

# THE PHILOSOPHICAL JOURNAL

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Devoted to Spiritual Philosophy and Phenomena.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

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No. 19.

## A BATTLE SONG.

Can you feel the approaching conflict?  
Can you read the signs of the times?  
Our nation is girding her armor,  
And not even the wealth of the mines  
Will keep our heroes, our soldiers,  
From unfurling our flag in all climes.

The battleship Maine's noble martyrs,  
Their awful death lives in each heart,  
And we will strike a strong blow to avenge them,  
And not all the Spaniards' vile arts  
Can for one moment stay the destruction  
That awaits such treacherous hearts.

For Cuba sweet freedom awaits her,  
For Uncle Sam has made the demand:  
We are coming from inland and seaport,  
We are coming, the best of our land:  
Cuba Libre forever and ever  
Is the war cry of those in command.

"Old glory," our beautiful emblem,  
Shall always wave over the brave,  
And wherever suffering calls her,  
Her children will follow to save.  
Yes, we will come like the rushing of waters,  
With Freedom proclaimed on each wave.

So onward, press onward, brave soldiers;  
The God of the just is your friend,  
And the nation is waiting to crown you  
When the suffering of Cuba shall end,  
For the prayers of this long oppressed people,  
Like incense to heaven will ascend.

MRS. C. C. SWEENEY.

## A NEW ERA.

By Spirit John Pierpont through the Mediumship of Mrs. M. T. Longley.

The end of an important century is at hand. The earth has passed through many conflicts and disciplines during the last one hundred years though on the whole the greatest of all conquests for humanity have been more in a moral or ethical sense than on the physical plane. The nineteenth century has made history that can never die while planets live and move, for it has brought to earth not only the most wonderful revelations of the human soul and given light on immortality that can never be quenched, but it has also perfected many inventions of great and wide spread utility,

and made many scientific discoveries for the blessing of man. Its closing years—aye its last fleeting hours will no doubt bear the record of still other achievements, and mark the closing triumph of a century in the pean of praise that shall ascend from an emancipated people in the freedom which Cuba shall attain from the despotism of Spanish rule.

That the present century will close without further bloodshed on the part of nations cannot be expected, for human justice and human tolerance have not so far gained the ascendancy over selfishness and tyranny, and we may still look for "wars and rumors of wars" although a new era is about to dawn. Nor do we deprecate the resort to warfare, or to the coercion and subjection of despotic cruelty to the observance of justice and of fair dealing, even to the extent of physical force, if by such resort the principles of decency, of honor and of freedom can be brought more forcibly home to nations or to individuals.

We deplore the necessity for war; shame upon humanity that such a necessity should arise after 1,900 years of preaching of the gospel of peace. But if the necessity does arise, and a persecuted race can only be protected and saved from outrage and slaughter by a nation taking up arms in its defense, then we say in all earnestness of spirit, let the combat rage, and all honor to the people who are willing to serve in such a righteous cause. The protection of the weak against a cruel enemy is ever a holy defense, and the souls of patriots who have gone before will cry out from the battlement of heaven, in encouragement and approval of such a cause.

But a new era is about to dawn. The clamor and the cry of strife may be in the air, but more beautiful things than these are just ahead. Not the millennium, it will take thousands of years for that to come. Yet an era of peace, of prosperity and of comfort is on the way. Soon it will be knocking at your doors, and they who are ready for it—they who have so grown into harmony with themselves and with life as to be able to understand it, will welcome its coming and will

receive of its bounty in unstinted measure. Had the world been prepared for the kingdom of heaven on earth, it would have been here long ago. But few can comprehend the joys and beauties of a truly happy state, hence but few enter into it on earth. It is a process of growth one must pass through before he can recognize the dawning of a fairer day. A man shut up in a dungeon cell of iron and stone with no outlook on the outer air, will not know whether it be raining or shining in the open air, and the spirit pent up in the crust of self-conceit and ignorance will not know whether the golden era is at hand or not.

Therefore the coming century will not be a new era of unmixed good for all men—it will only prove an era of blessing to those who can understand and receive it. To the mentally quickened and the spiritually discerning it will open with a shine of beauty and a promise of light and joy. To them it will herald the approach of peace and prosperity in the larger sense of the terms. But to the narrow-minded and purblind it will only come as other periods have come, simply but as a point in time, and of but little significance.

But highest good, marks the passage of the ages and sets each century in a corona of its own from which light will radiate to every soul that is open to receive it. And every century brings to earth its era of endeavor and of achievement. The fountain of love is the only fountain of eternal youth. From its crystal waters life and happiness may be quaffed. In its cleansing spray all horror and darkness of discord and selfishness and even sin may be washed away. To many souls the coming century will prove to be a new era of progress and joy. They will find the fountain of youth and be refreshed by its silvery tide. From them will flow out to their fellow beings, the fresh sweet waters of fraternal affection that will bless every heart that partakes. Thousands of souls will be emancipated from the thralldom of error and fear. Progress will take a leap forward and will bear advancing man along the heights of success. The century may end with war of one sort and another, but the new dawn will appear of a brighter hope, a larger liberty, a grander wisdom, a finer sense of justice, a purer conception of truth, a higher perception of spirituality, and the new era will come sweeping on until the world rejoices in its power.

#### THAT WRITTEN CREED.

For some time I have watched with much interest the discussion as to whether our people should be placed into a groove according to some one's idea, or whether we were to let well-enough alone. It seems to me that H. T. L., on page 67, has struck the keynote. Those three facts that have about taken possession of our orthodox creeds, urged to the front by the still, quiet power of reason, can and does, enter the great barrier of ignorance and orthodox creed, better just as we now are, than if the National Convention were to proclaim a creed.

Not long since Father Clarke, a Catholic mission-

ary, lectured here. After his lecture he solicited questions from the audience. I asked him this: "Is it possible with us in this day and time, to hold communion with celestial inhabitants, as did Jacob of old, Saul of Tarsus, or Peter on the housetop." He answered, "Most certainly we can. But beware of the traveling fakir, and she who hath a familiar spirit, that you are not misled and deceived."

Could Prof. Loveland have given a better answer? Organized or unorganized; certain it is, we have taken hell-fire out of the orthodox pulpit. The masses are every day confronted with the evidences of spirit return. Science is piercing the "gloomy veil," and it is easy to perceive that there "is no death."

And too, our creed-masters are wise enough to tame their behavior down to the condition of the thought-wave, now in our land, knowing full well, that creed-master, like the professional politician, must modify his platform of principles, and tone down his voice, when the popular sentiment of his constituents so demand.

The old Roman maxim is true till yet, "As many men, so many different minds." We can, and do agree on these three fundamental facts, viz.: "No death, but simply transition, individual responsibility and spirit return."

The science of phrenology has long since made it plain to my understanding that the many and varied views we take of Spiritualism, is owing to the accidents of environments, balance of our own brain, etc. Had not Prof. Loveland such a copious balance of brain, in the region of benevolence, adhesiveness and combativeness, the spirit ether, acting on his organism, would not yearn to force us all under one code of principles.

Again I say, H. T. L., has struck the key-note, to-wit: "The voice of God in our own hearts. Investigate, then decide for self. Individual responsibility. Have things only of good report, free from criticism.

This brings us square out on the "Golden Rule." Investigate, but please don't step in to decide affairs for me, and I will not for you.

GEO. KAY MILLER.

#### SPIRITS VS. BOSTON CLERGY.

Having interviewed three of the leading clergymen in Boston, on the subject of Spiritualism, it is interesting to know how they view the phenomena of Modern Spiritualism.

The first minister (who has one of the largest congregations in New England), I said, "Dr. — what do you think of Modern Spiritualism? Is there any thing in it? I am investigating Psychical Research, mediumship and what may be styled the modern miracles of the spirits and would like your opinion, as I know you are an educated scholar?"

Says he, with one of those infallible smiles of assumed omnipotence, "My dear young man don't let them fool you. It is all humbug—all delusion." "But Dr." said I, "I have seen some wonderful manifestations and know they were all true, etc."

He seemed "rattled" and bewildered, walking away, in an evasive manner.

The second minister is well known as a great A. P. A. orator, etc. To him I said, "Dr., I would like to show you some strange phenomena some day, if you have time, to see what you think of it. It appears spiritual."

He said any time I could show him anything of this character he would be pleased to see it, as he had spent some time in investigating with Dr. Cook and others along similar lines.

Meeting him a number of months later, I said: "Well Dr., I can show you some of the most remarkable phenomena you ever saw or heard of."

"Bah!" said he, "I wouldn't spend five minutes to see all you ever could rake together. Dr. Joseph Cook and I corresponded about these things a few years since and he says he got "took in" on a lot of slate-writing, etc. No Sir, you can't show me anything!"

The third minister has his eyes and ears open for the truth. He was told by my relatives that I was investigating Spiritualism; and desiring to have a talk with me, I met him by appointment, and we had a long talk upon the subject on two occasions.

He is a member of the Society for Psychical Research, a pastor of one of the wealthy, exclusive churches of the city, and is really a Spiritualist. I found him well read. He had received one of the latest books on the subject, as a gift from one of the most distinguished lady authors in Boston, which he had read and then sent to a relative (a method which all readers could well imitate, even if they can only send a copy of the JOURNAL, after reading it, to some stranger or friend).

This intelligent clergyman had read carefully of Mrs. Piper and other mediums and investigators, but had not himself had much practical experience, neither did he dare to visit any public medium, for said he, "You know I have to be pretty careful where I go, situated as I am; but any time you see or hear anything new, let me know. I am always pleased to keep posted, you know, even if I can't see for myself."

Our magnificent truths are slowly revolutionizing the most conservative churches, and if some of the ministers knew the extent to which Spiritualism has penetrated into their most seclusive pews, they would openly advocate the Cause.

Our professed friends are largely to blame for the public ignorance and negligence. They don't spend money for the Spiritualist papers; don't print their personal evidence for the good of others; don't boldly enlighten the clergy or send them prepaid subscriptions to our papers; don't explain the mysterious laws which govern the phenomena to their friends; don't aid our struggling mediums with proper food and finance; don't endow our editorial chairs with unstinted funds; but on the contrary they seem to think they can enter the spirit land and give them a big bluff, atoning for a life of deficiencies.

We might as well "fall into line" and aid the spirit world to teach the timely and important truths of Spiritualism and eternal progression.

Boston, Mass.

GEO. E. LOTHROP, JR.

#### THAT DECLARATION OF PRINCIPLES.

Many writers seem to misunderstand Prof. Loveland's idea of principles. A belief is not a principle. Among other things which one writer thinks should be considered is, "What is your faith in regard to the unknowable attributes of infinity." I hope as a veteran Spiritualist that no mere matters of belief will have a place in our declaration of principles, they do not belong there. The churches have for 1,800 years been telling the world what they believed, but what has it amounted to? All their dogmas and beliefs save one; are proven to be a lot of falsehoods. The only true one, is that which Spiritualists have proven to be so; i. e., man lives after the death of the body.

Who knows anything about infinity? If anyone does, let him speak out, if it is scientific, and tell the source of his information. What matters it, as to what we believe? We believe what our reason dictates to be true. As we all have intellects of different calibre and strength, it is folly to suppose that any large number of people can be brought to believe the same way on questions which no one knows anything about.

Spiritualism is a scientific religion, hence can only deal with things known and knowable, in its assertion of doctrines. Our principles can be stated in a very few words: progression is the chief cornerstone, which is directly opposite to belief and dogma. Real truth can only be known as fast as proven by infallible methods. Speculations about God, has caused the death of millions of people, we have put that question under our feet, and we shall do well to keep it there.

B. F. FRENCH.

#### WARNING FROM THE SPIRIT WORLD.

BRO. NEWMAN:—It pains me to write this letter, but I am impelled to do so. It seems that our spirit friends see a dark cloud rising and are anxious to let their friends in San Francisco know it in time to prevent a dire calamity.

Last night my spirit friends would not let me sleep one minute, telling me to write to you and say that the PHILOSOPHICAL JOURNAL was the only mouthpiece left them in your large city, to conduct the affairs of spirit communion between our two worlds, and that an effort was being made to forestall their endeavors to reach their friends through the JOURNAL. They have written for the JOURNAL two messages (besides the one you have from John A. Collins), one from L. B. Ward and one from L. B. Hopkins, well-known citizens of good society and loyal Spiritualists, and have been chosen messengers of mercy by a convocation of spirits from the higher realm of spirit domain, whose message was published in the JOURNAL of March 10. The other two messages from Messrs. Hopkins and Ward are now lying upon my desk waiting for an opportunity to be heard.

Listen and catch a word from their lips: "Many times we have warned you of the danger approaching your once happy country, and you heeded not our counsel, but the indications now point to a

time when you will wish you had, but when you see the blood-stained steel with its hilt dipping water from the Tiber and sprinkling it upon those ready to do its bidding, you will then wish you had blended your efforts with our JOURNAL, and felt at home under its influence; and when the levee at New Orleans becomes demolished and that city remains in a sea of water, and a repetition of the Santa Cruz powder works disaster practiced in other parts, then you will begin to realize that your secret enemy is in your midst, and it is good for you to band together while the sun shines, for your city is not safe, from travelers across the waters as well as on land." Such is the feeling that comes to me.

I am still disabled from going about or doing business except writing for the spirits that control the elements around me—then I feel strong as an Empire. Marvelous, O, how marvelous! It is almost too marvelous for ordinary minds to fathom. I seldom write a letter to a friend but what the guides grasp the opportunity and have something to say. Right now they say the seed is sown and soon the great struggle for the life of the American Republic will begin.

JOHN BROWN, SR.

San Bernardino, Cal., May 1, 1898.

[The message from John A. Collins will appear next week.—ED.]

#### A BASIS OF UNION.

At the assemblage of religious partisans at the World's Fair, 1893, a basis of union was only discovered in discovering the fact of the universal brotherhood of man. In theory this is recognized to be the fact. Now, the end and the purpose of the whole of man's progress is to realize this fact.

There is no other basis for that class of people known as Spiritualists. Are we not brothers? What is the bond that will realize this fact? Will a statement of any form of principles, few or many, realize this fact of brotherhood? Has any form of creedal authority or creed realized this brotherhood? Let facts answer as to whether men in practice are in realization of the Brotherhood of man, because of the existence of creeds, sects, formulation of principles, or even the existence of the wide spread phenomena of Spiritualism, have not realized the fact of human brotherhood.

Let it be known by all that the basis of kinship of the human family is laid in the constitution of man's organism, and without the normal adjustment of man's relations in society—man to man and to the earth on which all live—this brotherhood of man will never be realized, though creeds, formulation or principles, etc., be placed on parchment rolls by Spiritualists or other bodies of people; for it is now seen that these things have only developed partisan feelings, divisions, hatreds and impossibility for the realization of man's kinship in practice in society.

If this be a fact, what can be done? Learn the constitution of man; learn what that constitution teaches as to man's individual sphere; learn what that constitution teaches as to man's collective

sphere of activities; learn what the relations of man to man and the natural environment are to be, that the brotherhood of man may be inaugurated on earth, and not wait till a future that comes to us all.

"All the above is rational, but where are we to get this teaching of which you speak?" It is all around and about you; in history, in science, in philosophy in the whole of man's steps of progress or retrogression. Will the viewing, and receiving of psychic phenomena, exhibit or teach how to realize this knowledge and way to inaugurate the brotherhood of man? It has not done so up to this hour, on the contrary, disintegration has set in among the ranks of the Spiritualists and a division is to be made, and breaking up will go on, till all can see the road, that human brotherhood in practice, industrially, commercially and socially, is the end and purpose of human development, and as soon as Spiritualists realize, that it is impossible to draw up principles that will find a response even in a majority of spiritual developed minds, that will cement them together in love, the sooner will attention be drawn to the fact of human existence on earth, and the crying demands for human redemption from the ills of this life from the great masses of people the world over, that governments, religions, sciences and even Spiritualism, have not saved by giving this brotherhood of man to earth's people.

L. EMERICK.

#### A POINT ON PRINCIPLES.

No worse epithet can be applied to an individual than to say he is a man of "no principles," yet there are those who would have our National Association, by its silence, consent that it has "no principles!" Let us be consistent. Let us, by comparison of notes, find how much we know, and then proclaim it to the world. Christianity, by holding its principles up to the world for 1800 years, has caused millions to believe a fabrication! How much more readily would they have believed nature's demonstrated truths!

E. S. GREEN.

#### MUSIC AND SPIRIT.

A sweet and melodious symphony, full of tenderness and pathos, appeals to the eternal verities of man's spiritual nature and goes on reverberating down the centuries forever, because divine and too beautiful to perish. It cannot perish, for it is immortal, and though it should remain unsung a million cycle of ages it would be, when sung again, the same, identical, delicious, divine, soul-enchanting harmony.

Is it possible that the composer who first sensed the sweet melody, and set it afloat to stir human hearts through all the coming æons, inspiring them with purer sentiments and loftier and holier aims, is less eternal? Is spirit of less importance than sound? No, it cannot be that man, with all his love and aspiration, is to lapse into everlasting forgetfulness, which is equivalent to nothingness, while the rapt melody, spirit-child of his spirit nature, will reverberate along the corridors of time forever.

H. A. SMITH.

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THOMAS G. NEWMAN, EDITOR.

Assisted by an Able Corps of Special Contributors.

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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

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

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

SAN FRANCISCO, CAL., MAY 12, 1898.

## WAR HAS BEGUN.

War, always abhorrent and dreadful, is upon us. We deplore it, and all its train of consequent suffering.

But, what a spectacle does the present Spanish-American war present! It is not for aggrandisement or territorial acquisition—only to free the oppressed and downtrodden, and if ever there was a righteous war, this is one.

Witnessing poor suffering Cuba, under the iron-heel of the savage oppressor—her people tortured and murdered; her soil soaked with blood, and her sons and daughters starving—the American people arose in their majesty, and declared by their Congress—that Cuba must be freed from her blood-thirsty oppressor. America has poured out her treasure, assembled her men and ships of war to carry out the declaration of freedom to a sister nation. Magnanimously she says to the world that she wants no territory or rulership; as soon as the people are able to choose their own government, America will retire and welcome a new-born Nation. Her arm is raised to defend the weak, to succor the oppressed and to show the haughty tyrant that liberty has rights and must and shall exist.

To take this stand, the angel world inaugurated the movement which created it; selected its leaders, and planned its career and very existence. The people of the world now look to America as the friend of humanity, the upholder of liberty, and the foe of tyrants.

## COUNT AKSAKOF AND MRS. D'ESPERANCE.

The following is Count Alex. Aksakof's introduction to "Shadow Land, or Light from the Other Side,"\* by Mrs. d'Esperance, the noted medium whose materializations, in the light and without a cabinet, in Sir Wm. Crookes' laboratory, have startled all Europe, and with her other new phases, have converted many of its most eminent scientists:

MY DEAR FRIEND:—You have had the kindness to send me the proof of your book, of which you ask my opinion. It is with pleasure that I comply with your request. The task you had undertaken was rather difficult, yet you have successfully achieved that at which you aimed. The danger to be avoided was that of saying *too much* or *too little*. In saying too much, you would have been entangled in particulars, as it would have required ten volumes, and more, to give a full record of your mediumship, and yet, after all, it might have looked somewhat apologetical. In saying too little, you could remain obscure. You have however chosen a middle path, and, what is important, one gets a whole or complete impression—a very good one too. Perhaps even now you may remain obscure for others, but I speak for myself; as I have followed your mediumistic career in all its details for more than 20 years, I can understand you better than many others.

Endowed from birth with the fatal gift of sensitiveness, you, against your will, became a *medium*. Prompted purely by a feeling of duty towards truth, you did not refuse your help to those who were anxious to push further into the enquiry, in which you yourself became more and more interested. Soon you obtained very remarkable phenomena, and you were enraptured with the idea of the glorious truth of immortality. What a consolation for poor, benighted humanity! What a new field for science! A missionary spirit inspired you and you were ready for any sacrifice for the triumph of the truth of spirit intercourse.

Long ago when I first became acquainted with Spiritualism, I often thought that if I were a powerful medium, I would gladly give all my life, all my strength and means, for proving to all and everyone, the fact that there is a spirit world, and that communication with it is possible. Happily, I am not a medium, but you are, and you were animated by the same principles, as I had thought should have guided me, had I been endowed with the gift which is yours. In your life I see what the results would then have been in mine. Your career is a proof that, with the best intentions and the fullest sincerity, the results attained do not appear to be in proportion to the sacrifices we have made, or the hopes we have fostered. I can, therefore, be content with the idea that my fate would not have been better than yours. And why so? From ignorance of the phenomena, their laws and conditions. Because new truths cannot be enforced upon one's mind. Because the great

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pioneers of the cause are doomed to act alone, without finding help and counsel from others, who, to say the truth, are still just as ignorant as themselves. Truth is to be found in groping.

You began to be undeceived the very moment, when prompted by the "missionary spirit" you tried to give to the first comer, to every stranger, an actual demonstration (see page 188) of spiritual manifestation. It was then that you made a discovery "which seemed likely to upset all your plans for regenerating the world;" you observed that the manifestations, which were obtained so easily in your private circle did not take place before strangers, inasmuch as, they depended very much on the spiritual plane whereon they were enacted.

But your bitterest awakening began, when drawn unavoidably into the slippery path of materialization, where all was then a mystery. To these experiments you had given yourself with a devotedness which was worthy of you. Sitting inside the cabinet but without being entranced, remaining perfectly conscious, what had you to fear? It was well that Yolande, whom you yourself have so often seen and touched, appeared outside the cabinet. What could be more convincing and tranquilizing for you? And, Lo! an unexpected accident precipitates you from heaven to earth!

You had the conviction of remaining in your place in possession of all your senses, and nevertheless your body was at the mercy of a foreign influence.

You fell a victim to the mysteries of suggestion. These mysteries were then almost completely ignored, and in the present case complicated by the question:—"From whom did the suggestion emanate?"

Appearances were all against you. You alone could know that your will had nothing to do with it and you were crushed by the mystery. It was very natural that for many years you could not even hear the name of Spiritualism.

Ten years passed. I thought you were for ever lost to the cause. But time is the great healer, and some good friends induced you to sit again. A series of new experiments in photographing the materialized form were arranged. Splendid results, and another bitter awakening. Again you were accused when you knew you had done nothing else than sit for the benefit of others.

It was a repetition of the same mystery which you were incapable of solving, in consequence of the same ignorance.

It was at this juncture that I came to Gothenburg to again take up the experiments in photography. Having never submitted yourself to any tests used with the professional medium, you, however, allowed me to treat you as an impostor, submitting you to all the tests I could find necessary to apply. Never the least objection. I can testify that you were quite as much interested as myself in finding out the truth.

After a long series of experiments and much trouble, we arrived at two conclusions. The first was, that notwithstanding your full consciousness of remaining passive in the cabinet, your body, or

a semblance of your body, could be used by a mysterious power outside the cabinet. Even your spirit friend Walter announced, through your own hand, that it might happen that nothing visible remained of you inside the cabinet. This was for you an exasperating revelation.

Another important point was gained—the doubts and suspicions of outsiders were to be excused, as they appeared to have more grounds than you ever thought it possible.

All this was most depressing.

Hence your resolution: "If I have any part in representing the spirit forms I must know it" (see page 353), and you decided that you would not sit behind the curtain again.

Under these new conditions you obtained most excellent results; and then took place a remarkable case, which you describe in Chapter XXIV "Shall I be Anna, or Anna be I?" I feared you would omit to mention this experience, but I am glad you have reproduced the details of it. The case is a precious one. You had there a palpable duplication of the human organism. This phenomenon lies at the root of all materialization and has been the source of many, so called, exposures.

But for you, what a new perplexity!

I myself remember well the time, when laboring under the heaviest doubts, you were writing to me "Is all my life a mistake? Have I been misled? Have I been deceived and deceived others? How can I undo the wrong I have wrought?"

From the depths of that world, which was so near to you from your very birth and for which you have worked so earnestly and disinterestedly came the light for which you had prayed so eagerly—you received an answer to the doubts which were crushing you down. I am glad to see you again at the plough.

In your quite recent experiments in photography you succeeded in developing a new phase of your mediumship, which I have always supposed as belonging to you, but which at the time of my visit to Gothenburg, did not go further than the case reported at page 389. The recent results you obtained are completing your former experiments in materialization and are in accordance with the beautiful vision which explained to you the mystery. We cannot see a spirit, but we want to see it. We cannot represent to ourselves a spirit otherwise than in a human form; and so "they" manufacture for that purpose what they can. Such were the forms and human heads, which you have seen and drawn in obscurity, (see page 151); such were, quite lately, the invisible human forms which you have photographed by daylight or with the magnesium light. I am inclined to suppose, that, if you had been sitting in the dark, you would have seen these forms also. Finally such were the materialized visible forms, which were photographed in Gothenburg and of which you give a specimen under the name of Leila at pages 310 and 312. All of these are only attempts to give us something tangible to our senses; attempts proving solely that behind these forms are spiritual agencies at work. That these forms were not to be taken for the images of spirits was told to us by them from the very beginning.

If you continue on these lines and become master of the conditions, one cannot tell where you may stop or what good results may be attained.

Such were my impressions, dear friend, when I was reading your book. It is a unique one. These are not the confessions of a recanting or apologizing medium, but the open and sad story of the disappointments of a truth-loving and truth-searching soul; at the mercy of unknown but much promising powers.

Leaving this world of "shadows" I say unto you:—Go on! Go on! *Fais ce que tu dois, adviennne qui pourra*—this is a good rule of yours. I shall not see your next achievement, but your mission, I am sure, is far from being completed. Some day you will find your Crookes, who will understand the delicate nature of your mediumship, and how to cultivate and develop your manifold psychical gifts for the benefit of science and humanity.

A. AKSAKOF.

#### A METHODIST IN A TRANCE.

A large audience recently assembled in a Camden, N. J., Methodist church for the purpose of listening to the report of a young lady—Miss Sharpe—whose spirit had just returned from a visit to heaven. On the previous Sunday, during services in the church, Miss Sharpe suddenly fell into a trance and remained unconscious until the following Wednesday, when she awoke and told the story of her experience as follows:

I felt myself falling, but my spirit went upward. Suddenly it grew brighter and I was carried up to the gates of heaven. All around was music and rolling clouds and brightness that was beyond anything I had ever seen. I heard the singing of angels and "hallelujahs" across the floating fields. At last we came to a great place where flowers grew—white roses as far as I could see, and we passed among them along a beautiful path to a great gate that shone with dazzling light. It was partly open. Just at the gate I met Mrs. Mathes. She looked happy. On her deathbed she promised that she would meet all her friends in heaven. As I went toward her slowly she ran quickly to me and cried: "Oh, Ida, how glad I am you have come at last. This is to be our home now forever." So we went in beyond the gates, but I could not tell you of the glories there. I joined with countless bright spirits in the music. All seemed to be brightness and peace and joy. Suddenly a pain shot through me, and the vision began to fade away; it seemed as if I sped straight back to earth.

#### PROGRESS IS NOT DEAD.

The following bright ideas from one of Prof. Wm. Denton's lectures, published in 1874, will now be appreciated by many readers of the JOURNAL:

The truth spoken or written is a seed endowed with perpetual life and the power to educe new truths and bless the world forever. Error is a

stake driven in the ground. Every drop of water that falls upon it tends to rot it; every wind to blow it down. All nature conspires against it; and its destruction is certain.

What are riches, broad lands, magnificent houses, honor, fame, when they go with an ignorant, undeveloped soul? Men squat and spread like toad-stools under the dripping trees in the twilight, instead of soaring like pines to live in the sun's continual smile.

See on these trees the effects of surrounding conditions. Mark the one that has had light on every side; how symmetrical, how beautiful is that tree! "a thing of beauty and a joy forever." But mark that other tree shaded on every side but one—uneven, warped, lopsided; toward the light it grew, toward the shade it refused to grow; and it would rather grow crooked than not at all. Far from it is the beauty and grace that go with the proper conditions for development. Here is an eloquent tongue. Gash the rind of a sapling, and the knotted tree will tell of it for centuries to come. There is a distorted ash, whose ugliness makes the raven croak as it flies over it. The hoof of a flying deer trampled it into the earth when it was a tender twig, and it will bear the brand of it while its life lasts.

That criminal you clutch by the throat, policeman, and strike with your billy—he, too, was trampled upon in his infancy; nor is the hoof of society off him yet. Lift him up; give him a chance. Room for him! air for him! sunshine for him! In the great hereafter he shall have the chance for development that he never had here. This crabbed old woman, gnarled as a knotty oak; slanderer, liar, thief—she, too, came to be so by causes. Once she was a smiling, prattling babe, the joy of her mother's heart, dearer to her than a cherub from paradise. She grew, she was tempted, fell, was trampled by the scrambling crowd of onrushing humanity. Charity for her! light for her! heaven for her, too, where all wrongs are at last to be righted, and the crooked made straight.

We are that we may be. All the past was, that we might be in the present; and the present is, that the future may be superior to it. Progress is not dead, nor Deity asleep. The ages have not sown that death and the Devil might reap; neither hell nor the grave is the granary of humanity. The everlasting arms are around us; over the stream of death they shall bear us, and land us in a sunnier clime.

C. M. Carnahan, a chemist of Akron, O., has made a discovery which will, he thinks, make him notorious. By placing certain compounds in water, and then placing it in a lamp with a special burner, a beautiful and powerful light is the result. This discovery of turning water into gas is the result of over two years of experimenting. This fluid is over 70 per cent. water, non-explosive, without odor and will be much cheaper than oil. It will be used not only for lighting purposes, but for cooking and heating.

## The Reviewer.

**The Co-opolitan**, by Zebina Forbush. 174 pp. Price 25 cents. Chicago: Chas. H. Kerr & Co., Publishers, 56 Fifth Ave.

This volume is written in the form of a history of South Dakota during the next decade, showing the benefits of industrial co-operation as against industrial competition. It is written in a pleasing style, and is intensely interesting to the thoughtful mind. It will pay to read and re-read it, for one cannot grasp it all at the first reading.

**Samantha in Europe**, by "Josiah Allen's Wife" (Marietta Holley). Illustrated with 125 engravings, 727 pp. Cloth, \$2.50. For sale at this office.

This is the latest book by this popular author. "To the weary traveler who yearns to see under strange skies the light of the old home fire; this book is dedicated by Samantha and Josiah." Such is the dedication. From the preface, in which Josiah and his spouse have a little "spat" about the book, to the last of its chapters, humor and pathos make the smiles chase one another over the face, while all the time wholesome moral reflections are making their impressions. Wherever we open the book elegant typography captivates the eye, and entertaining incidents hold the attention.

**The Secret of the Rothschilds**, by Mary E. Hobart. 90 pp. Chicago: Chas. H. Kerr & Co. Price 10 cents.

This book is intended to show the fallacious principle upon which our money system is founded. It is designed to aid those who have been unable to arrive at a clear understanding of the subject through the complex statements given in political papers. It gives innumerable facts and figures, and is worthy of careful perusal.

J. C. F. Grumbine will issue on June 1st, the initial number of a new quarterly, entitled, "Immortality." See advertisement in another column.

*The Homiletic Review* for May does not fall below the standard of excellence which that invaluable publication has set for itself. Funk & Wagnalls Co., 80 Lafayette Place, New York. \$3.00 a year.

The tragedy of the Maine and a description of the Cuban capital are timely and deeply interesting articles in the May *Midland Monthly*, (Des Moines, Iowa), both profusely illustrated. Miss Minna Irving, of Tarrytown, N. Y., who wrote the description of the Battle-ship Iowa in the *Midland* for August, 1897, is the

author of "The Tragedy of the Maine." Her illustrations were obtained from surviving officers.

The May number of *The New Time* is the best yet. Do not miss it. This is a good time to send in a dollar for an annual subscription. We make a clubbing rate of \$1.75 for *The New Time* and PHILOSOPHICAL JOURNAL.

In the *Arena* for May, William Henry Johnson discusses the subject of "Immortality and its Place in the Thought of To-day." In this contribution the author brings together in the ablest manner the concepts of the leading thinkers of our times on the profound question of the survival of the human soul after death. The article is one of the most valuable contributions to current literature. Boston: Copley Square. \$2.50 a year.

Prof. King has indeed struck the "Secret of Life" in his system of training, inasmuch as he has labored with the aim of bringing the Three Planes of Man's Being in one grand Harmonic Vibration. Students of every phase of life will gain benefit by summoning will-force to climb this remarkable set of stairs he places before them, each step replete with interest enough to push him to the one above, until, as he climbs he finds himself unfolding latent forces and graces which make him to be, indeed, "a god among men."—LOUISE L. MATTHEWS, S. D., President College of Mental Therapeutics, Oakland, Cal.

## Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

A little son was born to Mr. and Mrs. Freitag last month.

Dr. H. Ehrlich has removed from California to 236 Lincoln avenue, Chicago, Ill.

Mrs. E. L. Teed, a spiritual medium lately from Denver, Colo., is now located at 476 12th St., Oakland, Cal.

The address of W. H. Bach, from now until the end of the Rochester Jubilee, will be Rochseter, N. Y.

The election of officers will occur next Sunday at 2 p. m., at 320 McAlister street, San Francisco, for the Mediums' Protective Association.

Chas Anderson, Dr. Muehlenbruch and Mrs. Drew served the Union Society of Oakland, last Sunday, at 531 11th street.

Dr. M. A. Pottenger, a powerful magnetic healer, is located at 536 Guerrero St., San Francisco, where he holds classes for spiritual development on Thursday evenings.

Mrs. R. S. Lillie delivered a lecture at Fraternal Hall, Oakland, last Sunday morning, Mme. Montague being away on her vacation.

Prof. Payton Spence, M. D., died at his home in Fordham, N. Y., on Saturday, April 16; he was 74 years old. The cause of his death was spinal meningitis.

Mrs. S. Cowell is now occupying the platform of the Union Society at San Jose, Cal. She is very successful in giving spirit messages, which are fully recognized.

Dr. Max Muehlenbruch read articles, psychometrically, and answered questions at Pythian Castle, San Francisco, last Sunday, and the Boy Orator gave an interesting lecture.

The Ladies' Aid Society of San Francisco will give a testimonial benefit next Friday evening at 305 Larkin St. Let there be a large attendance, to assist the ladies in their charitable work.

The Lyceum May Day party, held at 909 Market St., San Francisco, last Friday, was a great success. There were three May-queens (one being a spirit). All enjoyed the social and dance, and went home thoroughly satisfied.

The Society of Progressive Spiritualists of San Francisco held its regular meeting at 305 Larkin St., last Sunday evening, when Mr. J. T. Lillie conducted a song service, which was followed by Mrs. R. S. Lillie with an inspirational lecture on "The Philosophy of Life, here and now."

On Sunday, April 17, Dr. Astor, in a clairvoyant state (says the *Times-Index* of San Bernardino, Cal.), said that A. C. Miller was alive and well, and had not been killed in the Chilcoot avalanche. A letter was received from him on April 19, saying that he remained in camp and escaped the snow-slide.

At the special meeting of the Board of Directors of the California State Spiritualists' Association, Mrs. Elizabeth Lowe Watson was unanimously elected a delegate to the Rochester Jubilee Convention to represent the Golden State; also a charter was issued to the First Spiritual Society of Tulare.

The following were elected as officers of the First Progressive Spiritual Church of San Francisco, for the coming year: President, Mrs. H. A. D. Fleming; First V. P., W. G. Keegan; Second V. P., Mrs. H. A. Dunham; Treas. J. B. Fleming; Secretary, Mrs. E. O. Gardner. Directors: W. G. Keegan, Mrs. H. A. Dunham, and Mrs. H. A. D. Fleming. Board of Managers: John Walker, J. B. Fleming, Mrs. E. O. Gardner and Mrs. M. J. McKee. This Society holds meetings every Saturday evening at the parlors of W. G. Keegan, Brunswick House, 148 Sixth st., corner Howard.

**Postage Stamps** may be sent to this office for fractions of a dollar.



**The New Music Book.**

We have received a copy of "Inspiration's Voice," a new Music Book for Spiritualists. It is dedicated to all who bow at the shrine of the best in man's nature; and especially to those believers in the religion of a human affection that spans death's chasm, who are not ashamed of this gospel of consolation. It contains 72 songs, set to music, which are suitable for public and private use.

It is an honest endeavor to avoid the errors, absurdities and superstitions of popular religious beliefs; this without aggressiveness, as it contains nothing to give their adherents offense. It aims to build anew rather than to destroy.

Our great need is the co-operation of the young. This promises to awaken their interest through the great law of attraction, and by the variety offered for their use.

Many who have given it trial and thorough examination, pronounce it to be a work whose general use would give the cause an impetus unlike anything since the communication at Hydesville.

It is beautifully printed on good paper, and is substantially bound. Those who want to sing truthful words should get a copy of this music book. See advertisement on page 298.



The Editor is not responsible for the opinions of correspondents.

**Letter from Alaska.**

TO THE EDITOR:

Fort Wrangel, Alaska, is a rapidly-growing city of 5,000 people, situated on the north end of Wrangel Island, and eight miles south of the delta of the Stikeen river, and is in the same latitude as Glasgow, Scotland, and has a much finer climate. It has resources in lumber, fishing and mining that are simply inexhaustible. The harbor is land-locked, deep and commodious. The Stikeen river passes through the high coast range mountains, and is navigable from May till October for 150 miles. The remainder of the year it is frozen over. Thirty steamers will run up the river this season to Glenora, B. C., from which point preparations have been completed, to build a railroad 120 miles north to Lake Teslin by September 1st. The summer trip can

then be made from Wrangel to Dawson in six days, a distance of 868 miles.

The Catholics, Methodists, Presbyterians, and Y. M. C. A. have societies here.

Mrs. S. J. Lenont, a fine trance medium and psychometrist, of Seattle, is doing the pioneer work for Spiritualism in Alaska. She has held two public meetings here so far with marked success. B. A. STEPHENS.

**After Death State.**

TO THE EDITOR:

I was very much interested in Mrs. Duffey's book—"Personal Experiences after the Change called Death." To my mind it is the most sensible and reasonable description of the spirit world that I have ever read, and a good book to lend to those who want to know what the life after this is like. MRS. M. H. H. GORDON.

Lake Pleasant, Mass.

**From Los Angeles, Cal.**

TO THE EDITOR:

The Harmonial Spiritualists' Association is determined to make a record for itself and materially advance the interest of Spiritualism.

Our Society, incorporated under the State laws as a religious body, will acquire property and build a temple thereon as soon as the subscriptions thereto are sufficient. Our pastor, Mrs. Mary C. Lyman, is doing excellent work, devoting her entire time and energy to the Cause, and is the right person in the right place.

Our Harmonial Ladies' Aid Society, newly re-organized, are workers, and our board of trustees is composed of those who feel the importance of their position.

Our public meetings are almost entirely devoted to lectures bearing on the philosophical side of Spiritualism, as it has been found absolutely necessary to counteract the more than abnormal desire to witness platform phenomena. We have a good attendance at our meetings, our financial standing is secure, our workers are earnest, the cause for which we work is good, and the result we hope for, ought to be realized.

ERNEST A. HAGEN, Sec.

**Divine Healing.**

TO THE EDITOR:

The triumphant car of progress is leading the way out of the dark and misty clouds of conservative methods, and departures from the rules given by Christ to his followers. Calmly and hopefully the patient realizes the "still small voice" as the work goes silently on. No discordant word or sound is allowed to break the harmonious vibrations between giver and receiver. The pure essence of Divine Healing is produced in heaven's own laboratory, where no unworthy person can imitate or generate its sacred waters, or enter its sacred precinct.

The divine effluence which is given to those who have graduated under the "Master" is sacredly and secretly held; but the presence of such is felt like an unspoken prayer for the good of all; and may all revere and acknowledge the life-imparted blessings, for it is truth and leads to health.

The many friends of Mrs. Mary E. Elliott, of Encinitas, Cal., have been between hope and fear, for the last six weeks, relating to her cancer which was treated by Dr. G. H. Scofield, and has happily terminated in a thorough cure.

It is over two years since Mrs. Elliott was first conscious of having it. She has not been subjected to any tortuous or dangerous procedure to life and health.

One of the greatest boons to this or any other age, is the abolishing of all needless suffering.

MRS. E. P. TALLANT.

**The Two Young Girl Mediums.**

TO THE EDITOR:

In answer to the letter on page 265 of the JOURNAL, from W. A. M., concerning the young mediums and what should be done with them, I would say that while I appreciate the kind intentions of the letter, entitled, "A Chance to do Good," it is unnecessary. Their mother is equal to their needs and necessities, both physical and spiritual. The young mediums go to school, take music lessons and live among the roses and orange blossoms, in the sweet spiritual atmosphere of home; with their mother, from whom they would not be separated, neither would they be separated one from the other. And they could not be induced to give up their present harmonious surroundings for anything short of a "mansion in the skies."

The "young mediums" are well cared for, and their mediumship will be fully developed in due time.

ANNA STEWART WALLING,  
Their Mother, Santa Monica, Cal.

A New Magazine.

**Immortality.**

Devoted to the a priori philosophy. The exponent of the Rosicrucians, or the Order of the White Rose. Each issue an exhaustive book of whatever it treats. An unsurpassed array of inspired and illuminated writers.

J. C. F. Grumbine, editor and proprietor. 7820 Hawthorn Ave. (Station P), Chicago. Subscription one dollar a year. Single or sample copies. 25c.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

**W. H. BACH'S LIST.**

PSYCHE has developed hundreds of Mediums, sometimes in one sitting. By express, prepaid, \$1.20.

MEDIUMSHIP and How to Mesmerize. Fourth edition. Said by press and public to be invaluable to the investigator of Mediumship. Paper, 25c.

BIG BIBLE STORIES, mathematically calculated. The only book of the kind ever published. Cloth, 50c.

THE SPIRITUALIST BADGE, gold and plated, 75c. to \$5.00.

HYDESVILLE COTTAGE PIN, a Semi-Centennial Badge, 10c.; three for 25c. Send for circulars.

W. H. BACH, Lily Dale, N. Y.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

**The Secret of Life**, or Harmonic Vibration, by Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System and Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to Woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of every teacher in every profession and no family can afford to be without it. Cloth \$2.00.

**Special Premium Offer** for 60 days: We will send the JOURNAL for one year and this book, postpaid, on receipt of \$2.00, to old and new subscribers.

**Our new Catalogue** of Occult, Spiritual, Liberal and Scientific Books is now issued, and will be sent to any address, upon application. We hope our readers will feel interested in the establishment of an "Occult Book Store" in connection with the JOURNAL, and patronize the same liberally.

**The Master Mystic**—Cornelius Agrippa's "Natural Magic," or Book One of the Rare Occult Philosophy. 300 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition. \$5.00. For sale at this office.

**Trial Subscriptions** will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

**Any of the Books** noticed in these columns can be obtained at this office at the publishers' prices.

**The Mother Guard of the Nations** is the name of a new Society for the study of higher mental motherhood. This Society, recognizing the presence in the nation of a host of minds trained in the exercise of powerful mental forces intended for beneficent purposes, desires to see this army of minds organized to repel the invasion of the horde of evil passions generated by and from the war demon. Further information may be obtained of the President, Mrs. Alice May, 174 West 81st St., New York City.

**Psychometric Readings.**—Dr. Max Muehlenbruch, the celebrated Seer and Psychometrist, will, during the next 90 days, give a brief Reading to every NEW subscriber who desires it. Send \$1 for a year's subscription, and two 2-cent stamps to this office (for postage) with a lock of hair or a piece of rock or ore, and we will send the reading as a *Premium*.

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

**Echoes of Thought**, a melody of verse, by Emily E. Reader, author of "Light Through the Crannies," "Voices From Flower-land," etc. 146 pp., cloth, 75 cts. London and New York: Longmans, Green & Co. For sale at this office.

**The Law of Vibrations**, is the title of a pamphlet by Dr. T. J. Shelton, giving his 12 lessons in "I-am Science." Price, 25 cents. For sale at this office.

**Through the Invisible**, by Paul Tyner. 196 pp. 75 cts. Bound in muslin and gold. Temple Pub. Co., Masonic Temple, Denver, Colo. For sale at this office.

**An Essay on Mediumship**, by Prof. J. S. Loveland, 160 pages.—25 cents. For sale at this office.

On another page will be found our remarkable premium offer, "The Secret of Life, or Harmonic Vibration," by Prof. Francis King. No family can afford to be without this valuable book.

See our Book List on page 303.

## Societies & Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion. ONE INCH [10 lines], \$3.00 per month.

### Cal. State Spiritualist Association.

HEADQUARTERS—605 McAllister St., SAN FRANCISCO, CAL.

PRESIDENT.... C. H. WADSWORTH, 293 Jersey St.  
VICE PRES'T..... THOS. ELLIS, Jr., Alameda.  
SECRETARY ..... JOHN KOCH, 1607 Fillmore St.  
TREASURER ..... B. F. SMALL, 3750 22nd St.  
DIRECTORS—M. S. Norton, H. S. Brown, Richard Young, Wm. M. Rider and Mrs. R. A. Robinson.

### Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

**LADIES' Aid Society** meets at 2 p.m. Wednesdays for business at 305 Larkin-st.: benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 305 Larkin-st., San Francisco.

**MADAME MONTAGUE** holds meetings at Occidental Hall, 305 Larkin-st., San Francisco, Wednesday evenings at 8 o'clock.

**UNION Spiritual Society**, meets at Loring Hall, Oakland, Sundays, at 2:30 & 7:30.

**INSPIRATION'S VOICE.**—A music book complete for the Spiritualists' every use. The finest music of any collection known, with suitable words. 50 cts. and postage 10 cts. 13yl H. W. BOOZER, Grand Rapids, Mich.



These poetic and musical inspirations are adapted to the home, sitting, seance, wheel, spirit-birth, funeral, lyceum, entertainment, lecture, camp, anniversary or mass meeting.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

### The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner"—18.6d. per year. (40c) post free. Florence House, 26 Osaburgh street, Euston-road, London, N.W. Eng.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

### The Spirit of Truth.

A Monthly, devoted to the Prophetic Truths of Spiritualism, that now is the time for building up the Kingdom of Heaven on earth—the fruitage of Spiritualism. Each number contains testimony from Angelic Spirits in proof thereof. Subscription, 50 cts. Specimens FREE. Address the editor,

THOMAS COOK,

Box 386, Hot Springs, Arkansas.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

### WANTED:—Teachers and Lecturers.

We would make favorable contracts with a few suitable persons to teach in connection with our work and are now ready to receive applications for such positions. No previous experience is ABSOLUTELY necessary, as FULL INSTRUCTIONS WILL BE GIVEN in starting. State previous experience if any. Address, OCCULT SCIENCE LIBRARY, CHICAGO, ILL.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

# Some Remarkable Prophecies.

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, 12 days before it occurred) he was requested to furnish a collection of prophecies to go on record in the PHILOSOPHICAL JOURNAL. They were mailed to the JOURNAL on March 17, and appeared in the issue dated March 31, 1898. According to the original manuscript 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 centre 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 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!"

But now for America itself. I see for the years 1898, 1899 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 one in this country will *only* suffer, while one across the ocean will be destroyed. 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. 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.

We will have three assassinations of high-standing officials—two across the Atlantic and one here; also France is going to 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 ever been in history, but there is up-hill work before this happens.

The United States will lose one more warship by explosion.

There will be a train wreck in the vicinity of Oakland in which many lives will be lost.—ARAJOR. (The Doctor's prophetic guide).



Dr. Max Muehlenbruch

At this time, May 4th, four of these prophecies have already been fulfilled to the letter. "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 the one that one city in this country would suffer from an earthquake. This was fulfilled on March 30, in the heavy earthquake which did so much damage in San Francisco and its neighboring navy yards.

The third verification was in the flood that swept away Shawneetown, Ill., on April 4.

The war with Spain fulfills the fourth of these prophecies, and the indications now are that several more will come to pass soon.

## Diagnoses and Cures Disease, also gives full Life-Readings, psychometrically, by mail.—No Symptom Required.

The following testimonial letters will show some of Dr. Muehlenbruch's wonderful powers as a Psychometrist and Herbalist Physician. Anyone desiring to do so, may write to the authors of these letters, which are used by permission. *These cases were all diagnosed without any symptoms being stated.*

Dr. M. Muehlenbruch, Oakland, Cal.

DEAR SIR:—I am much pleased with the psychometric reading and diagnosis, and inclose \$5.00 for first month's treatment. When I read and re-read your lines, tears came to my eyes. Very truly yours,

HANS METTKE,  
(Director of Music, Centenary College),  
Feb. 5, 1898. Cleveland, Tenn.

Dr. M. Muehlenbruch, Oakland, Cal.

DEAR SIR:—I received my psychometric reading yesterday afternoon, and will say I am well pleased. Very respectfully,

MRS. D. H. WILLIAMSON,  
Feb. 27, 1897. Indianapolis, Ind.

Dr. M. Muehlenbruch, Oakland, Cal.

DEAR DOCTOR:—I received my reading some few days ago and am very much pleased with same. Thanking you and your guides for my reading, I remain, your friend and brother,  
April 5, 1898. Harrodsburg, Ky.

Dr. M. Muehlenbruch, Oakland, Cal.

My friend, Mrs. Rohr, of this place, requests me to write and thank you for the great relief afforded by your good Band, as well as by your own personal magnetism, and as soon as the means are in her power she will express herself more substantially

in a material way. Her physical was much depleted, but now she is her old self again.

Sincerely, MRS. M. BERGEN BROWN,  
March 22, 1898. Gilroy, Cal.

Dr. M. Muehlenbruch, Oakland, Cal.

DEAR SIR:—Diagnosis received. It is superior to most of the diagnostic readings which I have had. There was nothing wrong in it, and you told nearly all of the more important symptoms. The "two conditions of stomach" describe exactly its condition. BERTHA J. FRENCH,  
Feb. 2, 1898. Willimantic, Conn.

Dr. M. Muehlenbruch, Oakland, Cal.

DEAR FRIEND:—I feel directed to write you a few words and say that the medicine you so kindly gave me at the time I received your reading has much improved my physical condition, and I intend to be always supplied with it in the future. Assuring you of my lasting gratitude, I remain, Yours sincerely, JAS. G. BRENNAN,  
March 28, 1898. San Francisco, Cal.

Dr. M. Muehlenbruch, Oakland, Cal.

DEAR DOCTOR AND ESTEEMED FRIEND:—The full reading came to hand and is entirely satisfactory. Please accept my thanks for the joy and happiness it gave me to hear from my loved ones, especially to

hear from my dear wife who only left me and our three little children Nov. 19th, last year. Although she did not give you her name, I know the message came from her. Very truly yours, HENRY A. SCHMIDT,  
March 28, 1898. Lake Valley, N. M.

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DEAR SIR:—Your Psychometric Reading is received. Your Guides have been eminently correct as to the past, and with the encouragement they offer, and the bright picture they draw of future successes, I am much pleased and can only hope that they have been equally correct as to the future. I thank you and your Guides for your careful reading. Very truly yours,

J. F. McCARTY, M. D.,  
Jan. 30, 1898. Comanche, Tex.

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Feb. 20, 1898. Ingalls, Kan.

For further information see advertisement on next page.

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## The Spirit of '98.

At heaven's gate two spirits stood  
And earthward turned their eyes,  
They searched Columbia's vale and wood  
And where her cities rise.

Their eyes the seal of love affix,  
As thoughts in memory run—  
The spirit this of Seventy-six  
And that of Sixty-one.

"Dear land," quoth one, "when Freedom  
woke,  
I trod thy eastern shore;  
'Twas I who to the fathers spoke,  
'Twas I who went before."

"And I," the second spirit said,  
"Inspired the noble free  
And through a hundred battles led  
To save their legacy."

"Yea," quoth the first, "amid the throng  
With glory crowned we stand;  
We fought for right against the wrong  
Within our chosen land.

"But see, another spirit comes,  
A holier than we!  
With bugle blast and blare of drums,  
It even rides the sea!

"With us there was no thought of self—  
'Twas union, liberty;  
With this one, 'tis not e'en for self,  
But for humanity."

"True," quoth the righteous Sixty-one,  
"Here let us stand and wait,  
To meet and greet our holier son,  
The soul of Ninety-eight!"

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**Hymn of a Brahmin.**

O Spirit, vast as ÆTHER, hear me pray;  
Wake from thy musing o'er the flower thou thrill'st;  
Smooth out thy frown in yonder thunder-cloud;  
Forget thy smiling at the evening's brim,  
And hear me—hear thy child.  
I'd say, O Brahma! but destroyer thou;  
Or Vishnu, but the flower wilts for thee;  
Or Siva, but thou feedest man and flowers.  
Come from thy couch of downy ÆTHER waves.  
Come from thy dwelling in the burning suns.  
Creep thro' me with the songs thou canst but sing,  
Not ÆTHER, earth nor heaven, but all three.

Breathe o'er me, and my burning desert soul  
Shall well with countless springs, and my warm  
heart  
Shall be oasis in a waste of bloom.  
If thou art Siva, spare; if Vishnu, bless;  
If Brahma, re-create.

Thou art the dusk of Night, the light of Day,  
The Morning's spirit, yet the Sunset's soul.  
Thou thrill'st woman's breast with ecstasy,  
And lo, she breathes with wondrous double life;  
Thou dreamest in the cells of sages' minds,  
And thoughts immortal spring like winged gods.

Whate'er they call thee in a foreign land,  
Whate'er we name thee in this land of flowers,  
Thou art the same dumb worker of all good,  
(And evil, which is undeveloped good)  
Yea, thou art dumb, thou hearest not my voice;  
Night darkens, tho' I pray howe'er for light;  
Morn wakens, tho' I clutch at feeling gloom;  
So I shall weep with Sorrow—it shall come;  
And I shall laugh with Pleasure—it shall be;  
Yea, fearless go to death, for it is best.  
This pulse I love so is not mine to hoard  
And limit to a putrid cell of flesh;  
It is a part of thee, great Infinite;  
'Tis mine, 'tis yonder tree's and yonder weed's;  
It blossoms in yon banyan, and yon bird  
Is thrilled by it into a vital song.

O nameless Essence, vast as ÆTHER is,  
And strangely endless as the circled years,  
As thou art deaf I can not worship thee,  
But my soul glows in childlike admiration,  
All is well.

The above poem is an extract from a work now  
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**Hymn of a Brahmin.**

O Spirit, vast as ÆTHER, hear me pray;  
Wake from thy musing o'er the flower thou thrill'st;  
Smooth out thy frown in yonder thunder-cloud;  
Forget thy smiling at the evening's brim,  
And hear me—hear thy child.  
I'd say, O Brahma! but destroyer thou;  
Or Vishnu, but the flower wilts for thee;  
Or Siva, but thou feedest man and flowers.  
Come from thy couch of downy ÆTHER waves.  
Come from thy dwelling in the burning suns.  
Creep thro' me with the songs thou canst but sing,  
Not ÆTHER, earth nor heaven, but all three.

Breathe o'er me, and my burning desert soul  
Shall well with countless springs, and my warm  
heart  
Shall be oasis in a waste of bloom.  
If thou art Siva, spare; if Vishnu, bless;  
If Brahma, re-create.

Thou art the dusk of Night, the light of Day,  
The Morning's spirit, yet the Sunset's soul.  
Thou thrill'st woman's breast with ecstasy,  
And lo, she breathes with wondrous double life;  
Thou dreamest in the cells of sages' minds,  
And thoughts immortal spring like winged gods.

Whate'er they call thee in a foreign land,  
What'er we name thee in this land of flowers,  
Thou art the same dumb worker of all good,  
(And evil, which is undeveloped good)  
Yea, thou art dumb, thou hearest not my voice;  
Night darkens, tho' I pray howe'er for light;  
Morn wakens, tho' I clutch at fleeing gloom;  
So I shall weep with Sorrow—it shall come;  
And I shall laugh with Pleasure—it shall be;  
Yea, fearless go to death, for it is best.  
This pulse I love so is not mine to hoard  
And limit to a putrid cell of flesh;  
It is a part of thee, great Infinite;  
'Tis mine, 'tis yonder tree's and yonder weed's;  
It blossoms in yon banyan, and yon bird,  
Is thrilled by it into a vital song.

O nameless Essence, vast as ÆTHER is,  
And strangely endless as the circled years,  
As thou art deaf I can not worship thee,  
But my soul glows in childlike admiration,  
All is well.

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