

THE HARBINGER OF DAWN,

A Monthly Review of Occult and Psychic Reviews,

and an Exponent of the Laws Of Life in Time and Eternity.



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 ERNEST S. GREEN, EDITOR AND PUBLISHER.
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Views from Our Watch-Tower.

Important Announcements.

Our January number will not be out until the middle of January, as we will hold it back in order to publish a new edition of prophecies by Dr. Muehlenbruch, for the next ten years; also his prophecies for 1898, 1899 and 1900, with all verifications up to January 1, 1900. We have closely observed the prophecies of many eminent astrologers, including those of Raphael, and have noted the fact that the best astrologers make at least two failures where Dr. Muehlenbruch makes one. He predicts many startling events for the next decade.

THE FOUNTAIN OF PERPETUAL YOUTH DISCOVERED.

At last the alchemist's "fountain of perpetual youth" has been discovered—not in some far-off land, not in the everglades of Florida, but mental science has demonstrated that it is the heritage of every human soul. Beginning with this issue, on page 88, and elsewhere through its pages, we will publish a series of lessons in mental science, telepathy and other practical instructions which will result in the student acquiring and retaining health, happiness and prosperity.

OTHER FEATURES FOR JANUARY.

Besides our instructions in Mental Science, Telepathy, etc., and the prophecies by Dr. Muehlenbruch, our January number will contain an article by Prof. J. S. Loveland on "An Unmistakable Materialization," being the only satisfactory case he has witnessed in his half a century of experience in Spiritualism. We will also have interesting discussions of other vital subjects by able writers, as well as the usual extracts, reviews, editorials and miscellaneous matter, which will be in the line of progressive instruction.

To Genius.

[Those who insist that there is "nothing in poetry" are invited to read the following profound sonnet. In its fourteen lines there is a greater depth of insight into human nature and the philosophy of life than is often to be found in whole volumes of prose of hundreds of pages. True poems are the diamonds of literature.]

I saw a figure in the path of time
Toil upward through the ages; he was crowned
With melancholy myrtle, and sublime
The lustre of his glory spread around.
Down the dim past's far-echoing, dreamy shade,
Haunted by spirits that have lived before,
I heard his efforts with derision paid—
He and his works condemned forevermore.
But from the concourse, waving as she wept,
Fond Nature bade him rise, and with accord,
While the long-mouldering harp anon he swept,
To other realms his soul poetic soared,
And the dull clods of earth that wont to sneer
Inclined with breathless awe his thrilling song to hear.
SIR WALTER SCOTT.

That Declaration of Principles.

The lively discussion over the declaration of principles adopted by the late Chicago Convention of the N. S. A., reminds us of the comedy, "Much Ado About Nothing." The first point to which an objection is raised is the statement that "we believe." Webster gives one of the definitions of the word "believe" as, "To be persuaded of the truth of, upon evidence furnished by reasons, arguments and deductions of the mind." Spiritualists have ever made themselves unpopular by claiming to know much more than they can really prove. As an illustration of what we mean, after 30 years investigation Charles Dawbarn writes, "I don't know half as much about spirit communion as I once THOUGHT I knew." And in that statement Mr. Dawbarn echoes the sentiment of nearly all the old-time Spiritualists we know, hence we should be careful in our assertions as to what we "know." The word "believe" sounds far more rational and less egotistic.

The other point raised is that "Infinite Intelligence" can only be interpreted as a personal God. Let us see if this is correct. To personify the phrase, "Infinite Intelligence," would require the definite article, an, making the full sentence read, "We believe in AN Infinite Intelligence." Therefore we submit that the committee showed wisdom in omitting the article. As the phrase stands, the declaration is broad enough to include both Atheistic, Agnostic and Deistic Spiritualists, and there are many of all three classes.

Personally we believe there is an infinite reservoir of intelligence which may be appropriated by every individual according to their capacity, and on the whole the N. S. A. has a very creditable nucleus for a strong declaration in the future.

The Authors Found.

In our August number we published three noted quatrains on the subject of Truth, which are often quoted, but always without the author's names. We credited the one by Lowell, but failing to find the authors of the other two, we called upon our readers to help us in the search. As a result we were informed by the well-known writer, Cora Rambo, that the lines, "Truth crushed to earth will rise again," etc., occur in a poem called "The Battle-Field," by William Cullen Bryant. The author of the other quatrain was found by Wm. Emmette Coleman. It begins, "Seize the truth wherever found, On Christian or on heathen ground," and may be found in Dr. Isaac Watts' "Improvement of the Mind," chapter iv., section xiii, on "Reading and Books."

In our September number we quoted the famous lines by Longfellow, (page 32) containing the words, "There is no death—what seems so is transition," and stating that we had failed to find them in Longfellow's published works. The lines were located for us by H. H. Brown, a well-known Spiritual lecturer, as the 4th and 5th verses of Longfellow's poem entitled "Resignation," which may be found in the Houghton-Mifflin edition of his poetic works.

How to Become a Telepathist.

In Brother A. Lovell Bain's new magazine, the *Field of Progress*, for December, are some practical instructions in telepathy, from which we select the following:

Three points you must observe: a clear conception of the words you wish to say; a thought-picture of them, and an earnest desire to have your friend hear them. Have faith that he will hear them.

The condition of yourself in the experiment is the positive or giving, and that of the person to whom you send the message is the negative or receiving.

The receiver should assume a relaxed condition of body, and therefore of mind. He should hold his mind a blank and keep it restfully open to all impressions that may come. Don't be anxious, but calmly await results.

EXPERIMENT NO. 1.—Arrange with your friend—either gentleman or lady—preferably with a lady, as ladies are more impressional than gentlemen, that at a certain hour, day or evening, both retire to a quiet room and be seated in an easy position. For 15 minutes you assume the positive attitude and your friend the negative; then change—you assume the negative and he the positive for 15 minutes more. Don't make the experiment longer at first, as it might weary you, which you must avoid with care. You can be in the same house or thousands of miles away, but you must have the arrangement definitely understood. Don't agree beforehand upon any idea or words to be transmitted, but let that remain a secret till you compare notes after the experiment.

EXPERIMENT NO. 2.—Agree upon a certain night, without regard to the hour. As you retire to bed assume the positive position, and will your thought to be impressed upon the mind of your friend before morning. Hold the word picture in your mind the last thing before you drop to sleep, with an earnest desire for him to know what you desire to say. If you concentrate the mind upon it, holding it steadily there, you will go to sleep quickly. Your friend should hold the desire in his mind to receive what you have to say, assuming the negative attitude, concentrating only enough to hold that desire in mind, which will aid him to sleep also. Both should retire at the same hour. Reverse the experiment the next night. Whatever the negative dreams, is likely to be what the positive wished to communicate.

James G. Clark's Last Poem.

The following poem was dictated by James G. Clark a short time before his transition, and is therefore later than the one written by him during a period of convalescence, which we gave in a sketch of the author's life in our September issue. We intended to give it in that article, but failed to find it at the time, and only recently discovered it in one of our scrap-books:—

Lift up the window, let the calm
Of dawn upon my senses fall,
Ere Nature wakens, fresh with balm,
All radiant at her lover's call.
From yonder "Gold of Ophir" rose,
Ascending from the dream of night;
The mocking bird's glad rapture flows
On ripples to the morning light.
So shall my soul on waves of song
Flow forth to meet its endless youth,
And join the bright, enraptured throng
Whose life is God, whose thought is Truth.

Non-Sectarian Schools in Spain.

The last two or three numbers of *La Revelacion*, published at Alicante, Spain, contain accounts of the dedication of three non-sectarian schools founded in that city by Spiritualists and Freethinkers for the education of their children, where they will be taught something besides mediæval superstition. Doubtless some of the future great minds of Spain will get their start in these schools, which are also being established in Barcelona and other liberal centers.

Agreement in Spirit Messages.

The editor of the *Harbinger of Light*, W. H. Terry, has done a good work in the past few years by keeping a record of some unusual spirit messages given through mediums in Melbourne, on various subjects, and every now and then he finds in some of his exchanges in other lands and other tongues a striking similarity to some of the Melbourne messages, which he publishes with the foreign corroboration. Here is a sample from the October *Harbinger of Light*:—

In the *Vita di Gesu* (Life of Jesus), written through the hand of a French lady, translated into Italian by Ernesto Volpi, and published at Vercelli, are very many passages identical in substance with a series of communications purporting to come from the same source, which have been received in this city during the last seven years, through three different trance mediums, who have been successively used as channels for their transmission. This would certainly seem to indicate that they must have been derived from one originator. As a case in point, we subjoin, in parallel columns, [we insert one under the other instead] the following references to Judas Iscariot:—

VITA DE GESU, PAGE 118.—"Poor Judas! In my last hours thou, more than all my disciples, didst occupy my thoughts, and my soul inclined towards thine, in order to speak to it of hope and of rehabilitation.

"He who hath betrayed Jesus is lost," exclaims the world. O, no! nothing is lost that God hath made. All will find themselves purified by repentance, glorified by courage, and luminous after pardon. No, none are lost. All will become great; all will be honored; all will painfully struggle up the mountain sides to be illuminated on 'its summit by the fires of divine love."

IN MELBOURNE, OCT. 31, 1897.—"Poor Judas! How I pitied and wept over him! Since then all men have calumniated and reviled him as an unpardonable traitor. And yet all should have wept over him. But no one has a tear for poor Judas. Yet I, whom he betrayed, forgave him ages ago; and he has since progressed, and has become a teacher, which he now is, although he does not speak in his own name, because men have stamped it with such cruel opprobrium.... Know this, that not a single soul will or can be lost; and that, of the purified and glorified angels who stand in the presence of the Father, there is not one who has not sinned and suffered, and has not trod the flinty path of pain and tribulation, even as I did."

Lessons of the Past, and Present Teachings.

There is an inclination among Spiritualists to draw the veil of oblivion over all human history, each one seeming content to live in the little universe of his or her own experiences and observations. This is all wrong, for the experiences of the past are the object-lessons for the present and future. No two have the same inspiration or the same experiences, and the more varied experiences of individuals one is able to observe, either personally or through reading, the wiser he becomes, yet the combined experiences of the whole human race, in all the ages of its history, would fall far short of "Infinite Intelligence."

Flashes from the Field of Progress.

"I form the light and create darkness. I make peace and create evil. I, the Lord, do all these things."
—Isaiah xxxv. 7.

How about the Devil, and what is he supposed to do?

Capital punishment does humanity a great injustice in executing the criminal, by turning loose a vicious, tyrannical spirit. Many negative personalities are led astray by its psychic influences.

Whatever you do, don't get rutty, fossilized, stationary, but continue to advance—grow. If you endorse a new idea to-day, don't hesitate, for cause, to discard it to-morrow.

No person can be a scientific student without he deems truth of superior importance.

Two Seances with Henry Allen.

The First Unsatisfactory, but the Second was under Our Own Conditions and Baffles Explanation.

BY THE EDITOR.

[As this is to be a personal narrative we will dispense with the conventional editorial first person plural, "we," and substitute the singular form of the pronoun.]

On Tuesday evening, October 24, in response to an invitation, I attended a seance at a private residence in Oakland, Henry Allen (once famous as the "Allen Boy," and the "Boy Medium") being the medium.

There were present 22 persons, and a circle was formed by all joining hands, including the medium. Immediately upon the lights being extinguished, the dulcimer (weighing about 40 pounds), the zither and guitar, all began to play, in turn, and sometimes two of them were playing at a time, but although these instruments floated in the air while playing, they did not venture more than a few feet from the medium. However, everyone was invited to exchange seats with the person on Mr. Allen's left, and I took my turn.

In addition to the music—which at times was of an unearthly sweetness, and could only be compared to zephyrs of celestial melody—there were several varieties of manifestations which seemed to be "of the earth, earthy," as Paul might have remarked. For instance, something like a trained pugilist, with soft gloves, got in some lightning blows upon the head and chest of the medium and myself almost simultaneously. Then there was phosphorescent lights to the rear and above the medium's head. There were blows as if dealt by a sledge hammer reigned upon the table, and finally the instruments and a chair were stacked upon this table, which stood inside the circle, directly in front of the medium. This part of the seance closed by a chair being jerked from under a gentleman who sat at Mr. Allen's left.

The second part of the seance was in the light, the instruments having been placed in a corner with a row of chairs in front of them, facing the center of the room. In the chair to the left the medium was seated, and the others were occupied by investigators, a cloth being drawn across the laps and up to the chins of the four or five persons in line. Although the gentleman next to Mr. Allen was positive that he was constantly in contact with both of the medium's hands, yet the instruments in the corner began to play and the guitar arose in the air while playing so that the strings were all visible except a few inches at the end, close to the tuning keys. But presently the guitar was thrown out over the heads of the investigators, followed by the dulcimer, which landed on a gentleman's foot, smashing the nails from two toes, as he later informed me.

Suffice it to say that I have seen everything which occurred in that seance, both in the light and dark, duplicated by trickery, and then had it explained how it was done; therefore, in view of the many wonderful things I had read in both the secular and Spiritualist press regarding Mr. Allen, I was greatly disappointed. However, Mr. Allen expressed a willingness to submit to any conditions I might propose, hence Dr. Muehlenbruch and I determined to further test the matter. Accordingly a light seance was arranged for November 3rd, to be held at Dr. Muehlenbruch's office, 1229 Broadway, Oakland. The carpet was new, having been laid only two or three weeks previous, and there was no suspicion of trap-doors, movable door-panels, or any other flim-flam work outside of the medium's own capacities.

THE SECOND SEANCE.

At this seance there were present but 12 persons, including Dr. and Mrs. Muehlenbruch, myself and Mr. and Mrs. Allen. The dulcimer, guitar, some bells, etc., were placed in a corner on a chair. In front of these a curtain was drawn about the height of a person's shoulder when sitting in a chair, and forming a triangular cabinet. In front of this curtain the medium was seated, with an investigator on either side. Another curtain was then drawn across the laps of these

three persons, who joined hands to prevent the medium from using his hands in the production of phenomena. These curtains were purchased by Mrs. Muehlenbruch especially for the occasion, and the 12 persons present were exceptionally critical.

Mr. Allen first requested two ladies to occupy the chairs on either side of him. This being done, the curtain was adjusted, the light subdued, and the music began as usual. The Doctor then suggested that two skeptical gentlemen occupy the chairs. Accordingly, I took the chair to the right of the medium and a critical young man of Oakland occupied the chair at his left. In this case, as in the case of the ladies, Mr. Allen held our hands, which he frequently clutched convulsively, and with such force that the pain was tortuous, and immediately after each "clutch" the hand would relax its grasp entirely and slip off from mine.

Although it was explained that this clutching was an external force applied to the medium's arm, similar to that experienced in automatic writing, yet I became suspicious that it was only a pretext to get my hand in position so that he could make his left hand serve to hold both my left hand and my co-investigator's right, thus releasing his own right hand to use as desired. In the meantime the music and other manifestations went merrily on, exhibiting a skill which would seem to require a lively performer with both hands and feet.

Presently the instruments, and the chair upon which they were placed, were thrown over our heads upon the floor in front of us. At this point Mr. Allen became alarmed and stopped that part of the seance, as it is said that when things are thrown about in this manner it means that the invisibles are angry and that the medium is likely to receive a sound thrashing, which he often gets. The circle was then discontinued and pronounced by several of us as unsatisfactory.

THE FINAL TEST.

At first Mr. Allen refused to resume the seance, but finally his "guides" consented providing there should be semi-darkness. To this we consented, but I demanded permission to hold the medium's hand instead of allowing him to hold mine. This time I sat on the medium's left, and a shrewd business man in Oakland sat at his right, with as firm a grip on the medium's right hand as I had of his left. I regret that for personal reasons this gentleman's name cannot be given, but we shall call him Mr. J., which is not his initial.

The gas was extinguished, but sufficient light came in through the transom and around the curtains so that the contour of every person in the room could be plainly seen.

Immediately the manifestations began as usual, and later the dulcimer (which I have previously stated weighs some 40 pounds) arose in the air, floated over Mr. J.'s head and landed so gently upon the table in front of us that no sound was heard. Although we could plainly distinguish the outlines of the dulcimer, no hand or arm could be seen touching it in its leisure passage through the air.

Suddenly the chairs were jerked out from under us, backward, and the medium, Mr. J. and myself were left sprawling on our backs upon the floor. A light was called for, and when produced Mr. J. and I still had a firm grip of the medium's hands.

Although Mr. Allen contrived to get his hand loose from Mr. J. once or twice long enough to turn the tables and seize Mr. J.'s hand, crushing it so bad that it was swollen and useless the next day, still Mr. J. declares that he did not lose track of the medium's right hand for an instant, and is certain that he had hold of it when the chairs were jerked from under us, as he still preserved it until the gas was lit.

When the gas was lit we discovered the three chairs lying in a row, face downward, and the backs resting neatly upon the legs of the chair in front.

DO SPIRITS DO THESE THINGS?

If spirits really produce these manifestations, they must be of a class inferior to mortals, else why this abuse of their medium and of honest investigators?

Colonel A. de Rochas in his "Exteriorisation de la Motricité," through a series of experiments with Eusapia Paladino and other physical mediums, arrives at the conclusion that all such manifestations, including

materialization, are produced by the exteriorization of the mediums own mental and physical forces in what is known as "unconscious cerebration." One of the strongest points in favor of this theory is the fact that when invisible forces were operating at a certain point, by pinching the air at that point, although out of range of the medium's vision, she would cry out as if her body were being pinched.

I hope to have further opportunity to investigate Mr. Allen's mediumship in order to either prove or disprove Col. de Rochas' remarkable theory, and to learn all that is possible of the whys and wherefores that arise concerning the mysteries of such phenomena.

ERNEST S. GREEN.

The Report of an Examiner Representative on Mr. Allen's Powers.

On Nov. 23, 1893, a reporter of the San Francisco Examiner was invited to attend one of the meetings of the Oakland Society for Psychical Research, held for the purpose of investigating Henry Allen's psychical powers, and tells his story in the Examiner, supplemented by a flash-light photograph, as follows:—

The Oakland Society for Psychical Research has been patiently conducting its investigations with Henry Allen of Summerland, Santa Barbara county, until they have received what they consider some very remarkable manifestations and phenomena, such as they consider worthy of being given to the public.

This society is not in any sense a Spiritualistic society, and neither are its meetings open to the general public, but only to invited guests, and the expenses are paid out of the treasury of the society, so that there is not the least trace of the paid-medium Spiritualistic seance about its meetings, and the members are making their investigations just what they are claimed to be—impartial examinations into strange psychical phenomena. The society is a branch of the main Psychical Research Society at Boston [American branch] and is in communication with that society.

The Oakland society has endeavored to follow only the best known investigators into psychic phenomena, Prof. Wm. Crookes, F. R. S.; Giovanni Schiaparelli, whose investigations of Mars, as well as psychic phenomena, have made him famous; Camille Flammarion; Angelo Brofferio, Professor of Physics of the Royal School of Agriculture; Alfred Russell Wallace, and Carl du Prel, Ph. D., of Munich.

HENRY ALLEN'S POWERS.

The peculiar manifestations of Henry Allen, who is Postmaster at Summerland, Santa Barbara county, were called to the attention of the society, and Mr. Allen was invited to give the society some exhibition of his power in order that they might carefully examine into the truth of the claims made for him. Mr. Allen came, and has now been with the society for several weeks, and they have examined into his manifestations very thoroughly, from the ordinary "dark-circle" seance to materialization phenomena in the light. So satisfactory does the society consider this work that an Examiner reporter was invited to attend one of the regular meetings of the society held last week. The meeting was only for members of the society, the Examiner representative being the only one present who was not an elected member of the society.

The members of the society had determined that at this meeting they would endeavor to get some results that might be kept and placed among the archives of the organization, and in this they were successful. The society had also determined to see what could be done in the light, and they were prepared for gaslight manifestations of all kinds. The meeting was held at the residence of one of the members on Twenty-fourth street, in Oakland.

RESULTS IN THE LIGHT.

Mr. Allen, the medium, entered heartily into the plan, and seemed determined to do what he could to produce results in the light as well as in the dark.

The meeting of last week was divided into two parts, each of which produced some remarkable results. In the first part Mr. Allen was kept in the dark, the circle

being in the light, while in the second part everything was done in the open.

The rooms in which the meeting was held were an ordinary front and back parlor. They were separated by sliding doors, and these were utilized in making a dark place for Mr. Allen. The doors were about half closed, and stretched from the top to the bottom, over the opening, was a long black cloth, with holes cut in through which Mr. Allen put his hands. Mr. Allen then took his seat behind the curtain, and putting his hands through into the light they were held by two of those present.

Behind the curtains and the doors were the usual instruments that Mr. Allen supplies for his controls to manifest themselves upon—a large dulcimer, a guitar, bells and a triangle. In addition to those instruments there was a shallow box filled with potter's clay and a pan of cement, put there in the hope that there would be some kind of an impression made of a spirit hand.

The light had a depressing effect upon the manifestations, and while some wanted to dissolve into a dark circle, Mr. Allen insisted that they should remain as long as possible in a light circle to see what could be obtained. In time the manifestations did come, but they were confined to the dark room behind the curtain. There was music, and the bells and instruments were heard being thrown about the room. The guitar floated up into the air, and was heard playing at the top of the folding-doors, and all this while Mr. Allen's hands were being held in the light, and while all of the instruments had been placed at such a distance from him that it would be impossible for him to reach them from where he sat.

But the triumph of this part of the meeting was an impression that was obtained in the potter's clay. The impression was that of a large hand of the very largest size. It was a peculiar impression, too, for only the tips of the fingers and the ball of the hand showed in the clay, and the thumb was very much on the side.

HANDS IN THE AIR.

After that Mr. Allen proposed some materializations for the society. The preparations were very simple. The black curtain was taken down from the doors and tacked across one corner of the room, leaving a space behind it just large enough to hold an ordinary wooden dining chair, and running upwards about 2½ feet from the floor. Behind this was placed a chair, and on the chair were piled the dulcimer, guitar, bells, etc. It was explained that the black curtain was intended to make that one corner dark, the rest of the room being under the gas light.

This time a complete circle was not maintained. Mr. Allen and two of the members of the society sitting in front of the curtained-off corner, holding hands, and the rest of the company sitting around the room watching.

In a few moments fingers were seen above the curtain and then hands of several sizes. The hands were very distinct and they were laid upon the head and shoulders of those in front of the curtain with no uncertain force and sound, and the three venturesome ones were slapped right roundly.

Then the bells were thrown out into the room, one by one, and the dulcimer was thrown off the chair on the floor, it being turned over in the air above the curtain and in full view of the audience in the operation.

THE GUITAR IN THE AIR.

Suddenly the wild tumult that was going on behind the curtain ceased, and the guitar was held in the air, a hand grasping the neck of the instrument being plainly seen. While held in this position in full view of everybody it began playing without any visible agency operating upon the strings. When the cords that were being struck ceased to sound the guitar was brought down upon the head of Mr. Allen with a resounding whack, and the circle was brought to a close when the chair was thrown out into the room, hitting one lady upon the head.

An effort was made during the first part of the seance to get a flash-light photograph of some of the manifestations, but it only resulted in getting a photograph of the position of the medium, showing how he was held, and the impossibility of his having aided in the manifestations behind the curtain.

Fate and Justice.

A KEY TO THE PROBLEM OF BEING.

By Emil Ulrich Wiesendanger.

[The book called "Fate and Justice," an advertisement of which will be found among our list of books, so struck us with its original methods of applying the laws of fate and justice, as taught by the ancient seers, to every human experience, that we have selected a few extracts for this issue of the Dawn, which will give our readers the key-thoughts of Mr. Wiesendanger's book. It is interspersed with many thrilling stories from real life, which serve as illustrations, two or three of which we give.—ED. HARBINGER OF DAWN.]

EXTRACT FROM INTRODUCTION.

I might ask: If justice is the foundation of all spiritual knowledge, why has it not been perceived or discovered by our most philosophic thinkers? The contents of this book will explain all this to the careful reader. He may come to see, if he follows the true course of justice, he will run against his own self and admit his own fate to be justice. (John iii:19-21). This is the point at which he who has ever considered the question has stopped. Hence, it is the object of this book to give the unprejudiced and thoughtful reader a microscopic view of his own life—his own misunderstood existence.

THE IDIOMS OF SPEECH PROVE THE EXISTENCE OF A SOUL DISTINCT FROM THE BODY.

The soul, indeed, is the only moving, feeling and reasoning power of the body that holds it. If it were not so, what would be the power to bring forth in memory things lost long ago? Does not the soul draw up the same pictures and impressions of the past? So then memory is a function of the soul, and therefore the soul is able to reason about memories themselves, and to form just decisions from deeds performed in a long past. The brain, then, is a book into which the performer, by means of his tools, i. e., the nerves, the eyes, the ears, the mouth and nose, copies or photographs, punctually, minutely and indelibly. Out of that book the soul reads according to its own volition. The soul is OURself, but not the body. The body is the possession of the soul, with which it can accomplish its ends. Without the body the soul cannot advance upon earth. Even in our language the soul has its being and speaks of the members of the body as its mechanical parts—e. g.: MY head, MY body, etc. If our body were by itself, i. e., an entity, it could not talk as a duality, say for example, I have a body, for the I and the body, under such conditions would be the same personality. But now there speaks an "I" from out the body, and when I say, "I have a body," the soul speaks of itself and not of the body. Our own language therefore proves within itself the body to be a possession, i. e., a possession of the I—the soul.

MORTAL LIFE A TRAINING SCHOOL.

The soul, incarnate, is but a school. By means of its manifold experiences, joys and sorrows, it climbs on the scale of being. Why should it carry a body for three score years and ten, amidst labor and sorrow, pain and despair, sufferings, danger and exposure, merely to be cut off at the end? Why should the soul use its intelligence, from its very childhood, through the various ways of life, to fit the body to its being, to make the body subservient to its higher will, were it but for a little while? The battle of this short, burdensome life would be a pitiful, unwise and unjust attempt in such a wonderful created harmony of the universe of an all-wise Master, had he not given the soul the benefit of unceasing progression. Every-day life shows to us indeed that work is the stepping-stone to progress, and the struggle of life is the road to glory and victory. Now, then, if the soul does outlive the physical body as an undying entity—what then?

The soul, endowed with intelligence and with free volition, is an image of the Creator, subject to the

laws of progress, which latter it obtains by labor and strife. By means of these it makes itself lord of creation.

As the soul overcomes the lower steps of being, and breathes pure intelligence, the less is it subject to the lower battles of life, suffering and pain, while the quantity of pleasure increases with a better appreciation of the nobler sensations.

These pure attainments and higher steps of intelligence and mercy which have become the property of the soul, are what we call heaven. The glory of heaven is adjusted to the progress of the soul. Therefore, says Jesus, "In my father's house are many mansions."

Heaven, indeed, can only be adjusted to the development of the soul. A pupil who does not study remains upon the lowest stages and does not experience any joys which come as the result of accomplishments. The teacher cannot let the tardy ones take part in the exercises of the diligent, nor place the former into an advanced grade. Everything goes by degrees and must be accomplished by earnest effort.

THE TO-MORROW OF DEATH.

Souls, or spirits, who hated and despised each other in earth-life, or even despoiled each other, might meet again in the great beyond as intelligent beings, enemies unto death, to see each other face to face, and what then? Without a doubt they do see each other again, and how must he feel who has assassinated his neighbor to satisfy his greed or his passion, thus putting upon the family of the assassinated suffering and pain? How, in the world beyond, must he feel who meets the one whom he assassinated, whose wife he has exposed to suffering and starvation, and robbed her of love and protection? How must he feel as he meets the children whom he has robbed of a loving father, or the woman whom he robbed of love and home? How must he feel in after life when he becomes conscious of the fact that he wasted his God-given body in idleness or in harm to his fellow man? Much more so even as he meets his old associates—the ones he injured in earth-life—on that other shore where they will receive him. Are not thousands and thousands of deeds committed each day which would cause men to sink crushed to the earth for shame could they see their victims again face to face?

As every spirit is its own intelligence, consequently its own individual, it must occupy its own place in space and meet its friends again as well as its foes.

Love and hatred being products of the soul, are the mediums therefore by which friends and foes are found again.

The world of spirits in which all hatred and evil finds itself again, freed from the bounds of earth, must be a terrible place. No doubt many a man, thinking about his future existence, is troubled. It is no wonder that so many people are in fear of dying. They may have good cause. Not all men, however, have lived alike, or have stood upon the same moral stage, or moved on the same road. The righteous man has no fear of death, and in the world of spirits he will stand above the spheres of hatred and despair.

Those lower spheres are in the truest sense "hell." Sufferings and heart pangs and disgrace and hatred and persecution are the fires and torments of hell of which the Bible speaks. ETERNAL, however, is hell only for him who CONTINUES to nourish within himself evil passions and desires.

WHY SAVIORS ARE SENT AMONG MEN.

The good Father of All does not wish that his children, in their ignorance, should destroy each other or cause each other to suffer, therefore he has sent at times and to various people, wise and high-minded spirits, incarnate in human bodies, to become teachers and prophets of the human race, and the greatest of these was sent in the year one, of our (Christian) mode of reckoning time. This high spirit, however, did not only step into humanity for the world of men alone, but more so for the world of spirits. He set an example to the spirits, how to create order and how to free themselves from the hatred and despair of hell. By his example he brought to them abolition and elevation out of the depths into the purer and diviner spheres—those of peace, mutual love and human brotherhood.

THERE ARE VARIOUS CAUSES FOR REINCARNATION.

The one already mentioned is found in the laziness, indifference and waste of time, like the indolent pupil. The second cause is to be found in repentance, another in the desire of improvement and reconstruction. Still other incarnations take place in the desire for higher developments, and finally there is a reincarnation of the highest spirits to special missions for the elevation and general improvement of humankind. No matter what may be the causes of reincarnation, except the last one mentioned, they all desire to make experiences not made before, and improvements of some kind. They all work upwards to perfection and purity. Step by step man must climb unto certain heights. Whoever does not climb as fast as others, or who at times stands still, him it takes a longer time to gain the heights; but at last he will finally reach it.

If "reincarnation" were a mere theory and not a truth, how then would it be possible to explain in a satisfactory manner the great differentiations in the characters of men—the manifold kinds of human fates and the strange experiences and happenings of thousands of human beings, and then to harmonize all that with the justice and goodness of God. It is simply impossible to find a satisfactory reason for many of the happenings which every day transpire around us without the knowledge of "reincarnation." Just as impossible is it, without it, to accept the infinite justice of God. Considering the great list of crimes in human society: robbery, murder, infanticide, abortion, fraud, boodle, injury, insidiousness, adultery, arson, etc., how could they ever be expiated to the full measure of justice, except by reincarnation? As most crimes committed have injured the body of some one, so justice demands that the injury shall be expiated by a body. If I have to expiate for a crime like robbery or injury, then I must do it as man, since in the spirit world—neither in "heaven" nor in "hell"—there would be no money taken as there is no possession. Such crimes cannot be redeemed without material bodies, since in the spirit world there can be no injury to the parts. The spirit cannot be divided nor injured by burning fire. It cannot be drowned in the water nor destroyed by poison. Any injury is impossible.

If I take ill advantage of my neighbor and rob him of his possessions; if I destroy the happiness of his family and home, or break the heart of his dear one that he shall commit suicide, then I can redeem such deeds only as a man, in human body, in so far as there shall happen to me as I have done unto him. "For with what measure ye mete it shall be measured to you again."—Matt. vii:1-2. The man who in one way or another injures his neighbor; who ignites his house, cuts down his trees, or commits other fiendish acts for the sake of making him unhappy, will himself earn the curse—not of necessity now or right away—but in some other existence, for in order to receive justice he must himself come into the possession of such things as were his neighbor's, whether they be houses, trees or other material things. Justice demands it, that you must suffer as you caused some one else to suffer—that you must feel as you caused some one else to feel. If you insult anyone then you shall be insulted in turn. If you strike, then you will receive back the stroke.

Justice demands the same right for all. No one may injure another. Not even the smallest injury may happen unexpiated. Every ill-spoken word must be atoned. You must feel all that you have caused others to feel and suffer all which you have caused others to suffer.

Do you know, when either an acquaintance or a stranger injures you, that he does not owe it to you? Do you know but that he does not let you compensate that moment for evil done to him in some former state?

If we consider some of the crimes and injuries which men commit toward or upon each other, without feeling, sympathy or compassion, and then think what justice will do to cleanse them from such deeds, it may be difficult to see how that can be done. But at best it cannot take eternity, not as long as the old hell which burns forever and ever. Whenever the law of justice has been reconciled by redemption then the soul feels the light wings of freedom—free, free!

MISSION OF THE CHRIST.

If we had no chance of expiation and then to become free, then there would remain to us only hatred and increased hatred instead of union and love. There where hatred dwells is the home of hell, out of which redemption has liberated us. From the dominions of earth as well as the spheres of the spirit world hatred must disappear to make room for love, and this by means of a universal reconciliation. The reconciliation is the wonderful work of Jesus Christ, founded upon his love to his lower brethren and children of the one Father of All.

It is his work, because through his life, his deeds, his suffering and death he has opened to the rest of higher spirits the way to reconciliation and to a common brotherhood. He pointed out the duties of one towards another, and that love towards those upon a lower stage of life and mutual helpfulness were the true ways to progress, and the only way to heavenly harmony. How wonderfully high is the great work of Christ and how true, how true, are his teachings—but how much are his words misunderstood.

Instead of making a science out of the teachings of Christ—a science of the true way of life, a science of natural law and natural justice—the world has twisted his revelations into falsehoods and terrors, and his religion into meaningless ceremonials and untruths.

THE RICH MAN AND HIS EVICTED TENANTS.

O, how terribly will we suffer until we have atoned for all the fraud, robbery, usury and ill-advantage which fills the world to-day. How many there are who study even the noblest sciences and arts, not for the sake of these, but rather that they can, by means of these take advantage of their fellow being—that they can rob them in an indirect way and thus store up treasures for themselves. To intelligent or smart men or to rich men it is double sin to use their talent for the sake of taking advantage of their wealth for usury, rather than to apply their talents or their wealth for the best of their kind. Selfishness is the greatest of all evils, of all crime.

The owner of wealth and property, who rents his possessions to the poor, and who in time when age or misery overtake people evicts them from his home, although the same people may have labored for him honestly and paid him regularly, he is truly evil at heart and a fit illustration of the selfishness that is the meanest of crime. Woe unto him when justice demands expiation and reconciliation from him. The poor old couple evicted left their old home, tears in their eyes. Sick and in want, they are beggars, and in old age exposed to the sufferings of necessity. The man soon dies of exposure, while his wife finds acceptance at the poorhouse. Is not the rich man to blame for the suffering which befell them? His unlimited selfishness—avarice—broke the hearts of these poor people when he cast them out. Our laws have no way to reach bad men of this kind, although they are worse than murderers and wear the garb of good society. But when at a distant day, with his book of life he steps before the great judge of all, then he has to give an account of every act of his life, of every talent received. Then before him there will rise the deeds of his life in terrible letters and file complaint. "For there is nothing covered that shall not be revealed."—Luke xii:2. And from the distance he will hear a voice: "Away, away! I know you not." The sins and vices to which he had sacrificed his life are the weight which now drags him down according to the law of moral gravity. He is a bad spirit, for his soul is bad and impure and there is no redemption out of his own lawful misery until by his own effort he has improved so much that he learns to pray. His prayer, then, is his first step towards the progress of his soul, and soon he will weep and complain and ask forgiveness. If he is in earnest, he will, crouching, ask forgiveness of his victims. As soon as his victims hear him and approach him, then his salvation is near, and he will be permitted, after clear consideration and according to his own choice, to enter a new existence in a new body. Whatever fate hangs over him in his new existence is demanded by justice as an atonement for the ills that were perpetrated by him in his former life.

TWO STRANGE PREVISIONS OF DEATH—THEIR LESSONS.

I knew a young man about twenty years of age who lived upon a hill in my village, near a large pond. After dinner he laid down for a little nap, and after awaking he rubbed his eyes and said: "O, I am still here—I thought I was dead!"

"What is the matter, Sam, have you dreamed?" said his mother. "Yes, mother, I dreamed that I was bathing in the pond, there. I seemed to get very heavy in every bone, so that I could not move and I got drowned. There were only four little boys and they could not help me. I am glad that it was only a dream. I thought surely that I was dead—such a foolish dream."

After a while—so tells his mother—Sam said: "I believe I will go in bathing. It is so warm; I feel like it."

But his mother tried to dissuade him. He however sneered at her fear as foolishness and went.

Half an hour later four boys came running to the house and told her that Sam T. had just been drowned in the pond. As they fetched him out of the pond they found that he stood upright in a deep place in the pond, yet only four feet wide, and the water was only about a foot above his head.

What do we say to this little, but true story? Had the young man not said anything to his mother regarding his dream, then this drowning would have been looked upon as mere chance, and by chance he would have gotten stuck in the hole and drowned. But in this case there can be no talk about chance at all. In the destination his death by drowning must have been determined upon, and by dreaming it in all its details, it was given as a lesson to others that man's fate is unchangeably determined.

Now, the question will naturally occur to us:

"Why should he be drowned by the determination of God? Here is a similar case reported from Kansas City, October, 16, 1891: "Monday morning Mrs. Samuel Harrington said she dreamed that Jimmie, her brother-in-law, had been cut in two by the cars. She begged Jimmie not to go to work in the yards, but he laughed at her. To-day he was coupling cars at the Rock Island yards and he fell and was run over and was cut in two just as his sister-in-law saw in her dream."

We must not forget that God is just and can do no wrong. If I can connect justice in the case of the history of the drowned man, so I receive about the following story in regard to his former existence: He had, in his former existence, some relations in which some one was in his way, and likely four persons in all, which in some way became his victims. He drowned them in so far as he let them in an upright position slide into the deep, tied, perhaps, and with weights attached to their feet. That must have been about the sensation of his victims, which he felt without being tied. If there have been four of the unfortunate, then for each of the four he will have to reincarnate himself. Whoever commits more than one murder, owes, of course, for more than one, and must, in order to satisfy justice, expiate each one. How many men there are still to-day who have great numbers of murders upon their conscience? Woe unto them. They have good cause to tremble. They have done it all unto themselves! "An eye for an eye, a tooth for a tooth."—Matt. v:38.

To Mrs. Emma Hardinge Britten,

Who Entered into her Rest October 2nd, 1899.

At last—at last—thou hast thy soul's desire,
And thou, High Priestess of soul history,
Hast pierced the veil, with all its gloom and mystery,
And, elevated high, hast mounted higher,
As heaven's sweet lilies grow through earthly mire.
The call has come for which thou didst so long
(Thy work so well achieved, it was not wrong).

To such as thee Death cometh like a friend,
The blessed change—a means unto the end.
Thou didst so long to hear the heavenly choir;
Thine own impassioned words, lit by Heaven's fire,
Did oft to God thy fond petitions send;
Tinged as all mortals with an earthly leaven,
Yet didst thou make on earth thy own sure heaven.
KATE TAYLOR-ROBINSON, in *Two Worlds*.

The Mystery of Sleep:

What Science Cannot Explain.

Several months ago Dr. Andrew Wilson had an interesting article on this subject in Harper's Magazine, which we find quoted in *The Dawn of Calcutta, India*, for September, as follows:—

The first fact relating to sleep is that the sum total of our energy is reduced; or, as Dr. Wilson puts it, "the living engine slows down, as it were, and banks up its fires, so that its pulsations are sufficient, not for actual labor, but for merely maintaining the passive flow of force within the organism." Whether this reduction of the play of bodily force causes or merely accompanies sleep it might be hard to say. It is a beautiful thought in "The Ancient Mariner" that sleep is a blessed influence descending from above, but we suppose science will not listen to that though it is not incompatible with the idea of the preparation for sleep by the bodily forces. The scientific statement would be that there is a general displacement of molecules, but that does not help us much, for the movements of molecules are unintelligible as an ultimate expression of why things are so and so. Then the work of the glands is slackened—they are not called on to secrete so many products from the blood. The most striking fact is the change in temperature. The temperature of the human body rises at a quick rate from 6 a. m. to 10 or 11 a. m., increases at a slower rate from that time to 6 p. m., and then falls, reaching the minimum point at about 4 a. m. It is probable, by the way, that colds are often caught in bed at this last hour, especially by restless sleepers who partially divest themselves of their bed-clothes, and so are exposed at the very time when the body demands the greatest protection. At this hour, too, the tissue-changes are reduced to a minimum. The pulsations of the engine are, in a word, at their feeblest. The brain becomes paler; the appearance of even the roughest people grows more pallid; the resemblance to death is more apparent, so that it seems natural to speak of the dead as asleep, and to say with Shelley in "Queen Mab:"

How wonderful is Death—
Death and his brother, Sleep."

But all this science, interesting and useful as it is, leaves the mystery where it was. We see clearly what physiological phenomena accompany sleep, but what of sleep itself? What of the human soul lately so active, now buried in a repose as still as death? Does the soul itself, as it were, asleep? Does it, like the body, need repose? What happens to the mental and moral powers of man when overcome by slumber? Is the mind liberated from the bonds of time and place, and can it visit then, "worlds not realized?" What of the strange phenomena of our dreams, wherein ordinary and secular events connected palpably with some of our daily experiences are either blended with others not so connected or are turned upside down, and presented in an unmeaning fantasy which, nevertheless, seems at the time natural? Is our full normal consciousness there? Hardly, or the dream could not be so incongruous and impossible. Yet a partial consciousness there must be, or we could not recall the dream in the morning. And what of those strangest, but well-attested, of all dreams, in which the dreamer sees with vivid intensity an event in the future? If the sleeping form held the complete and normal consciousness with the brain functioning in the usual way, one would suppose the activity of the connected brain cells to be more than usually vigorous in the light of such an astounding experience; yet the very sleep in which the dream occurs depends, we are told, on the quiescence of these cells. Can it be possible, then, that in sleep, whatever the physical accompaniment, the soul does become at least partly liberated, finding the cells for the time useless as functioning organs? In a trance is this liberation still more completely effected? And in death is the liberation final and complete? We know nothing—perhaps never shall, but to us the problem of sleep can never be solved on any mere material ground. All the scientific problems lead up to the mysterious problems of spirit.

Strange Dreams Verified.

The following remarkable case reported in a San Francisco daily paper, is one of the many illustrations we have to prove that the soul at times, during sleep, is conscious of what is transpiring beyond the ocean:—

A remarkable dream was experienced some time ago by George W. Branch, clerk in the Custom House of San Francisco. Mr. Branch is a gentleman of standing and veracity, and his story is corroborated by a score of witnesses whose testimony is conclusive and uncontradicted.

During the administration of President Cleveland, W. R. Branch, a brother of Clerk Branch, was acting as American Vice Consul at Apia, Samoa. One day Clerk Branch received a letter from him stating that he expected to remain at his post for three years longer. The letter had been several weeks on the way when received, and on the same night George Branch dreamed that he saw his brother at Apia taking passage on a schooner for Honolulu. The dream was so vivid, in fact so much more vivid than any he had ever before experienced, that it made a deep impression on his mind and he jotted down the dream and its date on paper.

After a sufficient length of time had elapsed for the schooner to have arrived at Honolulu, Mr. Branch had another realistic vision. He saw his brother going on board a large steamer at Honolulu and he saw also that his brother was coming home to San Francisco. This dream and its date were jotted down in black and white and related by Mr. Branch to his friends. On consulting the steamer schedule it was found that a steamer from China to San Francisco was due at Honolulu at the date of the dream, and this discovery was all that was necessary to convince Mr. Branch that the vision was worth heeding. He made all his arrangements to receive his brother on the arrival of the steamer, and had Ellis Holmes, Inspector of Customs, at the gang plank to search and pass upon his brother's baggage, so that there might be no unnecessary delay in landing the expected visitor.

Clerk Branch had a fine dinner prepared at his home and a hack at the wharf as the steamer arrived. What was the astonishment and delight of all the persons to whom the dream had been told when among the first persons to step down the gang plank was the brother of the man who dreamed. He was more astonished than the people who received him and could hardly believe that his coming had been heralded in so remarkable a manner, but the hack and the dinner and the throng of expectant friends on the dock convinced him that dreams are sometimes made of tangible stuff.

Samoa is about 4,000 miles from San Francisco, and there is no cable or other communication between Samoa and the rest of the world save steamers and sailing vessels, so that it was impossible for anyone in San Francisco to learn of Vice Consul Branch's change of fortune or of his intention. At the time he wrote his last letter to his brother he had not the remotest idea that he was about to leave Apia, and he was scheduled to remain there at his post for three years longer. This change of plan came about only a short time before a schooner was to start for Honolulu, and he therefore did not write announcing his intention of returning. He was congratulating himself all throughout the voyage on the fact that he would give his relatives a genuine surprise, and the result was that he was the most surprised person of all.

WORLD MEDIUMS.

Great poets, orators and writers are World Mediums. By their voices or pens nerves are vibrated and waves of inspiration thrill through the spirit of the world, which clothes men's thoughts, as the wind brings the element that clothes the land with verdure.

A World Medium is one through whose brain vibrates the joys and sorrows of a common humanity. He senses by psychometric insight its struggles and its triumphs. He loves humanity because he knows what is in man, and feels his destiny growing in the womb of the future. Every man is his brother; every man is his study. His work is before him; his reward is with him.—LUCY A. MALLORY, in *World's Advance-Thought*.

WRITTEN FOR THE HARBINGER OF DAWN.

Life=Rays.—The Force that Heals.

By E. U. Wiesendanger.

If God had intended minerals and other drugs for the purpose of healing diseased humanity, why did he not then give every individual a package of such substance in his cradle?

Verily! God has supplied every human being from his birth with all the necessary healing substance—sufficient for his welfare and that of his fellow beings.

Your spirit, and also your body, is filled and permeated with this yet unknown gift of God. Live reasonable; do not overstep the laws of nature; do not misuse the strength of your wonderful and perfect body and you will possess astonishing powers which you can bring forth for the welfare of the sufferer.

In the person who is healthy and pure in body and soul is a life-fluid—a healing force. With a good, strong, kind and pure will-force, this power will flow like the X-rays through the body of the ill one. The purer the doctor the purer and more powerful will be the life-rays beaming forth from him. Take as an example the power of Christ. His life was in full harmony with nature, and whoever he touched he made well. They say he was a medium. Very well, but he was also a man of God, or a God-man, and his power was his own, for by his struggling he obtained merit. He had conquered the world, and had brought his inner and outer life into harmony with nature's laws. Through innumerable existences he gained purity and godliness. Out of purity came love and out of this his godly power, flowing from him into suffering humanity.

To-day there are many healers who are not pure, but by a certain law of justice they are given better spirits as guides and, aided by the power of these spirits, they become healing mediums.

Only a drop of water out of the hand of a pure one, dropped into the mouth of the afflicted, contains wonderful healing power. The life-rays which flow through the fingers of the pure doctor are light, warmth and life, and the more the soul grows in purity, kindness and will-power, the more the strength of the rays will grow. When the doctor who gives forth his life-rays is aided by faith on the part of the patient, then the latter will attract these magnetic rays and his cure is assured. (Matt. ix:20-23.) But if he meets it with skepticism and indignation it will be hard to heal him. He is then repulsive and thrusts the healing power from him.

Paul recommends to lay the hands on the sick and pray. By faith in the Creator and the giver of all good, prayer will uplift the soul, and kind thoughts and feelings will purify the rays of life and send healing through the body of the sick. The impure fluid will be repulsed and new strength given, and a healthy fluid will aid nature to a more rapid recovery. Prayers have also strengthened the patient. He has seen that only goodwill, love and kind feeling were given him from the hands of friends, and so he attracts—faith has cured him.

Not all kinds of diseases or people can be cured with human magnetic rays, for some diseases have a moral foundation and cannot be cured without first removing the cause. This cause is a mental disease and can only be rooted out by the positive will of the patient—and then the law of justice will demand pay and the evil will be rooted out. The paying off and the rooting out of the disease is in itself a disease which can not be healed until all is paid.

Fate will not cease until full tribute is paid to Justice and the broken law of Nature.

A careful gardner eliminates the last weed from the soil, for he knows that one weed will be the progenitor of countless others; but the mental gardner forgets this lesson and allows some seeds of hatefulness to remain towards others, and this is all that is necessary to enable the brood of darkness to extend its dominion of disease, disaster and death within him.—LUCY A. MALLORY, in *World's Advance-Thought*.

Some Noted Apostles of Reincarnation.

A List of the Great Philosophers and their Works Touching Reincarnation, Recalled by a Journalist upon Reading Mr. Wiesendanger's "Fate and Justice."

Mr. E. U. Wiesendanger of Comanche was here last week. Mr. Wiesendanger is the author of the work "Fate and Justice or the Key to the Problem of Being," the book having been lately published in neat form by Guessaz & Ferlet, San Antonio. It makes an attractive volume of 164 pages with an appendix by Rev. N. Shultz, the translator: the work having been originally written in German. The whole volume has quite a literary flavor, very seldom descending into turgidity—that "crowning curse" of the amateur. The author accepts the doctrine of the metempsychosis of souls, which has had such a startling growth in America in the last few years; the literature of which, under the guidance of the Theosophical Society, has had a wide reading, a number of the works having become classic, notably: Sinnett's *Occult World* and his later and better work *Esoteric Buddhism*, Blavatsky's *Secret Doctrine* and *Voice of Silence*, Walker's *Reincarnation*, Mrs. Besant's *Theosophy and Its Evidences*, D'Assier's *Posthumous Humanity*, Connelly's *Neila Sen and My Casual Death*, Nizida's *Astral Light*, and numerous others well known to the public.

While all of these show a ripe scholarship, and are constructed with the highest literary skill ever vouchsafed to the sons of men, it is our opinion that there is not one of these books named which can carry to the heart of the average reader so strong a conviction of, at least, the everlasting justice of the theory of reincarnation as does this honest, manly book. Mr. Wiesendanger's volume is not, as are others named above, written mainly as an argument for the theories of Theosophy, still no intelligent reader of this book can rise from its perusal without a serious interest in the scheme of vast mercy and supreme wisdom contained in that doctrine.

The author is at his best in telling a story, quite a number of which are scattered through the volume by way of illustration, and they are all admirably told.

THE OLD PHILOSOPHERS AND POETS OF RE-EMBODIMENT

Too much has been written upon this belief for Mr. Wiesendanger to find any considerable new truths to utter. This strange and beautiful religion of the reincarnation of life and the pre-existence of the soul has had among its believers very nearly all of the really great minds this world has ever produced, except those who accepted the philosophy of such men as Lucretius or Haeckel. In the earliest times of which we have record it was the reigning belief. It was the first religion of India and Egypt. Long before Pythagoras dreamed of Fate and Justice it was the life-dream of Greece. The first ecclesiastic system of Mexico and Peru were based upon it. All ancient philosophers discoursed upon it at length. The writers of the Christian Scriptures accepted it as a fact. Following, in canonical times, it was the belief of Philo and Origen, of Tertullian, Apollonarius and Jerome. It was taught as a divine doctrine among the early Christians. Ruffinus speaks of it as an esoteric doctrine taught to a select few. Justin Martyr held the identical belief now held by modern Theosophists. So did Clemens, Alexandrius and Arnobius. In every Eastern poet of consequence, ancient or modern, it is the life-blood of their work.

MODERN PHILOSOPHERS AND POETS OF RE-EMBODIMENT.

Of the modern great minds that have either directly or indirectly accepted it, quite a startling list might be prepared from memory. Such a list would contain the names of Paracelsus, Hegel, Leibnitz, Herder and the young Fichte, who embraced it as the most consistent with the yearnings of an intuitive soul. In it also would be found the names of Southy, Hume, Glanvil, Dr. Henry Moore, William Knight, Prof. Butler, Pezzani and Bulwer. Henry Ward Beecher and Phillips Brooks preached it from the modern pulpit. Francis Bowen of Harvard wrote a strong argument in its favor. Every modern poet has recorded glimmerings of its truth. It

inspired the heart of Emerson's life-work; it was the vascular system of Poe's literary anatomy. Wm. Wordsworth in *Intimations of Immortality* made its dimness clear; Tennyson in *Two Voices*, *De Profundis* and elsewhere admitted its beauty if not its truth. So the clear-visioned Rossetti in *Sudden Light*, and even the proverbial Tupper in *Of Memory*; and greatest of these, Browning, in his *Paracelsus*, *One World More*, *Christina* and *Evelyn Hope*; and the great Coleridge and the half-great Whitman. So also we find it in Whittier, (*A Mystery*) and in Bayard Taylor (*The Metempsychosis of the Pine*). It flashes and gleams through the cadenced lines of Paul Hamilton Hayne; it is the chief beauty of Dean Alford's mellow verse; Aldrich sang of it in stanza's not easily forgotten; Longfellow in *Rain* in Summer admitted it as a symbol of perfect truth, as did Lowell in *The Twilight*. Andrew Marvel made it the theme of inimitable verse. Victor Hugo and Beranger both believed it, (*To the Invisible One*, and *La Metempsychose*). Goethe and Schiller added fitting words of conviction—Goethe in *The Song of the Earth-Spirits* and Schiller in *The Secret of Reminiscence*. It was a beautiful vision of truth to Shelly; it was to Boyesen "a resistless possession."

Thus on and on might the list run. It is therefore not strange that Mr. Wiesendanger has found little new to say. But no earnest writer was ever at a loss; and our author has infused an earnestness into the old that redeems it from being hackneyed, even to those to whom his ideas are old acquaintances.

We doubt if our neighbors at the little city of Comanche fully appreciate the fact that in Emil Ulrich Wiesendanger they possess a citizen whose name will stand with greater permanency than any of their institutions.—Mountain Eagle.

Environment Never Detrimental.

If we imagine that our environments are inimical to us, whether they be so or not, we suffer as much as if they really were so; thus proving that it is what we imagine of our surroundings that stands in the way of our happiness, more than the surroundings themselves. If we are deeply interested in a noble idea we forget our surroundings for the time being, and, no matter where we are, we lose sight of them; therefore the aim of life should be to so concentrate one's self in good ideas that no external conditions can affect the being inharmoniously.

It is a change of consciousness that we need, and when we have fully made this change, our environments will be just as we want them; but as long as the environments rule us, we are not masters of our external and internal situations. The workman must know how to use his tools before he can do any work right. And so we must learn to use the conditions by which we are surrounded to our advantage, whatever they may be.—*World's Advance-Thought*.

Gems of Thought by Lucy A. Mallory.

From *World's Advance-Thought*.

We can only realize Life in the actual moment—now. The past is but the memory of Life; the future is the anticipation of what Life can be made. When we have attained the Immortal state of consciousness the past and the future are merged in the now.

It is not true that "when poverty comes in at the door, love flies out of the window." Poverty can never come in where true Love exists, any more than darkness can come in where the sun shines.

If life were Love, it would be a perpetual dream of bliss; but when life is hate, it can be nothing else than a nightmare.

Thought nourishes or starves the spiritual man, according as it is harmonious or inharmonious.

Your surroundings will be just as dark as your hatreds, and just as lovely as your loves.

Mystery is the grave of Truth, and the profit-maker of Error and Superstition.

Custom makes the worst of evils acceptable.

Strange Cases of Somnambulism.

A Lawyer who Wrote a Brief while Asleep which had Perplexed Him when Awake. Also a Case of a Different Nature.

Efforts of a rather well-known scientist to show an affinity between somnambulism and hypnotism are not meeting with much encouragement. He holds that somnambulism is a modified hypnosis, and urges that sleep-walkers, so called, have no more memory of their somnambulist deeds than subjects under the influence of hypnotism.

But in opposition to his arguments cases have been adduced where the sleep-walkers were able to give after waking fairly accurate accounts of their experiences and sensations. So this, it is contended, shows conclusively that somnambulism and hypnotism are two entirely distinct conditions.

The discussion reminds the writer of an experience which an Edinburgh lawyer, a confirmed somnambulist, went through some little time ago. One evening, after dinner, he told his wife that he had a most difficult law case which would occupy him half the night to study out. For hours thereafter he grappled with its intricacies, but finally desisted, saying it would be impossible to make his brief until morning, since the case presented some difficulties that he had been unable to master.

He fell asleep from exhaustion almost as soon as he went to bed, but in a few minutes rose, and, seating himself at his desk, wrote furiously for an hour or more. Then, carefully folding and indorsing the sheets he had written upon, he put them away in a pigeonhole of his desk, after which, without speaking, he returned to his bed and slept soundly till late in the morning.

At breakfast he expressed some uncertainty as to "finding a solution." His wife told him to look through his desk, which he did, discovering the paper he had written in the pigeonhole where he had hidden it. As he read it joy mingled with amazement showed plainly in his face, for the paper was a clearly reasoned, correctly phrased brief on the intricate case, with all the obscure points smoothed out! He had not the slightest recollection of having written the document.

Another extraordinary case is that of a young man who, an hour or so before starting on a railway journey, paid a visit to a steamer in which his parents were financially interested. In the course of the inspection he entered the little chamber in the bow of the vessel where the anchor chain is coiled, and was impressed by the chamber's smallness and the cramped quarters it would afford a man sent down there to superintend the laying out of the chain. In due course the traveler went to the railway station and engaged a snug seat in the corner of a first-class corridor and sleeping carriage. He had the compartment to himself. The train had not been long on its journey before the young man was sound asleep. But he imagined that he was awake, and, moreover, that he was imprisoned in the little anchor-chain compartment of the steamer. The vessel was under way, he thought, and moving more rapidly than he had ever known a steamer to move before.

His first idea was to go on deck at once, but he could not get out of the cell-like chamber. He could not stand erect even, the compartment was so little, as he found out at the cost of an imaginary bumped head when he attempted to rise. Then, to his surprise, he found that the room had a window, evidently a dead-light, but square and unusually large. This he tried to raise, but failing, he determined to break it, thinking that he could seize the anchor chain and by its aid reach the deck.

There was only way to break the glass, and that was by striking it with his clenched fist. He knew that this would result in a cut hand probably, but he risked it all the same, for he felt certain now that the vessel was in a storm and likely to go down any moment, in which case he would be drowned like a rat in a trap.

Having smashed the glass he found that the window was double, and he distinctly remembers breaking the outside pane, after which, with profusely bleeding hands, he carefully picked out the bits of glass remaining in the sashes, so that he could climb out.

After removing the last remaining fragment of glass from the sash he carefully thrust his head and arms out and began to feel for the chain. It was nowhere to be found. Then he pulled himself half way out of the window and reached upward.

To his great joy he found he could reach over the edge of the deck, but to his dismay it was curved and smooth, offering no projection whatever by which he might pull himself up. That being the case, and not wishing to fall into the water and be drowned, he painfully drew back into the little chamber. However, he must certainly escape or be drowned, and after getting his breath he would make another attempt to reach the deck.

As he lay panting and frightened he accidentally reached in the direction away from the deadlight. To his surprise he touched a swaying window blind, and the next moment he found himself lying on the floor of the corridor of the onrushing train, with a window down, through which he had evidently been trying to reach the deck of that imaginary steamer!

The wonder was he did not lose his grip and fall on the track. It was his fear of being drowned that prevented him from being killed on the railway!

The young fellow had a long and serious illness after his experience, and, strange to say, when he recovered his somnambulist habit left him.

Sociedade Psychica de Sao Paulo.

TO THE EDITOR OF THE HARBINGER OF DAWN:—We beg to inform you that we have founded in this Capital an association under the denomination of "Sociedade Psychica de Sao Paulo," with the object of studying the development of Occultism.

Therefore we hope that our society will be recognized by those organized in foreign countries, and will be happy to exchange with them our investigations, studies, and the result of observations, and also to make known the degree of advancement reached by the society organized in this city.

For so exalted an object we are confident that you, by recognizing ours, will deign to exchange with us your reviews and publications concerning the various branches of occult sciences.

We promise to send regularly our "Revista da Sociedade Psychica de Sao Paulo." [We have received the first two numbers of this tastily printed and ably edited magazine, which is published in Portuguese.—Ed.H.D.]

It is our intention to develop fully the study of the sciences, banishing charlatanism from our midst, and we will be grateful to our foreign colleagues for helping mutually.—The doctrine they may profess or the school to which they may belong is indifferent to us.

GENTIL DE MAURAL, President.

Address the Secretary, J. P. de Azevedo Marques, Rua da Boa Vista No. 42, S. Paulo, Brazil.

The Infinite Unknown.

Everything that comes to us, be it good or evil, angel or devil, is a messenger of the Infinite. Every voice, whether it lures with siren song to destruction or thrills with holy aspiration to scale the heights of Wisdom, is One Voice—the Voice of the Infinite Unknown in which we are angelified.

We are harps on which the Great Spirit strikes notes. We are tuned so that the music is played—or the voices answer. If we are tempted by some strains, it is our own nerve strings that the tones vibrate.... The individual we hate or oppose is a messenger of the Infinite to teach us there is something hateful or repugnant in our own notes to be eliminated. The teachings, beliefs and opinions we antagonize are the reverberating echoes of errors in our own unconscious being. Whatever we hate or love has its correspondence within us.

The universe speaks in the consciousness of man. The unknown is ever his foe; but known and explored and understood it becomes his servant and his friend.

Error is Truth distracted and distorted. Evil is good misused or perverted, or good outside the range of one's consciousness.—World's Advance-Thought.

Crookes' Proofs of Materialization.

Photographing Katie King and her 15-year-old Medium by Electric Light.

MEDIUM'S PULSE IS 90 AND SPIRIT'S PULSE ONLY 75.—
OTHER MARKED POINTS OF DIFFERENCE.—A
TOUCHING SCENE WHEN KATIE BIDS A
LAST ADIEU TO HER MEDIUM.

[Now that the question as to the reality of materialization has been raised by President Barrett, of the N. S. A., who was a former believer in that phase, and who has thoroughly investigated it with many of the most noted mediums in America, (having made a complete tour of the country), we deem it timely to here republish the one scientifically demonstrated case of materialization. Upon the testimony of many sincere and seemingly reliable friends we were led to fully believe, at one time, in the powers of certain of the most noted materializing mediums in this country, but upon personal investigation we found the seances of these mediums to be such a transparent fraud throughout that it would seem that a child could see through the whole performance. We know an alleged materializing medium who has been caught in the very act of deception, her complete paraphernalia captured and she thoroughly exposed in nearly every city and town on the Pacific Coast, full accounts of which were often published in the daily press, yet she still operates in the same fields. Nothing but hypnotism will account for such bold and successful deception. In view of these facts we began to doubt the reality of this phase, and were only reassured by the following case which was many years ago contributed by Wm. Crookes, F. R. S., (now Sir Wm. Crookes, inventor of the Crookes tubes), to the London Spiritualist, and later reprinted in his "Researches in the Phenomena of Spiritualism," from which we copy it. But the very conditions under which Miss Cooke's materializations were produced would brand the public so-much-a-head seances as fraudulent. —ED. HARBINGER OF DAWN.]

Having taken a very prominent part of late at Miss Cooke's seances, and having been very successful in taking numerous photographs of Katie King by the aid of the electric light, I have thought that the publication of a few of the details would be of interest to the readers of the Spiritualist.

During the week before Katie took her departure she gave seances at my house almost nightly, to enable me to photograph her by artificial light. Five complete sets of photographic apparatus were accordingly fitted up for the purpose, consisting of five cameras—one of the whole-plate size, one half-plate, one quarter-plate, and two binocular stereoscopic cameras, which were all brought to bear upon Katie at the same time on each occasion on which she stood for her portrait. Five sensitising and fixing baths were used, and plenty of plates were cleaned ready for use in advance, so that there might be no hitch or delay during the photographing operations, which were performed by myself, aided by one assistant.

My library was used as a dark cabinet. It has folding doors opening into the laboratory; one of these doors was taken off its hinges, and a curtain suspended in its place to enable Katie to pass in and out easily. Those of our friends who were present were seated in the laboratory facing the curtain, and the cameras were placed a little behind them, ready to photograph Katie when she came outside, and to photograph anything also inside the cabinet, whenever the curtain was withdrawn for the purpose. Each evening there were three or four exposures of plates in the five cameras, giving at least fifteen separate pictures at each seance; some of these were spoilt in the developing, and some in regulating the amount of light. Altogether I have

forty-four negatives, some inferior, some indifferent, and some excellent.

Katie instructed all the sitters but myself to keep their seats and to keep conditions, but for some time past she has given me permission to do what I liked—to touch her, and to enter and leave the cabinet almost whenever I pleased. I have frequently followed her into the cabinet, and have sometimes seen her and her medium together, but most generally I have found nobody but the entranced medium lying on the floor, Katie and her white robes having instantaneously disappeared.

During the last six months Miss Cook has been a frequent visitor at my house, remaining sometimes a week at a time. She brings nothing with her but a little hand-bag, not locked. During the day she is constantly in the presence of Mrs. Crookes, myself, or some other member of my family, and, not sleeping by herself, there is absolutely no opportunity for any preparation even of a less elaborate character than would be required for enacting Katie King. I prepare and arrange my library myself as the dark cabinet, and usually, after Miss Cook has been dining and conversing with us, and scarcely out of our sight for a minute, she walks direct into the cabinet, and I, at her request, lock its second door and keep possession of the key all through the seance. The gas is then turned out, and Miss Cook is left in darkness.

On entering the cabinet Miss Cook lies down upon the floor, with her head on a pillow, and is soon entranced. During the photographic seance, Katie muffled her medium's head up in a shawl to prevent the light falling upon her face. I frequently drew the curtain on one side when Katie was standing near, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time, under the full blaze of the electric light. We did not on these occasions actually see the face of the medium because of the shawl, but we saw her hands and feet: we saw her move uneasily under the influence of the intense light, and heard her moan occasionally. I have one photograph of the two together, but Katie is seated in front of Miss Cook's head.

During the time I have taken an active part in these seances Katie's confidence in me gradually grew, until she refused to give a seance unless I took charge of the arrangements. She said she always wanted me to keep close to her, and near the cabinet, and I found that after this confidence was established, and she was satisfied I would not break any promise I might make to her, the phenomena increased greatly in power, and tests were freely given that would have been unobtainable had I approached the subject in another manner. She often consulted me about persons present in the seance, and where they should be placed, for of late she had become very nervous, in consequence of certain ill-advised suggestions that force should be employed as an adjunct to more scientific modes of research.

One of the most interesting of the pictures is one in which I am standing by the side of Katie. She has her bare foot upon a particular part of the floor. Afterwards I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras, placed exactly as in the other experiment, and illuminated by the same light. When these two pictures are placed over each other, the two photographs of myself coincide exactly as regards stature, etc., but Katie is half a head taller than Miss Cook, and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium, and the photographs show several other points of difference.

But photography is as inadequate to depict the perfect beauty of Katie's face, as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her, and was amusing them by recounting anecdotes of her adventures in India?

"Round her she made an atmosphere of life;
The very air seemed lighter from her eyes,
They were so soft and beautiful, and rife
With all we can imagine of the skies;
Her overpowering presence made you feel
It would not be idolotry to kneel."

Having seen so much of Katie lately, when she has been illuminated by the electric light, I am enabled to add to the points of difference between her and her medium which I mentioned in a former article. I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned. Several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as almost to appear black. A lock of Katie's, which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn.

One evening I timed Katie's pulse. It beat steadily at 75, while Miss Cook's pulse, a little time after, was going at its usual rate of 90. On applying my ear to Katie's chest I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the seance. Tested in the same way Katie's lungs were sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough.

Your readers may be interested in having Mrs. Ross Church's, and your own accounts of the last appearance of Katie, supplemented by my own narrative, as far as I can publish it.

When the time came for Katie to take her farewell I asked that she would let me see the last of her. Accordingly when she had called each of the company up to her and had spoken to them a few words in private, she gave some general directions for the future guidance and protection of Miss Cook. From these, which were taken down shorthand, I quote the following: "Mr. Crookes has done very well throughout, and I leave Florrie (Miss Cook) with the greatest confidence in his hands, feeling perfectly sure he will not abuse the trust I place in him. He can act in any emergency better than I can myself, for he has more strength." Having concluded her directions, Katie invited me into the cabinet with her, and allowed me to remain there to the end.

After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her, and said, "Wake up, Florrie, wake up! I must leave you now." Miss Cook then woke and tearfully entreated Katie to stay a little time longer. "My dear, I can't; my work is done. God bless you," Katie replied, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cooke's tears prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on to the floor, sobbing hysterically. I looked round, but the white-robed Katie had gone. As soon as Miss Cook was sufficiently calmed, a light was procured and I led her out of the cabinet.

The almost daily seances with which Miss Cook has lately favored me, have proved a severe tax upon her strength, and I wish to make the most public acknowledgement of the obligations I am under to her for her readiness to assist me in my experiments. Every test that I have proposed she has at once agreed to submit to with the utmost willingness. She is open and straightforward in speech, and I have never seen anything approaching the slightest symptom of a wish to deceive. Indeed, I do not believe she could carry on a deception if she were to try, and if she did she would certainly be found out very quickly, for such a line of action is altogether foreign to her nature. And to imagine that an innocent school-girl of fifteen should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any test which might be imposed upon her; should bear the strictest scrutiny; should be willing to be searched at any time, either before or after the seance, and should meet with even

better success in my own house than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests,—to imagine, I say, the Katie King of the last three years to be the result of imposture,—does more violence to one's reason and common sense than to believe her to be what she herself affirms.

It would not be right for me to conclude this article without also thanking Mr. and Mrs. Cook for the great facilities they have given me to carry on these observations and experiments.

My thanks and those of all Spiritualists are also due to Mr. Charles Blackburn for the generous manner in which he has made it possible for Miss Cook to devote her whole time to the development of these manifestations and latterly to their scientific examination.

WILLIAM CROOKES.

WRITTEN FOR THE HARBINGER OF DAWN.

The Second Coming, or Christianity—Past, Present and Future.

BY E. K. HURLBUT.

Come, fellow mortals, tread with me
Again the shores of Gallilee;
Methinks again those curling waves,
Which laugh at fear, to love are slaves,
And he who walked the waters o'er,
Upheld by God on sea or shore,
Now reappears to earthly view
To claim his pledge in me and you.

Where are these humble men he led
Till on the awful cross he bled?
The night too dark for them to bear—
A doom too dread for them to share?
To watch with him there was not one;
The cup was his, and his alone;
E'en God himself there turned his head
And yawning graves gave up their dead.

Where, where are they who took their stand
And raised a voice in every land
Against the wrongs that met their view—
Denounced the false upheld the true,
E'en though the penalty was death
To speak of God 'bove Caesar's breath—
Who, smiling, faced Diana's frown
And chose, for Truth, the martyr's crown?

Those teachers mild no more are seen;
Dark seas of blood have rolled between,
And nations now awoke his name
Whose legions march with sword and flame
To give the lie to all he taught,
In every precept, deed and thought!
A page from Dante's "Hell" they stand:
Behold the "brotherhood of man."

Look, till the lurid blush of shame
Crimsons your brow for manhood's name.
Look, till the cursed thing has burned
Your brain, and soul to loathing turned.
Look till your knees have touched the sod
In silent prayer and vow to God
That from this hour we, hand-in-hand,
Will live for Christ and brother man.

Retrace the scroll of time once more
To Freedom's landing on this shore,
She fled from chains beyond the sea,
Yearning for home, and liberty;
An Israel from the Red Sea strand
Seeking, again, the Promised Land;
And every step her feet have trod
Proclaim us "chosen ones of God."

Then to that God let us be true:
Let Christ return in me and you.
When for each other's good we seek
We resurrect the poor and meek.
Through "all for each and each for all,"
False Mammon's golden calf shall fall,
And peace and love the world will span
Through Christ-wrought brotherhood of man

Pasadena, California.

The Sympathies of Religions.

The Harmonies of the Ancient and Modern Religions.

BY J. P. COOK.

In these days many followers of the creeds and churches are seeking to extend the work of philanthropy and base practical religion on good works.

It may be useful and helpful for Spiritualists to glance over the few great religions and to note their harmonies. The spiritual conceptions in which they agree are more fundamental than most people suppose.

Their discordant features are sufficiently dwelt upon by their over-zealous members, who are frequently found reviling each other, while the doctrines in which they agree are but rarely spoken of.

"The evil that men do lives after them—the good is oft interred with their bones." So let us for a moment resurrect the good and the true which abounds in some of these great religions, ignoring, meanwhile, the priestly work of ritual and formalism.

Let us take Pythagoras' conception of the Soul of the Universe. It is a good, clear, true statement, and will give us a standard. The perception of its truth depends on the spiritual and intellectual development of the perceiver.

Pythagoras said: "There is one Universal Soul diffused through all creatures; eternal, invisible, unchangeable; in essence like truth; in substance, resembling light; not to be represented by any image; to be comprehended only by the mind. Not, as some think, exterior to the world, but in himself entire, pervading the Universal Sphere." This is the inner conscious magnetic life of all creatures.

This Being has been seen and described by A. J. Davis, by the present writer, and several others:—"The Living Light, the Eternal Breathing Life and Controller of Immensity. St. John—so-called—describes this Being, when he says: "Light is God," "Love is God," for it is the great attraction of the universe.

The spirit perception or idea that the Inner Life is a living substance of Light, is also well emphasized by the Brahmans of India, in the great verse of the Vedas called the "Gayatri."

The Mohammedans, in the second "Sutra" of the Koran, have a beautiful description of that great Spiritual Sun, in Allah,—that "slumbers not nor sleeps," the universal attraction that holds and controls all.

The Buddhists, too, know well of the Heavenly Light of Nirvana, which is the atmosphere of God's presence, familiar to Buddhist ascetics and religious mendicants.

A very similar idea may be found in the "Light of Tau," and "The Divine Way" of the ancient Chinese sages, although they principally dwell upon its power of reason, i. e., to them, intuition. They say, Reason is the First Cause, which dwells in eternity. Nor is this at all illogical, for only the events having a beginning in time require an explanation through prior causation. A cause is that without which a thing would not begin to be, and without the power of intelligence of this Eternal Sun Light, things would not have begun to be. Things or materialities are effects, and they, as effects, do begin to be. What we call matter is a series of effects. Uncaused material phenomena are inconceivable.

The Incas of Peru and the ancient people of Yucatan were worshippers of the Sunlight and were a happy and virtuous people before the advent of the Spaniards.

The Parsees, or ancient Persians, and followers of Zoroaster, were worshippers of the Spirit of Light. Their descendants hold fire as a symbol of Light.

The ancient Hebrews have a text—"My God is a Sun," and the word Jehovah is a union of the past, present and future tenses of a Hebrew verb signifying Being. That is, Eternal Life of Being comprises the entirety—the Central Controlling Intelligence.

For liberal people it is not enough to believe that there may be a God, an order or a Controlling Force. The up-to-date Spiritualist requires a knowledge of a spiritual or harmonical philosophy in its larger lines; at least sufficient for him to give a reason for his name and for the faith that is in him. For this he requires

to know that the Inner Life of everything from Kosmos to the cat—from Macrocosm, or the Big Universe, to man, who is the miniature of the Big Universe, is Light. Intelligence is the manifestation of this Light.

If Spiritualists would fasten this verified conception in their minds and use the word God, or its equivalent, as a verbal sign for this idea,—the Living Cosmic Intelligence, it would be very helpful. Words are signs for thoughts, and we should use words with the right meaning.

This central spirit sun is—in the superior or magnetic state—perceived as an inner sphere of white light surrounded or embosomed in an outer or hollow sphere of light, the rays from both blending, wafting together and apart, in regular pulsation or breathing—a breathing, living sun.

By its great vibrations this light becomes that which constitutes human minds—the inner life of the nobler organisms. As Thomas Starr King has said: "The breath from this Infinite Soul fills all space, permeating living forms in their inner life. (sometimes called the Holy Spirit?). This Divine Being is thus constituted the Living Presence everywhere." Jesus said of this inner life in the breast: "The kingdom of Heaven is within you." And by his teaching to-day we know God as the "Light, Life, Love, Knowledge and Goodness." Our self-consciousness is by this Life, the power of this inner Light, which translates or interprets the vibrations of the air into all the wondrous sweets of sound, language and music. Finer etheric vibrations into the marvels of form, color, beauty of visual percepts.

This INNER LIFE, is indeed, whether as mother love or as human kindness or as angel mission, the gentlest, loveliest name that is named in Heaven or on the earth.

Lilian Whiting.

The San Francisco Chronicle recently published a portrait of Lilian Whiting and the following sketch of her life and literary labors:—

Lilian Whiting was known for many years by her weekly Boston letters in the Chicago Inter-Ocean and the New Orleans Times-Democrat before she became equally well known as a writer of books. She served a long apprenticeship as book reviewer on the Boston Traveller, and this hard training formed her style which is marked by great simplicity and charm.

She was born in Niagara Falls, N. Y., but after some journalistic work in Cincinnati, when just out of school, she went to Boston, where she has since lived.

She was fortunate in being an associate of Kate Field, and she now has in press a book on her famous friend which is said to be full of new and interesting material.

Two visits to Europe, in 1896 and 1898, were devoted mainly to gathering material for her study of Mrs. Browning, which is reviewed in another column of this page.

Perhaps Miss Whiting has reached more readers through her poems than through her prose.

She is a Spiritualist of the new school, who hopes to see men and women acquire new psychic powers by the cultivation of the spiritual in their natures.

The Two Worlds on the African War.

War! It seems impossible to talk of anything else or write anything else! What a thing it is! Villages as well as cities covered with war placards. Bombardments, marches, countermarches, butcher's bills. Horrible, horrible!

The excitement is intense. Another British victory. Next day, serious reverse. Again, splendid work by the naval brigade; then, "Sad list of casualties."

Men bury their heads in papers and women volubly talk of the war; of how many have been killed. In the railway train men discuss what White should have done, and where he made his great mistake; and all the while the dead lie cold and stiff upon the gory hill sides.—Two Worlds, Manchester, England.

The Vibration Theory.

Important Facts that Should be Known to all who would be Healthy and Prosperous.

"What about this vibration business? There may be something in it, but I won't bother my brain about it. What good will it do me?"

This is what you may think as you read this caption, but let me tell you, my friend, that it has all to do with you in your every-day life. Upon vibration depends what you see, hear, feel and smell, what you eat, drink and do, and what you think and how you think it. This very principle that pervades all nature you see in the quivering air over the hot earth in a warm day. By the different tension of the strings of a viol you hear different tones and see their different velocities of vibration. It is nature's method of creation.

CAN THE BODY BE CHANGED?

It is now known that every atom of our bodies—even the hardest bone—is wholly renewed every 12 months; that is to say, we have a new body throughout every year. If each successive new body was equal in every respect to the old, there would be no deterioration, and the body would have a perpetual existence. This continual tearing down and building up of our bodies is under the direct supervision of the subjective mind, and the subjective mind is ever subject to the dictation of the objective will. Such being the case, why not have our bodies built as we want them? Nothing in the world to hinder it. The trouble is we don't know how we want them, and are ignorant of how to do it. * * * When you were sick in mind you soon became sick in body. This was through a process or chemicalization of the secretions of the body into poisons. All the negative conditions of mind, from a violent fit of anger to a mild peevishness, are productive of these poisonous secretions. * * The reaction of that condition of mind upon the body is to prepare it an easy prey to any disease that may be "going the rounds." The injunction, "love your enemies," is metaphysically in line with this principle; it is for your own interest, not that of the enemy, that you should do so.

HOW TO PERPETUATE OUR YOUTH.

Yes, it is true that we, as a race, may perpetuate our lives in the flesh indefinitely. The vibrations of the atoms of your body are under the control of your mind. When they are above or below the normal velocity disease occurs. Hence, when any portion of your body becomes distressed, you may know that the trouble can be corrected by a mental effort.

A METAPHYSICAL TRUTH.

"As a man believeth in his heart, so is he," is a metaphysical truth as true to-day as when it was first spoken. As long as he believed in his own weakness he couldn't be strong. Soon as he began to believe in his strength,—began to believe that conditions had a greater effect upon him than a supposed fiat law,—then his life began to lengthen, and he soon availed himself of those conditions as fast as they became known. As a result we have the statistical proof that the average age of man has increased with accelerated ratio in the last fifty years. Many now live to be ninety, a hundred or over, more frequently than formerly. We submit that if an "unchangeable God" had fixed seventy years as the limit of man's life, the facts as they exist to-day would never have been.

THE CONCLUSIVE PROOF.

The scientific fact of the incessant vibratory theory of atomic creation, together with the demonstrated fact of mind control of the vibrations of the atoms of our bodies, is sufficient proof that our lives are in our own hands; that we can build up our own bodies or tear them down at will; that the race has been unjustly deprived of its birthright through ignorant belief, and that now when the light of truth has dawned upon us, we are eager to know what we shall do to maintain continued life in the flesh.

WE SUM UP THE STEPS OF PROCEDURE

necessary for us to perpetuate our bodies at will:—

1. Unlearn the supposed fact that we are weak.

2. Unlearn the supposed fact that we are governed by a stronger power than we ourselves possess.

3. Unlearn the supposed fact that there are "things not designed for mortal man to know."

4. Learn the fact that we have within us power to control the conditions of life in our own bodies at will.

5. Learn that we ourselves are the cause of all our sorrows, and that all our afflictions are self-made, which can and should be avoided.

6. Learn that through food and drink, the air we breathe and our habits, we supply the means by which the subjective mind constructs our bodies, perfect or imperfect, according to the commands, beliefs or suggestions, either as negations or affirmations of the subjective will.

7. Learn that we must, above all things, guard the subjective mind against adverse conditions coming from psychic or spiritual influences which prey upon and undermine our vitality.

[The above consists of a few extracts from a series of article by A. Lovell Bain, in the Field of Progress, which is noticed in our "Notes and Reviews."]

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Is Materialization True?

Brother H. D. Barrett, editor of the *Banner of Light* and President of the National Spiritualists' Association, through the *Banner of Light*, dated Nov. 4, has hurled a bombshell into the ranks of Spiritualism by renouncing his former belief in materialization, as an objective reality. We admire a man who has the courage of his convictions, like Brother Barrett, but how does he explain the positive statement of such a noted chemist as Sir Wm. Crookes, F. R. S., to the effect that he has held solid, tangible materialized hands within his own and has felt them melt and dissolve into vapor within his grasp, as stated in our November issue?

The editorial by Brother Barrett on the above subject is, in full, as follows:—

This question can be truthfully answered by both yes and no. The seeming paradox becomes plain and clear to all who will but spend a moment in calm reflection and quiet study. Materialization is true in so far as the invisible yet potent forces of nature, under the impulse of life, take outward form, and become visible to the physical eye. The tree, the plant, the corn, the flower, the grass, and even the human body while dominated by the living principle that pervades it are illustrations of materializations in the outer universe. In the inner kingdom of the mind, thoughts germinate ideas, and ideas materialize into concepts that serve to elevate the individual to whom they come. In this way larger ideals with regard to religion, science, economics, philosophy, ethics and humanitarianism are materialized, and given an impetus in the direction of enlightening mankind.

Materialization is not true when it is assumed that a finite mind can manufacture in ten minutes that which can only be produced through many years of precious time. The laws of chemistry are but little understood we admit, yet it is well known that no chemist, in the form or out of it, has ever been able to materialize something out of nothing. Chemistry has correctly interpreted the phenomena of the visible universe, and demonstrated their relationship one to the other. It has analyzed the elements in the physical world, and shown man what he might expect when certain forces are brought together. In fine, it has given man a knowledge of the subtle forces that are forever at work in and through the substances composing the earth and its properties. But in none of these combinations do we find any force that is able to produce solid substances instantaneously. The time element is an ever necessary and important factor in work of this kind.

Some chemical agencies instantly produce vapors, clouds and liquids when united in proper proportions. The materializing of what is known as water from the combination of 88.9 parts of oxygen to 11.1 parts of hydrogen is a case in point. Chemists in spirit life, if they are true scientists, undoubtedly have broader visions than have their brethren on earth. They may be able to produce effects utterly unknown on earth from their clearer understanding of the laws of nature. The application of intelligent force, through the mediumship of the will, may be better known to them, and the legitimate sequences thereof more clearly perceived. The control this intelligent force has over what is known as matter is undoubtedly greater in spirit than it is on earth, yet no finite intelligent force has ever been able to instantly render matter invisible, or to call that selfsame matter into visible form from the crucible of invisibility at a moment's notice.

The invisible SPIRITUAL intelligent force may be able, and probably is, to throw pictures upon the sensitive plate of a mind in the form, thereby causing the eye to see the form of one who is in spirit life. This vision may be, and often is, mistaken for materialization. Again, this same invisible intelligent spiritual force may be able (and undoubtedly is) to bring certain elements under its sway through which an etherealized form is made to appear to the physical eye of man. This would merely be in harmony with known chemi-

cal laws, carried forward into their logical spiritual correspondences. Such productions would not stultify reason by asking man to believe that a human being, in the form or out of it, can by any process whatever, excepting that of deception, by means of confederates, materialize ten, twenty or one hundred forms of various sizes within the short period of two or even three hours. Etherealization is an expression of the law of spiritual chemistry, and does not force any medium to declare that flesh, blood, bones, corsets, shoes, clothes and cheese cloth, together with a whiskey and tobacco, onions and garlic, coffee and spruce gum laden breath, have been or can be produced to order in five or ten minutes from the spirit world at prices ranging from fifty cents to two dollars per individual sitter.

Whether materialization is true or not, it neither adds to nor detracts from the fact of spirit communication, and in the above editorial Brother Barrett makes some points worthy of careful consideration by all who seek truth. If convinced by facts that he has erred he will doubtless hasten to acknowledge it.

Memory, Fogland, Vibrations.

By the Editor.

We are in receipt of a friendly criticism of Charles Dawbarn, by a well-known Spiritualist writer, who, like all other of Mr. Dawbarn's critics whom we have noticed, starts off with the erroneous idea that the San Leandro Seer denies that spirits take with them a memory of earth life. Knowing Mr. Dawbarn personally and well as we do, we can positively state that he makes no such claim, however certain of his writings may be construed by critics.

Again our critic objects that there is no indication of the communications given through Cora Richmond and Mrs. Piper having passed through Fogland. If our esteemed critic had read the article in our September number headed "Both Spirit and Medium Abnormal," he would have learned that Spirit George Pelham, who has given the clearest and most satisfactory communications through Mrs. Piper, states, in effect, that he and all other spirits are in a sort of Fogland or dream state while communicating, and their words are controlled as much by the will of the medium and others present as by the spirit in spite of all it can do. If anyone doubts this assertion, let them visit three reliable trance mediums in different parts of the country, concealing their identity and the fact that they have called on other mediums. What is the result? The spirit of a friend will come and clearly prove his identity through Medium No. 1. You write down a number of questions to propound to him regarding the future life and his replies thereto. Then go to Medium No. 2, who gives you equal proofs of the identity of your friend, but his replies to the same queries flatly contradict those given through Medium No. 1. You then call on Medium No. 3, and get equal proofs of the identity of your friend, but a contradiction of both his former diverging statements regarding the future life. Such has been Mr. Dawbarn's experience during his thirty years of investigation, all the way from Maine to California. There can be but two explanations to explain such facts—either the spirit is a fraud impersonating your friend, or it is your friend communicating under difficulties, his language being unconsciously framed by the will-power of the medium.

Our critic's other objection was to Mr. Dawbarn's theory of vibrations, which he says Lyman C. Howe justly termed "vibratory moonshine." Mr. Dawbarn replied at length to Brother Howe in the three most widely circulated Spiritualist papers of America and England, showing that neither the learned Dr. Babbitt or the versatile Lyman C. Howe, or any other of his numerous critics had been able to grasp his meaning of the term, vibrations.

Mr. Dawbarn is the most thoroughly misunderstood writer in the world to-day, but half a century hence his meaning will be as clear to the reading, thinking public as it is to us at the present time.

List of VALUABLE OCCULT WORKS, for Sale by the Harbinger of Dawn.

Among the Rosicrucians.—An Adventure.**By Franz Hartmann, M. D.**

This is an account of a dream-visit to a Rosicrucian Monastery, and of the topics expounded by its adept inmates. Among these were the nature and power of Will, Psychic Locomotion, Universal Life, Constitution and Development of Man, the Materialization of Ideas into Forms, the Doctrine of Numbers, of Counterparts and of Elementals; Organization of Nature and Mind; Expediency or otherwise of Theosophical Monasteries; Basic Principles of Alchemy, etc.

Two female adepts were of the company, one of whom was Joan of Arc. Phenomena in such a religion were to be expected, nor were they lacking. Silver was changed into Gold, the Occult signal bell was heard, an Elemental appeared in the form of a snake; there were the dispersion of clouds, miraculous pictures, magic tables, the disappearance of a tree, and a display of water-nymphs.

The book is full of Occult information and suggestions. Perhaps nothing is better, than this:—"The first and most important step which man must make if he desires to obtain spiritual power is to become NATURAL."

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An account of the reputed "Untersburg," well known in occult literature, and a description of a visit among the spirits of nature by whom that mountain is said to be inhabited. Intercourse between mankind and the gnomes has always been believed to be possible, and in this story the results of such intercourse is graphically described. Those who desire light reading will find this book highly amusing and entertaining; while those who are used to deep thought will discover therein a mine of occult treasures and a great deal of instruction in regard to the mysteries of nature. It illustrates the absurdity of the attempts to employ for the exploration of the realm of the spirit the same means that are adopted for the investigation of physical phenomena, and it is not without bearing upon certain recent events.

The illustrations show: A Moonlight Scene between the Princess Adalga and her Lover, Pat Mulligan; The Unsatisfactory Results of an exact Scientific Investigation; The Betrothal in the Wing of the Palace of the Gnomes; The Temple of Lucifer; The Transformation of Flowers into Fairies; The Fairy Lake in the Crystal Cave; Exploring Tour for the Discovery of the Sun; Hypnotised by the Purple Mouldings, etc.

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The book is an Occult Study, regarding the nature of the true Christ, and an investigation in regard to the historical Jesus. It is a key to the Bible, dispelling the mists, that for many centuries have been hiding the face of the true Redeemer from the sight of humanity. It is a book full of practical instruction, showing the way which each man has to go if he desires to find the true Christ within himself.

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Old and New Psychology,**By W. J. Colville,**

composed of 24 carefully prepared essays on such fascinating themes as Telepathy, Thought Transference, Uses of Mental Suggestions, Education Receivable in Sleep; What is Psychology? Relations of Psychology and Physiology; Views of Plato, Aristotle and Swedenborg; Have we Two Minds? Subjective and Objective Consciousness; Moral and Educational uses of Psychology; Hypnotism and Ideal Suggestion; Concentration of Thought—How Developed; The Strongest Proofs of Immortality; Dreams and Visions; Seership or Prophecy; Normal and Super-normal Mediumship; Will; Intellect; Emotion; Imagination; Instinct; Intuition; and other recondite subjects of special interest to all students of matters occult. About 400 pages, substantially bound in cloth. Price \$1.00.

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(CONTINUED ON PAGE 92.)

WRITTEN FOR THE HARBINGER OF DAWN.

Some Occult Information.

By J. J. H. Suss.

Rome was not built in a day, nor should people be too hasty in condemning articles written by Charles Dawbarn. I would like to add here a few remarks, by way of explanation, which may serve as the missing link between this able writer and those persons who do not understand him and therefore misquote him. First, I will refer to the spirit communication, which, according to Mr. Dawbarn, will have to meet the person's vibrations half way, thus forming a union in order to make communication possible. Those who contradict this, and who want more light on the subject, will please read Swedenborg's "Heaven and Hell," and they will find something there which will surprise them. I will not mention here what is stated in that book, but will say that to appreciate it, it must be read as a whole—it will not stand remodeling or altering.

Sir Wm. Crookes says of the materialized hands which he held that sometimes they were cold and sometimes warm. This demonstrates that they consist of chemicals which we have not the power to mix together. I say chemicals, because if the conditions are not right, the chemicals will not be there for demonstrating. Agrippa explains this better than I can do here. But we all know that spirits love flowers, so the chemicals must be well cared for "over there." And we all know flowers emit oxygen. Fire is the combustion of oxygen and oxygen gives the warmth to our blood. Hence we should leave the question rest, as to what chemicals the spirits use, for it will do us no good to know their composition.

Having accurately predicted several things I will now say that the next President will be a Democrat.

WRITTEN FOR THE HARBINGER OF DAWN.

A Rare, Weird Psychical Experience.

By Nellie M. Jerauld.

Who is it, or what is it, that talks to me to-night? Has another taken possession of my organism that these thoughts come to me? This is the third time that this weird experience has come to me. Two personalities in one organism, both alert and active at the same time.

To-day, after talking over an interesting matter, I went to my desk to write some letters. Suddenly I felt myself rise, and a dazed feeling came over me for an instant and then the Other Part took up the thought laid down six months ago. At that time I had felt the same peculiar sensation and had carefully noted all the symptoms as a physician diagnoses a case. To-day I knew that the same Other Part had returned to occupy the vacated tenement, or had awakened from a long sleep. I did not welcome the Other Part; I had not invited it. But very quietly and placidly it went to work, taking up the almost forgotten problem just where it had been left. My hand wrote the letters; my brain thought out the answers to questions, and gave the comfort and instruction needed, but it was as if an automaton were at work. The Other Part worked on. I could almost feel the thought—could note the progress of the solution of the problem; could feel the exultation of the victor, yet all the time my hand was writing commonplace sentences to friends, and my brain was filled with thoughts of those friends. At supper I talked and laughed with the family. We talked over the work and events of the day, yet the Other Part never faltered—never paused. Clear and distinct were the thoughts apart from everything around me. With no interest in things mundane this Other Part worked out a plan for me to follow—showed to me that by following certain paths I would arrive at positive conclusions that would be valuable to me. Pictures were held before my eyes—a strange country—crags and ravines, great, high walls of stone, carved by Nature's hands; a few tall, lonely pine trees; a dark, grey sky; no sign of life except one great, white bird winging its solitary flight. Then the scene changed—a deep ravine through which flowed a river; rapidly it rushed along, foaming,

dashing over the rocks. A bridge spanned the torrent high above the waters, with great stone piers and strong iron bars. At the side of the bridge were stone steps leading down into the water. I watched the river and saw it dashing on and on until it seemed but a tiny silver thread. Again the scene shifted and I saw a large city, with great warehouses, upon the river's brink. Ships from all lands were anchored there. Beautiful towers, spires and minarets gleamed in the sunshine. Strange people came and went, seemingly intent on their own business and pleasure. Then another picture. I saw a quiet, mossy dell in which were seated a man and woman. They were all in all to each other. They had no need of any other. Life to them was complete. Then I saw a glorious temple, beautiful with its great white columns—white as snow. A priestess stood near one of the columns, with eyes uplifted to the moon. Ah, the beauty of that face! the purity shown in those features. A priest came and together they entered the temple.

All the time these pictures were being shown the steady throb, throb of thought went on, the Other Part working unceasingly to elucidate the problem of existence. Slowly, distinctly, that Other Part said these words to me: "Thou comest not to thy place by accident; it is the very place God meant for thee."

The snapper-table talk and laughter continued, and I took part in it, while at the same time I saw these pictures and the throb of thought went on.

South Calera, Ala.

Fraternal Greetings from the N. S. A.

TO THE EDITOR AND READERS OF THE HARBINGER OF DAWN:—Fraternal greetings of cheer and good-will to you all from the home office of the N. S. A. We are in sympathy with your good works, and in harmony with your thought and efforts to bless humanity on either side of life. It gives me much pleasure to read of the good influence your monthly journal is bringing to the cause of Spiritual and Liberal thought, and the N. S. A. is happy to express its interest in your labors.

Here, in Washington, D. C., the Cause is in a state of steady growth for continued good work, and the outlook for the National Association is promising. We are anxious to put more missionaries into the field to carry the light and knowledge of Spiritualism into sections where it is needed, and where it is unknown. There is also much other good work before us for the coming year, and the officers of this Association find their hands full of plans, and labors for the Cause.

Of course, money is needed to carry on this work, and we have to secure it from those who are able and willing to contribute a portion of their means in this way. All contributions are acceptable, whether they be of dimes or dollars. You have doubtless learned that the Treasurer of the N. S. A. offered to give the Headquarters of the Association to it—in fee simple—if the Spiritualists of the country would also give to its treasury the sum of fifteen thousand dollars, so that it could have a fund to work with, and so that it could not be said that one man was managing the whole concern. Mr. Mayer, the treasurer, values the property that he will give at fifteen thousand also, and that, with the fund to be raised, will make the N. S. A. worth about thirty thousand dollars.

We are given until the first of January to raise the amount. We have secured, in cash and pledges, about \$3,500. We are calling upon the Spiritualists to send their donations to this office at once, as now is the best time in the world to do something for the permanent good of the Cause. We trust that all who can will send something and I will receipt for the same. The Board of Foreign Missions is calling to the Sunday Schools of the General Synod to raise from \$15,000 to \$20,000 for its work, and no doubt the amount will be collected in a short time. Why cannot the Spiritualists do as much for the N. S. A. that proposes to do a good missionary work in the cause of humanity and of Spiritualism? I believe they can, and now is the time.

With loving regards for all, and fraternal greetings,

MARY T. LONGLEY, Sec'y N. S. A.,
600 Penna. Ave, S. E., Washington, D. C.

(OUR BOOK LIST—Continued from Page 90.)

Astrological Books by Regulus.**Brief Ephemeris of Herschel, Saturn, Jupiter and Mars, from 1701 to 1918.**

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THE SCIENCE OF PHYSICAL IMMORTALITY, by Harry Gaze, 663 11th St., Oakland, Cal. Price 25 cents.

This is the somewhat startling title of a little brochure which for depth of research and originality is quite refreshing in the overcrowded field of psychical literature. In many particulars his theory is, in substance, the same as that advocated by A. Lovell Bain, Helen Willmans and other teachers of mental science.

In some points, however, Mr. Gaze has peculiar ideas. In addition to the claim that the soul may dwell immortal in the the body and retain perpetual youth, he further asserts that there is no such thing as a disembodied soul, and that all that survives the death of the body is the subjective mind, which, during the life of the body, has charge of the building up and tearing down of the body in accordance with the suggestions of the objective mind. This subjective mind, Mr. Gaze affirms, is soon attracted to another person and forms the nucleus of another soul, which later develops a new objective mind. Although Mr. Gaze is a close student of Psychic Research, and has the full record of Mrs. Piper and many similar personal experiences with mediums in mind, he asserts that all such genuine communications emanate either from the subjective mind of the medium, the investigator, or from a disembodied subjective mind. This theory out-Hudsons Thomas J. Hudson himself, and we fear that those over-sensitive Spiritualists who have been so shocked at Mr. Dawbarn's mild theories, will completely collapse upon reading this new theory, unless they have first studied the author's instructions how to live immortal in the body.

Next month we will give in review some extracts from this work which may benefit the student.

TEAPOT PHILOSOPHY, by Walter L. Sinton. Price 25 cents. Published by the Author, Room 79, McVicker's Theatre Building, Chicago, Ill.

This is an unusually interesting booklet of 60 pages, consisting of two poetic essays—the first being suggested to the author upon sending a teapot to a friend as a wedding present, and the second is entitled "A Plea for Humanity." There is also a supplement in the back consisting of a number of sage quotations, both in poetry and prose, from the greatest minds of all ages, which are well selected and arranged.

HISTORY OF SPIRITUALISM IN SPAIN. A Supplement to La Union Espiritista, Ferlandina, 20, principal, Barcelona, Spain.

With the last number of La Revelacion, of Alicante, Spain, we received a neat little brochure in Spanish which gives a history of Spiritualism in that country, with full description of the burning of 300 Spiritualist books by order of the Bishop of Barcelona in 1861, and closes with a roster of Spiritual societies in Spain, Cuba and Porto Rico. It has no title and is circulated free.

OSMAN'S PALMISTRY INSTRUCTOR, or Easy Method of Reading the Hands, by Leo S. Osman, principal of the Royal Roumanian School of Palmistry. Profusely Illustrated. Price 25c. For sale at this office.

This little book might have been appropriately called "Palmistry Simplified." Its map of the hand is one of the simplest, yet most comprehensive that we have seen. By its study anyone can learn to give at least an outline reading of character.

THE YEAR-BOOK OF SOUTH AUSTRALIA for 1898. By authority of the Government of South Australia. For circulation by the Agent-General. 1 Crosby Square, Bishopsgate Street Within, London, E. C., G. B.

This is intended as a guide-book to South Australia, and contains, besides maps and all other necessary information concerning the country, its products, laws and customs, a large amount of useful general information, such as recipes, prescriptions, etc.

THE STAR OF THE MAGI.—We have received the first two numbers of this bright and interesting occult magazine, edited by N. E. Wood, A. M., M. D., of Chicago, who is President and Chief Medical Director of the Chicago Medical and Surgical Institute. Among the varied and interesting contents of the Star of the Magi for December is an account of the Astral Light in Prof. T. J. Betiero's lecture on Occultism; Reincarnation; Is Sleep Ever Dreamless? Sex Knowledge for the Young; Is the Earth Alive? The 151st Psalm; Sun is Vivid Blue? Significance of the Cross; Origin of Dominoes; Christian Science Arraigned; The Unit of Organic Life; Wireless Telegraphy in South America and the Orient, and other features. \$1 a year; 10c. a copy. The Star of the Magi one year, the Mystic The-saurus and the Harbinger of Dawn one year, an excellent combination, all for \$1.50—just half the price of the three if each is ordered separate. For description of book see second page of cover. Address N. E. Wood, publisher, 617 LaSalle Ave., Chicago, or this office.

LONGLEY'S BEAUTIFUL SONGS, by C. Payson Longley, 600 Penna. Ave., S. E., Washington, D. C. Price 15c. 5c. extra for postage. This is already the second edition of this collection of Prof. Longley's songs, which is especially designed for public meetings and the home. Both private circles and public meetings without music is like the earth without the sunlight, and Prof. Longley's music is just what is needed to fill the sombre void with waves of celestial light. Among the songs with which we are specially pleased in this volume may be mentioned, The Good Time yet to be; The Land Beyond the Stars; They are Waiting at the Portal; When the Dear Ones Gather at Home; The Grand Jubilee; Come in Some Beautiful Dream; Where the Roses Never Fade; In Heaven We'll Know our Own. Prof. Longley writes us that he will supply these books in quantities at reduced rates. They contain both words and music, and should be in the collection of every lover of music.

THE LIGHT OF TRUTH announces that after Jan. 1, 1900, the subscription price will be advanced to \$1.50. Competition in journalism has almost annihilated first-class journals in every line of thought. The people sought quantity in place of quality, and they got it—got trainloads of printed rubbish at about the price of ordinary rubbish. Now the reaction has taken place and the demand for quality is increasing. No first-class weekly periodical the size of the Light of Truth or Progressive Thinker can be maintained at one dollar a year, and we are glad to see Brother Hull taking the initiative in this matter. As an illustration of our point, when the Religio-Philosophical Journal received \$3 a year for subscriptions it had double the circulation of any Spiritualist paper published to-day, yet it was only a small eight-page weekly. Although the Light of Truth has some good features now, it will doubtless improve under the new rate. See adv't.

MIND for December contains a very interesting and timely article by our old friend, the Rev. Solon Lauer, entitled, "After Christianity, What?" Though a Unitarian minister, Brother Lauer takes extremely advanced grounds, intimating that Christianity is no finality and that the future religion will "Seize the truth wherever found," combining Spiritualism, Theosophy, and Christian (Mental) Science, etc., in its creedless principles. Price 20 cents. The Alliance Pub. Co., "Life" Building, New York.

THE BANNER OF LIGHT is continually becoming more interesting and instructive under Brother Barrett's able management. "The Analysis of Life," by Henry H. Wagner, and "Truth, Hatched and Unhatched," by Charles Dawbarn, in the issue of Nov. 25, are alone worth many times the price of that number to the scientific student, even if he could not accept every assertion in either article as truth.

SPIRIT INGERSOLL'S DISCOURSE through Mrs. Richmond can be had in the September Harbinger of Dawn, which we will supply at the rate of \$2 per 100 copies.

THE WORST ENEMIES of Spiritualism are those bold impostors in every large city who spend thousands of dollars in the local dailies advertising that they are endorsed by all leading Spiritualist and Psychic Societies in the world, and some even having the brazen audacity to particularize and name the National Association and London Psychical Research Society. Such an impostor is a Mrs. "Dr." Clark whose portrait has graced (?) flaming advertisements in the San Francisco dailies for some years past. Of course there are thousands who believe these brazen assertions regarding endorsement, and the N. S. A. gets the blame. The Spiritualist press, the N. S. A. and local societies should denounce such impostors and the N. S. A. should officially repudiate all false claims made by them regarding endorsement in the columns of the papers in which they advertise. If the papers refuse to publish said repudiation, then let Spiritualists systematically boycott said papers and advertise their dishonesty.

AN OREGON DECISION, handed down by Judge Hennessy of Portland, in the case of two mediums (one of which was Mr. R. A. Stitt of San Francisco) charged with violating a city ordinance, holds that Spiritualism is a religion and its mediums are ministers. Mr. Stitt is well known in this city and we have heard only good reports of his work here. This establishes a precedent, says the Banner of Light, that may be of great importance to Spiritualism in the future. The Judge, in a lengthy argument, held that all Christian sects believed in the communion of saints, and therefore, to his mind, the tenets of Spiritualism agreed therewith.

THE SERMON, a new monthly magazine devoted to the new theology and psychic research, is upon our exchange table. It is published by the Sermon Publishing Co., Toronto, Canada, and the initial number contains the heresy sermon, by Rev. B. F. Austin, B.A., D. D., an account of a seance with the Bangs Sisters by Rev. Austin, and other interesting articles. It is edited by "Augustine," whom we suspicion is the Rev. B. F. Austin himself. 5 cts. a copy; 25 cts. a year.

SUGGESTIVE THERAPEUTICS for November contains an interesting article by S. F. Meacham, M. D., of Oakland, on "Hypotheses—Their Use and Abuse." Other leading features are, "Notes from my Hypnotic Clinic," by J. T. McCoglan, M. D.; "The History of Vital Magnetism," by Henry Wuerzinger, M. D. In fact the entire contents are interesting. 10 cents a copy. Psychic Research Co., Times-Herald Bldg., Chicago, Ill.

PARIS has a new illustrated Spiritualist magazine, published semi-monthly, at 3 Rue de Savoie. 8 frncs. It bears the euphonious and poetic title of L'Echo de l'Au-dela et d' Ici-bas, (The Echo of the Beyond and here below), making both rhyme and rythm in French. We have not yet received a copy, and are indebted to our able Italian exchange, Il Vessillo Spiritista, of Vercelli, Italy, for this information in this review.

THE BETTER LIFE, published by Dr. J. M. Peebles, is as unique and interesting as is the Temple of Health, also edited by Dr. Peebles. The November number comes to us in two 8-page sections—16 pages in all. Dr. Peebles' experiences as traveller, author, lecturer and editor insure interest in his writings, and the Better Life is well worthy of its name. Price 25 cents a year. Published at Battle Creek, Mich.

CONSTANCIA is the title of a weekly Spanish Spiritualist paper published at Tucuman 1736, Buenos Aires, Argentine Republic. It is the official organ of the society of the same name. It is an ably edited eight-page paper, and besides many interesting articles on Spiritualism, the number for October 1, has an interesting article on "The Struggle with Political and Religious Despotism."

LA VITA DE GESU, (The Life of Jesus), dictated by himself to Signora X., is the title of a volume of 220 pages, which we have received from the publisher, Ernesto Volpi, Vercelli, Italy, the editor of Il Vessillo Spiritista. An extract from this book will be found on page 76, headed "Agreement in Spirit Messages." Price 50 cents in U. S. currency.

THE SUNFLOWER, edited by W. H. Bach, Lily Dale, N. Y., seems to be a perennial blooming Sunflower. Brother Bach announces that he has put in a bindery and a stereotyping plant, in order to print and publish books. He also expects to soon change the Sunflower from a semi-monthly to a weekly periodical. See advt.

NYA TIDEN, the able Swedish Spiritualist monthly, edited by Miss Carrie Swensen, 248 Cedar Ave., Minneapolis, Minn., has increased its subscription price from 50 cents to 75 cents a year, but the price to foreign countries will remain the same—75 cents. It is well worth a dollar a year to every Scandinavian reader.

THE LIGHT OF THE EAST, a Hindu monthly, is one of the latest exchanges to arrive. It is published at 20 Grey St., Calcutta, India. The September number contains a "Review of Occult Reviews," studies in the Vedas and other religious writings, and other interesting topics. Rs. 5-4 per year, with the New Age.

THE COMING AGE for December is up to the usual standard, and is a credit to its editors, B. O. Flower and Mrs. C. K. Reifsnider. Among the articles of special interest are, "The Republic of Man," by Prof. Nathaniel Schmidt; "Utopia," by Prof. A. E. Dolbear, and Mrs. Reifsnider's "Dreams and Visions."

SUGGESTIONS for November, a bright Chicago magazine, has its title-page adorned with an excellent portrait of S. F. Meacham, M. D., of Oakland, Cal., on "The Key to Thought Control and Mental Therapeutics."

EFTERAT (The Beyond), is the title of a bright 16-page monthly, published at Kammakaregatan 6, Stockholm, Sweden. Price, kr. 3 per year. The editor has our thanks for sending a complete file for 1899.

DR. N. F. RAVLIN has been engaged for six months by the First Association of Spiritualists of Philadelphia, Pa. The Doctor is an eloquent and able orator and the society is to be congratulated.

PROF. H. A. STREIGET, the well-known spiritual artist, and painter of both celestial and terrestrial scenery, is now located at 962 Post St., San Francisco.

FRED BURRY'S JOURNAL is the title of one of our bright advanced-thought exchanges. It is published at 799 Euclid Ave., Toronto, Canada.

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condition so much that I intend to be always supplied
with it in the future. Assuring you of my lasting
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San Francisco, Cal.

J. G. BRENNAN.

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Dear Sir:—I will write you a few lines to let you
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J. Q. ROBERTSON.

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Dear Sir and Brother:—Your favor of the 4th inst.,
duly to hand. The diagnosis you gave of my wife is
absolutely correct in every feature, and the psychomet-
ric reading you gave me is also correct. I readily re-
cognize the conditions and influences which you have
described. Seeing that only one letter has ever passed
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existence,—I never having seen you and you never hav-
ing seen me,—therefore I consider your psychometric
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