

THE HARBINGER OF DAWN

*A Monthly Review of Occult, Psychical,
Spiritual and Metaphysical Reviews.*



ERNEST S. GREEN, Editor.

AUGUST, 1899.

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"WHILE NATURAL MAGIC IS NOT COMPLETE WITHOUT IT, 'THE MYSTIC THESAURUS' IS COMPLETE BY ITSELF."—THE ADEPT.

"THE CHAPTER ON THE MAGIC MIRROR IS ALONE WORTH MORE THAN THE PRICE OF THE WHOLE BOOK, BUT THE ENTIRE VOLUME OVERFLOWS WITH A PRODIGALITY OF KNOWLEDGE AND INSTRUCTION IN SYMBOLISM AND WHAT MIGHT BE CALLED SACRED OR OCCULT NUMBERS."—THE MORNING STAR.

The following is a fac simile of part of the title-page of "The Mystic Thesaurus," reduced in size to fit our column. It contains an index of the leading subjects treated, but not of ALL the subjects:

THE MYSTIC THESAURUS

OR

Initiation in the Theoretical and Practical Secrets of
ASTRAL TRUTH AND OCCULT ART.

THE SYMBOL OF THE CROSS.

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★ THOUGHT TELEGRAPHY. ★ MIND RADIATION AND INSPIRATION. ★

AN INSPIRATIONAL CONCEPTION:

★ A MESSAGE FROM THE STARS. ★ THE SYMBOLIC CONSTELLATION. ★

★ RECITAL OF A WONDERFUL EXPERIENCE. ★

INITIATIVE EXPOSITION:

★ NUMBER OF ENDLESS EVOLUTION. ★ THE OMNIFIC WORD, LONG ★

★ LOST, REVEALED IN NUMBER AND GEOMETRY, AND ALSO ★

★ IN CHEOPS AND THE MASTER. ★ ZODIAC AND SUN. ★

THE ASTRAL BROTHERHOOD:

★ THE BOOK OF INTELLIGENCE, THE TAROT OF THE BOHEMIANS ★

★ AND THE CLAVICLE OF SOLOMON. ★ THE INSTRUMENTS ★

★ OF CEREMONIAL MAGIC OR SPIRITUAL CHEMISTRY. ★

MESSAGE OF THE BROTHERHOOD:

★ WORK OF THE BROTHERHOOD. ★ THE ASTRAL AGE. ★ TEST OF ★

★ BROTHERHOOD. ★ CRY OF THE EGO. ★ THE IDEAL LIFE. ★

★ THE AURA OF POWER. ★ MYSTIC DEVELOPMENT. ★

THE MAGIC MIRROR:

★ FULL MATERIALS, CONDITIONS AND PERSONAL PREPARATION, ★

★ WITH COMPLETE INSTRUCTIONS FOR MAKING AND MAG-★

★ NETIZING THE MIRROR. ★ HOW IT MUST BE KEPT. ★

CELESTIAL COMPANIONSHIP:

★ NECESSARY OBSERVANCES IN DEVELOPING COMMUNICATION. ★

★ METHODS OF THE BROTHERHOOD IN THE WORK. ★ FIRST ★

★ APPEARANCES. ★ ASTRAL ADEPTSHIP ATTAINED. ★

"The Mystic Thesaurus" is by Willis F. Whitehead, editor of "Agrippa's Natural Magic," and is a marvel of condensation, yet breadth of scope and completeness, containing, in a nutshell, more information than is often found in a whole library of larger works on the subject, and is especially intended for students.

The chief object of the book is to teach every student how to appropriate the forces of nature to his soul's unfoldment and his material and spiritual welfare. The author is himself a psychic, working under the dictation of the "Astral Brotherhood," a band of advanced spirit teachers.

Further objects of this book are summed up by the author, as follows:

1. To give to the worthy inquirer all those instructions which the Mystic Master transmits to his Chela, or Mystic pupil.

2. To present to the public the practical part of occultism that has humanity as its chief consideration, and by proving the existence and principles of a divine world, show man's true relation to his fellow beings and an unselfish civilization.

3. An explanation of the occult or sealed pages of Agrippa's "Natural Magic,"—the dedicatory cross and symbolic-constellation pages of that volume.

The work is based on the author's personal experiences, supplemented by the best occult and mystic teachings of the ages. The student will find in it THREE books in one. The effect of the first reading is to give ideas which make it a new book if read a second time, and the TRUE MYSTIC will discover in it a third book upon a third reading. The first volume relates to the human world; the second to the natural world, and the third reading discloses a volume that deals with the divine world.

"The Mystic Thesaurus" contains the "original chapter" on the Magic Mirror, first published in 1897 by Mr. Whitehead, in connection with a partner, in a work entitled "Agrippa's Natural Magic,"—a reprint of the first of the three books of Occult Philosophy of Henry Cornelius Agrippa von Nettesheim, of which volume Mr. Whitehead was the editor.

Regarding the use and value of symbols, the author says they "constitute the language of the Infinite," and "a familiarity with symbols is as essential to an education as a knowledge of words is to speech."

In the chapter on the "Symbol of the Cross," some of the subjects treated are, The Mystic Zodiac—Some Relations of Zodiac, Cross and Man—A Description of the Zodiac—Mystic Quarters and Meridians—The Twelve Houses—Their Classification—Triplicities and Quartenaries—The Agrippian Cross and its Mysteries.

This is an example of the great number of subjects, not mentioned in the index, which will be found all through the work, and it is therefore impossible to guess at the scope of the book from the above summarized index. Suffice it to say, that it covers a vast field of profound study and research, with original interpretations and essays by the author.

THE MAGIC MIRROR AND HOW TO MAKE IT.

The original message from the Astral Brotherhood on how to make and use the Magic Mirror for spiritual communion and psychic development, is supplemented in this book by additional advice to inquirers upon points not fully understood.

THE ASTRAL NUMBER OF EVERY INDIVIDUAL.

The rules whereby every person can find his or her astral number are also valuable to those who have faith in these numbers, and we know those who have tested the matter and who say there is much truth in it. For instance, in renting a room or a business office, one should see that the number of the street or the room corresponds with figures in his astral number, if he would be successful. To have all, or a majority of the figures wrong would be disastrous. With the aid of the tables given, the rules are simple.

THE AUTHOR'S PERSONAL PSYCHICAL EXPERIENCES.

Not the least interesting part of the book is the author's personal psychical experiences. Among them is a quatrain entitled, "A message from the Stars," which, together with the beautiful symbolic interpretation given, is extremely interesting. The verse, without the interpretation, is as follows:

I stood at eventide. The never-ending plain
All empty looked and void. Yet, as I gazed again,
An army bivouacked. Unnumbered points of light
Bespoke a force Supreme—Invincible for Right.

What Our Offer Means.

In order to assist in widely circulating this valuable book, we make the following liberal offer, which we are enabled to do by a fortunate arrangement with the author and publisher.

The price of "The Mystic Thesaurus" is \$1.00; the price of a year's subscription to the Harbinger of Dawn is \$1.00; yet to those who send us \$1.25 we will send the book, postage prepaid, and the Harbinger of Dawn for one year. Address,

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ERNEST S. GREEN,

SAN FRANCISCO, CAL.

The Harbinger of Dawn

A Monthly Review of Occult, Psychical,
Spiritual and Metaphysical Reviews

ERNEST S. GREEN, EDITOR AND PUBLISHER.

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EDITORIAL ANNOUNCEMENT.

Few people have either the means to subscribe for, or the time to read ALL of the scores of periodicals now devoted to Psychic Science, Occult Lore, or Spiritual Philosophy and its Metaphysical problems; therefore it is our purpose to give in a nut-shell the choicest cullings from the whole field of literature on these lines, (particularly from foreign countries and languages), as well as an index, each month, of the leading articles in all the journals on these and kindred subjects, thus making it possible for you to keep informed on the best articles of the month in which you are especially interested, and if you want them they can be secured at the news depots or of the publishers. Further, this index, together with our translations, will keep you informed upon the current trend of thought in all lands.

Our object will be to give the most important facts and revelations of the living present, as revealed through Nature's myriad voices—whether through the channels of science, the voice of seers, or the most occult physical and mental phenomena of Nature's finer forces. We will also tap hidden mines of ancient lore, when found to contain food for twentieth-century thinkers.

The Harbinger of Dawn will not be devoted to the particular interests of any individual, association or locality. It knows but one people, the human race; but one country, the Universe, and therefore cannot place the interests of any individual or society of individuals above those of any other individual or society.

We will encourage rational Psychical Research, but agree with Brother Barrett of the Banner of Light that "inference is not evidence." We want PROOFS by those who are competent to distinguish between a fact and its shadowy counterfeit.

Caustic criticisms will be excluded, as no good can result therefrom in a review of this kind. This statement will surprise many who have read some of our iconoclastic articles in the public press within the past three or four years, but "Times change and men change with them," and those who cannot discover their errors and change their views, through observation and experience, are not in the path of progress. Naturally, the view broadens as we ascend the hills of Wisdom.

The editorial opinions of the Harbinger of Dawn can not be bought or influenced by all the gold in the Klondike. We come to help enlighten the world by teaching a rational, scientific religion, and to demonstrate its facts, which are the only weapons necessary to overthrow the dark reign of ignorance and superstition, for only thus can humanity be humanized and justice reign among men. Truth is our only master.

There are many way-stations along the pathway of human progress, and each one is necessary—all have some truth, some good, to cheer the earthly pilgrim. But the end of evolution is not yet. There are loftier heights beyond the last station established. Chaos has long reigned, but the night is waning—the day dawns.

We come to help inaugurate "The Temple of the Spirit,"—the reign of a divine humanity, foreseen by the poet Shelley a hundred years ago, and described in his "Revolt of Islam," when, in a vision, he finds himself in a mystic boat, and describes what he sees as follows :

Motionless, resting on the lake awhile,
I saw its marge of snow-bright mountains rear
Their peaks aloft; I saw each radiant isle,
And in the midst, afar, even like a sphere,
Hung in one hollow sky, did there appear
THE TEMPL OF THE SPIRIT. On the sound
Which issued thence, drawn nearer and more near,
Like the swift moon this glorious earth around,
The charmed boat approached, and there its haven found

Leading Features for September Number.

"The Source of Dante's Inspiration," as explained by some remarkable clairvoyant revelations through a German seer and a seeress, in five short articles to a German paper by the former and one by the latter. The latter has similar experiences but gives a more rational interpretation of the most startling point, which induces the former to question his "guide," who "concedes that his first statement was "a spiritual allegory," to illustrate spiritual truths by symbolism.

Charles Dawbarn, the California Philosopher and Seer, will have something original to say to those who are interested in the solution of the mysteries of spirit communication and other psychical problems.

"James G. Clark, Poet, Prophet and Seer," will be the title of an editorial sketch.

"Light from the Upanishads," will be the title of an editorial review, giving some quotations from the ancient sages of India upon the origin, mission and destiny of the soul.

A translation from a rare old German book on Alchemy, printed in Tubingen, Germany, in 1730, and called, "Die Edelgeborne Jungfer Alchymia—Medicina Universali—Universal Medicine." It is a mixture of Old German, Latin and alchemical symbols, to prevent its being understood by the canaille of that time.

Besides the above, there will be other articles of interest in the "Views from Our Watch-Tower," "Gleanings from the Foreign Press," etc.

Hereafter the "Views from Our Watch-Tower" will occupy this and the following page, and will take the place of the "Notes and Comments" in this issue. Editorials and editorial reviews too long to come under this heading will be given in no special department, but will appear as the review of Pope in this issue.

DR. PEEBLES' DEFINITION OF SPIRIT.—The spirit is the center of life, of consciousness, force, light and love.

LATEST NOTES AND COMMENTS.

In Re Camille Flammarion.

Since our article on Camille Flammarion—page 13—was in press, we learn that his refutation of the story that he had renounced his belief in spirit communion, was first published in the well-known Paris Figaro. That settles the commotion; Flammarion has simply decided to be more scientific and exact in his future investigations. Upon this point the Banner of Light has the following to say in an editorial:

"Prof. Flammarion, so far as we can learn, has only renounced **ALL UNSCIENTIFIC** methods of investigating psychic phenomena. He is not content with the assumption that inference is evidence, and frankly states that he regrets having accepted the inferential statements of ex-carnate spirits as substantial evidence of scientific fact. In other words, he now sees the necessity of determining the **SOURCE** of all communications from the other side of life as well as that of sifting the testimony given therefrom. He has not renounced Spiritualism, but has simply taken a stand in favor of a more careful study of the subject. He simply takes a position by the side of Sir Wm. Crookes, Prof. J. H. Hyslop, Prof. Wm. James, Dr. Paul Gibier, Prof. Oliver Lodge, and others who are seeking for the **SUBSTANCE** of spiritual truth, rather than its shadowy counterfeit. His position will worry only the young robin Spiritualists who always feel grieved whenever anyone presumes to examine his food before he swallows it. All PROGRESSIVE Spiritualists will applaud his courage and sustain him in his endeavors to find the truth."

Brother Barrett seems to have correctly guessed the situation in advance, the above having appeared in the Banner dated July 22, which went to press July 17.

Since our first article, we have seen the book, "Genese," in a Portuguese list of Flammarion's works, published in A Luz, of Coritiba, Brazil, but far from the top.

A Prophetess of Doom.

Light, of London, for July 15, publishes a translation of some prophecies for the next century by the "Berlin Seeress," Madame de Ferriem (not Frau Anna, as erroneously stated by a contemporary), from a supplement to Zeitschrift fuer Spiritismus. Light's translation appeared in a review of the German monthlies, and just above it was a brief reference to an article in Psyche referring to some phenomena produced by Frau Anna at Vienna, which fact will explain the error in our American contemporary. Moral—credit exchanges.

These predictions are of a dire nature, but we have no faith in their fulfillment. This seeress has been correct in but one instance that we have noticed in her predictions of two years ago, and that was that "Dreyfus would come forth from the island,"—but that was only a guess that anyone might have made. She predicts appalling wars, famines, earthquakes, the end of France as a nation, and also of Germany unless she adds a hundred ships to her navy; that "ice will cover the green trees," etc. She also predicts the end of the papal dominion, after which a new reformer or prophet is to "inaugurate a new era."

Wm. E. Robinson and Fred Evans.

Mr. W. E. Robinson, author of "Spirit Slatewriting and Kindred Phenomena," has an article in the Banner of Light for July 22, criticising the report of a certain seance with Fred Evans, and showing how everything described could have been done by trickery so far as conditions were concerned. The seance was precisely like the one described by Quæstor Vitæ, and we wonder that such a well-known investigator as the latter should be so ill-informed concerning these tricks.

Without expressing any opinion as to how the writing was produced, we will state that the letter to the Banner was dated at Mr. Robinson's old place of business, No. 50 East 88th St., New York. This does not look like he was "working the Eastern States" as a fake medium, as stated in one of our esteemed contemporaries. If Quæstor Vitæ had read Mr. Robinson's book he would have known what constituted test conditions in a slate-writing seance.

Is it a Message from Ingersoll?

The Sunday following Colonel Ingersoll's death, Cora L. V. Richmon, the noted trance orator, delivered a discourse at the Spiritualist camp meeting near Springfield, Mo., and her "control" claimed to be none other than the Great Agnostic. The Springfield Republican says that "the elite of Springfield was out in force, and every word of the noted medium was listened to with great eagerness by the vast assemblage. She held her audience spell-bound." The lecture was especially reported for the Progressive Thinker, which published it in full in its issue of August 5. It contains some lofty flights of eloquence which bear a close resemblance to the style of Colonel Ingersoll,—mingled of course with that of the channel through which it came. It gives what purports to be a description of his experiences in passing the portals and his views thus far from the great Beyond. He thus introduces himself:

"MR. CHAIRMAN AND FRIENDS:—Through an unaccustomed brain; in manner of speech that is unusual; with a voice that is not my own, but borrowed for the occasion, and from the confines of another world, into which I was ushered suddenly, I greet you at this hour.

"All that was of me in the earthly state, from which I have just arisen, lies behind me; all that is, has not been sufficiently in consecutive consciousness for me to declare, while all that is to be, lies before me still unexplored, and the great realm of immortal life is still a mystery." [Here follows a column of vivid pictures of experiences and observations, in which, with a close resemblance to his old-time eloquence, he declared that he found no far-off heaven, no hell, no angels or devils; no accusing spirit, and then continued:]

"But I have found, oh, joy ineffable! such a light as comes to the mariner when out upon the storm-tossed sea he has battled with the elements and has almost been engulfed by the waves—no star shining above to guide him, and then in the gray dawn of the morning, over the mysterious, beckoning, storm-tossed waves a ray of light is seen—at first through the long, gray, trailing mist of gloom, then one by one piercing shafts of light rise toward the zenith, and at last the world is thrilled and the waters are pervaded with the sense of approaching day." . . . [After carrying out the simile to a word-picture of the sunrise, he compares it to his awakening in "the surpassing glory of spirit life."]

"Sweet strains of music, like those that Apollo might have given on his harp of light among the stars, floated toward my consciousness and seemed to upbear me from the mortal thought. Wonderful thoughts came pulsing like argosies of light freighted with dreams of prophecy and hopes of immortality, and these bore the images of loved ones whom I had known in childhood: those who had gone into the white silence of death, and from whom I had heard no more. They came toward me, not as strangers, but as those who were aware of my coming and hastened to welcome me."

We will give this message in full in our next issue.

Our title-page was suggested by a picture by Dore, on the title-page of Flammarion's "Lumen," as issued by his Paris publishing house. The sun-rise part and the Greek word, Eros (English equivalent of the characters), are ideas of our own, symbolizing the dawn of humanity's morn. Eros is Greek for light, and in advance of the Dawn its Harbinger is seen floating near the earth to inspire the waiting Mystic with higher wisdom that he may pass it on to other mortals who dwell in the valleys and see not the Dawn. The drawing was executed for us by Mr. Geo. Staib, San Francisco's well-known engraver and designer.

Mr. Willis F. Whitehead, the author of our premium book, is Supreme Grand Vizier of the Ancient Order Oriental Magi for the Western Hemisphere, and is one of the deepest students of Oriental Mysticism in this country, besides having been endowed from childhood with the gift of "discerning spirits,"—mentioned by Paul. A prospectus of the Order of the Magi appears in the back of the Mystic Thesaurus.

Don Nicolas Garcia, Hotel Francia, Havana, Cuba, editor of the late Revista Espiritista of that city, has our most sincere thanks for sending us a complete file of his excellent Review during the 18 months of its existence—from January, 1897, to July, 1898.

Narrations of the Infinite, or "LUMEN"—the Story of a Soul.

By Camille Flammarion,

Author of *The Story of the Heavens*—*Imaginary Worlds and Real Worlds*—*The Plurality of Inhabited Worlds*—*God in Nature*—*Errors of the Heavens*—*Strial Journeys*—*Omega, or the End of the World*—*The Atmosphere* (two volumes)—*Celestial Marvels*—*Urania*, etc.

TRANSLATED FROM THE 18TH FRENCH EDITION BY THE EDITOR OF THE HARBINGER OF DAWN.

[We are aware of the fact that two partial translations of this work have been published in English—one by Cassell & Co., and the other by Dodd, Meade & Co., both of New York, but as these translations are now out of print, and as both omitted the author's preface (an important feature), we give below an independent translation of the first and most important part of the supermundane dialogue, together with the preface, which is, we believe, its first appearance in English. It was evidently omitted for the purpose of conveying the idea that the work was written as a novel, whereas it will be seen that the author confesses that his work comes from "the elevated spirits."—ED.]

THE AUTHOR'S PREFACE.

The object of the publication of this work is to explain the place occupied by the earth in the universe and the place of man in the universal and eternal life. It is a continuation of the work commenced in the book entitled "The Plurality of Inhabited Worlds," and of the successive works of the author.

Astronomy, the queen of the sciences, is to-day not limited to show the movement of inert masses through space, but gives us glimpses of the immense life which is scattered through other worlds of space; it reveals to us the true heaven; founds the basis of a new philosophy which teaches us what we are, whence we come and whither we are bound, and the destinies we are to fulfill in the system of the material and spiritual world.

Doubtless the form of the narrations which follow will appear strange, and, in considering the oratorical precautions taken at times to dissimulate the depths over which we are traveling, many readers will be deterred in ascending to certain points by an attack of vertigo in the overpowering glare. But the nature of the subject will not permit it to be otherwise, for only frivilous spirits may view without emotion the INFINITE which opens to our view and which is revealed to us by the immutable laws which entire creation obeys.

One of these laws impressed the author some years ago, presenting to him perspectives upon which he had never thought, and which were unknown to the many astronomers, philosophers and authors he had known until then. These perspectives at first appeared as incredible illusions, like the deceptive mirages which thirsting caravans have seen in the depths of the African deserts, and which fled as fast as they were pursued. But reflecting upon them with more attention, and analyzing them with the severity of scientific methods, he proved their reality and learned that the knowledge of the physical world could assist us in the study of a world relegated until the present century to the incomprehensible domain of the supernatural.

The reviews in the periodicals, of the first editions of this work, have showed the author that various readers, however learned, have fixed upon the form, and have seen in it nothing but the play of the imagination, fantasies and recreative astronomy. Certainly it is very necessary to propagate the knowledge of astronomy with the aid of an imaginary language, and the author has done this with pleasure in other publications, because he knows and confesses that the knowledge of the universe should constitute the basis of all instruction. But to realize this program, and to induce the mind to take a journey to the bosom of the distant regions discovered by the telescope and measured by calculation; to elucidate with this design the recent discoveries of sidereal astronomy, the subject of the present work extends further on beyond the sphere of classical instruction—IT ADDRESSES THE ELEVATED SPIRITS who have been made free, who know how to feel

the great truths of nature and desire to fathom them. It is, in effect, essentially a scientific study of the physiological conditions of the eternal life in the infinite universe. If, in one part, the general form of the book serves as a model for a picture of the construction of the universe, outlined by the indefatigable investigations of the sublime science of the heavens, care has been taken in the other part to apply the elucidation of the questions propounded to the most profound study of contemporaneous physiology.

After this declaration the author should leave the reader to commence the perusal of this book with no preconceived idea. Doubtless, seeking thus the solution of the problems reputed until now insoluble, we will feel the breaking up and dispersion of some of our ancient beliefs. But this is the fate of all things: progress could never be realized without change. The ancient pagan temples of Rome have given place to altars consecrated to a pure cult. The stone churches of the middle ages have been succeeded to-day by the aspirations of thought, which elevate above the material arches, and above these to the starry firmament, and still onward it sweeps through the infinitudes of space.

Nature, great and divine, forms the new temple, and also the Spirit Creator manifests in his illimitable power. Arise and forward march in these lofty contemplations. The revolutions of the globe destroy the works of men; but our souls survive the ruin of things material and remain immortal in immutable eternity.

Pompeii, 1873.

CAMILLE FLAMMARION.

LUMEN—A Supermundane Dialogue.

RESURRECTIO PRÆTERITA. (Past the Resurrection).

QUÆRENS.—You promised me, friend Lumen, to describe to me that strange hour—strangest among all the rest—that followed your last mortal breath, and to relate to me how, by a natural law, singular though it be, you beheld the past in the present, and penetrated a mystery that until now remained unrevealed.

LUMEN.—Yes, my old friend, I will now fulfill my promise; and thanks to the long correspondence of our souls, I trust you will understand the phenomena which you call "strange." There are many contemplations difficult for mortal minds to grasp. Death, which has delivered me from the weak and easily wearied senses of the body, has not yet touched you with its liberating hand; you are yet of the world of mortals; and in spite of the isolation of your retreat amid the regal towers of the faubourg of St. Jaques, where the rabble comes not to disturb your meditations, still you form a part of the terrestrial existence and are subject to its superficial preoccupations. Be not surprised, therefore, if, while I reveal the knowledge of my mystery to you, I invite you to isolate yourself more and more from all exterior turmoil, and to lend to me the most fixed attention of which your spirit is capable.

QUÆRENS.—My ears hear none but you, friend Lumen, and you alone my spirit seeks to comprehend. Speak, then, fearlessly and without circumlocution and give me to feel those impressions, as yet to me unknown, which follow the cessation of earthly life.

LUMEN.—At what point would you have me begin my narrative?

QUÆRENS.—If you remember, I would be pleased if you would commence at the moment when my trembling hand closed your eyes.

LUMEN.—The separation of the thinking principle and the nervous system leaves in the soul no trace of memory. It is as though the impressions of the cerebrum, which constitute the harmony of memory, were entirely broken up, to renew themselves in another form. The first sensation of identity which is experienced after death, resembles that which is felt during life, upon awakening in the morning, and little by little recovering consciousness while yet under the impressions of the dreams of the night; the spirit, wavering between the past and the future, at once seeks to gain the full possession of itself, and to retain the vanishing impressions of the dreams from which it awakes, and which pass before it with all their accompaniment of ideas and incidents. At times, when thus absorbed in this retrospective examination of a dream which holds it captive, the soul feels, beneath the closed eyelids, as

if it would renew the links of the vision and continue the panorama, falling again into the dream. Thus are our thinking faculties balanced on leaving this life of earth, between a reality we do not comprehend and a dream which has not wholly vanished. The most diverse impressions mingle and confuse the mind, and if, overwhelmed in the night of perishing sentiments which arise from the earth from which we are exiled, there arises a sentiment of indefinable sadness which weighs upon our reflections, it invades us in darkness and retards our clairvoyance.

QUÆRENS.—Did you experience these sensations immediately after death?

LUMEN.—After death? Death has no existence. The event thus called—the separation of the soul from the body—is not, strictly speaking, effected in a material manner like the chemical separation of a combination of elements such as one sees in the physical world. This definite separation, which to you seems so cruel, is scarcely perceptible.... We are born into the celestial life as unconsciously as we are born into the terrestrial life; but the soul, no longer enveloped by its corporeal coverings, acquires more rapidly the knowledge of its state and individuality. This faculty of perception, however, varies in different souls. There are those who, during the life of the body, never lift their aspirations toward the heavens, and never feel a desire to penetrate the laws of creation; these, still dominated by their corporeal appetites, long remain in a state of perturbation and unconsciousness. There are others who, while yet in the mortal life, happily, lift their aspirations to the heights of eternal beauty; these await with calmness and serenity the moment of dissolution. They know that progress is the law of existence, and that they are entering into a life superior to this. They follow, step by step, that lethargy which at last reaches the heart, and when this has given its last throb, they are already above the body whose falling asleep they have been watching, and, freeing themselves from the magnetic bonds which bind them to the form, they feel themselves swiftly borne, by an unknown force, toward the point of creation to which their aspirations, their sentiments and their hopes have drawn them.

QUÆRENS.—The conversation into which we have entered, my beloved master, reminds me of the dialogues of Plato upon the immortality of the soul; and as Phædrus asked his master, Socrates, on the day he had to drink the poison hemlock in obedience to the iniquitous sentence of the Athenians, so I also would ask you—you who have passed the fatal boundary—what essential difference distinguishes the soul from the body, since the latter dies, while the former lives eternal and cannot die?

LUMEN.—I shall not give to this question a metaphysical answer, as did Socrates; nor a dogmatic reply, as do the theologians, but a scientific answer, because you, like myself, place very little value upon any assertion not proven by scientific methods.

There are in man, acting in complete unison, three distinct principles—(1) The body; (2) the vital energy, and (3) the soul. I name them in this order that I may follow the *a posteriori* method. The body is an association of molecules which are themselves formed of groups of atoms. The atoms are inert, passive, immutable, and indestructible. They enter into the organism by means of respiration and alimenation, renewing the tissues incessantly, and are continually being replaced by others, and when cast out of the body by the vibration of life, go to form other bodies. In a few months the human body is totally renewed; neither in the blood nor in the flesh, nor in the brain, nor in the bones, remains a single atom which constituted the body a few months before. Through the grand medium of the atmosphere the atoms ceaselessly journey from body to body. The molecule of iron is ever the same, whether it be incorporated in the blood which palpitates in the temples of an illustrious man, or belongs to a fragment of old and rusty iron. The molecule of oxygen is ever the same, whether it glows in the amorous glance of the betrothed youth, or whether, in union with hydrogen, it glows in one of the thousand lights that illuminate the Parisian nights, or whether it falls in drops of water from the bosom of the clouds. The

bodies of the living are formed of the ashes of the dead, and if all the dead were to be resuscitated, the last comers might lack many fragments of material that had been appropriated by the first. Moreover, during the same life many exchanges of atoms are made—among enemies as well as among friends—among men, animals and plants—changes which amaze those who can analyze them. That which you breathe, eat and drink, has been breathed, eaten and drunk thousands of times before. Such is the body—a conjunction of material molecules which renew themselves constantly.

Life, the vital force, is the principle under which these molecules are grouped, in accordance with a certain form, to produce an organism. The inert, passive atoms, incapable of guiding themselves, are governed by vital force, which attracts them, seizes them, places and disposes of them according to certain laws, forming this body, so marvelously organized, which the anatomist and physiologist contemplates.

Atoms are indestructible; vital force is not. Atoms have no age; vital force is born, grows old, and dies. An octogenarian is older than a youth of 20. Why? The atoms of which his body is composed have only belonged to it a few months, and atoms are neither old nor young. When analyzed, the constituent elements of his body have no age. What is it that grows old in him? It is his vital force (which is no other than a transformation of the general force of the universe), which has been exhausted in him. Life is transmitted by generation. It sustains the body instinctively and unconsciously. It has a beginning and an end. It is an unconscious force, the organizer and preserver of bodies.

The soul is an intellectual, thinking, immaterial being. The world of ideas in which it lives is not the material world. It has no age, neither does it grow old. It does not change in a month or two, as does the body, for, after the flight of months, years, and of decades, we feel that we still retain our identity; that the I is the same. Otherwise, if the soul did not exist, and the thinking faculty were a property of the brain, we could not continue to say that WE HAVE A BODY; it would be our body and brain that WOULD POSSESS US. Besides, our consciousness would change from time to time. We would not have the certainty, nor even the simple consciousness of the resolutions secreted by the molecules which had passed through our brain several months before. The soul is not the vital force, for this may be measured, transmitted by generation; is not self-conscious; is born, grows, declines, and dies—states all opposed to those of the immaterial, immeasurable, untransmissible and conscious soul. The development of vital force may be geometrically represented by a spindle, which imperceptibly swells until it reaches the center, and then continues to decrease until it comes to a point. At the middle of life the soul does not diminish (if I may employ this comparison) until it comes to an end, but continues to unfold its parabola and is launched to the infinite. Again, the mode of existence of the soul is essentially different from that of mortal life. It is a SPIRITUAL mode. The sentiments of the just and the unjust, the true and the false, the good and evil; study; mathematics, analysis, synthesis, contemplation, admiration, love, affection or hatred, esteem or contempt—in a word, the occupations of the soul, whatever they may be, belong to the intellectual and moral order, which neither the atoms nor the physical forces may know and which have as real an existence as the physical order.

These three elements of the human being we find again throughout the universe: 1st, the atoms—the material, inert and passive worlds; 2nd, the active, physical forces which govern the worlds and which transform one into the other; 3rd, God the Eternal and Infinite Spirit; the INTELLECTUAL organizer of the MATHEMATICAL laws which these forces obey—an unknown God in whom dwell the supreme principles of the true, the beautiful, the good.

The soul cannot be united to the body only by means of the intermediary vital force. When life is extinct the soul separates itself naturally from the body and ceases to have immediate relations with time and space, having neither density nor weight. After death the soul remains in that part of the heavens in which

the earth chanced to be at the moment of separation. You already know that the earth is one of the planets of the heavens, the same as Venus or Jupiter. The earth continues revolving in its orbit at the rate of 12,700 kilometers an hour; so that an hour after death the soul finds itself at this distance from the body, by the sole act of its having released itself from the laws of matter, and its immobility in space. Thus we find ourselves in the heavens immediately after death the same as we have been in them during life, only that we have no weight to attach us to the planet. I will add, however, that, in general, the soul lingers some time in disengaging itself entirely from the nervous organism, and that sometimes it remains days, and even months, magnetically united to the old body which it is reluctant to leave. But being endowed with special faculties, it may rapidly transport itself from one point of space to another.

Synopsis of Subsequent Chapters.

The remainder of the work abounds more in beautiful descriptions, sentiment and romance, than in a cold, scientific and philosophic treatment of the subjects under consideration, but there is one though-provoking idea running through all the arguments that furnishes a plausible explanation of the law of psychometric visions of scenes that have transpired in the distant past. This argument we will sum up briefly.

One of the greatest surprises the spirit "Lumen" met with in the higher life was when he found himself upon the star Capella, and looking in the direction of the earth he beheld the city of Paris, and events there transpiring at the time of his birth—72 years prior to that date. Still greater was his surprise when he saw himself as an infant. By closely watching the scenes, he was still further astonished to see them change, and to behold himself at the age of six, then at sixteen, and so on, at different periods of his life, until he finally beheld his own funeral.

Approaching some ancient sages he asked for an explanation of this strange panorama, and was then informed, for the first time, that he was on the star Capella, which shines with a golden light in the Constellation of the Charioteer.

He was then informed that it took the light of the earth 72 years—exactly his own age—to reach this star, but that he had traversed this space with the speed of thought; hence he had arrived there just in time to see the city of Paris at the time of his birth. In other words, events transpiring on the earth are not seen on Capella until 72 years after their occurrence. Concentrating his mind upon the scene he was unconsciously borne towards it, stopping long enough at certain interesting points to observe the events whose radiations had just reached that point. For instance, half way to the earth he would behold himself at 36 years of age; half way from that point to the earth he would see events at his 54th year, and upon reaching the earth he saw his own funeral, which occurred in his 72nd year. Then, as unconsciously as before, he was borne back to the star Capella to get the explanation from the ancient sages.

These radiations, or living pictures—which may be compared to the pictures projected by the animatiscope—which are constantly being thrown off from the earth, "Lumen" calls siderial photographs, and claims that by going to more distant planets he saw the earth being formed, and approaching to nearer planets, he saw every stage of its history, and attempts to correct some errors in our written histories, besides giving a brief outline of what we call prehistoric ages, in a chapter entitled "Reascending the Ages."

This theory of siderial photographs has so deeply impressed Miguel Eito, a Spanish poet of note, that he wrote a double quatrain on the subject, taking for his text the following lines from "Lumen":

"By this law every action is made imperishable, and the past is forever present."

In one of our collections of translations for the Progressive Thinker, we gave a prose translation of this little poem, from La Union Espiritista, as follows:

"Out of the ether, in distinct vibrations, comes the heat, the light, the electric currents, which fill all bodies and forms—a mighty dynamo which bears

through siderial regions, on the waves of light, every world, every being, every voice, gesture and action. No vice, no monstrous crime, is hid by the veil of the darkest night, or concealed by the depths of the gloomiest cavern, for every scene upon the cold earth, engraven in luminous characters, remains for aye in the light of heaven's eternal day."

We have only given the first part of the first dialogue. The second dialogue is called *Reflum Temporis* (The Flight of Time), and treats of A Journey on a Ray of Light—Events Seen Backwards—Reascending the Ages, etc. The third dialogue is entitled, *Homo Homunculus* (The Littleness of Man), and treats of The Sphere of Human Observation—Events in Space—Time—Space—Eternity, etc. The fourth dialogue is called *Anterioris Vita* (Former Life), and treats of Light—Anterior Existence—The Unknown—The Constellations—The Elements—The Process of Alimentation—One Humanity, and many other profound subjects. The fifth chapter tells how "Lumen," in a message written in strange characters which it took Querens (Flammarion) a long time to decipher, bade farewell to his mortal friend, but announced the arrival of a wiser spirit—an ancient planetary spirit. The sixth chapter is called *Pneumatology*, or a Discourse on Time and Space by a Spirit. As the Greek word *pneuma* means spirit as well as air, it is so intended here by the author, making the title of this chapter mean Spirit Philosophy. It gives a description of the Universe, according to the spirit announced by "Lumen"—Distances in the Universe—History of the Universe—Spiritual Beings—God in Nature—The Future of the Earth—The End of the Earth—Eternity.

Victor Hugo on Immortality.

Occasionally we see a very beautiful passage quoted from Victor Hugo, on the life immortal, but it is nearly always quoted imperfectly. Here is the passage entire, as quoted by Light, of London, for May 20:

Man is an infinitely small copy of God. That is glory enough for me. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. But, little as I am, I feel that God is in me, because I can bring forth out of my chaos. I make books, which are creations. I feel in myself the future life. I am like a forest which has been more than once cut down; the new shoots are stronger than ever. I know I am rising toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds. You say the soul is only the result of our bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this moment the fragrance of the lilacs, the violets, and the roses, as 20 years ago. The nearer I approach the end, the more plainly I hear the immortal symphonies of the worlds which invite me.

It is marvelous, yet simple. It is a fairy tale, and yet it is historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel that I have not said a thousandth part of what is in me. When I go down to the grave, I can say, like many others, I have finished my day's work; but I cannot say I have finished my life. My days will begin again the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes on the twilight to open on the dawn.

Gerald Massey on Spiritualism.

It has been for me, in common with many others, such a lifting of the mental horizon and a letting in of the heavens—such a formation of faith into facts—that I can only compare life without it to sailing on board ship with hatches battered down and being kept a prisoner, living by the light of a candle, and then suddenly on some splendid starry night allowed to go on deck for the first time to see the stupendous mechanism of the heavens all aglow with the glory of God.—Light.

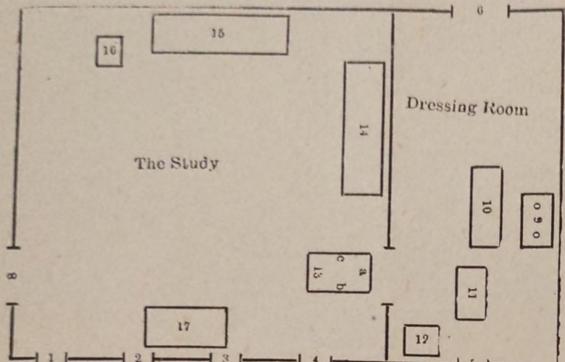
Three Seances with Eusapia Paladino in St. Petersburg, Russia.

By Baron N. Rausch von Traubenberg.

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In March of this year I took part in three seances with Eusapia Paladino, in the home of the late Lieutenant General, K. W. R.

[Omitting further introduction, the following is the Baron's plan, as drawn by himself, of the rooms where the seance was held]:



Nos. 1 to 5, the windows fronting on Nicolai Street; No. 6, the door lead into the brightly-lighted dining room; No. 7, the door from the dressing room into the study [in our reproduction of the drawing this figure was accidentally omitted]; No. 8, the door from the study into the hallway; No. 9, a toilet table upon which were two strong lights; No. 10, a divan, with a high back; No. 11, a bureau; No. 12, the table upon which different articles were placed; No. 13, the table around which the seance was held; Nos. 14 and 15, two divans; No. 16, a chair with a high back; No. 17, a writing desk.

Those interested sat at table No. 13. This table stood, as shown in the plan, opposite the door leading from the study into the dressing room. Eusapia sat almost in the door, with her back toward the dressing room (a); at her left sat the landlord (b), and I sat at her right (c). Before this door hung heavy Tripp portieres, with white linings, and fastened together with strong woolen cords. The portieres were hung on long poles with threaded iron tips that screwed into sockets in the wall, so that one would have to turn the poles over some ten times to take the portieres down.

The door, No. 7, (figure omitted from plan by accident), between the study and dressing room, is a folding door of usual breadth, and the table at which the seance was held was so close to it that it would have been impossible for anyone to have passed through it without the landlord or myself moving from our places.

The seances commenced at 9 o'clock, and continued, with a short intermission for tea, until 1, or 1:30 a. m.

Eusapia always appeared in a black dress.

All who wished assembled in the study, when the light was extinguished and the curtain lowered, so that total darkness reigned. All who took part in the seance sat at the table No. 13, and the rest were seated between the writing desk, No. 17, and the divan, No. 14. In all, there were assembled in the room from 12 to 15 persons, among whom were three physicians, three learned artillerymen, and a student of the "Institut der Wegekommunikationen."

At the beginning of the seance the room was lighted by a small lamp on the writing desk, No. 17, and one on the chair, No. 16.

A period of five or ten minutes passed in silence, after all had taken their places, when it was indicated, through a rapping on the table, that the lights should be regulated. For this purpose some one of the spectators in the row next to the lights volunteered, and the lamp on the writing desk was extinguished, while the one on the chair, No. 16, was lowered; whereupon the communicator ordered the room at once relighted. Once the medium requested, while the room was in

total darkness, that the curtain of the window, No. 4, (near which I sat at the table, No. 13) should be raised. From the street sufficient light entered so that I could see the face of the medium and the contour of all at the table. It was a new, unscarred, four-footed table, and was not covered with a cloth, nor had it any drawer or false bottom. I myself carefully examined it twice.

During the seance I held Eusapia's right wrist with my left hand, and with my right foot held her right foot* in such a manner that it would have been impossible for the medium to have liberated either hand or foot, or to have exchanged one with the other without my knowledge. Generally she employed herself in toying with a chain which she held in her hand.

I will now proceed to write of

THE MANIFESTATIONS.

The raps on the table usually began in full light. The sounds were in the table itself in places where it was impossible for the medium to reach by physical agency. Once the medium freed her hand from mine and began to scratch the table with her finger nail. Immediately it was answered by a similar scratching inside the wood of the table. The room was brightly lighted at the time and I saw both hands of the medium and felt with my foot that her right foot did not move. Had Eusapia moved the left foot or the body I should have detected it, and I am convinced that it was impossible for her to produce the sounds.

The sounds on the table sometimes came in the form of a heavy blow which resembled the sound of a heavy book being thrown down upon the table. With each rap a trembling was felt in the table far greater than the strength of the rap would indicate. In order to discover the source of this rapping manifestation, one of the physicians laid down under the table and assured us that he could see, feel and hear perfectly, but the origin of the noises could not be accounted for, as it was plain that the medium had nothing to do with them. In some cases raps were heard, of greater or less strength, in the door No. 7.

The movement of the table began with a scarcely-perceptible undulating motion, from side to side, until all four legs arose (though slightly) from the floor, and finally it arose so high that we at the seance were obliged to arise from our chairs to keep our hands upon it. The movement of the table ceased when the bottom of the legs were at about the height of one's ankle, and suddenly came down with such force that all the legs were broken.

THE MOVEMENT AND FLINGING ABOUT OF ARTICLES.

After the light on the writing desk had been extinguished, the manifestations began in a more startling manner. The portieres in front of the door, on the side next to the landlord, blew out as if by a strong wind; then jumped out of the portiere-holder, falling upon the landlord and the medium. Twice I saw the same thing happen to my side of the portiere, and I can positively state that the hand, head and right foot of the medium did not escape from me during these manifestations. The door, No. 7, behind the medium, opened and shut without visible agency.

One of the most interesting of these manifestations was the movement of table No. 12. First, the medium fell into an apparent slumber, and then through her a voice began to speak as the voice of a third person, requesting me to let go of her right hand (which I did not do, however), and began to moaningly repeat the word "vini," (come).

At this point a commotion was heard in the dressing room, and the door leading therein opened and shut.

The noise in the dressing room ceased, and in the open door appeared table No. 12, with a heavy music box and other articles thereon. The table came not far from the left hand of the medium and almost touched our table, when it jumped back to its former place, and at once our table began to move faster and faster until it attained such force and rapidity that we feared for its safety, and I requested the landlord to remove his hand and the medium's from the table, lest someone should be injured by a blow from it. The faster the table rocked the louder Eusapia cried "vini,"

* It is shown later that the other hand and foot of the medium were similarly secured by the landlord.

and convulsively clenched her hands together. This was the only movement of her body that I noticed.

The chairs upon which the landlord and I were seated were knocked out from under us, and later, one of them was knocked from under the student, who had taken the place of the landlord.

An unknown force seized my chair with a powerful but steady exertion and drew me back from the table. At this moment no one was behind me; the right hand and foot of the medium were under my control, and at the same time the same thing happened to my neighbor, so that I can positively assert that the medium (physically) had nothing to do with these movements. I will add that the darkness was not complete during these manifestations.

During complete darkness, a heavy bronze lamp was brought from table No. 9, in the dressing room and placed upon our table, and the still heavier music box was moved from table No. 9 to the bureau, No. 11. I saw the lamp suddenly appear between the head of the medium and the landlord; then it moved slowly and lowered itself down upon the table. I saw both ends of the lamp, and can therefore assert that the movement was not caused by the left hand of the medium. All this I could see in spite of the full darkness, as the window curtain, opposite which I sat, was not completely closed and a streak of light came in from the street through the crack.

LEVITATION OF THE MEDIUM AND CHAIR.

A remarkable manifestation of levitation was the lifting of the medium together with her chair. This occurred in the following manner: First, through raps, the medium requested darkness. (This was the only time where I could see neither the medium nor her hand). The door, No. 7, opened and shut, and in the dressing room a noise was heard. The medium had apparently fallen into a trance-sleep and murmured something to herself. At this point she freed her foot from my control, and then something passed quickly over my left hand that was hard to formulate or comprehend, which caused me to let go of the medium's hand, but only for a moment, when I again seized it—not upon the table as before, but so much higher that I was obliged to stand up. It appeared that Eusapia sat upon her chair, which rested upon the table. With the voice of a happy child she cried out, speaking rapidly in Italian, "The medium is lifted; the medium is lifted," and requested a light. Here I wish to remark that the legs of the chair were not touching the table, but swinging in the air about half a werschock (a Russian measure equal to a fraction less than two inches), above it. With a steady voice Eusapia requested that the light be subdued and that those present take hold of hands and form a chain, or circle. After a few moments' darkness the medium and her chair were again found upon the floor.

A guitar that was left on the bureau, No. 11, suddenly appeared upon the table. The body of the instrument lay between me and my vis-a-vis, (the landlord), the handle pointing towards the door, No. 8. The room was sufficiently light so that I saw it distinctly. The left hand of the medium and the right hand of the landlord were covered with the portiere, the falling of which I have described above, but to my question, if he held the medium's hand, the landlord assured me he had not let go of it.

After I had released Eusapia's hand she began to pinch me on the wrist, and at the same time the strings of the guitar began to twang as if some one were synchronously striking them. As I saw no hand, and as the instrument was purchased by the landlord, I having personally inspected it, finding it to contain no secret mechanism, therefore this remarkable manifestation, like many others, must remain unexplained.

The last appearance, the movement of bodies, did not occur during the seance, but as we were taking tea in the dining room, which was lighted by a large lamp and two candelabras. I sat near the medium and conversed with the landlord, with my back partly turned toward her. Opposite me sat Herr B., who suddenly interrupted our conversation with the words: "See what she is doing with your cigar case."

I turned and saw the following: My cigar case lay as

I myself had placed it, quite near my left hand on the table, which was covered with a white tablecloth, and the silk match-cord (of the cigar case) lay in the direction of the medium. Making a horse-shoe of her middle finger, she passed the end of this match-cord in the semi-circle, between the middle finger and the index finger, and although she did not touch the coil, upon moving her hand up and down it followed the movement as if it were fastened to her finger. I carefully observed this movement, and then critically examined first the medium's hand and next the match-cord, but found absolutely nothing which would explain this attractive power.

MATERIALIZATION AND APPEARANCE OF LIGHTS.

These appearances began in the darkness—in the dressing room and behind the medium's back. A cloud began to assume the indistinct outlines of a form. Sometimes it hung in fragments in the air. Twice it arose from the floor as a ball of smoke, to the height of a man, at which times, however, it formed nothing that resembled a human figure.

Generally this appearance lasted but for a moment, which made it difficult to clearly observe.

Once I saw something over the head of the medium in the shape of phosphorescent eyes, and at other times I saw flames with the appearance of fireflies flying through the air. All of this was in total darkness.

Longer durations of light were as follows: Over the medium's head, emerging from the door of the dressing room, was slowly projected a dark body, i. e., the outlines of a gigantic fist. From time to time this body moved back to the door. I could only clearly distinguish it by the light which came through the crack between the portieres, which were not closely fastened together.

This fist, and the sleeve out of which it projected, gave the impression that it was composed of thick coal-smoke. Then its contour seemed to change, until to a certain degree it became transparent; then the degree of transparency changed also.

Besides this hand (if one could call it such), a lightning hand appeared over the portiere. This happened while the medium's right hand was under my control and her left under the control of the landlord.

The following appearance occurred in partial darkness: It appeared to me as if a small, brownish-red hand was suddenly projected from the center of the medium's breast and as suddenly returned, vanishing from view. Although it remained but for a moment, I saw it distinctly above the white tablecloth.

Twice Eusapia said that she saw the full materialization of a human being—once a little girl, and the other time she asked me if I saw a tall shadow standing beside me.

Here I resigned my seat to a lady who had been recommended by A. N. Aksakow (the well-known Count Aksakow), and took my place between her and the divan, No. 14, with my left hand on the portiere of the door, No. 7.

All my mental force was concentrated in a critical observation of Eusapia. Was it weariness, or another cause, that made me suddenly become weak and sleepy? Of a sudden I felt haunted, weary and ill-at-ease. I wished to go, when Eusapia forestalled me by asking the above question, concerning the shadow.

"No, and I will not see it," I answered, and immediately two manifestations occurred in my presence. The rosette near which I stood, and upon which I placed my hands from time to time, was pressed into my hand, and the lady who had taken my place received a loud blow on the shoulder. The light was sufficient so that I could plainly see Eusapia and her hands, which shows that she could not have produced either of these manifestations.

The Baron's Critical Analysis of the Above.

These are the facts. We will proceed to analyze them.

Were they real, or were they the result of the subjective consciousness?

To answer this question we must divide the manifestations into two categories. To the first belongs the sense of perception of the little hand and the large hand seen by me. To prove the objective reality of these

appearances is not possible, although I can personally ask, Why should I have been hallucinated in this case when I never have been before, although I have attended many Spiritualistic seances? If my perceptive faculty was deceived, when I saw the little hand, why was it not then hallucinated when Eusapia asked me if I saw the tall shadow?

To the other category belong the manifestations which all saw and perceived at the same time. To this belong the flying fire, the cloud of light, the lightning hand, the raps, the twanging of the guitar strings, the jumping of the table at which we sat, the energetic movement of other tables, the moving of the lamps, the music boxes, the guitar, my cigar case, etc.

How are these things to be explained?

We all heard the blow when one of us was struck on the shoulder. If this is hallucination, then indeed such hallucination must belong to the realm of the marvelous.

The introduction of the elements of hallucination to explain these manifestations appears to me like introducing one unknown quantity to explain another unknown quantity.

Another explanation would be jugglery or deception on the part of Eusapia. A deception could only be practiced in two ways—either Eusapia must have accomplished it alone or she must have had accomplices.

If we admit the first, we must not lose sight of the fact that Eusapia's right hand and right foot were under my control, and the left hand and foot were controlled in like manner [by the landlord, as previously shown]. I will admit that the hands and feet of the medium were free at times. But suppose the left hand and foot were free, can this explain such demonstrations as, for instance, the bringing of a lamp from table No. 9, or the guitar and music box from bureau No. 11, from which Eusapia was four to six yards distant? And were the hand ever so free, one can not reach so far. Therefore Eusapia must have in her left hand something in the nature of a telescope fish-rod, with which to lift, in the dark room, such heavy articles as the lamp and the music box. But such a rod was not in the seance, nor had it been seen. Besides, it must have been of astounding durability and unflexibility, considering the law of leverage at a distance of from four to six yards from the five-pound lamp and the 15-pound music box; and how great must have been the strength of Eusapia's left hand, and how great her skill, to perform the mechanical work of lifting these articles? (To raise the lamp, it would have required a lifting-force of about 240 pounds, and to lift the music box, 320 pounds). That Eusapia, as we have remarked, could bring the lamp and music box from the dressing room is impossible; first, because the articles were far too large, and second, I paid too strict attention to every movement of the medium during the seance.

Still more difficult to explain is the moving of the heavy table, No. 12, out of the dressing room and back. Suppose that Eusapia could attach a strong cord to her foot and to the foot of the table; still the mystery would be unexplained, as it might be drawn toward her, but could not be pushed back. Besides it was so light in the room during this time that I could plainly see the left hand of the medium and the right hand of the landlord.

If these manifestations were produced on a stage, or in the quarters of the medium, they could be easily and logically explained through a system of pulleys and wires or trap doors, but in the present case such an explanation is unthinkable.

Likewise impossible is the supposition that Eusapia had confederates.

She could not have plotted with the servants for she could not speak Russian, besides an accomplice must have been a very skilled juggler. How he could have entered the dressing room without discovery, and what kind of a tarnkappe (an imaginary cap supposed to make the wearer invisible) he must have worn, and how he could press the rosette into my hand and at the same time give my neighbor a heavy blow on the shoulder, and yet remain invisible, I cannot understand.

To seek for a confederate among those who were assembled at the seance is also inadmissible.

Among us were, at the most, two persons who believed in mediumship, and especially in the capacities of Eusapia. The rest were extremely critical in the matter, and observed all that transpired around them with the keenest attention.

But what will explain the movement of the match-cord of my cigar case? It occurred in bright light so that all could see it, leaving no possibility of sleight-of-hand, and excluding the necessity or possibility of confederates.

A Case of Levitation in the Open Air.

The June number of *La Revue du Monde Invisible*, edited by Mgr. Elie Meric, contains an article by the Editor on Levitation, in which he gives the following story, stated to have been reproduced by Colonel de Rochas from a narrative signed Ravadjee D. Nattz, and dated November, 1885.

The narrator states that he and a University friend passed much of their time with a Yogi. The Yogi used to rise at three o'clock every morning and go out towards the river, returning in the evening. The University friend suggested that in order to discover what he did they should precede him and await his arrival at the river. With some reluctance Ravadjee Nattz agreed. That evening, however, when the two friends visited the Yogi he said to them, "You wish to know what I do at the river? Very well! you need not act the spy; I will call for you to-morrow morning and we will go together." The next morning, when the three had washed their clothing according to Hindu custom before bathing, and the two friends had taken their plunge in the water, they looked for the Yogi, but in vain! It was about 4 a.m. and the moon still shone in the sky. They called, but equally in vain. They were beginning to believe that he had been carried away by the river, when they caught sight of a shadow on the surface of the water; it was that of the mystic, clothed in his yellow garments. They raised their eyes and saw the Yogi lying full length, as if asleep, in the air 30 feet over their heads. At sunrise they saw him descend slowly until he fell gently on to the water; he then bathed and returned to the house with them. After that occasion they saw the same performance repeated every morning for a month. The Yogi's name was Ramagiri Swami.—LIGHT, London, England.

Aerial Navigation--A Vision Realized.

In the September number of *Il Vessillo Spiritista*, in the year 1897, there appeared an article descriptive of an air-ship, as seen in the spirit world by a somewhat famous medium in France, Mme. Antoinette Bourdin, who has since passed on.

Singular to relate, a vessel of the same kind has just been invented by Prof. Giampietro of the University of Pavia, and some experiments have been successfully made with a small model in the large open space known as The Arena, just outside of Milan. The only point of difference appears to be that the Professor's air-ship does not possess the double sails of its spiritual prototype. Whether he had any knowledge of the article in which the latter is described, appears to be uncertain. Very possibly he had none; and in that case, the probabilities are that the idea of its construction was given to him by impression from the other world.—HARBINGER OF LIGHT, Melbourne, Australia, June, 1899.

Gautama Buddha on Faith.

Do not believe in what ye have heard; do not believe in traditions because they have been handed down many generations; do not believe in anything because it is rumored and spoken of by many; do not believe merely because the written statement of some old sage is produced; do not believe in conjectures; do not believe in that as truth to which you have become attached by habit; but after observation and analysis, when it agrees with reason and is conducive to the good and benefit of all, then accept it and live up to it.—GAUTAMA BUDDHA, quoted in *The Awakener*, Madras, Ind.

ALEXANDER POPE, THE POET, AS A PROPHETIC SEER.

By the Editor.

In the writings of none of the English poets, since the time of Shakespeare, does the psychological element so thoroughly permeate all their works as it does those of Alexander Pope, the celebrated poet and satirist of the time of Queen Anne, although more or less of this element is to be found in the works of all the noted bards of Albion's isle.

To do our subject justice would require a volume, therefore we will simply introduce a few extracts from his poems, with as little comment as possible.

Pope was born in London, in May, 1688. He learned the accident of Greek and Latin when eight years of age. At the same tender age, he translated a part of the poetic works of Statius from the Latin, and at 12 he had composed a play founded on the *Iliad* of Homer. It was also at about eight years of age that he left a Catholic school, at Twyford, in disgrace for having flashed upon its master the weapon of his satire.

Like other great leaders of the world's thought, Pope was a self-made man, having but little learning from the schools, although he acquired considerable knowledge of Greek, Latin, French and Italian.

Many of his poems read like the description of a succession of visions which passed as a panorama before him while he wrote. Especially is this true of "The Dunciad," which will be best understood when read in this light, especially if the reader is familiar with clairvoyant symbols.

HIS VIEW OF DEATH AND THE RESURRECTION.

Had Pope dwelt upon the earth since the advent of Modern Spiritualism he would probably have been claimed as a Spiritualist—on his "Ode to the Soul," if for no other reason. It is as follows:

"Vital Spark of heavenly flame,
Quit, O quit this mortal frame!
Trembling, hoping, lingring, flying;
O the pain, the bliss of dying!
Cease, fond Nature, cease thy strife,
And let me languish into life.

"Hark! they whisper; angels say,
'Sister spirit, come away.'
What is this absorbs me quite?
Steals my senses, shuts my sight?
Drowns my spirit, draws my breath?
Tell me, my Soul, can this be Death?
"The world recedes; it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring!
Lend, lend your wings!—I mount, I fly!
O Grave, where is thy victory?
O Death, where is thy sting?"

In a letter to his friend Steele, referring to the above poem, Pope said: "It came to me the first moment I waked this morning."

Neither was Pope ignorant of the laws of inspiration and the psychological power of music. This knowledge is displayed in his "Ode to St. Cecilia's Day," as follows:

Descend, ye Nine! descend and sing!
The breathing harp inspire!
Wake into voice each silent string,
And sweep the sounding lyre!

"Music the fiercest grief can charm,
And Fate's severest rage disarm;
Music can soften pain to ease,
And make despair and madness please;
Our joys below it can improve
And antedate the bliss above.

"When the full organ joins the tuneful choir,
The immortal powers incline their ear;
Borne on the swelling notes our souls aspire,
While solemn airs improve the sacred fire,
And angels learn from heaven to hear.
Of Orpheus now no more let poets tell—
To bright Cecilia greater power is given;
His numbers raised a shade from hell,
Hers lift the soul to heaven."

Of course "the Nine," (meaning the nine muses of mythology) is a poetic figure of syntax applied to all in the Unseen who inspire mortals.

AS A CRITIC AND AN INTERPRETER OF NATURE.

As a critic of critics, Pope stood without an equal in his age, and in many points could teach some of the most noted modern critics. We give below a few excerpts from his "Essay on Criticism," in which he shows himself to be one of the clearest interpreters of nature that any age of mankind has known:

"Words are like leaves; and where they much abound,
Much fruit of sense beneath is rarely found.

* * * * *

But true expression, like the unchanging sun,
Clears and improves whate'er it shines upon;
It gilds all objects, but it alters none."

"See the sole bliss heaven could on all bestow!
Which who but feels can taste, but thinks can know.
Slave to no sect, who takes no private road,
But look through Nature up to Nature's God;
Pursues the chain which links the immense design,
Joins heaven and earth and mortal and divine."

POPPES PROPHECIES.

But, in our opinion, "Windsor Forest" is the greatest of all the poetic productions of Pope. Certainly it appears to have been inspired by more than mortal power of predition, for it is full of prophecies which pictured the conditions of England and its metropolis, as they are to-day, with other predictions which now seem likely to be soon realized, although he was considered a lunatic for predicting what then seemed such Utopian conditions for his country, in those times when Rome was the world's metropolis, and when England was considered the ultima thule of civilization.

As it will afford interesting reading at this time, we feel impelled to quote in full the prophetic part of this strange poem. After describing a panorama of Europe, as it then appeared, spreading out before him in a vision which extended into the sea, the poet proceeds:

"High in the midst, upon his urn reclined,
(His sea-green mantle waving in the wind),
The god appeared. He turned his azure eyes
Where Windsor-domes and pompous turrets rise;
Then bowed and spoke; the winds forgot to roar,
And the hushed waves glide softly to the shore.

"Hail, sacred Peace! hail, long-expected days
That Thame's glory to the stars shall raise!
Though Tiber's streams immortal Rome behold;
Though foaming Hermus swells with tides of gold,
From heaven itself though seven-fold Nilus flows,
And harvests on a hundred realms bestows;
These now no more shall be the Muses' themes,
Lost in my fame, as in the sea their streams.
Let Volga's banks with iron squadrons shine,

And groves of lances glitter on the Rhine;
Let barbarous Ganges arm a servile train;
Be mine the blessings of a peaceful reign.
No more my sons shall dye with British blood
Red Iber's sands, or Ister's foaming flood;

Safe on my shore each unmolested swain
Shall tend the flocks and reap the bearded grain;
The shady empire shall retain no trace
Of war or blood, but in the sylvan chase;

The trumpet sleep, while cheerful horns are blown,
And arms employed on birds and beasts alone.
Behold the ascending villas on my side
Project long shadows o'er the crystal tide.

Behold! Augusta's glittering spire's increase,
And temples rise—the beauteous works of Peace.

I see, I SEE WHERE TWO FAIR CITIES BEND

Their ample bow, a new Whitehall ascend!

There mighty nations shall inquire their doom,

The world's great oracles in time to come;

There kings shall sue, and suppliant States be seen

Once more to bend before a BRITISH QUEEN.

Thy trees, fair Windsor, now shall leave their woods,

And half the forests rush into the floods,

Bear Britain's thunder and the cross display

To the bright regions of the rising day;

Tempt icy seas where scarce the waters roll,

Where clearer flames glow round the frozen Pole;

Or under southern skies exalt their sails,
Led by new stars, and borne by spicy gales !
For me the balm shall bleed, the amber flow,
The coral reddens and the ruby glow,
The pearly shell its lucid globe infold,
And Phœbus warm the ripening ore to gold.
The time shall come when, free as seas or wind,
Unbounded Thames shall flow for all mankind ;
Whole nations enter with each swelling tide,
And seas but join the regions they divide ;
Earth's distant ends our glory shall behold,
And the new world launch forth to seek the old.
Then ships of uncouth form shall stem the tide,
And feathered people crowd my wealthy side,
And naked youths and painted chiefs admire
Our speech, our color, and our strange attire !
O stretch thy reign, fair Peace ! from shore to shore,
Till conquest cease and slavery be no more ;
Till the freed Indians in their native groves
Reap their own fruits, and woo their dusky loves.''

VERIFICATIONS.

The prediction that the city on the Thames would excel the one on the Tiber, has been fulfilled ; the tall buildings that "project long shadows o'er the crystal tide," has been verified ; "temples" devoted to "peace" have been built ; the "New Whitehall" was also built and became "the world's great oracle," where nations "inquired their doom," while "kings and suppliant States" again bowed before "a British Queen." (This being written in the time of Queen Anne, pointed to Queen Victoria). "Half thy forests rush into the floods," foretold the great ship-building, in which England has led all nations, and to accomplish which she has consumed more than half of Windsor forest.

"Bear Britain's thunder and the cross display
To the bright regions of the rising day."

This pointed to Englands conquests in the Orient, and to her subjugation and colonization of India.

"The time shall come when, free as seas or wind,
Unbounded Thames shall flow for all mankind."

This was a prediction that London would be made a free port, which it is to-day. "The new world" has also launched forth "to seek the old."

"Then ships of uncouth form shall stem the tide."

May this prediction not point to the modern monitors, dynamite cruisers and torpedo-boat destroyers ? The abolition of slavery is also predicted.

Among the predictions yet in the future is the reign of peace, which we hope will not be long delayed.

Among the verified prediction which are too self-evident to a well-informed public to require special mention here, are several references showing how his native land, generations afterwards, swept to empire and planted her flag, her language and her customs in all quarters of the globe.

Bismarck's Desolate Realm.

Le Spiritualisme Moderne last fall contained a communication purporting to come from Heinrich Heine, the great German poet and author, through a medium in Paris, whose initials only were given. The alleged Spirit Heine claimed to have seen Prince Bismarck, the "Iron Chancellor," in a sphere of awful desolation, which he pictures in language which certainly bears a close resemblance to the genius of the great poet from whom it purports to come. A translation of this remarkable communication was made for the Harbinger of Light, and is as follows :

"As the lion of the desert, held in strict bondage behind the iron bars of his cage, roars, and with his formidable claws endeavors to displace the obstacles which restrain his freedom ;

"As the eagle, captured by the daring trapper, vainly beats against the walls of his prison-house, and wounds by his desperate efforts his noble pinions ;

"As an unbroken horse rages and rears, with lacerated flanks and nostrils reddened with blood, beneath the stress of bit and spur ;

"So does this powerful and terrible spirit, this vast intelligence, this colossus, stricken down at last by death, vainly struggle within the circle of his destiny.

"For him all is dark and funeral. Everything calls up the image of force,—of the force that destroys ; of the force that is sterile.

"A narrow valley where black rocks seem to meet overhead and defy the light of heaven to penetrate,—such is his abode.

"Torrents of water precipitate themselves with terrific din from lofty heights, where fragments of rock are dragged downward by the devastating cataract.

"A few lichens and a few stunted shrubs alone venture to spring up on these desolate rocks ; and the wind scarcely stirs the dry leaves which painfully wither there.

"To the pallid day succeeds the gloomy and mournful night. The light avoids this sojourn. A solitary star, like a compassionate eye, sparkles and glitters above the head of the prisoner and speaks to him of heaven.

"O, Bismarck ! this solitary valley, over which broods an impression of awful desolation, an abyss of horror and shadows, is thy pride.

"Thy restless soul agitates its wings with a heavy movement, but the rocks touch the sky.

"Thou dost invoke the sound of some human voice, for the oppressive roar of the torrents creates a sensation of fear, which appears marvelous to thy proud spirit ; but there is no response to thy appeal.

"Only, like a silver tear, sparkles that mysterious star ; a tear of penitence, a tear of humility, falling from a mighty heart.

"Dost thou at length recognize the Divine Hand ? Dost thou listen to the voice of the poet, O great spirit ? It will dominate the thunder of the cataract and the cry of the screech owls.

"Superb oak, laid low by the hurricane, be submissive, be submissive !

"Earthly empires pass away, and the breath of ages scatters them into impalpable dust.

"Conquerors, arrogant politicians, and great statesmen, vanish like shadows. Wealth, power, command,—all are vanity ; everything but love, pity, justice, humble resignation.

"The insect is of as much worth as thou ; the grain of sand is thy equal, O Iron Chancellor, reduced to dust, which the winds waft hither and thither.

"Thy worth is now measured by that of thy heart. Hast thou loved ? Hast thou suffered ? Hast thou thought of some one—even if it were only thy dog—more than thou hast of thyself ? If so, issue from the abyss ?

"It is so, I believe. That star, a humble diamond, trembling in the blackness of the sky, is it not perchance, born of thy own heart,—of thy terrible heart. Friends, I believe it to be so.

"Why do I speak to thee, lion, eagle, unbroken horse, raging prisoner, beating thyself against the walls of thy cage ? It is to bid thee hope.

"Hope and humble thyself ! and when thy pride is subdued, the obstacles which interpose themselves between thee and the world of light, shall disappear at every step."

A Son of Ole Bull a Telepathist.

According to one of our English contemporaries Mr. Alexander Bull, son of Ole Bull, the celebrated violinist, has had some remarkable psychic experiences.

Once while dancing at a ball in Gottenberg, Denmark, he was stopped as if shot, and a voice told him that a brother had had that moment been killed ; he told his lady partner, and noted the exact hour. Shortly after, news was received that his brother, Thorwald, had fallen from a ship's mast, and been killed, at the exact moment when he heard the voice. The ship was hundreds of miles away at the time.

We regret that the original authority for the above was not given, but well-authenticated cases similar to this are numerous, e. g., Lilian Whiting's experience, in obtaining news of the death of Kate Field.

VIEWS FROM OUR WATCH-TOWER

[The views expressed in the following columns are not dogmatic, but are the personal opinions of the editor, which are subject to change as new light dawns from beyond the Morning Hills of the New Dispensation. We seek for new light, and will herald it to the world as soon as discovered.]

HAS FLAMMARION RENOUNCED SPIRITUALISM?

A Remarkable Lot of Misstatements in the Press Concerning Him Refuted by Facts.

The New York Sun of July 8th contains a cablegram from London announcing that Camille Flammarion affirms his belief that the phenomena of Spiritualism are due to auto-suggestion and not to the influence of spirits of the dead.

If this statement was the only one contained in the cablegram it might be more readily accepted, but the dispatch continues:

"Strangely enough his conversion is due to Kardec's book, 'Genese,' which was supposed to be written at the dictation of the late M. Galle, the discoverer, through Flammarion himself as the medium. Flammarion now declares that, although the book was produced in a series of trances in which he was an honest instrument, it is impossible that the illustrious astronomer could have dictated the blunders contained in 'Genese.'"

The dispatch, after mentioning the nature of the mistakes, says that the Spiritualists of Paris are talking of revising this book to save their cause from annihilation before 1900.

As to the statements in the New York Sun's cablegram, they are amusing to one conversant with the facts. We have seen a number of lists that were supposed to be complete of both Flammarion's and Allan Kardec's works in the leading Spiritualistic journals of France, Italy, Spain, and in the Portuguese papers of Brazil, yet in none of these lists was such a book mentioned as "Genese." Notwithstanding this fact, the sender of this cablegram would have us believe it was one of the most important works on Spiritualism in France, and that upon its infallibility depended the cause.

The fact is, Spiritualists generally accept the teachings of no book or spirit as infallible, and Flammarion, as well as all other studious Spiritualists, is, and has been for years, aware of the fact that a large per cent of alleged communications are due to auto-suggestion or to deceiving or ignorant spirits—but not all.

However, this story did not continue the rounds of the press as first published by the Sun, but with amazement we have watched the mole-hill grow into a prodigious mountain, which reached the climax in the San Francisco Call, of Sunday, July 23, in which it was stated that Flammarion was converted to Spiritualism about two years ago by Eusapia Paladino, and that "Lumen," and all his other works on Spiritualism, were produced since that time, i.e., within the past two years.

It is true that Flammarion wrote a great deal about his seances with Eusapia Paladino two years ago, as described in the Call's article, but the fact is that he has been known by his personal friends as an avowed Spiritualist for forty or fifty years, and his book "Lumen," (a dialogue between himself, whom he calls Querens, and the spirit, "Lumen,") was written in 1867—32 years ago, or about 30 years prior to the date stated by the Call. We have a copy of the sixth edition with a foot-note to the second dialogue stating this fact. Besides, the introduction to the 13th edition, which we have in our office in French, is dated at "Pompeii, 1873, or 26 years ago. This introduction will be found on page 5, of this number of the Harbinger of Dawn, which we believe is its first appearance in English, although two translations of the rest of the book were published years ago, omitting the important introduction.

The Call evidently intended to be fair, but was misinformed. Its article gives an illustrated description of Flammarion's investigations with Eusapia, and also an account of Prof. Hyslop's conversion to Spiritualism. Its statement that Flammarion has detected many frauds masquerading as mediums is also true, but all this did not shake his faith in the genuine, being himself a psychic.

But strangely enough the same issue of the Call contains a cablegram to the New York Journal, dated July 22, in which Flammarion himself refutes the hoax by saying that he has positive proof of the soul's immortality, and adds:

"I have had direct communication with hundreds of departed spirits."

We also find a refutation copied by the Progressive Thinker of Chicago, (probably from a Chicago daily), but unfortunately the name of the paper to which the dispatch was sent is accidentally omitted. However we recognize the wording as Flammarion's peculiar style of expression. It is as follows:

"I am a firm believer in the spirit world. Space is peopled with spirits. It is not necessary that mediums [be required to] communicate with them. Communication with spirits is certain. A physical force is put in action. There is nothing supernatural or preternatural about it. The alleged spirit of Galileo deceived me as to the satellites of Jupiter. I say alleged spirit because on reflection I conclude the real spirit of the great astronomer who suffered persecution for the sacred cause of science, would not attempt deception. It must have been a spirit of darkness."

Flammarion is reported to have made the above statement in Paris.

The explanation of the Call's two contradictory articles in the same issue is that the one concerning Flammarion's alleged renunciation of Spiritualism was in the Sunday Supplement, which is printed two or three days in advance of the regular Sunday morning edition, but dated and mailed as one paper, while Flammarion's refutation of this article was a dispatch dated the day before—Saturday—(after the first statement was already printed), and appeared among the regular dispatches.

CHARLES DAWBARN'S PHILOSOPHY.

His Method of Solving the Contradictions and Other Problems of Spirit Communion.

Charles Dawbarn has stepped aside from the humdrum life of a busy, bustling world, to dwell in his quiet, pleasant home near San Leandro, where he can devote his time to the study of Nature and the solution of her mysteries. One or more hours each day he devotes to silent communion with the Unseen, and wonderful are the experiences he has related to us during our visits to his peaceful and inspiring abode. But we will pass these pleasant memories of happy hours at his sanctum and proceed at once to sum up the conclusions at which he has arrived thus far as to the contradictions and other inconsistencies frequently coming through spirit messages, aside from the consideration of fraud and deception.

His theory is, briefly, that there are three distinct states of existence,—(1) the material world; (2) the spiritual world, and (3) an intermediary state where the two worlds meet in communion. This intermediary state of consciousness in which the communion takes place is a condition in which both spirit and mortal are in an abnormal state, and in this condition take with them no more memory of their normal condition (either as spirits or mortals) than we take our memories of the day into the dreams of the night.

To illustrate this point Mr. Dawbarn assumes that the normal vibrations of the mortal are 1000; that of the spirit, 2000, and that in order to enter into communion with each other it is necessary for the spirit to reduce his normal vibrations to 1500, and the mortal to raise his vibrations to that degree. To accomplish this, both spirit and mortal become entranced, and the communications we receive through the latter are simply the dreams of the spirit, which sometimes are correct and sometimes "such stuff as dreams are made of."

It will therefore be seen that much depends on the harmonious conditions of the sitters, as all who know the power of thought are aware that in such an abnormal, sensitive state any powerfully-exerted thought is likely to deflect the messages, and that mortal thoughts are likely to be reflected back as a part of the spirit message. It will thus be seen that both auto-suggestion and suggestion on the part of the sitters, or in-

tigators, is likely to return as a spirit message, no matter how honest or how successful the medium may be. In other words, the line of demarcation between the words of the spirit and those of mortal suggestions is difficult to detect, even by the psychics themselves.

Mr. Dawbarn has devoted his life to the solution of these problems, and we wish him success. Being himself a powerful psychic, having excellent health, a quiet home, and being free from the cares of life, both financial and domestic, we see no reason why he should not succeed in his undertaking if it be within the limits of human possibility.

We will have an article from Mr. Dawbarn in our next issue in which he will briefly give the results of his investigations, up to date. He will doubtless give some new thoughts which he has not hitherto expressed in his numerous articles to the press.

Dawbarn's Theory and a Fourth, Fifth, Sixth and Seventh Dimension of Space.

To illustrate what is meant by the "fourth dimension of space," it has been assumed that there is such a creature as a Linelander, i. e., a straight being like a hair snake, with an eye in each end. This being can only move forward and backward, and his range of vision is such that he can only see points, i. e., he can only see a small point of any object at a time. This is a second-dimensional being, and were a person to appear suddenly before him he would declare that person to be like himself—only a point. He would see only a small portion of that person, and hence would have no true conception of that person's appearance. Then, to continue the argument, it is assumed that there is such a being as a Flatlander, i. e., one who can see both lines and points, as well as up and down. In other words, evolution has given him a broader and more perfect range of vision—he has acquired a new sense. We are now creatures of this third dimension—Flatlanders.

But evolution, it is assumed, does not end with the third dimension. Beyond the Linelander and the Flatlander is a fourth-dimensional being—a Spacelander—a denizen of spirit realms. Our mortal eyes cannot behold him, nor can we any more comprehend him than the Linelander, with his limited vision, can comprehend us.

But why stop at a fourth dimension? May there not be a fifth, a sixth and a seventh, and so on ad infinitum, the entities of each dimension being invisible and incomprehensible to those of the next higher dimension of space? The sweep of evolution has no end. Onward and upward it leads, and the final goal we can not see or comprehend, but mounting on wings of aspiration and inspiration we may catch gleams of light from worlds that are brighter than this, although they may not be the ultima thule of the soul's eternal destiny.

By assuming that the beings of each dimension of space have 1000 added as their normal vibrations, the messages from the seventh-dimensional spirit would have to come to us, in turn, through a sixth, a fifth and a fourth-dimensional spirit. In all this journey down through the immortal spheres, it is not to be wondered at that many personalities, inconsistencies and often contradictions are found in the same message.

As yet we are but treading the borderland of immortal life, but, thanks to such men as Dr. Hodgson, Prof. Hyslop, Charles Dawbarn, Camille Flammarion, Col. de Rochas, Drs. Baraduc and Joire, and other explorers of the realms beyond, we are arriving at a solution of the mystery of the ages.

There have been great upheavals in Spiritualistic circles during the past year, which will result in the elimination of many of the barnacles that have attached themselves to the movement, and the result will be that it will arise to a higher and holier atmosphere where it may view the coming Dawn.

As an example of the change of thought, we quote the following from a little missionary pamphlet published by "The Church of the Fraternity of Divine Communion," of Brooklyn, N. Y., a copy of which has been sent to us by its president, Jerome H. Fort:

"If it be possible for mortal to talk with spirits, surely, those who have passed into the Great Beyond should return not only with proof of their continued existence and with words of solace to mourners, however precious those words might be, but they should come to tell us also whether or not they are possessed of any other knowledge or truth unknown to us; and if so, to impart such to us as rapidly and as complete as we may be capable of receiving and comprehending it."

It is the chief mission of the Harbinger of Dawn to keep its readers informed upon "any other knowledge or truth unknown to us" that it may discover in its survey of the world.

This new thought which is permeating the ranks of Spiritualism has been further set forth in an anniversary poem read at the celebration at Clearwater, Cal., last spring, by our friend, E. K. Hurlbut, one of the rising poets of the movement. The poem was published in the Religio-Philosophical Journal of June 8th, and contains 12 verses, of which we quote the following as the most significant:

"I need not here the story tell
Of raps that echoed round the worlds—
The wondrous tale all know so well
Of peddler's ghost and little girls.
The A, B, C has come and gone,
And now we read the printed page
And see the glorious morning dawn
Upon another 'Golden Age.'

"O, what a joy it is to know
That nothing good can ever die;
That life's pure stream, with onward flow,
Must reach perfection by and by;
That from each higher state attained
A broader field unfolds to view,
And on each summit we may gain
Will be discovered something new.

"This is the message spirits bring—
A grander truth was ne'er revealed.
The youth-renewing crystal spring,
So long by priestly rite concealed,
Is thus restored to man once more
By angels from the higher spheres
Who stand on that eternal shore
Beyond this transient world of years.

"They tell us of their Summerland,
Where love and roses never die;
Where pure one's wander hand in hand
Beneath a fair and cloudless sky;
Of silvery streams and golden sea
Whose waves toss jewels at their feet:
Where everything that lives is free,
And every measure is complete.

"And they have cities where no crime
Lurks in the shadow of its walls,
And where the bells that softly chime
Invite the guest to wisdom-halls;
Where sages from their treasured store
Of truth revealed in thought profound
Teach as they did in days of yore
On ancient India's sacred ground.

"And schools of learning where the youth
By loving master minds are taught
In Nature's living Book of Truth,
From whom no favors can be bought.

* * * * *

"And thus shall be our future race,
When evolution's work is done
And Earth has gained her destined place
Among the children of the Sun."

The Present Status of Spiritualism.

The movement known as Modern Spiritualism seems to have reached a transitional period. The days of blind faith and credulity on the part of believers in the occult, who assembled at the dark seance, are past. Bitter experiences with the army of frauds who flourished under the protection of that magic word—"conditions,"—has taught Spiritualists to be more critical in their investigations of the phenomena, as well as to seek more after the higher truths—particularly those pertaining to their own intellectual, moral and spiritual natures.

THE DUAL NATURE OF MAN.

The Spiritual vs. the Physical Nature.

King David's Secret of Success in Life.

Human nature is a deceiver. It is a delusion that leads to the deserts of despair and destruction; fosters ignorance, thwarts justice, dethrones reason, creates superstition, pride, arrogance, selfishness and despotism.

He who obeys the dictates of human nature follows a mirage which leads out into the drifting sands and simooms of life's most dreary deserts, where his eyes are blinded and his body scarred by the sand-laden winds.

He who is deaf to human nature and heeds the voice of the Divine—the "inner light,"—though the tempests rage about him they shall not harm him; he will safely reach the oasis where no evil can abide, and where peace, joy, good-will and fraternal love forever rule.

It is human to err, to deceive, to be proud, selfish, domineering, credulous, narrow, bigoted.

It is divine to forgive, to be charitable, philosophical, tolerant, broad, unselfish; to fling pride to the winds and recognize but one humanity, whose country is the Universe; but one church, whose creed consists of three words—Fraternity, Charity, Truth; but one court, whose law is expressed in a single word—Justice; but one government, the universal brotherhood of the human race.

How do we know that human nature errs? We have only to observe it—study it. It is the material part of man. It is composed of the elements of the material world—the venom of the serpent, the ferocity of the tiger, the cunning of the fox,—elements which submerge or cloud the divine light within the soul.

As the material world is shaken by the earthquake, lashed by the storm, and swept by flood, famine and pestilence, so is human nature domineered by the same laws of vibrations which awake corresponding passions.

But the question is, How are we to rise above the material plane—human nature—and get in rapport with the spiritual, or divine nature? The answer to this question (when spiritually interpreted) will be found in the Psalms of David, i:1-3, as follows:

"Blessed is the man that walketh not in the counsel of the ungodly [the wicked or vile], nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord [the Divine Spirit]; and in his law [spiritual laws] doth he meditate day and night. And he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

In other words, to the one who "meditates day and night" upon the divine laws of creation, and upon the Source of Light and Life, it is promised that "whatsoever he doeth shall prosper." The comparison to the tree near the river of water which nourishes it, is a reference to the soul keeping near the fountain of divine wisdom and inspiration.

There is much truth in this statement. If we aspire to the divine; if we are in harmony with nature; we may enjoy the scenery along life's journey, but if, like a calf hitched to the rear of a wagon, we object to being led in the path of our destiny, like the calf will we also be dragged along. Divine Nature has mapped out our course, and if we choose to follow it and enjoy the scenery as we go, we shall be prosperous and happy, but if Human Nature leads us to rebel, and seek other highways than the path of individual destiny, we will simply be dragged along with bumps and bruises for our stubbornness and self conceit.

If all the human race would give heed to the above injunctions, and live up to them, then would the dawn of peace, happiness and harmony merge into the full sun-burst so long foretold by sage and seer; then would crime and poverty pass, as the mists of ignorance arose from a darkened world, and the light of eternal truth and wisdom make glad the hearts of all mankind, while war and strife would be heard no more, and the boundaries of nations would be as the mingling waters of the Atlantic and Pacific beyond the distant shores of Terra del Fuego.

Letter from Spain During the War.

Having written a letter to Senor Angel Aguadó, editor of *La Union Espiritista* and president of the Centro Barcelones de Estudios Psicológicos of Barcelona, ordering a book from his list, we received not only the book but also a letter bearing fraternal greetings from the land of Iberia through the clouds of war. We give below a partial translation of the letter:

Ernest S. Green, San Francisco, Cal.

MY DEAR SIR AND BROTHER IN BELIEFS:—Your favor of the 20th of September filled me with pleasure and confirmed in me once more the belief that Spiritualism is firmly sustaining the banner of universal fraternity which rises above the frontiers of humanity—frontiers making of brotherly people rival nations, who, in place of lending mutual aid, seek to annihilate and destroy each other.

As Spiritualists we cannot identify ourselves with a country so small as to be denominated a nation or a continent; for us there is but one country—the universe, with its infinity of worlds and humanities, and we are all citizens of this great country from which none are excluded.

For this reason the war which your nation and ours have sustained, far from diminishing our mutual affection and appreciation, has increased it.

All Spiritualists are true brothers, wherever born, whatever their nation, and working with this sentiment in view, we shall render a great service to humanity and extinguish the hatred which destroys it.

I rejoice that our voice has been heard in your country, and extend to you the most sincere thanks for the interest you have taken in our publications, and for the translations you have made from our Review.

Barcelona, Oct. 24, 1898. ANGEL AGUAROD.

The Record of Eusapia Paladino.

A few years ago while Eusapia Paladino was before the London Society for Psychical Research it is alleged that she was detected in certain tricks, and as a result she was dismissed by the Society as, in the language of Bret Harte, "Further proceedings interested them no more." But the French Society for Psychical Research was not satisfied. It gave Eusapia a trial, and with a full report before it of the alleged exposure, it discovered that she possessed remarkable powers which could not be accounted for by physical means.

Among the phenomena she produced in France was that of causing a letter-scale to sink down to its full capacity in full light without human contact—her hand being six or eight inches above it at the time. Also some potter's clay in the room was moulded into human faces and busts, but of a wonderfully weird expression, without any visible hands touching it. Among those who attested to this and other equally startling phenomena were Col. Albert de Rochas, the distinguished French engineer, who has written many standard works on engineering, as well as several books on psychic research—notably, "The Exteriorization of Motricity,"—or motive force—and "The Exteriorization of the Perceptive Faculty;" also Camille Flammarion, the noted astronomer, and many eminent physicians and other scientists. Since then Eusapia has visited the leading capitals of Europe and astonished scientific men everywhere. The result is that she has been reinstated by the London society.

If Eusapia practiced fraud at Cambridge (and there seems to be conclusive evidence that she did) it only proves that powerful psychics are no more above the temptation to deceive than the rest of humanity—particularly when more is demanded than they can supply in the line of phenomena. However, the disgrace of exposure seems to have been a severe lesson to her, and in all the later seances we have read of no attempt at deception, although scientists have laid all kinds of traps to expose her. The London Society did the charitable and reasonable thing when it gave her another trial, which we hope will vindicate her powers.

We give on page 8 of this issue a detailed and critical account of some of her remarkable seances, as witnessed by Baron Rausch of St. Petersburg, Russia.

Three Noted Quatrains on Truth.

We have looked in several standard dictionaries and encyclopedias of poetic quotations for the following oft-quoted quatrains, but have failed to find them.

Anyone knowing the authors' names of the two uncredited quatrains will confer a favor by communicating the same to us. Truth seems to be a subject to be avoided by the makers of dictionaries of quotations.

"Seize upon Truth, wherever found—
On Christian or on pagan ground;
Among your friends, among your foes—
The plant's divine where'er it grows."

"Truth crushed to earth will rise again;
The eternal years of God are hers,
While Error, wounded, writhes in pain
And dies amidst her worshippers."

New occasions teach new duties;
Time makes ancient good uncouth;
He must up and ever onward
Who would keep abreast of truth.

JAMES RUSSELL LOWELL.

What Principles Shall We Adopt?

There are now four declarations of principles before the National Spiritualists' Association, which are to be considered at the annual convention of that body in October. These four declarations have been submitted to all the Spiritualists in America to act upon in their local societies, and through these to express their choice to the N. S. A. convention for its guidance.

While none of these four declarations are dogmatic; while none of them demand conformity to their teachings as a test of fellowship, and while perhaps a majority of Spiritualists would accept all, or nearly all the definitions given as true, yet there are reasons which we need not mention—they being obvious to all students—why three of these declarations will be subject to ridicule and antagonism by several schools of thinkers. However, we see no reason why the declaration proposed by Garrison D. Barrett, president of the N. S. A., can not be adopted. It is brief, but far-reaching, and covers all the essential points elaborated in the other three documents. Its sentiments are lofty and noble, and should appeal to every human heart, regardless of creed or former belief. Here it is:

"Spiritualism stands for (a) a Universal Principle of Life; (b) Truth, the revelator of that life, and the gleaner of wisdom; (c) Immortality, the divine inheritance of the race; (d) Eternal Progression, the sublime destiny of man; (e) Spirit Return, a demonstrated fact in Nature; (f) Sympathy, the principle that unifies the race on earth; (g) Love, the lever by which men are lifted out of sin and ignorance, and higher and holier conditions brought in among men."

Pope Leo XIII. and Spiritualism.

Professor M. T. Falcomer of the Royal Technical Institute, of Alessandria, Italy, author of "A Dialogue on Spiritualism," "Facts and Considerations Concerning Spiritualism," "Introduction to Modern Experimental Spiritualism," and other works on kindred subjects, as well as an indefatigable writer for the secular press of Italy in defense of the higher Spiritualism, has an article in the Harbinger of Light, of Melbourne, Australia, for May, in which he refers to the attitude of the Pope of Rome concerning Spiritualism.

Prof. Falcomer shows that while Leo XIII. has twice blessed the Antispiritist Review, yet he has not publicly expressed his inner convictions on the subject, but as a contrast, the writer shows that secretly the Pope believes in spirit communication, and gives the following incident from the local Italian press as grounds for this belief, expressing at the same time a belief that with his last breath the Pope may express his convictions as favorable to Spiritualism:

"The eminent Signor G. Capsoni, an optimist like Coreno, sent a message received through a medium, to the advocate, Baron——, one of whose brothers is the Italian Ambassador at Washington, while the other is a prelate attached to the house of the Pope. This

message, which appeared to be dictated by spirits of different dispositions and characters, arrived while the Baron and the prelate were breakfasting together. After it had been discussed, the prelate took a copy of it to Rome; and his brother told Capsoni, both by word of mouth and by writing, that his Holiness was favorable to Spiritualism, being persuaded that, under it all, there may be a whole world to discover, but that the Jesuits opposed it."

Remarkable Record of Verified Prophecies.

The following are some of the prophecies put on record in the Philosophical Journal, March 31, 1898, by Dr. Max Muehlenbruch of Oakland, Cal., together with probable verifications:

"On Jan. 24, 1898, I had a vision concerning Cuba. I was standing by a long one-story building—one tower in the middle and one at each end. I was standing at the center entrance with a U. S. Army officer by me. Suddenly he pressed a button and up went the American flag. That means it will float over Cuba before 1898 has passed. We will have a brush with Spain. Why I say 'a brush,' I will have to give another vision. I see two large hills. Each is covered with guns. American officers are standing by them. They only fire a few shots, after which they shout 'Hurrah!'"

[What was here interpreted as "a few shots," evidently meant a few battles.—Ed.]

"I see for the years 1898, 1899 and 1900, dark times—financially dark—...upheavals of the earth, much damage, many lives will be lost, and the destruction of one city by an earthquake. Two cities will suffer, but one in this country only will suffer, while one across the ocean will be destroyed."

[A press dispatch, dated the day after the prophecies were mailed to the Journal office, read: "Amboyna, a town on the island of that name, one of the Molucca group, was completely destroyed by an earthquake." The earthquake of March 30, 1898, (two days after the prophecies were printed) which wrecked several buildings in and about San Francisco, fits the rest of the prophecy. The Journal issues three days ahead of date].

"One city in this land of ours will be swept away by water, and in 1899 one city beyond the ocean will suffer the same fate."

[The flood which swept away Shawneetown, Ill., April 4, 1898, looks to us like a fulfillment of the first part of this prediction.

"There will be a train wreck in the vicinity of Oakland, in which many lives will be lost."

[The train wreck which occurred on the Oakland Mole, May 22, 1898, in which a train load of 200 people was derailed, the fireman killed, others injured, and all narrowly escaped being precipitated into the bay, verifies this prediction, excepting the many lives lost].

2ND EDITION, RECORDED IN R.P. JOURNAL JULY 7, 1898.

"Five ships, which appear to be Camera's squadron, are shown as creeping along in the shadow of cliffs, which shows their movements to be secret. But they are surprised by our fleet, and retire with one ship seemingly on fire. This will thwart their object."

[This is evidently another misinterpretation, as the description would apply to Cervera's instead of Camera's squadron, when attempting escape from Santiago.]

"The war will practically end in August, but will not be diplomatically settled for some time." [Verified].

"The city of New York will suffer by a tidal wave."

[The following description from the San Francisco Call, of Dec. 13, 1898, would seem to verify this prediction: "Disastrous flood sweeps through New York streets—Collapse of the largest gas tank in the world causes a great tidal wave—People caught in the swirling water carried away like straws, and several are drowned—Masonry of granite blocks and brick to the height of 50 feet fell like a child's toy house," etc.]

Among the predictions yet unfulfilled, which we have not mentioned, is the death of Queen Victoria; King Humbert of Italy; Pope Leo, and Premier Sagasta of Spain—all for this year. We hope these predictions will miscarry.

Gleanings from the Foreign Press.

TRANSLATIONS BY THE EDITOR, IF NOT OTHERWISE STATED

SPIRITUALISM IN HISTORY.

Some Remarkable Records, the Existence of which are not Generally Known.

AMONG THEM IS THE CLAIM THAT TWO BISHOPS OF THE FIRST COUNCIL OF NICE, IN 325, A. D., DIED WHILE IT WAS IN SESSION, AND THEIR SPIRITS RETURNED AND AFFIXED THEIR SIGNATURES TO THE DOCUMENT ADOPTED, UNDER PECULIAR CIRCUMSTANCES.

(From *La Union Espiritista*, Barcelona, Spain)

Frequently it is said: "Modern Spiritualism is a new superstition." But students of history say, "No; Spiritualism comes from very ancient times, and the Spiritualists simply seek to revive and modernize it."

Spiritualism is very ancient, and had its origin in the most remote antiquity. All the ancient pagan religions were founded in a belief in the existence of invisible beings, and that spirits, according to circumstances, exercised an occult influence. Everything connected with these ancient religions was instituted with the end in view to place in relationship the physical world and the world of spirits. The ceremonies had for their object the concession of favors to the suppliant.

PAGAN RITES AND MATERIALIZATION.

The bloody sacrifices were the procedures employed to obtain what we call in our times and language "materializations." The priests especially charged with these sacrifices knew perfectly well that the blood and flesh of the immolated victims would furnish certain fluids of a particular nature which the spirits could condense and give themselves a form more or less visible therewith. When the spirit was perceived by those who assisted at the ceremonies, the priests then informed the credulous and superstitious observers that it was Apollo, Hercules, Mercury, Venus, Ceres, Minerva, etc., and they were satisfied that such was the case, i. e. that their gods had visited them to grant their prayers.

TUTELARY GODS, OR GUARDIAN SPIRITS.

As will be seen, Spiritualism represented an important part in the ancient beliefs: and alternately gods or demons, (i. e., good spirits), constantly guarded and protected them, thus forming a part of the family and although invisible, were ever present. The greater portion of these gods, or demons, who served as protectors and benefactors, had lived upon the earth; had dwelt in the human form; had been simply mortals, and by means of a virtuous life and a good example here below were prepared for a divine life. But made invisible by death, they had continued living in the family or in the house where they had lived and were born. They continued as guardians of the family from generation to generation.

Such was the belief of the ancient pagan people.

SPIRIT WRITING 900 YEARS, B. C.

The phenomena of spirit writing is also very ancient. In the ninth century before the Christian Era, four years after the death of the prophet Elias, a spirit writing was given to King Ioram, predicting to him the evils that were to befall him because of the crimes he had committed.

An occurrence still more ancient is the description and drawing of the plans of the temple, obtained by automatic writing through King David's own hands, under the influence of spirits, which King David transmitted to Solomon, saying: "All this the Lord has given to me in writing."

SPIRIT WRITING AT THE COUNCIL OF NICE, 325, A. D.

I will here cite an example still more recent, taken from the "History of the Church of the Orient," by Stanley, which relates to the first Council of Nice, in the year 325.

Two of the 318 bishops assembled, Chrysanthus and Mysonius having died before the Council had finished its work, were interred in the cemetery at Nice. When the day arrived in which the members affixed their

signatures to their proceedings, the bishops carried the volume to the tomb of the deceased, and then and there abjured them, in the presence of the Eternal, to return, and if they approved the conclusions of the Council, to sign the new articles of faith. They then sealed the volume and placed it upon the tomb. The following day all the bishops "in graemio" proceeded to the cemetery, examined the seals and found them intact, opened them and found these lines:

"We, Chrysanthus and Mysonius, in perfect accord with the Holy Ecumenical Synod, have signed the present text with our own hands."

Here follow the signatures.

Czeczelowka, Russia.

JOSEPH DE KRONHELM.

DOES IT PROVE REINCARNATION?

Children Three Years of Age Claim to Have Clear Memories of Former Lives.

In view of the approaching International Congress of Spiritualists to take place in Paris in 1900, the French Spiritualist press is collecting all the evidence possible to prove reincarnation to be a fact, and to show that it has a moral, scientific and philosophical basis. We give three of the most remarkable cases thus far presented. They will be found interesting to all students of mental phenomena, whether they accept the theory of reincarnation or not.

CASE NO. 1.

The first of these cases is from *Le Progres Spirite*, and is, slightly condensed, as follows:

Some time before the birth of the child in question (who is now three years old) some spirits announced to me that he would have great mediumistic faculties, and later various notable physical manifestations occurred in his presence, at different times, which have confirmed me in the faith that these predictions would be fulfilled. According to these spirits they lived in England several centuries ago, where they were given to the practice of necromancy, alchemy and astrology, by means of which practices they had caused many evils, and in the end they were killed by a disaster they brought upon themselves. They sought to reincarnate themselves that they might bestow mediumistic faculties in order to redeem themselves from the evil they had formerly done, and which had been the cause of their untimely end, at the same time contributing to the implanting of Spiritualism and aiding its final triumph.

A few weeks ago the child (entertaining himself by playing and chattering in my room) startled me by speaking of England, which, to my certain knowledge he had never heard mentioned. I asked him if he knew what England was, and he replied:

"It is a country where I lived a long time, long time."

"Was you little then, as now?"

"No, no; I was large—larger than you, and had a long beard."

"And was your mama and I there also?"

"No; I had another papa and another mama."

"And what did you do there?"

"I was always working with the fire, and once I burned myself so that I died."

I must confess that all this appears to be only the dreams of childhood, yet the coincidence is sufficiently singular to cause me to attribute it to reincarnation.

Also, a few weeks ago this child said to my wife that his little aunt (whom he had never seen only in the first few months of his planetary existence, and consequently could retain no memory of her) had come, and he passed the entire night talking to her; adding that he had seen and heard her distinctly. Also my wife, who slept with her mother that night, dreamed of the same person, who had died a few months previously.

What do you think of all this?

EMILE DE W.

CASE NO. 2.

During my residence in St. Petersburg, writes M. Henri Stecki in *La Revue Spirite*, one of my friends and a brother in Spiritualism, M. C. Morlondo, with his daughter of three years of age, was greatly surprised

to hear her say that she was a Pole. As her parents were Swiss-French, this was a novelty indeed, for the child, although she had a Russian nurse, had never heard Poland or the Poles mentioned. Her parents took great pains to make her understand that she was French, because they were French, but the logic of such reasoning did not convince the child,—“No,” she said, “I am a Pole and remember very well when my mother died.”

“You do not know what you are speaking of,” replied the mother; “for do you not see that I am not dead, but speaking to you?”

“I do not speak of you,” replied the child, “but of my other mama—the Polanese. When she died they put her in a beautiful shroud; afterward they placed her among many lights in a hall that was very beautiful and grand. All day the priests came and sang. Another day they came and put her in a large red box and carried her away. My other mama was rich; we had a grand and beautiful hall, and horses and coaches.”

“Has someone told you this story?” asked the mother.

“No; no one has told it to me; I remember well; I was large once.”

M. and Mme. M. often interrogated their child, but always obtained the same answers, although when they insisted too much in this matter, the child became confused and concluded by giving only evasive answers, or saying with a smile: “I know nothing.”

HENRI STECKI.

CASE NO. 3—READING POETRY IN DREAMLAND.

(From *La Union Espiritista*, Barcelona, Spain).

The cases of memory of a past existence, says *Le Moniteur Spirite et Magnetique*, are more frequent than is generally supposed, and we believe that if we paid more attention to them we would find this true.

We have record of a case that will give an idea of what we mean. Here it is:

A lady told us that when a child her parents thought her crazy, because she said unusual things, which she has now forgotten. This lady, is of notable moral qualities, although not so much can be said concerning her intellectual acquirements through study. The latter is true to such an extent that by no means could one suppose her to be the author of the notable poem which she repeatedly read in dreams until she retained a part of it in her memory, but said there was much more of it. Her dreams are notable for their intelligence and unusual character.

Here is the poem painted by the hand of a master:

The sun has sunk his rosy bars
Far o'er the rolling, shadowy main :
The skies are gemmed with glittering stars ;
The withered frond revives again,
Made free from dust and heat of day
Which vivifying dews allay.

The angel calm of Peace and Dreams,
Over the tired and slumbering land
Pours sweetest balsam forth in streams
On the withered leaves of the shady strand ;
Like the living light of the sulphur's blaze
Shines forth the gleam of the glow-worm's rays.

NOTE.—Of course, poetry loses in translation, and particularly when it is translated from the Spanish, as their words are accented and rhyme on the penultimate, while words in English and German usually rhyme on the last syllable. However we have given the ideas contained in the original of the above lines with as nearly the same expression as possible, with the exception that we have used the word “balsam” in the third line of the second verse as a substitute for “henbane” in the Spanish. Certainly it must have been a typographical error, for the author would never have said “SWEETEST henbane,” when describing a deadly poison with a foul odor, besides the context shows that balsam, or a synonym, was intended.

What bearing this last case has on reincarnation, we fail to grasp, but it is interesting as a psychological study.—EDITOR HARBINGER OF DAWN.

Spanish Catholics and their Journals Endorse Spiritualism.

(From *La Union Espiritista*, Barcelona, Spain. Translated for the Progressive Thinker of April 15, by the editor of the Harbinger of Dawn).

Of the many facts daily presented in confirmation of our assertions, we take pleasure in presenting the following to our readers, the first of which we find in the Boletin Oficial del Obispado de Barcelona (Official Bulletin of the Bishopric of Barcelona); and the second in the Catholic daily *El Noticiero Universal* (The Universal News):

“RESOLUTION OF THE SACRED COUNCIL OF THE INDEX CONCERNING THE USE OF SPIRITUALISM.

“Ticio, outside of any associations with the spirit of evil, is accustomed to invoke the souls of the dead. He does so in the following manner: Entering into solitude, he directs a prayer to the General of the Celestial Militia, to obtain from the same the faculty of communicating with the spirit of any person designated. He waits a few moments, and then, placing his hand in a position to write, he feels it move, by which he is certain of the presence of a spirit. Asking for the desired information, the hand writes, answering the questions. The answers all agree with the Catholic faith and doctrine of the future life.* Particularly do they agree as to the state in which the soul of the departed finds itself; the necessity of receiving suffrages [work appropriated to souls in Purgatory]; the complaints of the soul concerning the ingratitude of relatives, etc.

This practice of Ticio, being presented (by the Council of the Index) for the examination and sentence of the “Sacred Council of the Inquisition,” was reprobated by the cardinals who composed it, simply on the ground that it was “ILLEGAL.”

This news from the Ecclesiastical Boletin demonstrates to us that the Catholic church accepts the Spiritualistic doctrine respecting the communication of spirits, that is, of earth-bound spirits. What does it matter if they are still intent on prohibiting this communication, and do not yet officially adopt it, so long as they have mediums among their flocks, as is demonstrated by Ticio and many others.

A CATHOLIC PAPER ENDORSES MRS. PIPER.

El Noticiero Universal (notwithstanding its Catholicism), in the publication of the following article, without imposing the word “but,” enters into full sympathy with those who accept spirit communication:

“The clairvoyant, diviner, thaumaturgist, or whatever you may please to call her, who is now the talk of New York, is an American—Mrs. Piper—of whom Paul Bourget has told us in his book, *Outre Mer*.

“‘Does there exist,’ asks Paul Bourget, ‘a communion between my spirit and yours?’ Or, was there an incomparable actor who divined my thoughts solely by the tone, or by the form, in which I asked my questions? No, undoubtedly, no! She was sincere. The physiologists who have observed her in her trances have recognized the magnetic character of her dreams by means of mechanical devices which do not deceive or leave room for doubt.’

“Mrs. Piper has opened the door. There is no doubt that she is a diviner. Now, it is affirmed that she is in communication with the souls of the departed.

“But that which affords the most interest in the case of Mrs. Piper is the confirmation of this communication by the London and American Societies for Psychical Research, which, after seven years’ experimentation to which the diviner has submitted, have publicly declared that only the hypothesis of a communication of Mrs. Piper with the dead can explain the consensus of the phenomena obtained by her.

“It is to be noted that the four professors who have with most enthusiasm employed themselves in observing the experiences of Mrs. Piper, are, Mr. Myers, a professor of Cambridge University, and one of the most eminent men of England, not only as an experimenter, but as a moralist and a philosopher; Mr. James (a professor in Harvard University), whose *New Psychology*

* This is another illustration of the Spiritualistic doctrine that death, or the casting aside of the physical form, effects no immediate change in the individual's character or faith. The Catholic remains a Catholic, and the Methodist remains a Methodist, etc.—EDITOR HARBINGER OF DAWN.

is meeting with much favor in the United States, among the learned as well as among those who apply themselves to this class of study; Mr. Lodge, a very noted physicist, and Dr. Hodgson, who is considered a specialist in the discovery of the frauds.

"Respecting Mrs. Piper, Dr. Hodgson finds that none of the methods of counterfeiting seership will apply.

"She is a young woman 38 years of age, is married and has several children. Her profession somewhat fatigues her, and in her voice and eyes are impressed the trace of the experiments to which she daily submits.

"She enters the trance state holding in her hands those of the person who consults her, and after a few sprints, it is said that Mrs. Piper ceases to be herself, and is converted into the spirit with whom the sitter desires to be in communication.

"One of the most curious experiments related by Dr. Hodgson is the following:

"George Pelham was a young lawyer, a corresponding member, in America, of the London Society for Psychological Research, and at 32 years of age was killed by being thrown from a horse.

"Five weeks after his death, Dr. Hodgson called on Mrs. Piper. Upon being entreated, she said:

"Your friend, George Pelham, has something to say to you."

"Let him speak," replied the doctor, pleased to hear the name pronounced by a woman who could not possibly have known him.

"And George Pelham commenced to speak through the mouth of the medium, mentioning that he had left his business unsettled on account of his sudden death.

"Above all, he had left in an unsettled condition some letters which he had placed in a drawer of his writing desk, and which he desired that his family should not see. To prevent this, he begged his friend Hodgson to take the train, go to his (Pelham's) house and recover the letters before they fell into the hands of his parents.

"The doctor did not mention the words of the medium, fearing that he would be ridiculed, but a few days afterward Dr. Hodgson received a letter from Pelham's family containing the information that they had found these papers in the place indicated by the medium."—*El Noticiero Universal*, evening edition, Dec. 18, 1898.

ATLANTIS—THE LOST CONTINENT.

Recent Discoveries Confirm the Belief that it was the Birthplace of the Human Race.

(From *Paix Universelle—Universal Peace—Paris*).

In ancient times there existed in the Atlantic ocean an immense island, connected with a group of others which formed a chain between the two continents.

Solon learned of the priests of Sais of the events which took place, according to them, 4,000 years previously—events relative to the destruction of the island. Plato called it Poseidon.

Egypt was probably a colony of Atlanteans. These, in Sanskrit, were called Reds, and it is a fact that the ancient Egyptians had a reddish skin.

Sub-marine explorations have proved the existence of a vast submerged plateau, which doubtless was Atlantis. Geological and palaeontological discoveries equally tend to prove the existence of a vanished continent.

The Bosque (Biscayan) language resembles in its structure, that of the aboriginal language of America, and this proves that the Bosque is an Atlantean dialect. And finally, according to their calculation of the cycles, the Brahmins fixed the disappearance of Atlantis at about 11,500 years prior to our era. Also one reads in the hieroglyphics of the Mayas—the aboriginal people of Central America—(according to M. Le Plongeon), legends recording the disappearance of Atlantis. These manuscripts of the Mayas are about 3,500 years older than our era, and they record the sinking of Atlantis at a period 8,060 years prior, which makes a total of 11,560 years, or about the same period as that recorded by the Brahmins.

Many other Greeks spoke of Atlantis, which the Phenicians visited. The Gauls had traditions concerning Atlantis, according to Timogenes, the Roman.

M. Le Plongeon has discovered that one-third of the language of the Mayas is pure Greek, and 13 letters of the Maya Alphabet resembles the same hieroglyphic signs of the Egyptians, and correspond with the same letters.

Is not this submergence of a continent, with 64 millions of inhabitants, the flood of Genesis? The tradition is kept by the Mexicans, the Peruvians and the Mayas; and the esoteric traditions of the Brahmins accord with those of the Egyptians, as reported by Solon, and those of the Mayas, so that we may conclude that the Atlantean people had arrived at a higher state of civilization than any race in antiquity of which we are aware.

The Atlanteans were masters of the forces of nature—both psychological and physiological—and further, they conquered and colonized the greater portion of their neighboring nations. In this respect one could trace a curious resemblance between Atlantis and England—its two great islands; its expansion, colonization and domination, are almost the same.

[The last paragraph looks like an insinuation that the history of Atlantis is being repeated in England, and that the British Isles may meet with the same fate as Atlantis.—*EDITOR H. OF D.*]

Invisible Luminescence.

(From *La Revue Scientifique*, Paris)

The radiations called by M. Le Bon BLACK LIGHT, is an element that is difficult to distinguish from what is called the metallic ray. Although the study of this luminescence is very little advanced, it is found to emanate from bodies after a certain lapse of time, after having been touched by the light of the sun, or of the day. It is from this residual luminescence that a visible phosphorescence sometimes proceeds.

M. Le Bon has photographed an individual in a dark room through a door, and later, a letter enveloped in several sheets of paper, and placed inside an opaque box, without the aid of an X ray. This residual light disappears entirely in certain objects at the end of about 18 months. It obeys the laws of refraction and polarization.

[These pictures taken by M. Le Bon are reproduced in *La Revue Scientifique* of Jan. 28, 1899].

Premonition of Death in a Dream.

(From *Het Toekomstig Leven—The Future Life—Utrecht, Holland*).

Among the papers left by Peter Nieuwland there has been discovered the narrative of an authentic case of premonition in a dream, and Van Swinden made mention of it in his oration at Nieuwland's funeral. Dr. Meijlink has reproduced it in his book on Animal Magnetism. Here, briefly, are the facts:

In 1790, a man born at Locle, and a jeweler by profession, was assassinated at Amsterdam. The assassins bound him hand and foot and threw him in the Rokin. When taken out he was still alive, but could only utter the words: "Oh, the rascals!" and died. Among his papers a letter was found, written, doubtless, shortly before his death, and here is its contents:

"Last night I had a frightful dream. I dreamed that I was assassinated by two men, bound and thrown into the water. This is the fourth time in five weeks that I have had this dream. May God protect me."

Nieuwland directed this letter to N. Bond, his lawyer.

The Dream of a Greek Peasant.

(From *Zeitschrift fuer Spiritualismus*, Leipzig, Germany).

Three years ago a peasant in a small Greek village had a remarkable dream, to which he paid no attention, but the dream returned again and again until it visited him every night. A deceased friend appeared to him every night at the same place and said in a hollow voice, "Dig, dig." The peasant for a long time resisted this injunction, but finally took a pick and upon digging at the point designated discovered in living colors the walls and interior of a church of the byzantine style.

A Spirit "Double" Seen by 12 Persons.

(From the Uebersinnliche Welt—Supersensitive World—Berlin, Germany)

Count Aksakow has acknowledged the double of Emelie Sagee, which was frequently seen, during several months, by at least 42 persons, including Baroness Julie von Guldenstubb. It occurred in the seminary of Neuvelke, at Walmar, near Piga, in Livland. Emelie Sagee is 32 years old, and a native of France.

A few weeks after her arrival things seemed strange, as she was seen at the same time in different places.

One day, in the presence of 13 persons, she showed by an illustration on the blackboard, that she had a double—one person by the side of the other—one holding the chalk writing, the other imitating.

At another time she was helping Fraulein von Wrangel to dress, when, looking in the mirror, she saw Emelie's double, also helping to dress.

At dinner time the double was there often, keeping up her motions. Waiters and all at the table could see it. Sometimes when she left the table the double continued to sit there.

At another time she was sick in bed with catarrh, when Fraulein Wrangel was reading to her, and suddenly her double walked across the floor.

One day all of the 42 persons [those who testified to having witnessed the phenomena] were busy at work in a hall, which had four large windows, from which they could look into the garden. The ladies saw Emelie plucking flowers in the garden. She had left her seat at the table, but it was not long vacant, until the double occupied it. Two ladies touched the phantom and said they felt some resistance, like muslin or crepe. One of the ladies even walked through part of the phantom, but it remained sitting there. After a time it would disappear and be in the garden again.

All the 42 ladies present were witnesses to this phenomena. They questioned her about it and she said when she was out she thought to herself: "I wish I had remained in the seat, for the girls will stop their work and likely do mischief."

And all this occurred over and over again for 18 months, until Emelie left.

Count Aksakow says: "Of all my records of this double existence, I have never met a case more convincing and realistic. It was no hallucination, for the double reflected in the mirror."

Heinrich Heine as a Psychic.

(From Het Toekomstig Leven—The Future Life—Utrecht, Holland.)

No one would accuse this eminent satirical poet of superstition or fanaticism. Yet we read in the preface to his tragedy of "Ratcliff" the following: "I wrote 'William Ratcliff' at Berlin, under the Lindens, during the last days of January, 1821, while the sun faintly illuminated with its rays the snow-covered peaks and the leafless trees. I wrote without interruption and without erasures. All the time I was writing I was conscious of something above my head like the rustling of the wings of a bird." What is the most remarkable is that the tragedy is Spiritualistic from one end to the other—the development, the action and the denouement claim the reciprocal influence of the terrestrial world and the world of spirits. The little success with which this tragedy met in 1825, was probably because the people of Berlin were not capable at that time of comprehending the profound spiritual sense of such a work.

Spirit Message from a Young Man.

(From Le Spiritualisme Moderne, Paris).

The following is from a young man 25 years of age, three years after his death.

"Mine eyes are opened to celestial splendors. For long years I dwelt in the depths of darkest night, almost a stranger to the exterior world, and was ignorant of it all. The beauties of earth had not attracted my attention. Death touched me with his finger and opened the gates of light, and now I see, I see! O marvelous world! My soul in ecstasy plunges amidst the eternal harmonies! I saw, I see, and I adore!"

Photography and Dematerialization.

(From La Lumière—Light—Paris)

For some time Colonel de Rochas has been studying the influence of music upon hypnotized subjects, and he has obtained remarkable results. One of his experiments, conducted in the parlors of a person in Paris, was reported in the Tribune Psychique of February, taken from the Gaulois of Jan. 7. It says: "That evening he went to photograph the gestures and expressions of Lina. The photographic plates, which were for the Gaulois, were simply intended to show the attitudes and poses. But two of the instantaneous plates exposed during the experiments presented curious results. On the first plate, Lina, hypnotized by Colonel de Rochas, was standing, dressed in white, and appeared phantom-like, as if composed of a visible fluid, gathered from the ambient air. Beyond and through the etheric body could be seen a varnished door with its variegated architecture, and the wall beyond which it opened. That is to say, the wall was photographed through the body of the subject, which had become fluidized. The second instantaneous plate was still more singular than the first. In it the head of the subject disappeared, as if it had become volatile, but the rest of the body was perfectly clear and luminous. The fluidic head of the subject is a sort of transparent wave, through which the door is entirely visible.

[The Tribune Psychique states that a microscopic examination of the plate showed that M. Guebhard's liquid-application theory, (which he advanced to explain Dr. Baraduc's photographs of thought on purely physical grounds) did not apply, and that the waves of Colonel de Rochas' "exteriorized sensibility," which envelops his subjects, and fluidizes their body, but continues their personality, is the only rational explanation.—EDITOR H. OF D.]

Apparition Seen by Three Persons at Once.

(From Il Vessillo Spiritista, Vercelli, Italy.)

The narrator, whose reputation for veracity is unquestioned, slept at the time the phenomena occurred in a large room which communicated with one in which her mother slept. She occupied the bed with her sister Marie, and a step-sister slept in another bed placed against the same wall as the former. The narrator was but four years of age. Suddenly she awoke in the middle of the night and saw standing over her bed a man dressed in white who resembled an ancient Roman, and who regarded her with eyes full of sweetness. She was not at all afraid, although of a timid nature, but the large step-sister who slept on the other bed cried out: "Mama, a man is by the bed of the little ones!"

"Silence," replied the mother; "do not awake the little ones, but come to me."

She did not wait for the sentence to be repeated, but hastened into the neighboring room. But the cries of the larger girl awoke Marie, who in turn cried out: "Mama, a man!" and she too, hastened into her mother. The mother thought them deranged for it was impossible to enter the large room, which was guarded by a trusty person without. The narrator again fell peacefully to sleep, and the next day greatly astonished her mother upon relating an account of her nocturnal visitor and describing him, and this description tallied perfectly with that of the two sisters who had given their descriptions independently. No one knows the signification of this apparition.

Mark Twain's Psychic Experiences.

The Uebersinnliche Welt, for November, 1898, gives some incidents in the experiences of Mark Twain, while traveling with his wife in Australia, illustrating cases of thought-transference between himself and his wife, where coincidence was out of the question, and giving other psychic experiences of the American humorist and author in his travels.

Index to Journals of the Month.

Leading Articles of the Month Likely to be of Interest to Our Readers.

The prices given are for single copies. The prices of foreign periodicals are their equivalent in U. S. currency, including postage to U. S.

[This being our first issue, our list is incomplete, as it is impossible to obtain late copies of all the periodicals in our line until enabled to exchange, but we hope to have it complete for our September number. We give a review of the latest numbers of all periodicals accessible, with the exception of some of the foreign publications, the last issues we have being dated in 1898. We expect to have all periodicals in our line, both domestic and foreign, on our exchange list by September, unless it be those in India. At latest, the October review will be up to date for the whole world.]

American Reviews.

THE ADEPT, Minneapolis, Minn.—Monthly.—5 cts.

August.—The Good of Spiritualism. The Outlook for August, by the Astrologer. Inspiration, by Grace M. Brown. Cycles of Time, by Fred. White (Editor).

BANNER OF LIGHT, Boston, Mass.—Weekly.—10 cts.

July 22.—Is Spiritualism founded on Scientific Facts? (a correspondence between Chas. L. Snyder and Rev. D. W. Montgomery relative to the latter's lecture on "Spiritism," with Mr. Snyder's rejoinder in a Presbyterian pulpit before pastor and congregation). The Unsettled Question, by Alexander Wilder.

July 29.—Chas. Dawbarn begins a series of three articles replying to his recent critics in the Banner.

THE COMING AGE, Copley Square, Boston, Mass.—Monthly.—20 cts.

July.—Mystical Teachings of Jesus, by Prof. Jean du Bey, Ph. D. A Theory of Immortality, by Rev. W. G. Todd. Mental Characteristics of the Native Hawaiians, by Prof. Ossmer Abbott, Ph. D. Editorial Sketch of Rev. Heber Newton.

Aug.—The Kind of Universe we Live In, by Prof. A. E. Dolbear. Psychical Research—Limitations in Spirit Return, by Lilian Whiting. Dreams and Visions, by Mrs. C. K. Reifsneider.

THE DAWNING LIGHT, San Antonio, Tex.—Weekly.—5 cts.

July 16.—The Universe (Poem), by Zodia. The Higher Civilization, by Spirit Lillian. Yarcus, an Eastern Romance. God and Dark Spirits, through the mediumship of A. J. Buck.

HUMAN NATURE, San Francisco, Cal.—Monthly.—5 cts.

July.—Lessons in Phrenology. A Vision of the Lost Atlantis (Poem), by Jas. G. Clark. Palmistry, by C. P. Holt. A Victim of Environment.

Aug.—Two Doctors (J. M. Peebles and J. A. Burroughs), by C. P. Holt. Our Students. Quality and Location of Brain. People the World Knows. Spirituality, by John F. Bernard. In the Health Department: Lessons from Ireland. Advent Flour. Is Distilled Water Poisonous?

THE LIGHT OF TRUTH, Columbus, Ohio.—Weekly.—5 cts.

July 29.—Bachelor Ratiocinate and Widow Dot Intuite, by Lisle E. Saxton. Obsession and Obsessing Spirits, by Dr. A. K. Kimball. Ships that Pass in the Night, the beginning of a series of editorial essays by Willard J. Hull. Telepathy Practical in Business Affairs.

THE MEDIUM, Los Angeles, Cal.—Weekly.—5 cts.

July 13.—Practical Palmistry, by Prof. Segno. Amy Lester, or A Strange Girl, a psychic story, by Carley Petersilea. The Woman from Jupiter, by Wm. P. and Sadie A. Magoon.

THE MERCURY (Theosophical), San Francisco, Cal.—Monthly.—10 cts.

June.—Portrait of Col. H. S. Olcott. Planetary Influences and their Effects, by Geo. E. Wright. Lessons from White Lotus Day, by A. Marques.

July.—The Soul and its Conscious Evolution, by Edward Blitz. Nature's Laws Manifested and Concealed. Evolution of Life and Form, by Annie Bessant. T. S. Echoes. Natl. Committee Letter.

METAPHYSICAL MAGAZINE, New York.—Monthly.—20 cts.

July.—The Dual Unity of Mind, by Quæstor Vitæ. Plato's Doctrine of Being, by C. H. A. Bjerregaard.

MIND, Alliance Pub. Co., Life Bldg., New York.—Monthly.—10 cts.

July.—Experimental and Transcendental Psychology, by Quæstor Vitæ. Spiritual Unity and Physical Correspondence, by Henry Wood. The Chant of the Mystic (Poem), by Chas. W. Hutson.

August.—The Genesis of Genius, by R. Osgood Mason, M. D. Mental States and Selected Consciousness, by Joseph Stewart, LL. M. Quæstor Vitæ's subject continued. Editorials on the Spiritualistic Renasance and the Power of Imagination.

THE MORNING STAR, Louisville, Ga.—Monthly.—5 cts.

July.—Vision of Mahidi. Palmam Qui Meruit Ferat, in vindication of Paracelsus, etc.

THE OPEN COURT, Chicago, Ill.—Monthly.—10 cts.

June.—Paganism in the Roman Church, by Rev. Th. Trede, pastor Evangelical Church of Naples. Plato and the Cross—editorial.

PHRENOLOGICAL JOURNAL, New York.—10 cts.

July.—Phrenotypes and Side-Views, by Rev. Van Dyke. The Science of Health, by M. L. Holbrook, M. D. The Brain the Organ of the Mind.

PROGRESSIVE THINKER, Chicago, Ill.—Weekly.—5 cts.

July 1.—Some Clear Prophetic Foregleams, by Georgia Gladys Cooley. Does the Soul Die?—an interview with Prof. Hyslop, from Chicago Inter-Ocean.

July 8.—Scientific Spiritualism—the Law of Vibrations, by Charles Dawbarn—(a reply to his critics). Soul Left Her Body and Roamed in the Spirit World—case of Lorelle Damon Boisner, of Chelsea, Mass., copied from Boston Globe.

July 15.—Spiritualism the Prophet of Science, by "Sar'gis." Vestments of the Primal Body, by "Alcionus." Be Not Discouraged, by Dr. Wilkins.

July 22.—Infallible Proofs of Spirit Return—a discourse by Rev. B. F. Austin, M. A., M. D. Hypnotism Gives a Boy's Eyes Greater Power than X-Rays, copied from New York Journal.

July 29.—The Spirit World, by N. C. Folger. A Poet's Thoughts—Elizabeth Barrett Browning—by Sara A. Underwood.

Aug. 5.—Colonel R. G. Ingersoll Not in Hell, a discourse by Cora L. V. Richmond. (See item page 4). Needs of the Hour, by Warren Smith. Tribute to Ingersoll, by B. F. Underwood. Editorials and a Poem on Ingersoll; some good articles on psychical and occult phenomena from the daily press, etc.

PROPHETIC MESSENGER, Minneapolis, Minn.—Monthly.—5 cts.

June.—Universal Peace, by R. Hollingsworth (editor). Prosperity, Weather Cycles, Ibid.

THE PSYCHIC DIGEST, Cleveland, O.—Monthly.—10 cts.

June-July (double number).—A School of Psychology, quoted from Self Culture. Psychology of Mental Healing, from Mind for June. Suggestions as an Anesthetic in Surgery, from the Suggester and Thinker. Auto-Suggestion, from June Suggester and Thinker. Suggestions in Natural Sleep, translated from La Revue del Hypnotisme for Suggestive Therapeutics.

RELIGIO-PHILOSOPHICAL JOURNAL, San Francisco, Cal.—Weekly.—5 cts.

July 6.—A Letter to a Clergyman, by G. W. Hawes. July 13.—Divine Spiritual Atmosphere, by Sara A. Underwood.

July 20.—Mrs. Piper and the Scientists, by Wm. S. Walsh; copied from New York Herald. In the Hereafter, by A. N. Waterman. Spirit Control, by Dr. Max Muehlenbruch—an argument that ancient spirits do not control mediums.

July 27.—Telephone to Spirit World, (a continuation of Mr. Walsh's article on Mrs. Piper, in N. Y. Herald). The Oversoul and Mystics, by J. P. Cooke. The Seen an the Unseen, by Margaret Lowell Long.

Aug. 3.—French Artist Sees a Spirit—Prof. Tissot's Spirit Picture, from Chicago Tribune. Try the Spirits—Are they Devils?—A reply to Bishop Moreland, by Jepta G. Dunlap. Spiritual Progress, by Jos. Rodes Buchanan.

SILVER CHAIN MESSENGER, Springfield, Mo.—Monthly.—5 cts.

July.—How we Develop. Sketch of J. Madison and Mrs. Theresa Allen, with portraits.

SUGGESTER AND THINKER, Cleveland, O.—Monthly.—10 cts.

July.—How to Cultivate the Power of Concentration, by W. J. Colville. The Place and Influence of Suggestions in Educational Gymnastics, by W. H. Kinnicut, M. D. Lessons in Soul Culture, by H. W. Brown. Telepathy, by G. H. Bradt, M. D. Spiritualism, What is it? by J. H. Taylor. Natural Somnambulism and Telepathy.

SUGGESTIONS, 3020 Drexel Blvd., Chicago, Ill.—Monthly—10 cts.

July.—The Occultist and the Mystic, by M. J. Murphy. Science and the Practice of Suggestive Therapeutics, by M. H. Lackersteen, M. D. Hypochondria and its Treatment by Suggestion, by Herbert A. Parkyn, M. D. Suggestion as a Factor in Daily Life, by Sara A. Underwood.

SUGGESTIVE THERAPEUTICS, Chicago, Ill.—Monthly—10 cts.

July.—Phenomena of Spiritualism, by H. L. True, M. D. The Brain Under Hypnotic Influence, by the Editor,

THE SUNFLOWER, Lily Dale, N. Y.—Monthly—5 cts.

June.—Phenomena at Lily Dale. Rise and Progress of the C. L. F. A. The Woman's Movement. History of Cassadaga Camp Meeting. Ninth Annual Conference of the British Spiritualists' Lyceum.

TEMPLE OF HEALTH, Battle Creek, Mich.—Monthly—25 cts. a year.

April.—Articles by J. M. Peebles, M. D.: Strength and How to Attain It; Christian Science and Divine Healing; Deep Breathing, an Aid to Health; The Risen, Royal-Souled James G. Clark.

THEOSOPHICAL FORUM, Box 1584, N. Y. City.—Monthly—10 cts.

July.—Indian Days, by H. P. B. Emanuel Swedenborg, by Katharine Hillard. The Lord of the Will, by Chas. Johnston. Questions and Answers.

THE WORLD'S ADVANCE-THOUGHT AND UNIVERSAL REPUBLIC, Portland, Oregon.—Monthly—5 cts.

July.—A Complex Thought, by Lucy A. Mallory, (the editor). Spirit Force, Ibid. Prophetic Visions, by Carl C. Brown, from the Adept. The True Life, by J. H. Lucas. The Age of Brain, by Wallace Yates. Man a Miniature Sun, from the Phrenological Journal.

Aug.—Love. Get to the Shining Center. It Comes to Save. One Truth and One Flag, by Annie C. Rall. Josephus, by Wallace Yates. The Ideal Food, by Solon Lauer. The Dark Side of Being Civilized.

Australian Review.

THE HARBINGER OF LIGHT, Melbourne, Australia.—Monthly—12 cts.

June.—Scientific and Philosophical Basis of Spiritualism. Life in the Spirit World, (copied from the Banner of Light, and is the spirit communication which Talmadge is alleged to have plagiarized in his sermon on a similar subject). Psychic Science, y H. Junor Browne.

Brazilian Papers.

A LUZ (the Light), Coritiba, Estado do Parana.—Semi-monthly.—10 cts.

May 15.—Pride and Humility. Conversion of a Positivist to Spiritualism. London Spiritualist Congress—the paper presented by Prof. M. T. Falcomer.

The English Press.

LIGHT, 110 St. Martin's Lane, London, W. C.—Weekly.—5 cts.

July 1.—Seers and Prophets. Camille Flammarion and Victor Hugo. The French Psychical Press.

THE LYCEUM BANNER, 26 Osnaburg St., London, N. W.—Monthly.—3 cts.

July.—The Sisterhood of the Mystic Dead (Poem), by Lady Bowyer. Lord of Himself (Chapter 6, continued), by Annie E. Fitton.

THE TORCH, 27 Claypit Lane, Leeds.—Weekly.—3 cts.

July.—Value of Physical Evidence, by Peter Lee. Clairaudience with Angels, by Lady Bowyer.

The French Reviews.

ANNALES DES SCIENCES PSYCHIQUES, 108 Boulevard Saint-Germain Paris.—Bi-monthly.—50 cts.

March-April.—Three Cases of Premonition. Some Cases of Telepathy and Presentiments, by Dr. Van de Lanoitte. Musset, the Sensitive, by E. Lefebure, professor of the High School of Letters of Algiers, a review of the poet, concluded from previous issue. Mrs. Piper and her Experiences, by A. Erny.

LA LUMIERE, (Light), 96 Rue Lafontaine, Paris.—Monthly.—15 cts.

June.—The Religious Congress of 1900 in Paris. Lessing, the great German Author, as a Rationalist, Reincarnationist and a Prophet. Universal Review.

LA PAIX UNIVERSELLE (Universal Peace), 5 Cours Gambetta, Lyon.—5 cts

June 30.—Camille Flammarion—Does he Deny or Affirm Spiritualism? The full text of his article bearing on this point in Annales Politiques et Littéraires on "Psychic Problems and the Unknown," which has caused "much ado about nothing."

LA REVUE SCIENTIFIQUE ET MORALE DU SPIRITISME, 5 Rue Manu, Paris.—Monthly.—25 cts.

June.—The Acts of Joan of Arc and Spiritualism. Studies in Mediumship. Spirit Victor Hugo. A New Collection of Observation of Certain Trance Phenomena, by Richard Hodgson, LL. D.

LE SPIRITUALISME MODERNE, 16 Rue Segur, Paris—Semi-monthly.—10 cts

June 10.—Ignorance. The Church and Spiritualism—Prayer. Voices from the Beyond. The Chant of Joy, from the Bhagavad Gita. The Sapphire Ring, a psychic novel.

June 25.—Sorrow. Reincarnation. The Chant of Joy concluded. The Death of Gladiator Astartos, an analytic narrative through a medium.

July 10.—Letter from M. Leon Denis. Some Remarks Upon Reincarnation. Instructions in Communication between the Living and the Dead. The Earth Unfolds to you a Paradise. "War" no more, but "Evolution," by Robespierre.

German Periodicals.

DIE UEBERSINNLICHE WELT (Supersensitive World), Eberswalder Strasse 16, Berlin, N.—Monthly.—25 cents.

June.—Two Supersensitive Experiences, by Prof. Max Seiling. Outlook for the New Century through the Berlin Somnambule, Ferreim. Witchcraft and Sorcery, and its connection with historical civilization (continued).

PSYCHISCHE STUDIEN, Linden Str. 4, Leipzig—Monthly.—25 cts.

May.—Historical and Experimental Department, by Dr. von Gaj. Theoretical and Critical Department, by Albert Kniepf. A True Case of Automatic Writing. Science and Occultism.

LICHTSTRAELEN (Rays of Light), West Point, Neb.—Weekly.—5 cts.

June 28.—Demonstrable Manifestations, by Hermann Handrich. A Glance for Investigation (editorial). Eternity (Poem), from Moritz. Verified Prediction.

India's Periodicals.

THE HARBINGER, Lahore, Punjab.—Semi-monthly.—10 cts.

June 1.—Teachings of the Vedas.

LIGHT OF THE EAST, 20 Grey Sy., Calcutta.—Monthly.—25 cts.

February.—Vedanta in a Nut-shell. Visions of Swedenborg (continued from January number).

THE THEOSOPHIST, Adyar, Madras, India.—Monthly.—50 cts.

June.—Old Diary Leaves, by H. S. Olcott. The Auras of Metals, by A. Marques. Theosophical Axioms Illustrated, by W. A. Mayers. Evidences of Super-sensuous Consciousness. Home Coming of H. P. B. Dharma Pracharya. Theosophy in all Lands.

Italian Literature.

IL MONDO SECRETO, (The Occult World), Piazza del Plebiscito, Naples.—Monthly.—25 cents.

February.—The Elements of Magic, Natural and Divine. The Spirit of Fratta Minore, an illustrated account of an apparition, or ghost, that has disturbed an Italian family and attracted wide attention from the press because of its unusual character.

Spanish Journals.

LA UNION ESPIRITISTA, Ferlandina 20, pral., Barcelona—Monthly—100 cts.

June.—A full report of the fraternal "fiestas" of the Kardecan Spiritualist Union. Plato on Logic. A Letter from Mexico. Obituary of Castelar.

Swedish Papers.

Our Scandinavian friends will find an able advocate of our philosophy in the *Nya Tiden* (New Era) edited by Carrie Swenson, 248 Cedar Ave., Minneapolis, Minn., which has a *Dansk-Norsk* department; also in the *Efterat* (the Beyond) published in Stockholm, Sweden. We hope to have both copies of review into next issue.

WRITTEN FOR THE HARBINGER OF DAWN.

The Way to Higher Philosophy.

By J. H. Suss.

No one can ever attain the higher philosophy so long as they are contented with the local observations of spiritual phenomena. How many can understand it when they read it? There is but one way in which it can be understood, and that is by the indwelling spirit, the light within. The ego must work in conjunction with the material self. There must be a union of the two.

Scientists are always seeking for facts and figures in the materialistic. They know all about electricity, but they cannot analyze it. They simply say it is force. Benjamin Franklin was sworn to secrecy when he was taught animal magnetism in France, because the world at large was not prepared to receive such teachings at that time. And now, who has not heard of animal magnetism? "Well, I know that," you will say. And so it was with the X-ray. One week after the discovery was made, people said, "I know it," whereas a week previous they said, "Impossible; it can never be done." There is nothing impossible, and Prof. Hyslop is coming to that conclusion.

The scientists will never believe the works of the old philosophers, such as Cornelius Agrippa, until they are initiated into the materio-spiritual phenomena first. Science is too skeptical to admit anything of the kind so easy. She will argue pro and con until she can go no further, and then if there is anything left she has a name for it. As the term, force, is applied to what is left of electricity, so is the word, ego, left of the higher philosophy. To go beyond either, the scientist is puzzled, and still more puzzled before he finds his ego. As it can not be bought, it has to be cultivated by the individual himself.

We must have materio-spiritual phenomena to demonstrate. Without demonstration Prof. Hyslop would never have been convinced. And thus only can the higher philosophy be reached and understood, until the inner self is satisfied with the material self.

The True Spiritual Teacher.

The truth that saves is the truth that is FELT; and it is only communicable and transmissible as a SILENT INFLUENCE. Neither words nor actions, in and of themselves, are sufficient to establish the claim of the True Spiritual Teacher, however commendable one or both may be. He or she who does not know truth as a life experience cannot plant its germs in the minds of others; if it is not realized to the inner consciousness, its verbal expression will be as barren seed to sterile soil. The qualification to radiate Spiritual Light is a soul-gift — therefore unconferrable by man-established schools, and precious beyond world-wealth to purchase. There is no real spiritual power until this advance-line is reached—until then all is empiricism, doubt, darkness. —LUCY A. MALLORY, in *World's Advance-Thought*.

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Remarkable Record of a Seer.

TESTIMONY OF THE PRESS AND PUBLIC TO THE REMARKABLE POWERS OF DR. MAX MUEHLENBRUCH, OF OAKLAND, CAL.

The Religio-Philosophical Journal, San Francisco, says: Out of three groups of prophecies recorded by Dr. Max Muehlenbruch in the Philosophical Journal within the past year, so many have been fulfilled with such accuracy of detail that Spiritualists as well as investigators, in all parts of the world, became sufficiently interested in his powers to write him for psychometric readings on a lock of hair, ore, etc.

As a result of these readings to total strangers, he has hundreds of letters filled with enthusiasm and astonishment at the remarkable results. Below are a few extracts from some of these letters, selected almost at random, together with editorial acknowledgment from periodicals, the editors of which Dr. Muehlenbruch had never so much as heard of until receiving their letters for readings.

The Doctor also has a large number of letters acknowledging his accuracy in the diagnosis of disease from lock of hair, by mail, without any symptom, age, or sex being given, and regarding his treatment of diseases thus diagnosed. These diseases he treats with a variety of strange-smelling herbs, which are gathered from the mountains, at a height of 6000 feet above sea level, and compounded under the direction of his guides who do the diagnosing.

Although less than four years before the public as a Psychic, Dr. Muehlenbruch numbers among his converts a list of clergymen, M. D.'s, Ph. D.'s, LL. D.'s and other professional men, which is a record of which but few other Psychics can speak.

[A pamphlet containing in full the three editions of prophecies for 1898, 1899 and 1900, together with testimonials from lawyers, physicians, clergymen, etc., will be sent to anyone by the Doctor for a 2-cent stamp.]

Light, of London, England, says:

We have had laid before us a very remarkable psychometric reading of life and character, by Dr. M. Muehlenbruch. We know the subject well. A very short letter was sent by him to the Doctor (P. O. Box 118, Oakland, Cal., U. S. A.) and he received in reply a letter covering six very large pages, giving a really astonishing summary of our friend's life, character and faculties.

Harbinger of Light, Melbourne, Australia.

Noticing the high encomiums which appeared in the San Francisco exchanges on the psychometric powers of Dr. Max Muehlenbruch of Oakland, we sent a short note to him. We have just received his psychometric reading, which is certainly to us a demonstration of his lucidity as regards the past, also with regard to our temperaments and characteristics. There are at least eight distinct events in our past life referred to by the

Doctor that have never appeared in print and half of these are not known of by our most intimate friends. We doubt if the few persons who knew of the other half at the time of their occurrence have any recollection of them now, as they occurred many years ago.

Dr. Max Muehlenbruch, Oakland, Cal.

MY DEAR SIR:—The Spiritual Horoscope came to hand yesterday, for which please accept my sincere thanks. I have been investigating Spiritualism, Palmistry, Astrology, Psychometry, and various phases of Spiritualism, but never did I receive such a reading, so complete and definite, as I did from you. You certainly possess great powers as a Seer. Everything you said in the Horoscope is correct. Long may you live to spread the truth. Sincerely yours, JACOB KOPP,

Omaha, Neb.

June 13, 1899.

Dr. Max Muehlenbruch, Oakland, Cal.

DEAR DOCTOR:—Some time ago you diagnosed my case and delineated my symptoms and afflictions so well that I know you can cure me. You described me better than I could have told you. May angels bless you.

DALLAS PERRENOT,

Yoakum, Tex.

June, 10, 1899.

Dr. Max Muehlenbruch, Oakland, Cal.

DEAR SIR:—The Delineation you sent me was perfect and gives satisfaction. To-day, for the second time, I have read it, although I have allowed others to read it, and all pronounce it very fine. I must say I am well pleased. Thanking you again for this delineation, and trusting that He who guides your boat on the stream of life will allow it to pass out into the ocean of diviner consciousness, where you may gather all you require for your work, I am, sincerely and fraternally,

FRANCESCO ROGERS,
 San Francisco, Cal.

May 13, 1899.

Dr. Max Muehlenbruch, Oakland, Cal.

DEAR SIR:—I received my Spiritual Horoscope you sent me by my request. Indeed it gives perfect satisfaction. How true you have told my past and present life! Indeed you are a clear Seer. Very respectfully,

A. E. McDONALD,
 Oakland, Cal.

June 16, 1899.

My Dear Doctor Muehlenbruch:—

Just completed reading my Spiritual Horoscope. I will state that the reading is correct in almost every instance. You are a pure and genuine medium. May the bright spirit angels preserve your health for the benefit of a suffering and superstitious humanity. Very respectfully,

GUSTAV BONITZ,
 Sergt. Light Bat. "C," 3rd U. S. Artillery,
 April 23, 1899. Fort Riley, Kansas.

Dr. Max Muehlenbruch, Oakland, Cal.

MY DEAR SIR:—The dark gentleman you spoke of in your former communication, but fully described in your recent letter, is a perfect description of a person who has been trying to do me, but recent events have so shaped matters that he received a humiliating defeat, since which he appears more friendly. I am now on my guard, so let him do his worst. Long may you live to gladden the hearts and soothe the minds of those less fortunate than yourself. Respectfully yours,

A. H. LOGAN, V. D. S.,
 Bellefontaine, Ohio.

May 4, 1899.

Dr. M. Muehlenbruch, Oakland, Cal.

Dear Doctor:—Having had a reading from you which was very satisfactory, in which you also diagnosed my physical condition perfectly in all respects; also told me I had a cataract on my eye, which was very true, you assured me of a cure. I placed myself under your treatment, and am glad to say that my eye is completely cured of the cataract, which is the first case in history, to my knowledge, of one being cured by magnetized paper and nature's herbs; no instruments were used. May loving angels guide and keep you for the good of humanity. Very truly yours,

MARGARET HARROLD,
 Box 229, Palo Alto, Cal.

March 16, 1899.