

# THE PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

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VOL. 41.

W. T. JONES  
EDITOR

SAN FRANCISCO, CAL., SATURDAY, DECEMBER 24, 1904.

1429 Market-st.  
Between 10 & 11th-Sts.

No. 52

## THE CHRIST CHILD.

BY MRS. MOLLIE S. PHILPS.

Written Expressly for the "Journal."

Hark, the Christmas bells are chiming,  
Ringing sweetly, clear and long;  
And all through their silver tinkle  
We can hear the angels' song,  
Bursting forth in glad hosannas,  
Singing 'tis the King's birthday;  
Lo, we come with joy and gladness—  
Point to Him, the Life, the Way.

Ages, long ago the shepherds,  
Wise ones watching o'er their fold,  
Gave to earth the joyful message—  
Of His coming they foretold.  
And, when in the manger lowly,  
He was born on Christmas day,  
Sang the stars with joy together,  
As they sing always away.

Ages pass, and still the story,  
Of the birth of Christ is told;  
Time but gives it greater glory,  
To the young as well as old.  
Crowned with thorns we ever see Him—  
He, who came with halo'ed head;  
By these thorns and bloody tear drops,  
Up the hill of life we're led.

For they say in letters golden,  
Ever must we tread the same:  
For within each breast we find there,  
Mention of the Saviour's name.  
Christ within, the hope of glory,  
Bora thro' sorrow and thro' pain—  
Born within a manger lowly,  
Earthly cares and sordid gain.

As the thorns are ever piercing  
On your brow and on mine too;  
With each drop of blood that's started  
More the Christ child comes to view—  
More of love and deepest pity—  
More the great desire to live,  
But to help and lift our brother,  
To receive, that we may give.

And the quickening of the spirit  
Of the Christ child born to each,  
Clasps us in his arms so tender,  
Gives the right—Him, us to teach.  
Ever shall the bells chime sweetly,  
Ringing longer with each year—  
Ring in joy and ring out sadness,  
Brighten hope and banish fear.

For within His pure life's pages,  
Read the story for us all,  
He hath risen to heights of glory,  
From the body's lowly fall.  
So to-day we crown him Master—  
Master over life and death—  
As we grasp the lessons taught us,  
More we'll praise Him with each  
breath.

WISHING ALL OUR READERS

A

Merry Christmas.

\* \* \* \* \*



\* \* \* \* \*

"Peace on Earth, Good-will to Men."

## BORDERLAND

OUR NEXT DOOR NEIGHBORS.

BY CHARLES DAWBARN.

So all spirit communion implies the possibility of such companionship; and, of course, the public seance is the worst possible "gate ajar," because it is almost certain to contain a lot of mortals who belong to the "neighbor" class of spirits, although still on this side the divide. Hence it must be the rare exception when the collective attraction of these curiosity seekers and test hunters does not reduce all alike to the vibratory level where fraud becomes a natural effect. If there were no developed sensitive present the immediate effect might be invisible to mortals, but the physical medium has usually been slowly and carefully developed into the best possible instrument for threshold use. One of the results of all

such development is extreme susceptibility to suggestion, from either spirit or mortal. There are, we all know, pure fakes and make-believes for whom the Delaware whipping post would be none too good. But we are now discussing the effect of suggestion on the genuine sensitive.

When a sitter thinks fraud he suggests fraud, and sooner or later the sensitive falls a victim to that suggestion. The sensitive young man or woman who once becomes the tool of the public seance, is almost sure, sooner or later, to be subjected to a genuine exposure of fraud in whatever may be his or her particular phase. The psychometric sensitive can be suggested into gathering a kit of burglar's tools; and the cabinet sensitive can be, and sooner or later will be, suggested into gathering a kit of wigs and cheese-cloth robes. Among our next door neighbors are plenty who enjoy the fun of suggestion and aiding in any such deception. This being a natural consequence of visiting acquaintance with next door neighbors the well-meaning sensitive cannot escape, and the

well-meaning sitter may find himself fooled to his heart's content. So the exposure may either implicate the mere fake, or uncover suggested rascality by a genuine medium. The only possible remedy is to make and hold such scientific conditions as will protect both sensitive and his mortal sitters. The "neighbor" is beyond capture, but may safely be watched as a suspect.

Every phase of phenomena is valuable as demonstrating human immortality, but we see that very immortality may be a curse as well as a blessing. Any phase of mediumship, used for a living, may be just as uncertain, as it is, of course, subject to suggestion, but the sitter must take the chance of neighbor fraud, with no hope of legal protection. Yet more, spirit identity is always doubtful. If fairly proved today it may be simulated to-morrow, for the sitter neither sees nor hears across the divide where these neighbors hold revel.

For many a reason, often discussed in these columns, spirit communion is, and must always be, of limited value to the mortal. We learn through it our own immortality, and something of the lives of our near neighbors. Beyond that all is uncertain and befogged. We learn that the earthling, having cast his skin, crosses the divide. How far he travels and how rapidly, depends upon himself. But each of us can with certainty determine where our selfhood will first make its new home across the divide. It is altogether a matter of thought, for any action without thought can have no spiritual effect. Let us watch our thoughts. If they are all of earth then we belong close to the edge of the divide. Many a disappointed and disheartened man becomes religious, and thinks his nature is changed. In reality he is merely the under dog. Let him get on the top and this life is good enough for him. Such religion is itself close to the divide.

A man can tell himself, even if he does not tell his neighbor, whether his ruling desire is love for his fellow man; or whether his great desire is for stocks, bonds, houses and acres, with earth appetites and passions uppermost. If they are he stays as close to earth as the divide will permit. As he

outgrows his old self. He gets further away.

We get in such histories as that of Wilson and Dallas a certain spectroscopic view of the hell manufactured by earth passions carried into spirit life. Those who escape this experience have necessarily very different surroundings. Mediums and theosophists alike tell us that tale, but of its details we gather nothing reliable from either of them. Though possibly true, they are but imaginings for the mortal. The all important point for the investigator to remember is when he crosses the divide he will rest there, or move on according to the thought-manhood he has built up for himself.

He may sit alone to-day seeking spirit phenomena, or in a choice family circle where exposures are unknown; but, all the same, he is still close to the divide, and next door neighbors are not far off. If he longs for spirit growth that would insure spirit progress. He must learn to think it. Yet if he becomes too spiritual, he is soon unfitted for earth life as it is, and becomes more or less a martyr.

There are many of all classes, nations and races close to the border, where it seems, for the most part, a second edition of to-day, adapted to changed conditions.

There are also, as we venture to believe, schools of life in the beyond, where at last man seems to attain a development of wisdom and power almost divine. But such a development can only follow an earnest desire and constant effort for progress. Every step of such progress carries the spirit further away from the divide, and therefore further from us. If we ourselves keep in the path of progress we are doing our part in this life. We shall not be troubled by exposures here, nor linger among the next door neighbors when our earth life is finished. That seems to me the all important lesson from this remarkable experience of Wilson and Dallas.

THE END.

San Leandro, California.



The Editor is not responsible for the opinions of correspondents.

MRS. MAUD CHESBRO.

While our test case was in progress two years ago, those who were ordained under the State Spiritualists' Association stood strongly for Spiritualism as a religion, and we are glad to see that this idea has become prevalent.

In our former trial two years ago we were not allowed, in the lower court, to present any evidence showing that Spiritualism was a religion, and that we were ministers

of a regularly organized and chartered body. So, when the case was appealed to the superior court, Judge Smith gave an opinion that one religious body could not be taxed when others were not, and so ordered a trial whereby we could prove Spiritualism was religion. In this trial the jury disagreed. Our funds being exhausted we could not demand another trial, and so awaited the issue—the result being that the prosecuting attorney dismissed the case.

In our present trial we were allowed to present the evidence of our religion. It is no personal matter, and so as before we did not present any evidence of our personal work. Any honest medium could swamp a court with such if necessary. The prosecuting attorney himself stated that he had nothing to say against our meetings as a religious body, but when pay was taken he thought a tax could be imposed. It was stated that the Catholics receive a dollar for a silent mass, two dollars and up for a high mass for the benefit of the recipient's material and spiritual welfare: so a medium receives a dollar for a reading for the material and spiritual benefit of the recipient.

If we had won in the lower court it would have been no precedent, as magnetic healers have won and lost theirs alternately. To win in the superior court, a court of record establishes a law. Those who understand the law here know there will be no difficulty, if the money is forthcoming to have it presented.

I wish to further state that it is a well known fact that the four societies here under the State Association, as well as their mediums, conduct no shows, but have religious services and acts that commend them to the outside world. Spiritualism is gaining in Los Angeles, as attested by the many well-filled halls. There is more harmony than ever before. The officers and representatives of the Truth Seekers, as well as others, aided well in this last trial. The pronounced stimulus in the ranks of Spiritualism called out an attack from Dr. Talmage, which was answered from the rostrum of the different societies. Professor Loveland ably replied at the First Spiritualist Mission.

For three consecutive Sundays at 118½ S. Spring Street at 2.30 p.m., commencing December 18th, Professor Loveland will deliver lectures on buried history—presenting archaeological discoveries in Europe, Asia and America, and rehearsing the story of Egyptian and Babylonian life ten thousand years ago.

MRS. MAUD CHESBRO.

#### LICENSING MEDIUMS.

In a commercial age like the present, and with the governing body of every city—or a majority of them—composed of men who do

business in some form or other, it is hardly strange that the desire for revenue should lead to demanding a license tax from mediums for utilizing their gifts. The only wonder is that the movement has stopped there. Why should not every minister be required to pay a license tax for ministering to his congregation? Why should a lawyer not pay a license tax to the community in which he practices? Why should the doctor not do the same? And so on through the whole category of workers.

The idea of licensing any one to practise a profession is all wrong, and it is particularly wrong when only one class of workers is singled out to pay a tax.

As the recognized ministers of an established religion, as Spiritualism is conceded to be even by its opponents, it looks very much as those other religionists are trying to throw obstacles in its way. Spiritualists prove what orthodox religions teach—the immortality of the soul and the continued life of the spirit. Were it not for that distinction, perhaps, mediums might not be singled out for a tax.

Again, many mediums heal the sick, and do it without the aid of the drug store. Is it a crime to heal the sick? If so, they should be prohibited from doing it, and not licensed to practise healing. Is it good to be healed by a college bred doctor, and bad to be healed by one who has the natural qualifications? Then, again, many of our mediums see and hear more than ordinary people, hence can receive information by methods which are unknown to those who only rely on physical organs. Is it a crime worthy of punishment that such should be used for the benefit of mankind?

Really it seems as though the object was to discredit it, and hamper the exercise of spiritual gifts, and render them subservient to the baser material forces.

What is necessary is for those interested to combine and make themselves respected, for in this material, commercial age little is respected which cannot compel respect. You cannot expect fair treatment unless it is cheaper to give it than to fight.

The existing organizations should be strengthened so as to do the work they are formed for, mediums and their supporters should meet for the interchange of views, and above all remember that in an era of corrupt politics a law may be passed which has not the semblance of justice or right.

"Eternal vigilance is the price of liberty," and no liberty was ever retained for long except by eternal vigilance and being ready and willing to fight for it.

GNOMON.

#### A SPLENDID CHRISTMAS PRESENT.

Mrs. Mary E. Wilson (Farmer Mary), the widow of E. V. Wilson,

the well-known pioneer Spiritualist speaker and platform test medium, is an aged and feeble woman and unable to do for herself. She has a few of her husband's book—"The Truths of Spiritualism." This is a valuable book, worth many times its price, and should be in every Spiritualist's library.

Reader, if you wish to do a good deed and help a worthy woman and pioneer medium, send at once \$1.00 to Mrs. E. V. Wilson, 301 Union Street, Valparaiso, Indiana, and you will receive this book by return mail. It is bound in cloth, and will make a lovely Christmas present.

In doing this you will bless a needy and worthy one, and if you make of it a present to a friend you will bless that one too.—Cordially yours,

E. W. SPRAGUE,  
N. S. A. Missionary.

NOTE.—The Editor being an old friend of "Farmer Mary" cheerfully gives space to the above, and endorses every word of our brother.

#### FROM A FAITHFUL WORKER.

Dear Brother Jones,—Please renew my subscription to the JOURNAL another year. I look for it every Monday and find so many good things that are food for thought, that I feel that I cannot dispense with it. I note that your Lyceum is improving, and were I living there I would take hold of the work and help you out, for I am right "in it" here. We have a large Lyceum, and I am its conductor. We have been running a year in January, and have a fine school. We are getting ready for a big Christmas entertainment and hope to do well. I am also president of the Ladies' Aid Society here, and we have about thirty-five regular attendants. Every Friday night we hold a test circle at the home of a member, our average receipts being about \$2.00, which amount is of great help in our work. Our society is getting ready for a bazaar to be held in March or April, and every member is enthusiastic over it. We also expect to hold a Watch Meeting on New Year's eve. There is but one Spiritual society in this city, and only a few members to sustain it. The cause in Portland and throughout the State of Oregon is greatly in need of more earnestness among our officers, and a willingness to cooperate on the part of the lay members, which alone assures growth and success. With cordial greetings to the members of the Ladies' Aid Society and all friends, and best wishes for your success and happiness,—I am sincerely,

MRS. ELLA YORK.

7 East Twelfth Street,  
Portland, Oregon.

Where want crouches upon the marble steps of affluence liberty is a sham and religion a mockery.

## "ALICE" MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium.

Thomas Newman.—The way is left for me to again come to the circle and bid my old friends a Merry Christmas. Many of my old friends have changed somewhat, and the differences between the minds of people are not as great. Love is after all the great redeemer, and only that will make the world better. To my dear wife I would say, "I know how troubled you are and try to help you, but find it difficult at times to reach her when most needed. The time will come when the spirit world will not be so far away, and the veil will be withdrawn that shuts us away from you. The cause of Spiritualism will be built up and will be the leading thought of the near future. Tell my friends not to be discouraged, for the dawn is not far away. I was at the dedication, and want to thank them for the music. They will prosper and build up a strong force for good. A Merry Christmas and a Happy New Year to all.

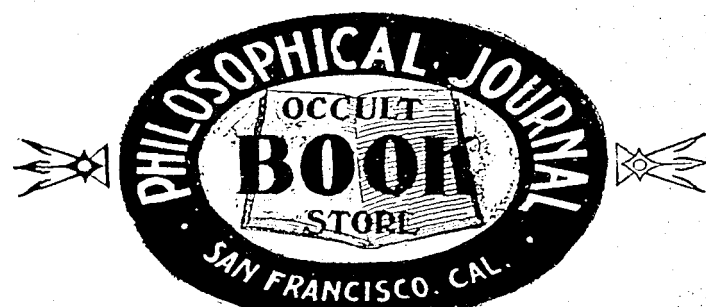
Thomas Brady.—This is for Cennie, and, Oh! how I have tried to send this message. My dear, you will be lifted from the conditions that hamper you soon. You have felt so alone—so depressed—but you are doing the work that is given, and surely your reward will come. We are near you and as far as your life runs will help you. Margaret and Will are with me.

John Spencer.—I wish to reach my old friend Albert Way. Tell him that he will know it is the John he used to know. When I tell him that I have both arms, and that the one he cut off is as good as new. Tell him also that his sister Amy and boy Jo are with me, sending love to Lizzie and Albert. This is a great world and lots to learn, but plenty of time to do it. I have found the old teacher, Mr. Ayers, that we went to school to, and he seemed to be so glad to know that I had not forgotten him. Love to all.

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TOMORROW.

Mrs. M. Bird, Messages, 235 Larkin St. at 8 p. m.

Orient Hall, 1416 Sutter Street, Lectures and Conference.

Mrs. Sadie Eberhardt, Messages, 267 San Jose Ave., near 25th.

Covenant hall—Odd Fellows Building, Miss Mae Hunt, Lecture and Messages.

Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd, floor, 10:30.

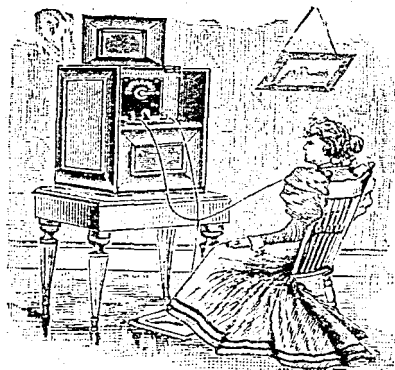
Friendship Hall—At 335 McAllister St. Lecture and Messages. Mrs. C. J. Meyers

Peoples Church, 223 Sutter st., Lecture and Messages, Mrs. Anna Gillespie, Pastor.

Church of the Soul, 619 McAllister Street, Lecture and Messages. Mme. E. Young, Pastor; Mrs. Sarah Seal, Assistant-Pastor.

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[Established in 1865]

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1429 Market St. San Francisco, Cal.  
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EDITOR.  
Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, DECEMBER 24, 1904.

COMMENTS.

The Rev. F. De Witt Talmage has poured out his venomous tirade upon Spiritualism. He has, in truth, harmed no one but himself, for one who is capable of thinking such thoughts as those to which he has given voice, has set up within his own being the vibration that must ultimately result in disintegration.

He has given to Spiritualism advertising that, if paid for at advertising rates, would amount to hundreds of dollars. He has sent to the Spiritual meetings and to mediums numbers of people who desire to know at first hand how true his statements are, and he has created a sympathy and interest where aversion and indifference were before. Thanks, Rev. Talmage. Continue your good work. Every breath you blow against Truth but causes its fires to burn more brightly, and to shed its radiance on an ever widening circle.

In marked contrast to such unchristian harranguing is J. P. Cooke's article—"From Animal Man to Angel Man." It might be well to mark the article and send a copy of the JOURNAL to the reverent.

But calling names is not living up to Bro. Cooke's teachings. The regeneration of Commenter is not quite complete, for vibrations of indignation will follow the reading of statements that are clearly unjust. As antidote, read twice these sentences. "We can overcome our evil with good. We can overcome our selfishness with charity. Then come and let us prove our love, our sympathy, our mutual forbearance with all men." Or this—"With love for Good or God we change from animal man to angel man."

If you have thought the JOURNAL

has brought you no food for the spirit, read and re read the second article on page four of last week. It will give you peace and bring you strength.

"By their fruits shall ye know them," and by the practice of such teaching the individual Spiritualist will attain regeneration and "be given the sure hope of moral perfection, the realization of God in the life of man."

At Christmas tide it is well to think what the teachings of the Nazarine mean to this age and time. Their present day application is well set forth in Ralph Waldo Trine's essay—"The Awakening." Slowly humankind are learning Christianity is not a creed but a life.

"For what, let us ask, is a Christian—the real—not merely in name? A follower of Christ—one who does as he did—one who lives as he lived. And, again, who was Christ? He that healed the sick, clothed the naked, bound up the broken hearted, sustained and encouraged the weak, the faltering; befriended and aided the poor, the needy; condemned the proud and the selfish; taught the people to live nobly, truly, grandly; to live in their higher, diviner selves; that the greatest among them should be their servant; and that his followers were those who lived as he lived. He spent all his time in the service of humanity. He gave his whole life in this way. He it was who went about doing good."

So Trine defines a Christian. Is not this the spiritual life—the life of a real Spiritualist—the individual regeneration which J. P. Cooke teaches as the foundation of the reawakening of Spiritualism?

The star has again appeared, and stands over the manger wherein is born anew in each human soul the spirit of Christ—the eternal Truth whose mission is to be the Light that lighten every man.

COMMENTER.

OAKLAND NOTES.

MEDIUMS' MEETING.

The Mediums' Meeting, held in Fraternal Hall, on Thursday evening, the 15th inst., was fairly well attended and a good deal of enthusiasm manifested by those present. Mr. Thos. Ellis presided, and in his usual good humored manner opened the meeting. After singing by the audience Dr. Stewart Ellis led with an invocation.

Mrs. Parsons on being introduced, in a quiet, unassuming way, said a few words on peace and harmony, and hoped the audience would have patience with her as she was comparatively new to platform work, but that she would do the best she could. She then gave some good tests, and was followed by Dr. Stewart-Ellis, who seemed to be in an unusually good condition. In one of her tests she gave a vivid description of an accident which she said was about to happen. It grieved her very much to give it, as the party most concerned was a young man, and the chief support of his widowed mother. This was not the young man to whom she gave the test, but one of his work companions. She then described him, and told his friend to tell him to be very careful.

The audience then joined in singing "Think of the Home Over There," and this inspired Mrs. Cowell to say a few remarks on that subject. As we get near the Christmas time, she said, many cast a look at the vacant chair, and miss the dear one who was with them last year, but had now gone to the home over there. She urged all to do good, and try to make the world better for having lived in it. She then gave a few tests, one of which was very humorous.

The house was then divided into two circles, one being presided over by Mrs. Parsons and Mr. Buswell, who was asked to take part, and the other by Dr. Ellis and Mrs. Cowell.

The Oakland Spiritual Society has incorporated under the laws of the State as the First Spiritual Church of Oakland, and Mr. Byler was elected president; Mrs. Heckman, vice president; and the other officers were re-elected. The old charter has been returned to the State Association, as they have decided to maintain an independent organization.

The People's Mission at 508 Telegraph Avenue is still pursuing the even tenor of its way. The Rev. N. Keyser spoke on "Prophecies" on Sunday afternoon, and Mrs. McEvoy on "The Star of Bethlehem" in the evening.

Considerable interest is being taken here in the action of San Francisco in licensing mediums, the general opinion being that such a tax is unconstitutional and unfair; that such ordinances ought to be repealed, leaving ministers and exponents of every denomination, sect, or religion free to express their views without being forced to pay for it.

The Union Spiritual Society holds its usual meetings in Fraternal Hall

on Sunday afternoon and evening. Mr. Gillette speaking on "The Star in the East," followed by Mrs. Gillette and Mrs. Knott with messages.

The People's Mission will have a Christmas tree on Friday evening, December 23d, with musical, literary and social festivities. Miss Dewey will conduct the musical part of the programme, and there will be a real, live Santa Claus to do the honors of the occasion. Come early and often.

NOTES FROM LOS ANGELES.

A literary and musical entertainment followed by a dance, will be given on December 30th, at 139 W. Fifth Street (Harmonial Hall), by the Spiritualists of Los Angeles, the proceeds to be applied in aid of the defence fund in the test case of Mrs. Chesbro now pending. Mrs. Nettie Allen, State missionary, is the acting chairman. Let all who can lend a helping hand.

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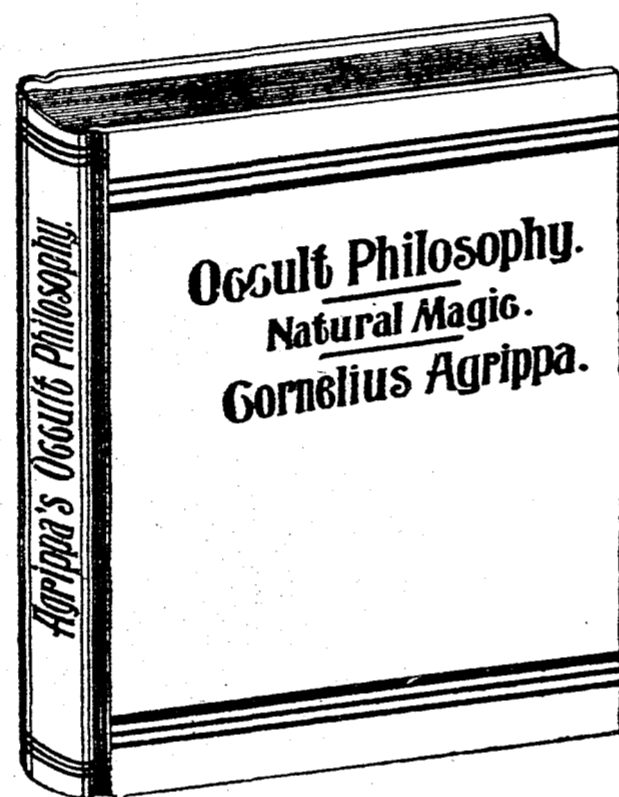
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the benefit of Speakers and Mediums  
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**Please make note**—Persons who re-  
ceived as loan, Badges belonging to the  
Ladies First Spiritual Aid Society, also  
Delegates Badges belonging to Cal. S. S.  
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e requested to return them to Mrs  
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ket street.

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fourth and twenty-fifth Streets.

### THE LYCEUM.

The children's Lyceum will celebrate  
Christmas at hall 8, Odd Fellows' Build-  
ing, December 25th, commencing at  
10:30 sharp. The committee expect to  
have a tree well laden with good things  
to make the children happy, and the pro-  
gramme of entertainment, under the di-  
rection of Mrs. Gillespie, is sure to be a  
good one.

### THE OCCIDENTAL MYSTIC.

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Brother Howe.

### MEMORIAL HALL.

Henry Harrison D. Brown has return-  
ed from his eastern trip and resumed his  
meetings in Memorial Hall, Odd Fellows'  
Building. His theme last Sunday even-  
ing was, "How Thought Develops." It  
was based upon his visit to the St. Louis  
Fair. Behind every material achieve-  
ment he saw the power of mind. "Vast  
the created, but vaster the inward crea-  
tor" was the thought of the lecture.  
Steam is power, he saw a locomotive;  
electricity is power, he saw wireless tele-  
graphy; but thought is power, he saw in  
all that vast exposition and, best of all,  
in the living and loving humanity about  
him. He will continue these meetings  
for a few weeks only. After that he will  
tour the State during the spring, in the  
interests of the New Thought Federa-  
tion, of which he is president.

### IMPORTANT ANNOUNCEMENT.

As the tenth annual convention of the  
California State Spiritualists' Associa-  
tion is to be held in San Diego in Sep-  
tember, 1905, a club of not less than  
sixty members is now being formed to  
secure a low rate of transportation. Ar-  
rangements have been completed with  
S. P. R. R. Co. for two coaches for the  
round trip, including side trips and  
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plaining terms etc., which can be filled  
out and forwarded to the Sec'y.

### MEDIUM'S FUND.

The Friday night meeting was held in  
Odd Fellows' Building, Room 8, under  
the auspices of the Ladies' Aid Society.  
There were very few present, but the  
guides of Mrs. Jennie Robinson gave  
very fine readings to all who laid articles  
on the table. We thank her for so kind-  
ly favoring us under such unfavorable  
conditions. These meetings stand ad-  
journd until after the holidays. It has  
been suggested that we have an after-  
noon of each week for a seance at the  
same place. Will some of our mediums  
help us in this effort. We thank all who  
have helped us, and shall be glad to hear  
from them in regard to the afternoon  
seances when the holidays are over.  
Mrs. Mayo, Chairman.

### WEDDING BELLS.

Eagle Hall, the home of San Francisco  
Lodge No. 69 "Fraternal Brotherhood,"  
on Thursday evening, the 15th inst.,  
was the scene of a brilliant wedding,  
when Mr. Augustus de Penne of Santa  
Barbara, and Miss Mollie G. Smith of  
Portland, Oregon, were united in matri-  
monial bonds by Mrs. Anna L. Gillespie,  
pastor of the People's Church of this  
city. Miss Smith was elegantly attired  
in a white mull gown, fashioned by her  
own artistic fingers, according to her own  
exquisite taste and design. Her attend-  
ants and escort were the drill team of  
the lodge, who did excellent work in con-  
ducting the officers, the officiating pas-  
tor and the bridal party to their several  
stations and the altar, with two little  
tots, Loraine and Ralph Allen, at the  
head of the bridal party, bearing a beau-  
tiful floral piece and the ring. Mrs.  
Gillespie was beautifully robed in white  
satin and in every way fitting the occa-  
sion. The services were simple and im-  
pressive, closing with these beautiful  
significant words—Whom Love has join-  
ed together, let no discord put assunder.  
The fact that the bride is without a rela-  
tive in the world, her unassuming man-  
ners and spiritual face elicited the ad-  
miration of all present, who showered  
upon her and her husband their con-  
gratulations and best wishes.

G. P. PRECHTEL. G. W. KEELER.  
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