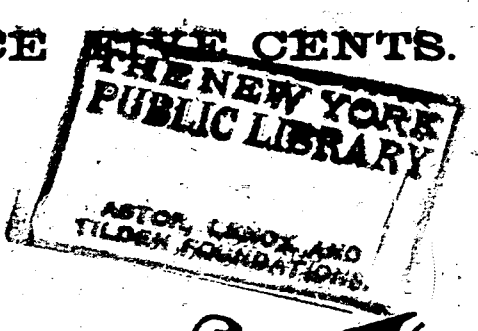


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Message from a Spirit Mother.

MRS. CHARLES H. TORY.

Many a time and oft
 Have we gathered together here,
 Whispering in accents soft
 Thanksgiving and good cheer.

New ones added are members now
 Of a family God hath joined
 In bonds of peace and ties of love
 Never to be purloined.

Never, never think of me
 As far away from you;
 I'm nearer now than ever before,
 To help you your trials through.

I come to-day not to make you sad,
 Nor mar your happiness;
 But to welcome you with tidings glad
 Of peace and joy, and heavenly bliss.

Thanksgiving, from her lofty stand,
 Doth scatter crumbs from Plenty's
 hand,
 With spiritual dainties mixed among
 That soothe like words from Sym-
 pathy's tongue;
 These comfort crumbs from life por-
 trayed
 May cheer some soul that's oft dis-
 mayed.



Psychography.

Experimental Seance No. 2 held at Winnopi Lodge Camp, Ragged Lake, Adirondack Mountains, at 8 p. m., June 15, 1902.

PROF. FRED P. EVANS, PSYCHIC.

Our second experimental seance with Prof. Evans was held in the dining-room of Winnopi Lodge at the time and date mentioned above. Those present were Prof. Evans (the psychic), S. G. Boyce, B. M. Boyce, Prof. J. R. Pauline, Kit Nolan and A. Evans. The party sat around the dining-room table, which was about four feet wide and eight feet in length. The room was lighted by two lamps, one of which was directly over the table used for the experiment. A 5x7 "America's Best" brand of slate was carefully cleaned and passed to Mr. S. G. Boyce to examine and magnetize by placing left and right hands on the surface of said slate, for about one minute. This slate was then passed to Prof. Pauline, who held the slate, as did Mr. Boyce. Whilst Prof. Pauline was holding this slate, a second slate was cleaned and given to Mr. S. G. Boyce, who examined and magnetized as he did the first one. The two slates were then placed together and a rubber band clasped around them. A request was made that some matter from the outside or forest should be brought in and placed between the closed slates. During this time

the slates lay upon the table with the hands of Mr. Boyce and Prof. Pauline resting upon them.

In a few moments a signal was given to open the slates. The rubber band was taken off and the top slate removed. On the surface of the lower slate we discovered two pieces of grass about 3 1/2 inches long, and a leaf from one of the trees, about two inches long by about one a half inches wide. The grass and leaf were still wet from the heavy rains that had fallen that day. Prof. Pauline, who had before him the top slate that had covered the lower slate containing the grass and leaf, was then directed to place a piece of pencil on the table and cover it with the slate and place his two hands upon the same. The psychic, Prof. Evans, then requested Mrs. S. G. Boyce to ask some question. Mrs. Boyce said:

"Will some kind spirit friend please direct me where to find my back comb, inlaid with blue stones, that I lost some time to-day whilst outside?"

This question was repeated and written on paper as a question and laid near the slate. After sitting about 12 minutes a signal was received that the slate was written full. Prof. Pauline was directed

to turn the slate over and examine, which he did with an exclamation of surprise, for on examination the slate was discovered to be full of writing containing messages for each present. The slate contained about ten messages, a total of 240 words, written with common slate-pencil and in patch-work form peculiar to this medium. The messages given were all recognized. The message in the lower left-hand corner of the slate proved to be an intelligent answer to the question asked by Mrs. Boyce, and read as follows:

"The comb with the blue stones is in the blue bonnet in the lower bureau drawer in the cottage near the boat-house."

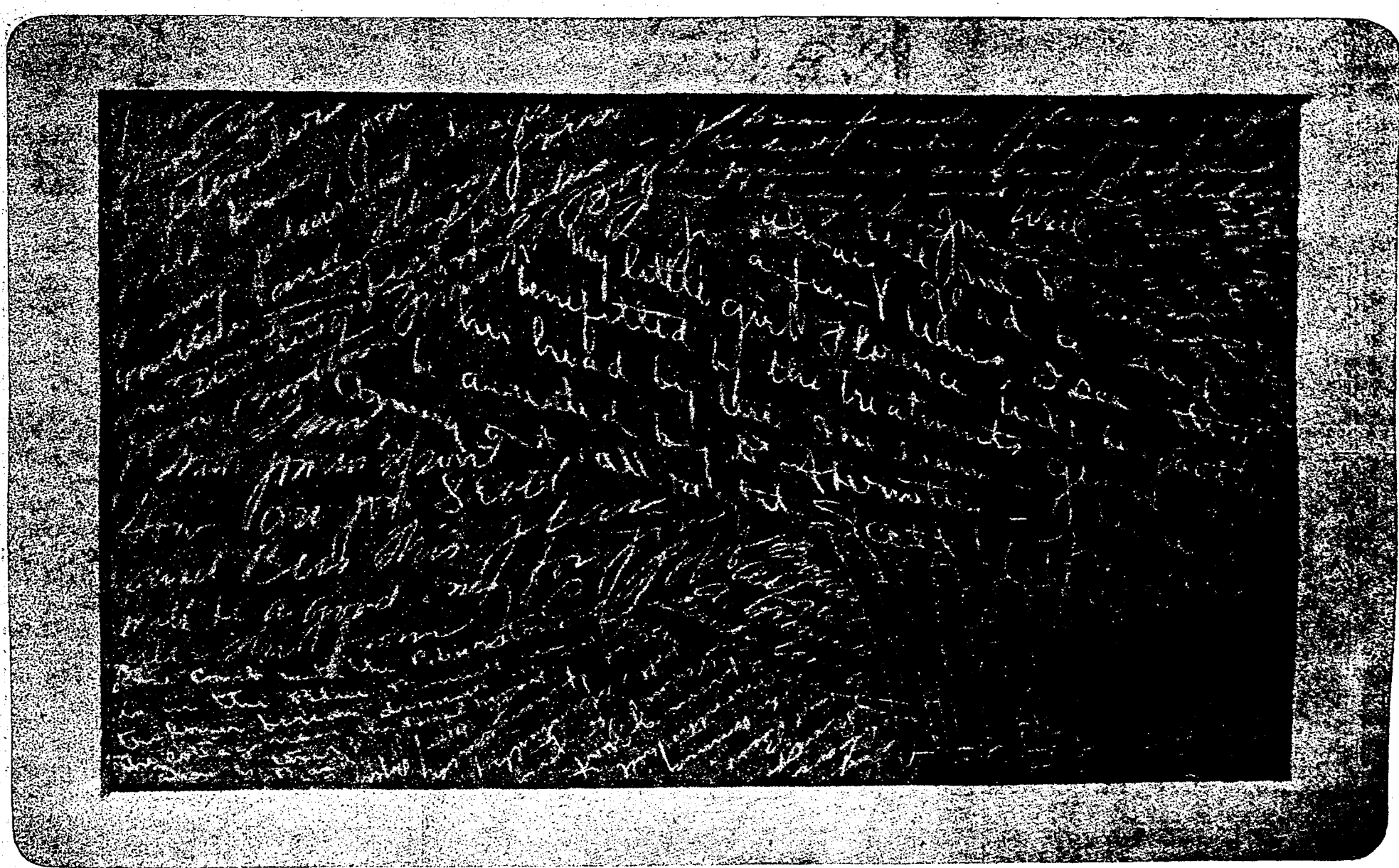
A lantern was lighted and our party of sitters proceeded in a body to the place described, which was about 400 feet away, and Mrs. Boyce was delegated to open the bureau drawer, and there, sure enough, the comb was found in the blue bonnet, in the lower bureau drawer, as described by the spirits.

All of the witnesses present at this seance herewith vouch for its genuineness.

Witnesses present: PROF. J. R. PAULINE, SCOTT G. BOYCE, BESSIE M. BOYCE, KIT NOLAN, MRS. F. P. EVANS.

Entranced Boy Preacher.

The most pronounced prodigy ever seen in Wilkes is Meitz Joyner, a boy of over 10 years of age, who has been preaching in this country since Sunday. He has no equal as a boy, and is the wonder of the age. He is small, even for his age; has a dreamy, far-away expression, and out of the pulpit is no more than other boys, but in the pulpit he becomes completely changed—the childish voice and form is all that indicates youth. Although he has attended school only six months of his life, his store of knowledge and general information is surpassed by few of matured scholarship. When asked how he managed to speak without preparation, he replied: "I do not know. I am totally unconscious of any personal effort. I am impelled by an outward, indefinable something that fills me, and I speak. Indeed, I cannot talk as fast as I am filled." The boy was born in Monroe county, Georgia, November, 1892. At the age of 6 he began talking in Sunday-schools to children. At one of these meetings, it is said, while talking, he fell in a trance, in which he remained for seven days. Then his preaching began in Georgia.—*Boston Traveler.*



THE SLATE REFERRED TO—FILLED WITH WRITING.

Some Random Thoughts.

EUDORA B. MARCEN.

"Spiritualism needs organization" is the opening sentence of an article in the JOURNAL of Nov. 15. No one will deny the truth of this simple statement; but an anterior premise is, "Spiritualists need enthusiasm."

Enthusiasm is the outward manifestation of an inward fire of feeling. That fire must be kept glowing at white heat if it is to permeate the life and work of the individual or the group of individuals. Enthusiasm is not gush. That is but its counterfeit. Enthusiasm keeps one interested and at work, though no other mortal lends a hand.

There is in the heart of the true enthusiast such an intense devotion to the object of his enthusiasm, that he must live for that object, must work for that object whether cheered by comradeship or if standing alone. It is so much to him, he must make his power known and felt. The object of his devotion is so infinitely great that room must be found in the world for its manifestation.

It is enthusiasm that leads the explorer to the frozen North or to the unexplored wilds. It is enthusiasm that holds the investigator to his self-appointed task. It is enthusiasm that cheers, the artist, with word, or brush, or chisel, to seek to make manifest his ideal. It is enthusiasm that brings the martyr smiling triumphantly to his execution, be the principle he represents social, political or religious.

It was enthusiasm in the workers of the earlier time which gave Spiritualism its impetus in the world of thought.

It is the lack of enthusiasm which is the cause of the present-day stagnation. Enthusiasm must be re-kindled in the individual before it can be created in the mass. And thus re-kindling is a personal work.

Many Spiritualists, after having demonstrated a continuous life, have settled back into a comfortable comatose state for the remainder of their life in the toly. Any altruistic work is quite beyond their comprehension. The fire of feeling has been allowed to sink to a faint flickering flame.

Steel cannot be welded when hard and cold. Union of effort cannot come to those who are indifferent to each other, and to the object for which they labor. Enthusiasm must precede organization as the planting must precede the harvest.

How shall the Spiritu list rekindle his enthusiasm? Through the same means that first set glowing on the altar of his soul the divine fire of satisfaction and delight. Through close touch with the spirit world.

In the early days the home of every knower or seeker was a laboratory of investigation. In the sweet seclusion of the home circle each family or group of friends sought to draw to themselves loved ones out of sight. They builded about themselves an atmosphere in which love could dwell and find expression.

In the scientific spirit (?) of later years all feeling and emotion has been eliminated, and the effort is not for an expression of tenderness but for a test. The result is the stagnation of the movement at the present hour. For attempt to disguise it as one may, attempt to galvanize it into the semblance of

life under the spell of a noted name, still the *movement* is stagnant.

The enthusiasm of devotion to a great cause is wanting in the mind of the multitude. The workers serve for pay and not for principle. The audiences attend to criticize, not to commune. They listen to laugh and not to learn. The few in whom enthusiasm still glows with the fervor of the olden day are looked upon as queer if not crazy.

Was there ever a devotee to any great principle who was not voted queer? Men forget that to be an individual each must differ somewhat from his neighbor. The beauty and sweetness of life is when friends differ. Then each has something to give and something to receive. To differ and to disagree are not synonymous. To be individualized requires differences. It is the bringing of these individual differences into harmonious relation each with the other which makes possible, pleasurable and profitable organization. The welding can come only in the white heat of personal enthusiasm. And this enthusiasm comes only from the touch of the spirit's fire.

Spiritualism is the product of the blending of the Seen with the Unseen—the harmonious blending of the vibrations of the Immortal with the Mortal. The Mortal must quicken his vibration to be in tune. This quickening is enthusiasm, changeless through all changes, everlasting as the soul itself.

San Jose, Cal.

Some Bible Seances.

DR. H. V. SWERINGEN.

SEANCE I.

And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

SEANCE II.

And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day.

SEANCE III.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

SEANCE IV.

And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children he laid not his hand; also they saw God, and did eat and drink.

SEANCE V.

And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein.

SEANCE VI.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote.

SEANCE VII.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

SEANCE VIII.

And they drew nigh unto the village, whither they went; and he made as though he would have gone further.

But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

And their eyes were opened; and they

knew him; and he vanished out of their sight.

SEANCE IX.

The Lord is risen indeed, and hath appeared to Simon. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

But they were terrified and affrighted and supposed that they had seen a spirit.

SEANCE X.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. (He did not have any confidence in this seance or in Jesus' materialization).

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

(Personally, the writer hereof does not blame Thomas in the least for his stubborn incredulity. The former was every whit as skeptical in regard to materialization until he witnessed the beginning and end of it not only, but received from the materialized form such intelligent communication as left no room for doubt of its reality).

SEANCE XI.

And after eight days again his disciples were within, and Thomas with them; then came Jesus, the (seance room) doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. (This is the manner in which *genuine* materialized forms speak to the honest investigator. The writer hereof in the seance referred to, *took hold of the materialized forms, hand and arm* and held on until the form *vanished* from my grasp and sight).

And Thomas answered and said unto him, My Lord and my God. (This exclamation was substantially my own of amazement when I witnessed the materialization referred to, and was overwhelmed by its reality).

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; (and it is the *seeing* of such phenomena *to-day*, and the *seeing* ONLY that is converting the scientists of our times to Spiritualism. They can be reached in no other way, than by the evidence of their senses. Scientific men accept nothing as fact that cannot be demonstrated. They may indulge in theory and speculation, but only in the hope of being led through and by them to reality. No one better understood this characteristic of the investigator than Jesus himself, notwithstanding he continues and says): blessed are they that have not seen, and yet have believed.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (In other words, Jesus was demonstrating through his mediumship and materialization, the truth of a future existence or a life beyond the grave, not only to those who saw—who witnessed the seance—but to those who might believe without seeing).

SEANCE XII.

And there came a writing to him from Elijah the prophet, saying, Thus saith

the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa King of Judah, etc.

SEANCE XIII.

And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; and thou mayest teach them.

And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God. And the tables were the work of God, and the writing was the writing of God, graven on the tables.

SEANCE XIV.

And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest.

SEANCE XV.

These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly.

SEANCE XVI.

When the trumpet soundeth long, they shall come up to the mount. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And all the people saw the thunderings and the lightnings, and heard the noise of the trumpet, and saw the mountain smoking; and when the people saw it, they removed, and stood afar off.

SEANCE XVII.

And when the sun was going down, a deep sleep (trance) fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

SEANCE XVIII.

Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright.

Yet heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

SEANCE XIX.

And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and

go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat or drink.

SEANCE XX.

And it came to pass that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.

SEANCE XXI.

I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body I cannot tell: God knoweth); such an one caught up to the third heaven.

SEANCE XXII.

And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep: the Lord called Samuel: and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou callest me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and he answered, I called not, my son; lie down again.

Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again, the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

SEANCE XXIII.

As the appearance of the bow that is in the cloud of the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it I fell upon my face, and I heard a voice of one that spake.

SEANCE XXIV.

While he yet spake, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud; which said, This is my beloved Son, in whom I am well pleased; hear ye him.

SEANCE XXV.

Then came there a voice from heaven saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered; others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes.

SEANCE XXVI.

And when forty years were expired, there appeared to him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the Lord came unto him.

SEANCE XXVII.

And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord; for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

SEANCE XXVIII.

And Gideon said unto God, if thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so; for he rose up early on the morrow, and thrust the

fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once; let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground.

SEANCE XXIX.

And when Saul enquired of the Lord the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit that I may go to her, and enquire. And his servants said to him, Behold, there is a woman that hath a familiar spirit (controlled) at Endor.

And Saul disguised himself like many investigators do to-day), and put on other raiment; and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.

And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have family spirits (the mediums), and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die?

And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

Then said the woman, Whom shall I bring up unto thee? And he said, Bring me Samuel.

And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the King said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stopped with his face to the ground, and bowed himself.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up? etc.

This seance has given the orthodox church more trouble than any other recorded in the Bible, because it is so difficult to explain away upon any other hypothesis than that of modern Spiritualism. That which clinches the probability of its truth as written, is the fact that many modern women of Endor, notably among whom may be mentioned Mrs. Piper, and many other Sauls, such as Hyslop, Hodgson, James, Crookes, Wallace, Flammarion and many others, have held similar seances which very strongly and incontrovertibly support it.

The Rev. Dr. Buckley, writing of the story of "The Woman of Endor," whom he calls a "witch" without any scriptural authority whatever. Had he labored as hard to explain away and deny the truth of the story of Shadrach, Meshach, and Abednego in the fiery furnace, or of Elijah dividing the waters by smiting it with his mantle, or that of Moses dividing the Red Sea, or that of Elisha making an ax to swim, or of Jonah and the whale, or of the creation of the world in six days, he would have been expelled from his church as a heretic. Anything to beat Modern Spiritualism is the animus of the orthodox church. And yet, let me ask: Which one of the above mentioned Bible stories is the more credible? Which one of them all would now be accepted as true by the American Psychical Research Society? —The Sermon.

Pass not a single day without doing some good deed.

Philosophy of Materializing.

By A SPIRIT GUIDE.

The primary and original source of all substance is the atom of matter, or force, upon which as a foundation, the different structures and formations of nature are erected, or from which they are created. The atom is the base, the primary source, the foundation of the universe. It is the starting point towards the formation of worlds. An atom is the individual expression of matter. It is incapable of being divided, or separated into anything else. The different atoms are separate individuals, each one being distinct from the other. By the combinations of various atoms in various ways, all the substances contained in the earth's structure are produced. These atoms are drawn together by the force of cohesion, or atomic force. Each expression of nature is a combination of a certain proportion of one variety of atoms with some other different varieties. An atom of oxygen-gas, combined with two atoms of hydrogen-gas, produces water. Each atom of gas is different in form and substance from each other, and their combination in the proportion of two to one, produces a substance entirely different in its chemical properties from either of the primary forms. Thus, we have many secondary formations of materials, with iron as the primary atom. Atoms of other forms of matter combine with the atom of iron, or gold, or zinc, as the case may be, and according to the proportion with which these atoms combine with each other, form the many complex and important structures which are contained in the earth's formation. Some of these formations are so complex in their composition that science has not yet been able to divide the structure into its primary atoms.

Chemical affinity is the term which is now used to express this liking of one atom of matter to other different atoms of matter. Thus we say that iron has a great affinity for oxygen, absorbing this gas from the air around it, it soon changes its form and composition and produces a new substance called rust, or in other words, becomes oxydized.

But we do not wish at this time to enter fully into the subject of chemistry, as you have good authority on the earth sphere, to whom you can refer for information. We merely wish to call your attention to the atomic force which is an important factor in producing psychical phenomena, more particularly to the phenomenon called materialization of spirit forms. The spirit form, before it can become visible to the human vision, or take on a physical form to express its identity to the inhabitants of the earth sphere, must undergo a peculiar chemical change.

The spirit, which is an atom in itself, draws unto itself from the minute particles of matter which are constantly to be found in the atmosphere, the material form which it can materialize a physical form. By the magnetic power which every spirit possesses, it can do this, and with the help of the chemist guide, who has charge of the spirit circle, form around itself a material envelop which somewhat resembles the body of mortal. The human body is also throwing off particles of matter in the changes which are constantly going on in the human organism. This matter is also made use of by the cabinet chemist.

In a developing circle, with the use of a cabinet, we use this material we have just mentioned in the formation of materialized forms. If there is not enough material that we can gather from the atmosphere and from the sitters, we will not be able to produce a full form materialization, but only a portion of the spirit will be visible, such as a hand, or a hand and an arm. We cannot of ourselves govern this matter, but must depend upon the conditions existing at the time of the seance. WM. J. COWEN,

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

SAN FRANCISCO, DECEMBER 8, 1902

San Diego is having a Spiritualists' revival since Mr. Will C. Hodge has been laboring there. The interest is increasing all the time, and the audiences at both halls are larger than for months past.

In Cleveland, O., the Church of the Soul has opened meetings in Beneficiary Hall, 221 Superior St., with great prospects for a successful Winter's work.

Madame Montague left London with a loving good-will of all her acquaintances there, both new and old, writes Dr. Phelon in the *Thinker*. She will be received here by all her many friends with the same joyful pleasure. She has earned the reward: "Well done, thou good and faithful servant." This is fully attested by what she leaves behind her. The JOURNAL will extend its heartiest welcome to this distinguished laborer in the spiritual field.

A Book on Occult Philosophy, New Thought or Spiritualism would make a good Holiday Present. Don't you think so, dear reader? In the JOURNAL for last week was a list of Occult books, and this week there are others enumerated, on various subjects, giving description and prices. You can make a good selection and get them in ample time if you order at once. Those in San Francisco and vicinity may find a large assortment to select from, by visiting the office of the PHILOSOPHICAL JOURNAL, at 1429 Market St., and all are invited to do so.

We can only get rid of our spiritual darkness by transforming it into light.
 —L. A. M.

Supreme Court Decision.

In the United States Supreme Court, Western District of Missouri, a decision has been made by Justice Peckham which ought to curb Postmaster-General Madden's assumption to the powers of censorship and dictatorial control of the liberal and New Thought periodicals of America.

Prof. Weltmer's School of Magnetic-Healing has been under ban of the Postmaster General. Letters addressed to him were refused delivery, marked "fraudulent" and returned to the writers. Prof. Weltmer's plea was that one human mind may control another in treating disease, and Justice Peckham, in reviewing the case, said:

One person may believe it of greater efficacy than another, but surely it cannot be said that it is a fraud for one person to contend that the mind has an effect upon the body and its physical condition greater than even a vast majority of intelligent people might be willing to admit or believe. Even intelligent people may and do differ among themselves as to the extent of this mental effect.

Because the complainants might or did claim to be able to effect cures by reason of working upon and affecting the mental powers of the individual and directing them toward the accomplishment of a cure of the disease under which he might be suffering, who can say that it is a fraud or false pretense or promise within the meaning of the statutes? How can anyone lay down the limit and say beyond that there are fraud and false pretenses? The claim of the ability to cure may be vastly greater than most men would be ready to admit, and yet those who might deny the existence or virtue of the remedy would only differ in opinion from those who assert it. There is no exact standard of absolute truth by which to prove the assertion false and a fraud.

Suppose a person should assert that by the use of electricity alone he could treat diseases as efficaciously as the same heretofore have been treated by "regular" physicians. Would these statutes justify the Postmaster-General, upon evidence satisfactory to him, to adjudge such claim to be without foundation, and then pronounce the person so claiming to be guilty of procuring by false or fraudulent pretenses the moneys of people sending him money through the mails, and then to prohibit the delivery of any letters to him?

Justice Peckham concluded his decision by stating that the statutes under which the Postmaster-General acted in the case were not intended to cover any case by which the Postmaster-General might think to be false opinions, but only cases of actual fraud, in fact, in regard to which, opinion formed no basis.

Let us hope that this decision of the Supreme Court, the highest authority in the United States may serve to undo many of the wrongs perpetrated by the Postoffice Department during the past year.

The executive branch of the Government has no right to legislate, and the P. O. department must not usurp the powers of Congress,

Clergymen and Spiritualism.

In Columbus, O., some 58 ministers assembled at the Y. M. C. A. rooms at the regular monthly meeting on Monday, to listen to a discourse by Rev. J. Collins Jackson on "Psychic Phenomena." In a report, the Columbus *Gazette* says:

It was an array of evidences which many scientific and literary men, such as Professors Crookes, Wallace, Flammarion, Victor Hugo and W. T. Stead of Europe, together with Professors Hyslop, James and Hodgson and Dr. Minot J. Savage, in this country, believe, proving that they have established communication with persons in the immortal life.

Mr. Jackson also presented the views of Prof. Thomson J. Hudson, who admits the manifestations but attributes them to subconscious consciousness, or telepathy.

While taking no sides in the controversy, he said that no matter which was true, it would establish the belief in man's personal immortality. This is really a confession that Christianity has never been able to demonstrate a future existence. It presented only theories as matters of faith, but Spiritualism demonstrates the fact by getting messages from those who have passed into that state, who not only describe it, but also prove their identity.

The thinking ones among the clergy, seeing this point, are now endeavoring to capture the movement, and by this means hope to recover their power over the minds of the people, stop the present decline in the church membership, and thus save the craft from total decay.

This, however, is impossible, for the people who have tasted the fruit of freedom from mental slavery, will not again submit to "the yoke of bondage," which, as Jesus said, the people were "not able to bear."

It is too late now to attempt to steal the philosophy and phenomena of Spiritualism. The opposition of the churches has been pronounced and unrelenting during many years; and now to amalgamate would be like putting new wine into old bottles. The wine would burst them open, and both wine and bottles be lost. For the spiritual philosophy has no need of any atonement for scapegoat—no material heaven nor burning hell—no creeds nor dogmas of any kind or nature! They know that the spirit is supreme, and beyond the transition called "death," it will eternally progress, from zone to zone, and from sphere to sphere, enjoying all that Nature may have in store for the glorified ones in the all-boundless universe of spirit—effulgent light and holiest love!

A Temple for the Spiritualists in Milwaukee, Wis., is soon to be erected at Wall and Lee Sts. It will be a frame building, and cost \$4,500. The *Sentinel* states that an architect is now preparing the plans.

Bible Seances.

Many who are ardent opponents of Spiritualism will be surprised if told there are records in the Bible of seances being held in ancient times, by those whom they are required to revere.

In the JOURNAL for this week will be found a record on 29 of such seances, given in the exact language used in the Bible.

Pass this copy of the JOURNAL around among your orthodox friends, listen to their comments and watch their countenances.

We fully endorse what Mrs. Lillie said in a lecture last Sunday, that if she was to be confined to one book to prove the Spiritualist phenomena, that book should be the Bible. It is full of it, from Genesis to Revelation. In fact, every religion in the world is founded upon intercourse with the spirit-world.

The Boston Psychic Conference, which opened at 605 Massachusetts Ave. on Sunday, brought together the greatest assemblage of believers in the occult that the city has seen in years, says the Boston *Post*. L. L. Whitlock was president, and among those in attendance were—Prof. Henry, astrologist; Editor Barrett of the *Banner of Light*; Dr. Combs, astrologist; Mrs. Dr. Miller, metaphysician; Mr. Ayers, former president Boston Theosophists; Mme. Carbee, Spiritualist and astrologist; Mme. Zara, palmist, of Roxbury. Astrology, palmistry, mesmerism, thought-transference, or suggestion, and mental and magnetic healing, all had their exponents at the conference. Said a delegate:

The question of psychic power is one of the most important, more so than any so-called physical science, as matter cannot exist without mental action. Therefore, all power of the universe must be due to intelligence, as so-called dead matter can never express action. Few people study these laws of nature, even scientists; few of them can answer questions on the common actions of the mind. Thousands of those phenomena whose expressions are common to occult scientists, are not understood by those receiving them; they know but little of the laws by which these wonderful phenomena are produced in their presence and through their psychic ability.

Be Helpful.—When it becomes the joy of our lives to render service—to give ourselves unto the least and the greatest—we shall find that a great immutable law of compensation restores to us again sevenfold.—*Sel.*

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"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.

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.

PRACTICAL CHARACTER READER, by Prof. L. A. Vaught, editor of *Human Faculty*, Chicago, Ill. 200 illustrations and 256 pages. Cloth bound, \$1.00; postage, 10 cents. For sale at this office.

The author has given 23 years of careful study, patient research and practical observation to the subject treated, and so is eminently qualified to produce this book.

How to read men, women and children at sight is a very desirable thing, and this book gives such instructions as to enable its readers to do this. It is eminently practical. Not only does it do this, but it shows how anyone can ascertain his own tendencies, defects and latent powers, and thus be ready to remedy defects.

It will also prove of great value when selecting a husband, wife, partner or employe. In short, it is one of the most valuable books ever published, for its careful study will prevent much of the inharmonious and misery now so prevalent in the world.

THE SECRET OF OPULENCE, OR THE ROYAL ROAD TO WEALTH, by Chas. W. Close, Ph. D., Bangor, Maine. Price, 10 cents. For sale at this office.

This is a pamphlet of 16 pages showing the power of attraction, and the laws governing it—the occult source of opulence and the way to attain it. Desire and aspiration are the master royal keys to unlock the great reservoir.

HOW TO BE A YOGI, by Swami Abhedananda. 188 pp., cloth; \$1.00. New York: The Vedanta Society. For sale at this office.

The Vedanta philosophy includes the various branches of the Science of Yoga. While the volumes of Swami Vivekananda have treated four of these topics in an exhaustive manner, no short and consecutive survey of the science as a whole has been presented until this volume appeared. Here we find an exhaustive exposition of the science of breathing and its bearing on the highest spiritual development, showing the fundamental physiological principles on which the whole training of Yoga is based. It will prove to be a valuable help to psychical development.

SUGGESTION IN THE CURE OF DISEASES AND THE CORRECTION OF VICES, by Geo. C. Pitzer, M. D., Los Angeles, Cal. 137 pp. Published by the St. Louis School of Suggestive Therapeutics. Price, \$1.00. For sale at this office.

The influence of the mind upon the body is demonstrated to be very great. Mental anxiety or worry often result in much bodily pain, and sometimes will even put an end to physical life. Why, then, should it be thought that its control of the body, when rightly directed, cannot be made as powerful in producing health and happiness? No well-informed person will deny the evil effects—for they are demonstrated so often! Are not happiness and health, then, more to be

desired? Can these not be possessed by rightly directing the same power? Certainly they can, and Dr. Pitzer's book shows how to accomplish this much-to-be-desired condition of human life. We advise every one to read it. It will pay for a careful perusal.

The Vanguard is the name of a new monthly published at Green Bay, Wis., at \$1.00 a year, and is ably edited by J. M. A. Spence.

The Arena for December opens with a discussion, suggested by the recent coal strike, of "Private Property and Public Rights," by Edwin Maxey, LL. D., and Editor McLean announces a symposium on the same subject for the January issue. 25c. Alliance Pub. Co., Fifth Ave., New York.

Fulfillment is the title of a new Divine Science monthly published at \$1.00 a year, at 730 17th St., Denver, Colo.

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A symposium on Immortality of Body was begun in this journal in September. It comprises twelve articles written by Walter De Vos, Dr. Otoman Zar-Adusht-Hanish, J. William Lloyd, Rev. George Chaine, Harrison D. Barrett, Helen Wilmans, W. J. Colville, Horatio W. Dresser, Henry Wood, Anna Rix Millitz, Joseph Stewart, LL.D., George E. Burnell.

Extra editions have been run so that back numbers can be furnished. The whole twelve articles comprising a year's subscription can be had for 50 cents.

THE HIGHER THOUGHT, Evelyn Arthur See and Agnes Chester See's publication, is a strictly high-grade monthly journal, quarto, in announcement of the essential divinity of man.

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By **HENRY FRANK.**

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One of Heaven's Blessings.

MRS. CHARLES H. TOBY.

A lonely father summoned within
The home where once a mother had been,
The offspring of their earlier years,
As flowers to brighten this vale of tears,
While gathered 'round the festive board,
Partaking there of Nature's board,
'Twas then that through harmonious
thought

Another gathering still was brought,
Who, looking on the holy scene,
But hid from view as by a screen,
Came with the mother them to bless,
With thoughts of love and thankfulness.

All manner of thanksgiving there,
From childhood's joy to father's prayer;
But in one heart a rapturous thrill
Told of a mother's presence still,
That bidding them no more repine,
Blessed one and all with love divine.
No joyful moment, while on earth,
Ere in that mother's life gave birth,
To sweeter dreams of ecstasy,
Than did fulfilling prophecy,
That she as guardian angel might
Her loved ones "lead with kindly light."

How many loved ones often come
In robes as fresh as dewy morn,
And, like its gentle zephyrs, bring
Some balmy-laden offering,
That creeps into the soul's deep mesh,
Its drooping tendrils to refresh.
'Tis happiness for us to know
That they at will can come and go;
But when we know that we are lent,
An incense that is heaven-sent,
In grand and grander hymns of praise
To God we should our voices raise.



The Editor is not responsible for the opinions of correspondents.

Feats of a Thought Reader.

TO THE EDITOR:

Monday, Nov. 24, found us seated in the pretty Temple of Unitarianism, Oakland, waiting the appearance of Prof. Tyndall, the world-famous thought-reader. Sorry are we that there were not 500 or 1,000 people present to listen to this wonderful man. However, nearly 200 of the elite, and intellectual people of Oakland, sat spell-bound and interested until the close of the evening's program.

A committee of some of Oakland's most influential business men, eight in number, were chosen by the audience, the Professor going into an ante-room, where he was heavily blindfolded. On his return to the audience he quickly located a pin concealed by one of the committee, and placed it within the circle marked for it upon the wall. This first test took the audience by storm. Going again into the outer room, a detective scene was arranged. A supposed murder took place, the assassin concealing himself, his victim, and the knife, in different parts of the room. All three were quickly found and described accurately. He then gave the card test, without a moment's hesitation, telling what the cards were, and going to where each card was concealed.

The ribbon test was also very fine. A lady chosen from the audience placed upon the arm of three different ladies a ribbon. These ladies were found themselves and their clothing described and the color of their ribbon.

A word was chosen from a book in the audience, and in less time than I write it he had found book, page, line and word. The handkerchief test, and finding of cigar, was also finely given, but the feat most enjoyed by the audience was the reuniting of "the lost family." Father, mother, son and daughter all went separate ways; they were

quickly found and reunited on the platform by the Professor. Call it "thought-reading" or any other name, it was a wonderful demonstration of power.

We feel like reiterating the suggestions of that thoughtful and brainy writer, Grant Wallace, of the *Bulletin*, where he asks: "Why do not the Scientists (so-called) take Prof. Tyndall in hand, and so prove to the world by what power he does these many wondrous things?" It is high time the world at large wakened to the interest of these vital questions. If thoughts are things, then all thought is eternal, and may be all-powerful for good or evil.

Thought-transference is as old as life itself. Is the world just now waking up to its importance, its power, and its truth? Oh, thought-world fair!

Beyond the star worlds' golden rim,
Beyond this world's mad rush for gain,
Where Peace lives on, in wisdom's realm,
Your holy angels come and go;
Where power supreme holds sway,
And sits with veiled face,
Her gifts and blessings to bestow
On those who watch and wait,
While life's years come and go.

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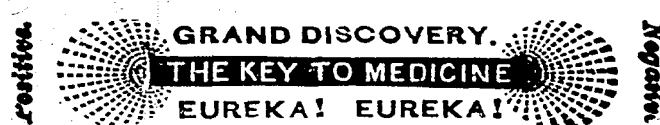
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PHILOSOPHICAL JOURNAL

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Local News Summary.

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

Mr. Allen Franklin Brown, the State Organizer, left Thanksgiving Day for a month's sojourn in Southern California, whither he goes to extend the work of the State Association. Mr. Brown will return during the holidays.

Mrs. M. W. Billings and **Mrs. C. J. Halle** have gone to the southern part of the State on a combination business and pleasure trip, and are expected back in a few days.

The Board of Directors of the State Association will meet Saturday evening, Dec. 6, at its headquarters, 305 Larkin St., when a full Board is expected, as special arrangements have been made for entertaining out-of-town members.

California State Spiritualists' Association.—The regular quarterly meeting of the Board of Directors will be held at headquarters, 305 Larkin St., on Saturday evening, Dec. 6, 1902.
W. T. JONES, Sec.

At the Conference held last Sunday afternoon at the Spiritualists' headquarters, 305 Larkin St., San Francisco, the question, "How Best to Promote the Material Well-Being of Mediums," was ably discussed by Karl Eberhardt, W. T. Jones, J. T. Jones, J. Munsell Chase, Mrs. Sarah Seal, Mrs. Addie E. Woods and George Campbell. Mrs. Seal presided. Next Sunday the subject will be: "Personal Experiences: Evidences of the Truth of the Spiritual Philosophy."

Mrs. Eberhardt held a seance at 3250 22nd St., San Francisco, last Sunday evening.

Oakland.—The afternoon conference of the Union Society, Nov. 30, was participated in by Mrs. Johnson, who read an interesting paper and gave some excellent biological delineations; also by Mrs. Fanning, Mrs. Stewart, Pres. Preston and others. The attendance was all that was desired. In the evening Miss Dora Dixon and Mrs. Dr. Stewart delighted an audience that filled every seat in the hall.

Mrs. C. J. Meyer gave spirit messages at 335 McAllister St., San Francisco, last Sunday evening.

Last Sunday Evening Mrs. R. S. Lillie delivered a very able address at Covenant Hall, Odd Fellows' Building, San Francisco, taking as her subject the question: "Is Spiritualism Capable of Scientific Demonstration?" The hall was well filled with sympathetic listeners, who testified their warm approval of the arguments presented by Mrs. Lillie's spirit guides. Mrs. Heywood-Kunz gave a vocal selection with excellent effect. Mrs. Cooke presided at the piano.

The **Spiritual Messenger** and Guide will soon be issued by the State Association. Good subscriptions have been received, enough to insure its success, but the more there are, the more handsome and comprehensive the Messenger will be. The committee having in charge its publication, J. Munsell Chase and C. J. Hasman, desire all endorsed mediums and all societies affiliated with the State Association to be properly represented, and as fast as they can get around are trying to see all, but, lest some should be inadvertently overlooked, urge every one interested in the work to at once communicate with them or the Secretary, W. T. Jones.

The **Children's Progressive Lyceum** was well attended last Sunday morning by children, members and visitors. The morning was spent very pleasantly in singing, calisthenic exercises, concert reading, the regular march, and listening to a program, largely impromptu, consisting of recitations by Georgiana Campbell, Miss Hamilton and Miss Currier, song and five solos by Arthur S. Howe, a reading by Mrs. Howe and a pretty story by Mr. Mathews.

Mme. Young held a test circle last Sunday evening at 605 McAllister St., San Francisco, after an introductory lecture by Mrs. Seal to a good audience.

Mr. H. C. McClure has gone to Redding on business, and his wife is visiting friends in Los Angeles. They will probably spend the Winter in the South.

A Large and appreciative audience assembled in front hall, 909 Market St., at the I. F. T. Bible S. S. and Church last Sunday. At 2 p. m., lecture by Father Smith—subject: "The Savior"—Mr. Davis, Bible illustrations; questions answered by Mr. Wilson; remarks by Mrs. Nevins. At 3 p. m., inspirational lecture by Mrs. Katie Heussman—subject: "Spiritualism Illustrated"—followed by tests; Harry Hargrave, psychometric readings; Mr. Wilson read sealed questions. Social and dance on Dec. 9. Good music; violin, accompanied by piano. Mrs. M. L. Bowker, Sec.

Mrs. Anna L. Gillespie addressed a large audience last Sunday evening at Alcazar Building. After the address she gave several spirit messages, some of them amounting to real tests of spirit power that surprised the recipients. The meeting was enlivened by a musical selection by the Misses Mabel Pfeifer, Edith Norton and Gladys Lanning.

The **Lyceum** was represented at the Kings Daughters' Home on Sunday, Nov. 30, by Mrs. Wadsworth, Mr. and Mrs. Howe, Mrs. Hopper and Mr. Noble. Dr. York was present and made quite a lengthy address. Mr. Howe gave them some acceptable music. Mediums, please remember they are hungry for spirit messages.

J. Stitt Wilson will conclude the series of lectures to his class on "The Inspired Life," Sunday, Dec. 7, and Sunday, Dec. 14, 1902, at 10 a. m., at Academy of Sciences, 819 Market St., San Francisco.

Transition.—Mrs. Emeline Burnham, a mental healer residing at 857 Clay St., Oakland, Cal., who has been ill for a few days, passed away on Sunday morning at 2 a. m. She was 54 years and 5 months old. She leaves a husband, who will be lonely on account of her physical absence.

The **Oakland Spiritual Society** met on Wednesday evening at Unity Hall, 856½ Isabella St., Mrs. Palumbaum presiding. Mrs. Seip gave an invocation; Mrs. Palumbaum read a poem entitled "Work Together"; Dr. Palumbaum, entranced, gave a short address and spirit messages, and Mrs. Smith gave tests. It being our social evening, we enjoyed a short program. The Sunday-evening meeting was well attended. Vox.

Mrs. C. Wermouth, at Friendship Hall, Odd Fellows' Building, San Francisco, last Sunday evening, gave interesting tests and psychometric readings, ably assisted by Mrs. M. E. Gilliland-Howe of Boston. Music and singing by Miss Ethel Dashwood, Mr. Howard Mountain and Mr. Howe. There was a good audience, and all tests were recognized.

The **Concert** given by the Oakland Temple Association on Sunday evening, Nov. 30, was a grand success.

Passed to Spirit-Life, Nov. 21, 1902, from her home at Grass Valley, Cal., Mrs. Mary E. Kenworthy, at the age of 73 years. Mrs. Kenworthy was one of the earliest mediums, having been used as an instrument for the spirit-world for over 50 years. She had been a sufferer for many years from rheumatism and kindred troubles, and the change, in her case, came as a liberator.

During the last two years she had been laboring in California, first in Los Angeles and later in Grass Valley, where she passed away. The remains were cremated in the I. O. O. F. Crematorium, in San Francisco, on Thursday, Nov. 27. While it was Mrs. Kenworthy's earnest wish that her funeral services should be conducted by Spiritualists, relatives violated her wishes, as is common in such cases, and services were conducted by an orthodox preacher.

Thus passed away one who labored for many years, like some others, unappreciated except by those whose spiritual vision had been enlightened—and those who had neglected her in life, hastened to violate her last wishes in regard to her funeral services, even to the exclusion from the service of those who had tenderly cared for her during her illness.

Those who knew Mrs. Kenworthy best will know that it would have been most distasteful to her to have an orthodox discourse preached over her remains, as she was a woman of enlightened and liberal ideas and a thorough Spiritualist.
ARTHUR S. HOWE, 305 Larkin St.

Henry Harrison Brown's lesson upon Suggestion as a Healing Power at Odd Fellows' Building Sunday night drew a crowd. He illustrated it with some fine experiments with subjects, and added to these some healing by Suggestion upon persons from the audience. Mr. Foulds made a successful experiment in Telepathy. A committee selected a word in a book, while he was blindfolded in an adjacent room. He came into the hall, selected the book, told page, line and spelled the word all within a very few minutes' time. "Thought is Power" is the fundamental affirmation of Mr. Brown, and such experiments prove it beyond cavil.

Mrs. D. N. Colby has resumed her Wednesday evening circles at her home, 1041½ Valencia St., San Francisco. Those wanting to hear from their spirit friends should embrace this opportunity afforded them to do so.

The **Hermetic Brotherhood** open meeting on Thanksgiving evening participated in the tenor of the day of rest, and freedom from the usual cares. The time was devoted to the social mood. During the evening there were remarks by Dr. Phelon and Dr. Bailey and music by Mrs. Francese Rogers. It was a fitting terminal of the day and its true intent.
COR.

Col. Hopkins' Propaganda Fund.

[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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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. 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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