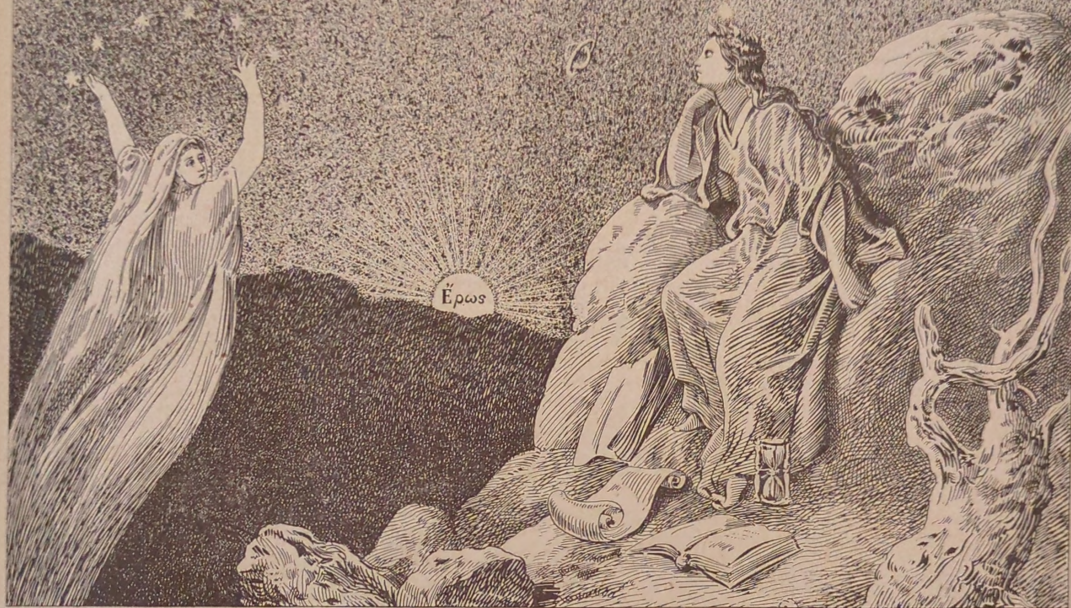


Prophecies for the Next Quarter Century by Dr. Max Muehlenbruch.
 Grecian Psychology--Dionysian Mysteries Revealed in an Occult Experience.

THE HARBINGER OF DAWN,

A Monthly Review of Occult and Psychic Reviews,

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



ENTERED AT THE SAN FRANCISCO POST OFFICE AS SECOND-CLASS MATTER.

ERNEST S. GREEN, Editor.--JANUARY, 1900.--\$1 a Year; 10 cts. a Copy.

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1804 Market St., San Francisco, Cal., U. S. A.

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Constructive Thought.

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B. O. Flower and
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OR

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ASTRAL TRUTH AND OCCULT ART.

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

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

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Vol. I, No. 5. —:— JANUARY, 1900. —:— 1804 Market St., San Francisco, Cal., U. S. A.

Views from Our Watch-Tower.

Keep Abreast of the Age.

Are Spiritualists any more progressive than the rest of the human herd? Are they earnest seekers after truth? From our watch-tower, which overlooks the whole field of human progress, we regret that we are obliged to answer these important questions in the negative. The Spiritualists, who have always boasted of their non-sectarianism and broadness of view, have degenerated into the most narrow-minded bigots and self-seekers. They sit idly by the wayside and permit the car of progress to sweep by them unnoticed. They sit and sing of the sweet by and by while the green fields of the glorious Now and Here are being trampled into the mud by herds of human swine.

It is the duties of the present hour that demand our attention. Let us shake off the lethargy of the ages of night and usher in the morn of the new day. Let us by united effort show to the people that we are a power in the land—a power for right, truth and justice. To do this we must be studious; we must familiarize our selves with all current systems of philosophy, and in short must keep abreast of the times. Human herds, like other herds, follow beaten paths; and if we know of fairer fields that lie between these winding paths, then let us learn those paths that we may point out their crooks and compare them to our better way.

Ever since the suspension of Stead's "Borderland," we have been frequently requested to start a similar occult review to take its place, and last August we launched the Harbinger of Dawn to fill the "long felt want," but although it is the unanimous verdict of the Spiritualists that the "want" is supplied, yet less than 20 per cent of our subscribers are known as Spiritualists, which shows that the same old Human Nature lives to-day that existed nineteen centuries ago:—"He came to his own, and his own knew him not."

The Harbinger of Dawn takes nature as it finds it, and presents a summary of all systems, dwelling upon none longer than is necessary to give it a fair presentation. Because of these varied views which have been presented, we have been accused of teaching first one system and then another, whereas we have taught no system whatever, for the reason that all are imperfect. When any finite mind presumes to claim that he has discovered a perfect system of philosophy; that he knows the origin, mission and destiny of man, he is to be pitied, yet there are many spirits, both incarnate and decarnate, who imagine they have a corner on Truth. These Know-it-Alls are the greatest enemies of the systems they claim to teach.

We present varied facts, systems and theories that they may be analyzed, studied, and the grains of truth which they may contain carefully culled.

Truth and error grow side by side in Nature's gardens, and the former would not be recognized without the object-lesson of the latter.

In conclusion, we beg to inform our readers that we cannot be coerced into departing from the broad field upon which we have entered. If our view are too broad for you, there are plenty of one-idea periodicals, running in all sorts of narrow grooves, any one of which you can substitute for the Harbinger of Dawn.

We have lunched upon the great ocean of Time in search of the shores of Eternity, and do not propose to deviate from our course by the fairy tales of any small craft regarding buried treasures, etc., which we happen to have already investigated and know to be false.

Spiritualism and Mental Science.

It is not generally known outside the ranks of Spiritualism that Mental Science and Christian Science (so-called) had their origin in the early history of Modern Spiritualism—were first given to the world as spirit teachings and first publicly advocated by Spiritualist lecturers. Later these teachings were taken up and separately systematized by Helen Wilmans, Mrs. Eddy, and others, until Christian and Mental Science (which in reality are the same thing), have wandered far from the parent tree. That there is truth in Mental Science is demonstrated by the fact that a great number of the Spiritualists of forty years ago, who were familiar with its teachings at that time, though octogenarians now, are still vigorous in mind and body.

This should be an object-lesson to Spiritualists. They have been lulled to sleep by the siren's song while the gold in their garner has been appropriated by others. The Society for Psychical Research has appropriated their phenomena; Mental and Christian Sciences, and Suggestive Therapeutics have taken possession of their healing powers, and all that now remains of Spiritualism is a wreck stranded upon the shores of Time. Why has this occurred? Because it may be said of the Spiritualists as Walter Scott said of the coral insect:—

"Ye build, ye build, but ye enter not in,
Like the tribes of the desert devoured in their sin."

The silent edict has gone forth to Spiritualism:—"Organize, and support your worthy press and workers or die!" The time for action is at hand. Raise the Mayer fund, strengthen your organization and retrieve the glories that should be your own, or pass out into the night and gloom of Oblivion.

Thoughts on Materialization and other Physical Phenomena.

One of our well-meaning contemporaries states in an editorial that the Harbinger of Dawn published Prof. Crookes' researches in the phenomena of materialization for the benefit of Mr. Barrett. Such was not our intention. We simply thought it timely as evidence while the question of materialization was under discussion by the Spiritualist press. The spirit of Brother Barrett's editorial has been overlooked in the attacks upon the letter. He does not deny the fact of materialization, but does deny that "thirty or forty spirits" (as is often reported at public seances), have the power to materialize in one evening. It will be remembered that during the three years of Prof. Crookes' investigation of Florence Cooke's mediumship, under the most favorable conditions, there was NEVER BUT ONE FORM materialized.

At one time we heard several stories from different persons whom we knew to be sincere, regarding one of the best known materializing mediums, all to the effect that "thirty to forty forms" appeared at each seance, varying in size from infants to seven or eight feet in height. After questioning the witnesses, we concluded that there could be no doubt of the reality of what they described as having occurred in subdued light. With this conviction we attended one of the seances, and great was our disappointment, for the "thirty or forty" spirits consisted of the medium, without even the aid of a confederate, and the impersonation was so clumsy that it seemed any intelligent person ought to have seen through the whole deception, yet there were those present who failed to see any deception until we explained how it was done in the Progressive Thinker.

That materialization, slatewriting, etc., really occur, under the most favorable conditions, there is abundant evidence, but in every case of physical mediumship of which we have heard, under test conditions, the messages themselves are filled with the most trifling falsehoods and deceptions, which tend to demoralization. We will give a case in point. A straight-forward, honest physician of our acquaintance, who has been an earnest investigator of, and believer in psychic phenomena from childhood, went to a slatewriting medium. Several messages were written on a slate, in full light, he watching the pencil move without contact of the medium and by an invisible force, yet one was a loving message from a departed wife, although he had only been married once and his wife was alive and well. Three or four other messages received were on a par with the first. We know of exactly similar instances where writing has occurred in the presence of other mediums between closed and sealed slates owned by the investigator, which never left his hands.

All this goes to show that there is a dense population of ignorant and mischievous spirits who control the physical phenomena and impersonate our departed friends with more or less success. This is also true of much of the mental phenomena.

Dr. Franz Hartmann's "Among the Gnomes" throws much light on the subject of spirit deception, and every thoughtful investigator should read it. Although the book is written in the style of a novel, being a tale of adventure in the Unterburg, (the city under the mountain) it is said that Dr. Hartmann is as great a seer as Swedenborg or Davis, and that he sees what he writes in his supposed novels.

Two Gems of Poetic Thought.

Come Forth, O Man!

Come forth, O man, from darkness into light!
Rise from the dust! Break through thy sordid bars!
Forever leave the crawling shapes of night
And move erect among thy native stars!
No longer grovel in a fetid cell
When all the spaces of the sky are thine!
With hunger and with greed no longer dwell
When thou canst claim a heritage Divine!
Awake, and live! nor dream the dreams of death
That brood, fantastic, fearful, o'er thy grave!
Thou art not of the stuff that perisheth!
Nor unto Time and Chance art thou a slave!
Thy sway extends beyond the starry pole,
And worlds and suns revolve within thy soul!

WILLIAM GAY, in *World's Advance Thought*.

THE ONLOOKER.

Through Time and Space the Fates shall take my soul
For purposes of their own, to play with it at will;
But I—who am I?—looking on shall learn the reason
of the whole,

To write it in my book of life when life is still.

For when at last my soul returns alone,
Over the path that all some day must tread,
There shall be waiting I, unchanged, in presence of the
Great Unknown,
Where Fate is dead.

ANNIE THROOP, in *Light of the East*.

News, Notes and Reviews.

The Star of the Magi for January contains some very interesting articles, the leading one being, "In the Bosom of Brahma," which gives the Oriental philosophy of psychometry, which they call "pictures in the Astral Light" which determine succeeding incarnations—adapted from Rama Prasad by Zeno T. Griffen. Other leading features are, "Reincarnation," "Oriental Metoposcopy," "What is Not True," "Intuitive Religion," "Vedanta Philosophy," "Cosmic Mysteries," "In Occult Realms," etc. See advt. on opposite page, also our combination offer on same page—Star of the Magi, its premium and Harbinger of Dawn, all for \$1.50.

The Coming Age for January contains the usual variety of progressive literature. Among the features of special interest to us is a study of Mr. Herne's drama of real life, in its ethical aspect, entitled "Sag Harbor," by Mrs. C. K. Reifsnider; "A New Prophet in the Choir of Progress," by B. O. Flower; "Dreams and Visions," by Mrs. C. K. Reifsnider, etc. See second page of cover for general description, and our combination offer—The Coming Age and Harbinger of Dawn, both one year for the price of the Coming Age alone.

The November number of the Uebersinnliche Welt contains an earnest appeal to all Occultists to furnish written and positive proof against all fraudulent mediums, the evidence to be presented before the conference to be held in April, 1900, in Berlin. They promise to do their utmost to turn the frauds over to the authorities. The committee is, Leopold Engel, editor Das Wort; Max Rahn, editor Uebersinnliche Welt, and other prominent occultists.

EARTHQUAKE FORETOLD.—On Monday evening, Dec. 18, Mrs. Kate Hoskins was visiting us at 614 W. 6th St., and casually remarked, "The spirits tell me we shall have an earthquake within eight days." On Monday morning, Dec. 25, at 4:20 the severest shock occurred known in the history of Southern California.—THE MEDIUM, Los Angeles, Cal.

ERRATA.—The third line of the fourth verse of the poem by E. K. Hurlbut, in our last issue, should read: "And nations now INVOKE his name."

WRITTEN FOR THE HARBINGER OF DAWN.

An Unmistakable Materialization.

By Prof. J. S. Loveland.

It has been my fortune, or misfortune, to have never seen a satisfactory full-form materialization. But several years since, in Chicago, I saw a partial materialization of a perfectly satisfactory character which absolutely precluded all possibility of fraud. The medium was Dr. Rothermel. A company of some 15 or 20 ladies and gentlemen were assembled in the spacious parlors of Mrs. Pet Anderson. The Doctor arrived the last of the company and made all his arrangements in our presence. A dark curtain was stretched across the folding doors between the two parlors. The company was seated in the front parlor. Behind the curtain, in the rear parlor, was placed an ordinary table, on which was placed pencils, triangle, zither, bells and some other articles. A chair was placed in the front room before the curtain, and the corner opposite the table in the rear, some six to eight feet distant. I then tied the Doctor's wrists with pieces of tape and sewed the knots tightly with needle and thread. Strips of cloth were then tied around his thighs, then sewed and his hands were securely sewed to these pieces. He was then seated in the chair, and a small curtain thrown over him, but leaving his head and face exposed.

Toward the close of the seance all the articles on the table were thrown over into the seance room, and the table itself pushed in also. And then the Doctor was pitched out into the center of the room. We examined, and found him tied and sewed the same as when just placed in the chair. Directions were then given to place the zither on the table, which was done. Then it was requested that someone in the audience come forward and hold the Doctor's hands. Mrs. Rose Bushnell, of San Francisco, came forward, and kneeling down placed her hands upon the Doctor's.

No intimation had been given what all this preparation was for; but as soon as it was completed, we all saw a most beautiful hand commence to finger the zither, and for some minutes it was played in a most beautiful manner. The hand was a lady's hand. The Doctor was not nearer than six feet from the table. No one else was nearer except myself. The gas was burning brightly overhead the entire evening. There was no dark circle, but here was a visible hand. The sense of sight was addressed. There was the motion of this hand, its fingers calling out music from the strings, appealing to our sense of sound, and to our mental consciousness of music. And the preparation and the performance was a demonstration of a pre-arranged purpose. Whose?

This, however, was by no means all that was done by this mystic hand. In one corner of the room was a music box, and when it ran down a hand would throw back the cover and rapidly wind it up, close the lid and disappear. No one sat within some feet of the box.

At another stage of the seance water was passed around the circle and all were requested to dampen the middle of their handkerchiefs. After holding them a short time in our hands we were to throw them over the curtain, into the back parlor. Some would not aim high enough and would hit the curtain. But in every instance of missing a hand would catch the falling handkerchief and pull it over so swiftly that it would snap like a whip. Some fifteen were thus thrown over, and after some minutes waiting they began to come back, and were thrown with the utmost precision, every person receiving their own, with a brief sentence written thereon with indelible pencil and signed with the name of some departed friend. Some of the company went into this parlor to see who was doing so much there. One lady told me that she saw two hands at work in there, but there was no visible body to which they were attached.

It should not be forgotten that the gas was burning brightly all the evening, and that the Doctor sat in the same room with the company and could not move without being seen, and that when the seance closed and we took the medium out of his cramped position, he was tied and seemed just as at the beginning.

Rebuked by a Power Unseen.

Catholic Priests Pray for the Destruction of Spiritualism while an Image of Christ is Mysteriously Hurlled from the Church Breaking it to Atoms.

We translate the following from the October number of *La Lumiere*, Paris, France:

"The church of the 'Sacred Heart' of Montmatre, (Paris) has been the recipient of a warning from the overcontrolling Divine Powers, that should cause all who oppose Spiritualism to pause and consider what they are doing. Recently a gigantic statue of the Christ standing upon the front of this church fell and was broken into a thousand fragments. The circumstance is inexplicable; for the statue was deeply set and sealed into the wall. Not a trace was left of this singular plucking out of the statue that could explain the phenomenon. It happened on the day when the priests of Rome were praying in this church 'to demolish Spiritualism.'"

[It requires no seer to interpret this spiritual manifestation. It is the idols that are to be demolished, and not the ideal, the spiritual.—Ed.]—World's Advance-Thought.

WRITTEN FOR THE HARBINGER OF DAWN.

"The Beautiful Hoodoo of Death."

A Young Lady Whose Seven Husbands Have All Met Accidental Deaths.

By John A. Morris.

Not long ago I met an astrologer in the Fifth Street Park (Los Angeles) who told me a story and said that there are some mesmeric beautiful people in this world who are intense mesmeric agencies of attraction even though unconscious of such power. Their physical beauty is a regular magnet to draw others to them.

The story was of a poor young girl named Marie Prieto, of San Juan Capistrano, California, who, born under an unlucky star, was the means of bringing death upon any man foolish enough to marry her. Seven men, good and true, have gone into the grave of rest through their marriage to this pretty little Spanish maiden.

Jose Cassela was the first man who made the experiment, and the marriage took place in 1880. Two years later he lost his life by falling from a wagon.

A year later Manville Harris, a young storekeeper, led "Sweet Marie," blushing beautiful, down the church aisle to the altar of matrimony. Within a year he was dead through blood-poisoning from a broken leg, which was broken in falling over a precipice one day while climbing over the hills above Sargenta with his young bride.

Felipe Helmuth came along, and in 1886 clasped the dark-eyed young Marie to his heart as his partner in the Helmuth matrimonial firm. Five weeks later the girl was again a widow, for poor Helmuth got knocked "galley west" one day by a mine tumbling in on him.

William Storey, a San Francisco actor, came next on the program. He got it the worst of all, for he became a raving maniac when traveling through the Valley of the Many Echoes (a small valley in northern California) and shot himself with his own revolver.

George Pronter, Beam Campbell and Rey Castillo, each in succession, persuaded Marie to marry them, shortly after which each met with an accident bringing death.

She has been a widow for five years. Still her wonderful beauty is a seductive magnet to draw men unto her, and by some she is called "The Beautiful Hoodoo of Death." Even now there are quite a number of men who are willing to be Husband No. 8, but she gently says them "Nay." She most emphatically and persistently states that there will never be any eighth, as having been so unlucky to so many men in 14 years, she will not allow another man to tempt Fate by uniting his life with hers.

Dr. M. Muehlenbruch's Prophecies for the Next Quarter Century.

Received at the Office of the Harbinger of Dawn, Dec. 13, 1899.

AMERICA.—Senator Mark Hanna should avoid all excitement, as there are signs of apoplexy in his system. The planetary signs under which he is born show us that there is much sickness ahead of him and a quick transition. He cannot avoid this condition as we see much worriment for him.

Senator John T. Morgan will have two narrow escapes through accidents; also his life is in danger through sickness, from which we do not see him rise.



DR. MAX MUEHLENBRUCH.

In 1900, and to the middle of 1902, a number of prominent persons connected with Congress, legislatures and other public offices, will pass from this life.

Admiral George Dewey, the hero of Manila, has much sickness before him from 1900 to 1902, and as he comes under a very unhealthy planetary influence in that period, we see his transition to the Beyond.

America will experience three wars before 1910 has closed. One of these wars will come through the interference of another nation.

Much upheaval and bloodshed will occur in the United States through different causes. However better conditions will begin from September 18, 1908, and from 1910 to 1925 peace and tranquility will reign. Financial conditions will improve and prosperity will be found among all classes of people.

Mexico will be annexed to the United States before 1910, and before 1925 has passed the South American republics will be annexed to America. However there will be much bloodshed in connection with these undertakings.

ENGLAND.—After the present war in Africa, England will be at peace up to 1903, whereafter we see much upheaval and dissatisfaction all over Great Britain.

The Prince of Wales will not keep the throne and 1905 will see him pass to the life beyond mortal sight. The throne will pass to the next in line, two of which will hold short terms. The planetary conditions show us that there will be many unexpected and strange transitions for that country up to 1910, whereafter peace and tranquil conditions will reign supreme.

England is at present the greatest naval power, but America will eventually lead all nations. This prophecy will not come to pass until many changes are made, but at the close of 1925 the Stars and Stripes will float over many countries.

IRELAND.—Radical as it may seem, Ireland will eventually cut loose from England and will be a power by itself.

SPAIN.—Spain will twice more be in trouble diplomatically with two separate powers, and by a hair's breadth will avert war, which will be a blessing to that country. However that country will be in trouble among their own people and two assassinations of high officials will be the outcome.

ITALY.—Italy will be drawn into trouble diplomatically against its own wish, but the star of peace is over that country.

FRANCE.—This country will see an overthrow of the republic with much bloodshed, and there will be more or less unsettled conditions up to 1910.

France will be divided into two parts and will finally be swallowed up by one outside power. However, other nations are mixed in with it, but one alone will get it. This prophecy will not take place until between 1915 and 1920.

Through the instrumentality of a Frenchman a telescope will be invented which will revolutionize astronomy. He will invent a telescope which will not exceed five feet in length and eight inches in diameter. It will be as powerful as the largest one in existence at the present time. This prophecy will be verified between 1900 and 1910.

GERMANY.—This country will see three emperors before 1910 has passed.

Germany will see two conditions of war. One will result in its favor and the other to its detriment.

Germany will see many turmoils and much bloodshed before 1910 has passed.

CHINA.—The young Emperor will be assassinated.

The Empress Dowager of China will also pass away.

We see three diplomatic difficulties between China and other countries, but only one war as the outcome.

China will lose control of its present domain. It will be divided and three other powers will take control of it.

Before the year 1910 has passed two cities will be swept out of existence by tidal waves, three cities will be severely damaged by earthquakes and many lives will be lost.

JAPAN.—Japan will be twice in trouble diplomatically. There is no war for that country until after 1910, but there will be much turmoil, tidal waves and earthquakes.

THE HIGH SEAS.—Many strange phenomena will take place upon the high seas—tidal waves, storms, upheavals and icebergs will do much damage in the Arctic Ocean, Bering Sea, and the Sea of Okhotsk. Also in the Pacific Ocean much damage will be done to steamers and other vessels, many of which will run upon unseen rocks, or reefs, which are now uncharted, as they will arise from the sea through volcanic action.

GENERAL CONCLUSION.

Comparatively speaking, peace has reigned for many years prior to 1898, when the war-spirit broke loose, not to rest for many years. Yes, bloody and brutal things will happen that would make a stone weep for sorrow, yet the cry is, "We are a civilized and spiritualized people," but far from it, as the next ten years will show.

Between 1900 and 1910 many inventions and new discoveries will be brought to light that will revolutionize all present ideas, which will apply to land, air and sea. The time is fast approaching when a steamer will go from New York to Liverpool in a period not to exceed two days.

Between 1900 and 1925 two new planets will be discovered, with many minor satellites.

Science will not only prove that there is vegetable and mineral life upon other planets, but also human beings. Radical as it may seem, the time is fast coming when communication will be established between the inhabitants of earth and other planets.

Between 1915 and 1925 there will be eruptions of the earth in many parts that will frighten the inhabitants of the entire planet. The cause of these eruptions will be the two newly-discovered planets and other planetary influences which will surround the earth.

A great spiritualization of the people in general will take place after the fourth day of September, 1907. Prejudice will be overcome and a general wave of intellectuality will follow.

Many liberal institutions will be established and money will be used more freely for the education of the masses. The planets of Venus and Jupiter will work in conjunction and control the hearts of the people—hence this liberalism.

The planetary influences show us that from the year 1922 to the year 2000, peace and tranquil conditions will reign supreme in all nations, and war and crime will be a thing of the past.

The Science of Physical Immortality.

How we may Attain Physical Beauty, Health, Wealth and Happiness.

In our December issue we gave a brief review of an interesting little brochure by Harry Gaze, 663 11th St., Oakland, Cal. (Price 25) but as space only permitted a general reference to two or three points, according to promise, we give below a more extensive synopsis, consisting of carefully selected and properly connected extracts. The book is interesting throughout, but further quotation would be an infringement upon the author's copyright. The following extracts will give an idea of the author's arguments:—

To attain physical immortality, it is necessary to adjust the mind so as to bring a correspondence between mind and body. To do this the mind must recognize the continual molecular change of the body, and renew itself by expecting eternal physical existence through the virtue of this change. A lack of correspondence would mean a lack of affinity, and this lack of affinity would, eventually, cause disruption or death.

It is therefore a matter of irrefutable science that death is due to an ignorant submission to the law of change, for while change is inevitable, yet it may be accomplished without the death of the body as a whole. Do you expect to die?

If so, you are literally committing suicide, for by such expectancy, you actually prevent the generation of vitality which is necessary for the regeneration of the body.

I repeat that it is mind that disintegrates and regenerates the molecules of the body, according to nature's requirements, and I therefore ask in the name of common sense, "How can this normal function of mind be permanently performed if the mind withdraws the necessary thought-force in its ignorance or disbelief in the possibility of continual and perfect regeneration? There is positively no reason for the loss of a body through insufficient vitality, except through ignorance and delusion.

The body dies, not because of the mere fact that the material forming its countless molecules is subject to change, but because we lack that positive consciousness of physical immortality which would vitalize our thoughts and thus attract the necessary material from our food in new and perfect vibrations, thus making the body as a whole immortal.

The attainment of physical immortality is

NOT A VIOLATION OF ANY NATURAL LAW.

It is a natural process in our evolution. We have arrived at a time when the race has evolved enough intelligence to formulate its possibility and thus achieve the desired result.

The pioneers of physical immortality will be those who attain it by reason, concentration and positive affirmation. Actual demonstration will then help the masses of the people and perpetual life will take its place as a normal idea of the people. Our expectation of this condition must not be a spasmodic one, generated by temporary enthusiasm or emotion, but it must become the calm, unwavering conviction of the inmost thoughts of our being.

And above all, if we desire to be a physical immortal, and to possess health and beauty, let us give up the idea that just beyond death lies the goal of life. This idea causes men and women to send the vitality they urgently need here to a realm of the imagination and it also brings about an undesirable mode of thought in which the crude conditions of society now existing are apologized for on the ground that this life below is only temporary. It causes many persons to believe that ignorance and blind belief will attain Heaven, while reasoning men who doubt superstitious creeds will reap horrible forms of punishment. Death cannot be the portal of Heaven, for it is a condition existing only because of our ignorance of the vital laws of nature.

Let us look forward with the calm expectation of a joyous and never-ending future, thus laying up treasure in heavenly ideals for realization in this world.

TO MOURN IS TO DISPLAY FATAL IGNORANCE.

To mourn over anything is always to display ignorance, for the thoughts of both mourning and rejoicing are creative and will fashion the body after their likeness. Many hesitate at this point and ask, "But are there not some occasions when it is proper to experience deep sorrow and regret?"

This is really equivalent to asking, "Are there not some occasions when it is right and proper for us to produce disease and corruption in our bodies, by our mental attitude?"

It is necessary that we understand the power of thought for we shall then understand not only how to gain physical immortality, but also how to gain health and beauty. If we entertain healthy and beautiful thoughts, we are sure to express healthy and beautiful conditions in our body. When we think of any circumstance, work or person in a feeling of joy and harmony, our thought is beautiful and will beautify and vivify us. Health and beauty are not accidental conditions. Thoughts of sorrow, worry, condemnation and disappointment produce ugliness and decay. With this mighty power of thought we can shape and fashion our bodies into such loveliness that this life will become an unceasing delight.

WHENEVER WE ARE IN A MENTAL ATTITUDE OF HARMONY WE ARE GENERATING HEALTH AND BEAUTY, FOR WE ARE IN A STATE OF ETERNAL CONCEPTION AND IN THIS MINIATURE UNIVERSE WE CALL THE BODY, THOUSANDS OF ATOMS SPRING EACH MOMENT INTO LIFE WITH QUALITY AND ARRANGEMENT DETERMINED BY OUR THOUGHT.

Read this last sentence over until it is indelibly photographed in your mind, for it contains the principle upon which your coming transformation is based.

As we grow in intelligence many new devices will be made to prevent accidents, that apart from purely mental processes, will make fatal accidents almost impossible. The coming social change will also abolish many methods of labor by which our bodies are risked for the sake of a false economy. How many of the railroad and ocean accidents would be avoided if it were not for the petty economy practiced under a foolish system of private ownership.

But it will also be in the mental realm that means will be found to avert accidents. It has been demonstrated by many dreams, previsions and other psychic phenomena that the events of our life are recognized by our subjective minds before they transpire in actual events. Many will know the truth of this by personal experience and those who study the reports of the London Society for Psychical Research will find this fact corroborated by a large number of well authenticated cases. As we develop our subjective faculties, we shall be warned of impending accidents and will thus be able to avoid the conditions foreshadowed.

Telepathy or thought transference will play a great part in our future. We will be able to impress our friends by this potent method, even though they are thousands of miles away. This is no fanciful dream. There are many people at the present time who constantly make practical demonstration of this wonderful force. Like other powers, telepathy may be demonstrated by any one who gives the subject the same practice and concentration that one would in the acquirement of any other art or study.

Disease exists in the individual because he has not yet learned that he has the power to so organize his consciousness that he may attract to himself a healthy body. Society is diseased because it has not yet learned its power to organize and maintain a Co-operative Commonwealth instead of the present chaotic forms of government.

It may be thought that I am wandering somewhat from my subject, but it would be folly to point to the possibility of physical immortality to many unless I could likewise point out the possibility of greater opulence and happiness to accompany it.

True holiness does not consist of turning our eyes from this so-called wicked world, but it consists in the attainment of that wholeness and beauty of mind that will manifest itself by the law of mental attraction in an immortal body, representing health and loveliness. Many a superstitious person, armed with ignorant creeds and imagined holiness, has died expecting eternal bliss as his reward, but nature, after her inevitable manner, has returned him to relatively hellish conditions here, that he might have helped to improve, but for his ignorance and superstition. The gospel of to-day should be, search for and develop new powers of enjoyment, progress and comfort lying latent within the individual and within society.

No system of religion or philosophy will long survive that looks upon our bodies as a temporary encumbrance, for the purpose of meeting a coarse and sinful world, for the sake of education.

All those crude creeds that teach that salvation may be attained by credulity instead of intelligence and reason, will pass away as men and women grow happy, healthy, beautiful and immortal by virtue of the potent methods of mind renewal.

Men will not listen to hymns and sermons in which the inevitable mortality of man's body is taught, when they fully understand the law of mental suggestion. All such sermons and hymns are hypnotic and cannot fail to sow the seeds of death and decay in the receptive minds of the congregation.

The receptive minds of children should be especially guarded against these destructive hypnotic influences.

Teach your children that mankind has reached that stage in his evolution when death is no longer necessary. This can be easily done if you will illustrate evolution to them by contrasting the railway train, the electric light and other modern inventions with the clumsy methods of the past.

Remember that the realization of these things is not necessarily in the distant future; the time for their attainment is at hand now. Calmly and positively claim them as natural in this stage of your evolution, and if your faith is built, not upon theological traditions but upon thorough scientific reasoning, you will have the joy of seeing your high ideal realized.

HARRY GAZE.

Why Mental Science Failed Them.

There are a number of persons who have investigated Mental Science who say that they have derived no benefit from repeating the prescribed affirmations and denials. The reason of this is that they have expected to receive new life from parrot-like repetitions of mere words, which, no matter how spiritual the words may be, cannot help anyone unless the spirit of the thought is evolved.

In vain one will repeat, "I am good," day after day, if he or she does not manifest the spirit of good in all the affairs of life.

Those who truly enter into the spirit of the New Thought have new obligations to fulfill. Cruelty, unkindness, selfishness, greed, lust, pride, envy, jealousy, gluttony, etc., belong to the old life, and to retain them while striving for the good of the New, will surely bring disaster. This is the cause of the misery that individuals feel who have attained to a knowledge of the New, but do not live it in their daily lives. They have partaken freely of spiritual food, but not having assimilated it, it lies undigested in their minds and as a consequence they suffer from spiritual dyspepsia.—World's Advance-Thought.

Get Out of the Ruts.

The man of this old civilization runs in grooves in all departments of his being—physical, mental and spiritual. All his ideas run in the ruts worn deep by the generations before him. He exercises but very few of his mental muscles, and his spiritual faculties become atrophied for want of use, and he fails to realize that he possesses them.—World's Advance-Thought.

The Papal Blessing a Hoodoo.

Remarkable List of Cases where the Pope's Blessings and Presents have Immediately Preceded Death or Disaster to the Recipients Thereof.

The Primitive Catholic (anti-papal) publishes a list of the utter failures of the Pope's blessings and good wishes, as expressed in gifts, and the evils that ensued, as follows:—

The Pope sent the Golden Rose to Romba, king of Naples, and in less than three months he lost his crown and kingdom. He sent his blessing to Francis Joseph, emperor of Austria, and in less than 12 months he was defeated at Sadowa and lost his Venetian dominions.

He sent it then to Queen Isabella of Spain, and in a short time she lost both crown and dominions. He next sent it to Louis Napoleon, or rather to the Empress Eugenie, which is more remarkable still, as she called the war with Germany her war. In less than twelve months France was defeated by Protestant Germany and the emperor had to flee to Protestant England for shelter, where he died in exile; the Prince Imperial fell by the hands of the Zulus, and the papal favorite alone is left to mourn the extinction of that once proud dynasty.

Mrs. W. T. Sherman got the Golden Rose as a special mark of favor for her service to the church, and it was too much for her, as she died soon after. The Pope cursed Italy as he had cursed England, and excommunicated King Humbert for taking the papal dominions and making Rome the capital of the kingdom. Since then she has risen from being a cipher among the nations to be a voice and a power in the councils of Europe. He cursed Germany, and she became the greatest power on the continent. The Pope blessed the French showman, Boulanger, and in less than two weeks he had to flee to Germany for refuge, and now fills a suicide's grave. The Princess of Brazil, when near her accouchement, requested the interposition of the Pope and his blessing on her child. She received it and the child was born deformed. Maximilian was killed three years after being blessed by the Pope as emperor of Mexico, and his wife became insane after going to Rome and receiving the benediction. The Pope neglected some official business in order to give his special blessing to a steamer laden with Sisters of Charity for South America, in 1870, and it never reached its destination. All on board perished.

The empress of Brazil was blessed but once. She broke her leg three days afterward. It may be remembered that the floating palace delayed its starting from Montevideo to Buenos Ayres until it received the assurance of safety in the papal blessing. It then raised its anchor and sailed out to sea, and sank in two days.

"The Order of Christ" was conferred by the Pope on Dr. Windthorst, his great champion in Germany. He died in less than a year.

August, 1895, the archbishop of Damascus, in addressing the Spanish troops at Victoria, when about to start for Cuba, declared that the Pope, like a new Moses, had raised his hands to heaven and prayed for victory. We know the result. The Spanish arms, the queen regent, and the king, have had his blessings many times. On the last occasion it was at the commencement of the Spanish-American war, and the result was that Spain was miserably defeated, her navies sunk, her foreign possessions dropped from her grasp, and the once proud leading state of Europe sank into insignificance; the remnants of her troops returned home ragged, miserable and sick.

The Grand Bazar de Charite, in Paris, on May 4, 1897, had the papal nuncio to deliver the benediction. It was scarcely five minutes afterward when the building was in flames and nearly 150 of the society ladies of Paris lost their lives.

The late empress of Austria was the recipient of the Golden Rose, accompanied by Leo's blessing. That did not protect her from the dagger of the assassin.

[And these are the failures of ONE Pope. History shows many others, notably the "invincible" Armada.]

Three Noted Editions of Prophecies.

Made by Dr. Max Muehlenbruch, and Placed on Record in the R. P. Journal.

FIRST EDITION, RECORDED MARCH 31, 1898.

[Dr. M. Muehlenbruch having made a reputation for the remarkable accuracy of his prophecies in the past, (particularly in his description of the explosion of the Maine before an audience in Oakland twelve days before it occurred) he was requested to furnish a collection of prophecies to go on record in the Philosophical Journal. They were mailed on March 17, and appeared in the issue of that journal dated March 31, 1898. They were as follows:—]

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

[This prophecy was verified by the Spanish-American war, the American flag being raised on Cuban soil June 10, 1898.]

But now for America itself. I see for the years '98 '99 and 1900 dark times—financially dark—murders, much starvation, upheavals of the earth, much damage, many lives will be lost and a destruction of one city by earthquake. Two cities will suffer, but only one in this country, while one across the ocean will be destroyed.

[These prophecies were principally verified, although the time for their fulfillment does not expire until the end of 1900. The destruction of one city by earthquake across the ocean, was fulfilled, as shown in a press dispatch dated the day after the prophecies were written, and first appearing in the morning papers two days thereafter, in which it was stated that "Amboyna, a town on the island of that name, one of the Molucca group, was completely destroyed by an earthquake." The second of these prophecies fulfilled was that one city in this country would suffer from an earthquake. This was fulfilled on March 30, 1898, in the heavy earthquake which damaged property in San Francisco, and particularly in its neighboring navy yards.]

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

[The first of these two prophecies was verified by the flood which swept away Shawneetown, Ill., April 4, 1898, and may not the second part of the vision have pointed to the monastery, hotel and other buildings in Italy, which were dumped into the sea by an earthquake, destroying several lives?]

America will see the greatest fire it has ever witnessed in its history.

This "brush" with Spain will not be the end of the war; it will only be the beginning of it. It will end in a religious war, and there will be much suffering.

[Wars are raging in many lands, and white, black and red warriors are slaying each other in battle, which shows that the end of the war with Spain did not end the warfare in the Philippines. Since that time the war in South Africa is another indication that the

war had "only begun." However, the religious war has not yet come, but the current strongly indicates that it may—much more so than it did when the prophecies were made.]

We will have three assassinations of high standing officials—two across the Atlantic and one here; also France will be in trouble over Germany. One of those assassinations comes to Germany and one to France, before 1900.

Russia will be divided before 1910.

Spiritualism will be recognized by all people, nations and churches, and we will become a body stronger than any that has been in history, but there is up-hill work before this happens.

[The last prophecy is being fulfilled in the fact that Dr. Hodgson, Prof. Hyslop and other leading members of the Psychic Research Society have given to the world conclusive proof of spirit communication with mortals, and through the result of their investigations the whole scientific world has practically admitted the fact, as well as the clergy.]

The United States will lose one more warship by explosion.

[This prophecy was verified by the loss of "one more warship by explosion," which occurred June 3, 1898. Though the Merrimac was only a collier, yet it was a ship belonging to the navy, and therefore would be shown in a vision as a warship.]

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

[This prophecy was partially fulfilled (and within a few inches of being verified to the letter) in the train wreck which occurred on the Oakland Mole, May 22, 1898, in which a trainload of 200 people was derailed, the fireman killed, others injured and all narrowly escaped being precipitated into the the bay.]

SECOND EDITION, RECORDED JULY 7, 1898.

AMERICA.—Written May 27, 1898.

There will be a railroad accident on the Broad Gauge, in the vicinity of Oakland—two trains coming together, with some lives lost and others injured.

[The heading of an Oakland dispatch to the San Francisco Examiner, Dec. 9, '98, says: "The nine o'clock Berkeley local train, laden with hundreds of passengers, ran into a construction train at the Oakland pier this morning, wrecking two engines and some freight cars, shaking up two or three carloads of people. Many passengers were injured," etc.]

There will also be a ferryboat accident between San Francisco and Oakland. Some lives will be lost.

There will be a Narrow Gauge accident, also in the vicinity of Oakland, in which we see some cars surrounded by water.

The Northern part of California will suffer another severe earthquake. Much damage will be done.

[This was verified by the earthquake which occurred June 1st '99. The Examiner of San Francisco said: "Two earthquakes felt in this and other cities, shocks which frightened many people and did damage to buildings"]

A great storm will do much damage to the Northern Coast and San Francisco harbor.

[This prophecy was verified, as will be seen by the following brief account from the San Francisco Examiner of Dec 9, '98: "The severest storm experienced in San Francisco for many years, swept the bay and city yesterday. The south-west gale was fiercest about four o'clock in the morning. Outside the Heads it was blowing at the hurricane speed of 96 miles an hour. The storm wrought havoc on the water front; piles being broken, stringers smashed, planking ripped up

and sheds threatened with destruction. The very sea wall was loosened and sections of it carried into the bay. The damage to shipping was considerable. The loss to the harbor will reach into the thousands.]

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

[This prophecy was verified in the following dispatch to the San Francisco Call, dated Dec. 13, '98: "Disastrous flood sweeps through New York streets. Collapse of the largest gas tank in the world causes a great tidal wave. People caught in the swirling water carried away like straws and several are drowned. Masonry of granite blocks and bricks to the height of 50 feet fell like a child's toy house of blocks, and loosened from bondage eight million gallons of water, deluged the streets and in a ten-foot tidal wave carried death and destruction through the surrounding neighborhood. It is not known how many are killed and injured."]

The White House was shown to me draped in black. A dark cloud is resting over President Wm. McKinley. I will describe a vision which was shown to me on May 25, '98. A bright spirit came to me and said: "See what we have to show you concerning our country, America—for I am an American." He stepped aside and the White House at Washington, D. C., came in front of me draped in black. Seeing it, I turned to my visitor and said: "What meanest thou by showing this scene?" He again pointed for me to look, but did not explain. I began to show signs of restlessness, when he pointed to a coffin heavily draped in black. Then all faded away. I looked for my visitor; he reached out his hand to me saying "Danger!" and then faded away. As an American citizen I should have been glad had this been otherwise. Though being used to visions ever since childhood, this left me in a very excited condition.

[The first sentence of the above prophecy was fulfilled on Nov. 21, 1899, when the White House at Washington was heavily draped in mourning on account of the death of Vice-President Hobart.]

Many strange deaths will occur before the close of 1900. Also strange heavenly signs will be shown to mortals, such as have never been recorded in history. These signs will be seen now and then up to 1910. Church people will call them forewarnings from God, but we call them natural consequences of atmospheric conditions, according the laws of nature.

[Statistics for 1899 show an increase in sudden and strange deaths, through heart-failure, etc. This prophecy, however, continues to 1900.]

ENGLAND.—Written May 27, 1898.

Queen Victoria will pass out very quickly between June and December, 1899. When death, so-called, comes she will be found alone.

[Missed, so far as date is concerned.]

London will experience a severe earthquake before 1899 has passed, which will do much damage to the city and vicinity.

[Missed, so far as date is concerned.]

England will be in trouble, diplomatically. We see two conditions of war for that country. We also see a general upheaval for it up to 1900. Then we see better times, financially, after 1900, but there will be trouble between England and Russia.

[The "upheaval" is now at hand, England being at war with the Boers in South Africa, and war was narrowly averted with Russia, as shown by the heading of a press dispatch from London, dated August 6, which reads: "England and Russia lock horns—War may eventuate over the 'open door'—One or the other of the powers must back down—Mobilizing their fleets,"

etc., etc. The heading of another press dispatch from London, dated October 17, '98, reads: "European war seems imminent—France and England are making preparations to fly at one another's throats—Because of Fashoda—Britain cannot recede from the position taken by Salisbury and retain her self respect," etc.]

There will also be a severe train wreck with many lives lost.

[This was verified in a press dispatch from London, dated Dec. 23, 1899, the headlines to which read: "Many lives forfeit to British fog—Three railroad wrecks due to the heavy vapor—A pair of collisions which cause a fearful havoc—Many lives lost and others injured.]

One steamboat disaster will occur, which will be very severe, with many lives lost. This will take place near London, as we feel London's influence.

[This was fulfilled in the disaster which occurred in the launching of the Albion, at Blackwell, a seaport of London, in which about 50 lives were lost, June 21, '98.]

ITALY.—Written June 10, 1898.

The Pope will pass away in 1899. He will pass over very quickly without pain or suffering—he will go to sleep, so to speak, not to open his physical eyes again. After the new pope has had the reins a few years, there will be a dissension among the high officials of the church, and a division. Catholicism will have two popes, one of whom will reside in America and one in Rome.

[Missed, so far as date of the Pope's death.]

The King of Italy will pass out very quickly and mysteriously, before 1899 has passed. It looks like assassination.

[Missed, so far as date is concerned.]

SPAIN.—Written June 16, 1898.

Spain will see much trouble for a long time to come and lose her power over the people. A deep-laid plot, which was the cause of Premier Canova's assassination, is yet brewing, of which General Weyler is the instigator. He also planned the destruction of the battleship "Maine," and has planned the destruction of another American battleship. It will be in a foreign harbor. The explosion will be internal—not external. This will occur after peace has been declared between America and Spain. General Weyler will seize the throne of Spain. He is also the instigator of a plan to destroy the life of President McKinley. His plotting will cost his life.

Premier Sagasta will journey to the land unseen by physical eyes, before 1899 has passed. [Missed.]

THE WAR.—Written July 1, 1898.

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

[This prophecy was fulfilled when Cervera's squadron attempted to escape from Santiago, the mistake being in the name of the squadron, but the vision, as described, was fulfilled.]

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

[This prophecy was verified by Spain's acceptance of the terms of peace from the United States on August 12, 1898, and peace commissioners were appointed by both powers to settle the differences diplomatically, which was not accomplished for some months afterwards.]

THIRD EDITION, RECORDED JAN. 12, 1899.

AMERICA.—There will be a great upheaval and demoralization among ministers and members of different denominations, such as has never been witnessed before. Some churches will be shaken to their very foundation. It will not be demoralization alone; there will be crime with it which will reach to the very homes of church-going people.

[Everyone who reads the Associated Press dispatches cannot fail to observe that there has been an alarming increase in crime among ministers within the past year, and that many crimes have reached the homes of church-going people, including the slaughter of children by fanatical parents as a sacrifice to God. Still, this prophecy includes all of 1900.]

There will be more deaths among women than among men. Heart disease will be the cause in the majority of cases. At the close of 1899 and 1900 the statistics will show a greater death rate than ever known.

In 1900 San Francisco will experience the heaviest earthquake it has ever seen. Large buildings will fall like toy houses before the wind; also lives will be lost. Some damage will be done to neighboring cities.

California will have a greater output of gold in 1899 and 1900 than has ever been known in history. Alaska won't be in it.

[The Mining Bureau of San Francisco states that the output of gold for 1899 exceeds that of any year since mining was the chief industry in California. This prophecy also runs to the close of 1900.]

San Francisco will suffer the transition of three noted officials by natural causes. We could give the names, but out of respect for human nature we will refrain from so doing, and will place them on record on a private list in our office.

[This private list was shown to the editor of the Harbinger of Dawn, and others.]

San Francisco will also witness an explosion of powder which will be quite severe.

We see one more storm for San Francisco—more severe than any in history—which will do much damage to the harbor, shipping and vessels.

There will be an accident of a severe nature to the new ferry boat, "Berkeley," which runs between Oakland and San Francisco.

A large meteor will fall in one of the western States which will do much damage. The western States will have many electrical storms, with meteoric showers which will electrify people in the surroundings where they take place.

[This prophecy was fulfilled on November 16, '99, as shown in a special dispatch to the San Francisco Call, from Crescent City, Ill., which reads as follows: "By the falling of an aerolite, seven miles south of Crescent City, the residence of John Meyers was partly wrecked and the neighborhood was panic-stricken. The meteor came from a point in the sky a little east of south and struck the north end of the house, tearing away a part of the upper story. The aerolite buried itself in the ground about three feet from the foundation of the house." Also a press dispatch from Webster City, Iowa, says: "A large meteor fell in the woods just east of here last night (Nov. 15). It made a hole about five feet square and is still seething and steaming so that its full size cannot be determined."]

San Diego will suffer from a severe storm which will do damage to Coronado Beach, the harbor of San Diego and the city itself.

The State of Kansas will suffer severely in different ways from atmospheric conditions.

[Many letters from individuals, as well as press information, state that Kansas has suffered severely in many localities from storms, drouth, etc.]

Mexico will suffer a severe earthquake which will do much damage to different cities. This will also affect the lower part of California.

[This prophecy was verified in the earthquake of Dec. 25, '99, which destroyed the little town of San Jacinto, in San Diego county, (adjoining Mexico) and the Hemet Hotel, a few miles distant, besides doing much other damage and killing eight Indian women at the Saboba reservation.]

The cities of Philadelphia, New York and Boston will suffer by a greater storm than has been known heretofore. This storm will reach Washington, D. C., but will do only slight damage there.

Philadelphia and New York will also suffer by a fire. Large buildings will fall prey to the flames, and millions will be lost.

[An Associated Press dispatch dated Philadelphia, Pa., Nov. 29, '99, states that Lippincott's large publishing house and many other large Philadelphia buildings were ruined by fire, aggregating a total loss of \$2,000,000.00.]

A dark cloud is hanging over Chicago. There will be much bloodshed in the surroundings of that city.

[A press dispatch from Chicago, dated Nov. 28, '99, states that a labor riot occurred in that city between colored workmen and Union workmen, and continues: "The negroes made a determined onslaught upon the Union men, and clubs, iron bars, stones, razors and revolvers were brought in use. All the windows in a drug store on this corner were smashed by bullets." The dispatch also gives the name of a striker who was mortally wounded and two officers severely wounded.]

In 1899 and 1900 there will be much bloodshed. The United States will tremble many times, but will never fall or be divided. They will stand firm, not by the hand of the administration, but by the hand and good will of the American people themselves, and the time will come when the people; and not money, will rule; but not before much suffering and trouble has been caused.

The close of the nineteenth century will be remembered long on account of these remarkable events, by those who live to see them. As we remarked in our second edition of prophecies, many strange deaths will happen before the close of 1900. Also strange heavenly signs will be shown to mortals, such as have never before been recorded in history. These signs will be seen now and then up to 1910. Church people will call them forewarnings from God, but we call them natural consequences of atmospheric conditions, according to the laws of nature. MAX MUEHLENBRUCH.

Launch out into the Deep.

We speak of the myths, the legends and the dogmas of the Christian Church, and also of their narrow, shallow, theological views, which is quite true. But have Spiritualists really launched forth into the deep? Have they scaled the heights and plumbed the depths of Spiritual Knowledge? Have they really "improved" themselves? Are they wiser, purer, sounder, stronger than the members of the Christian churches? I am afraid an affirmative can only be given in a comparatively few cases. We too frequently belittle the non-Spiritualists. Noble institutions have been raised by the loving sympathy and practical energy of these people—many of whom have never heard of or thought about Spiritualism. Let us not wrong them.—ISAAC PICKTHALL, in *Two Worlds*.

WRITTEN FOR THE HARBINGER OF DAWN

Reincarnation, Karma vs. Justice.

To the writer, some of the most absurd, speculative explanations, intended to be verities, as applied to the above terms, are constantly being born and introduced to the world through Spiritualistic papers.

As long as the "self-elected" few wade into the mystic meanings of reincarnation and karma, their reflections are always gauged by their grasp of the mystic interpretation of that of which they essay to teach.

The vast number who gather without sowing handle weeds, thorns and thistles, bunched with the true grain, and so hidden that even the "elect few" have, and "fish up" from their own darkened ocean of mentality still more weeds, thistles and thorns, to give to the world through whatever channels they can push them before the public gaze.

In the December number of the Harbinger of Dawn a book is reviewed, the author of which attempts to cover the whole ground without analysis or synthesis of his terms, and accentuates the necessity of reincarnation in order that justice may be meted out to the violator of its demands. Instance, the absurd illustration of the young man who drowned as he dreamed, and so drowned because of his previous conduct in a previous existence of a similar drowning given to some one else by this young man when existing in another body. If this were the evolutionary process of establishing justice, it would only perpetuate it, since crimes against man by man are on the increase, and if this increase has for a primary cause the operation of the so-called law of karma, instead of justice ever being realized, we shall have injustice constantly perpetuating itself on an increasing ratio at each reincarnation period.

Again, those who become the victims of the other fellows who are weaving their karma by their conduct, are not these victims, upon whom crime is perpetrated, also experiencing their karma of destiny, and does it not stand out that Judas was ordained to commit crime? Who or what ordained this karma?

Trace this doctrine of karma to subject and object, in any conduct called crime that it may satisfy man's finite conception of justice, and it runs into the impossible and absurd.

Collective organization of society economically, politically, educationally and religiously forces all people, more or less, to obey the order thus adjusted. Crimes against this order are the weavings of karma by the individuals, and the punishments that follow are the expiations, without reincarnation, to satisfy finite justice. This collective influence on individual conduct, is not considered in any of the teachings and attempts to unfold the meaning of reincarnation or karma in any of the books, nor in speculative attempts to justify the doctrine and bridge an impassable gulf without a "key" of interpretation.

Why, just think a moment! The greater portion of crime over the globe to-day in human society is the result of collective power. Wars upon wars, deaths by murders increase as civilization (?) expands, and if all these are effects, in expiation of previous crimes, then nations also must expiate for their offenses.

When will justice be established if karma works only to perpetuate karma? In fact, what is justice? If there is an absolute order of justice, of that we cannot speculate, only possess faith as to such an order. For us, on a physical plane, justice is relative, and to know justice thus related, centuries of experience and searchings and workings to establish it are requisite in order to know what it is and how to inaugurate it.

In this view of justice no reincarnation or karma have any relation whatever to a direct order, so that the doctrine of "an eye for an eye and a tooth for a tooth" would be executed. On the contrary the doctrine of love to God and man is established through the growth of what constitutes justice and realizing it in social conduct.

Our questions: What is the true purpose of reincarnation? What is the relation between karma, if any, and reincarnation? Let these questions be solved upon philosophical and scientific grounds, thus divested of speculations as to what justice demands.

Jacksonville, Ill.

L. EMERICK.

A History of the Evolution of Man from the Age of Liquid Fire.

The Heading of Chapters of a Text-Book to be Written in the Twentieth Century.

Books will be written, read and criticized in every age, but in the year A. D. 2000 we may expect to see a text-book with chapters bearing the following headings:

The earth finds its orbit. A solid granite crust forms. How erosion and eruptions form the lower red sandstone. How crustacea and animal life appear. Further development of the species. How lichens, infusoria and other vegetation appeared and how the coal measures were formed. Concerning heat and moisture of the age. The thirteenth milestone from liquid fires.

The mastodon and its abode. The solid tree-growth of that age. (Retrospect). The mineral making of past ages. The mountain and river-making agencies. How the turbulent earth and its surrounding elements were typified in its animal production. Development of animal instinct. Self-preservation an inherent law. The twentieth milestone from liquid fires.

How the climate affected the animal and vegetable life. How zones became more diversified and extreme. How the oxygen and hydrogen in the waters sought the rifts, and how at lower depths it assisted in making minerals and petroleum. The disintegration and erosion of the waters make conglomerate and sand strata. How animals of each of the preceding ages belonged specially to such age. How divergencies and continued progress are distinctly apparent throughout. Climatic extremes extensively marked. The twenty-third milestone from liquid fires.

Man appears, though crude, coarse and cowardly. Early man's intellect childish, and his language guttural and mere grunts. How early man fared in fear of ferocious beasts in his hunts for self-sustenance. How necessity awoke means for self-preservation in man and beasts. How wild beasts disappeared as man's intellect grew. How men and races grew only to be destroyed by fiercer men and beasts. How signs, grunts and guttural sounds grew into languages. Tribal wars of conquest commenced. How untrained and untutored intellect spent its warring force. (Retrospect). How the earth at large grew flowers and wild grain, and how fiercer beasts became fewer in number. The twenty-fifth milestone from liquid fires.

Men form into communities; conquest under leadership commenced. The thicker the earth-crust grew, the more severe the eruptions, which awakened latent superstitions. The power and tumult of the elements, together with the season's changes, caused beliefs in good and evil genii. Personification and deification of all that was to be hated or feared became the first theocratic religion. Powers and conquests the higher aim, while love was in its infancy. Immortality instinctively believed in before any language was written. How nations and languages are at times destroyed and obliterated. Man and animals becoming tamer and kinder as the earth grew. Languages and tongues are modeled and written on parchment, stone, and later on papyrus. How creeds and systems multiply, but men carry their prototype of animal tendencies. Wars and conquests linked with hero-worship. Written and printed languages, through which agency superstitions and supernaturalism flourish. An age of reason makes slow progress. Twenty-seventh milestone from liquid fires.

The veil between the spiritual and the mundane world is rent asunder, and inspiration of past ages verified. How wars diminish with national arbitration. Greed and feudalism pass away. Freedom (Liberty governed by law) becomes fully understood. International peace and universal progress. As the climate grows colder, the hearts grow warmer. How the dwellers of spirit realms progress in ratio as their mundane brothers. Spirit ministration and discussion between the two worlds opened to all. Philosophy and theories of the past ages tested by facts of the present. The gods of the past substituted by angelic spirit teachers. How the reform of the countless millions in spirit is found a far harder task than the harmonizing of the few on

earth. How death became as the chrysalis escaping into a butterfly. How earth and spirit spheres assisted each other in progress. How the perceptive language of the spirit and the thought-language of mortals became similar. The twenty-eighth milestone from liquid fires.

Review of a century's growth of universal brotherhood. How the harmony of the spirit spheres now commingles with the beauty of the flowers and with happy thoughts of mortals to-day.

Finale: A beautiful prayer, that at the earth's future "age of rest" the harmony and sublimity of human progress may not be marred. C. J. JOHNSON.
Pocatello, Idaho. (From Progressive Thinker.)

A MYSTERY.

Some only know good fortune, some ill luck,
Though equal they in talent, tact and pluck.
Say not that all on the same footing start,
And that by voluntary act they part,
For I have seen it in a hundred cases,
In various stations and with various races.

Some without effort smoothly, grandly rise,
As sparks fly upward, mounting to the skies;
Prosperity attends whate'er they touch,
And all with them is joy, or seemeth such,
While others—bright their intellectual eyes,
Prudent and careful, energetic, wise,
Their heads as clear as yonder water brook,
Their sturdy hearts misfortune never shook—
Yet a dark shadow hovered ever near,
Unseen, unheard, intangible, severe,
Frustrating their best plans and well-laid schemes,
Tainting their lives and all life's flowing streams.

Though they be honest, truthful, and indeed
All we may expect in man, they don't succeed.

Why is it thus? Hove some a sable line
Which may be felt but no one can define,
Starting from crib of coward and the brave,
Reaching through life and ending at the grave,
While others have a star whose beaming light
Shines on their pathway through the darkest night,
Making the crooked straight, the doubtful clear,
Leading them forward on their glad career,
With powers celestial, but to cheer and bless
Till they attain to ultimate success?

I will not argue; we may not agree;
Let others solve this wondrous mystery.
—Nebraska States Journal.

THE GREAT PROBLEM.

The night and the gloom are of earth the doom;
The way through the lower sphere
Is filled with the wail that peals on the gale—
That sweeps o'er life's path each year—
Year after year and tear after tear,
Tempest-tossed to the grave,
Till the strife is done and the preferment won
Over death's ever-moaning wave.

Through the ages man cried to mankind who had died:
"Solve the mystery of the tomb!
Did the road that you trod lead to heaven and God,
Or downward to endless doom?"
Still the cry rises high to the cold, callous sky—
That cry so long uttered in vain,
From where Death's banners wave by the deep open
grave,
"Solve this problem so fraught with pain!"

The forms that appear, claiming kinship near,
In the average seance-room,
Tell few things that are wise or lighten the eyes,
That would pierce through death's awesome gloom,
And fraud stalks unchained, and the truth unstained
Cannot be while such things are so;
O, spirits divine, for whose presence we pine,
Grant us power the Beyond to know.

VERE V. HUNT, in Progressive Thinker.

An Important Object Lesson.

The New York Journal of Nov. 9, says that Henry Slade, the well-known medium of thirty years ago, has returned to New York City to reside permanently. He is said to be broken in health and in fortune, and apparently is a cripple for life. Slade was one of the first (if not the first) slatewriting mediums in Spiritualism. The phenomena that were produced in his presence in the early years of his mediumship were undoubtedly genuine, and proved to be a power for good through their influence upon men of letters and scientists of the times. He submitted to many crucial tests, and did not hesitate to welcome suggestions that would make the evidence of spirit intervention more certain to the investigators. Slade made a tour of Europe and wrought many seeming marvels through his mediumship. His seances with Prof. Zollner were faithfully reported and carefully analyzed by that able scientist. The results of those experiments are said to be the basis of one of the Professor's ablest works.

Slade was courted and flattered on all sides, and his mediumship made him a welcome guest in many households. He was susceptible to influences of divers kinds, good, bad and indifferent, hence was soon subjected to temptation. The Spiritualists, instead of caring for this fine instrument for his own sake and for the sake of the good he could do the world, paid him a few dollars for the spiritual wares he was thought to have for sale and left him alone. The continued draughts that were made upon his magnetic forces weakened him physically, and it was perhaps only natural that he should resort to stimulants to keep up his waning strength. That one misstep often leads to another was proved true in the case of Henry Slade. His use of stimulants often interfered with his mediumistic powers. At length he found himself unable to become en rapport with the spirit world, and his abnormal appetites and his love of money finally led him to resort to deception.

His case is another striking objet-lesson to the Spiritualists of America. Had they organized their forces forty years ago, and placed their finest psychics, of whom Slade and Lottie Fowler are types, above want and temptation, the work the Psychic Research Society has done and is doing would have been known to the world years ago.

The oracles of the ancients were tenderly cared for and given every condition that would enhance their spiritual powers and enable them to give the best possible messages to those who were in search of truth. Had this been done, the beach of the spiritual sea would not be strewn with so many wrecks, nor would there be so many breakers along the shore to entrap and destroy those who are sailing in vessels that are imperfectly constructed. Had Slade been placed in the midst of spiritual surroundings, under the care of an earnest seeker for spiritual truth, the finest possible demonstrations of spirit power would have resulted, and his mediumship would to-day be a blessing to the world, rather than an object of suspicion on the part of the enemies of Spiritualism.

Slade's case also shows the necessity of establishing a pension fund for superannuated and invalid Spiritualists. It will do no good to build homes for the unfortunate. * * A pension fund is far more feasible. From it can be drawn sufficient means to provide board, clothing and other necessities, so that the recipient may not feel that he is an object of charity. If the Mayer fund for the N. S. A. were but filled, it would enable the National Association to do some very practical work in this connection. It is a good time now to reflect upon the above facts. * * In saying what we have we make no excuse for Slade's apostasy to his mediumship. For the good he did years ago, he deserves well at the hands of the Spiritualists of the world. For what he is now, he deserves the world's pity and the kindly care that humanitarianism always bestows upon the unfortunate. We hope that every reader of these lines will reflect upon the object lesson given him, and at once send their dollars to the N. S. A., to enable that body to care for those who are worthy, and to relieve the necessities of such as Henry Slade.—Banner of Light.

[In all of which the Harbinger of Dawn concurs.]

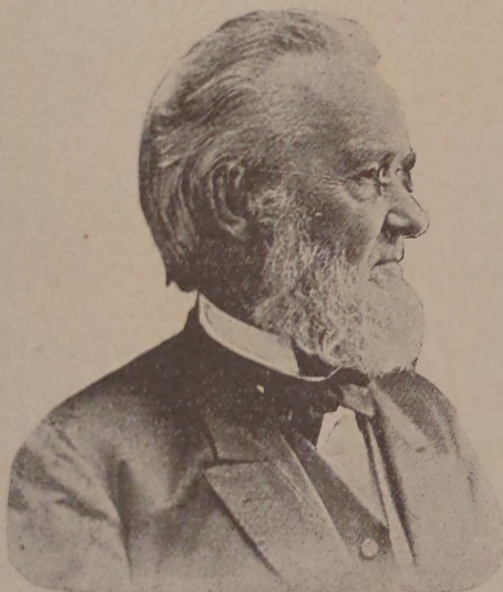
Originator of Psychology Passes on to the Life Immortal.

The Passing of Dr. Buchanan, Originator of Psychology, Psychometry and Therapeutic Sarcognomy, and Founder of the Eclectic School of Medicine.

(Special Dispatch to the San Francisco Call.)

SAN JOSE, Dec. 26.—Dr. Joseph Rodes Buchanan, one of the best-known psychologists in the world, died at his residence on Delmas avenue to-day. He was a native of Frankfort, Ky., and 85 years of age. He had a great reputation as a writer on scientific subjects. Dr. Buchanan learned the printing trade when a boy, afterward studying medicine and graduating from the Louisville University in 1846.

Dr. Buchanan is said to have been the originator of psychology. He was one of the founders of the Eclectic School of Medicine, and from 1846 to 1856 was professor of physiology in the Eclectic Medical Institute



DR. JOSEPH RODES BUCHANAN.

[The above cut was kindly loaned to us by the Editor of the Religious-Philosophical Journal, of San Francisco.]

at Cincinnati, Ohio, and later, dean of the faculty from 1850 to 1856. He also edited a medical journal connected with that institution. Deceased was connected with similar colleges in New York and Boston.

Professor Buchanan discovered what he calls the sciences of psychometry and sarcognomy, and claims to have demonstrated the action of the brain on the body as its controlling physiological organ. He published "Buchanan's Journal of Man" from 1849 to 1856, in Boston. Dr. Buchanan has also written "Outlines of Lectures on the Neurological System of Anthropology," "Eclectic Practice of Medicine and Surgery," "The New Education," "Therapeutic Sarcognomy," "Manual of Psychometry," "Cerebral Physiology," and other works.

He was engaged at the time of his death on a work on "Primitive Christianity," two volumes of which have been published, and have attracted great attention among Spiritualists. These contain spirit pictures, as revealed to the doctor, of John the Baptist and others, and have been largely commented upon. In all he has written over a hundred books on scientific and Spiritualistic topics. Although over four score years he was a great worker and wrote nearly all the time.

Several years ago he came to San Jose for his health. He had been ill for some months.

[The remains were cremated in San Francisco.]

Demonstrations in Psychometry.

While Dr. Muehlenbruch does not claim to be either supernatural or infallible, yet he certainly possesses remarkable psychometric and prophetic powers, as is shown by the following letters, and scores of similar ones which we have seen, as well as by our personal experiences and personal observations:—

Dr. Max Muehlenbruch, Oakland, Cal.

Dear Sir:—I always endeavor to encourage and uphold true mediumship; hence I am prompted to send you a few words of encouragement, in reference to a life reading I received from you under date of Nov. 8, 1898. Although I have never seen you and 3,000 miles separate us, yet I must confess that had you known me all my life you could not have given a more accurate reading. It is true in all its details. Three things in particular I wish to mention—first, you saw three changes for me in 1899; two bright and one dark. That has been fulfilled. Second, I would meet with an accident between the third and sixth month. That came true in the sixth month, while riding my wheel, and it is a wonder serious results did not follow. Third, you said I possess a refined psychological influence—strongly magnetic—and that I would develop and make good use of this power. That also is being fulfilled, thanks to Dr. N. F. Ravlin, of San Francisco, Cal., who is engaged by the First Association of Spiritualists. I joined his first class in Suggestive Therapeutics, which has been the means of bringing me out. I have already commenced to heal the sick with marked success, and have my hands full. I feel this to be my field of labor. I am well known in Philadelphia and am not ashamed to stand by this testimonial which you so richly deserve. Wishing you heaven's blessings in your grand and noble work, Yours most respectfully,

ARTHUR GROOM.

1036 Pine St., Philadelphia, Pa., Dec. 6, 1899.

Dr. Max Muehlenbruch, Oakland, Cal.

Dear Sir:—Received delineation, and in reply can say that you read my past as though the record was to you an open book, and as to the future, why, it is not at all on the fortune-telling plane—sickness and a not distant death! Surely you aim to give out what appears truth to you.... Having studied astrology for years, I have found that a person can read the nature and mental characteristics by it, but as to its use in predicting coming events I have become very skeptical, yet looking over your prophetic forecasts, I find nearly all are successful, and perhaps those not up to fulfillment in the exact given date are only errors of judgment and time. No spirit in or out of the form is infallible. I never have known your equal in psychometry. In astrology you have few equals—none that I have come in contact with. Wishing you success, Sincerely and fraternally yours,

C. H. WEAVER, M. D.

Glenbeulah, Wis., Dec. 4, 1899.

MENTAL GEOGRAPHY.—The most populous country is Oblivion; many go there, few return.

The largest river is Time.

The deepest ocean is Death.

The region where no living thing hath habitation is called Yesterday.

The most highly civilized country is To-day.

The highest mountain is called Success. Few reach the top save those who watch sharply for the passing of the spirit of the mountain, called Opportunity, who carries upward all those who seize hold of him.

The region where no man hath ever set foot is called To-morrow.

The workers die, but the work goes on. Lovers pass away, but love never grows cold. Men may come and men may go, but the world, with its unfinished work, its unsolved problems, goes on forever.—Rev. U. S. Milburn, Universalist, Cincinnati, O.

Any man who does not take time to exercise will probably have to take time to be ill.

Spiritualists' Golden Opportunity.

How the Mayer Fund May be Filled and the N. S. A. Headquarters Secured, with \$10,000.00 in the Treasury.

Treasurer Mayer has not only extended the time to the first of April for filling the working fund of the N. S. A. to fifteen thousand dollars, before making his fifteen thousand dollar present to the N. S. A., but has magnanimously reduced the fund to be raised to only TEN THOUSAND dollars. As the greater portion of this sum has already been raised, surely the rest will be.

We have a plan whereby this sum can be raised very easily, as it would only amount to a few cents per capita for all the avowed Spiritualists in America. Our plan is this: Let some influential Spiritualist in ever community appoint himself or herself a committee of one, (or let them be appointed by a local society if there be one), and proceed to circulate a subscription paper, asking all Spiritualists to contribute from ten cents up according to means, thus amounting to quite a sum in each neighborhood. If the average were but ten dollars in each case, in five hundred localities the fund would be more than raised. Any surplus can be used to good advantage.

To those who are sending us money for books or subscriptions, we will suggest that if it is convenient for them to add to the amount of their money order, a sum to be added to this fund, we will forward it to the N. S. A., and publish a list of such contributors who give from one dollar up. Smaller amounts will be mentioned in a lump. Let us fill the Mayer fund at once.

Letter from the N. S. A. Home Office.

DEAR EDITOR, AND FRIENDS:—The N. S. A. sends cordial and fraternal greetings to you all for the New Year, with the heartfelt wish for your success, and for the prosperity and usefulness of the cause of Spiritualism through the coming twelve months.

THE MAYER FUND.

I know that you are all anxious to learn of the progress of the Home Fund, and I am pleased to announce that Mr. Mayer has generously decided to extend the time of securing the same to the first of April, and he will reduce the amount asked for, from fifteen thousand dollars to ten thousand.

This is a most munificent offer, and as it now stands, if the Spiritualists at large will put ten thousand dollars in the treasury of the N. S. A., by the first of April (or by our next glorious anniversary of Modern Spiritualism, March 31st, a most fitting time for a grand gift) he will give the Association this valuable property for its permanent home. This gift will be full and free, with no restrictions.

The reason Mr. Mayer desires the Spiritualists to give the sum mentioned, is not that he may realize a cent from it, but that the N. S. A. may really be an association of the people, and not of any one man, and that it may have funds in its treasury with which to go on with its missionary and other good work. A society or an individual may own a home, but if it has nothing else to depend on, the work will soon swallow the home, and our treasurer does not see any practical gain in that; therefore he asks the friends to see that the N. S. A., has means to work with, besides owning its own home, and is thus doubly equipped to carry on a grand work for the cause of Truth.

We are daily receiving donations to this fund from one dollar up. All are welcome—dimes or dollars. The returns from the President are not all in, therefore I cannot tell what is on hand, but it is a goodly sum. Still, we need three or four thousand more to complete the required amount, and now that the holidays, with their expense, are past, we are in hopes that the contributions will come rolling in as fast as I can receipt

for them. Friends, kindly do your best for this worthy object—do not wait for others to make up the amount, for you surely wish to own an interest in the National home of the Spiritualists. We need your personal aid, sympathy, and your contributions of any amount will be indeed welcome.

Perhaps you do not know that a portion of the N. S. A. Headquarters is rented to the Secretary, and if the Association secures the gift, it will have the rent for this part of its property, which will pay expense of taxes, insurance, etc.—a good help to the work.

Now, dear friends, every one of you who have had a blessing from Spiritualism, remember this is a time to show your appreciation by sending me your tribute to the N. S. A. home, and to the cause you love.

Mrs. Jennie Hagan Jackson is appointed special financial agent for the N. S. A., and is authorized to receipt for all money given her for this Association.

With loving greetings to all, Cordially.

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

A Prophetic Poem Being Verified.

It is an interesting study to look through the volumes of the ancient masters of rhyme and note the number of prophecies which have since been verified. In looking through an old volume of poems some ten years ago, we found one by Timothy Dwight (which must have been written about the close of the revolutionary war, the author having been born in 1752 and died in 1817) entitled "Mission of America." Its prophetic nature so impressed us that we copied it in our scrap book. Great must have been Timothy Dwight's prophetic vision to have foreseen that those thirteen little colonies would "Extend with the main and dissolve with the skies." Not only this, but all the prophecies in the poem are to-day being rapidly fulfilled, even though the picture be marred at times by political corruption. We give below as much of the poem as space in this issue will permit:—

To conquest and slaughter let Europe aspire;
Whelm nations in blood and wrap cities in fire;
Thy heroes the rights of mankind shall defend,
And triumph pursue them and glory attend.
A world is thy realm, for a world be thy laws,
Enlarged as thine empire and just as thy cause.
On Freedom's broad basis that empire shall rise,
Extend with the main and dissolve with the skies

Fair Science her gates to thy sons shall unbar,
And the east see thy morn hide the beams of her star
New bards and new sages unrivalled shall soar
To fame unextinguished when time is no more.
To thee, the last refuge of virtue designed,
Shall fly from all nations the best of mankind;
Here, grateful to heaven, with transport shall bring
Their incense more fragrant than odors of spring.

Thy fleets to all regions thy power shall display,
The nations admire and the ocean obey;
Each shore to thy glory its tribute unfold,
And the East and the South yield their spices and gold.
As the day-spring unbounded thy splendor shall flow,
And earth's little kingdoms before thee shall bow,
While the ensigns of union, in triumph unfurled,
Hush the tumult of war and give peace to the world

Thus, as down a lone valley, with cedars o'erspread,
From war's dread confusion I pensively strayed—
The gloom from the face of fair heaven retired;
The winds ceased to murmur, the thunders expired;
Perfumes, as of Eden, flowed sweetly along,
And a voice, as of angels, enchantingly sung:—
"Columbia, Columbia, to glory arise,
The queen of the world and the child of the skies!"

The last verse describes the celestial vision in which the prophecies were revealed, and the war referred to as then in progress was either that of 1776 or 1812.

Book Reviews.

THE PURITY AND DESTINY OF MODERN SPIRITUALISM, or Light for the Seeker, Hope for the Weary Hearted, by Thomas Bartlett Hall. Square crown 8vo., 320 pp. \$2.00 to \$5.00, according to style of binding. (See last page of this issue for further information).

We have not yet had time to enter into a critical examination of the contents of this book, but so far as we have read it gives promise of being of great value, especially as a present to an unprejudiced seeker after truth who desires to know more about Spiritualism. Of course Spiritualists will not all agree with Mr. Hall in all his conclusions, yet there is much food for all thinkers throughout the volume. It is artistically printed in large, clear type, and is issued by a standard Boston publishing house.

The author, Mr. Thomas Bartlett Hall, is no stranger to the older Spiritualists of America as a writer, having formerly published two volumes on the subjects—"Modern Spiritualism by a Bible Spiritualist in 1863," and "Modern Spiritualism, or the Opening Way," in 1883, 20 years later. These two books comprise the first two series of articles in the present work, the rest having been added at the close of 1899. The three series are taken by the author as a whole, and progressively treated, sustaining and illustrating each other.

The work is inscribed "To the Master Builders, without name and unseen of mortal eye, who have been ushering in the dawn of the Wonderful Day now opening." The motto is entitled "Daybreak," and is from "The Bells of San Blas." It reads:

"In vain
Ye call back the Past again;
The Past is deaf to your prayer!
Out of the shadows of night
The world rolls into light;
It is daybreak everywhere."

The author's original prefatory note to his three articles on Bible Spiritualism, closes with these words:—"Thus the three articles here published seem to complete the preliminary presentation of a subject which will be exhausted only when Time is lost in Eternity."

Mr. Thomas Bartlett Hall graduated at Harvard University in 1843; was admitted to the bar in Boston in 1847, after less than the prescribed period of study, and practiced his profession in Boston with good success, but little zest, for about ten years, when he became devoted to some manufacturing interests that had come to him in the civil war. For the last 20 years he has been engaged chiefly in auditing accounts, examining some of the largest and most important corporations in New England and the country. All through his life he has taken the deepest interest in Spiritualism. Mr. Hall has a Charles Lamb-like appearance, blue eyes, high spirits and a contagious laugh, and like William T. Harris, one of those rare minds that are both practical and speculative. Though he is in his seventy-sixth year his activity would shame many young men, his business day usually extending from 7:30 in the morning until nine o'clock in the evening. He was born at Springfield, Mass., in 1824.

The foreman of the printing office where "The Purity and Destiny of Modern Spiritualism" was printed—a hard-headed Scot and a strait-laced Presbyterian—took home some of the sheets and read them with his wife. Upon appearing in the "shop" next morning, he remarked as he returned the sheets to their place:—"Well, if that's Spiritualism, I want to be a Spiritualist."

TWELVE ESSAYS, by Frederic W. Burry, reprinted from Fred Burry's Journal, Toronto, Canada. Paper covers, price 25 cents.

These essays are teeming with the new thought that is pervading the earth's atmosphere with its vibrations and awakening healthy suggestions everywhere. We quote the following from the author's introduction:—

"In many respects this may be said to be age of aggression. Humanity is entering upon a new plane of activity—a new ideal life is born. Old institutions, which have served their time, are being thrown aside. The spirit of iconoclasm is in the air—we feel the need of displacing the old with the new.... More and more is the dignity of the individual being recognized. Towering aloft is the banner of independence. Freedom of thought and action for every man is the demand of to-day.... Man himself is infinite, and he exists in order that he may show forth his real nature. Locked in the marvelous recesses of his mind are celestial treasures of incalculable value. His thoughts are tremendous forces of sufficient power to overcome the many obstacles in his path, and rightly directed will glorify his character and make and keep him whole and strong."

The titles of the essays are, Idealism—The Heart of the Universe—A New World—The Birth of Consciousness—The Crystal Soul—The Determined Will—Our Immortal Future—The Temple of Delights—The Great Conquest—Beauty, the Image of Harmony—The Maturation of Thought—The Centre.

JESUS AND INGERSOLL in the Open Court. Paper cover, price 25 cts. The Truth Seeker Company, 28 Lafayette Place, New York.

This little brochure purports to be a message from the spirit of Col. Ingersoll to the Freethinkers, but he now concludes that the Spiritualists are the most advanced class of Freethinkers after all. The work concludes with an address purporting to come from the spirit of Henry Ward Beecher.

The author, C. W. Holmes, says in his introduction:—"Jesus and Ingersoll!" At first sound the association seems strangely incongruous to our mode of thought, but to one acquainted with the sentiments and unostentatious acts of humanity in Col. Ingersoll's private life—not the picture drawn by malevolent and falsifying critics—there would naturally be a kinship of soul and purpose which would cause a mutual attraction between these brothers in spirit and nature."

A Seance for Spirit Painting.

TO THE EDITOR:—Saturday afternoon, Nov. 25th, about 25 people assembled at N. F. Coates' rooms, 2541 Indiana avenue, to witness the painting by his spirit guides. The canvas upon which the painting was done was thoroughly examined by all and pronounced free from paint, etc., after which it was placed upon an easel in view of the entire audience. After some music the work began and face after face appeared upon the canvas, until six perfect faces were seen.

This was done in the light, the canvas not being out of sight of the investigators at any time. When completed and examined it was found to be truly a work of art, many present being judges of such, and all with one accord said the work could not be excelled by any living artist. The time consumed in painting it was one hour and twenty minutes.

Many present were in doubt regarding this kind of work, but after witnessing this, are thoroughly satisfied that we have spirit artists, and portraits of our departed friends can be produced under proper conditions.

Chicago, Ill.

F. D. SMITH.

"The Harbinger of Dawn is the title of a new monthly review of occult, psychical, spiritual, and metaphysical reviews, edited and published by Ernest S. Green, San Francisco, Cal. Mr. J. J. Morse is the London agent. Judging from the first and second issues which have reached us, The Harbinger of Dawn aims to be the 'Review of Reviews' for spiritual and progressive movements, and if the same standard of excellence can be maintained in future issues it should be of service to the reading public and have a large circulation."—Light, London, Eng.

If Death looks in at your home, kick him out.—A. Lovell Bain.

Strange Electro-Magnetic Phenomena.

FACTS UNEXPLAINED BY SCIENCE.

Col. de Rochas, the Noted French Scientist,
Elucidates Psychic Phenomena.

The Banner of Light, for Dec. 2, contains a very interesting article on "The Limits of the Physical," by Albert de Rochas, (the celebrated French scientist and author of famous books on engineering as well as upon psychic research), translated from *La Revue du Monde Invisible*, for May, 1899, by B. M. Grossman. Below we give the article, slightly condensed to accommodate our space, omitting introductory remarks:

Atmospheric electricity is constantly offering phenomena to which we have no key, and which are so like those in the manifestation of psychic force that one has the right to ask whether they do not proceed from a like cause.

You all know the balls of fire of varying size which are to be found in the presence of mediums, and which seem at times guided by an intelligent force. Some shrug the shoulders at this. However, I can cite from classic works phenomena recorded there which are exactly analogous, and also inexplicable. The following, for instance, took place near Ginepreto, not far from Pavie, Aug. 29, 1791, during a violent thunder storm. It is recorded in a letter from the Abbe Spallanzani to Father Barletti (Vol. XIV. p. 296). Fifty feet from a farm a flock of geese were feeding. A girl of twelve and another younger one, ran over from the farm to make the geese go back. In the same field were a boy of nine or ten, and a man past fifty. Suddenly there appeared, three or four feet from the girl,

A BALL OF FIRE OF THE SIZE OF TWO FISTS.

Rolling along, it quickly came under her bare feet, crept into her clothes, emerged from the midst of her corsage, maintaining the round shape, and shooting into the air with a noise. The moment it got in among the girl's clothes the latter spread out like an umbrella.

These details were given, not by the subject, who instantly fell to the ground, but by aforesaid little boy and man. Separately asked, they stated in like manner the identical fact. "In vain I asked them," said Spallanzani, "if at the moment they saw a quick flash fall from the clouds towards the girl. They always answer 'No,' that the ball of fire went from below up, and not from above, below." The body of the young girl, who soon regained consciousness, showed a slight erosion, extending from the right knee to the middle of the chest. Her clothes had been torn to pieces in those very regions, and traces of burning disappeared upon washing. A hole two lines in diameter was found passing right through the chest-covering, worn by women of that country. The country doctor, Dagno, called a few hours after the accident, found aforesaid erosion, several superficial striae, black and winding—traces of the principal stroke of lightning. The spot of the accident—the field—showed not the least change, or traces of a meteor.

In "Comptes Rendus," vol. XXXV., p. 5, Babinet reports to the Academie, July 5, 1852, the following case: "The object of this note is to place before the Academie a case of globular lightning which the Academie has asked me to report, June 2, 1842, and which, so to speak, in withdrawing, and not before that, struck a house in Rue St. Jaques, in the neighborhood of Val de Grace. The following is the account of the workman in the room into which descended and then from which ascended the thunder ball.

"After a strong clap of thunder, but not immediately after, this workman, a tailor, seated at his table and finishing his meal, suddenly saw the guard covered with paper, which closed up the fireplace, fall as if upset by a very moderate wind, and a ball of fire as large as a child's head emerge gently from the fireplace and slowly move across the floor near the brick part. The ball of fire appeared again, according to the tailor,

like a medium-sized cat rolled up into a ball and moving without the aid of its paws. The ball of fire was brilliant rather than hot, and the tailor experienced no sensation of heat.

"The ball approached his feet like a young cat wishing to play and rub against one, but the tailor took his feet out of the way, and claims that by very careful movements he avoided touching the meteor. The latter appeared to remain several seconds at his feet, while he examined it attentively, leaning forward. Having attempted several excursions in various senses without leaving the middle of the room, the fire ball rose vertically as high as the tailor's head, who, to escape its touching his face, and yet wishing to follow it with his eyes, rose, throwing himself back in his chair. At about a meter's distance from the ceiling the fire ball grew somewhat larger and turned obliquely toward a hole in the fireplace about a meter over the higher tablet of the fireplace.

"This opening had been made for the flue of a stove used in winter. But, claims the tailor, the fire-ball could not see the opening, as it was closed up with papers which had stuck to it. The fire-ball made straight for the opening, unfastened the paper without injuring it, and disappeared up the chimney; then, having gradually arrived at the end of the chimney, at least twenty meters from the ground, gave a terrible explosion, destroying a part of the top of the chimney, throwing the fragments into the yard. The roofings of several small constructions were dashed in, but fortunately no one was injured. The tailor lived on the third floor, and was not half way up the house. The upper floors were not struck, and the ball always moved slowly and irregularly. Its brilliance was not blinding, and it gave no sensible heat. This ball did not seem to have the tendency to follow material conductors and cede to air-currents."

The "Cosmos," of Oct. 30, 1897, cites an exactly analogous case. Mme. de B—, who was at the Bourbonnais in the country, in a room on the ground floor, saw a ball of fire come through the open door, in the midst of a storm, roll slowly along the floor, come near her, and roll around her, "like a cat rubbing up against her master," then turn toward the hearth through which it disappeared. This by full daylight.

STRANGE PRANKS OF THE LIGHTNING.

Monteil, secretary of the Archeologic Commission of Morbihan, (Figuier, "Annee Scientifique, 1877), cites, among the effects of a stroke of lightning at Vannes, Dec. 5, 1876, at 10:30, p. m., the displacement of a wall, the projection of pieces of wood to a distance, and finally the transportation of a sick patient from his bed across the floor of the room to a distance of four meters, although this room was nearly 300 meters distant from the place where the lightning had struck directly.

"Daguin Physique," Vol. III., p. 220, even speaks of persons being transported twenty or thirty meters.

One has frequently observed the complete disrobing of people by lightning, and the carrying of their clothes to a very considerable distance; the depilation of the entire body, or the cutting off of the tongue or limbs (Annales d'Hygiene, 1885).

Does not the projection of signs and handwriting, often found in psychic seances, and such as I have been witness to in the case of Eusapia Paladino, bear a striking resemblance to the images of surrounding bodies impressed upon the body of certain persons when struck by lightning?

Not to overstep the limits of this article, I can only mention

THE PHENOMENA OF ANIMAL ELECTRICITY.

I allude not only to the properties of the torpedo and similar fish, but the sheet of flame often seen about certain persons, the attractions and repulsions between inert objects, or magnets (See my work, "L'Exteriorisation de la Motricite.") Here again we are at the limits of the physical world.

What is to be said about luminous plants, plants which digest, which walk, which influence the compass?

Those are things much harder to explain than the somnambulist's power to see through opaque bodies. The X rays ought to disarm doubt in this particular.

THE FLUID BODY.

After idle excursions into various fields, facts bring us back to the conception of a fluid body, which is as old as the world. I beg leave to lay them before you as they have come to us after a series of experiences recently made by people whom you all know.

I start with the postulate that there is in living man a BODY and a SPIRIT.

It is a common observation, says Boirac, that each one appears to himself under a double aspect. On the one hand, I see myself a material mass, of a definite size, weight, and movable, similar to the objects round about me, composed of the same elements, subjected to the same physical and chemical laws; and, on the other hand, if I look at myself, so to speak, from within, I see a being which thinks and feels, a subject which cognizes itself in cognizing the rest, a sort of invisible immaterial center about which unfolds the endless vista of the universe in space and time; spectator and judge of all things, which do not exist, at least for him, except as they are in his consciousness.

We can not represent the spirit; all we know is that the phenomena of will, of thought, of feeling, proceed from it.

As to the body, a definition is useless, but we distinguish between—(1) brute matter, (bone, flesh, blood, etc.,) and (2) an invisible agent which transmits to the spirit the sense experience, and to the muscles the orders from the spirit.

EXTERIORIZATION OF MOTRICITY.

Intimately allied to the organism which secretes it during life, this agent (the fluid body) in the majority of cases stops at the surface of the skin, and escapes in more or less intense emission, varying with the individual, through the sense organs and very important parts of the body, as by the extremities of the fingers. At least so much is admitted by some individuals who have acquired a momentary visual hyperæsthesia, and by the ancient magnetists.

It can, however, be displaced in the body under the influence of the will, since attention augments our sensibility in certain parts while others become more or less insensible; or does not see, hear, smell except when one looks, listens, scents or tastes.

With some persons, or "subjects," the nervous fluid adheres so feebly to the body as to be displaced with great ease, and thus produce such phenomena as hyperæsthesia and complete insensibility due to auto-suggestion, that is, to the influence of the spirit of the subject on the fluid, or due to the suggestion of an outsider whose spirit has come in contact with the fluid of the subject.

Some subjects of still greater sensibility can project their nervous fluid beyond the skin, under certain conditions, thus producing the phenomenon I have studied under the name of "exteriorization of sensibility."

One can easily conceive how a mechanical process exercised over these emissions, OUTSIDE OF THE BODY, could be propagated by means of them, and thus rise to the brain.

The exteriorization of motricity is more difficult to understand, and in explanation I can but revert to one comparison.

Suppose that in some way we prevent the nervous agent from coming to our hand. The latter becomes dead, inert matter, like a piece of wood, and it will not come under our will power again except upon receiving the exact quantity of fluid necessary to animate it.

Now let us admit that a person can project the same fluid into a piece of wood in sufficient quantity to soak it proportionately; it will not be at all absurd to hold that by some mechanism as unknown as that of electrical attraction and repulsion, this piece of wood will be as an extenuation of the body of that person.

This would also explain the moving of tables under the medium's fingers, and in general all the movements of contact produced with light objects by many sensitives without appreciable muscular effort. Elie Meric states that "the intelligent responses and psychic manifestations of turning tables do not permit us to accept the above theory. We make particular reservations as to the general conclusions of this very interesting work...."

These movements were minutely studied by Baron Reichenbach. He has described them in five conferences made in 1856 before the I. and R. Académie of Science in Vienna.

One can even understand the production of movements necessitating a superior force in addition to that of the medium by the fact of the human chain which puts at the disposal of one a part of the power of the others.

But so simple a hypothesis does not explain all the phenomena, and one is led to complete it thus:

The nervous agent stretches along the sensitive and motor nerves in all parts of the body. One can say that, in its entirety, the shape is the same as the body's, since it occupies the same amount of space, and one may call it man's FLUID DOUBLE, without overstepping the limits of positive science. (E. Meric says no, since this fluid is in constant flow and has no consistence.)

Numerous experiences, with unfortunately no guarantee in general but the testimony of the subjects, seem to establish that this double can form anew outside of the body after a sufficient exteriorization of the nervous influx, just as a crystal forms anew in a sufficiently concentrated solution.

The double thus exteriorized continues to depend on the spirit, and obeys it all the more easily being now freed from the flesh, to such effect that the subject can move it and accumulate its substance upon this or that of its parts so as to make it visible to the ordinary sense.

In this way Eusapia would form the hands which are seen and felt by the spectators.

Other less numerous experiences, and consequently to be taken with still greater reserve, tend to prove that the fluid exteriorized substance can be shaped by a very powerful will, as the clay in the hands of the sculptor. (E. Meric says that this hypothesis is inadmissible. For all who seriously study the facts, King is a reality, i. e., an invisible spirit, and it is he who models the hand in the clay.)

One can suppose now that Eusapia's imagination, after journeying amid diverse spirits, conceived of a John King, with a very determined face, and that she not only assumed his personality in speech, but that she gave his shape to her own fluid body when she made us feel large hands and produced at a distance upon clay the impression of a man's head.

But if nothing has proved John King's real existence, neither has anything proved his non-existence.

My collaborators and I are not the only ones who have studied the question; others whom I know perfectly and in whom I have the greatest confidence bring facts which cannot be explained except by the temporary possession of a fluid exteriorized body by an intelligent entity of unknown origin. Such are the materializations of entire human bodies observed by Crookes with Miss Florence Cook, by James Tissot with Eglington, and by Aksakof with Mistress d'Esperance.

Well! such extraordinary phenomena, the mere mention of which exasperates people who believe themselves learned because they have more or less scrutinized some branches of the tree of science, appears a mere continuation of such as we have witnessed ourselves, and which we cannot doubt to-day.

We have, in fact, a first stage of disengaging of the fluid body in the exteriorization of sensibility under the force of concentrated layers on the body of the subject. That they are material emissions is proved by the fact that they are soluble in certain substances, such as water and grease; but just as with odors, the decrease in weight of the body sending them out is in this case too slight to be measured by our instruments.

The second stage is the coagulation of these streams into a paling double, not yet visible to the ordinary eye.

In the third or fourth stage we have a galvanic plastic transport, as it were, of the matter of the physical body of the medium—matter which leaves the physical body to hold a similar place with the fluid double. In a great number of cases the medium would lose a part of his weight, which latter would be found in the materialized body.

The most singular case thus far unique was the one of Mme. d'Esperance, with whom this change was made with such intensity that a part of her own body became invisible. In its place remained only the fluid

body, whose double is merely an emanation. Spectators could pass their hand over it, but she felt it. This phenomenon, in its final stage, would bring about the complete disappearance of the medium's body and its appearance in another place, as one hears told of in the lives of saints.

In the materialization of the complete body, the body is ruled by a different intelligence from the medium's.

The above proves that the study of psychic phenomena depends on three distinct sciences.

It is for psychics to define the nature of the psychic force by the mutual interactions with the brute forces of nature: sound, heat, light, electricity.

Physiology will have to examine the actions and reactions of this same force upon living bodies.

Finally, we enter into the spirit realm when we want to determine how the psychic force can be brought into play by intelligences belonging to invisible entities. But we know that all phenomena of nature are linked together by insensible transitions—"Natura non facit saltus." We shall find them in these three great provinces, dimly defined limits where reign complex causes, which difficulty, in this kind of research, should not stop us. According to Lodge, whom I always like to cite:—

"The barriers between the two worlds, spiritual and material, can fall gradually, like many other barriers, and we shall arrive at a more elevated perception of the unity of nature.

"The possible things in the universe are equally infinite with itself. What we know is not to be compared with what remains to be known.

"IF WE ARE CONTENT WITH HALF A FIELD ACTUALLY CONQUERED, WE VIOLATE THE SUPREME RIGHTS OF SCIENCE."

ALBERT DE ROCHAS.

Grecian Psychology.

DIONYSIAN MYSTERIES REVEALED.

Translated from the *Uebersinnliche Welt* by
J. H. Suss.

I permitted myself to be initiated, says Demetrius, into the so-called mysteries of Dionysius, or Bacchus, as known by the Romans.

There are three degrees, they told me, from which one can rise to the higher knowledge. What I learned in the first degree aroused my curiosity. The gods say, "My honorable teacher lives!" But what Homer and Hesiod gave the people in poetry is anthropomorphic foolishness. The highest of all is not Zeus, but Dionysius, and he is not, as the world thinks, the god of wine and drunkenness—but one of love for the welfare of humanity. His servants are the other gods, Athene and Apollo, Hermes and Demeter. They all did their share to make man's home comfortable while on earth.

I asked about the life immortal. My teacher would kindly refer me to the next degree. He also told me of a powerful god above the gods of Olympus whom they also obey. We can call it Zeus or Jupiter, so long as we do not confuse them and identify this goodness with namesakes of Roman and Grecian gods, as is the case when Homer speaks of faith which his childish Zeus has to obey.

I liked this teaching, and I liked the manner in which the initiated of the first degree associated together. They came together at a happy feast, where the chairman took good care that no one drank too much wine, or eat too much. Most people are satisfied, and do not care too look behind the curtain which hides the mysteries of Being. It is different with me—it pushed me forward, and I longed for the time of my advancement to the second degree.

It was soon bestowed upon me, and now I experience a little surprise. That which they taught me was an itemized, natural lesson of the teaching in the first degree, which I had already materially witnessed in life. In this second degree plural gods are set aside and the allegories separated. They were only mental pictures of nature's power, and only the souls of the things by which man sees himself surrounded—figures which only exist in the phantasy of the poet's mind, but

should not find a place in the system of the wise or in the religion of the priest. Only one rules—Dionysius, Zeus or whatever you wish to call him. It does not matter under which name the people pay him honor. He stands over all, created all, without self, time, place or material.

All this I had already made myself understand, so it did not satisfy me. The philosophical discourse which was under warm discussion presented very little that was new to me. From the one after which my soul longed I received no further information, but they directed me to the third degree.

I was soon qualified for admission in the last and highest degree. My guide praised me and said that only a few ever accomplish the ordeal and lessons of the third degree, and that of these few I was one.

The initiation is not like it is in the other two degrees, where several persons are admitted at once, for only one at a time is admitted here. My burning inquisitiveness was at the highest pitch. It was on a hot summer day, and it is as clear to me as if it occurred but yesterday.

In the heaven was a full moon, only obscured at times by slowly passing clouds. In the western horizon was the reflection of heavy lightning, and from there came a breeze just sufficient to cool the heat. In the vestibule of the building, where the initiates await the meeting, an honorable white-bearded gentleman received me, who served as my guide. He had a wreath of oak leaves in his hair, and told me to wear one also. We went through the house in the garden and in front of a wall, behind which only the epots of the last degree arrives. Through a double-locked door we reached an open with rustling pines which in the full moon presented a fine picture, as all around were marble statues of the heavenly inhabitants of Olympus: also the gods of other people were not lacking. Near Zeus were pictures of Anubis, Tsis, Mithras, and also the gods of the ancient Germans, whose barbarous names I have forgotten. All around were fragrant violets, narcissus, roses and other flowers. I can not describe what a picturesque effect this all had.

"See," says my guide; "we are on the plains of youth—the youth of individuals as well as of the human race. It is the domain of phantasies, and the happy believe in perpetual youth and fine gods. Refresh yourself once more by looking at all this, for later we will no more receive that which will strengthen us. We threw away the staff which we required in our youth, and now have to depend upon ourselves."

With an anxious look I gazed round once more in the Elysium of our youth, then we proceeded. At the edge of a dark, melancholly-looking group of cypress, my guide said: "Stop and look back once more, that the picture may deeply impress you." My soul was downcast with sorrow. I turned away from pretty colours and fairy forms, and as we entered the darkness the scene was illuminated with the reflection of sheet lightning.

Here the speaker was interrupted by his host who said, "O Demetrius, how is it that such things as this should impress you? None of my people would allow themselves to be deluded by such theatrical displays."

Demetrius replied: "We are Grecian, and in our sense of imagination it creates what to your brain appears as children's play."

Then my guide continued. We came through the cypress grove on a sea, we took a boat and went to an island. Here we arrived in a thick oak grove. In the middle of which was a clear space with a raised altar. It is for the purpose of honoring the omnipotent unseen God, says my guide. "We know of no likeness of Him, so we have a statue to represent him. At the age of manhood we ignore the allurements of youth. If you desire you may offer a prayer to this unseen God. As you address Him, it does not matter whether you call on Dionysius, Cybele, Osiris or Mithras, it is all the same, for under the cover of all the names, there is hidden but one God."

And for what shall I pray? I asked.

"That God may give you an insight so you may understand the last deep mysteries."

Why this useless prayer? I asked, as I must admit that the whole appeared to me like a comedy, and as

much as I enjoyed seeing it, I did not wish to participate in it. Intuitively I received the thought that the epots (initiates) of Dionysius are after all nothing but the priest, the Auguries Haruspices—comedians!

Without answering it my guides took me down the other slope over a narrow bridge to the edge of the main land, which was barren and desolate, and in front of us was a round building with no light shining.

"There you will receive the last," said my guide. "If you had prayed at the altar I would not have to bring you over, but by failing to do so I see that your eye is not able to grasp the light and truth. Hail to you, who stood the last test! Step in there and find your way further. What you wish to know you will be told without hesitency."

He returned and I advanced to the round building. The door was ajar and gave way at my push. I entered a dark hall which led to a lighted room, in one corner of which was a pedestal covered with green silk, embroidered with gold and silver stars. Under it was a square, polished black marble, with these lines engraved:

Think not to see, O man, that which is not:
Likewise hope not that gods thine eyes shall see,
For they are smoke and bubbles, mind-created;
As shadows in the sunlight disappear,
So fades the world, so disappear the gods.
The world is God—the forests, stars and seas;
The people, too, and shall forever be.
The dead approach and bring the secret dark.
What then remains, the veil of earth conceals;
Hast thou the courage, lift—and view the last!"

I anticipated what I would see, and with a loud laugh which echoed through the room, I tore the silk veil aside. But not even a symbol of the ravages—skull or other human bones—did I see, but simply—nothing. This "nothing" was the last word of the Dionysian Mysteries. A. J. MORDTMAN.

No Fear when Death Draws Nigh.

"I have seen thousands of persons die under all sorts of circumstances, and never yet have I seen one display the slightest fear of death."

This remarkable statement was made the other day by a physician who has practiced many years in Philadelphia and who has seen a great deal of hospital service.

"It is a popular fallacy," he went on, "to imagine that a deathbed scene is ever terrible, other than a parting between loved ones. The fear of the unknown is never present at the last. Amid even ignorance and vice I have never experienced such scenes as a novelist, who strives after realism, will sometimes picture.

"When a patient is told that he cannot recover, he invariably seems resigned to his fate, and his only thought seems to be of those who are to be left behind. This is true alike of men and women.

"Those who become hysterical and declare they are not fit to die are the ones who are not as ill as they think they are. They always get well.—Philadelphia Record.

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We frequently receive letters of inquiry from persons desiring to become mediums, seeking our advice. To all such we reply, "If you are not a born medium you cannot hope to become one through instruction. If you have already had psychical experiences, then the instructions in the 'Mystic Thesaurus,'—chapter on the Magic Mirror—will help you, while the rest of the book will instruct you in occult science, which requires no psychic powers to apply. Other good books on psychic development are, Bach's 'Mediumship and its Development,' and Prof. Lovelands's book on mediumship—25 cents each."

The World's Advance-Thought for January contains some prophecies by the editor, Lucy A. Mallory, for the coming century, and among other things she says: "It will be Humanity's blossoming time! The God of Greed will be transformed into a God of Love! Sickness and sorrow will be burned up in the past, and Death itself will die! Peace and plenty for all. Each for all and all for each. The Key to Being—to Life—will be found, and the door be opened, and the whole world flooded with harmony!" Send 50 cents to Lucy A. Mallory, Portland, Ore., for a year's subscription to her bright magazine and you will never regret it.

Suggestive Therapeutics began a series of articles in its December number by Charles Dawbarn entitled "Studies in Spirit Return." "The Conversion of Mrs. Growler," by S. F. Meacham, M. D., in this number, is of immense value to every physician, as well as to every patient answering "Mrs. Growler's" description. The January number contains an article on "Vital Vibrations," by John E. Purdon, M. D., and a whole library of good things. It is edited by Sydney Flower, LL. D. 25 cents a copy. The Psychic Research Co., Chicago.

The Psychic Digest and Occult Review of Reviews has not appeared since last September, hence we infer that it has suspended. While we regret to make this announcement, yet it was what we expected from the first issue—only three numbers having appeared. It claimed to be an "occult review of reviews," yet confined itself to one or two of the least important branches of occultism. The editor, Dr. Sheerin, is a success as editor of his Suggester and Thinker, but not as a reviewer of occult literature.

The poem in our November number, entitled "In the Streets of Baltimore," is not by an unknown medium, as was inferred by the introduction in Frank Leslies' Magazine, but was through that famous medium, Lizzie Doten, who has other poems by Spirit Poe in her volume, but none so perfectly true to his genius as this. We are indebted for this information to Prof. J. S. Loveland, who thinks she gave the poem in question at the close of a lecture in Philadelphia, but upon this point he is not certain.

Notes and Queries, a popular monthly magazine of history, folk-lore, literature, science, art, arcane societies, etc., has the following to say regarding the Harbinger of Dawn: "Filled to overflowing with information for the student of the occult and the mystic. We welcome it to our sanctum." Ditto Notes and Queries to our sanctum. It is published at Manchester, N. H.

Morgendøemringen is the only Spiritualist journal in the Norwegian language. It is published at Skien, Norway, at kr. 2.40 a year for America. It is ably edited and has been sustained for 15 years without advertising matter of any kind, as are nearly all Spiritualist periodicals in foreign tongues—a sad commentary on English-speaking Spiritualists.

Lucy Mallory, editor of the Word's Advance-Thought and an indefatigable toiler for humanity, has established a free reading room in Portland, Ore., where all the Occult, Spiritualist and other progressive periodicals can be found, as well as a choice collection of books on these subjects. She invites donations of literature for this reading room.

The Banner of Light is constantly improving under the able editorial management of H. D. Barrett. It is lifting Spiritualism out of the ruts of age-old Superstition, educating them in the most advanced thought of the age. Long may the Banner wave in triumph over Death's dark grave. Published at 9 Bosworth St., Boston, Mass.

The Sunflower, published semi-monthly at Lily Dale, N. Y., by W. H. Bach, in its issue for January 1, contains an excellent portrait of Harrison D. Barrett; a very interesting article on "Hindu Pantheism and Modern Spiritualism," by our friend, Justin P. Cooke, and announces its intention to soon issue weekly.

"Our New Countrymen," by C. P. Holt, is the leading article in the January number of Human Nature, and is accompanied by a half-tone from a photograph of the group of Filipino musicians in San Francisco. The article is an interesting study of these people. See ad. of Human Nature on another page.

The Topical Talker of Oakland, Cal., in its issue of Jan. 13, has the second installment of an article called "A Mystery of Mysteries," it being a narrative of experiences with a medium, how she discovered her psychic powers, etc. It is in the form of a dialogue and makes interesting reading.

The Orthopaedian, a bright and progressive new-thought semi-monthly, published at Liberal, Mo., at 50 cents a year, says of the Harbinger of Dawn: "This is one of the best of the advance-thought monthlies; full of deep thought, and flowers gathered from the gardens of truth."

The Field of Progress, published at 185 Simcoe St., Toronto, Ont., Canada, is one of our youngest brightest exchanges. It is ably edited in an original style by A. Lovell Bain, and is destined to succeed. See advertisement on next page.

Mr. J. J. Morse writes us that he will begin the publication of an occult review similar to the Harbinger of Dawn, only on a much smaller scale, which is to appear simultaneous with this issue of our publication. We wish it success.

Thought Gems is the title of a new monthly periodical published at Lily Dale, N. Y., in the interests of the National Spiritualist Lyceum Association. It is edited by W. H. Bach, and is only 25 cents a year.

We regret to learn that Bro. Newman's eyesight has not improved and that he is still unable to see to read. M. S. Norton is assisting in the editorial work of the Journal, thus keeping it up to its usual standard.

We are in receipt of a dainty New Years Greeting from Mr. and Mrs. J. J. Morse, Florence House, 26 Osnaburg St., Euston Road, London, N. W. We wish them many happy New Years to come.

The Prophet, edited by Kenneth Sylvan Guthrie, A. M. (Harvard) Ph. D. (Tulane), published at Oaklyn, N. J., says of the Harbinger of Dawn, that it is "crammed full of interesting facts."

Psyche is the title of a monthly magazine devoted to the philosophy and phenomena of life. It is published at one penny a copy. Address, 26, Paternoster Square, London, E. C., England.

The Arena has been purchased by a New York Syndicate, and N. O. Fanning is to be the new editor. It is supposed that it will advocate old-time Democratic principles.

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Prof. C. Payson Longley writes us that he will soon issue the second volume of his "Beautiful Songs," the first volume of which we reviewed in our Dec. issue.

Carlyle Petersilea's story in the Medium of Los Angeles, still continues with increasing interest.

The Torch, one of our bright English exchanges, has suspended, which we regret to announce.

The Lesson of the Nautilus.

Build thee more stately mansions, oh, my soul,
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Buried Alive, by Franz Hartmann, M. D., an examination into the occult causes of apparent death—catalepsy and trance. Cloth 75 cents; paper 50c.
Light on the Path. Cloth 40c., paper 25c.
Facing the Sphinx, by Marie L. Farrington. Cl. \$1.50.
Proceedings of the Society for Psychical Research. Price \$1.25 per volume.

For complete synopsis of contents of the above books see Nov. or Dec. issues of the Dawn.

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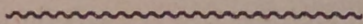
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