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THE PHILOSOPHICAL JOURNAL

ESTABLISHED IN 1865.

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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SAN FRANCISCO, CAL., JANUARY 6, 1898.

No. 1.

SOME WONDERS OF PSYCHOMETRY.

Several weeks ago an article appeared in the JOURNAL mentioning some of the remarkable prophecies and other psychical achievements of Dr. Max Muehlenbruch, the Medical Clairvoyant, Herbalist, Psychometrist and Prophetic Seer of Oakland, Cal. Immediately he was showered with letters from all parts of the United States, from persons desiring psychic readings. Many of the persons receiving these readings have already written voluntary testimonials expressing entire satisfaction and astonishment at the powers shown.

Among the voluntary testimonials received by the Doctor since the article in the JOURNAL, above referred to, appeared, is the following

FROM A PHYSICIAN:

DR. M. MUEHLENBRUCH.

SIR:—As your prophecies have come to pass exactly as you predicted, I feel inclined to inform you of the fact.

I was very much surprised when I attended your meeting to have you tell me all of my past life, which was all told correctly, and to express my present surprise in finding that you have told me the future just as correctly as you did the past. I can find no words of expression.

Your prophecies are undoubtedly correct and your powers of seeing into the future are, without a doubt, wonderful.

I feel that a man possessed of your powers or gifts ought to be thoroughly advertised so that the public in general may benefit by it. Thanking you for the prophecies which you have made for me, and which I am sure no human being unaided by the angels could have foretold, I remain,

Respectfully yours, DR. M. WENCESLOW.
San Jose, Cal., Dec. 10, 1897.

A LAWYER SEEKS PSYCHIC COUNSEL.

J. B. Randolph, a well-known Oakland attorney-at-law, addressed a letter to Dr. Muehlenbruch at San Jose, while the latter was filling his second engagement with the Spiritual Society there, of which the following is an extract:

“I have had many sittings since you left here, as my affairs, as you possibly remember, are very complicated and critical this summer. Most of the sittings have been with mediums of acknowledged powers, and I am pleased to say that most of them have been very beneficial. The average merit of psychic readings is much higher than they were ten years ago. I am not slighting the



Dr. MAX MUEHLENBRUCH.

splendid gifts of those mediums when I say that none have ever approached your readings in point of practical utility and importance. The program of my affairs, as forecast by you, have taken place from time to time, like the calculated events in Astronomy. If you can do for others as you did for me you are surely living to as grand a purpose as falls to the lot of any man.” Respectfully,
Oakland, Cal. J. B. RANDOLPH.

LETTERS REGARDING DIAGNOSIS, TREATMENT, ETC.

It is marvelous how the Doctor can diagnose diseases for strangers, by mail, *without any symptom being given*. These diseases he treats with a variety of strange-smelling roots and herbs which he personally gathers from the mountains, under the direction of his spirit guides who do the diagnosing.

In a letter from Lafayette, Cal., dated Dec. 29, 1897, Mary F. Wilson writes:

"I received the diagnosis and was very much pleased with it. Yes, I forgot the lock of hair, but it made no difference in the diagnosis, which was *exactly* right. I think I could not have stated it any better myself, if as well. I think I shall go into Oakland early next week. I am sure you can help me, if you can tell so correctly what is the matter."

Mrs. J. Q. Robertson writes from 154 Taylor street, San Jose, Cal.: "I believe I promised to write and let you know how the medicine worked. I must say that I feel the best that I have for years. . . . You have helped me more than all the doctors I ever had."

Mrs. E. F. Bartlett writes from Montclair, N. Y.: "I deem it only just to acknowledge your lengthy reading for me. In most details you were correct. . . . I have sent your card to other friends advising them to test psychometry."

Dr. Muehlenbruch's permanent address is, Box 118 Oakland, Cal. See his card in the "Mediums' Directory," on page 12 of this JOURNAL.

A DECLARATION OF PRINCIPLES.

The word "ism" means a doctrine or theory, the character of which is defined by the word to which it is attached. Thus Spiritualism means the doctrine or theory of the Spiritualists. Methodism means the doctrines or theories of the Methodists; and so of all other bodies of people. Principle means, "a comprehensive law or doctrine from which others are derived." Thus "ism" is identical in meaning with one of the definitions of the term principle. Hence, every body of people attaching to their name the suffix "ism" thereby proclaims that they have certain doctrines or tenets which distinguish them from other people. It is the general, if not the universal practice for people to proclaim their principles or doctrines to the world. They are proud of their principles and seek to convert others to their doctrines. They consider them as fundamental truths—that all other truths are dependent thereon. But for almost 50 years the Spiritualists have been proclaiming their "ism" as a "New Dispensation—a New Era in thought, and as opening a new door through which to enter into the secrets of wisdom; and yet they have never made a statement of what the "new" system teaches.

We have been most enthusiastic in our negations. We have denied the supernatural inspiration of the Bible—the main doctrines of Christianity, and the other great religions as well. We have pronounced the central doctrines of Christianity (the atonement) to be a most immoral one; and some others not much better. What have we submitted

in place of the Church tenets? Nothing! Individual writers and speakers have proclaimed principles, but they have been only their own private opinions. The Spiritualists, as a body, have not endorsed them. No book, no periodical has ever been endorsed as an authoritative expounder of Spiritualism. We have had a National Organization for three years but it has never formulated a Declaration of Principles. It has instituted measures to defend and extend Spiritualism but has never told the world what Spiritualism is—what are its principles or doctrines. It is singular that a people should be so very enthusiastic about that which they do not define.

But possibly some impulsive brother may object and say that Spiritualism is a fact—the fact of spirit return and manifestation. Very well, this is really the only attempted definition; and it is a miserably lame and defective one at that. Think of it—to call a fact an "ism?" Then again to call that fact a New Dispensation. The fact is not new. These manifestations are as old—undoubtedly older than history. Is the revival of an old fact a New Dispensation? Is it an "ism?" Spirit manifestations have been in the Christian Church from the beginning. I saw them, and was convinced, in the Methodist Church, years before the Rochester rappings.

The phenomena occurring since the Fox girls did not convince me; did not make me a Spiritualist, so far as phenomena is concerned. Facts are not causes—they are not laws. Causes and laws lie back of fact or phenomena, and we must get back to them—comprehend and expound them before we know what Spiritualism is—before we can state its principles.

Suppose a chemist builds up a fire in the bottom of a vessel of water. There is a crowd looking on and they shout, "That's a fact—that's Chemistry!" Would it be Chemistry? It would be a fact—a phenomena. It would be the result of a planned mixture of chemical agents, but as to the nature of those agents—the law of their combination, the gaping crowd would know as much as multitudes do of the forces and laws involved in spirit manifestations.

No amount of gazing at spirit phenomena can make one a Spiritualist. They are the husks—the chaff, absolutely necessary, but as worthless as chaff unless we can penetrate to the principle, the life producing them, and the purpose back of them. A man might sit to all eternity and witness chemical experiments, but if he did not learn the nature of the substances used—the qualities and how to mix them, he would be as ignorant of Chemistry after the lapse of a million ages as when he commenced. So persons may spend all their lives in witnessing spirit phenomena, and at last be as ignorant of real Spiritualism as those who never witnessed a single manifestation.

J. S. LOVELAND.

AN EXPERIENCE WITH JOE.

BRO. NEWMAN:—I did not respond to your request that I should take a leading part in raising a fund for the dissemination of spiritual truth,

because my effort, in that direction, with the books I proposed donating to a library was not seconded by our fraternity, except by yourself.

I have always been, not only willing, but anxious to participate in any and every measure that I could believe would tend to the advancement of our Cause, but it would seem that I am not—now—thought able to be longer useful to it.

The hue and cry that is being made against "bogus mediums" has made me afraid to furnish you with surprising tests that I have experienced, lest I should be charged with abetting fraud, but I will venture to give an example nevertheless and ask all the fraud hunters what they can do with it?

A mesmerizer, a perfect stranger, sojourned temporarily in the hotel in which I was boarding. An awkward English youngster was a table waiter. The stranger would amuse the guests by his mesmeric control over Joe, the waiter.

When moving rapidly away he would be stopped and stand like a statue, till a reverse pass would enable him to proceed.

I was then reading, in the *New York Tribune*, of Horace Greely's experiments with the Fox girls, Judge Edmonds, Fenimore Cooper and other dignitaries. I told some of the residents of the hotel that I believed Joe was a "spirit medium." Not one of them knew what that meant.

I instructed half a dozen of them to retire to a private room at night and form a circle. They did so, and soon sent for me. I found the table tilting in reply to questions when Joe's hands were on it, but not otherwise.

Lest they might be tricking me, I took my stand at a shelf ten feet from the table, my back towards the sitters, and I instructed one of them to pronounce the word *up* when the "tilt," or side legs of the table left the floor. I then touched the letters of the alphabet consecutively with a pencil and when I heard the word *up* would pencil the last letter I had touched until I got a name.

I had never heard "Joe's" surname. He said he "felt as if his father was there." I inquired his name. "Ezekiel Lyon," he replied. I was not a little astonished to see that the letters I had written, to which the "tilts" responded, spelt the name exactly.

I then wrote, careful that none of the company saw it, "Mr. Lyon, can you give the date of your death and where?" By the same process as that by which I had obtained his name, I received, "City of London, England, July 1, 1851."

I then wrote, "in what street and number?" still keeping Joe in the dark as to what I was doing. I received a reply which Joe gave exactly, before I read it to him.

The above series of facts mean something and I respectfully enquire of the hyper-critical who are now disturbing our harmony, what?—what do they mean?

"Facts," said Brossais, "are the most brutally obstinate and unyielding of anything in Nature."

It was a fact that Joe's volition was unconsciously suspended and restored by Mesmerism, now known by another name—hypnotism.

It was a fact that an invisible intelligence an-

swered correctly questions that no one but myself knew had been asked, and the answer to which I was ignorant of.

It is a fact that we, and all material nature, are amidst the workings and under the control of "Hidden Forces," so plainly illustrated in a late *JOURNAL* by C. P. Holt, but it is not a fact that an imitation, or counterfeit, can destroy a genuine.

And it is a controlling fact that no professor of legerdemain has ever been able to apparently duplicate the most simple of our phenomena, unless by the help of confederates. This was admitted by the Court Juggler of England years ago.

And the strangest of all theories in this connection, is the admission, by clergymen, while the Bible abounds in evidence of spirit intercourse with mortal man, which they call divine revelation, that they stultify themselves by claiming that precisely the same phenomena at the present day is the work of their orthodox devil. They do not perceive that this dignitary to whom they award the attributes of omniscience and omnipresence, might have made the hand-writing on the wall at Belshazzar's feast, and guided Saul in the search for his father's donkeys, if he can write between closed slates, etc., now.

Logically, and in accordance with the immutability of eternal law, in which there is "no variability nor shadow of turning," if a law once existed that gave the "woman of Endor" (not witch, as creed-makers pervert it) clairvoyant and previsionsal power, it must exist now, for we have not been notified of its repeal, and if repealable in its nature, St. Paul's beautiful essay on "Spiritual gifts" plainly proved its existence in his "day and generation."

I am not, in conclusion, to be understood as saying or implying anything in extenuation of the wickedness of bogus mediums. Those hypocrites who get up seances for "commercial shows," as the lamented Bundy used to charge, and "steal the livery of the court of heaven, to serve the devil in," should be consigned to the "depth below the lowest deep" that Milton's vivid imagination invented for his rebel angel.

G. B. CRANE.

THE ROCHESTER JUBILEE.

Many have expressed surprise that there should be need of any considerable amount of money to defray the expenses of preparing for the Semi-Centennial Celebration to be held next June, at Rochester, N. Y. Some have said it should be self supporting, that they would attend it, but would not subscribe to aid it.

The facts are that it will require a great deal of money before anything can be realized at Rochester, and it is intended that the general meetings will be free. For the information of such people and all others it may be well to give some details of the need of money in arranging therefor.

In order to make this enterprise a success it is necessary that it should be well advertised; it is necessary that correspondence should be entered into all over this country and in many foreign lands; it is necessary that the Manager should

travel about the country more or less in order to stir up enthusiasm and interest the people in this celebration and also make arrangements for many features in connection therewith.

There are also certain specialties to be provided that will require a certain outlay, such as souvenirs, printing, and engagement of places for meeting. All of the above expenses, besides many minor items, will have to be provided for by money raised from donations and subscriptions, as there have none of the wealthy Spiritualists in this country offered to advance funds as they might, that these necessary provisions may be hurried on. However, if all Spiritualists or persons interested in Spiritualism, would contribute according to their means, be it ten cents or more, there would be no trouble on that score if it were paid in at once, and as money is absolutely essential to push the enterprise forward, everyone is most earnestly urged and begged to do their share toward supplying the needed funds.

There are a number of different departments arranging for their special part of this conclave, each in charge of some person who is considered competent by the General Manager to perform the duties of their office.

To advertise it as it should be will require a large expenditure and thousands of circulars will need to be sent out. Each department will have to be supplied with literature relating to its particular branch, and every one knows that printing costs money. The correspondence should be very extensive but will have to be limited unless there is more money to buy postage stamps and stationary and to pay stenographers and typewriters for their services; besides that, there will be the postage on circulars, so that in all there should be several thousand dollars spent in that line alone.

The writer is working day and night to make this a celebration that shall be worthy of you as a people and that will so manifest itself to the world that they will be attracted to our cause by the light it gives forth.

A great many people have said, "I will assist you, but next June is so far away that I will wait until later on." Many of these people have been waiting for the last six months and have not been heard from. It is now only a few days over five months before the celebration will take place and a great deal will have to be crowded into those five months.

There are some things that are to be prepared in connection with the Jubilee that will require several months to arrange or manufacture, and without sufficient funds on hand to pay the cost of such arrangements before the contracts are entered into, it will be futile to attempt it.

It costs money to travel and the General Manager ought to have enough on hand so that he can engage plenty of help to work out the details so that he can spend a large share of his time traveling to different parts of the country.

Reader! Do not wait, but send in your contributions now. If you cannot send all that you wish to contribute, send part of it. If you can only afford to give a small amount you can enclose postage stamps enough to cover it; if a larger

amount, send P.O. money order or New York draft. If you have read this over, re-read it and ask your Spiritualist neighbor, who does not take the paper, to read it. Talk about the Jubilee and ask your friends to contribute to its support.

Mr. I. C. I. Evans, 1352½ B St., S. W., Washington, D. C., has been appointed to take charge of the Young People's Department of the Jubilee, and there has been added a Literary Department, in which it is hoped to gather all the books, periodicals and other publications that have been issued on the subject of Spiritualism.

* FRANK WALKER, *Gen. Manager*, Hamburg, N. Y.

PROGRESSION.

God reasoned thus one day:
 Shall I make man the equal of myself
 That he with wisdom glow magnificent?
 And the beauteous rays of spirit-sense
 Mingle round him with effulgence,
 The precious gifts of love divine,
 Full, deep, unfathomed and supreme?
 Oh him bestow the celestial power
 That permeates this spacious bower
 And all the gifts that combine the
 Oneness, Truth, Justice of Infinite Intelligence?
 Or would the splendors thus bestowed
 Unsought, unearned, but manifold
 The satiety that always comes of joys
 Obtained or bliss foretold?
 Would not these glorious gifts grow pale
 And strife ensue, and wisdom fail,
 If all were equal unto him who guides the Universe?

"Come into me," he wisely said,
 For thee to grow, for me to lead.
 Endeavor is the law defined;
 The effort made, the end attained.
 Perfect thyself from gross within,
 Patiently strive the bliss to win,
 And I will guide thy steps apace,
 That thou mayest look upon my face, in time.

Omaha, Neb.

MRS. W. S. FELKER.

BANQUETED BY THE ANGELS.

I read the JOURNAL and am always interested in all that it contains. I saw that resolutions were passed by the Board of Directors of the California State Spiritualists' Association, that they would not endorse any medium who required darkness for the production of phenomena. Now, I will describe what I saw "all in the dark."

I have been sitting during the past 9 months for development, at the suggestion of a medium, Mrs. Geo. Brower of Oakland, Cal., and I have had some fine visions, I call them, but they were "all in the dark."

On the evening of the 22nd of Nov. I retired as usual. I had scarcely laid my head upon the pillow, when a drapery of a silken texture, red and white, was before my eyes. I looked in astonishment, and said to myself, I think I must be going to have a *panorama*, and sure enough I did.

I did not think at the time that it was the eve of my birth-day. The curtain was slowly raised. I watched it until it stopped far above my head.

The first thing I saw was a large cupboard, and it seemed to be filled with everything, and around it I saw shadowy forms seemingly at work arranging things, and then came slowly into view a num-

ber of shelves filled with all kinds of clothes wearing apparel, etc., (this I suppose was to give me to understand that I would be cared for. This of course comes to me now, as I did not understand it at first) then it slowly vanished, and I beheld a very large hall beautifully decorated with evergreens and flags; the centerpiece was beautiful, and all illuminated "all in the dark," ready for the festivities, and I could see the shadowy forms of the guests, seemingly enjoying themselves.

This faded away, and then came slowly into view the banquet room, and everything seemed ready for the feast. The room was ablaze with light—"all in the dark"—little tables extending the whole length of the hall, and shadowy forms flitted here and there; it was grand to behold.

Then it floated away in the mist, and they brought floral pieces and as they passed over my head I lay and feasted my eyes on their beauty.

I was perfectly conscious and called my husband's attention, asking if he could not see the lovely decoration, but he failed to do so, and said he thought I must be dreaming.

Finally I grew tired and sleepy, and waved both hands and bid them "good night." You ought to have seen them depart. I saw them leave the house in throngs, and the entrance was all lighted for them to depart, but "all in the dark."

The next morning the first thing when I opened my eyes the thought came to me, My birth-day. I was banqueted by my angel friends. Now I saw all this in the dark, for I had no time to go to sleep and I talked to my husband during the programme.

Now we know our spirit friends must have conditions to do their work, and I would ask in all sincerity, What would our harvest be if we scattered seeds on the earth's surface? How would the flowers blossom in all their beauty, if the seed did not lay concealed in the dark soil for a time before coming forth in the sunlight? Look at humanity; not one but was concealed in darkness for months before they were able to bear the sunlight! What would our fireworks amount to if they were shown in the sunlight? It is a law of nature, and our spirit friends must have conditions, and no man-made law can frustrate them! I am only too proud to know that they come to me "in the dark."

MRS. A. B. C. DAY.

MAN AND RELIGION.

Is man better or worse by reason of religious teaching? Geologists say that at one time the earth was in a crude, gaseous state, and that the earliest vegetable and animal life was very rank. The earth in gliding along through space for ages with its tremendous vortexial forces is for ever driving from all points to its center, and the whole mass being driven in its orbit and for ever tending toward the center of our solar system. That it must, like an apple from the blossom to the ripe fruit, be continually changing to a more ripe condition; and that all animal and vegetable life upon the face of the earth must manifest in exact union with the earth itself. Man then can not be much worse or better, as a whole, than he is.

Religion being an instinct born with man, it

must and will be adjusted from time to time to suit the conditions of the world in its maturing state. If this reasoning be correct, as long as the earth remains in space, man, whether he will it or not will continue to grow more spiritually pure, until almost all of the gross earthy matter is cast off. Even the food we take into our bodies will become so Spiritualized that there will be no refuse matter to be cast off; the body assimilating all that is eaten, and at death our bodies will have become so pure it will in a few moments' time pass out of physical existence, without leaving any decaying matter or bad odor, once more returning back into that pure state that was ours before our foster parents partook of the forbidden fruit.

Men first existed as angels in the spirit world and in their descent to this earth in its gross material condition to eat of its fruits, would be to take upon themselves the same gross material condition of the earth and become bound thereto, being compelled to live a physical life down through the ages of the earth and its purification, to again regain their once high state. Why should we regret that our foster parents partook of the forbidden fruit? To do so would be to regret our own physical existence, for only by their eating of this fruit has the earth become populated. Since the earth and its vegetable growths have become more etherealized, materialized bodies of decarnated beings have been known to partake of earthly food and yet not lose their power to dematerialize at will. We find that two men (spirits) came to Abraham, on their way to Sodom and partook of food. (Gen. 18:5). He said "And I will fetch a morsel of bread, and comfort ye your hearts; after that, ye shall pass on, for therefore are ye come to your servant." And they said "Do as thou has said." Bro. Samuel Watson in his "Religion of Spiritualism," speaks of materialized spirits partaking of water in his presence.

Man must have come upon the earth in a full grown state and by the force of his will formed a temporary body to suit his needs and by eating of the vegetation then upon the earth. "This physical body on covering becomes "of the earth earthy."

This outward flesh easily becomes corrupt, and at death disintegrates, but the heavenly body is finer than light or any known substance, and having no elements of decay, must continue to live. This knowledge, if possessed by all the world, would make the so-called death a blessing; understood by everyone as a forward step into that higher spiritual condition, not to lose; but to gain in ever-real pleasure, would prove the claims of all true Spiritualists, that it is the one scientific religion—one that teaches man that according to the seed sown, so shall be the harvest, whether good or bad, and that we are dual—a flesh-man and a spirit-man, and when the flesh body, at death, moulders to dust, behold the spirit-man comes forth in all its glory, as master of the corporeal condition. The body being created for the gestation of the spirit and by death the spirit is born.

I advise all investigating Spiritualists to read Dr. J. R. Buchanan's book, "Primitive Christianity," and I assure them it will give much wider knowledge of our philosophy.

J. B. DESPAIN.

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THOMAS G. NEWMAN, Editor,

Assisted by an Able Corps of Special Contributors.

The Editor is *not* responsible for any opinions expressed in the communications of correspondents.

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., JAN. 6, 1898.

WITCHCRAFT AND ORTHODOXY.

"Familiar Spirits: Their Workings and Teachings," is the title of a booklet by William Ramsey, edited with additions by H. L. Hastings, 47 Cornhill, Boston, Mass.

This pamphlet is No. 44 of "The Anti-Infidel Library," and while it is intended to oppose Spiritualism, yet we fail to see how it will do so—on the contrary it is an excellent missionary pamphlet to propagate Spiritualism, considering the ecclesiastical sources from which it emanates. After showing the concordance of history to prove the facts of Modern Spiritualism as existing in all ages of the world, the writer deals with witchcraft in all times, and denounces the Mosaic law which says "Thou shalt not suffer a witch to live," quoting the New Testament to prove that Christianity is not under the Mosaic law. He says:

Neither the Saviour, his apostles, nor their successors for generations, had any part in persecuting or punishing persons, whether guilty of witchcraft, idolatry, or other crimes. But when ungodly men crept in, and, introducing a spurious Christianity, grasped at civil and political power, and, instead of obeying Christ's laws commenced to enact others of their own, they introduced persecutions and atrocities of every description. Thus in 1488 Pope Innocent VIII. charged the Inquisition to hunt up and put to death all witches and other practicers of diabolical arts. Other Bulls followed, in 1494 by Alexander VI., in 1521 by Leo X., in 1525 by Adrian VI. The barbarities wrought by these edicts were indescribable. In the bishopric of Bamberg in four years 600 persons were burned or hung; and 900 suffered in the bishopric of Wurzburg. In Geneva 500 persons were burned in four months in 1516; and 1,000 perished in the district of Como in 1524. In England in 1562 a statute of Elizabeth made witchcraft a capital crime. Other enactments followed, and during the

Long Parliament it is said that 3,000 persons were put to death in England for sorcery.

The author then deals with the Salem witchcraft, so-called, wherein 19 innocent persons were hung in Salem, Mass., in 1692, and three more were sentenced the following year, but for some reason the church and the judges discovered their mistake, and these latter three persons were never executed. The writers' opinion upon this subject is as original as interesting. Here it is:

We doubt not that many of those unhappy victims were under Satanic influence, and that, too, like the poor demoniacs of old, without any will or wish of their own. But we also believe, and have fully as much evidence, if not more, in the case, that the judges and jurors, the ministers and the people, who engaged in that unrighteous work of condemning and executing so many of their fellow-beings, were themselves under the direct influence of the devil.

Under the heading of "Modern Spirit Manifestations," the writer gives some remarkable cases of undoubted spirit control, and the teachings given by the spirits, i. e., their experiences, the mediums not being public mediums. One object of the book seems to be to prove what all Spiritualists admit, i. e., that there is suffering for sins, both of commission and omission, in the future life, though not eternal. However, we do not believe that one orthodox reader in 500 will agree in the "Satanic-influence" theory held by the author, in view of the evidence he presents to the contrary. On the whole the book is as fair a statement of our philosophy as could be expected from an opponent, and will do much good—no harm.

RELIGIOUS INSANITY.

The Chicago Daily *Chronicle* gives the following item, showing that an Evangelist was forced to give up work because of the insanity which followed his ministrations. It says:

Markleville, Ind., is just emerging from a sort of Dr. Jekyll-Mr. Hyde-Svengali experience which has created no end of excitement. As a result of five members of the flock going insane and several more showing a "loony" disposition, Rev. Mr. McCraig, an evangelist who held meetings in the town church, was asked to move away.

Mr. McCraig is an eloquent speaker and a good evangelist, but according to the evidence which was produced he possessed a strange influence over his audiences. It was claimed that he exerted a predominance of mind over those who attended his services regularly, and those that went insane and those inclined that way, it is claimed, owe their mental aberration to him.

One of the five, John Markle, died and his people were inclined to hold McCraig for his death. It was in this form that the Grand Jury got the case.

They could not return an indictment charging murder, though they may have been convinced that the influence McCraig exerted did the work. Markle's aberration resulted in him thinking he was God and laboring under the hallucination he passed away. The other four victims and the "loony" ones are pulling through all right, but the meetings have closed.

He probably gave them "hell fire" discourses, and frightened them into insanity. Such abominable doctrines will do it.

NEW YEAR'S THOUGHTS.

Many are the thoughts which crowd on us at the beginning of the New Year—all leading us to improve our lives, in order to prepare for the higher development in the spheres beyond. The following item from *Dawning Light*, is worthy of consideration, as we enter upon the new year:

What has Spiritualism done for us in the past year? Has it made us more tender and kind, more considerate for the wishes and feelings of others, given us higher aspirations and a desire to do good; given us more love and charity, enabling us to look with a kindlier eye on the faults of others? We may have faults of our own which we are not cognizant of, but are plain to the vision of others. If we have not been able to correct all these faults we have not progressed very far in the cause of Spiritualism. May the good angels help each one in the coming year to practice what we preach.

MACHINE TO MEASURE THOUGHTS.

One of the newest things for the new year is by machinery to measure thought and sight, and the rapidity of transmission of sensation. This will be done at the University of California, where they intend to weigh men's thoughts and measure the intensity of emotion.

In the new building at Berkeley the wonder of all is the "Room of Silence," for in that room every sound, every ray of light, every vibration, every connection with the outside world that it is possible to cut off is severed. It is in this room that the interesting experiments are to be made.

The room is constructed upon a special foundation designed to prevent vibrations affecting the instruments. It has double walls that are padded and deadened by every application known to science in order to prevent sound from agitating the walls of the room. Even the roof is doubly protected, so that the patter of raindrops may not disturb the experiments. A network of wires conducts electrical currents used in the experiments. Besides, the room is filled with queer-looking instruments designed to measure almost everything beyond the scope mechanism.

The most interesting instrument in the collection is that intended to measure the mental state of a person, the nearest approach so far reached by science in measuring thought and emotion. A clasp is fitted over the wrist of the subject, the clasp being placed over the arteries. This clasp is connected by a rubber tube filled with compressed air, which connects with a small stylus at one end. This stylus is held against a cylinder upon which is wound a bit of smoked paper. The cylinder revolves and the stylus traces upon the paper the intensity of the emotions or thoughts of the subject.

Another experiment in measuring thought requires a glass table, upon which the subject is accurately balanced. He is then engaged in discussion, or is given a book or paper to read, and as the blood rushes to his head the head tips downward, and his thoughts on the matter he is reading or discussing are measured.

There are machines for measuring the effect of light upon the eye, and it is intended to try to discover exactly what makes sight, and where the connection between the optical organs and the brain begins and ends.

The rapidity of thought will be measured by a simple experiment. A pin is stuck into a finger of the left hand, and the time between the sticking of the pin into the flesh and the twitch of the hand is measured. Then the pin is stuck into the right shoulder and the time consumed by the sensation following the puncture of the flesh to travel to the brain and down the right hand is measured. The difference between the two is the rapidity of thought or sensation. Prof. Stratton says:

"Sight and touch interest me most. Work along those lines will be a continuation of my investigations at Leipsig. In the dark room we can admit a single ray of light, or break up the light and admit only the violet rays, and so experiment with the effects upon the senses of varying intensities of light. If a pressure of one pound upon the hand is steadily increased during a minute, until it is two pounds, the psychological results will differ from what would be effected by making the change in pressure within three seconds. There are many interesting problems to be solved, but I don't know just what we shall do first. One has to putter around at first, until he finds out what he is going to do."

AN INSULTING LAWYER.

Rabbi Mayer May was called as a witness in the trial of Hoff, the murderer of Mrs. Clute, last week in San Francisco. Hoff's lawyer wanted to break down Rabbi May's testimony, and pointing out that he was a Spiritualist, occupied a long time in

cross-questions and entangling propositions, endeavoring to show that he was mentally-incompetent to testify because of his belief in Spiritualism. This course was pursued until the judge sharply rebuked the attorney and ordered such foolishness to stop. The Rabbi is a very intelligent man and a teacher of Hebrew. He is also a medium and a so-called automatic writer. The attorney, Schooler was fierce and aggressive, but the Rabbi was cool and collected, and foiled the insulting lawyer.

Inconsistency.—Last Sunday evening, Father Calzia, at St. Ignatius Church, San Francisco, denounced mediums as all "in league with the devil," saying it was a sin to consult one who pretends to unveil time yet to come. This dogmatic priest never thought far enough to see that if his assertions were true, all the prophets and seers of the Bible were also impostors and "in league with the devil." But bigoted priests care not for argument, logic, or consistency! Their denunciations are free from such foolishness!

Birthdays of John Brown, Sr.

The many friends of this old patriarch will be pleased to learn there was a pleasant family reunion on Dec. 22, to celebrate his 80th birthday, at Bunker Hill Castle, San Bernardino, Cal., where he now resides. The *Sun* of that city thus mentions the event:

The home of Byron Waters was thrown open for the occasion, and here four generations gathered, and the great grandfather, the honored guest of the occasion, had so far convalesced that he was able to take part in the reunion and to form the central figure of the party that faced the camera of the photographer for the family group, and to administer a parental blessing to them all. He hopes soon to be able to receive his friends and enjoy a chat with them over olden times.

This venerable patriarch is the last survivor of the five commissioners appointed by the Legislature in 1853, to set apart San Bernardino county from Los Angeles, and he is also the only survivor of the first officials of the new county. His life has been until within a few years an active one, and the pioneers reverence him for his broad, liberal and humane life while he was with them and congratulate him on the arrival of the 80th

anniversary of his birth and hope he may be spared many more years to them.

Those of his children who were at the annual family gathering were Mrs. S. P. Waite, Mrs. Laura Wozencraft and John Brown, Jr., of San Bernardino; Mrs. Louise Waters, of San Francisco; Mrs. Sylvia Davenport, of Colton; Mrs. Mary Dueber, of Spokane, Wash., and Mrs. Emma Rouse. James Brown is confined to the house on his ranch with a broken limb, while Joseph Brown and Newton Brown were away from the city on business. The gathering was a memorable one.

The Reviewer.

Gilgal: Stones that Pave the Path to Success, by Mrs. C. K. Reifsnider. 140 pp. Cloth and gold, 50 cts. St. Louis, Mo., The Anna C. Reifsnider Book Co.

This book is made up of nuggets of wisdom, which rival the Proverbs of King Solomon. It is an exhaustive compendium of maxims. The author in the preface says: "I have framed these little mirrors in convenient form that you may carry in your pocket and take a peep at yourself and loan or give your friends. If you have a friend who lives within the narrow walls of pride, conceit, and prejudice, and who has accepted ancient adages for maxims, stand where you can catch a sunbeam with your mirror, and throw a full glare into his eyes. It may irritate, but it will not hurt him, and he will be sure to find out who did it, and in a better mood will thank you."

The Chaldaic Geomantic Oracle and Game of Prophecy, by G. W. Gessmann; translated from the German by H. Gestefeld. Price 50 cts. For sale at this office.

This book gives what purports to be a simple key to ancient Geomantic prophecy, as defined by Agrippa. The term comes from the Greek, *Geos*, earth, and *mantia*, prophecy, so called from the fact that the markings were formerly made on the earth, and were supposed to be governed by the "Spirits of the Earth." It consists of 16 questions, (under the headings of which any question may be asked) with corresponding Geomantic tables. With mind on the question, three rows of dots are made from right to left, without regard to number—anywhere from four to 20 in a row. The dots are then counted in groups of 9, and the remainder after the last complete group indicates the point at which to commence on the corresponding Geomantic table, counting the letters in every ninth square. On the principle of "automatic writing," spirit guides or the sub-conscious soul is supposed to govern the number of dots made, to obtain a correct reply. It is claimed that upon the sincerity of the questioner depends the reliability of the prophecy given.

The January number of the *American Monthly Review of Reviews* is one of the best issues in the history of that magazine. From cover to cover it is thoroughly "live," alert, and forceful. The opening editorial department of "The Progress of the World" gives a clear and exhaustive New Year's summary of political conditions throughout the world for 1898. The elaborate article on "The Future of Austro-Hungary," by an Austrian, is the best account yet given in the English language of the warring forces which threaten to undermine the dual monarchy of central Europe.

In the January *Midland Monthly* (Des Moines, Iowa), Carrie Wyatt Banks, sketches royalty-life in Hawaii, and Leigh Leslie tells the romantic story of Empress Eugenie and Dr. Evans, recently deceased. There are more, and perhaps better, stories than usual in this Midwinter Fiction Number. The *Midland* enters upon its fifth year in full enjoyment of its well-earned right to live and grow.

Hopken's *Comic Monthly* is devoted to wit and humor, and is published at Alameda, Cal., at 25 cents a year, and contains 40 pages of light reading.



Christmas and Spiritualists.

TO THE EDITOR:

In the last issue of the JOURNAL a correspondent severely criticised the observance of Christmas as a holiday among Spiritualists.

While there is no law in spiritual philosophy compelling the observance of any day in the year, much less those of Orthodox or Pagan origin, yet I believe it is the duty of Spiritualists to observe the day as it is generally kept among all classes of people.

Fully two-thirds, or perhaps more, of Christmas observers have no regard for the religious ceremonies, but observe the day for the pleasure it creates through family reunions, feasting, making presents, and increasing the children's enjoyment.

Christmas has been celebrated until it has become a National custom and as James Whitcomb Riley poetically expresses it: "There is a sort of feel in the air." No sensitive passing along the streets while the Christmas shopping is in progress can fail to catch the inspiration to create happiness by giving and receiving little tokens of friendship or regard.

Then to discountenance the day for the children's sake, at least, would be robbing them of an enjoyment which they feel they have a right to expect because other children are having the

same. To those who have grown older and wiser it may not seem necessary yet it would be a poor compliment to Spiritualists to deny the little it takes to make children happy upon this one children's day in the whole year.

Then let us not become so seriously wise as to drown innocent enjoyment, for there is little enough in general circulation in these days of trouble, but let us add the spiritual light and celebrate the day as it will be celebrated when orthodoxy has crumbled and decayed.

Our Lyceum Christmas tree brought out many who never before entered a Spiritualist meeting. It will no doubt increase the interest in the work. Besides giving toys and sweets, the presents included clothing for some of the less fortunate members, and thus the appreciation of the parents fully repaid us for whatever sacrifice those useful presents cost.

The world is moving on, so let us move along in harmony with existing customs and establish the new; only as great events establish their own observance.

Mrs. M. E. VAN LUVEN.
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.

The Young Peoples' Progressive Society will give a literary and social entertainment, next Wednesday eve'g at 909 Market St., San Francisco. It is expected to be a very interesting and enjoyable occasion.

The Lyceum gave an entertainment on New Year's evening at 909 Market street, San Francisco. It was a very successful affair, and gave great credit to the managers as well as those who took part in the same.

The Society of Progressive Spiritualists will hereafter hold their Sunday evening meetings in Alcazar Hall, on O'Farrell street, opposite the Orpheum, between Powell and Stockton streets, San Francisco. Mrs. Lillie will speak and Mrs. Whitney will give spirit messages and answer questions.

Last Sunday the Society of Progressive Spiritualists changed to their new quarters in El Dorado Hall, Alcazar building, 120 O'Farrell St., San Francisco. Mrs. R. S. Lillie gave an eloquent lecture and the guides of Mrs. J. J. Whitney followed by answering written questions and giving convincing spirit messages.

Dr. Coonley held his farewell seance at Pythian Castle, 909 Market street, San Francisco, last Sunday. The hall was well filled and the manifestations were very convincing. Nearly all received spirit photographs on their handkerchiefs, and excellent results

were obtained in slate-writing under test conditions. Dr. Coonley has now gone to San Jose, but expects to visit the city again later.

The Ladies' Aid watch-night social was a success, both socially and financially. The following ladies and gentlemen helped to make an exceptionally fine program: Prof. Young, Prof. Browne, Mr. Lillie, Miss Patterson, Miss Daisy Place, Miss Maybelle Thompson, Tryphena Pritchard, Merle Colby and Mr. Ryder. The ladies of the Society desire to express their great appreciation of their kindness. Dancing followed the program, and was kept up until 12 o'clock, when the old year had given place to the new

A special meeting of the Board of Directors of the California State Spiritualists' Association was held last Saturday evening. The application of Dr. Schlesinger for exchange of Ordination Certificate was referred to the Investigating Committee with instructions to report at the next regular meeting. Applications of Mrs. Rebecca Johnson for Protection Certificate, and Mrs. Dr. Tobias for Ordination were granted. Communications from James U. Spence and Mme. Montague were read and ordered filed. The Board will publish a "Circular of Information" for the use of all Societies in the State.

On Tuesday evening, Dec. 28, the Union Spiritual Society of Oakland, Cal., enjoyed a Christmas tree and social time at the residence of Dr. Palmbaum, 856 1/2 Isabella St. The house was filled at an early hour with men and women, boys and girls, eager to see Santa Claus, and find out what gifts he had for them. The tree was a pretty sight with its glittering ornaments, bags of confectionery and many presents, all lit up by burning tapers. Santa Claus, in robes of fur, made fun for all, and gave generous gifts to young and old. After the presents were distributed, tables were set, loaded with good things. All feasted and made merry until everyone was satisfied, after which the time was filled with music, song and recitations until nearly midnight. Mrs. Cowell was present and spoke to the Society of the good things she saw for them during the coming year. When the closing hour came all went away thanking their host and hostess for their hospitality, and feeling glad they were Spiritualists even though some might consider them mentally unsound. * * *

R. A. Stitt test and healing meetings Sunday & Wed'y at 8 p. m., and Sun. at 2 Developing and test circle, 10 c. at 335 McAllister-st. Nita, Evans, Hargrave Meekin & others. Office 1431 Market.

Los Angeles Notes.

Most of the Spiritual Societies of Los Angeles had very creditable Christmas entertainments, the Truth-seekers leading on Saturday evening, the 25th, with a charming cantata "The Christmas Gift," given by the Progressive Lyceum, under the management of Mrs. Emma A. Lunt. So

well were all the parts rendered, and so pleasing to the large audience, that the performance was repeated on Sunday evening before the Ladies' Independent Aid Society. The gifts were numerous at both entertainments.

Mrs. Maude L. Freitag has (at this writing) given two of the four Sunday services she promised, the Harmonials; and such is the desire of the public to witness the remarkable manifestations of spirit-power through her mediumship that efforts are being made to have her time here extended. The expense attending the use of Music Hall is so great that comparatively few mediums "draw" sufficiently well to keep the Society out of debt. Dr. Schlesinger had large audiences, and gave the Society \$10 in addition. Mrs. Freitag has not only paid her way, but the receipts of the second Sunday were \$10 in excess of expenses.

On Thursday, Jan. 4, Dr. Schlesinger and Mrs. Freitag will give a platform test seance at Music Hall, to assist in paying off the indebtedness of the Society, their services being donated for that purpose, together with the services of Mr. Salter and Mrs. Sherwood, vocalist, and Mrs. Brophy, pianist. Dr. Schlesinger has already sold over 50 tickets for the same, and has paid the money to the manager. He says he will sell 60. A few more like him would make the benefit a great success.

Mr. Frank T. Ripley gave such satisfaction to the Society at Santa Barbara that his engagement was extended a month. His time soon expires, and he expects to go East after a brief sojourn in Los Angeles.

The Santa Barbara Society has made an offer to Dr. Schlesinger, which will probably be accepted, as the Doctor does not desire to go East while the cold weather lasts. He will remain here, however, a few weeks yet, doing office work as healer and test medium.

Mr. Charles J. Anderson is speaking for the San Diego Society, in the absence of Mrs. Freitag, and it is hoped here that he pleases the San Diegans so well that we can get their consent for Mrs. F. to remain here during the month of February.

Mr. C. V. Miller, medium for materializations, is still in Los Angeles. I have not been able to attend any of his seances, consequently can say nothing of my own knowledge. I have such confidence, however, in the perspicacity and honesty of William E. Coleman, who tested him and gave such a favorable report, that I must believe him to be trustworthy until proved otherwise. W. N. SLOCUM.

A Free bureau of information on spiritual and free-thought subjects at 505 Turk st.: 12 to 3 p. m. Dr. Peters.

Nature Cure, by Marvin E. Conger, M. D., assisted by Rosa C. Conger, M. D. A book of 370 pages, neatly bound in cloth and illustrated, \$1.50. Fine English cloth, marbled edges, \$2. For sale at this office.

THE SEA SHORE.

JANUARY.

A bright new year comes tripping daintily
Upon the shifting sands of Time's vast shore,
Moves o'er the deep with sweet and happy glee,
With laughing ripples soothes the breaker's roar.

A sudden gloom brings darkness chill and lone,
A sea-bird hurries by with frightened screech;
The wind sweeps round the bluffs with sighing moan,
And heavy waves with clangor overwhelm the beach.

But as the darkness thicker seems to be,
From riven cloud, far on th' horizon's line,
A wondrous brilliance falls upon the sea
O'er shadows hovers with a radiance fine.

A Gloria supreme swells through the air,
Now rises grand, then falls in cadence rare.
M. FOLGER COLEMAN.

American Advance - Thought, on occult subjects. London: H. A. Copley, Canningtown, E. 304 pp., on heavy paper, cloth bound. Price, \$1.

The Breath of Life, by Ursula N. Gestefeld. New York, Gestefeld Publishing Co. 64 pages, bound in cloth. Price 50 cents. For sale at this office.

It is the Duty of all Spiritualists on the Pacific Coast, to see that the PHILOSOPHICAL JOURNAL goes into every home. This can be done with a little effort on the part of each of its friends. Send us the names and addresses of all Spiritualists you know.

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How we Master our Fate, by Ursula N. Gestefeld. N. Y., Gestefeld Publishing Co. 112 pp. Cloth bound 75 cents. For sale at this office.

Dr. J. M. Russell's Microbe Formula cures distempers of all kinds, such as colds, influenza or la grippe, fever and ague, and hay fever, etc. 50 cents. Also "healing balm" for wounds and sores of all kinds. 50cts. — C. ANSON POTTER, Alameda, Cal.

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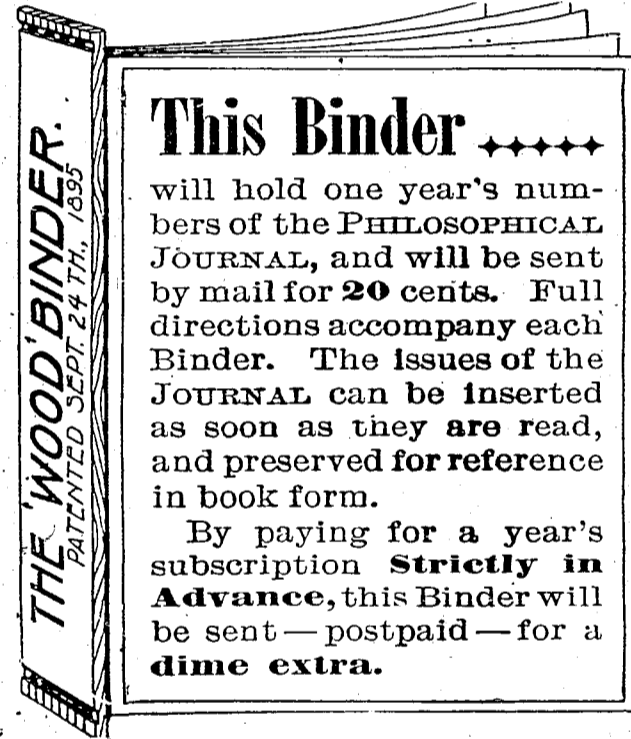
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What might we do if we were wise—
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Should we unite,
In Truth and Right,
And cease to envy one another?

What might be done? This could be done,
And more than this, my working brother,
More than the tongue
E'er said or sung,
If we were wise, and loved each other!

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Meets at Alcazar Hall, San Francisco,
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gaged for the present season, also Mrs. J. J.
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LADIES' Aid Society meets at 2 p. m. every
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