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

VOL. 39.

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No. 31.

REALITY.

F. E. BROWN.

My life or what it seemed to be Has changed—has changed so much to me; For now it claims a higher kin Than ever I had hoped to win.

And nights have come and days have gone In which my soul was not alone; It winged itself to higher plane, And joined the eternal God-led train.

And then I knew that I was one With Earth, and Moon, and Stars, and Sun. I knew—I knew that I was free; That He was I, and I was He.

VERDI, THE GREAT MUSICIAN.

"Some day," said a wandering gypsy to the keeper of a wayside inn, near Rancola, in the duchy of Parma, "that child of yours will be among the great ones of the earth. Kings will vie with one another to do him honor, and when he dies nations will mourn."

The innkeeper guffawed loudly at the prophecy as he poured out a glass of wine for the "prophet" to drink the boy's health; but he lived long enough to see his son, Giuseppe Verdi, on the high road to the honors and fame which were showered on the great musician later, and which closed recently in a national funeral and the grief of continents.

A HAUNTED BARN.

WARNER CLARK.

It having come under my notice that a certain stable in Liverpool was gaining unusual notoriety by reason of the appelation "haunted" being added to its name, I gained permission from the needed authority to visit this scene of disembodied activity. My visit was upon the evening of Thursday, May 29. Besides myself there were present nine other gentlemen, I being the only Spiritualist among the number.

We ascended above the stable into the loft, where the alleged disturbances were heard to the best advantage. After sitting in an expectant and silent condition for a short time, a human moaning was distinctly heard by all of us. The noise commenced apparently in the stable underneath, gradually ascended, until it proceeded from the center of the room in which we were sitting. After hearing this noise for some time, the tenant of the stable, acting as questioner, asked the producer of this sound if it was a disembodied intelligence to produce a light that might be seen by all. Immediately the words were uttered a most brilliant light was visible above our heads, remaining about the space of a few sec-

onds. Unfortunately, owing to the boisterous behavior of a crowd of people outside the building, manifested by a series of shouts and vulgar ejaculations, we were unable to witness a continuation of the narrated events.—Two Worlds.

STRANGE EXPERIENCES.

Several years ago a very intelligent farmer related to me several strange experiences which he was quite unable to explain. Two of them made a strong impression on my mind at the time, and are here given in his own words as I remember them. Like most farm homes of that date, the parlor or "best room" was seldom used by the family:

"One day on entering the parlor for a book, I distinctly saw two phantom coffins, side by side, on the floor. For about two weeks I saw them in their places every time I took a peep into the room. One morning I discovered that one of the coffins had disappeared, the other remaining. Two days later we received a letter containing the information that a near relative of our family, residing in the western part of the state, had died the evening preceding the morning on which I first noticed the absence of one of the coffins. My father was at that time in poor health. The remaining coffin continued in its place for several weeks until his death, when it also disappeared, and I never saw it again.

"About a year later, on a bright summer day, while seated at dinner with the family, I clearly saw the shadowy form of a young girl enter the open door. She came to my side and looked up into my face. I at once recognized her as the daughter of a near neighbor. The day before we had learned that she was slightly ill. I told the family what I saw,

and added: 'I know the child is dead.' Immediately the form vanished. My brother was sent to the neighbor's house and there learned from the sorrowstricken parents that their little girl had died less than an hour before the time she appeared to me."

Let me call your attention to the fact that these statements were made in perfeet candor by a man of strict integrity.

He further added that to him the coffins appeared as distinct and clear as real ones, and that the child appeared as natural as when he last saw her alive. Many of his neighbors believed this farmer possessed of what they called "second sight."

CAUSED MUCH SORROW.

In a conversation with the Rev. D. C. Hughes, at that time pastor of the Baptist church, he related the following experience, which occurred while living in Wales, where he was born:

"When I was about eight years old I was sent on an errand to a small village near my home. When I left the house the family were in their usual good health. I had not gone more than half the distance to the village when I was suddenly overwhelmed with a feeling of intense sorrow, and burst out crying bitterly, which, in spite of all my efforts, continued uninterrupted while in the village and all the way home. My sister met me at the gate with the news that father had suddenly died during my absence at about the time I began crying. My clerical friend did not offer any explanation, only remarking that it was ' very, very strange.' '

HEALTH AND CHARACTER.

L. C. OBENCHAIN.

There are two principal ways of regarding the New Thought as a molder of character and as a healing agent for bodily disease. And yet the two are one, for the bodily healing comes only through the change of the mentality or character.

There are many diseases and many individual cases of disease which require the assistance of a professional healer, but thousands of New Thought students can testify to the wonderful improvements in physical health that comes from reading the literature of the New Thought and putting its precepts into daily practice in the affairs of an ordinary life.

Let us suppose that the student is using a course of home study, what will be the mental effect of the daily affirmations: First, "There is no evil; all is good?" Whether the student believes this or not, he repeats it over and over again until it sinks into his subconscious mentality and so becomes the guiding star of his life. Whenever adverse conditions arise, he says: "All is good," and the words are a barrier against every form of anger,



PLAYING HIDE AND SEEK.

worry and fear. These hateful guests can not enter the mind over whose portal is written the golden gospel of Universal Good. If a neighbor does you an injury, you pronounce it "good," just as good as it could be under the circumstances, or according to all that has gone before. She knew no better than to do the unjust act, to say the unkind word. You, yourself have said and done the same many a time. And the shades of resentment and revenge vanish, your mind is undisturbed by unhealthful thoughts and your body shares in the mental calm. Some dreadful calamity seems to threaten you or some one you love. Still "all is good" and if anything can avert the calamity your belief in good is that thing. Therefore continue the affirmation, continue it even though the calamity falls on you. I could not have except as the effect of a cause, and as a result of the workings of Law. The Law is good, therefore all is good. When thoughts of the past come bringing remorse, shame and humiliation, disperse them with the same magic spell. If all is good, your past is good, tion, disperse them with the same magic too, just as good as it could have been, As Richard L. Gallienne says:

"There are excuses that we owe to" ourselves, and we have a right to expect reached its world organization, Budjustice even from our own conscience. dhism had attained already its maturity. A sentimental conscience is the most Already about 70 before our era, the tiresome of all altruists, and willfully to book, "Lalita Vistara," containing the indulge in remorse that we have not relife of Buddha, had been translated into justly incurred, is to blunt our con-little Chinese. Hence the Buddha legend science for real offenses. The best re-lighted been composed long before the pentance for our sins is a clear-eyed rec- Is Jesus legend of the Gospels, and Buddha ognition of their nature; and the temptation, in some flurry of feeling to take on If fore The Indian founder of a religion our shoulders the mistakes of destiny papears to us more brilliant, more spirit-with which we chance to have been in- ged and more historic than the Christian, voluntarily associated is one to be re- gand we could write nearly a life of Bud-sisted in the interests of that self-knowl-gidha less romance-like than that of edge which is the beginning of self-de- glesus. Had the apostle Paulus not folvelopment."

state encouraged and cultivated under tical than the ideas of the Stoics and orthodox methods. There remorse for the new Platonians, but Buddha has sin is sedulously stirred up and kept alive and under the belief in a personal devil or a principle of Evil, man's past, present and future life become hot-beds for the seeds of fear and worry, while anger, resentment and malice become fixed states of mind. As soon as one has fairly passed from the old to the New Thought he is conscious of a bodily change, perhaps many changes all at once. His nervous dyspepsia disappears, he eats with relish and assimilates his food, nervous prostration vanishes, he works with vigor of youth and sleeps like a child; the irritable temper that spoiled the happiness of an entire family is cured, and every one remarks on his unusual amiability; the liver complaint that "runs in the family" becomes non cst, and the patient begins to see his pessimism and depression were not caused by the state of his liver, but vice versa. Friends begin to say, "How well you are looking; why I believe you grow younger instead of older."

Occasionally he has a "back-set," but he notices the back-sets come less and less frequently; the headaches are not as severe, the colds do not last weeks and months as they once did, but are thrown off in a few days or hours. So the good work progresses until there is a perfect renewal of the body wrought by the renewal of mind. The conscious mind has been sending the currents of new and healthful thoughts into the subconscious mind, and this subjective mind which controls the involuntary acts of the body and all its vital organs, has sent new life into the physical man, thus accomplishing the "new birth" of science. And if changes like these can be wrought by the student alone, is is any wonder that marvelous healing can be done when to the thought of the patient is added the trained thought of a skilled healer?—Sel.

BUDDHA AND IESUS.

EDWARD A. KILIAN.

The study of comparative history of religions has never before been cultivated to such an extent as at the present time. An extended scientific investigation of the fundamental principles and historic development of the positive confessions of faith is keeping steady, even ace with their decay.

The study of India's literature is increasing daily, especially that of India's religious relations. This study leads to an unexpected world of religious life; especially Buddhism, in the history of its nception and development of its principles, fetters our attention and interest. The unmistakable kinship between the traditions of the beginning of Buddhism and the exodium of Christianity astonshes us.

How nearly alike in their origin are he histories of Buddhism and Chrisconsidering your ignorance, weakness tianity, and in reference to their lives and lack of development. Justice to and teachings the histories of their one's self is one of the first lessons that founders, Buddha and Jesus, go parallel. the New Thought teaches its students. That Buddhism has adopted some of the doctrines of Christianity has very little probability, for when Christianity

lowed to plant the ideals of Jesus upon

How different is this from the mental Jesus would have been no more praca real foundation, the teachings of never been so essentially completed by his successors as his Jewish spiritual kinsman by the great apostle Paulus. Buddha appears to us not only as a teacher, but also as a propagandor. Therefore, he is in the history of his mission more in touch with us than the ideal Nazarene. To this may be added that Buddha enjoyed a high age, where Jesus died young.

> Buddha—that is, he who was awakened to the fulfillment-did not pretend that he was the first Buddha, he the Bhagavat (the glorious), the Talhagata (the excellent), had many precursors, many Buddhas came before him to the earth. Thus Jesus saw in Moses and the prophets not only his precursors, he saw his predecessors, his guides, whose teachings he had only to follow or to complete. As a man, Buddha was Siddharta, or Savartha Sidda—that is, the fulfillment of the wish. His father was the King Suddhadana, of the clan Sakyaza Kapilarustu, in Northern India. He came as saviour into the world to free it from the shackles of Mara, the Satan. Before his advent among men, Buddha was in heaven a god, a son of a god, upon earth a god transformed into man. Buddha's mother, Maya, was also a virgin-spouse, like Mary, the mother of Jesus. Maya, like Mary, was the incarnation of virtue, beauty, and purity. As a white elephant. Buddha comes from heaven to earth. He appears in a dream to Maya. and is conceived by her. The nymphs sing: "Which virgin will it be, who shall bear the lovely and divine Buddha?" The Brahmin priests announce to Maya: "You will be full of the highest joys: a son will be born to thee, whose limbs adorn prominent signs, a noble scion

of a kingly race, an exalted King of Kings. When he leaves passions and allurements, his kingdom and palace, to enter the estate of the pious for all the world free from desires, he will be worthy of all the sacrifices of the three worlds, and will be Buddha, who gives joy to all the worlds, through the precious feast of immortality."

Buddha came to earth under the participation of the heavenly host. Brahma gave him a drop of elixir containing all the powers of the world. The gods proclaim Buddha as a messiah: "Now the time has come when there will be no more sin upon earth. Cast out the evils, the world is in its well-being, happiness will reign everywhere, a master, a Lord, has been born." The hoary Brahmin, a kind of John the Baptist, as he sees the child, exclaims: "This child will be Buddha, the saviour, the immortal, liberty and light."

At the birth of Jesus, according to the myth of the Gospels, the three wise men from the East come to Jerusalem to see the new-born child: We have seen his star, and come to worship him." Thus, at the birth of Buddha. Whereas the Jewish King Herod seeks the life of the boy, King Binbisara subjugates himself to the India saviour with the words: "Will he be Buddha? then we shall be his disciples."

In early youth Buddha retires in meditations. The luxurious pleasures of his father's kingly palace he finds inconsolate, his mind is bent on higher things. Wonted existence he flnds perishable, he meditates on the misery of mankind. His estate, his kingdom, he renonnces to become a beggar, in order to enter the peace of Nirwana. He enters a city, a virgin greets him: "Blessed the mother, blessed the father, blessed the wife to whom you belong." He answers: "Truly blessed are only those who renounce worldly desires and find peace in Nirwana."

In the gospel of Luke a woman calls out at the sight of Jesus: "Blessed be the womb which has borne three, blessed the breast which has nursed thee," and he replies: "Yes, blessed are those who hear the word of God and keep it."

Buddha's youth passes by like that of Jesus. Though we can not state with mathematical certainty, it is very probable that the life history of Jesus has been formulated under the influence of the Buddha myth. For Christianity had been well prepared long before the historical beginning by the intercourse of the Arian and Semitic races in the realm of Alexander, and still more so in the Roman empire. In the commencement of our era an extensive commercial intercourse between Rome and India existed. Pliny tells us that Rome paid India annually fifty millions sesterzes for merchandise. Should not, like the commercial goods found their way from the East to the West, these ideas have made their ingress into Syria, in West Asia?

It needs only an insight in the mythical life of the heathen Messiah, Apolonius of Tyana, as he appears to us represented by his evangelist, Philostratus, to recognize the connection of the ideas of the West with those of the East. What Philostratus says about India has been manifoldly verified by modern researches, in the same way as that related by Herodot in regard to Egypt has been more verified than contradicted by recent discoveries. And how nations, in compliance with the same law, partly from their own initiative, partly under reciprocal influences, mold the life of the founders of their religious creeds, in the same form, is shown by the history of Apolonius, when compared with the history of the Saint of ancient Greece, Pythagorus. The life of both, and especially that of Apolonius, this saintly hero of romance, show great similarity with the life of Buddha and the life of lesus.

Comparing Pythagoras, in so far as he is politician, philosopher, and a founder

of a religious creed, Apolonius that he absorbed the ideas of the whole then known world, and wanders through the whole realm, that his mind may absorb the contents of its culture, Philostratus lets Apolonius make a confession, which is now unimportant for the relation between Christian and Indian traditions: "It is India from where the great ideas had been drawn from to West Asia and Egypt. It is time to state how much 1 have admired India's great men, how I consider them by rights wise and blessed. I have seen the men who lived upon earth, and did not live on earth; who without walls were walled in, and who without chattels were in the possession of all chattels. You (Egyptian wise men) to have been the disciples of this (Indian) wisdom and co-laborers of Pythagoras at the time when you gave consent to the teachings of the Indians. Of myself I shall not speak, may I only be for what the Indians take me. Attacks upon the Indians I do not tolerate."

Pythagoras and Apolonius have their disciples, so have Buddha and Jesus. But before their missions, by preaching and teaching begins, they are both subjects to temptations by the Satan. After his baptism in the River Nariania Buddha goes to Badhimanda, to be enlightened by meditations under the fig tree. Mara, the tempter, approaches him, he sends nymphs to entangle Buddha in voluptuousness; he resists; gods and animals do him homage. Then he goes forth to proclaim to the mortals: "Wide open is the door of immortality, for all who have ears to hear, O Brahma! let them bring faith to enter without fearing the heavy burdens. I shall bring to man the lovely, the good, law." Upon the Buzzard mountain, Radshariha, he begins his activity as a teacher, he teaches in parables like Jesus upon the mountain. Poverty, celibacy, independence lead by his doctrines to the ends which he endeavors to reach. With special preference he approaches the poor, the oppressed and despised. The fair sinner Amapabali he consoles. All men are alike to him: "You are my children, I am your father. Vanished has the difference of birth, abolished all castes. To a despised woman, Ananda, he says: "I do not ask for your caste, not for your family, my sister." These ideas were much contradicted, much misinterpreted, but Buddha is not discouraged; he sends his desciples out: "Go forth, my disciples, and wander for the good of many, out of compassion for the world, to the joy of the gods and men; go not forth the same road by twos; preach the lore which is magnificent; preach in accordance with the spirit and the letter, but do not deliver it to the proud, who are intoxicated by vain desires, not to the scorners and scoffers." Eighty years old, he diesthe earth quakes, thunders roll, the universe is on fire.

Considering the narratives of the origin of religions as expressions of a childlike mind of the people—then these narratives contain for us in their core eternal truths; the truth that the human race needs leaders, saviors, the truth that only those ethic genii find the real worship who clothe their moral instructions in a child-like, picturesque of flowery language, to give it a more universally comprehensible form. Buddhism and Christianity show that all higher ethic theories aim to level the contrasts of human society. The actual, real motives of these great epochs in the history of the world was the unfortunate situation of the human race: Spirit of caste in India, Slavery in the Roman empire, Buddhism and Christianity were social revolutions.— Free Thought Magazine.

Death belongs to the animal-human plane of existence. We know nothing of the deathless plane of existence, because we do not live the spiritual life, which it is. The destroyer of death is right living. A house can stand forever if it is made of indestructible materials.



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

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

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, AUGUST 2, 1902

Dr. Dumont C. Dake, a magnetic and spiritual healer and a pioneer worker for Spiritualism, has passed to the higher life.

Mrs. Carrie Fuller Weatherford, well known throughout many States as a platform speaker, has been an invalid for some time on account of the ravages of a cancer. She is now released, and her transition was welcome to her, leaving the physical to its destiny while the spirit joined other ascended ones in the spheres beyond.

The Venerable Mother of Mrs. Margaret Gaule has passed to the higher life. She had been blird for some 20 years, so far as the physical is concerned, while her mental vision was strong. Her spirit, translated to the higher life, has no need of the physical eyes now.

Mrs. May S. Pepper, who has sustained a broken arm, is improving and expects to fill her Summer engagements. She is a noted psychic and speaker and is well known throughout the Middle States.

A Correction.—In the article on the first page of the Journal dated July 19, on the Apostle Paul, it was incorrectly stated that Paul was a Sadducee. He was a Pharisee and the son of a Pharisee (Acts 23:6). This mistake would have been discovered had the editor not been ill at the time, for he was a biblical scholar for many years. Not only was his vision sadly impaired, but his bodily affliction was quite severe and he was unable to exercise his mental powers.

THE KING AND THE PROPHETS.

The coronation of Edward VII, King of Great Britain, is now definitely arranged to occur on August 9, that is, of course, dependent upon the condition of the king at that time. His mind has been greatly disturbed over the astrological predictions which have been made in all quarters of the globe concerning the coronation.

It has been positively asserted by some that the proclamation concerning the coronation occurred at a time when the planets were unfavorable, and that the proclaimed coronation would never occur. Others say that Uranus is the ruling planet governing the royal family, and is arrayed against its prosperity.

These predictions have been made known to the king, and have so far disturbed the mind of his majesty that he has concluded to hasten the time for the coronation from what was anticipated, and considered to be the better time for it by his physicians. They have concluded that as their royal patient is in such a state of excitement that the prolongation of it will be more detrimental than the risk of the excitement of the coronation, and, therefore, have agreed to the time proposed by the king.

Light, our London contemporary, dated July 5, prints quite a list of these predictions of Dr. Max Meuhlenbruch on December 13, 1899.

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

The Prince of Wales will not keep the throne, and 1905 will see him pass to the life beyond mortal sight. The throne will pass to the next in line, two of whom will hold short terms."

"The planetary conditions show us that there will be many unexpected and strange transitions for that country up to 1910, thereafter peace and tranquil conditions will reign supreme."

King Edward's reign will, no doubt, be a very short one, as may also be his successor. The power which the planets exert over persons and nations is marvelous, and we shall watch events concerning Great Britain with the utmost interest. Though we are not an enthusiast on astrology, we have witnessed some things in late years which prove beyond contradiction that there is much in it.

Several of our local mediums have received communications from the Spirit World, claiming that King Edward will never be crowned at all. We have one in particular in mind, though we deem it better not to give the name at present, who claims that her spirit guides say distinctly that he will pass away before the close of the present month.

To confirm this idea, we read in the San Francisco Examiner of July 24, that experts are reading between the lines of the bulletins issued by his physicians, and have concluded that his condition is rather alarming, even now, especially as his physicians hint that another operation may be necessary in a very short time.

The eyes of the world are, therefore, fastened upon King Edward VII at the present time, not only because of his physical condition, but because of the many prophecies and spirit messages that are recorded concerning the brevity of Lis reign,

THE SOUL'S PROBLEM.

There is a division between the mental and spiritual brain—the mind and the soul. Either the soul controls or it is dominated by this material brain or thought, says the Forward Movement Herald. It is for the soul to rise into the assertion, the claim, of its right to freedom—its birthright—its inheritance. It is for this material brain to come into harmony with the soul and express its dictates. When in harmony it has no limitations.

Even as Christ entered the temple and cast out the money changers, so must your soul enter this temple and cast out that which has no right in this life, this body, this mind; everything that does not belong to the temple of the living God within you—of the soul, the Spirit, the life. The soul may recognize, but the mind puts a wall between, because only one kind of thought can fill the brain cells at the same time. Light and darkness can not assimilate, can not mix, for where there is light there is no darkness; there is peace, harmony, love, joy, hope and charity.

SPIRIT TALKING TO SPIRIT.

Scientists are now proving beyoud successful contradiction that Wireless Telegraphy is, in reality, soul communion through existing forces of nature. Long articles in the secular press trace back its discovery to Dr. Oliver Lodge, a prominent member of the London Psychical Research Society.

Others also discovered this force, or power, at about the same time, and even Marconi had to admit, last week, before a legal tribunal, that another Italian was entitled to be called the discoverer of that force, while he (Marconi) had developed and adapted it to practical work.

A new company now has announced in England that it has prepared another surprise for the public, whereby they will be able to attach the receiver to a telephone wire, and receive messages at will from friends within 50 miles distance. We shall watch for further developments in this line in the near future, for it is but the discovery of the already existing powers of the soul, and their uses in our progressive day.

GOOD ADVICE.

Count Tolstoi's advice to the laboring classes of society is plain, pointed and full of common-sense, and is also food for thought. He says:

The workmen must cleanse themselves in order that the government and wealthy shall cease to devour their lives. Impurity breeds only in dirt, and it feeds on strange bodies only while they are unclean. And therefore, for the deliverance of the workers from their calamities there is only one means—that of purifying themselves. And to purify themselves it is necessary that they should be liberated from Theological, State and Scientific superstitions, and have faith in God and His law.

In this First the only means of deliver ance.

The workmen lay the blame of their position on the avarice and cruelty of the land owners, capitalists, coercionists; but all, or almost all, the workmen are similarly, only on a smaller and unsuccessful scale, land owners, capitalists and coercionists

Is it possible that out of such men any society can be formed other than the one which now exists?

Another of the members of the London Psychical Society has been honored, Sir Oliver Lodge, LL.D, F. R. S., having been made a knight by King Edward. Sir Oliver has rendered much aid to the work of education as well as scientific and psychic research and the honor is well merited.

Old Earth has been quaking again. Southern California, Iowa. Nebraska and South Dakota were shaken up last Monday, doing considerable damage to buildings, etc.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for nowinge.

THE HINDU BOOK OF ASTROLOGY, by Bhakti Seva (a blissful prophet). Price, 50c; postage, 5c. Published by the Magazine of Mysteries, 22 No. Wilkiam St., New York. For sale at this office.

This is a book of 105 pages containing the Yogic knowledge of the stars and the planetary forces and how to control them to our advantage; a chapter devoted to each of the signs of the Zodiac, embracing the peculiar characteristics of persons born under each sign, and also an introductory chapter on Hindu Astrology and a supplementary chapter on rules for attaining health, wealth and happiness.

For thousands of years the Hindu astrologers have, by their knowledge of the solar system, been enabled to formulate a system of Astrology which enables them to speak with scientific authority and certainty with respect to the planetary influences upon mankind.

The July issue of the Lyceum Banner marks the first number published under the proprietorship of the British Spiritualists' Lyceum Union. It is now the joint property of the Lyceumists of England. Alfred Kitson, Bromley Road, Hanging Heaton, near Dewsbury, England, is editor and publisher. The annual subscription to all parts of the world is 40c postpaid, and it should be liberally supported in all lands.

The New Man is the name of a magazine devoted to Mental and Magnetic Healing, Suggestive Therapeutics, Personal Magnetism and the Higher Forces, edited by Dr. P. Braun at 2219 Cuming street, Omaha, Neb., at \$1.00 a year. This excellent monthly was suspended some time ago, but is now resumed, and we hope will have a successful career.

published in San Francisco written by Dr. S. L. Butler, entitled "Suggestion in the Education and Training of Children." The price will be 50 cents, and it will be for sale at this office.

The Archa for August in its table of contents has articles as

follows: The Symbolism of European Snobbing; Philippine Policy; Count Tolstoy and the New Quakerism; The Age Long Dream of the Fraternal State, etc. Alliance Pub. Co., Fifth Ave., New York. 25 cents.

Unity for July contains an interesting article on Words—their Properties and Powers, by R. C. Douglas; Life, by Mrs. A. A. Pearson; a poem, "The New Name," by Dr. Geo. W. Carey, etc. Published at 1315 McGee St., Kansas City, Mo. 10c.

"Romance of the Red Star" is interesting as a novel — being a comprehensive history of man as a, spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

NEW ERA, OREGON, CAMP.

To the Editor: The annual campmeeting recently held on the beautiful grounds of the Clackamas County Spiritualists' Association, at New Era, Ore., was one of the most successful and harmonious of any held on the Northwest Pacific Coast. The speakers were Rev. D. W. Hull, of Kansas; Rev. Copeland, president of the Co-operative Brotherhood of Burley, Wash.; Rev. J. H. Lucas, president of the First Spiritual Society, of Portland, Ore.; Rev. Genevra Lake, of Olympia, Wash.; Mrs. Irene Smith, of Seattle, Wash. Rev. Love and Mrs. Love, of the East Side Spiritualists' Society of Portland, Ore., had charge of the music, which was one of the most enjoyable features of the excellent program. Mrs. Elizabeth J. Finnscan, of San Francisco, was the test medium.

At the annual election the following officers were chosen for the ensuing year: George Lazalle, president; F. J. McHenry, vice-president; Lorena Lazelle, recording secretary; John Burgoyne, treasurer; E. de Yongh, corresponding secretary.

The impressing ceremony of ordaining Rev. J. H. Lucas as a minister of the gospel of Spiritualism was performed on the camp grounds by Rev. D. W. Hull. E. DE YONGH, Cor. Secretary.

Letter from Mrs. Howe.

TO THE EDITOR:

Not having written to your paper for some time, and thinking a few items from Southern California would interest your readers, will say that after serving the First Spiritualist Society of San Diego for nine consecutive Sundays, and also assisting the National Avenue Society of Sau Diego and the First Spiritualist Society of National City, we left for Harmony Grove camp meeting at Escondido, July 12. The Sunday meetings were well attended and the evening circles during the week well patronized. Lectures were given by J. L. Dryden and Mrs. Marchant of San Bernardino, Mr. Howe of Boston, and messages by Mrs. Mullen of National City, Mrs. Maggie Potter of Riverside and Mrs. Howe, who also had charge of the morning conference and healing circle held each day at 10:30. Many were benefited.

On July 26 we left for Summerland camp and on Sunday listened to an able address by Prof. Loveland of Summerland at 10:30. Mrs. Lillie of San Francisco delivered the address of the afternoon and messages by Mrs. Howe of Boston, who lectured at 7:30 and Mr. Howe gave the messages. Benjamin's orchestra furnished instrumental music throughout the day and Mr. Lillie and Mr. Howe gave vocal selections which were well received; also singing by the choir. The attendance was large and the work well enjoyed by all. Meetings will be held three times each day during the week and on Sunday, Aug. 3. Lecture at 10:30, Mrs. Howe; 2:30, Mrs. Lillie; 7:30, A.S. Howe. MRS M.E.G. HOWE.

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The Editor is not responsible for the opinions of correspondents.

Letter from Mrs. R. S. Lillie.

TO THE EDITOR:

The Summerland camp-meeting opened July 27. An orchestra led by Prof. Benjamin has been engaged for the season, and a choir has charge of the vocal music, to be assisted by Mr. Howe and Mr. Lillie as soloists.

The President, Mrs M.A. Spring, gave an excellent address of welcome and council, which was followed by the regular address of the morning by Prof. J.S. Loveland, his subject being, "The Aims and Purposes of Spiritualism," and it was well calculated to awaken

thought. It would be impossible for me to do justice to it in this short letter. He held that while proofs of the continuity of life and communication with spirits was of great importance, it was not the main purpose of spirits in their work with mankind in these later years, but was in reality secondary to the teachings which would lead to nobility and grandeur of life here on earth. Alluding to the early work and teachings, he said they were always strong, iconoclastic, destructive to the idols of false beliefs, and fearless in their determination to uproot error and superstition. Then he asked what are the aims and purposes now. In answering this we must look to the organized body, as representative to the world of Spiritualismthe National Spiritualists' Association. This body, said he, has given to the world a declaration of principles which is not a declaration of aims and purposes but of beliefs

containing four beliefs and two

affirmations. These he contrasted

with the declaration of principles

by the Summerland Spiritualist

Association which he considered

one of the best he had ever seen. Spiritualism, in its broad sense as a philosophical system, embraces whatever relates to spirit, spiritual existence, and spiritual force; especially all truth relating to the human spirit, its nature, capacities, laws and manifestations, its disembodied existence, the conditions of that existence, and the methods of communication between that and the earth life. It is thus a system of universal philosophy, embracing all phenomena of life, motion and development; all existence: animal, human and divine. It has consequently its phenomenal, philosophical and theoretical departments. That progress is the law of all life; inactivity brings death and decay; therefore, life must not only be perpetual but eternal. Hence we affirm that the life of man does not cease to exist at the death of the body; and as life is universal, it is not limited to time or space.

As the time is near for the annual conventions of many of the States and of the N.S.A., it might be well that all should seriously consider these points. Prof. Loveland is one of our oldest and best workers, and represents what he claims is a large number, who, though favoring organization, could go no farther with the N.S.A. after the adoption of a declaration of principles starting out with a belief in something of which no man has knowledge. He holds that in such declarations silence upon what we do not know, and a statement of what we have knowledge of, as to a world of spirit (man a spirit), and a declaration of aims and purposes, would have

been sufficient, leaving unsettled problems alone, and going forward as a body united upon the things we do know and with the aims and purposes all hold in unity. He said that these beliefs were held by some as individuals, and that they took from Spiritualism its universality. Then, in closing, he said: "Are we to become as the churches, an isolated sect, contending with other and similar sects for supremacy, or are we to represent truth in its universality, and be leaders in the front ranks of spiritual progress?"

The afternoon address was by my inspirers, and at least one person was pleased, who came to me after the meeting with a radiant face and in German accent said: "Well, Mrs. Lillie, if old Ingersoll himself had been here he couldn't have got away with you." As I claim only to be the instrument, I may be excused for writing this quaint compliment.

Mrs. Howe followed with spirit messages, which were well received. The evening work we did not hear, as we were obliged to leave. Shall write again. provements have been made in the hall, and a large dining-room and kitchen added. There are earnest workers at Summerland.

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It is also a fact that some have to struggle harder than others to rise, indicating that there are living principles in their natures which manifests unsolicited. Our struggle to subdue one kind and not another, proves that they are of two qualities—bad and good—analyzed or adjudged as such by that irrepressible monitor termed conscience.

It is also true that overcoming temptations or resisting the unwelcome manifestations, finally allays their activity, and an antithetical impulse is substituted therefor. A virtue is inherited for a vice. An opposing force or influence, self-induced, has met the enemy and conquered him.

We know that the opposite of hate is love; of cruelty or selfishness, humanity; of envy or jealousy, charity and forgiveness; of uncharity, sympathy; of penuriousness, benevolence; of arrogance or false pride, humility or modesty; of sensual passions, self-denial or abnegation, etc.

Now, substituting one for the other is virtually meeting one living principle or force with an opposing one—the will or conscience being the creator of that higher force.

- Does this not indicate that man is a bundle of forces, good and bad, and that his life's aim is to subdue the bad ones?

The status of attained results may be observed by the lessening of the influence for that combatted, and a close observer can not fail to note effects as he proceeds. It is interesting and gratifying, and superior to simply believing while groping in darkness concerning one's real condition.

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PRUDENCE VS. DARING.

A. RICE

Reforms are bitterly opposed unless it can be shown that they can be effected without checking prosperity. And even the divine truths of religion are handled in such a way as to make them seem to consist with the most infamous schemes of the most scoundrelly men. So there is all the while operating a deadly influence that stifles all high thought, and all aspiration toward ultimate truth. Men smile contemptuously at those who hold that there is anything in the world more important than business. So prudence becomes a virtue, and daring, or even ordinary courage, is set down as the veriest folly. It is regarded as a crime to take any risks of the stock markets, or to espouse a cause unless there seems to be a good chance that it is a winning one. Success is the only virtue, and failure the only crime. Even the teachers of religion have some of them caught the spirit admirably. Preachers fear to shock their congregations by preaching the truth as they know it, and argue with themselves that it is better to take men as they find them, and to try to influence them gradually. Indeed, there is a general fear to use the influence lest in using

it we lose it. We are not told what influence is for if it is not to be used. There is undoubtedly this holding back. It is, of course, a low aim—that of the diver in Paracelsus. All that he wanted was his pearl. Here is the tribute to him:

Are there not, dear Michel, Two points in the adventure of a diver— One, when a beggar he prepares to plunge; One, when a prince he rises with his pearl? Festus, I plunge.

But the man risked his life—he would be all or nothing. What the world needs now is a little of the old, joyous recklessness, even if the aim be not of the highest. Perhaps after a while our literary men will give the world the lift it sorely needs. If the present conditions should become fixed, life would be a gloomy affair, except to those who become corrupted by the commercial spirit.—Scl.

Spiritualist Camps.

Seattle, Wash.—July 27 to Aug. 24. J. W. Smith, Sec., 1120 Pike St., Seattle. Sangus Center, Mass.—Aug. 1 to Sep. 29. Onset, Mass.—July 13 to Aug. 31.

Verona Park, Mo.—Aug. 1 to Aug. 25. F.W.Smith, Sec., Rockland, Maine.

Forest Home, Mich.—Aug. 3 to 25. Anna M. Fox, box 267, Mancelona, Mich. Etna, Clark county. Wash.—Aug. 8 to

28. H.B. Alien, manager.

Franklin, Neb.—July 19 to Aug. 4.
W. Shelburn, Franklin, Neb.

Chesterfield, Ind.—July 17 to Aug. 24. Flora Hardin, Sec., Anderson, Ind.
Summerland Beach, O.—Aug. 10 to

Sept. 1. S.J. Woolley, Milo, O.
Ashley, O.—Aug. 17 to Sept. 7. W.F.
Randolph, Sec., Ashley, O.

Cassadaga, N.Y.—July 11 to Aug. 24. A.A.Gaston, Sec., Meadville, Pa.

Mowerland Park, Mass. — June 2 to Aug. 1. Upper Swampscott, Mass.

Haslett Park, Mich.—July 25 to Sep.1. I. D. Richmond, St. John's, Mich.

Delphas, Kan.—Aug. 9 to 26. J. D. Reeves, Asherville, Kan.

Mantua, O.-July 28 to Sept. 2. Lucy King, Sec., box 45, Mantua Sta., Ohio. Grand Ledge, Mich.—July 27 to Aug.

25. H.Sheets, Grand Ledge, Mich.

New Era, Ore.—July 5 to 21. Lorena
Lazelle Sec. Oregon City Ore

Vicksburg, Mich.—Aug. 2 to 25. Jeannette Fraser, Vicksburg, Mich.

nette Fraser, Vicksburg, Mich.
Island Lake, Mich. July 27 to Aug.
25. A.G. Brown, 266 21st St., Detroit,

Mich.
Clinton, Iowa—July 28 to Aug. 25.
Mrs. Stella A. Fisk, 18 No. 11th St.,
Keokuk, Iowa.

Lake Brady, O.—July 7 to Aug. 25. D. A. Herrick, Lake Brady, via Kent, Ohio.

Lake Pleasant, Mass.—July 28 to Aug. 31—A. P. Blinn, Sec., 603 Tremont St., Poston, Mass.

South Boulder Canyon, Colo.—July 1 to Sept. 30. Mrs. M. Taylor, box 780, Denver, Colo.

Forest Park, Ottawa, Kan.—Aug. 24 to Sept. 21—Jacob Hey, Sec., Overbrook, Kan.

Niantic, Conn.—June 24 to Sept. 9—Mary A. Hatch, Sec., South Windham,

Los Angeles, Cal.—Aug. 17 to Sept. 14—J. D. Griffith, Sec., 101½ So. Broadway, Los Angeles, Cal

Summerland, Cal.—July 26 to Aug. 3. William P. Allen, Sec.

Cedar Lake, Ill.—July 1 to Sept. 15. G. V. Cordingley, Pres. 3300 Wabash Ave., Chicago, Ill.

Queen City Park, Burlington, Vt.—Aug. 3 to Sept. 1. Newman Weeks, Rutland, Vt.

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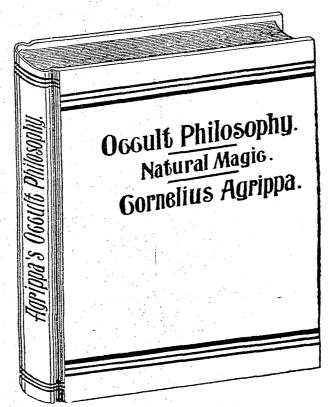
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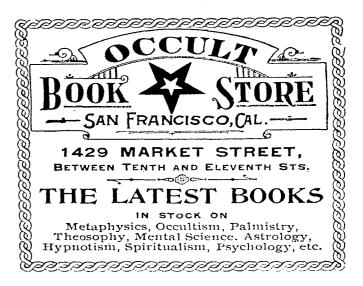
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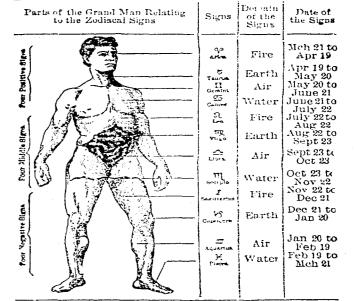
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Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Transition.—Mr.C.C. Cutting passed away at his home in Campbell, Cal., on July 20. He entered the spirit-world with a full knowledge that his friends were at the portals to welcome him.

The Oakland Spiritual Society met on Wednesday evening at Unity Hall, 856 Isabella St., the President in the chair. Dr. Palinbaum became entranced and spoke to Mr. and Mrs. Dye of Los Angeles words of welcome and hoped their sojourn in this locality would be pleasant. Mrs. Drake followed by speaking on the influence of darkened spirits; Mr. Preston and Mr. England spoke on the good Spiritualists can do. S. D. and Esther Dye, healers, lately from Los Angeles, both addressed the audience; Mrs. Cowell and Mrs. Amanda Smith gave some fine tests.

Vice-President Orth invited Spiritualists to join the Society, and one responded.

The Entertainment last Sunday evening at Woodmen Hall, Oakland, was well attended, netting quite a sum for the Temple Building Fund. Mrs. Carman Gray and others will give spirit messages next Sunday evening. There will be a conference meeting in the

Prof. H. T. Shaw lectured for the Union Society at Fraternal Hall, Oakland, Sunday, July 27, at 3 p.m., to a large and well-pleased audience, the subject being "Borderland," which was intensely interesting. Mr. Carter followed with psychometric readings. May E. Stevenson lectured in the evening from the subject, "Our Spirit Friends—Where are They and What are They Doing?" and Mrs. Dr. Stewart followed with well-defined spirit messages.

Sunday evening, Aug. 3, Mrs. Stevenson will lecture on the subject, "What Relation has Love to Individuality?" and Mrs. Stewart will give messages.

"I Want all afflicted people to send me name and address, with date of birth, including one dollar, and I will send a package of the wonderful Vitæ Ore preparation, that lasts a month, and also I will give a full written reading to each. Address G. F. Perkins, 1520 M St., Sacramento, Cal."

Words That Burn, a psychic romance by Lida B. Browne. 366 pp.; cloth. Price, \$1.25. For sale at this

THE STATE CONVENTION.

OFFICIAL NOTICE

The California State Spiritualists' Association

Will hold its seventh annual convention in Scottish Hall, 107 Larkin St., San Francisco, on Friday, Saturday and Sunday, Sept. 5, 6 and 7, 1902. Auxiliary societies are entitled to one delegate for their charter, and one for each ten members or major fraction thereof.

Mediums, speakers and healers holding Certificates of Ordination, Endorsement or Protection from this Association are delegates at large and may obtain credentials by application to the State Secretary at Spiritualists' headquarters, 305 Larkin St., San Francisco.

The earnest co-operation of the Spiritualists of California is M. S. NORTON. Pres. solicited. W. T. JONES, Sec.

The Leaflet entitled 'No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

Mrs. Ada Foye held a meeting last Sunday evening at Covenant Hall, Odd Fellows' Building, which was crowded to the doors. Mr. W. T. Jones presided and Mrs. Sadie Cooke was organist. Mrs. Foye's lecture was on "Borderland" and her guides gave a description of employments in the spirit-world which proved to be very interesting. In the seance which followed, spirit messages were received which were very convincing and demonstrated spirit return and communion. The large audience was well pleased. Next Sunday evening she will hold a meeting in the same place.

John Slater gave a seance at 117 Larkin St., San Francisco, last Sunday evening, giving his usual clear-cut messages to a full house.

Mrs. C. J. Meyer read flowers and articles psychometrically last Sunday evening at her hall, 335 McAllister St., San Francisco.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

Mrs. Eberhardt gave spirit messages last Sunday evening at her hall, 3250 22nd St., San Francisco, to a wellpleased audience.

Mmc. Young, after a pleasing lecture by Mrs. Sarah Seal, gave demonstrations of a future life by spirit messages and Psychometry to a large audience at 605 McAllister St., San Francisco.

The Boy Orator, Chas. J. Anderson, is interesting the people of Napa, Cal., in the New Thought and progressive ideas of our times. He is lecturing for the Metaphysical Society, of which Mrs. Lillian M. Parkins is the leader.

Mrs. Sanford Johnson, independent slate-writer, is now located at 1311/2 So. Broadway, Los Angeles, Cal.

Mr. and Mrs. S.D. Dye of Los Angeles are still in San Francisco, and are located at 468 Ellis St.

A Gentleman wants comfortable home with plenty of work. Wages no object. Has very best of reference as teacher, including shorthand. Inquire at this office.

Mr. and Mrs. Howe of Boston are open for engagements in Central and Northern California, and those wishing to have the assistance of good speakers and mediums should correspond with them. They can be addressed in care of

Mr. Henry Harrison Brown, editor of Now, has returned from his vacation and will soon resume his Sunday evening meetings, due notice of which will be given in the Journal later.

Ø ETERNAL LIFE, ₺

By Rev. Minot J. Savage, pastor of the Church of the Messiah, New York. 10 cents. This famous sermon is calculated to inspire a demand for scientific demonstration of the continuity of life. It cannot fail to awaken an interest in any thoughtful mind. It should be scattered everywhere, and for this purpose 10 copies will be sent postpaid for 50 cents. —

For sale at this office.

Spirit Photographs.

TO THE EDITOR:

Allow me the privilege of stating the experience I had with Mr. Edward Willie, the spirit photographer, 309 Eddy St, San Francisco.

I went there a total stranger. He did not know who I was until the pictures were taken. When I received the proof I found the face of my darling son taken inside the tucks of my waist. There never was an earth picture of him, but he resembles his sisters, father and myself so much that all friends recognize it. There also came on the picture the face of an old patient, and also faces of my healers, three in number.

I asked Mr. Wyllie if he would be willing to bring his camera to my office and meet a photographer there, one whom I knew who was very skeptical. He said he would do anything. He came to my office, but the photographer came too late, so we made another appointment and he came again. The photographer forgot his plates which he was to bring, so Mr. Wyllie made another appointment, telling the photographer he could bring his own plates and also his own camera if he would just allow him to go into a dark closet with him for a few moments, just allowing him to place his fingers on the plates, which was done. When they came out of the closet I asked the photographer if he was sure that no face could be placed on the plates. He replied that he had taken good care of that. Then Mr. Wyllie asked him if he would be satisfied if any spirit face would come on his plates. He said he would certainly. I sat twice and the photographer twice, and a face was developed on each of our pictures. I was well pleased and the photogragher was puzzled. Dr. Nellie Beighle.

In a Larger Field.

Passed to spirit-life from his home in Los Angeles, Cal., on the night of July 24, 1902, John H. Cotton, aged 62.

The deceased, a brother of the writer, was a veteran Spiritualist, and at one time very active in the service of the Cause. Consumption was with him almost a life-long malady; a cough, resulting from an accident, having set in at the tender age of 12. Rheumatism conspired to reader the last years of his life a season of almost incessant physical torment. Though Dam the last one on earth to sanction the idea of early (or violent) death, yet in his case the grim messenger came at least as a sweet release frem pain.

On the night of July 26, the day on which the news reached me, just before I retired he came to me. First there was a beam or concentration of white light from a point above me, together with a ring, or halo, encircling my head. (This two-fold phenomenon comes almost nightly, and has for many months). Just before this bright light began to vanish, there appeared a cloud of darker hue, toward my left side. It drooped lower and lower, almost reaching the floor. Evidently the old conditions had not entirely cleared away. I had every reason to know that my brother was present, and blessed him accordingly. He accepted the blessing, and, rising, floated away in triumph. The experienced and thoughtful Spiritualist understands that such recognition may be of almost infinite relief to a tired spirit new-born under such conditions. Fuller details of his life and particu-

lars of his funeral will be given later. All the loving links that bind us, One by one we leave behind us; But the seeds of good we sow Both in shade and shine will grow, And will keep our hearts aglow While the days are going by."

TROMAS H. B. COTTON.

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Why will you suffer with this dangerous and disfiguring disease when there is a treatment at hand that is positively guaranteed to cure it? We have cured thousands of cases after all else had failed and can cure you. Miss Lizzie Evans, of 3553 Caroline St., St. Louis, in writing to the Doctor, says: "When I began taking your Goitre cure all hope was gone. I had tried everything I could hear of and was constantly growing worse. My neck was a horrible sight and often caused me much distress. Wonderful to say I am now in perfect health and have been since taking your treatment nearly two years ago." Do not experiment with "Free cures" and worthless nostrums but write at once to the Anti-Toxin Goitre Cure, 29 Minty Building, Battle Creek, Mich., for full particulars of this great and tried remedy. It will cure you and brighten the remainder of your life. If you have a friend with this malady do them a lasting kindness by sending us their name and address. Write to-day.

Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows! Building, corner of Sevento and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

Vacation from July 15 to Sept. 15.

ADIES' AID SOCIETY.—Headquarters at 11 305 Larkin St., San Francisco. last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock All are invited. Take the elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. Wadsworth.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S.F., (front hall), every Sunday. 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

The Experiences of John Brown,

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which covers a period of about seventy years, including many marvelous escapes from savage Indians, through spirit guides—leaving the body to visit the Spirit-world—describing the methods used by Spirits to Communicate—how to Conduct a Spiritualist Circle — Remarkable Manifestations of Spirit power — Prophetic visions, etc. Price 50 cents, postpaid,

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Is an 8-page paper, printed on the Cassa daga Camp Ground, and is devoted to Progressive, Religious and Scientific Thought, Spiritualism, Hypnotism, Astrology, Palmistry, Theosophy, Psychic Science, Higher Criticism. Has a Spirit Message Department. Published on the First and Fifteenth of each month at 50c per year.

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