Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. 

Vol. 35. No. 9. San Francisco, Cal., Thursday, September 1, 1898.

Weekly Occult News.

THE BORDERLAND.

Psychometry Reveals the Past.

How true it is that thought begets thought; and the expressing of experiences by others makes us turn back the pages of memory and seek that which has been of profit to ourselves, that we may give it to others.

The article entitled "A Psychic Telegram," in the Journal of Aug., 1, 1898, of receiving a message from one that was living, and it caused them (for the time) to fear that the friend was dead, brings to my mind many times when persons have said to me: "Tell me a message from such a one and when I wrote to ask about it, I found the person living."

There are no mediums of long experience but they have had many such things said to them, and sometimes we have received various answers to inquiries of the spirit world. So far as my own experience goes, answers have been that other spirits have personified your friends for some reason, but not to worry you; there was a reason for it. I often see the shadows of people that are living, but they are not as tangible as the spirits with whom I have had the privilege to converse.

This reminds me of an incident that occurred to me in Wilmington, Calif., in the years 1879 or '81. We had gone to live in a house that had been built by General Hancock, as officers' quarters. The house was large and high, and for the first three days of our residence there, and I had become very tired with trying to straighten and get things in place.

About 5 p.m. I went to my room to rest—not to sleep, for as usual I had a book with me. The sun was shining as it only does in Southern latitudes. I closed the Venetian blinds, and then lay down. I had been on the bed for 30 minutes or more when I became conscious of a whispering in the hall outside my door. Before I could begin to think what it could be, the door opened and a military officer came in and said, "The gentleman who was the medium is still here, and I directed the spirit, John Smith, to his wife, the life appeared to be leaving the room and there lay he upon a bed. I had not been asleep, as I heard the door opened and a military officer came in and said, "The gentleman who was the medium is still here."

The officer asked me if I would sit with her and my hand, the poor fellow turned his face to him and said, "Doctor, is there any hope." The doctor shook his head and said, "None." Then the young man—his little more than a boy—said, "Oh, my God, my poor mother." Then the spirit communicated with the officer that fought and died. Yet the four were as clear and objective to me as the one that had passed out.

Asking my guide how that could be, the answer came clear and straight: The spirits needed help; he had passed out with his mind full of the things that happened, but not for the shooting, but for that causing it, of which we cannot speak.

He had been told to seek help; he did so, and here is the wonder that those in the spirit-world, on the lower place, are as dependent on the earth-friends for help as we are to those in the upper spiritual spheres. So he got other spirits to help him show me the matter just as it occurred; then day after day he came and we talked the matter over, until on that part all bitterness was gone, and he progressed towards the light that fades not; the glory that ever increases; the truth that makes whole.

When my husband returned I told him, and he was so impressed that he went to our landlord (Mr. Adams, who now lives in Los Angeles) and asked him about it. Mr. Adams said, "I don't know anything about the house previous to my being there, but there is a man downtown who knows all about the place. He lived in the house here. His name is Hayes."

One day my husband and Mr. Adams went down to the little town of Wilmington, about one mile from the garden-days I saw Mr. Hayes. He asked him if he ever remembered any incidents. Oh, yes, he said, "I helped to carry that young gentleman to his room, where I thought a bullet had passed him, and the other man's bullet cut through an artery, and nothing could save him. Yes, there were his very words, but how did you know it? There is no way to get in this part of the country, but I myself who knows anything about it, and I have not mentioned it, for I promised not to. Who told you?" My husband replied that no one spoke of it but his wife, who had seen it in her book, as this is the wonder that those in the spirit-world, on the lower place, are as dependent on the earth-friends for help as we are to those in the upper spiritual spheres. So he got other spirits to help him show me the matter just as it occurred; then day after day he came and we talked the matter over, until on that part all bitterness was gone, and he progressed towards the light that fades not; the glory that ever increases; the truth that makes whole.

Our Journal is the wonder that those in the spirit-world, on the lower place, are as dependent on the earth-friends for help as we are to those in the upper spiritual spheres. So he got other spirits to help him show me the matter just as it occurred; then day after day he came and we talked the matter over, until on that part all bitterness was gone, and he progressed towards the light that fades not; the glory that ever increases; the truth that makes whole.

Mr. Hayes smiled and said, "Well, it is certain."

Mr. Hayes was alive, as were perhaps all the officers present. He was the officer that fired the bullet that shot that one. He was so impressed that he went to our landlord (Mr. Adams, who now lives in Los Angeles) and asked him about it. Mr. Adams said, "I don't know anything about the house previous to my being there, but there is a man downtown who knows all about the place. He lived in the house here. His name is Hayes."

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Years after, in 1888, I met this Mr. Hayes, then deputy marshal, on the train that took us from the steamers at San Pedro to Los Angeles, and he told the people in the car of my wonderful dream, but it was no dream, or else I am dreaming now.

The gentleman who was the medium is still living. The room described by him was the one in which the room of the house in which I was living, which was stretched out on the sidewalk in the throes of life, and the life appeared to be leaving the room and there lay he upon a bed. I had not seen the bed before. Then the two men opened and a military officer came in and said, "The gentleman who was the medium is still living.

We held another circle on the next evening—Sunday. When I directed the spirit, John Smith, to go to Logan, to our regular Sunday evening circle, I told him—"I am to try and prove to his wife his reality by sending her a message, through our medium, about something whatever of the circumstances.

The spirit rapped, "All right," and once the message was given out. The medium sat for me until our patience was exhausted.

The following Tuesday I received a letter from my folks at Logan, the same envelope containing the message from John Smith to his wife, the one saying that I was going to call by name—which I now fail to remember. I tried to get it out, and telling her that the salt she gave him came too late, and signed, "Your Sister." On handing her the letter, she recognized the signature as being that of her husband.

Shortly afterwards I returned home and was informed by the members of the circle that they were sitting as usual on the Sunday referred to, and the control manifested itself by various vibrations and shakings of the table, and by finally taking complete control of the arm of a gentleman present and writing a letter, the contents of which were read with astonishment by the members of the circle, who became somewhat astonished at the foolishness of writing something that seemed to have no sense to it. Afterwards, however, they were asked to send the paper to me, to give to Mrs. Smith.

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The Philosophical Journal.

There was certainly no collision; nor does the theory of thought-transference find any application in this particular case. Neither myself nor any member of the championship of California which I have forgotten. Then he asked me where that car, standing at the corner, went. I told him, "I come to you to express my desires. I know it is hard. I don't understand the way—"

... and more from the text...
the daytime, nor when his teacher is awake. 
Through the instruction of the teacher the student is to say to "Is he back?" but it shows how outspoken was the belief within her exalted radius. And there have been many others as firm believers among those who have won laurels of fame in various paths, who did not hesitate to express that belief whenever they thought it necessary. Among those we may name Victor Hugo, Alfred Tennyson, Dante, Gabriele Rossetti, William and Mary Howitt, etc., to say nothing of the noble 
tories of scientific men of to-day, such as Alfred

Mrs. Brounig and Her Friends.

The recently published letters of Elizabeth
Herbert Browning, the great American poet, in this or any other age, leave no possible 
shadow of doubt as to her feeling and her belief in the unshaken conviction of the truth of Spirit

These reveal to us not only her own 
unshaken faith, but that of various choice
valued literary stars. In a letter to John
Kennedy, who had long been her friend, she
writes: "We have had visits from the attachés
of the American Jewish consular office, Mr. Walt and Mr. Lytton (Owen Meredith), Edward Bulwer
Lytton, who is not always thought of as a phi-
losopher, who, (a reason for my particular sympathy)
was inclined to various sorts of things, as given to his magic arts. He told me yesterday that several of the American rabbinic spirits are imported to London, to his great satisfaction." Later, she writes to his biog-
der: "You have seen in the Press the news that 
Mr. Edward Bulwer Lytton has had an accident in the 
area which keeps him away from the House of Commons, and even from the Haymarket, 
where they are acting his play, "Not So Bad as We Seem," with some success. Well, here is a 
curiously amusing thing about it: Mr. Lytton told me some time ago that, seeing several clairvoyants, 
with no knowledge of connection with one another, 
he was told that Mrs. Charles Dickens, the wife of the 
eminent author, Mrs. Charles Dickens, was ranging with me on the believing side, and that 
Mr. Lytton was so much interested in her that he was 
writing to her to see if she would become interested in Spiritualism, and he was about to make a 
trip to Canada to see her. "Well, the trip was made, 
and she said she would write and tell him everything. 
I had a letter from her this week, in which she said that 
Mr. Lytton was interested in Spiritualism, and that 
she was determined to see him. "I have been 
given to understand that she is interested in Spiritualism, 
and that she is going to see him."

In June, 1883, she writes from Florence:
"Our favorite friend here is a brother of Alfred 
Tennyson (Frederick Tennyson, who died recently), 
and he is a most admirable to me for his simpaty and truth. 
Robert is very kind to him. Then we like Edwards [The American Sculptor] of the 'Greek Slave'— 
Swedish women, and Spiritualists. Mr. Bower, 
Sir Edward, who is with us often, and always 
are our most intimate friends. These philanthro-

Again she writes Miss Hildreth: "One of 
our very favorite friends, Frederick Tennyson, 
is gone to England, or was to have gone, for 
three months. Mr. Lytton (author of "Lucile", 
had a recollection on the arrival of his villa at 
Belgendorf, the evening before our last in Florence, 
and we were sent to see his brother there, 
and I made tea, and we ate strawberries 
shortly. She talked about Spiritualism and talked Spiritualism 
the pleasantest two hours that I remember. 
Such a view! I heard from Atenas just now, 
which nothing was talked of there 
except moving tables and other phenomena."

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Such a view! I heard from Atenas just now, 
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Believing that every great law that is added to the store of human knowledge is another proof that mind permeates the universe, the author accepts the substitution of the law of probabilities for the doctrine of chance. In opposition to past opinion, he claims that "what we are to understand by a chance distribution is one in accordance with law, and one the nature of which can, for all practical purposes, be closely predicted. If the universe be pregnant with purpose, as we all wish to believe," he adds, "why should not this purpose work itself out by an evolution process under law, and under law, why not the law of probabilities?"

Those of quarrel and quarreling over the question of reading the Bible in public schools. Why can't all the people of the world be educated — and the uplifting of humanity. Those of quarelling and quarreling over the question of reading the Bible in public schools. Why can't all the people of the world be educated — and the uplifting of humanity. Those of quarelling and quarreling over the question of reading the Bible in public schools. Why can't all the people of the world be educated — and the uplifting of humanity. Those of quarelling and quarreling over the question of reading the Bible in public schools. Why can't all the people of the world be educated — and the uplifting of humanity.

Psychic Evolution

In last Sunday's San Francisco Chronicle, under the above heading, we find a review of a new book which is very interesting. It is entitled "The Story of the Mind," the author being Prof. James Mark Baldwin, and is published for the 'Appleton Library of Useful Stories.' The reviewer says that in some essential respects it differs from previous treatments of the subject, and then adds:

With a tentative but constant grasp the author applies the theory of evolution to the development of the human mind. A great many years have passed since the declaration that the evidence in favor of psychology is much stronger and about as strong as in biology, where it is now made a great deal of progress. He also declares it to be a great gain in the investigation of the nature of mind from the point of view of scientific knowledge and of philosophical theory.
Immortality.

have been managed by the wrong influences—those calling themselves Spiritists, not in one, but in several cases.

I am not well enough to answer the individual self.

To the Editor:

I like the Journal better since its change of venue and form. The Journals have been merged, and I hope you are meeting with encouragement. I am glad to hear that your paper is in the right hands. Mrs. Loe P. Prior sent a couple of woods with much to our experiences, and I am sure we shall have more letters from friends.

Mrs. Loe P. Prior left on the 15th for Seattle to meet her husband, with whom she has been separated for her work in a year. It is said that the Priors are making good.

The National Convention.

To the Editor:

A question that interests many who favor organization is whether the National Convention for the Promotion of Spiritualism and Incidents of Harmony, New York, is going to be held this year. It is rumored that the convention will be held in September, but this has not been confirmed. However, it is believed that the convention will be held in the fall of the year.

The First Annual Convention of this Union was held in New York on August 8. The exercises on Monday morning were conducted in the absence of any officers, and consisted of essays, recitations, music, etc., in the evening a public reading of works of value was given by Dr. J. B. Green of the Union, and Prof. G. H. Brooks, Mrs. E. S. Little, Mr. W. H. Wright, and others.

Tuesday, Wednesday, Thursday, and Friday evenings were devoted to the reading of works of value by Dr. J. B. Green, and the reading of works of value by Dr. J. B. Green.

The principal business of the Convention was the adoption of the By-Laws, and the establishment of the Junior Spiritualist Club of Great Britain. The Club was incorporated under the name of "The Junior Spiritualist Club of Great Britain," and a constitution was adopted.

New Books for sale at this office.

Gideon Jones, edited by Mr. W. H. H. Welles.

The Spirit of Truth.

A Monthly published in the Philosophical Journal. It is devoted to the furtherance of spiritual truth, and is intended for the use of those who are interested in the subject of Spiritualism.
The Secret of Life, or Harmonic Vibration, by Professor Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

The Secret of Life 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 and every home can afford to be without it. Cloth $2.00.

Special Premium Offer.—We will send the Journal, for which this paper is printed, this postpaid, on receipt of 90c. to old or new subscribers.

Mrs. Crofts, whose psychometric reading of President McKinley was so much admired for July 1st, has continued to give a few Psychometric readings for President Cleveland.

Winners of the Johnson Reading Contest, to those who may apply for them:—The Reading is really a first class one.

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Send to this office some of your writing, a photograph, or some object which you have handled or worn, with $1.00 and two stamps for amulets to be made, and this writing will be mailed to 50c in the other office of our branch, at the end of the month, and will be instantly, which was exceedingly correct and gratifying.

Kbolos of Thought, a melody of verse, by Rev. E. J. Benjamin, author of "Through the Organ of Spirit." From Flower-land, etc. 144 pp., cloth, 75c. For sale at all offices.

IN PRESS.

Regeneration, Part II, The Temple of the Rose Cross, by R. K. S. BRUNDIDGE.

The Temple Publishing Company announces that this work is in preparation for publication in the near future. It is a continuation of their series "The Temple of the Rose Cross." The company is receiving subscriptions for this publication.

Regeneration, Part II, The Temple of the Rose Cross, by R. K. S. BRUNDIDGE.

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[One copy only of each of these Books is for sale at $1.00 each. An early reproduction is in the first column, and if wanted by mail, add 20 cents for postage.]

AMERICAN BUSINESS MANUAL.—A Form Book.—D. W. Beadle. 50c.

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A Business Dictionary.—Young. 15c.

A Dictionary of Business.—H. J. Shipley. 25c.

Business Dictionary, and the Elements of Business and Business English.—S. A. Shipley. 75c.

Business and Commercial Instruction.—S. A. Shipley. 25c.

Business Diary.—H. H. Shipley. 25c.


Business English.—J. E. Sketch. 50c.

Business English.—J. E. Sketch. 50c.


Business Law, and Commercial Practice.—J. E. Sketch. 50c.

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New Lyceum.—A meeting held on Tuesday evening at the Academy of Music, at which Mrs. Jesse E. Farnsworth and Dr. George H. Thayer entertained the audience, 300 persons being present. The question of the adoption of a Mission to the Dead was discussed, and those in favor of the measure were Dr. Thayer, Dr. Thayer, and Mr. J. H. Bowers. The meeting was adjourned in order to meet again in a few weeks in the Excelsior Hall.

Bogus.—We suggest that every visitor to the State Convention procure a photo badge from Mrs. Ernestine, at 300 Market St., corner of 10th St., where they will be printed in pamphlets and distributed at the first session. If used properly, the badge will be of great value in promoting the purposes of the Convention, and the Lyceum will be in running order in a few weeks in Excelsior Hall.

The State Convention.—The Third Annual Convention of the California State Spiritualist Association was held at the State Convention Hall, 305 Larkin St., San Francisco, Calif., Sept. 2, 3, 4, 1885. Business sessions were held at 10 a.m. and 2 p.m., with many visitors and mediums present. The business of interest to every Spiritualist will be presented for action before these gatherings.

Metropolitan Temple, on Fifth St., at 6 and 8 o’clock each evening, and on Thursday and Friday evenings, there will be public exercises, spiritual communications, music, etc. Gifted lecturers and mediums will be present and participate in these exercises.

Delegates’ credentials should be forwarded to headquarters not later than Aug. 27, 1885.

SUNDAY, SEPT. 1, 1885.

Metropolitan Temple, on Fifth St., at 6 and 8 o’clock.

Meeting at the residence of Mrs. Sadie E. Cooke, 305 Larkin St., San Francisco, Calif.
General McClellan's Dream.

Two o'clock of the third night after General McClellan's arrival in Washington to take command of the U.S. Army, found that portly, celebrated soldier poring over several maps and reports of soundings. An air was upon me, and I felt the guiding camp follower of a man. This troubled me, and I was unable to decide. My first thought was about my maps, and before my eyelids had half opened, I regained, by some felt words, and the sensation that passed through me. I could not have been slumbering thus more than ten minutes, said the General to an intimate friend, "when I thought of the living map, which I had carelessly, was tossed suddenly open, and someone strode up to me and laying a hand on my shoulder, said, in a slow, solemn voice, 'General McClellan, do you sleep on your post? Rouse, or it can be prevented, the foe will be upon Washington.' Tarry not; your time is short. Tarry not; your time is short; look to your map and note down what you behold. From the sweet and silent repose of Mt. Vernon, our Washington had arisen to the living map before me. All I saw was the living map. Some mysterious and unaccountable influence was upon me and I thought that this knowledge and the advantage thus given to me, would insure a speedy and happy termination to the war. This idea was engrossing my mind. I once more turned the map before me and fell into a sleep so deep and slow, solemn voice struck more upon my ears, "General McClellan, you have been betrayed, and had not heaven willed otherwise, ere the sun of to-morrow had set the Confederate flag would have floated above the capitol and your own grave; but note what you see; your time is short; tarry not." "For a while previous to this, however, I had been conscious that there was a shining light on my left that steadily increased until the vision stood on my left hand, somewhat in front of me. I sought to write the minutest point I beheld, but I was conscious that there was a shining light in its object unless speedily prevented. Treachery! treachery! cried I in despair, and as before the words had left the lips of my vapor mentor my pencil was flying with the speed of thought, transferring to the map before me. All I saw was the living map. Some mysterious and unaccountable influence was upon me and I thought that this knowledge and the advantage thus given to me, would insure a speedy and happy termination to the war. This idea was engrossing my mind. I once more turned the map before me and fell into a sleep so deep and slow, solemn voice struck more upon my ears, "General McClellan, you have been betrayed, and had not heaven willed otherwise, ere the sun of to-morrow had set the Confederate flag would have floated above the capitol and your own grave; but note what you see; your time is short; tarry not." "For a while previous to this, however, I had been conscious that there was a shining light on my left that steadily increased until the vision stood on my left hand, somewhat in front of me. I sought to write the minutest point I beheld, but I was conscious that there was a shining light in its object unless speedily prevented. Treachery! treachery! cried I in despair, and as before the words had left the lips of my vapor mentor my pencil was flying with the speed of thought, transferring to the map before me. All I saw was the living map. Some mysterious and unaccountable influence was upon me and I thought that this knowledge and the advantage thus given to me, would insure a speedy and happy termination to the war. This idea was engrossing my mind. I once more turned the map before me and fell into a sleep so deep and slow, solemn voice struck more upon my ears, "General McClellan, you have been betrayed, and had not heaven willed otherwise, ere the sun of to-morrow had set the Confederate flag would have floated above the capitol and your own grave; but note what you see; your time is short; tarry not."
The Philosophical Journal.

will place her in the van of power and civiliza-
tion, for it is here that all the nations have lost
all old, and she, the Republic of the
earth, had not heaven been visited
by to-morrow's sunset, have been a heap of
stones cast up over the final grave of human
liberty. But her cries have come out of
the borders like sweet incense unto heaven.
She will be saved.

But her mission will not then be finished,
for another century shall have gone by, the
oppressors of the whole earth, hasting and
COPYING EX-SERIES—READER.

The Algonquin Spirituality.

There is a tradition among the Ottawa branch
of the great Algonquin family, believed to this
day, that 281 years ago, their first parents mi-
gated westward; that they crossed the
mouth of the St. Lawrence river, and settled
in the valley of the Ottawa river in Canada, in a
place which they called Algonquin, and that their
main village was at a place they named Re-koh-
ning, which name it is said means 'where there
is a daughter of the chief of the village went
down to the lake to bathe one morning; leaving her
in the water, as was the custom. On returning to the spot
where she was last seen, the child was nowhere to be
found. Distressed, she ran back to the village, frantically
searching after the child, and had been
the village turned out and searched
for her—certain manoeuvres at certain
time— certain manoeuvres at certain
time. For ere another century shall have gone by, the
Panama will have again folded her wings and settled
beneath her shadowy wings, become a universal
mother, and are never lost to the soul. The
'Your time is short—tarry not.'

but it may be tossed by the heavy blasts of opposi-
tion. For two years (1859-60) I spoke to an Indi-
nation there opening the way for the useful
Utility, and the Sistees in that university town,

A few days after this two young lovers sat on
a mound near the spot where the child had been
lost, while they were kissing and making
love, the child's name was heard in
the ground beneath them, an infant crying and sob-
ning. They ran in great haste to the village and reported what
they had heard. The chief believed that it was the lost child which had been
heard crying underground. The old chief called to
gather all the magicians—as is the custom to
do this when the performance closed a party was sent

How the heavenly visitant ceased speaking and
as I still continued gazing at him, he seemed to
me and raised and placed his hands above.

Your time is short; tarry not.

What is Spiritualism?

Using the term religion—in its ethical sense
Spiritualism is a religion, and Spiritualists are
in touch with the flag in the intellectual world.

All that breath of airy minuteness may play about;
its movement there opening the way for the useful
utility, and the Sistees in that university town,

But the future is so rich for our comprehension.

We are but children of the present.

There is an old saying: 'The world is but a
stage, and the men and women only players.

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a mound near the spot where the child had been
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moment of spiritual happiness in those pure realms is worth an eternity of mere animal existence.

We can at our present stage of unfold-ment hardly draw any definite conclusion as to the possibilities of existence beyond the present human condition. But we do not believe that all the possibilities that are within the realm of the supernatural are exhausted by the phenomena of the spirit world. We are only at the beginning of our spiritual unfold-ment. Another principle of Spiritualism is the belief in the spirit of universal love; the beneficent principle, guiding all conditions of life, from low to high, from men and women to nations. It has already demonstrated that our arisen spirits may, when favored by suitable environment, accomplish wonders in the service of humanity.

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The State Convention

As some of the most important and interesting matters by no means the least of the Spiritualists on the Pacific Coast but everywhere, will be found in the proceedings of the Convention of the California State Association, we give much space to it in the JOURNAL this week, to the exclusion of editorial and local matter.

The Third Annual Convention of the California State Spiritualists’ Association convened at Oakland Hall, corner McAllister and Larkin streets, on Friday, September 2, 1898, at 10 a.m., President C. H. Wadsworth in the chair. The Secretary called the roll of officers and directors; present: C. H. Wadsworth, President; B. F. Small, Treasurer; T. G. Newman, Secretary; M. S. Norton, Richard Young, Wm. M. Rider and Mrs. E. H. Robinson.

The report of the Credentials Committee was received and adopted, sealing the following societies to the annual Convention:


First Spiritual Union, San Jose: Delegates—Dr. C. H. Wadsworth, Mrs. L. C. Howes. Alternates—Mrs. H. L. Bigelow, Mrs. A. M. Archibald and Miss L. Kintner.

First Spiritual Union, Santa Cruz: Delegate—Dr. C. H. Wadsworth.


First Spiritual Society, Oakland: Delegates—Mr. W. D. J. Hambly, Miss L. Kintner, Miss J. B. Aldrich, Miss L. K. Pangborn, Mrs. W. D. J. Hambly.


Society of Progressive Spiritualists, San Francisco: Delegates—Dr. N. P. Jones, Dr. J. W. Whitney and Mrs. N. P. Jones. Alternates—Mr. W. D. J. Hambly, Mrs. J. W. Whitney, Miss J. B. Aldrich and Miss L. K. Pangborn.

First Progressive Mediums, San Francisco: Delegates—Mr. W. D. J. Hambly, Mrs. N. P. Jones. Alternates—Mrs. W. D. J. Hambly, Mrs. N. P. Jones.

Psychical Society, Oakland: Delegates—Miss Florinda Montague, Mrs. E. G. Quine, Mr. J. H. Guymer. Alternates—Miss E. G. Quine, Mrs. M. Martin, Mr. J. H. Guymer.

People’s Spiritualist Society, Hollister: Delegates—Dr. C. H. Wadsworth, Mrs. R. Cowell and Mrs. R. Cowell. Alternates—Mrs. R. Cowell and Mrs. R. Cowell.


The minutes of the last Convention were read and approved. President Wadsworth then made the following appointment of Standing Committees: Resolutions—Dr. C. H. Wadsworth, Mrs. L. C. Howes and Mrs. R. H. Cook. On Motion, the Convention adjourned.

AFTERNOON SESSION

President Wadsworth called the meeting to order at 1:30 p.m. After roll-call, the reports of officers were read, and referred to the Committee on Resolutions. The following were the reports as follows:

Delegates—Mrs. D. N. Place, Mrs. J. J. Whitney and others. Mrs. M. S. Norton, T. G. Newman, Corresponding Sec.; B. F. Small, Financial Sec.

A Sub-Committee consisting of B. F. Small, M. S. Norton and T. G. Newman, was appointed to formulate and present a “Statement of Basic Principles.” This Sub-Committee met once a week for several months. The suggestions from prominent Spiritualists all over the United States, and then submitted a Report to the Committee, which it carefully considered, Section by Section, and after the adoption of several amendments, it was adopted as a whole, and the Committee was instructed to prepare and present a Report to the California State Spiritualists’ Association at the next Annual Convention assembled, following the resolutions, as a statement of principles, which are susceptible of differentiation and growth, until they satisfy the minds of all reasonable thinkers. This statement is a successor of the Common Creed and the Declaration of the California State Spiritualists’ Association, and publication is to serve as a fund for organization and propaganda, and for information to investigators and Spiritualists, and is subject to revision and change by the people, or their representatives—adopted in an order which was moved and seconded and carried.

C. H. Wadsworth, Pres.

The Committee had a detailed report of credentials and motions to be made at the next session of the Convention. There were also a number of resolutions and amendments on the roll, which the President had not time to read.

San Francisco, Cal., September 8, 1898.

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The Third Annual Convention of the California State Spiritualists’ Association convened at Oakland Hall, corner McAllister and Larkin streets, on Friday, September 2, 1898, at 10 a.m., President C. H. Wadsworth in the chair. The Secretary called the roll of officers and directors; present: C. H. Wadsworth, President; B. F. Small, Treasurer; T. G. Newman, Secretary; M. S. Norton, Richard Young, Wm. M. Rider and Mrs. E. H. Robinson.

The report of the Credentials Committee was received and adopted, sealing the following societies to the annual Convention:


First Spiritual Union, San Jose: Delegates—Dr. C. H. Wadsworth, Mrs. L. C. Howes. Alternates—Mrs. H. L. Bigelow, Mrs. A. M. Archibald and Miss L. Kintner.

First Spiritual Union, Santa Cruz: Delegate—Dr. C. H. Wadsworth.


First Spiritual Society, Oakland: Delegates—Mr. W. D. J. Hambly, Miss L. Kintner, Miss J. B. Aldrich, Miss L. K. Pangborn, Mrs. W. D. J. Hambly.


First Progressive Mediums, San Francisco: Delegates—Mr. W. D. J. Hambly, Mrs. N. P. Jones. Alternates—Mrs. W. D. J. Hambly, Mrs. N. P. Jones.

Psychical Society, Oakland: Delegates—Miss Florinda Montague, Mrs. E. G. Quine, Mr. J. H. Guymer. Alternates—Miss E. G. Quine, Mrs. M. Martin, Mr. J. H. Guymer.

People’s Spiritualist Society, Hollister: Delegates—Dr. C. H. Wadsworth, Mrs. R. Cowell and Mrs. R. Cowell. Alternates—Mrs. R. Cowell and Mrs. R. Cowell.


The minutes of the last Convention were read and approved. President Wadsworth then made the following appointment of Standing Committees: Resolutions—Dr. C. H. Wadsworth, Mrs. L. C. Howes and Mrs. R. H. Cook. On Motion, the Convention adjourned.

AFTERNOON SESSION

President Wadsworth called the meeting to order at 1:30 p.m. After roll-call, the reports of officers were read, and referred to the Committee on Resolutions. The following were the reports as follows:

Delegates—Mrs. D. N. Place, Mrs. J. J. Whitney and others. Mrs. M. S. Norton, T. G. Newman, Corresponding Sec.; B. F. Small, Financial Sec.

A Sub-Committee consisting of B. F. Small, M. S. Norton and T. G. Newman, was appointed to formulate and present a “Statement of Basic Principles.” This Sub-Committee met once a week for several months. The suggestions from prominent Spiritualists all over the United States, and then submitted a Report to the Committee, which it carefully considered, Section by Section, and after the adoption of several amendments, it was adopted as a whole, and the Committee was instructed to prepare and present a Report to the California State Spiritualists’ Association at the next Annual Convention assembled, following the resolutions, as a statement of principles, which are susceptible of differentiation and growth, until they satisfy the minds of all reasonable thinkers. This statement is a successor of the Common Creed and the Declaration of the California State Spiritualists’ Association, and publication is to serve as a fund for organization and propaganda, and for information to investigators and Spiritualists, and is subject to revision and change by the people, or their representatives—adopted in an order which was moved and seconded and carried.

C. H. Wadsworth, Pres.

The Committee had a detailed report of credentials and motions to be made at the next session of the Convention. There were also a number of resolutions and amendments on the roll, which the President had not time to read.

San Francisco, Cal., September 8, 1898.
Moved by T. G. Newman; seconded by E. F. Smith. The motion was unanimously carried for the adoption of the principle of the Report of the Committee.

Mr. Rider, seconded by Mr. L. W. Miller, moved that the Report of the Committee be adopted. Motion carried.

Mr. H. H. Young, seconded by Mr. J. S. Jordan, moved to entertain the Minority Report of the Committee. Motion carried.

Mr. J. W. C. Johnson, seconded by Mr. W. H. Smith, moved to refer the Minority Report to the Committee on Resolutions. Motion carried.

Mr. H. H. Young, seconded by Mr. W. H. Smith, moved to adopt the Minority Report. Motion carried.

Mr. J. W. C. Johnson, seconded by Mr. W. H. Smith, moved to refer the Minority Report to the Committee on Resolutions. Motion carried.

Mr. H. H. Young, seconded by Mr. W. H. Smith, moved to adopt the Minority Report. Motion carried.

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Her article on "The Secret of Life, or Harmonic Vibration" by Professor Charles King, is awakening great interest and is spoken of as one of the highest forms in advanced circles of all schools of thought.

It teaches—How to cultivate and use the Invisible or Magnetic Force of the Body—a new method for developing the sleeper's power and natural energy without mechanical means. The only natural method of style, taste, and refinement in art which is based on the beautiful of form; figure and expression—How to build healthy soil, and create fresh Mental Vigo—Natural Voice Culture and Artistic Deep Breathing—a systematic course for developing Plasticity and Comfort, and cultivating the voice. Increasing strength—Strengthening and Revitalizing it. It brings to us that knowledge and power to determine, mould and control Life—

Mrs. Crofts gave the Editor a Beading of spiritual power, which she has used in her work as a Medium for developing Passivity and Conveniences.

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The Philosophical Journal.

TO CORRESPONDENTS.

Address communications on behalf of the California State Spiritualist Association to Thomas G. Newman, 1490 Market St., San Francisco, Calif. Your communications should be written on official correspondence paper and should state your name, address, and be accompanied by a small fee.

California State Spiritualist Association.

The Spiritual Temple (Mr. S. Ayer, President) on Market street have, by vote of the Superintendent, decided to continue the publication of the "California State Spiritualist Association," a welcome visitor to the Pacific Coast.

The "Birthday Party" announced in the Journal last December met at the home of Mr. T. L. Johnson, 201 Dearborn St., Chicago, and passed a delightful afternoon, discussing the principles of the "2000 Years Old" and the duties they impose. The time passed very quickly, and the table, which the various topics had so well informed with general interest, was soon cleared for refreshments. Some very interesting meeting was held, lasting to near 11 p.m.

From Detroit, Mich.

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To the Editor:

The Central Spiritual Union opened its 13th session at 305 Larkin St., San Francisco, on Sunday evening, September 4th. This society is in a prosperous condition and is doing a good business. It has now a membership of over 500, and a T. L. L. of 15,250, and is giving the public a good service.

From Oakland, Cal.

M. W. FORSTER, M.D.
Physician and Surgeon,

1490 Market St., (New Numbers 1519 and 1917) San Francisco, Cal.

Consultation by Letter FREE.

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Capstick Immortality, a New Monthly Magazine.

T. H. Capstick, Member of the Society of Proprietary Physicians and Author, is now issuing a new Monthly Magazine, which will be published every month, containing the most interesting and important communications on Spiritualism, Psychometry, Occultism, Mesmerism, and the subject of Alchemy. The following is the table of contents of the first number:

1. A New Work on Psychometry, both Physical and Spiritual, by T. H. Capstick, Member of the Society of Proprietary Physicians and Author.
2. A Dialogue between a Philosophical Spirit and the Author, on the subject of the Immortality of the Soul.
3. A New Work on the Subject of the Immortality of the Soul, by T. H. Capstick, Member of the Society of Proprietary Physicians and Author.

Those wishing to subscribe for this Magazine should address their communications to the Editor, T. H. Capstick, Member of the Society of Proprietary Physicians and Author, 1490 Market St., San Francisco, Cal.

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Established in 1865. Truth wears no Mask, Bows to no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

**THE BORDERLAND.**

**Psychical Experiences.**

When I was about seven years of age, a girl about my own age, a stranger to me, came into my father's house. I was bashful, and did not go into the room where she was, but I was quite sure there are many who, like myself, as if the world would never desire them. I beheld wheat-fields, clover-fields, buildings under construction, laborers at work, etc., and said to my guide: "Why, this is just a world like ours!" He smiled and said: "Yes, in some respects, but very unlike it in the main. For, here is no death as on earth, neither sickness, nor pain, nor tears. Then if it were to be enacted on this plane, after being released from the physical body, the spirit would be resuscitated, and, as you see, their bodies are terrestrial, or co-material; but as soon as they have drawn through these bodies the necessary substance for the stability of their spiritual bodies, then they are simply promoted to a plane of life above this, and the outer garment, or body, must and ever does correspond with the constitution of the plane where an entity is numbered as a resident.

In these promotions, or changes, however, no ill effects or experiences are realized by anyone. Promotions are conducted on individual merit until the soul is raised where all are marked by reason of the law immanent in their constitution and forming their individual charter, which law calls for all this training and exercise to be fulfilled. Then it is usually to the individual a title to an everlasting inheritance—a home in the heavens where they can come to and fro, to learn, to teach, to serve, and to be served and enjoy Heaven's wealth and pleasures forever.

**Visiting the Spirit World.**

The world really wishes to know now, what mediums and Spiritualists know about the immortal states of organized active life, and I am quite sure there are many who, like myself, have in spirit seen many of the spiritual worlds and inhabitants, but have likewise destroyed notes made of such experiences, simply because they accumulated so very rapidly and it seemed nothing the world would ever do to find out what I was about. I am embarrassed in the management of my affairs, and have not the time to write up notes or articles of importance.

My experiences in receiving visitations from citizens of the other worlds began in 1885, and for a few years from that time I was continuously charmed and delighted. The many spirits who came to me from the "Borderland" seemed to be quite at home in our world, with the difference that they appeared and disappeared without opening or closing doors. I was often privileged to touch them, and they would sometimes undertake some or all of my work, perfectly natural. I also could listen to the instructions of the higher spirits, and was always surprised at every topic appertaining to man's spiritual unfoldment and progress. At such times, when in conscious communion with the angels, it was so perfectly happy, while having physical experiences, on account thereof, I had much that was untold.

After my hand had formed and had taken me to the place nearest to earth, and continued until we went far away to those celestial spheres where all is so pure and grand that mortal language can do them no justice. My first visit, however, was truly to the far-away, ideal land. A young woman about the same age came to me and "said; 'I want you to tell the truth, I did not expect, though I believe the existence of spirits in an after-life, but this I do know, that it is a world as material as our own, which cannot be said of the planes above it."

In this first sphere, as my spirit friends term it, I seemed to see as natural among the great throng quite a number of persons whom I had not seen in life, and they knew me and gave me an ovation, being so delighted to see me there, too. Somehow it seemed natural to be a visitor there in spirit, and settled in my spirit friends, and they would sometimes touch me, seeming to be resident.

I was just passing an old house, which still bears the name of the Manor House, when I was compelled to walk a distance of about two and a half miles, the walking of which was along a very lonely road, without a single light to be seen anywhere. It was pitch dark, and for the greater part of the way heavy trees overshadowed both sides of the road. It was as if a huge world was thrown open for our inspection, the beautiful trees overshadowed both sides of the road. All was dark and dreary, and the outer garment, or body, must and ever does correspond with the constitution of the plane where an entity is numbered as a resident.
The Philosophical Journal

As the captain would only lose a few hours, he let the ship go Northwest. After a few hours they went through place by place, fastened in an iceberg and lost beyond hope.

As the captain of the Siren of the Spree, who was the master of the ship, and the latter was surprised to see a man instead of a ship—above the shore, he saw writing in the captain's cabin—"Steer to the Northwest!"

The captain asked Mr. Bruce to write on the other side of the ship, "Steer to the North-west," and strangely enough, it was the same hand. The man was the captain of the lost ship, and said that at noon he had slept, and that, having awakened, he will be saved to-day. I dreamed I was on board a ship, and I fully described this ship, and we recognized it as you can see it in sight. It was a fine ship, and looks familiar to me, but why, I cannot tell.

CHILDREN'S DREAMS.

Le Message d'un ange to me something of interest to every mother. The face of a well child and one of the same age—the eyes are closed, the lips slightly open and the head slightly turned to the right. As soon as there is a change from the above, it will be an index of a chronic or acute illness. During breathing shows that the lungs are affected. The sound of the heart—restless tossing in sleep, the appearance of the band at the head, pain in that region. Frequent reddening of the nose indicates an irregular blood pressure. Stretching and bending of the toes indicate cramps.

THE DESTINY OF THE SOUL.

The beginning of the future life is in widening the idea of the soul which dwells in our body. The only human being is the one who has the peak of a fortress, the outlined human form, and is therefore stronger than before. This thought inspires strength when there is weakness, and brings light when the eyes grow dim.

Great thoughts are flowers of the soul.

Now a Spiritualist.

An entire page of the Sunday New York Herald is devoted to an account of the conversational phenomena of Dr. Hodgson, a man with a trained scientific mind. But Dr. Hodgson's views have undergone a change, and he has abandoned the ideas of the materialist side of Spiritualism, and thereby neglected the materialist side of Spiritualism, and thereby become the only real side through which we can achieve success with the greatest scientific force. He now lives and has our being. Those, in fact, who hang too much on the phenomenal side (materialistic, as it is called) have been at the head of the American branch of the Spiritual Science, and, so far as I know, are the only persons introduced to Dr. Hodgson, not by his own connections, and of whom the medium was entirely ignorant. Furthermore, interested parties had set a watch upon the movements of those who might bring information from unknown sources.

As a result of his untiring studies, the renown of Dr. Hodgson to the Society of Psychical Research form some of the most convincing facts.

But perhaps the most curious point to the general reader is that Dr. Hodgson finds himself constrained to believe that those who dissemble mental disorder, or who suicide, cannot communicate immediately after passing out. All, however, seems did not do so after they came to a sense of their environment.

At times, these efforts reminded one of telephoning, with the medium for an instrument, and a scramble to get a hearing before the earthly operator leaves her end of the line. There is nothing in these investigations which is not within the province of Spiritualists; nevertheless, we owe a debt of gratitude to the Psychical Research Society for his labors in places to before the world evidence that cannot be gainsaid.

When a man like Dr. Hodgson receives a message, it is a manifestation of the spirit world; it is as if he felt a real spirit, and said to his friend, "Do not lose that gross sensibility, but use it for the good of others."

Mental Spiritualism.

Mental Spiritualism is the science of the soul, and it is the science of the soul, the development of science, or the demonstration of science. The science of the soul is the science of the soul, the science of the soul, the science of the soul, the science of the soul, the science of the soul, the science of the soul, the science of the soul, the science of the soul.

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is eternal and cannot cease; hate is eternal and cannot cease; bate is a destroyer look for a moment through their history, their see the harvest it has to reap. Clairvoyantly, thing of the past. , , ,

We should be led to the churches and nations of earth ?

Eternal is the beauty of a faith which does so much to cheer and ennoble one's daily life. A  writer in the Quiver immediately after the Prince Consort's death,- the
diary of St. Louis, Mo. Speaking of the condition of these ones who have been emancipated from a

The Philippines, from the standpoint of the spirit world, is the subject of an article in Deasiming Eight, as given by Spiritual Bishop F. P. Pollar, their mediumship of A. J. Buck of St. Louis, Mo. Speaking of the condition of the inhabitants of those Islands, Bishop Butler says:—

It is indeed a problem how to deal fairly with these new men who have come into the world from a rule of tyranny and injustice, which has no par

There is something both pathetic and beauti

Queen Victoria and Spiritualism

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She believed that it is given to our departed loved ones to watch over those who still struggle with temptations and sorrows of the earthly life. It has been the great consolation of her bereaved years that the spirits of her beloved are near and present to her in her time of need.

The Philippines, from the standpoint of the spirit world, is the subject of an article in

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Arbitration instead of War.

In the Journal dated May 5, 1862, under the heading of "Signs in the Heavens," is an article concerning Mrs. Howard's prophecies, containing these words, on page 279:

Mrs. Howard has been unable to understand or explain this vision of her recent prophecies. Now she says the black cloud, shaped like a horse, is the war horse of Spain; the fly's warning resting in the clouds means that war will be the work of the Spaniards, and after this war is bound to come to us and the war horse will return again to Spain. The armed clouds are to represent universal desire of warlike nations for arbitration.

This has been singularly fulfilled in the recent proposal to all governments by the Czar of Russia, King of Poland, for the settlement of all disputes between nations by arbitration. This is one of the most important documents in the history of the world. The subject is now being discussed all over the earth, and many of the nations will be exceedingly glad to escape from the excessive burdens of maintaining an immense army and navy.

When Mrs. Howard's vision was seen and interpreted in the Journal last May, no event seemed more unlikely than a proposition for peaceful settlements of disputes by arbitration, by any of the great nations who are "armed to the teeth"—more especially for such a proposition to come from Russia—one of the most despotic powers on earth. But we have shown that Mrs. Howard's vision was correctly interpreted by her guides, as representing the "universal desire" of peace and arbitration. There is a "universal desire" for peace, a universal demand for lessening the burdens of war expenses and excessive taxation to maintain standing armies. The great nations as well as the subalterns are desirous to come to an accommodation with their people who are demanding relief from the unbearable burdens of immense armaments.

The humanitarian conflagration of the Czar, however, is easily accounted for. It is a well-known fact that Czar Alexander II, father of the present Czar, kept a medium constantly in his service, and it was owing to a message given him through the medium D. D. Home that he came to the decision of abrogating the death penalty having been repealed in that country.

AMENDMENTS ADOPTED.

Resolved, that Section 5 of Article 5 of the Constitution be amended by adding after "taking receipt therefor" the words: "and providing for incidental expenses." .

Resolved, that the State Convention, by the order of the State Association for the great benefit of the State of California, and for the redemption of the State's charter in the B.C. held in Los Angeles, will be held in the next Congress of the California State Association, at the pleasure of the legislature of the State of California, the last meeting, in the next regular session, that the penalty of refusal shall be the withdrawal of the California State Association from the N. S. A. on January 1, 1880.

Accordingly, the Resolution is adopted by the California State Association in Convention assembled, that we hereby instruct our delegates to the N. S. A. to demand full and complete jurisdiction over all Societies in the State of California, at the next regular session, to be held in Los Angeles, that the penalty of refusal shall be the withdrawal of the California State Association from the N. S. A. on January 1, 1880.

A New Scheme.

The German Emperor comes out in a new role. He proposes to reverse matters to the world after two years, and place the Pope once more in supreme power. He says that the Pope is in a position to do more good for the world than any other man, and he believes he has received a direct commission from God to carry out his will in the matter. He has issued a manifesto and says: Kings and Emperors are the divinely ordained governors of social order and directors of well-being, just as the leaders of religious bodies are the divinely ordained moderators of conscience.

The Pope's range of power is vast, and, consequently the possibilities of the great for good in the world are in his hands. He can do this. He can make the Pope's authority the basis of the religious orders in the world. The Czar of Russia, King of Poland, for the settlement of all disputes between nations by arbitration. The Pope's range of power is vast, and, consequently the possibilities of the great for good in the world are in his hands. He can make the Pope's authority the basis of the religious orders in the world. The Pope's range of power is vast, and, consequently the possibilities of the great for good in the world are in his hands. He can make the Pope's authority the basis of the religious orders in the world. The Pope's range of power is vast, and, consequently the possibilities of the great for good in the world are in his hands. He can make the Pope's authority the basis of the religious orders in the world. The Pope's range of power is vast, and, consequently the possibilities of the great for good in the world are in his hands. He can make the Pope's authority the basis of the religious orders in the world. The Pope's range of power is vast, and, consequently the possibilities of the great for good in the world are in his hands. He can make the Pope's authority the basis of the religious orders in the world.
A Wonderful Psychic

Testimony of the Press and People to the Remarkable Powers of

DR. MAX MUEHLENBRUCH,
OF OAKLAND, CAL.

Out of two groups of prophecies recorded by Dr. Muehlenbruch in the PHILOSOPHICAL JOURNAL within the past six months, so many have been fulfilled with such accuracy of detail that Spiritualists as well as investigators, in all parts of the world, become sufficiently interested in his prophecies, psychometric and clairvoyant powers to write him for psychometrical readings on a lock of hair, etc.

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

We have had laid before us a very remarkable psychometric reading of life and character, by Dr. Max Muehlenbruch, of Oakland, Cal., which is decidedly an extraordinary testimony to the psychic powers of the Doctor. We know the subject well. A very short notice of it is made in this number. The Doctor has read for us, and we are informed, in the spiritual gift, that Dr. Max Muehlenbruch, of Oakland, Cal.

279 McNama St., North, Hamilton, Ontario, Canada, Aug. 1, 1898.

Dr. Max Muehlenbruch, Oakland, Cal.

Dear Sir and B ngs,—Your psychometric delineation of myself came to hand all right yesterday, and I am very much pleased to hear of your success in regard to our temperament and character.

All this was just as true as it was written, and the predictions of our fate as well as the spiritual gift, that Dr. Max Muehlenbruch, of Oakland, Cal.

J. Page.

IN THE UNION OF THE SPIRITUALIST SOCIETIES OF CALIFORNIA.

DEAR MR. MUEHLENBRUCH,—It was in the course of one of the remarkable psychometric readings of life and character by Dr. Muehlenbruch, of Oakland, Cal., that I received your psychometric reading which is certainly to be a demonstration of your psychological acumen at its highest, and also with regard to our temperament and character.

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Dear Sir—Your reading of my character is strictly correct, and your diagnosis of my case is made from a very loving heart.

Yours faithfully,

J. W. B. JOHN HALL.

116 E. Iowa St., Evanston, Ill., May 17, 1898.

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J. W. B. JOHN HALL.
Don't Shirk.

I know what I am doing,
I know what I am saying.
But the times are hard,
And out of the world and from the wayside place—
It is my power.

To add is to joy or pain.

I know that the earth sheds,
It is some of my business why.

I would not waste my time to try.

My home is a place of rest.
And with thy will,

This is my power.

[Image and text]
The Spiritualists’ Directory.—The Society of Progressive Spiritualists, at 991 Market St., San Francisco, Oct. 9, 1892, is a directory of all Spiritualist societies, and it is a necessary part of the work of the Order of the Rosicrucians or the Order of the Thrice-Glorious and Illustrious Rosy Cross. The first edition of this directory was published in 1872, and it has been continued for twenty years. The directory is now in its second edition, and it contains a vast amount of information. It is a necessary part of the work of the Order of the Rosicrucians or the Order of the Thrice-Glorious and Illustrious Rosy Cross.

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Russia's Political Medium.

[Read by his father at the International Congress of Spiritualists in London, June, 1894.]

His name was Henry L. and his mission was to save the Russian Empire from a fatal Revolution by the Nihilists. His father was born in Rio de Janeiro in Brazil, and his grandfather, Baron George von Leisegendorf, was the Russian Ambassador there from 1809 to 1812, and returned in 1820 to Berlin. Henry's father was one of the republican leaders in the revolutionary times of 1848, and was compelled to emigrate to North America, where Henry, the medium referred to, came into the world in 1859, in Erie, Pennsylvania. When an amnesty had been granted, Henry's parents returned to Germany as convinced Republicans and, his mission was to save the Russian Empire from a fatal Revolution by the Nihilists. His father was born in Rio de Janeiro in Brazil, and his grandfather, Baron George von Leisegendorf, was the Russian Ambassador there from 1809 to 1812, and returned in 1820 to Berlin. Henry's father was one of the republican leaders in the revolutionary times of 1848, and was compelled to emigrate to North America, where Henry, the medium referred to, came into the world in 1859, in Erie, Pennsylvania. When an amnesty had been granted, Henry's parents returned to Germany as convinced Republicans.

In the great war of 1870-1 Henry had to join the Baden forces against France; was wounded the day before the capitulation of Strasbourg; received, when he returned to his native country—North America, and his intention, finding no opposition from his parents, he retired to his native country. The fatal crisis of 1879 brought him back to Germany.

His mother was at that time a good speaking medium, and occasionally, clairvoyant medium. So had never had a Greek book in his hands. The medium had arrived in St. Petersburg in 1880, and was compelled to emigrate to North America, where Henry, the medium referred to, came into the world in 1859, in Erie, Pennsylvania. When an amnesty had been granted, Henry's parents returned to Germany as convinced Republicans and, his mission was to save the Russian Empire from a fatal Revolution by the Nihilists.

Henry then went alone to St. Petersburg, but while the parents expected a letter from Russia, there came the news again from Leipzig (Sept. 4, 1879) : "I am expelled from Russia, but shall soon return there again."

The Emperor of Russia had gone to Warsaw, the day before, and General Suew, then Governor of St. Petersburg, to whom Henry presented himself in his capacity as medium, asked him: "A h! Baron, you have had an idea of success, and declined that now it would be entirely impossible that Henry could ever return to Russia. But the medium himself never gave up his hopes. Meanwhile the father declined to supply his son any further with money, and wrote to Henry to look out for a situation in a mercantile house.

Meanwhile Henry gave tests at Leipzig, and was entirely without means. One day "Dabot" told him: "Now is the very time to return to St. Petersburg."

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The medium had now almost every evening and often in the daytime a private seance with Alexander III. and the Empress. At times the medium spoke in trance, but mostly through a book -keeper in a brewery, and was contented, his situation, and was glad to accept a position afterwards a lackey made his appearance called the medium to the Emperor, who embraced him, saying: "Oh, dear friend, how I regret not to have paid attention to your warning."

The dictator Melikow saw a rival in so clever a adventurer, and when the Czar, as he generally did in the spring, went to Livadia (May, 1890), Melikow sent the medium with important documents to Paris. He handed him a thousand rubles, but at the same time secret orders were given that he was to be robbed before reaching the German frontier. The medium told me afterwards that he at a certain time became very silly, and when he awoke, the book was gone, but, strange to say, the documents were sent in his possession, perhaps he deposited those documents at the Reichs Bank, and obtained an advance with the great Reichs Chancellor, whom he told freely about his spirit visions in Russia. And it that Melikow had sent him with the documents to Paris, and not robbed of the rubles but of the documents.

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The dictator Melikow saw a rival in so clever a adventurer, and when the Czar, as he generally did in the spring, went to Livadia (May, 1890), Melikow sent the medium with important documents to Paris. He handed him a thousand rubles, but at the same time secret orders were given that he was to be robbed before reaching the German frontier. The medium told me afterwards that he at a certain time became very silly, and when he awoke, the book was gone, but, strange to say, the documents were sent in his possession, perhaps he deposited those documents at the Reichs Bank, and obtained an advance with the great Reichs Chancellor, whom he told freely about his spirit visions in Russia. And it that Melikow had sent him with the documents to Paris, and not robbed of the rubles but of the documents.
Girl Hypnotized a Lion.

Miss Freda Schmidt of Temple, Ariz., faced a formidable spectre of the lion aped the other day and made a Convert to the faith, so to speak, as he was also a lion. Miss Schmidt witnessed a most thrilling scene when the Lion was hypnotized. She was told that the Lion would be hypnotized and that the act would be witnessed by Miss Schmidt. She was also told that the Lion would be hypnotized and that the act would be witnessed by Miss Schmidt.

Clairvoyant Symbols.

I am aware of the fact that an article of this kind will not be understood by many. The article is written in a language that is not always easy to read, and many who read the article over many times will still not quite understand it. The article is written in a language that is not always easy to read, and many who read the article over many times will still not quite understand it. The article is written in a language that is not always easy to read, and many who read the article over many times will still not quite understand it.

The God of Jacob.

In the Old Testament, whenever the Lord is said to be with anyone, or to speak to anyone, it is the God of Jacob. These communications are always in the form of dreams, or clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions. The meanings of dreams and clairvoyant visions are always the same as those of dreams and clairvoyant visions.
The Philosophical Journal.

Punctuality is a cardinal virtue. To be punctual and reliable in business is the secret of success. This is just as true of the home as of the office. "To struggle is to win." To lecturers, mediums and officers of societies we wish to say: When a medium has been invited to give a lesson, begin it, even if there is but one person present. Let all know that punctuality is your watchword, then they will be on hand at the proper time. If you wait for the audience, you will have to do so more and more, until the time will be nearly all consumed, in waiting, or you will not conclude at the proper time. The lecturer will not be able to pursue his theme or to his theme. The medium will be "all tied out" by the delay, and unable to hold the influences, giving the public a bad impression—spelling all the conditions and disappointing the audience. A medium has but one chance, and said she was terribly annoyed at the delays so prevalent in not commencing meetings on time. Now, as the winter season is approaching, let this matter have due consideration.

Church services begin on time, and the audience is paid, whether we let or take the credits for it. Let us promptly begin all evening meetings, and close them at a reasonable hour, so as not to encroach on the time for rest or other engagements.

Those who have to take the last car, and are bound unduly delayed, do not profit by what they hear. Let a reform be inaugurated all around, beginning at once.

The "gift of healing," so long neglected in the church, has, like other truths which were reviled, a present day of favor. When it is recognized, it will demonstrate the power of mind over matter. It is curious to note the trouble it makes among ecclesiastics. The Ministerial Association of Seattle, Wash., has lately been discovered of the "gift of healing." At the conclusion somebody wound up the statement:

1. Was divine healing in exercise in Old Testament times?
2. Was it one of the gifts given to the New Testament Church?
3. When, where and by whom?
4. Is it the possession of that gift, if so, what is it doing with it? Healing or hindering?
5. Is it the manifestation of the gift seen more on the outside than within the church? If so, why?
6. Is it a gift not a church gift, a visible sign of His power or discord with discipleship? If so, what hinders its operation?
7. Is it a gift of spiritual, etc., the cry of nature after the supernatural? Any not the people led out in these lines among the most intelligent, pure-minded and who do not go after high ideals?
8. Would not divine healing, properly understood and practiced, prove a remedy—at least a preventative?

What would be ourselves, and what would our church be, if our charitable, even if it is not to be condemned without true repentance and due reparation.

Many questions are now being asked about the work which was committed to the "Council of Trent," which sat from Dec. 18, 1545 to Dec. 4, 1563—18 years! Its duty was to determine the canons of the Scriptures—so aff right the falsehoods of the spurious writings. This settled the Papists' Bible; but Protestants also rejected the two books of Esther, the Book of Tobit, Judith, Esther, The Wisdom of Solomon, Ecclesiastes, The Song of the Three Holy Children, The History of the ten sons of Jacob and the Dragon, The Prayer of Manasseh, and the two books of the Macabees. But God did not consider genuine. The "Revised Version" has lately rejected much more as the forgeries of gipsy priests and monks. But the Bible is Nature. It is the word of God.
Fire, fire! was all the answer that came.

'Tis the home of my loved ones, I wildly cried,
Away to the conflagration
And although it was only, yes only a dream,
Friday evening came and with it some mail
And now although she is very ill,
"On Monday' eve it was just one year
'Mail it at once.
To fly o'er intervening space
Of that raging fire? Was it my soul
-Said it o'er to the editor.

We have tried to impress the readers with the necessity of creating a Fund to publish a paper of and for spiritual propagandists. Work Spirit. Col. Hopkins again raised a ringing appeal for such a Fund, in the "American," for July 7, 1902. Yes, we four have contributed anything to it, yet.
A dollar from each would do wonders in that line—50 or 25 cents—would work great changes.
We have distributed to the soldiers quite a number of pamphlets on spiritual themes; one dollar was sent for that purpose, and have done all we could in other directions, so far as money can come to hand. But all are too much asey.
The harvest is ripe, but where are the laborers? There is an absorbing interest created, and great good could be done and is needed with more than ordinary interest provided.
"Debating is doing much more than one dollar, 50 or 25 cents, an hour is required. Let there be a general writing up all along the line."

"Signs in the Heavens."

To the Editor:
The vision was located in my father's study. I was the one who was the seer. I was his mother, and the same is true of other articles appearing from time to time in the Journal. We have never sent it to any one, and I was not thinking of sending it to him. Mrs. E. B. Duffey's Book, entitled "Heaven, a Narrative of Personal Experiences after the Change called Death," this thrilling recital will be read with interest by every thoughtful person.
"This is a narrative of personal experience, and we should be interested in it if it were graphically told through the medium of words.
It is a joy to me to write for "The Editor.""

W. M. FORSTER, M.D., Physician and Surgeon, 1659 Market St., (New Numbers 1315 and 1317) San Francisco, Cal.

Dr. E. R. Tripp, a powerful magnetic healer, is located for a short time on 410 Ledgeview street, fitting up, etc., etc. He treats obstructions with great skill.

Consultation by Letter, Free.

Dr. Max Muehlenbruch, PROPHETIC SEER, 5255 Market St., Philadelphia, Pa.

The Circle of Harmony.

To the Editor:

"I have been in the company of many people who have been in the Circle of Harmony. I have been with old and young, with the sick and well, with the rich and poor, with the wise and foolish. I have seen them all, and I have been with them all."

B. E. Brown, M. D.

(See the World's Advance.)

INSANITY, OBSESSION

B. E. BROWN, M. D., (The World's Advance)

Treated by Hypnosis. Synthetic, natural, and real. All cases of Insanity, Obsession, are welcome to her platform, and when a speaker is giving grand and noble thoughts, the gavel will not fail, to stop the discussion on the subject.

She believes that great philosophic truths were written still. There is no way to escape the palpable beauty of the simplicity and spirituality of the truth, and that all will be cut in the book, and no man can tear the pages.

One or two famous.

Dr. Max Muehlenbruch, PROPHETIC SEER, 5255 Market St., Philadelphia, Pa.
The Unmentioned Sorrow.

The sorrow that nobody mentions, The sorrow so deep and hard to bear, 
Their sorrow, tendered only.

They know where the land is deepest, The sorrow by sight and by day, 
Where waters of safety, "Tell you," In the gulf of San Francisco Bay.

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While the dedication of a church was in progress, the Spirits of the departed, lighted by the number of the living, told two thousand people that the man who was going on Sunday would be hit with some condition out of the incident.—East Oregon.

Prof. F. E. Evans, 103 West 45th St., New York, N. Y., New York, returned to his vocation and has resumed business in selling books from the Book of the Temple, and is now publishing a new series, The Secret of Attainment, which is full of the teachings of the many stages of spiritual growth. This book will be published in the fall of next year.

Trial Subscriptions will be taken for 5 months for 95 cents each. There is a chance to send the Journal, as it is published, to the subscribers of this office.

The book is written in the highest terms by advanced critics of all schools of thought.

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Medical Clairvoyant

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Mrs. J. J. Whitney, M. D.

The Spirit of Truth.

A Monthly, devoted to the Truth of the 19th Century. Contains material of the highest order, 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 Powers of the body, and how to develop the invisible and spiritual sense. Also a poetical method of Psychical Development, and How to possess Doctor Health and Great Mental Power. Naturally and Artistic Deep Breathing, and the Automatic Method of Directing the influence of the breathing. A thorough training of the mind and body. It brings to women, knowledge and power to work in the highest spheres of their life. It teaches—Divine predestination. The book is now one of the most valuable, and it is setting new standards of Divine love and Divine power in the highest sphere. The book is now being published, and it is setting new standards of Divine love and Divine power in the highest sphere. It brings to women, knowledge and power to work in the highest spheres of their life. It teaches—Divine predestination. The book is now one of the most valuable, and it is setting new standards of Divine love and Divine power in the highest sphere. The book is now being published, and it is setting new standards of Divine love and Divine power in the highest sphere. It brings to women, knowledge and power to work in the highest spheres of their life.

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Our Taking Premium.

The Secret of Life, or Harmonic Vibration, by Professor 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 Powers of the body, and how to develop the invisible and spiritual sense. Also a poetical method of Psychical Development, and How to possess Doctor Health and Great Mental Power. Naturally and Artistic Deep Breathing, and the Automatic Method of Directing the influence of the breathing. A thorough training of the mind and body. It brings to women, knowledge and power to work in the highest spheres of their life. It teaches—Divine predestination. The book is now one of the most valuable, and it is setting new standards of Divine love and Divine power in the highest sphere.
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For instance: A. B. Dobson, Sick Through Infidelity—Fables of Patterson. 50 cts.
American Business Man's Form-Book—D. W. Beadle. 50 cts.
Lady Ernstine; or Absent Lord—Mrs. Warfield. 75c
Plain Home Talk—E. B. Foote, M. D. $1.75.
Bavenia; or the Outcast Redeemed—Annie Helles. 75c
Evidences of the Human Spirit—Hindu—Pandit. 25c
Discovery of the Northwest—Bufus Blanchard. 50c
Surest way of doing good—Bev. J. F. Sunderland. 10c.
Understanding Life and Its Manifestations—Past, Present, Future. 81 cents.
Life Through Spiritualism. Illustrated. 50c.
Methodists Under It—80 cents.
Bibles, or the Outcast Redeemed—Angel Niles. The Two Volumes in Wall Street Library. 80 cents.
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BOUND VOLUNTS.
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Agricultural Dictionary—Young. 75c.
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Bible Prophecies of the Future, 80 cents.
Bible Prophecies. 80 cents.
Bibliography of Bible Subjects. 30c.
Borrowed Bible. 50c.
Disease in the Bible. 75c.
Local News Summary.

Edited by M. S. Nutton.

Children's Department.

LITTLE FREDDIE.

(Continued from last week.)

Before Freddie was five years old, his dear mother was called away by sickness to the world of rest. His loving Grandpa, as well as all of his friends, were very sorry to lose him. Freddie was about five when he was called away, and many of his friends who had known him wondered what became of him. He was never seen again, and no one knew where he was. The story of Little Freddie has been told many times, and many are the folks who have been moved to tears by it.

Freddie was the son of a poor family, and his mother was ill with the influenza. She was taken to the hospital, where she remained for several days. But she was too ill to recover, and she died. Freddie was left without a mother, and his father was too poor to care for him. He was placed in the care of his older brother, who was already too old to care for him.

Little Freddie lived with his brother for some time, and he was happy. But he was very lonely without his mother, and he often cried for her. One day, when he was about five, he was playing in the park, and he saw a beautiful flower. He picked it up and held it close to his heart. It was a sweet, fragrant flower, and it made him feel better. He put it in his pocket and took it home with him. When he got home, he gave it to his sister, and she was very happy to receive it.

From that day on, Little Freddie loved flowers. He would pick them up whenever he saw them, and he would carry them home with him. He would put them in a little box, and he would take them out and smell them whenever he wanted to. He would look at them and think of his mother, and he would cry and laugh. He would tell his brother about the flowers, and he would play with them, and he would read about them. He would tell his sister about the flowers, and he would read about them, and he would play with them.

Little Freddie was very poor, and he did not have much to live on. He would work hard to earn money, and he would save it to buy flowers. He would save his money for a long time, and he would buy a beautiful flower to give to his sister. He would give it to her, and she would be very happy to receive it. He would tell her about the flower, and he would read about it, and he would play with it.

Little Freddie loved flowers, and he would carry them home with him. He would put them in a little box, and he would take them out and smell them whenever he wanted to. He would look at them and think of his mother, and he would cry and laugh. He would tell his brother about the flowers, and he would play with them, and he would read about them. He would tell his sister about the flowers, and he would read about them, and he would play with them. He would save his money for a long time, and he would buy a beautiful flower to give to his sister. He would give it to her, and she would be very happy to receive it. He would tell her about the flower, and he would read about it, and he would play with it.
Glimmer of a light, about half a mile to the left, quite me so much that I was compelled to keep all through my life I have been guided or led in you know there are twins? I replied that I have believed that my departed friends in spirit—and 50 feet in the air, and heard a small voice and at an angle of about 45 degrees in front of me, say plainly and distinctly: "Elisha, you are now near home. When about half-way home I saw the light, saying, "Elisha, here are your cows." I turned and went under where I saw the light, and told to hurry, as there were twin lambs of the big maple tree, sitting on 16 eggs. After breakfast I went, and there she was, positive.

I was born in Canada, 65 miles north of Vermont. One winter we had 45 years you can see. It was so cold in the night that they would freeze to death if not cared for. I slept under a tree, warm, yet that voice always called me just at the time when I was most needed, so I saved every one of the 45. One night in particular, I was called and told to hurry, as there were twin lambs to care for. Father hearing me getting up and-lighting the lamp, Mother said: "Elisha, what appears strange to me, I saw right through the Seats of that big maple tree, sitting on 16 eggs." After breakfast I went, and there she was, positive.

We were married in time, and the next revelation was that we were to have three children in six years. They came, two years apart. Mrs. Gallup had consumed gold, but short after the last little one was born it did not seem possible that she could live one week, but the same voice informed me that she would live until the child was two years old, and she did. The youngest is seven years old (little Maggie). The other two are boys, and I have raised them so far without the aid of a woman, and they are a joy and comfort to me. Suffice it for me to say that I lived a remarkably happy life together.

We have received a letter from Dr. Theodore H胴ness of Washington, D.C. He writes: April 3rd was an interesting day for me. I first received a picture with 10 spirits, then one of my departed wife, who died 30 years ago, one-half life size. Dr. Koehler, the photographer, on inspecting the number of spirits, said to me they appeared to him as if there was a veil between them. Afterwards he said, "There is a lady in front of me now," and then snapped the shutter. On examining the last picture you could see nothing of me, but my dear Sophie (who never saw her child for 20 years), and Dr. A. R. Wallace, F.R.S.; hence the following case recorded in Lichtstrahlen, a German Spiritist weekly published at West Point, Neb., and edited by M. O. Gentzke, would seem to be an exception to the conditions:

During the Jubilee at Rochester, N. Y., I found Mr. Foster, and on Sunday morning, June 30, 1898, I took him to get a spirit photograph. As he pointed the camera at me to get a prospectus, he said, "I cannot see you; there seems to be a veil between you and me." Having nothing to do with me, I said to him, "It makes no difference..."
what comes." I herewith send you the result of the experiment.

You can form your own opinion of me, but you can see the front part of the chair on which I sat, and behind the chair you can see the head and bust of a very powerful Indian.

I will not force my theory of how it was produced upon the observers of this picture, but leave it to the professors who all know how to explain it with polished words—a fine field for higher intelligence. Will the X-ray gentleman explain?

Through Miss Helen M. Campbell, an excellent blind medium, I found out that the spiritualistic method of accounting for the image of the sunflower, he will continue to investigate, and will not admit the Spiritualistic method of accounting for this spirit who is inclined to control mortals, particularly such as are suffering under the influence of those who approach you. In daily life you cannot expect to be introduced by responsible parties, or that they shall submit to your influence. I know, as I have said, you cannot be trusted or disinherited. Just so with spirits seeking to impose upon you, unless you can distinguish them from the real. I can almost surely come, sooner or later. But while making the discovery, you may be misled or deceived. You must be on your guard against all attempts to deceive you.

Now I make only this claim for myself: that I have not let those who are suffering under the influence of spirits who are inclined to control mortals, particularly such as are suffering under the influence of those who approach you. In daily life you cannot expect to be introduced by responsible parties, or that they shall submit to your influence. I know, as I have said, you cannot be trusted or disinherited. Just so with spirits seeking to impose upon you, unless you can distinguish them from the real. I can almost surely come, sooner or later. But while making the discovery, you may be misled or deceived. You must be on your guard against all attempts to deceive you.

I will not, under any circumstances, lend myself to develop spiritualism if I discover the influence attempting to control me is one who has unjust ends in view. But I will lend my assistance to those who are suffering under the influence of spirits who are inclined to control mortals, particularly such as are suffering under the influence of those who approach you. I can almost surely come, sooner or later. But while making the discovery, you may be misled or deceived. You must be on your guard against all attempts to deceive you.

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agreed on the strength of promises, that I
that I have learned to rely upon, to honestly
describe what influences I discover about each
individual, and by spirit aid to remove
such controls as are using their powers for
harm or for the comfort of the medium, do
not satisfy what would be properly done by
wise mortals—introducing a more elevated, pure
and helpful spirit society, so to speak, in which
the crudest spirits will be no more happy or con-
tented than would a beggar in the palace of a
prince.

Spiritualistic Principles.

Spiritualism is a Philosophy and a Religion.
As a Philosophy it shows that within the earthly
human body dwells a human form which is
material, so refined as to be invisible to the
ordinary sight. This body has been called many
persons while still dwelling in the outer
form and by many cryants who have per-
ceived it emerging from its common tenement in
the period of generally death. Being suffi-
ciently refused to work directly with psychic
forces may be termed the psychic body, the
psychic brain, while including the basis of the
intuitions and spiritual perceptions of the earthly
life, constitutes the wisdom and essential appurtenances
of the spirit life. Even in this life, the psychic eye, when the animal force was held
in specie, is able to come into rapport with
the psychic light and, thus to see through
matter that is ordinarily opaque, and to get
glimpses of the more glorious interterrestrial, which is usually termed spiritual. This
power is called Clairvoyance. When the
psychic eye is excited, the defilement, is enthralled, these exquisite tones are heard
which float upon the psychic air, as far as
perceived by a voice of Nature's laws, simply as a protest for hurling a siri at the
mouth of a fellow-being with a side
thrust at Spiritualistic. The review begins thus:

"A general psychic perception which
revels the soul of things is called Prophecy.

When by concentration of mind and the aid of
a human operator, the psychic system becomes
so charged with psychic force as to be able to
hold the conscious brain in sleep, it is called
Regnata. A wise operator, by suggestion and
otherwise, may induce the subject to use these
forces in a way to correct bad habits, stupid
mental conditions, and some of the woes of
life. In Auto-Regnata, a person controls his own
mind, as the system of Self Mental Cure, and Self-Excal-
tation.

The psychic is more properly the psychic control
induced by spirits instead of mortals and may not
only be instrumental in curing mental disease,
but in revealing a wonder-world where the subject
or object of prophecy has not been heard of,
and to underlining principles of things.

As a Religion, Spiritualism brings in all spiritual
aspiration and the ennoblement of all human
spirits.

The Province of Spirit, being under the control
of many more of the powers, are especially
more powerful, and the external grasp of Spiritual-
ism, yet the influence of loved ones gone before,
and the knowledge that all spirits, and the
thoughts of their lives are under the direct
vision of the spirit-world, have a guiding and
restraining power. To such things, perhaps,
may be attributed the fact that the spirit
transcripts are so rarely verified in our states' prisons,
although thousands of criminals may be seen
there.

While a large number of those who are called
Spiritualists, are more Spiritualists, having attained
only to the sphere of Spiritualism, and the external grasp of Spiritualism, yet the influence of loved ones gone before,
and the knowledge that all spirits, and the
thoughts of their lives are under the direct
vision of the spirit-world, have a guiding and
restraining power. To such things, perhaps,
may be attributed the fact that the spirit
transcripts are so rarely verified in our states' prisons,
although thousands of criminals may be seen
there.

While Spiritualists do not generally believe
in a being of limitation, such as a personal God,
they recognize a body of spirits in the moral
world, which consists of those spirits that are
are in communication with supernatural
intelligences.

The A Theosophical Attack.

The Pacific Coast Theosophist, published in the interests of the Theosophy
(philosophy, now no longer as the Universal
Brotherhood, gently male and female, is
ennobled, and these exquisite tones are heard
which float upon the psychic air, as far as
perceived by a voice of Nature's laws, simply as a protest for hurling a siri at the
mouth of a fellow-being with a side
thrust at Spiritualism. The review begins thus:

"A general psychic perception which
revels the soul of things is called Prophecy.

While Spiritualism, leads to spiritual
progression, in destroying tattlers and idle talkers. The newspaper is interested in no talk which is not gossip.

The Theosophical Review, published in the interest of the Theosophy,
now mostly popularly known as the Universal
Brotherhood, gently male and female, is
ennobled, and these exquisite tones are heard
which float upon the psychic air, as far as
perceived by a voice of Nature's laws, simply as a protest for hurling a siri at the
mouth of a fellow-being with a side
thrust at Spiritualism. The review begins thus:

"A general psychic perception which
revels the soul of things is called Prophecy.

When by concentration of mind and the aid of
a human operator, the psychic system becomes
so charged with psychic force as to be able to
hold the conscious brain in sleep, it is called
Regnata. A wise operator, by suggestion and
otherwise, may induce the subject to use these
forces in a way to correct bad habits, stupid
mental conditions, and some of the woes of
life. In Auto-Regnata, a person controls his own
mind, as the system of Self Mental Cure, and Self-Excal-
tation.

The psychic is more properly the psychic control
induced by spirits instead of mortals and may not
only be instrumental in curing mental disease,
but in revealing a wonder-world where the subject
or object of prophecy has not been heard of,
and to underlining principles of things.

As a Religion, Spiritualism brings in all spiritual
aspiration and the ennoblement of all human
spirits.

The Province of Spirit, being under the control
of many more of the powers, are especially
more powerful, and the external grasp of Spiritualism, yet the influence of loved ones gone before,
and the knowledge that all spirits, and the
thoughts of their lives are under the direct
vision of the spirit-world, have a guiding and
restraining power. To such things, perhaps,
may be attributed the fact that the spirit
transcripts are so rarely verified in our states' prisons,
although thousands of criminals may be seen
there.

While a large number of those who are called
Spiritualists, are more Spiritualists, having attained
only to the sphere of Spiritualism, and the external grasp of Spiritualism, yet the influence of loved ones gone before,
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While Spiritualists do not generally believe
in a being of limitation, such as a personal God,
they recognize a body of spirits in the moral
world, which consists of those spirits that are
are in communication with supernatural
intelligences.

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The A Theosophical Attack.

The Pacific Coast Theosophist, published in the interests of the Theosophy
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The Religio-Philosophical Journal,
Issued Weekly, at $1.00 a Year,
at 1420 Market St., San Francisco, California.
Between 9th and 10th Streets.

THOMAS G. NEWMAN, Editor.

No notice can be taken of anonymous communications.

The following are special communications and are for publication by the author.

The Editor is not responsible for any opinions expressed.

The Roman Catholic papers announce a falling off of the communicants in England, the cause of which is said to be a general lack of faith.

The Paris police have arrested a man for attempting to rob a church. The man was seen entering the church with a large knife and a bag. He was carrying a false beard and wig, and was dressed in a priest's habit. The man was taken into custody and charged with robbery.

The Pope has issued a decree forbidding the sale of religious statues in the cities of Rome and Milan. The decree states that the sale of statues is a form of idolatry and that the sale of statues is prohibited.

The National Spiritualists' Association will be held at Masonic Temple, Sixth and Washington, D. C., October 18, 19, 20, 21, 1900.

The Sixteenth Convention of the National Spiritualists' Association will be held at Masonic Temple, Sixth and Washington, D. C., October 18, 19, 20, 21, 1900.

The Philosophical Journal

Haunted House in St. Louis.

The Post-Dispatch of Sept. 5, gives an account of a house on Page avenue being haunted by the spirit of a boy, 11 years of age, who had quarreled with his brother and was sent up stairs by his mother as a punishment. Edgar Block (for that was his name) was soon after found suspended by a strap from the bedstead—strangled to death.

The Block family last April moved from the house to another in the same street and burned the old house. The new house was simply the scapegoat of a formidable conspiracy to overthrow the Republic, and was marked by a line drawn around the article. Edgar Block was a formidable conspirator, as he was simply the scapegoat of a formidable conspiracy to overthrow the Republic.

The Dreyfus trial and its publication were simply the scapegoat of a formidable conspiracy to overthrow the Republic. It was broad daylight. She heard a low voice, "Dreyfus too!" before the meeting was held with open doors, yet the Fraternity men were arrested, and three hours before the meeting the next morning they were all taken out of the city and shot.

Next, the families of these murdered Masons were placed on trial and their property confiscated. They were the scapegoat of a formidable conspiracy to overthrow the Republic. They were the scapegoat of a formidable conspiracy to overthrow the Republic.

The Romances of the Indies is now over, and all lovers of liberty, justice and right will rejoice. Retribution has come to San Diego de Cuba, says the Masonic Trestleboard, and then gives this terrible history:

In 1869 the Grand Lodge met at Santiago, as it had been its custom. It had never been disturbed by the government, but on the night before the meeting information was given out that arrests would be made, and if resistance were offered the building and everyone in it would be burned by the troops. In view of this threat the meeting was held with open doors, yet the Fraternity men were arrested, and three hours before the meeting the next morning they were all taken out of the city and shot.

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Mrs. M. C. Merrill, aged 93 years, mother of Mrs. Captain D. G. Jewett, of Halfmoon Bay, Cal., a good mother and beloved grandmother, passed to spirit-life on Feb. 22, 1899. Of her death, the newspapers of the community, which friended them to the latest time, declared that she was a great beauty, and added, "She will be missed not only by her family, but by the entire community."

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They would become real masters of their profession and it will supply the mystical key for which he will bring a rich blessing to every home.

Or the Science of the Soul and of the Stars.

As an Astrologer it will become a

To the Occult-

It is a Perfect Encyclopedia along all branches of science. A medical Clairvoyant Treats all diseases with

And Nerve Energy—How to fully develop

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Electric and Magnetic Forces—How to cure sick fowls—Fanny Field.


Medicine and Psychical Forces—How to win by the aid of Perfection.

Hypnosis—How to win by the aid of Perfection.

Elimination and Other Spiritual Phenomena—Burgess-Underwood Debate; Christianity.


Practical Turkey Raising—Fanny Field.

Nettie C. Maynard's Memorial.

Materialization and Other Spiritual Phenomena—Figley. 30c.

Life in the Stone Age—Figley. 30c.

Lyceum Stage—Recitations, etc.—Kate.

How to Cure Sick Fowls—Fanny Field.

Bob and I—Interesting Story—Theobald.

Advancement of Science—Tyndall.

Spiritism; 4 Lectures by Tiedeman.

Constitution of Man—Combe.

Prayer; The Science of Magic—MacLane.

The Society of Women in History—Rutherford.

The Infallible Oracle of the Future—Burr.

Twelve Questions about the Future—Dr. R. H. Taton.

The Spirit Home is One of Peace and Happiness—Dr. Cobb.

Order of the White Rose—Grumine.

Duty of Liberals to Children—William Salter.

Evolution in Its Relations to Evangelical Christianity.
TO CORRESPONDENTS.
Address all communications and remittances to Thomas R. Harris, 1125 Market St., Philadelphia. Periodicals and Publications of a religious character should be addressed to the Editor, and all business to the Secretary. Remittances should be made by registered letter, money order, or bank draft. No cash drafts will be accepted.

SOCIETIES AND MEETINGS.

Societies andMediums holding special meetings or circles, see "A Word to Societies." It will pay you.

Local News Survey.
Edited by M. B. Norton.

Prominent Spiritualists—Thomas R. Harris, 1125 Market St., Philadelphia, has written a long article for the "Spiritualist" on the subject of "Consistency," and it will be published early in September. The article is a valuable one and will do much to advance the cause of modern spiritualism. It is a must for every spiritualist and will be a great help to the movement.

Mid-Week Meetings.
The usual number of meetings and circles were held during the week. The most interesting of these was the meeting at the old location, 1429 Market St., on Thursday evening, Oct. 2. Subject of the dedication of the new building, the following was said: "We are glad to see the new society building going up, and we hope it will be completed in time for the dedication of the new society building."

State Board Meeting.
There will be a special meeting of the State Board of Directors, at 1429 Market St., Philadelphia, on Monday evening, Oct. 2. The meeting will be held immediately after the meeting of the State Board of Directors, which is to be held at the same time.

NAMES—The State Association hopes to be able to distribute a quantity of spiritual literature through the medium of the Press during the coming year. If we have names and addresses of spiritualists to be included in these communications, we will be glad to receive them.

Progressive Spiritualists—This Society has again proposed public meetings and lectures, and is now offered $250 as a reward for the best essay on the subject. The essay must be written in English, and must be returned by October 15th. The essay must be submitted to the Society in writing, and must be returned to the Society within the time limit. The essay must be original, and must not have been published elsewhere.

Children's Department.

Two Boxes.

If I gave you a box that was big enough to hold a book, I should be willing to pay for it.

From society, school, or church.

If I gave you a box that was big enough to hold a book, I should be willing to pay for it.

Order your goods in advance, and have them ready to be packed.

In a large box, your goods should be well packed.

A Boy and a Dog.
Six-year-old Carl had a garden gate that he had made from a piece of wood and some hinges. Carl was very proud of his gate, and he was always looking for ways to improve it. One day, Carl's mother gave him a new tool to use in making his gate. Carl was very happy, and he used the new tool to make his gate stronger. Carl's dog, Rover, was always around when Carl was working on his gate, and he would help Carl by digging in the dirt to find the pieces of wood that Carl needed. Carl was very grateful for Rover's help, and he often brought Rover a piece of food as a reward for his work. Carl's gate was now strong enough to hold up the heavy gate, and Carl was very pleased with his work.

The Ladies' Aid Society will be held on the second and fourth Thursdays of each month, at 1429 Market St., Philadelphia, at 7:30 p.m. All members are invited to attend.

Universal Spiritual Association.
This Society is now preparing a new edition of its monthly paper, "The Universalist," which will be published in the near future. The paper will contain articles on spiritual subjects, and will be of great value to all who are interested in the subject. The Society is also preparing a new edition of its monthly paper, "The Universalist," which will be published in the near future. The paper will contain articles on spiritual subjects, and will be of great value to all who are interested in the subject.

The Free Meeting at 307 Market St., Philadelphia, continues to attract large numbers of people. The meeting is held every Sunday evening, and is open to all. All are cordially invited to attend.

Societies and medium holding special meetings or circles, see "A Word to Societies." It will pay you.

The Young People's Society.
Every Sunday evening, a large audience is gathered at the Young People's Society, 1429 Market St., Philadelphia, to listen to the lecture and discussion on the subject of "Consistency." The audience is composed of young people, and the meeting is held in a friendly and open manner. The lecture and discussion are conducted by Mr. J. J. Young, who is well known in the spiritualist world. The lecture and discussion are held in a friendly and open manner, and the audience is composed of young people.

The Socialist Society.
The Socialist Society, 1429 Market St., Philadelphia, is holding a series of meetings on the subject of "Consistency," and is now preparing a new edition of its monthly paper, "The Socialist," which will be published in the near future. The paper will contain articles on socialist subjects, and will be of great value to all who are interested in the subject. The Society is also preparing a new edition of its monthly paper, "The Socialist," which will be published in the near future. The paper will contain articles on socialist subjects, and will be of great value to all who are interested in the subject.