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T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 1, 1902.

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No. 44.

TWENTIETH CENTURY CREED

ELLA WHEELER WILCOX.

Our thoughts are molding unmade spheres,
 And like a blessing or a curse,
 They thunder down the formless years,
 And ring throughout the universe.
 We build our futures by the shape
 Of our desires, and not by acts.
 There is no pathway of escape;
 No man-made creeds can alter facts.

Salvation is not begged or bought;
 Too long this selfish hope sufficed;
 Too long man reeked with lawless thought,
 And leaned upon a tortured Christ.
 Like shriveled leaves, these worn-out creeds
 Are dropping from Religion's tree;
 The world begins to know its needs,
 And souls are crying to be free.

Free from the load of fear and grief,
 Man fashioned in an ignorant age;
 Free from the ache of unbelief
 He fled to in rebellious rage.
 No Church can bind him to the things
 That fed the first crude souls evolved;
 For, mounting up on daring wings,
 He questions mysteries all unsolved.

Above the drone of creeds, above
 The blattant voice of braying doubt,
 He hears the still, small voice of Love,
 Which sends its simple message out.
 And clearer, sweeter, day by day,
 Its mandate echoes from the skies,
 "Go roll the stone of self away,
 And let the Christ within thee rise."
 —New York Journal.

ceased for the night; but the day after, the house was visited by hundreds, and such as gained admission testify to having witnessed an incessant dance of candles, while flat-irons, fresh figs, oil cans and pepper boxes played at leap-frog around the apartment.

Finally a cooked joint is said to have issued forth from a locked meat safe, and after having been chased several times around the room to have sought refuge under a clothes press. A commission of investigation has been appointed, and the enchanted dwelling continues surrounded by an enormous crowd.—London Daily Chronicle.

Psychometry.

The last Duke de Laval-Montmorency, who died in 1852, was able to show that he could accurately tell a person's character from his handwriting. One day, in a fashionable salon, a lady moving in aristocratic circles handed him a letter, saying: "Take this! It is a letter which I have this instant received. Tell me what you think of it." The Duke took the letter, studied it for some ten minutes, and then said hesitatingly: "I am not sure, Madame, that I ought to say all that I think." "Oh, yes—I beg

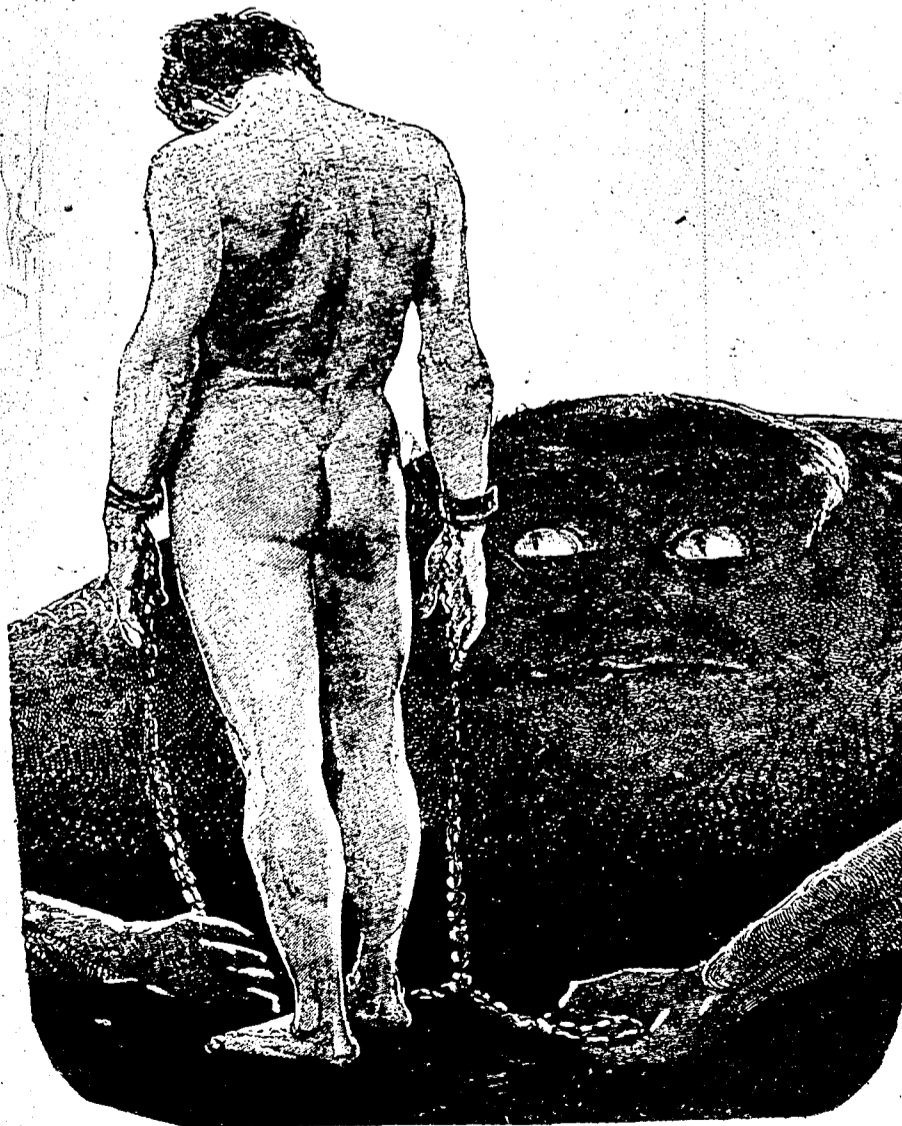
of you not to hesitate," responded the lady; "tell me frankly all that occurs to you; I assure that I shall be quite calm."

"Perhaps you are wrong, Madame," said the Duke, "for the person who wrote you the letter did so under considerable emotion; she desires to conceal the fact, but in reality she is meditating the perpetration of a desperate act!" "A desperate act!" cried the lady. "Let me tell you, Duke, that this time you are certainly mistaken, for the letter is from my daughter, and I do not know of any person more calm than she is." Three days later came the news that this very "calm" daughter had eloped! —Light, London, England.

Haunted House in England.

I am told, says *Vanity Fair*, that the owners of a certain hospitable mansion in the "Dukeries" are greatly disturbed by the fact that so many of their guests object to the appearance of spectral visitors, who have an inconvenient habit of cropping up uninvited at the most untoward moments; and some of these guests, who obviously cannot belong to the Society for Psychical Research, have gone so far as to say they will not go there again.

Humanity Chained to Earth by Superstition.



To Humanity, thus bound to Earth by Superstition, we say: "You are the Master—not the slave. Within you are all the possibilities of the Universe. You are the HEIR to it. Claim your heritage!"

BORDERLAND

Haunted House in Rome.

Much excitement has been aroused in Rome, the last few days, over an alleged haunted house in the Viale della Regina, inhabited for many years past by an old couple and their sons. Nothing abnormal occurred until last week, when heavy thuds began to proceed from the walls of the room, as though struck by invisible hands. Then ornaments were dashed with great force from their brackets on to the floor and smashed into fragments.

The youngest son, aged 15, had scarcely retired to rest on Saturday night when he was dragged by the feet around the room by these unseen influences, which afterwards extended their plan of operations to the portress' lodge, hurling a flatiron that lay on the bed at the unfortunate woman's head, in the presence of several friends.

Two carabinieri, attracted to the house by the cries of the inmates, proceeded to the boy's bedroom and set about investigating the bed, upon touching which they received so severe an electrical shock that both are still suffering from the effects. The phenomena then

ETERNALISM:

ITS RELATIONS WITH MIND.

O. O. BURGESS, M. D.

Professor N. S. Shaler of Harvard has recently contributed to the Philadelphia *Evening Bulletin* a review of Mr. Orlando J. Smith's new book: "Eternalism: A Theory of Infinite Justice," which is remarkably able and instructive.

Without immediate reference to the infinite wisdom and justice of cosmic order—which, because of its eternal existence, can have afforded no opportunity for pre-conception of plans for its operations—it may not be without interest to place upon record another line of thought suggested by Prof. Shaler's admirable presentation of the subject he reviews. Such a comprehensive subject so clearly set forth could not fail of being inexhaustibly suggestive.

Giving to the word *eternal* its primary meaning of existing without beginning or end of existence, the inference logically follows that what does have a beginning of existence must also have an end of it. Therefrom the conclusion is reached by some that the human soul to be immortal must be eternal as well. Either it must have always existed or its existence must have an end.

Now, the doctrine of pre-existence of the soul necessarily involves that of successive reincarnations—something which from a physiological standpoint is absolutely impossible. But, leaving this question aside, another view presents itself which seems to afford a clear way out of the dilemma.

It may be laid down as an axiom that while there is beginning to the soul's personality, there is none to its essentiality. For its essentiality is constituted of that which had not beginning but which eternally IS. And nothing can have eternal existence which is not strictly elementary and ultimate.

THE SOUL IS MIND.

History of the astounding achievements of human intelligence absolutely verifies the conclusion that, because of the known power which knowledge confers upon man, the power of Omniscience must be unlimited. Yet that power is ever exerted in practically available ways; and it must not be forgotten that while each and every world has had beginning of its existence, there was never a beginning to the creation of worlds. In this verity lies justification of the assumption that there was never occasion to plan and pre-arrange the operations of nature. They are the life of God, and God has always existed. Deliberate and radi-

cal disarrangement of those operations would be, what President Jordan of Stanford so ably characterized, the suicide of God.

LIFE IS ACTIVITY.

If existence were possible in a state of absolute rest, there would be no need of the universal compensatory rule that existence in any one form can only be held at the cost of existence in other forms. There is, however, one all-important exception to that rule which serves but to establish its validity and to illustrate what may be termed the supreme law of compensation: While that activity which is eternal life gives birth and life to every other form of existence, it also sacrifices them all in turn to the support of itself.

A glance at the evolutionary development of mind shows that while the earliest departures from that which is ultimate carry the weakest intelligence, yet intelligence expands steadily and progressively until it reaches culmination in the human mind—which is an end-product and a return to the point of departure. Therefore, Mind is the ultimateness in which all things have beginning and end.

Now it is in human mind that for the first time is seen capacity, and commonly opportunity, for the acquirement of personality—of a conscious selfhood, which is imperishable because it is an inseparable part of that ultimateness which is Eternal Mind. Every form or condition of existence is in one sense a part of that ultimateness; but because all except the human mind are not really ultimate but composite, they are neither self-conscious nor exempt from destructive change. Compositeness, the starting point in materiality of form—such as that, for instance, which begins in the moner and ends in man—has no place in mind be it human or supreme. Nevertheless, it is under material conditions that the initial step in the soul's career is always taken. Everything that pertains to human existence begins in a mere speck of protoplasm out of which is developed the physicality which is the body and the mentality which is the soul. The true entity, the real man, is the mind, the soul. The body serves only to supply conditions under which the creation and objective development of the soul may take place. With a beginning like this it becomes clearly evident that, while the soul possesses individuality from the start, its personality must be largely acquired afterward through experience. Its life begins as a mere point of potentiality—a capacity for development; and should its physical relations happen to be destroyed before the oncome of experience sufficient to the creation of at least a beginning of personality, then it would rest with the future life to develop a personality beyond the limits of mundane experience. Conditions like these are fatal to theories of pre-existence and reincarnation. That a mature soul entity could ever retrograde to the requisite point of beginning and usurp the place of a nascent soul is both logically and physically impossible. It is well to note in this connection a recent saying of Ambrose Bierce to the effect that while we have a plenty of what purports to be intelligence from the Hereafter of souls we have none whatever from the Heretofore. There are primary and essential properties of eternality which lend some color to the claim that evidence sufficient to

disprove pre-existence and reincarnation of the soul would be quite as competent to prove that it can have no future existence. But in this instance truth of the premise does not establish truth of the conclusion. A self-conscious state or condition permanently established as an intrinsic element of that which is everlasting, is itself everlasting also.

That the soul is mind is too obvious for comment; and that it is constituted of that phase of mind best known as the subjective is become an unquestionable fact. For ample proof of the verity of this statement the reader is referred to the learned and able treatises of Thomson J. Hudson, LL.D., and to the forthcoming volumes of the late Frederick Myers, posthumously edited and supplemented by Richard Hodgson, LL.D.; authorities whose ability and special competency for the work needs no advertisement here.

But there is a view of subjective mind which the present writer begs to present and insist upon, namely: The human mind, which is a unit, is endowed with dual methods of consciousness, one of which, the objective and rationalistic, is dependent upon organic sense-perception, and is, therefore, perishable with the organs that operate it; while the other, the subjective, intuitional and unreasoning, is the permanent inherent consciousness of the soul, and, therefore, of that all-comprehensive aggregation of mind in which the soul is constituted. For that the soul is as much part and parcel of Supreme Mind before death as afterward is sufficiently evidenced in the well-established fact, among others, that its existence is not dependent upon physiological function, and that it is the storehouse wherein everything that enters the memory is forever retained. [See authorities already referred to].

It need not be pointed out that memory dependent upon brain function is capricious, imperfect, and sometimes completely lost. Yet the fact is beyond question that in reality memory is so perfect that nothing ever escapes it. Memory must be considered, not as an exclusive possession of the brain, but as a self-conscious aggregation of elements belonging to and constituting not only the essential faculty of a human mind, but a feature of Mind as a whole. Objective consciousness controls much of it, but knows it not in its fulness. Strictly speaking, we do not recollect; we cognize what surges up into consciousness with or without effort of the will.

A fuller exposition of complete and cogent arguments in support of what may be looked upon as the subjective mind doctrine of immortality will be found in the literature above referred to. What is here insisted upon is the potent fact that life of the soul from its inception to eternity is sustained by the universal life of which it is an intrinsic element; while human animal life, with its objective consciousness, serves out its purpose to individualize and initiate the development of the soul, and then ceases to exist.

Therefore, with regard to the relations of eternalism and the soul, we may justly conclude that the soul has beginning and continuance of existence in that which knows neither beginning or end; so that its personality, once created, becomes co-eternal with the essentiality of its constitution. For the soul's consciousness of its own

existence is not that objective consciousness which perishes with the body, but the subliminal, or subjective mind consciousness, which is the rightful and permanent consciousness of the soul. Hence the paramount question is not so much a question of continued existence as of continued consciousness of existence. One who says we should sink into a sea of eternal forgetfulness happy and content in the thought that our lives have been of benefit to humanity, can hardly speak from the innermost aspirations of his soul.

Now, the modifications of consciousness which must follow the loss of sense-perception and ratiocination at death, provide a subject for study which is of the greatest interest and importance. It is study of the soul in the reality of its existence; and among the great discoveries already made is that of the possession of perfect memory by subjective mind. For this gives certainty of conservation of the ego, the conscious self, though there be limitless diffusion of the mind elements which constitute it. And what gives that certainty is not so much to know as to realize in memory every event of personal experience. Another might know them, but realization of them belongs alone to self. A most important demonstration of experimental psychology is the fact, so clearly presented by Dr. Hudson, that mental faculties exist which are practically unused in this life, but are of use in the next—like that of telepathy, for instance, which is of no practical use in this life, but is especially fitted to play an important part in the future life when apprehension of ideas must be had by intuition, in the absence of organs of sense. The faculty of telepathy thus supplies the language of the disembodied soul, instead of the symbolism of words before made use of, and demonstrates a function which is neither normal nor useful in this life. We will not stop to consider the phenomena of Spiritualism, apparitions, etc., because they deserve a fuller and more careful presentation than can be given them here. They who feel like rejecting them all without study should bear in mind that the reasons so far given why telegraphy is possible without wires, or why vision may traverse opaque solids, would be deemed wildly speculative and untenable were it not that, under proper conditions, those facts are demonstrable to anybody at any time. Comparatively few have ever seen the demonstrations, but nobody doubts them. Now the fact of the future life is also considered capable of demonstration, under proper conditions; but attempts to demonstrate are often so suspicious and uncertain that the majority question the possibility of it.

In all these instances what has to be combatted is the facts of daily experience which apparently prove exactly the opposite of what is claimed for the new facts. Thus it is impossible to see through a board or a human body: to send an electric message into space and expect it to reach any definite point: or to expect intelligent communications from anything likely to survive the dead bodies hid away in the earth every day. But experimental study has brought understanding and control of the conditions under which skiascopy and wireless telegraphy become possible and at all times available, while the conditions which shall control and render available the

phenomena ascribed to disembodied spirits, are as yet so little understood that the majority, even of those who believe in a future life, hesitate to accept them as really what they purport to be. That phenomena are witnessed which are veritably psychic is beyond question. It is only the source of the intelligence and force displayed in them which remains an open question, with the preponderance of proof, when weighed intelligently and without prejudice, going to support the spiritistic theory as opposed to the telepathic. Popular belief goes for little either way; but the consensus of opinion of judicial minds, rendered competent by careful and patient study of the phenomena under conditions but rarely available, favors the view that disembodied spirits do communicate with us.

It is claimed that the future life has been emotionally, logically and even scientifically demonstrated. Firm establishment of the truth of a single one of the phenomena—spiritual, apparitional, or what not—rightly or wrongly ascribed to discarnate spirits, would absolutely demonstrate it.

Hence the necessity of further experimental study which shall supplement the remarkable results already obtained by members of the Society for Psychical Research and others, with a view to a complete elucidation of the relations of eternalism with the human soul.

RETIBUTION.

I know when all life's toils are o'er,
And I have laid this garment down,
That I must meet, on that fair shore,
All good or ill that I have done.
'Twill pass before my wakened soul,
Like changing panoramic views,
And like them past my vision roll:
A moral law the spirit knows.

However fair the scene may be
That bursts upon my quickened sight;
The still, small voice that bides in me
Will fill my soul with bloom or blight.
I must my own salvation earn,
By doing, fearlessly and meek,
Whate'er is right, nor ever turn
Regretful eyes, or favor seek.

I'll meet myself beyond the stream;
For me, the worst of all I'll see:
I'll see myself as I am seen,
And I my own stern judge will be.
A law, immutable and just
It is, that we can ne'er escape
Our rightful dues, and that we must
Our own despair, or gladness make.
EMMA D. PITTS, Cortland, N. Y.

Finding Hidden Treasures.

H. G. STITES

We often hear the question asked: "If your spirit friends know so much, why do they not tell you where are to be found some hidden treasure?" Only a short time since, a friend wanted assistance from the spirits in locating treasures which were hidden by stage robbers, who were caught and hung.

For the benefit of other inquirers I give the following explanation, as received from the spirit world:

Those in the spirit-life who come in contact with us, or we with them, know no more about that matter than the mediums do at the present time. The individuals who hid it and are in spirit-life, and were sent there in the manner they were, may not be in a condition to even tell their own names. They are probably in a very dark state of existence and could not even tell that they had ever seen or handled any money.

Even if they have recovered their equilibrium far enough to relate the whole circumstance of the robbery and hiding of the

money, there is no telling where they are to be found. If a good medium would come in contact with some of the relatives of the robbers, some one who is still in this life, they might establish a communication.

- If you wish to find a person in this life who has been lost to you for a long time, you would apply to some of his relatives, or, if you could not find them, you would go to some town where he had been staying and find some one who knew him, or had only seen him, and through them would trace him up. Just so with those who have passed out of this life; in order to come into communication with them it is necessary to find some one that they are liable to stay around; even then, we, as strangers, would have no assurance that they would give us the information we desire. They would have just as much interest in their friends and relatives as when they were on earth; so if they know where the hidden treasure is, they would say: "No; I am going to reveal this secret to my brother or father, or old pal of mine that I am particularly interested in."

Sometimes our spirit friends are far enough advanced to see these things, and if we are on the ground they could pick out the spot and direct our steps, so we would walk right to it. There are very few people who have laid off this mortal body and yet stay around, or on the earth, who are far enough advanced spiritually to see into the bowels of the earth and the depths of the sea. A very large majority of them have to continue their life on the other side a long time, some of them for thousands of years, before they have any more spiritual ability for seeing or foretelling the future than they had while here in the body. When they do rise to that spiritual eminence they don't stay around the earth, nor have they any interest in this earth's affairs.

So the only way to find the treasure is to establish communication with the parties who hid it, and the only way to find them is to find some of their relatives, or find those they would be likely to be around.

If they were robbers by profession, and enjoyed their work, they will try their best to follow the same business on the other side. Perhaps they are now, and have been ever since, going to the spirit-world closely connected with some robber or highwayman, who is pursuing that vocation; they may be encouraging or directing a professional bandit; if so, it would be a difficult matter to establish a communication with them.

The man who was robbed and shot during the affray would be a more likely person to know what they did with their booty and where they hid it, as he might be killed instantly and was so much interested in protecting it that as soon as he was freed from his body he no doubt followed them and saw just what they did with it.

You could gain more by finding him and try to get the information than to depend on the word of the robbers, even if found, because if they have not developed far enough to understand the necessity of being truthful, there is not much use having anything to do with them, or of undergoing the moral sacrifice of mental association and co-partnership with such depraved beings.

San Francisco, Cal.

Spiritualism the Revealer.

ALFRED KITSON.

In order to understand and realize what Spiritualism has revealed, it is necessary to take a brief glance at man's ideas and conceptions of himself and the great hereafter prior to the advent of modern Spiritualism.

Man, in his efforts to understand himself, was guided by his senses, and reasoned from what he could see, hear and handle. His idea was that which failed to appeal to his senses had no permanent existence. So that his very being depended upon his body. Without it he could have no existence.

He yearned and longed for a continuation of life. There was so much left undone, so many hopes and aspirations born within his heart left unsatisfied, unrealized, that made life a mockery, if death ended all. The toiling millions craved for a conscious rest—rest for the weary. While love mourned its departed and longed for the touch of a vanished hand, and the sound of a voice that came not. It looked forward with the eye of faith to a reunion somehow, sometime, somewhere. But how? when? and where? were questions no one could give a satisfactory answer to. No one knew, but Hope whispered, "Have Faith," and Faith sought to solve the problem by imagining that somehow or other, known only to God, the physical body would be brought back to life in such a condition that it would know no more death. The earth itself would be changed and made a suitable dwelling place for immortal man. The sea and the graves would give up their dead, and the mortal would put on the immortal; that all would be changed in the twinkling of an eye. Thus Faith and Hope comforted many a disquieted mind and heart, and brought peace and joy to those who were able to embrace their imaginings. These did not satisfy all. There were many doubting Thomases who demanded proof. They learned that after death the body was resolved into its constituted elements, and these, mingling with those of the atmosphere, were taken up again by other organized forms, vegetable and animal, and became constituent parts thereof.

Thus the fair picture painted by Hope and Faith, was seen to be no more than a dream that came to naught.

It was left for Spiritualism to reveal the how, when and where of the continuity of life. By and through its phenomena, appealing to the senses, it proved that man was dual in his nature—physical and spiritual, and at death the physical body was cast off, while the spirit body, that which is invisible to the physical senses, continued to serve the true man—the soul as a suitable body adopted to its higher needs and aspirations.

There being spirit people pre-supposes there is a spirit world to which they are related and governed by fixed laws, the same as we are to the earth. This spirit world has been revealed—not as a new Jerusalem, fenced round with jasper walls, and having pearly gates through which the denizens are admitted, but as a natural world, having trees, flowers, streams, lakes, homes, temples, etc., that go to make up a real, natural world, but as superior to the earth as is the spirit body to the earthly body.

This spirit world is not located "far beyond the brightest star," but surrounds the earth at varying distances, according to its degree of spirituality. Each spirit is attracted to that portion it has fitted itself for, without any one disputing its right. Its power to ascend is evidence of its fitness to dwell there. Love, truth, kindness and justice characterizing our daily lives, gives us our title deeds to mansions in the summer-

land, where, freed from the cares of sustaining and protecting the physical body, the spirit being finds itself free to pursue those studies, and attain those ideals which the condition of earth life prevented it from pursuing to its full satisfaction. The weary toiler finds himself free from drudgery in order to supply his wants. But it does not enter into a state of endless rest; for "folded hands are ever weary, selfish hearts are never gay." It will find other work awaiting it, congenial to its nature, inviting its latent energies and talents to unfold and develop to their full fruition under such conditions that labor will be a source of continued happiness.

There the mourner will find those who are dearer than life restored to his heart once more. Those separated by death, are also united by it. And oh! how the world mourns its dead. Those who are ignorant of the revelations of Spiritualism are groping for light, and many growing weary in the task, and heartsick of it, seek to solve the mystery of life by putting an end to their earthly existence. Every case of suicide evidences the world's need of the revelation of Spiritualism and the solace it can give.

The conditions under which happiness is to be obtained hereafter is also revealed by Spiritualism, and the perplexity arising are disposed of forever, and the mind and heart are set at rest. The only way to obtain salvation is by doing what is right at all times and in all places, for as a man sows, so will he reap. This plan appeals to the conscience as being in accord with its highest conceptions of right and justice.

The revelations briefly summarized above are of the first importance to the rising generation. They form a social, moral and spiritual foundation on which to the superstructure of the earth life. Teachers, parents and friends should see to it that these beautiful, heart and soul-inspiring revelations are taught to the children, that their lives may be blessed and made useful thereby, and the change called death may be happy in the consciousness of a well spent life and a happy reunion with the loved ones gone before, in the homes, not made with hands, but kind words and loving actions.—Sel.

Is Spiritualism a Fact?

AURIN F. HILL.

We are entering into the cold months of the year. This is a good time to study the sciences and have knowledge. Spiritualism is being wisely placed, by many judicial and scientific minds, as one of the most important facts, truths, a science. Spiritualism is a fully demonstrated fact, and it is the most important one known to the mind of man, except that of his material existence.

With Spiritualism is blended telepathy, mental science, hypnotism and psychology, including clairvoyance, clairaudience and practical psychology.

The common sense of some of the Spiritualists in the past has kept the fact of spirit existence from being a thing to worship any more than we worship the fact that we are living mortal lives. If the length of life continues to increase as it has in the past ten years, we may not die, only change the tissues of our bodies, our flesh and bones, even our minds, to be according to the food and drink, the air we put in our stomachs, which makes our bodies. Spiritualism is the revelation of what has been a belief, a faith.

Boston, Mass.

Life is sacred.

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Statistics show that 69 out of every 100 have some form of heart trouble. Are you one of them? If so, you should act at once. Sudden death from heart disease occurs with alarming frequency, and comes on when least expected. Almost every day we read of some important public official being stricken



J. M. PEEBLES, A.M., M.D.

down without a moment's warning. Think of the countless thousands that die a similar death, but because not known to the world at large, no notice of their death is taken. Thousands doctor for their kidneys, stomach, lungs, nerves, or some other supposed disease, when the whole trouble is with the heart. Is your heart right? Do you have palpitation, fluttering or skipping of the heart beat, shortness of breath after exertion, fainting spells or dizziness, choking sensations in the throat, cold hands and feet, dropsy, or swelling of the feet and ankles, pains around the heart, or through the shoulder blades, spots before the eyes, hungry, weak spells, or sudden starting in sleep? If you have any of the above symptoms, your heart is affected, and you should waste no time in having it corrected. Write at once to Dr. Peebles' Institute of Health, the renowned heart and nerve institute of Battle Creek, Mich., No. 14 Upton Block, for full particulars of their wonderful treatment for heart troubles. They have cured thousands who had been given up to die by the very best local doctors, and they can, no doubt, cure you. Write today, for another week may be too late.

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

SAN FRANCISCO, NOVEMBER 1, 1902

Mrs. Nellie T. Brigham and Miss Belle V. Cushman left Australia on Sept. 10, and spent a short time in New Zealand prior to their departure for New York by way of San Francisco. A farewell entertainment was tendered to them in Melbourne, which was very enthusiastic. They will probably arrive in San Francisco on the next steamer (in about two weeks) when arrangements will, no doubt, be made for meetings by their many friends here.

The Nebraska State Convention was held in Lincoln on Oct. 4 and 5, in G. A. R. Hall. They had a harmonious and beneficial convention. The new officers elected were Max Hoffmann, president, Lincoln; Mr. Madsen, vice-president, Lincoln; Mrs. James Campbell, secretary, Havelock; Mrs. Mary J. Bonney, treasurer, Lincoln; Mrs. G. S. Kock, trustee, Lincoln. There is quite an awakening among the Spiritualists of Nebraska, and they propose to organize throughout the State and commence work in earnest.

Dr. Geo. W. Carey, well known on the Pacific Coast as an able speaker and scientific man, has been engaged by the First Spiritualist Church of Indianapolis, Ind., to occupy its platform during the month of January. The Doctor intends to move permanently to that city, and will there publish his new magazine, entitled the *Journal of Biochemistry*, which is noticed in another column. The Doctor spoke for the Prentice Mulford Club in Chicago lately, and the Society of Indianapolis is to be congratulated upon his locating there.

Shrines of Buddha.

It is asserted that the British officials in Ceylon contemplate the destruction of the ancient shrines in the sacred city of Anuradapura, in Ceylon, in which are bound up thousands of sacred memories of the 500,000,000 adherents to that religion.

This desecration of these "sacred places" would be an outrage to the feelings of these people and should not be perpetrated.

At the Spiritualist Church in Tacoma, Wash., on Oct. 19, D. W. Hull prepared a petition (which was unanimously signed) and will be presented to President Roosevelt and the Secretary of State, to use their utmost exertions to prevent this outrage, which is unreasonable, unjust and malicious. No religious system has ever exerted a greater influence for peace and human brotherhood.

It had spread all over Asia by peaceful propagation before the advent of the Christian era, and its adherents have never been known to persecute or in any way punish non-adherents to their faith, nor even to take up the sword in its defense.

Mind, the leading New Thought monthly, devotes a page to some remarkable prophecies. Two of the most suggestive ones read as follows:

Wendell Phillips prophesied Marconi. On July 28, 1865, speaking in Music Hall to school children, he said: "I expect, if I live 40 years, to see a telegraph that will send messages without wire, both ways at the same time." Marconi's performances do not quite realize that prediction, but they approach it—and the 40 years will not have passed until July 28, 1905.

History records not a few of such clairvoyant utterances. In 1789 Erasmus Darwin wrote a poem in which these two lines are found:

Soon shall thine arm, unconquered
Steam, afar
Drive the slow barge and drag the rapid
car.

This was 11 years before the first steam tug appeared on the Forth and Clyde Canal, and nearly a quarter of a century before the first locomotive was seen on rails. In one of Marlowe's plays, "Tamburline the Great," the Suez Canal was anticipated and described nearly three centuries in advance of its construction.

Mr. J. J. Morse and family arrived in Melbourne, Australia, on Sept. 4, after a trip of nearly 12,226 miles occupying 47 days. A letter from Bro. Morse just received as we go to press says that their voyage was very pleasant and safe. They received a hearty welcome from the Spiritualists in the Antipodes and have begun work in earnest there, the Sunday audiences numbering over 800 persons. These meetings are such a success that their stay may be prolonged to something like four months in Melbourne. They will go to New Zealand and on the return trip expect to be in California, and may

remain a month or two, if arrangements can be made for them to work to advantage in San Francisco, Oakland, San Jose, Los Angeles, etc.

Proof of Earth's Rotation.

Camille Flammarion, the eminent astronomer, in the presence of 5,000 persons, including representatives of the Government and the most prominent scientists, renewed at the Pantheon in Paris, France, on Oct. 22, 1902, in the afternoon, the only visible proof ever given since Foucauld's original experiment in 1851.

The principle of the demonstration is a pendulum, which swings in an invariable plane, though the point of suspension turns, causing an apparent deviation of the pendulum from the earth's real rotation.

From the Pantheon dome a weight of 62 pounds was suspended by a wire 78 yards in length. The pendulum was started by Flammarion and each double beat of 16 seconds showed an apparent deviation of one-tenth inch in a direction contrary to the earth's real rotation. With successive beats the deviation became clearly perceptible and a cry of enthusiasm escaped the spectators. Flammarion said afterward:

The experiment is the grandest lesson ever given in popular astronomy, and we know with our own eyes that we inhabit a moving planet.

Dr. Oliver Lodge, when speaking of supposed fraud in mediumship, holds the subliminal self responsible for many things charged to fraud, and then concludes that "deception" need not be conscious and voluntary. The following sensible remark was added by an exchange:

Borderland phenomena are likely to be more successfully studied when observers thus recognize the fact that "a medium" is usually ignorant as to the workings of her own consciousness and that the brutality with which suspicions of "fraud" are entertained and uttered must inevitably distress and increase the confusion of a sensitive honestly anxious, so far as her waking consciousness is concerned, to act with perfect candor.

Mrs. Elizabeth Cady Stanton, the well-known woman suffragist, passed to spirit-life last Sunday in New York, and was buried in Woodlawn Cemetery on Wednesday. She was 87, and old age was the cause of her transition. We were a near neighbor to her 48 years ago, in Seneca Falls, N. Y., and admired her energy and zeal.

The Fad now is to publish new books, leaving the edges untrimmed and the leaves uncut. We hope that fad will soon pass away, for it is a great bore to have to cut open every page before we can read a book, and the rough edges are inelegant and crude.

Election absorbs nearly every one now, but it will soon be over. Next Tuesday will seal the fate of all the candidates, either to their joy or sorrow. The PHILOSOPHICAL JOURNAL takes no sides on questions purely political, but desires to call attention to one candidate who should not receive the votes of any lover of the liberties of the press, especially the progressive advocates of the ever advancing thought of the twentieth century. We refer to Eugene F. Loud, who on two different occasions attempted to enact a law in the U. S. Congress to abridge the rights of publishers of periodicals, and though these measures were defeated in that body, they have been carried out by the Postoffice Department very vigorously—denying the pound rate to nearly all the New Thought periodicals.

Mr. Loud should be defeated by the votes of outraged advocates of the new and progressive thought, without reference to party politics.

A Holy War (of small dimensions) has been declared against the United States by the Sultan of Bacolod, a Mohammedan province of the Philippine Islands. Of course, it is "a tempest in a teapot." The insolence of the Sultan, however, shows the fierceness, delusion and bigotry of religious wars. He replied to a conciliatory letter from Gen. Sumner: "I don't want your friendship; I want war." Of course, he will get what he wants.

Indiana, one of the least progressive States in the Union, has lately declared, through its Supreme Court, that all persons who desire to be healed of their physical maladies must employ a physician of the regular schools, so that there is no chance in Indiana for Mental Scientists, Christian Scientists, or spiritual and magnetic healers of any kind. Poor, benighted State!

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 postage.

THE MAJESTY OF SEX, by Nancy McKay Gordon, Denver, Colo. 185 pages. Price, \$2.00.

This book shows the way and method of celestial love on earth and now. It shows how the truly wedded pair may, as they proceed on this triumphant journey, make all things subservient to their needs. It elucidates and illumines even the most obscure in the Science of Regeneration!

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The book is beautifully bound, with initial letter beginning each subject paragraph, and is artistic from every point of view.

Beginning with November, 1902, the *Higher Law* will be consolidated with *Country Time and Tide*, published by E. P. Pressey, Montague, Mass. Horatio W. Dresser will conduct a Higher Law department in the combined magazine. The same line of thought will be continued. The consolidation means no change in policy or ideas.

In the *Arena* for November are several reform articles by prominent writers, including The Optional Referendum and Initiative, and an important article on the President and the Trusts, followed by another on the Personal Power of the President. The Home Across the Way is an occult story by Laura M. Eldridge. 25c. Alliance Pub. Co., 569 Fifth Ave., New York, N. Y.

Fulfillment is the name of a new monthly published at 730 17th Ave., Denver, Colo., at \$1.00 per year. It is an eight-paged quarto devoted to the subject of Mental Healing.

Dr. Geo. W. Carey, author of "The Biochemic System of Medicine," has permanently located in Indianapolis, Ind., and will commence the publication of the *Journal of Biochemistry* in January next. Dr. Carey is especially fitted for this work. We wish him success. Subscription price of the *Journal of Biochemistry* will be \$1.00 per year; six months, 50c; three months, 25c. Send for it now and get first number. Address Dr. Geo. W. Carey, 921 Indiana Ave., Indianapolis, Ind.

"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.

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A Forward Movement.

To THE EDITOR:
I wish to report the cause of Spiritualism is on a boom at our place of business. We can't begin to seat the people that come to our test circles Sunday and Tuesday evenings. I hope the boom is genuine and general with all our mediums; if so, Spiritualism will be able to wake up and pull out of its seeming Van Winkle sleep in San Francisco.

To me it's about the only cause I am willing to bother my brains about at present—it's true. Our loved do return with their record in glory written on the tablets of memory for mortals yet in the vale. I thank them for coming.

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]
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Before I knew, I had no fear, For heaven was always strangely near; I laughed or sighed the happy while And nestled in my mother's smile. I never dreamed that life was sad; I thought God made us to be glad; I loved the world, I thought it true, Before I knew! Before I knew!

Oh! laughing light of sunny Spring, Come back! Come back, oh, everything! Come back, my childish faith in man, Come back, the lovely way I ran! The gay, glad heart, the simple trust, (Whose root was planted in the dust), Beat, grow again, as once you grew, Before I knew! Before I knew!

—New York Journal.



The Editor is not responsible for the opinions of correspondents.

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Letter from Mrs. F. A. Logan

TO THE EDITOR:

I am home again from a four-weeks' visit at Mrs. Marietta Hammer's lovely home two miles west of Red Bluff—just the change that I needed from the death-bed scene of my only brother Walter. None missed him more than I. We had so long labored together in our spiritual work, and were it not for our beautiful philosophy of immortality we should be lonely indeed. Already he has unmistakably manifested himself and assures us that his presence shall be felt for good here in Alameda more than ever before.

Although we were disappointed in the pretended materializer alluded to in last week's JOURNAL, for whom the circle was gotten up, yet our guides prompt us to continue our meetings called Circle of Harmony every Sunday evening, to which all will be welcome, knowing that truth will triumph over error. I would rather be deceived than be the deceiver. I have always been a friend to mediums, am still, and will do them and the Cause all the good I can; but the real Spiritualist will adhere to truth, honesty and justice. MRS. F. A. LOGAN. Alameda, Cal.

Letter from Springfield, Mo.

TO THE EDITOR:

Our work here is progressing nicely. We have resumed our regular Sunday-night services at G. A. R. hall on St. Louis St., and our Spiritual Sorosis (ladies) meetings are continued with unabated interest. MRS. M. THERESA ALLEN.

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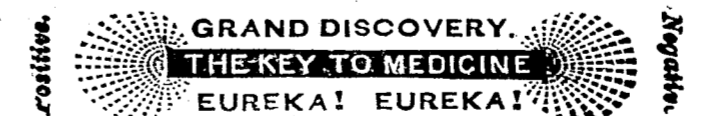
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Organized Spiritual Work.

TO THE EDITOR:

My thoughts this morning have been on the movement known as Modern Spiritualism. Living far from the centers of activity where our Cause has public demonstration at the present time, has kept us close to the movement in its earlier aspects, when the divine light shone unobscured by the commercial phase which obtains at the present time. I have come to the conclusion that many who think they are true exponents of the Cause are in reality more detrimental than open enemies. For their conception of Spiritualism which the angels inaugurated over 50 years ago, and that represented at the present time, bears so little in common that the originators could not claim relationship. In the earlier days the movement known as Modern Spiritualism was of a purely spiritual stamp. All thoughts of material affairs were entirely separate. No one was engaged in it for material gain, and the spiritual forces from the wisdom spheres had charge.

Many noble mediums responded to the angels' call to go forth and give the glad tidings to the multitude. Most grandly they performed this mission. Some have passed on to their reward. Some are yet in the harness clear-sighted and responsive to the higher powers. They meet the changed condition with patience and courage, knowing that our heaven-born cause will advance just as fast as the minds of the people can grasp spiritual truths. They make no complaint that the old days have passed, when in response to the call they went forth to speak the truths of heaven without other support than their inspirers. Though they opposed hoary-headed error with the piercing rays of truth, without fear, or favor, old Error was gathering her forces for action. She has never met truth in open combat, but has done her work in secret, though she would not meet our mediums on the platform, and let the torch of reason dispel the error.

She has sought in every way to weaken the mediumistic sensitives through which the light of truth was given. Our sensitives have been subjected to opposition from both sides of the borderland. And the commercial age in which we live has brought their work upon a material basis, the spiritual attractions corresponding in exact ratio to the commercial demand for information upon the material plane. What is the remedy for this unsatisfactory state of our Cause? "Organization" is the watchword from the wisdom spheres. And as we grasp the import we respond: Organize and raise the spiritual cause out of the materialistic and commercial age into its original spiritual purity that the wisdom spirits may co-operate successfully with us in the past. We have received the light from on high; let us heed the command to come up higher upon the purely spiritual plane. And let those who have not heard the word proceed according to their light. Organization for mediumistic propaganda upon the commercial plane is not needed, for the majority of the people are already adjusted to that plane of thought and seek such sustenance as their instincts demand. Not so with the purely spiritual, who are in the minority and live upon a higher plane of thought. They need the nucleus of united action, or the material-

istic element will dissipate the forces. We need united action that our sensitives, who voice the higher thought, may have support and an opportunity to give forth their light under the banner of Spiritualism. The heart grows sad when we see our willing instruments of truth seeking other avenues to voice the inspiration which seeks to lift the people upon a higher plane. They rightfully belong under the banner of Spiritualism, and our Cause needs the prestige of their inspired truths. Can any lover of our Cause, in its purity, say we do not need to organize, that we may make a place for our own, under our own loved banner of truth, the spiritual philosophy?

Let it be fully understood that the higher phases of Spiritualism need organization. For the propaganda of our work upon a purely spiritual plane; for protection from the materialistic element; for giving a place in our ranks for the voicing of truth through our sensitives, that they shall not be obliged to seek other channels of expression. Let it not be said of us: "As of old, our own came to us, and we received them not."

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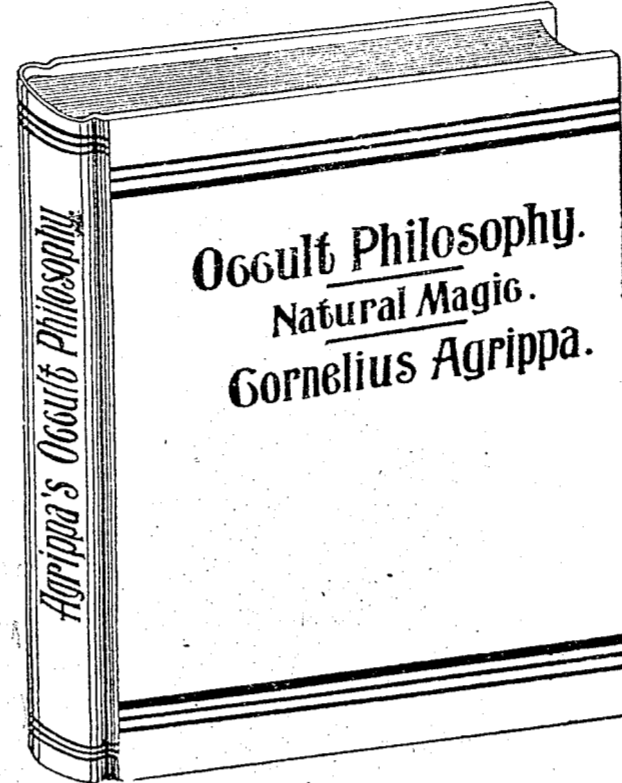
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	♏	Water	June 21 to July 22
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	♋	Earth	Aug 23 to Sept 23
Fore-Brain	♉	Air	Sept 23 to Oct 23
	♊	Water	Oct 23 to Nov 22
Middle-Brain	♌	Fire	Nov 22 to Dec 21
	♍	Earth	Dec 21 to Jan 20
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Local News Summary.

Folsom 3014.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Mrs. Ada Foye gives readings daily at 1423 Market St., San Francisco.

Mental Healing was the theme of Henry Harrison Brown's lecture last Sunday evening. He claimed that to think health was to be health. That all conditions of body were only the shadow, or the reflex, of mental conditions. As these unpleasant conditions of body were thought-produced, all one had to do to be cured was to think them away. Concentration upon health-thought was to be cultivated. He cured several persons of their ailments by Suggestion—one gentleman in the rear of the hall being relieved of a pain he had carried for six months by a word of command from the speaker. Next lecture is upon "Whence are we Controlled?" Odd Fellows' Building, Sunday evening, Nov. 2.

Stockton, Cal.—With pride and pleasure we report the remarkable progress our spiritual organization has made. It is but one month since its dawn, and we now have 50 active members and many new applications. On the tenth of this month it was announced that Mrs. Anna L. Gillespie would address our society on the eve of Oct. 21 and would be assisted by Mr. J. Shaw Gillespie. Some of our members thought it rather early in our new life to employ such talent, but when the time arrived we were favored with a fine gathering, from our most respected citizens irrespective of religious creeds. The lecture was a complete success, and the beautiful vocal solo rendered by Mr. Gillespie brought tears of gladness to the eyes of many lovers of fine music.

FRED HARDY, Pres.
E. HUNTER, Sec.

The Rummage Sale projected some time ago by the Ladies' Aid Society will open on Saturday, Nov. 1, at 10 a.m., at 1508½ Powell St., between Green and Vallejo, San Francisco. All persons having clothing of any description that can be utilized for this sale, are cordially requested to either leave the same at the Spiritualist headquarters, 305 Larkin St., or notify the secretary, Mrs. C. H. Wadsworth, 420 Eddy St., who will see that the articles are conveyed to the sale rooms in due time. This is worthy of attention by all lovers of humanity as a needed work of charity.

Mrs. R. S. Lillie conducted the usual meeting of the Society of Progressive Spiritualists in Covenant Hall, Odd Fellows' Building, San Francisco, last Sunday evening, and after answering questions gave an inspirational lecture on the Philosophy of Spiritualism, which was full of interest, instruction and eloquence, closing with an improvised poem of rare beauty.

The Meeting of Mrs. Anna Gillespie at Fraternal Hall, Alcazar Building, San Francisco, last Sunday evening, was well attended. Mrs. Gillespie delivered an excellent address, taking as her subject, "Am I my Brother's Keeper?" There was singing by the audience, and a trio by Mr. and Mrs. Gillespie and Mr. Fred Manchester. Several of those present informally discussed the question of organizing a society under the State Association.

Sacramento.—A letter received from Mr. Allen Franklin Brown, the State Organizer, says: "Everything is going my way in the matter of forming a society here." On the day of his arrival, Thursday, he secured 17 names, and the following day several more. He held a meeting there last Saturday night and Sunday.

Mrs. Ada Foye was greeted by a large audience in Prospect Hall, Odd Fellows' Building, last Sunday evening. Mr. W. T. Jones presided and Mrs. Tuttle gave musical selections and sang that beautiful piece of Prof. Longley's, "Only a Thin Veil Between us." After an invocation, Mrs. Foye answered a large number of questions propounded by the audience in a very interesting manner, particularly the one relative to the mission and work of Jesus of Nazareth, viewed from a Spiritualist standpoint. The seance which followed occupied about an hour, and the spirit messages were many and satisfactory—all being recognized. These meetings are growing in interest and awakening much thought and inquiry, and will therefore continue indefinitely.

Mrs. N. F. Ravlin, we regret to state, is very ill at her home in Oakland.

The Lyceum last Sunday was well attended and the program of the day was a success, rendering it most interesting and instructive to the little folks and scarcely less so to the grown-up people. Several visitors were present. Mrs. Wadsworth conducted the work and Mr. Wadsworth led the singing. Mrs. Wadsworth gave the invocation; Mr. Howe sang "The Holy City"; Miss Georgiana Campbell and Miss Currier gave recitations, and Mrs. Howe and Mr. Gillespie made brief addresses. The Lyceum leaders will hold a conference every Wednesday at 8 p.m. at the Spiritualist headquarters. All interested are invited.

The Sunflower League will hold its housewarming in the new headquarters, 305 Larkin St., on Thursday, Nov. 6, at 8 p.m. A fine program has been arranged for the occasion. All members are urged to be present and bring their friends.

The Conference last Sunday at 305 Larkin St. was well attended and most interesting. Mrs. Sarah Seal presided, and Mr. Arthur S. Howe acted as pianist and sang a solo. Interesting speeches were made by Mrs. Howe, J. A. M. Jones, W. T. Jones, Mr. Mathews, W. M. Rider, J. Munsell Chase and Mrs. Seal. The subject for discussion next Sunday will be: "Can Spiritualists organize on any better basis than they are at present organized?"

Home Again.—Mr. and Mrs. B. F. Small have returned from their vacation, and will be at home to their friends at 1005 Powell St., San Francisco.

The Semi-Annual Meeting of the Mediums' Protective Association for the transaction of general business and the election of directors for the ensuing year, will be held on Saturday evening, Nov. 8, 1902, at Spiritualist headquarters, 305 Larkin St., San Francisco. All members are earnestly requested to be present. W. T. JONES, Pres.
Wm. H. DAVIS, Sec.

Thanks.—The undersigned takes this method to tender his grateful thanks to Mrs. M. E. Hammer of Red Bluff, Cal., for her truly generous compliment in his behalf recently printed in the PHILOSOPHICAL JOURNAL.
M. E. TAYLOR.

A Card Party will be given by the Ladies' Aid Society at the Spiritualists' Headquarters, 305 Larkin St., San Francisco, on Friday, Nov. 14. This is the first of a regular monthly series which the ladies intend to give during the Winter months. A cordial invitation is extended to all.

Mrs. Young, at 605 McAllister St., San Francisco, held her usual meeting last Sunday evening, giving spirit messages and psychometric readings in the well-filled hall, after an interesting lecture by Mrs. Sarah Seal. Prof. Young conducted the musical exercises.

Flowers and sealed letters were read psychometrically last Sunday evening at 335 McAllister St., San Francisco, by Mrs. C. J. Meyer, who holds meetings there every evening throughout the year.

The Oakland Spiritual Society met at Unity Hall at 856½ Isabella St., Sunday evening, Oct. 26. Pres. Stewart called the meeting to order. Mrs. Stewart opened with an invocation. Dr. Sivatha gave a lecture on "The Soul—the Universal Language." Dr. Anderson followed with an interesting address; Amanda Smith gave tests which were recognized. Mrs. Stewart gave a short address and closed the meeting. The previous Wednesday evening meeting was well attended. Sec.

The Directors of the California State Spiritualists' Association will hold their regular monthly meeting on Saturday evening, Nov. 1, at the headquarters, 305 Larkin St.

Mr. Geo. F. Brackett of Blaine, Wash., is on a visit in San Francisco, and may go to Los Angeles before he returns home again.

The Union Society conference on Sunday, Oct. 26, at 3 p.m., in Fraternal Hall, Oakland, was participated in by Prof. Shaw, Dr. Anderson, Mrs. Fanning, Mrs. Stewart, Dr. Bonesteel and others. Mrs. Johnston followed with readings. An overflowing house greeted Dr. Ravlin and Mrs. Dr. Stewart in the evening. Dr. Muehlenbruch, who was present, also participated in the meeting.

Mrs. C. Wermouth, at 147 Larkin St., San Francisco, last Sunday, entertained a large audience, giving spirit messages and psychometric readings. A short address was given on "The Philosophy of Spiritualism"; songs by Mr. Mountain; music by Ethel Dashwood. These meetings will be continued in Friendship Hall, fourth floor, Odd Fellows' Building, through the months of November and December.

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

Mrs. Eberhardt has recovered from her indisposition and greeted her audience again last Sunday evening—giving spirit messages and psychometric readings to the hungry ones awaiting the consolation afforded by their presentation, at 3250 22nd St., San Francisco.

The I. F. T. Bible S. S. and Church held its regular Sunday meeting at 909 Market St., San Francisco, (front hall). At 11 a.m., tests by Mrs. Church, Mr. Sadler, Mr. Machett and Mr. Eberhardt; 3 p.m., Mr. Church, Mr. Wilson and Mr. Matchett; 8 p.m., Miss Dixon, Mrs. Gillingham, Mr. Hargrave and Mr. Wilson. Entertainment and dance Nov. 18, 1902. Admission, 10c. All welcome. Good music; piano and violin.
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C. Cushing, last seen at San Jose, will learn something of great advantage by writing to "Laurel Wreath," care of PHILOSOPHICAL JOURNAL, (1429 Market St., San Francisco, Cal.) 42t4

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Societies and Meetings

Society of Progressive Spiritualists

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

Mrs. Ada Foye.—Meetings for spirit messages and tests every Sunday evening at 8:00 in Prospect Hall, Odd Fellows' Building, corner of Seventh and Market Sts. Fourth floor; take elevator.

Mrs. Anna L. Gillespie will open a season of lectures in Fraternal Hall, Alcazar Building, O'Farrell St., San Francisco, beginning Sunday evening, Oct. 5, 1902. You are cordially invited to come and bring your friends. Lecture begins at 7:45 p.m. Good music. Second floor, front; take elevator.

Mrs. C. Wermouth holds meetings every Sunday evening at Friendship Hall, Odd Fellows' Building, corner 7th and Market Sts., San Francisco. Take the elevator to the fourth floor.

Ladies' Aid Society business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take 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.

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