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T. G. NEWMAN,
EDITOR.

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THE BORDERLAND.

Body Found by a Clairvoyant.

Mr. C. H. Newell, Swanton, Vt., sends us the following account of the locating of the body of Miss Huse, in Mascoma Lake after divers had failed to find it. A New Hampshire paper dated Nov. 5, 1898, gave the following concerning it:

The deep excitement and suspense of the past few days regarding the whereabouts of Miss Bertha M. Huse, who disappeared from her home at the corner of South and Wells streets, Enfield, Monday morning, was brought to a climax by the discovery of the body at 10:30 o'clock Thursday morning at the end of the bridge where she was last seen.

It was the old story of disappointment in love, a broken engagement, mental derangement and ultimately suicide. Miss Huse was rational enough on all other topics, but was subject at times to fits of melancholy, during which she would reiterate the statement, "Nobody cares for me now."

Monday morning she arose before her parents and dressed herself, putting on her hat, shawl and a new pair of rubbers and went out about 6 o'clock. Several persons saw her pass down Main street toward the lake, and a family near the Shaker bridge saw her pass by and start across the bridge which is nearly a quarter of a mile in length.

Her absence from the house was not discovered till nearly 8 o'clock, and as she was not feeling well for a few days, her mother thought she would let her sleep, but upon going to call her found her gone, an alarm was given and search begun.

Grappling hooks were procured, and an attempt made to drag the lake alongside the bridge, which is largely constructed of logs, brush and stone, with three or four water passes, but owing to the logs and brush it was found impossible to make any progress, and a diver was sent for from Boston.

Cries had been heard in the dense woods in the vicinity and a party of 150 citizens with lanterns made a thorough search but without success. The diver worked two days without the slightest result. Printed descriptions of the missing girl had been scattered broadcast but no one had seen her.

And now comes the strangest part of the story. Wednesday night Mrs. Geo. Titus, who works in the overall shop at Lebanon, was seized with a peculiar fit in the night, from which her husband, to whom she had been married less than two months, tried to arouse her. She told him then, what he did not know before, that she possessed clairvoyant powers and that had she been left alone she would have been able to see where the missing Enfield girl was.

A few minutes later Mrs. Titus went into another trance, and knowing this time what it was, her husband did not disturb her. Thursday morning, as the result of the trance, Mrs. Titus took the 7 o'clock train for Enfield. She found the diver and told him where he would find the body. The diver and others were incredulous and laughed at her, but Mrs. Titus was so positive that finally the diver agreed to

search the place she suggested to convince her that she was wrong.

Mrs. Titus told the diver that he would find the body between two logs at the Enfield end of the bridge, on the upper side. She said that only a rubber would be visible, the rest of the body being covered up.

The diver went to the place she indicated and to use his own words, his "blood ran cold" to see the new rubber sticking up just where she had indicated.

There was no body in sight, but he took hold of the rubber and the girl's hat floated to the surface.

It was the work of only a few minutes to recover the body when once located. Being out of sight as it was, no diver could have seen it, and no dynamite charge would have dislodged it between those logs without wrecking the bridge.

Had it not been for Mrs. Titus the case would

the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense; that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. If telepathy take place, we have two physical facts—the physical change in the brain of A, the suggester, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. Such a sequence can only occur through an intervening medium. All the phenomena of the universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when, with every fresh advance in knowledge it is shown that ether vibrations have power and attributes abundantly equal to any demand—even to the transmission of thought.

This subject has been avoided among scientists hitherto, but can be no longer prevented from being fully considered and freely discussed.

Spoken from the Other Shore.

Mary, wife of Dr. C. W. Burrows, 1057 Warren Ave., West Detroit, Mich., passed to spirit life on Nov. 18, 1898, at 2 a. m. The Detroit *Journal* of Nov. 21, has a lengthy account of the funeral, and the Doctor's experiences from which we glean as follows:

Dr. C. W. Burrows, says he has had three manifestations from her in the spirit world, and that his daughter, though not herself a Spiritualist, has also received continual manifestations from her mother.

"On the night of her passing away," said the doctor, "there was too much confusion, naturally, for the spiritual forces to make themselves felt. But Saturday noon, whilst I was half slumbering, she distinctly came to me. I heard her voice in that prolonged but soft 'Ah-h-h!' by which she was accustomed to call me. I answered, 'Yes, ma-ma.' The voice was not audible, but the manifestation to my consciousness was unmistakable.

"Saturday night I had another manifestation, the same prolonged, softly calling, 'Ah-h-h!' which used to take me to her bedside during her long illness. The consciousness this time was much more definite.

"Last night, Sunday night, after again calling me, she spoke to me in that musical voice of hers, sweetly and lowly: 'Good-bye.' I answered, 'Good-bye, ma-ma.'

"This time the manifestation was much stronger. I distinctly saw her hand, which I know as well as do you yours, and I felt her presence. I have prayed that she might be made manifest to me in the spiritual world, but I never expected that so soon I should receive manifestations.

"Prior to her death for six months I had spiritual manifestations that she was going to pass away. Her last words to me were:

"Lift me up; I am going now."

"She always spoke of her passing away as but a transition into spirit life. Never did mother's infant, nestling to her bosom, pass away more peacefully and gently. It was a mere soft breath, like that of a babe's, and she had gone.

"My daughter, too, who is peculiarly susceptible to spiritual influence, and who, I am con-



SIR WILLIAM CROOKES.

undoubtedly have been added to the list of unsolved mysteries and the parents of the girl, who are highly respectable people, would have been caused much anguish.

Mrs. Titus does not do this work for money, in fact she does not like to do it at all as it makes her sick afterwards and she is now confined to her bed.

Thought Transference.

Sir William Crookes remarks thus: "I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known." His outspoken utterances of late on psychic philosophy have compelled attention in the scientific and thinking world, and they not only treat the subjects he puts forward with respect, but actually want to learn more about them. He fully believes that thoughts can be transferred around the world at the will of the thinker, as will be seen by the following extract:

It would be well to begin with telepathy; with

vinced, will make a wonderful medium, though she, herself, is not a Spiritualist, has received numerous manifestations of her mother since her transition."

A large number of Spiritualistic friends of the deceased were present at the funeral, which took place from the house. People crowded the lawns and walks, and fully a hundred were unable to hear the service.

The service was conducted by the husband himself. A tall wax taper was lighted at the head of the bier after a hymn, called "Not Lost, but Gone Before," was sung by Mrs. Turner, and an apron was placed on the casket. One of the members of the order handed him a red flower, symbolic of physical life. This he placed at the feet of the deceased. A blue flower, symbolic of mental life, he placed upon her brow. A yellow flower, symbolic of spiritual life, he placed at the breast. With a pair of scissors he then cut the apron on the casket, the red from the blue, the blue from the yellow, the act symbolizing life's work, interrupted and uncompleted.

Spirit Leaving the Body.

The latest scientific evidence on this subject has so completely given the lie to the ministerial ignorance that a few facts may open the people's eyes. Psychical research and direct evidence from the spirits themselves prove conclusively a person's so-called death is merely a transition or change from the spirit form, the earth life to a living spirit life; and often the live spirits will listen to long-winded sermons over their dead bodies with feelings of amusement at the ignorance of the pompous clergymen, who vainly think that they "know it all."

After death it takes about three days for the entire spirit to leave the body, as it took Christ three days to rise from the tomb; yet often the spirit can leave the body instantly, as a breath, and death is only an abandonment of the body, as persons will abandon their old clothes. A startling phenomenon occurred to the well-known medium, Mrs. Littlefield, which, although of very rare occurrence, is yet one which is possible to any spirit medium, namely, that the angels and great spirit chemists took her spirit away from her body as in death; then another spirit, who is the soul mate of the author, took control of the medium's body, while the original one was taken upon a long journey, hundreds of miles away, to a distant relative.

This class of phenomena, while only experienced by the most highly developed mediums, is yet the most conclusive proof of the real separate existence of each person's body and spirit, and shows that death has been but imperfectly understood by the clergymen for ages. No wonder the clergy have to admit that after death a person's spirit is more alive than when in the body. Actors, musicians and artists are very susceptible to spirit influence, and often our grandest stars are completely controlled by the spirits of departed celebrities.

Sarah Bernhardt doubtless derives great inspiration from the spirits. Her playwright, the renowned Sardou, is a well-known Spiritualist, and the spirits have materialized flowers from the air and dropped them before him upon his writing.

Edwin Booth, the greatest American actor of the century, while perhaps not conscious of spirit power before his death, has since his transition spoken to me through Mrs. Littlefield, and delivered one of the most thrilling and dramatic recitals of his entrance into the spirit world which I have ever heard from any human lips. He was great as an actor when alive, but when he told me with almost broken heart the exquisite sorrow he felt because he regretted that his life had not been more holy and devout, I saw that his old-time tragedies were eclipsed by the tragedy of death.

Hunt, the famous Boston artist, whose pictures sold for fortunes in Boston, spoke to me through the same medium, and, in fact, actually took control of the medium and painted some of the loveliest oil paintings I ever saw, paintings which now hang in the parlors of a Buffalo, N. Y., banker, and could not be bought for 50 times the price he had paid for them. He says that spirits have no wings, and agrees with the evidence we get from all others.

"Floweret," a Spanish spirit, known to many Bostonians, can paint through her medium the most lovely pictures, and these same feats can

be performed by all wise spirits. Death is thus robbed of sulphur and smoke.

GEO. E. LOTHROP, JR.

Can't Swallow It.

The principles declared true and to be the essence of Spiritualism as set forth by the National Convention are to us wide of the truth. They declare fourthly, "That so-called death makes no change whatever upon individual character, but that one enters the spirit world in the spirit body as absolutely the same person in all respects that he was here." That is to say, if a person is a liar or thief here, he will be "over there," "as death makes no change whatever upon individual character."

Let us analyze the proposition from a scientific standpoint and show the fallacious inconsistency involved in the proposition.

The "individual character" referred to belongs to this life. It is mortal. It was created here out of conditions. It had a beginning here with the physical, and it must end or remain with the mortal. It is in no sense immortal. The spirit has spirit individuality of its own; it does not need to acquire it. It remains with the spirit and is not manifest in the flesh. The earth condition of individuality is left here, for future use if you please. It is subject to change. The spirit individuality cannot change, for it, like the spirit, is eternal. If the spirit acquires an imperfect earth-record or individuality in the earth condition, it can return and change it, provided it can find the conditions to do so, not by reincarnating, for that would be impossible so long as a previous earth-life remained for it to manifest through, as a condition.

We will state it more plainly and in another way: Suppose I am a spirit in the spirit world. I was once incarnate, which gave me, as a spirit, an earth or physical condition here. Now I look towards the earth; my earth individuality becomes to me a looking glass. I see myself as I existed in the earth life. I don't like the picture; I don't like to behold it every time I turn my eyes toward the earth world.

Again, if I begin to build objectively in the spirit, I find the materials. I am obliged to use them; partake of the elements of my earth life. I could not do otherwise, and consequently I as a spirit must return and right the wrong before the way is clear for a perfect work in the spirit. I, through patient effort to do good as a spirit in the earth-world, change my physical individuality and I thus cause it to take on a more beautiful and harmonious design. I wash my robes not in the blood of Christ, but in the renewed bitter experiences of an earth life over again. I as a spirit create or take on the inharmonious here. It would be inconsistent and unscientific for me to carry what I accumulated in earth-life along with me to the spirit world and carry it around as personal property. It might annoy my neighbors. They might enter a protest and declare my earth stock a nuisance in the heavenly kingdom.

Let us take a more advanced view of things. Get rid of superstition and accept Spiritualism as a logical fact, based on science, and not allow ourselves to be carried away with religious dogmas—for that is what the idea of a transfer of earth individuality to a perfect spirit condition means. I don't believe it possible and consequently the resolution is wrong—all wrong.

The universe, as a whole, is perfect. It is the undeveloped condition of advancing physical life on our planet that comes short of the standard and not the spirit. We come here in the mortal and do our work well or otherwise. We mentalize or vitalize if you please, a certain amount of matter during our earth existence and pass to a spirit condition, through the process of mental activity or evolution.

It is our capital in the spirit or our life. It will obey our will-power there, and so out of this spirit material we construct and build our spirit homes. If our earth-life be beautiful and harmonious, it will appear in the newly-constructed homes there. But if wrong and selfishness crept into our earth-life, there must be a corresponding inharmonious manifest in our objective surroundings in the spirit, and will remain there until the wrong is righted; but we will not be thieves or liars in the spirit as the fourth resolution declares.

While we admit our spirit individuality for a time may be stained or tarnished, as an eternal basic principle of the spirit it cannot be affected by time or changed by conditions. If that were

a fact, the whole universe would be subject to corruption, and God himself (if there be such a being, of which *per se* we have no evidence as to existence) might become a satan. The universe is constructed on different principles entirely, and before the National Convention issues any more resolutions in the form of doctrines for us to digest they had better advance their mental somewhat.

A. MARK STODDARD.
San Francisco, Cal.

God, the Only Creator.

I accept any of the names given by the English-speaking people of the world, or the name given by any nation or tribe of people to the creative energy, the all-creative power commonly called God. It matters not to me by what name this power, this intelligence, this all-pervading force, is called; whether we say He or It. I believe this life-giving force is omnipresent, omniscient, omnipotent, all that was and is and ever will be, makes or constitutes this power, and that we, together with every creature and thing both animate and inanimate, are but parts of the one great unit or whole, the all-in-all. And all that has ever been seen, and ever will be seen by the natural eye, are only the physical parts, the elements which compose the body of this essence of life—the outer covering, the dress, the physical manifestation of this all-creative power called God, or good. I do not, therefore, believe in a personal God, a personal Christ, a personal Devil, any more than I could believe in a literal and personal Santa Claus.

God manifests himself through every creature from the archangel to man, from the elephant to the animalcule, from the mountain to the speck of dust, from the great tree to the tiniest seed from which the tree may be grown. It is by the growth, development, and the unfolding of that never-ending and eternally progressive life implanted within me that I am enabled to comprehend this great power as he or it manifests to this ego or individuality. Beyond their prescribed limits I have no knowledge, and shall never have, and as I grow to a condition to comprehend his laws, will have in this way things revealed to me. I like all that may be said of the latent powers and possibilities in the organism of man—that which man will be, when he grows, develops and unfolds the life hidden away in the darkness of his own nature. A life-germ of that all-pervading force, life, intelligence, exists in man and contains the latent possibilities of the all-wise, the all-good, that all-in-all. And when those latent powers are grown and brought forth and are put into active exercise, then man will be and do, all that he now conceives or believes God to be and to do.

I do not limit the power of the all-wise, the all-good. Do I, then, limit the power of man? Yes. Why, if he is an epitome of the universe and has within his organism a life-germ of the God of the universe, and with capabilities and the power to develop into such a being as I have said? For the same reason that I limit the power and capability of the acorn to be an oak, till it grows long enough to be an oak. When we have unfolded the God-germ, the center of intelligence within us to be one with God, the all-wise, the all-good, then we can move, can see, can act with him or it, the creative power in the formation of materiality as well as in the diffusing or distributing of life.

There is but one life. It is found everywhere. It animates, sustains and causes action and growth throughout the universe. All that is manifested in the life of the man was in germ in the child and was all brought out by growth, development and the unfolding of life—life placed there by the great life-force and all-creative power. The germ of life that was placed in the earth and that first produced the oak, was not an acorn in its present shape and form. It, the germ, was "created in the image and likeness" of the oak, (that later appeared) that is, the life is in the image and likeness of all that constitutes the life of the oak, not its external form. When the acorn had matured—that is, produced the oak and reproduced itself, in the acorn—behold what an increase, what an unfolding of life! But what was the creator? The power that placed the germ of the oak in the earth, and gave it the capacity to unfold into the oak, and to individualize itself and to continue to increase the life of the germ from

whence came the oak and all of the multiplication of life we see from it.

As the acorn drops from the tree, it does not cease to be a part of the oak; it is now individualized, but carry it ever so far from the parent tree, it is still a part of the oak, and the life is unbroken, unsevered, and will forever remain as one. But the acorn is the creature; the force of power which placed the germ of the oak in the earth is the creator. As with the acorn, so with man. As soon as the acorn begins to grow, it begins to die. The seed parts and the embryo tree, the center of life, comes up and pushes itself into the light and the two halves of the acorn begin to give of their sustenance or life-substance to the tree. They, the two halves of the acorn, die or change and all the life-giving qualities go to the tree—"the spirit returns to the God who gave it"—the animating force becomes one with the animating force which started the life in the germ.

To the germ is given the power of growth, expansion of life and of reproduction. But if it has the power to create, then why cannot the acorn produce a walnut by and of its own creative power and energy? Because its power, like the power of man, till man grows and unfolds God's life and becomes one with him, or that all-creative power, is limited by that power while man is in his present condition of growth and the development of life, to development and reproduction.

Z. T. LANDES.

Eden Vale, Cal.

The Public Platform.

Why is it that platform tests by honest mediums are continually being fought by some speakers and others? Rev. N. F. Ravlin, who has been on this Coast, speaking, teaching psychometry, and holding classes to develop mediumship, at so much a head, since he left this Coast, has changed his mind, as his letter in the *Liberator* shows. I quote the last part as follows: "It is time the platform test business, (as he calls it, does not sound any too spiritual to my ears) was abolished. It will have to be done or the cause is ruined."

The good Brother forgets that he himself had classes to unfold test mediums and teach psychometry at so much a head, at the Brunswick Hotel, Oakland, Cal.

This is not written for abuse, but to show the Brother in what light he puts himself. These meetings were not successful, hence his departure from the platform test business (as he calls it). He seems to think that the Cause will be ruined by this platform test business; history proves otherwise. Let us look back and see: Through the instrumentality of the Fox sisters, at Hydesville, the physical phenomena took advance, and the scientific classes began to investigate. Have not the physical phenomena converted thousands upon thousands? Can these platform test fighters say as much for the philosophy? No, not at all, and still Brother Ravlin is afraid it will ruin the cause of Spiritualism. I affirm that psychometry or clairvoyant test mediumship is the only way to prove spirit return. I admit we have a great deal of fraud in our ranks, but do we not find fraud in everything? In religious, as well as in worldly matters? We find fraud among dogmatic preachers, inspirational lecturers and mediums!

About a year ago a friend of mine, also a platform test medium, got it into his head to abolish tests and only give inspirational lectures. He found out at once that he had to speak to a corporal's guard, hence, he advertises again as a phenomenal test medium—his audience is increasing. This is only one of many cases I could cite.

Why fight with each other, instead of working together? "United we stand, divided we fall." We cannot do without public phenomena. Many a stray soul is led into these meetings, is converted and then becomes ready for the sublime philosophy. I could mention many prominent people who have attended my public platform test meetings, who, after the meeting, have come to me and thanked me for the messages they had received, and said that nothing would have convinced them but a personal test or a beautiful message. Now they believe in the philosophy, but never would, had it not been for platform tests. Were not those who now fight platform tests converted through tests? Surely they were. One thing I know, these platform test fighters are the first to run after tests when they have the chance. I am a

psychometrist and test medium and know whereof I speak.

Many of these so-called platform test-fighters have come to me for advice in public halls. My answer generally is "Look to yourself for it, as you are against the public phenomena," and they beg for something to help them along.

Let us unite, abandoning selfishness and jealousy, stop talking against each other or bad will be the effect, if we understand the mental phenomena, which teaches that we can either kill or cure with our thoughts. Spiritualism teaches us that whatever we do wrong, we must undo ourselves. We have to wash away our own sins. We have to die for ourselves, hence, let us begin to do right, to love each other. Let us practice universal brotherhood, and then we will have less fraud and deception.

Oakland, Cal. DR. M. MUEHLENBRUCH.

Spirit Messages.

My experience in the spirit world is no different from that of hundreds of others, who are coming here hourly, and the one thing to be regretted is that many are in no condition to come—no condition to understand the new life! I now write to implore spirits who are yet in the flesh to live as good, honest, and upright lives as their conditions and circumstances permit. The better one lives on earth, the better the future state of existence will be, and no matter how much remorse may be felt for not doing better while in the material, it does not elevate nor educate the spirit. It will feel unsettled and dissatisfied till it has outgrown and overcome these material weaknesses—therefore how much better it is to begin now to overcome some passion, some vice, some creed, or some social bond, so that when the spirit is freed from the body, there will be no attraction to these material things. Think of this. Do not let it go by unnoticed, for "as ye sow, so shall ye reap!" Make the effort and be good, brave and firm, and in a short time good and noble thoughts will predominate.

Man's relation to woman is as the peach to the tree. It is that part of man which gives him his beauty of spirit, his refinement of morals, his energy of principles, and his love of home and right. It is the woman's nature that perfects in man these attributes which are oftentimes concealed. Mismatched people are the ruination of the civilized world. They produce cross, sickly, obstinate, selfish and unruly children, with little or no love for harmony and truth, and these attributes are transmitted from generation to generation so rapidly that they are fast making the conditions of earth unbearable and warlike.

The spirit people see approaching dangers. The earth conditions must be changed, and the change must be for good. Spirits are trying, through every available avenue, to find instruments to send intelligence through. The people of earth must have knowledge—they must study and investigate—must make conditions for themselves, according to the teachings of natural law—place themselves in a position to receive from the spirit world, and then accept or reject as it appeals to common sense.

By studying the body and its evil tendencies, and overcoming as much as possible that which is not good, will produce growth, and develop a strong, healthy and intelligent spirit that can and will, under certain conditions, return to earth to do good and help suffering humanity.

When a skeptic investigates the phenomena and feels convinced that he has been honestly dealt with, his reason will lead him to investigate deeper, until he becomes thoroughly satisfied that it is an intelligence. He will soon understand (if he still investigates through honest mediums) that law and organisms govern the results, and as he comes into the philosophy and by his living tries to exemplify the teachings of this philosophy, need have no fear as to his future, for his spirit will live, progress and return.

The desire of the spirit world is for better instruments to convey their messages of love to their earth-friends. Ye of the earth little know of the many obstacles that the spirit world has to contend with, and of the many environments to overcome in order to reach their friends of earth through the many phases of mediumship. Ye little know the trials of the spirit, so "Be ye not bigoted, hear ye all things, and choose the true."—Written through the mediumship of
San Jose, Cal. ELLA YORK.

In every good deed we do we give to humanity our mite. In every thought we think, we give to the world an atom of strength. And in this world of thinkers and workers, so much more is gained toward the goal of growth and development.

The little thought is a seedling from whence great giant trees and branches of thought, wisdom and knowledge grow.

As each of us gives to this great world of moving atoms, our mite becomes a seedling that will bear grand fruit.—STELLA B.

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The Religio-Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

at 1429 Market St. San Francisco, California.
Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,

Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

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

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

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

SAN FRANCISCO, CAL., DECEMBER 8, 1898.

Independent Slate-Writing.

This is one of the most convincing phases of mediumship. To know that, while no human hand touches the tiny pencil, it travels the extent of the slate and writes names of spirits purporting to be present, also answers mental or oral questions, showing intelligence—to know this must convince the most skeptical.

The means of knowing it is by providing new slates or cleaning them after full examination, and being certain that no chemicals are used or facings put on them. By hearing the writing distinctly while being done, and by seeing the pencil move and form the letters and words in full daylight or under strong gas or electric illumination. All this is done through the mediumship of Mrs. Mena Francis, of San Francisco, who has been honored by an invitation through Mr. Wm. Emmette Coleman, to go to St. Petersburg, Russia, to demonstrate Spiritualism in the Imperial Family.

In order to carry out their nefarious designs on the State Association the ex-fakers, with scorpion-tongues of scandal, have dared to accuse Mrs. Francis (who was ordained by the State Association last year) with being a fraudulent medium. This accusation was personally made to the Board of Directors at its last meeting on November 6, by the editor of the *Liberator*.

Having proved beyond cavil at various times that the mediumship of Mrs. Mena Francis was veritable and true, the RELIGIO-PHILOSOPHICAL JOURNAL invited the members of the State Board and their friends to witness its demonstration under test conditions in full gaslight.

All those invited were present, and were much pleased at the demonstrations of power through the medium. Three at a time all sat around a marble-top table; the person being opposite to the medium held one of her hands, while in some instances another of the sitters held the medium's other hand which also supported the slate; the writing being done on the upper side. The sitters all saw the pencil move while writing, with no finger or hand nearer it than being on the other side of the slate. Fraud was impossible under these conditions. The scandal-mongers state that the medium held the pencil under her thumb or finger nail and did the writing with it. But as all the nails on her hand were cut close to the flesh, and as the hand was on the other side of the slate, the silly and absurd gossip of the fraud-hunters is proven to be ridiculous and preposterous.

The seance having been concluded, Mr. W. T. Jones and Mr. D. C. Coleman were appointed a committee to draft Resolutions expressing the

views of the assembled company. They retired, prepared and presented the following preamble and resolution which were unanimously adopted:

Whereas, we the undersigned have witnessed the phase of mediumship of independent slate-writing as given through Mrs. Mena Francis, under test conditions, in the parlors of Mr. and Mrs. Newman at 1423 Market St., San Francisco, under full gaslight, giving some ten or twelve names and messages. The pencil was seen to move and heard to write independently by those present. In some instances both of the medium's hands were held by others while the writing was being done.

Resolved, that we hereby testify to the genuineness of the phenomena as given through Mrs. Francis and witnessed by us. W. T. JONES, D. C. COLEMAN, Committee.

On motion, the following was unanimously adopted:

Resolved, that the foregoing preamble and resolution be signed by those present, and presented to the Board of Directors of the California State Spiritualists' Association and published in the RELIGIO-PHILOSOPHICAL JOURNAL.

It was then agreed that each one should sign the document, which was done, as follows:

M. S. Norton.	C. H. Wadsworth.
Mrs. R. S. Lillie.	Mrs. I. M. Kellenberger.
Mrs. D. C. Coleman.	Mrs. T. G. Newman.
Mrs. A. E. F. Wadsworth.	Mrs. Jennie Robinson.
John T. Lillie.	Mrs. J. E. Keyt.
Mrs. B. F. Small.	Mrs. E. Lewis.
Mrs. H. E. Robinson.	D. C. Coleman.
Miss Mary A. Sargent.	W. T. Jones.
B. F. Small.	Thos. G. Newman.

Mrs. Francis thanked the audience for their presence and critical investigation of the phenomena of independent slate-writing, as well as their kind words of appreciation.

California State Board Meeting.

The regular quarterly meeting of the State Board of Directors was held at headquarters, 1423 Market St., San Francisco, on Saturday, Dec. 3, at 8 p. m., President Norton in the chair, all the members being present.

Mr. W. E. Coleman offered additional testimony on the charges of fraudulent mediumship against persons holding endorsement certificates of the State Association, which was received and ordered to be placed on file. In answer to a question, Mr. Coleman said that all but one of the alleged transactions occurred several years ago, and he was informed that by the Constitution the Board was debarred from considering charges of transactions occurring before the endorsements given by this Association.

The Board then went into executive session, and Communications were read from Mrs. Fish-Schlesinger, assailing the official organ of the Association and its editor. Also from Mrs. J. J. Whitney, offering rebutting testimony, and particulars concerning the attempted scheme of blackmail, offering to suppress the charges of fraudulent mediumship if she would give \$500, etc. Also from Mr. J. W. Maguire, who positively refused to appear before the Board to substantiate the testimony offered on Nov. 5, which he was by vote then requested to do, because he said he was "opposed to all religious organizations."

The following was then unanimously adopted: "Resolved, that sufficient evidence has not been presented to this Board to warrant it to institute a trial of the mediums charged with fraudulent practices."

At midnight the Board took a recess until 10 a. m., Dec. 4, when it again resumed its session—all the members being present.

Dr. Muehlenbruch's request for exchange of ordination certificate was granted.

The report of a seance under test conditions, with Mrs. Francis, signed by 18 names, was read and ordered placed on file.

The following document was presented, fully discussed, and then adopted by unanimous vote:

Whereas, charges of fraudulent practices have been made to this Board of Directors against Mrs. J. J. Whitney, Mrs. Mena Francis, Mrs. Lizzie Fulton-Tuley, Fred Evans and Mrs. Maud L. Freitag, all of whom have been endorsed by this Association. After careful consideration of the testimony, the character of the persons presenting it, and the animus and purpose of the attack, we arrive at the following conclusions:

First—Almost all the persons making the charges have themselves engaged in the practice of fraudulent

mediumship, but not having been financially successful, they show their hatred of the mediums who have been successful, by attacking them.

Second—We find that the moral character and reputation for truth and veracity of nearly all of those making the charges to be not good, and that their testimony could be impeached by many reputable witnesses.

Third—We hereby denounce Bishop Garrison as being the author of nearly all the fraud in the ranks of Spiritualism to-day, in California, and Mrs. Julia Fish-Schlesinger, as his accomplice; that their purpose is not only to injure the mediums attacked, but to destroy the State Organization.

Fourth—That the matters charged against the mediums are old—most of them dating back ten or more years, and as the Constitution of the State Association provides that it can only entertain charges of misdeeds occurring after ordination or endorsement by this State Association, the Board is prohibited by Constitutional Law from considering the testimony now submitted to it. Therefore,

Resolved, that until evidence is presented by reputable witnesses, of fraudulent practices by mediums occurring after their endorsement by this Board, we can take no action in the matter. Carried unanimously.

The Board decided and gave notice that in case any appeal is taken from the decision of the Board to the State Convention by any person, that due notice must be served upon the Board, through the Secretary, at least 60 days prior to the meeting of the State Convention, in order to have such appeal given proper place on the program.

The following was then unanimously adopted:

Resolved, that Mr. W. Emmette Coleman, who presented to this Board the charges of fraud against mediums, is no doubt conscientious, but may have been deceived by others. We regard him as a man of honor and integrity.

After due deliberation and discussion, the following was adopted unanimously:

Whereas, we, the Board of Directors of the California State Spiritualists' Association find that the Certificates of Endorsement heretofore issued by this Association are not sufficiently definite to protect the genuine, true Spiritualists and teachers, from the shortcomings and falsities of faking, fortune-telling, card-reading, and scheming persons; therefore be it

Resolved, that we hereby revoke and recall all the Certificates of Endorsement heretofore issued by this Association, which are hereby declared to be null and void on January 1st, 1899, and we call upon each holder of such Certificate to return the same to us and apply for the new form, which may be issued, after due investigation, free of charge.

No further business appearing, the Board adjourned at 2 p. m. to meet again on Saturday, January 7, at 8 p. m.

THOMAS G. NEWMAN, Sec.

The *Liberator* dated November 15, contains what purports to be "Sworn statements presented to the Board of Directors of the California State Association, concerning fraudulent mediums," but in the very first statement one-quarter of the original document is omitted, and that portion not printed contains matter which would invalidate much of the testimony given therein, because it would show up the character and reputation of some witnesses introduced. This omission was of course made purposely because of its damaging nature, for it painted some of the witnesses in such colors as would be objectionable to most of the Spiritualists of America. If they knew the character and standing of the witnesses they would give but little credence to their testimony.

John Brown, Sr., "the Medium of the Rockies," is invited to spend the winter at San Diego, Cal., and if he finds strength enough to endure the journey, he may go there.

The *Open Court*, (Chicago) for December, has an interesting article by Major J. W. Powell, on Ghosts, Hallucinations, etc., besides much other interesting matter.

Nothing is so completely beyond the power of death as a noble love. Parting can shatter only its outward shell. Under that strange touch, love in its inmost recesses kindles and glows with a divine fire.—G. S. MERRIAM.



The Editor is not responsible for the opinions of correspondents.

From Evansville, Ind.

TO THE EDITOR:

This city has about 75,000 people and but one organized Spiritualist Society. Although much is to be done yet to harmonize the members, in order to make it a strong and durable organization, we hope that the time may soon come when harmony of all members may bless our good cause. The temple is situated in the western portion of our city, and I am sure that a good and noble spirit guided Mrs. T. Crofts to undertake the task of holding meetings at Evans' Hall, which is centrally located, and accessible for most friends of the truth.

The salvation artists, free missions, and Mormons are trying with all their power to attract the people to their meetings, but in the short time since Mrs. Crofts started, her meetings have shown an increase every Sunday. She has given tests and readings to many of her followers. The contented looks and cheerful smiles upon many faces show that some longing heart has been made glad by the tokens of love brought by the departed ones, whom we used to call dead. If every worker in the vineyard of that great and noble cause will perform his or her duties with as much zeal, ambition and love of truth, Spiritualism will soon be found in every village and city.

Mrs. A. KLAUSEN.

522 Up 5th St., Evansville, Ind.

Up in the Mountains.

TO THE EDITOR:

For five days I was in bed and had to miss two evenings' work. I took a bad cold which settled on my lungs. The result was an attack of pneumonia. I am over that, but a cough has settled on my lungs, which is hard to remove. I have been fifty miles from San Diego, for several days, and expect to remain a week. All thought the mountain air would be beneficial, and so it has proven thus far. I wish I could stay here for the next three weeks, but my duties call me to work once more. LOE F. PRIOR.

Transition of Mrs. Sanford.

TO THE EDITOR:

Mrs. Lovisa Sanford, wife of W. P. Sanford, of Defiance, O., passed to the higher life on Dec. 17th. In the 74th year of her age. Her funeral at Brunersburg, O., was conducted under the forms of The Lyceum Guide, Mrs. Hoag, a veteran Spiritualist from Morenci, Mich., being the minister. She recited some appropriate poems, delivered an excellent discourse, and, what is remarkable, was assisted by Rev. J. H. R. Latchaw, the President of the Defiance College, an ex-Baptist minister, now conducting an independent congregation, who actually recited a poem by Mrs. Hull. The regular Methodist minister was also on the platform. Verily the world moves.

B. B. K.

Letter from Lyman C. Howe.

TO THE EDITOR:

I have had a pleasant stay at Pittsburg, Pa. The Society had Anna L. Robinson last month, and she did a splendid work. Cordon White follows me in December, and Geo. H. Brooks in January and February. They are sensible to engage a speaker for two consecutive months, giving him a chance to get a little acquainted with the people, and time to cement the psychic bonds so essential to success. Brother C. L. Stevens presides, and his genial presence is cheerful. Miss Virginia Wooster sings for us, and her music is spiritually sweet and inspiring, and her presence a benediction. Brother John H. Knight, the Secretary, is a very capable man, and made it very pleasant for me. I leave the Society regretfully.

Last Sunday Mrs. C. L. Stevens was called to co-operate at a funeral with a clergyman—supposed to be progressive—as it had been the request of Ezekiel Gordon to do so. He was an old member of the First Spiritual Church of Pittsburg, respected and loved by all. The clergyman doled out dismal orthodoxy a hundred years old, and left the inference that there is no light or evidence of the future, save old records, musty with age. Mrs. Stevens thrilled and delighted the family, and annihilated his dismal drivel

with her inspirational logic. She made the future look bright to the mourners. Miss Wooster sang sweetly, tenderly, and in a way to carry all into the softside of the higher life and fill the room with glory and gladness.

Rev. Turbush has been airing his ignorance on Spiritualism and reiterating the stale buncombe of Tallmadge, wishing he could gather up all the raps he ever heard and force them in one thundering rap on the head of Spiritualism. Such stuff has small demand now, but some enjoy the soot, smoke and dust such men throw out for gospel.

LYMAN C. HOWE.

Does not Like it.

TO THE EDITOR:

I have just received the *Liberator*, with sworn statements concerning fraudulent mediums. I wish to say that Mrs. Whitney visited Cassadaga Camp two or three years ago. She was a stranger to me, but at the first meeting I attended she gave me genuine tests from the rostrum that no one on the ground knew anything of. At other meetings she gave tests and names that I had not thought of for years. I do not like the spirit of the paper and hope this will be the last one sent to me.

You have been printing my name with a mistake in the initials, and the *Liberator* came to me with the same erroneous initials, so either you must have sent it to me, or they got my address from the office of the JOURNAL.

Mrs. C. A. DAVIDSON.

Parkersburg, W. Va.

[Our printed list of subscribers' names was stolen or otherwise dishonestly obtained from our office, and that is the reason no doubt, why you got a copy of the *Liberator*, as did others all over the country, and so report it here. The one who did it is no better than a burglar or a horse thief.—Ed.]

"Philo" Called to Account.

TO THE EDITOR:

In your issue of Oct. 20, under the heading, "Questions and Answers," there appeared an article that is decidedly misleading. The question is asked, "Who is Spirit M. Faraday?" And one "Philo" ("Philo" who?) essays to answer, referring to Jno. M. Roberts, the long-extinct *Mind and Matter*, the Philadelphia Medium, Alfred James, my friend B. B. Hill, etc. Permit me space to correct some of "Philo's" blunders.

1. These communications, purporting to come from ancient kings, philosophers and sages through the rickety organization of Alfred James, were not "steno-graphically reported" by Mr. Roberts, nor by anyone else. No "pains were taken" by the *Mind and Matter* editor to have them so reported. Mr. Roberts penciled them down as best he could at the time they were spoken, and wrote them out afterwards. This I have from his own lips—and others, who witnessed their delivery, will testify to the same fact.

2. Mr. B. B. Hill, an excellent, Philadelphia gentleman, has never "traveled much in the Orient"—nor in fact, any at all. And he is the last man who would wish to be so misrepresented.

3. The mistakes and historical blunders abounding in the communications of these "Antiquity Unveiled" spirits, not only arouse suspicion of their identity, but are absolutely lamentable. Take the professed-to-be Saturninus. This spirit, be he angel or devil, was not the founder of Gnosticism, as the heading of the chapter claims. Gnosticism to some extent was pre-Christian, having its roots in Alexandrian Judaism, and the Greek philosophy. It blossomed out along in the time of Cerinthus, Celsus, Basilides, Marcion, Valentinus, Hierocles, Julian and others.

Further, this Saturninus gravely says to J. M. Roberts ("Antiquity Unveiled," page 240) "but if you were in India and would obtain from a Buddhist the 'real path of virtue' and have it translated," etc. This passage would raise a hearty laugh if it were not so deplorably injurious to the truthfulness of Spiritualism and to the intelligence of the age. Why—there is not a Buddhist to be found in India between the towering Himalayas of the north and the extremely remote Cape Comorin. There are no Buddhist temples in India, no Buddhist priests in India, nor Buddhist devotees in India, neither have there been for long weary centuries—all of which neither Saturninus, J. M. Roberts, nor Alfred James, knew.

And still again, while Edwin Johnson, the able Hudson Tuttle, and a few other Spiritualists stoutly contend that the Josephus, of Jesus' time, did not

exist, but was a make-up 16th century monk, given to the good things of the vintage, this spirit Saturninus said to Mr. Roberts, through Alfred James, that he once personally met the "great Jewish historian at Alexandria." How is this for spirit communication and the harmony of the harmonical philosophy? Of two contraries both cannot be true. Brethren, pull yourselves together.

J. M. PEEBLES, M. D.

Battle Creek, Mich.

"PHILO'S" EXPLANATION.

1. My supposition that the communications were stenographically reported was based on statements in the book itself that they were taken from the lips of the medium. However, whether stenographically reported or taken by the ordinary method of reporting, as described by the Doctor, is of little importance.

2. My authority for the statement that Mr. Hill has travelled in the Orient, was based on an article regarding him in a daily paper on the Pacific Coast during his last visit here, which stated that he was "a wealthy Philadelphia manufacturer," and that he had taken his family to Europe every summer, and had on two or three occasions "visited the Orient, ransacking the libraries of antiquity." Further, in an interview with Mr. Hill at that time he told me personally of interviews with "prelates high in the Catholic Church," (held in Rome, if my memory is not at fault), and of having seen the natives of Egypt and Palestine and being familiar with their habits, gestures, etc. However, it may have been elsewhere that Mr. Hill saw this—at the Paris or Chicago Expositions, for instance. In his conversation with me Mr. Hill also said: "If I ever saw a case of genuine spirit control (and he has had a long and wide experience in Spiritualism) that was one"—(referring to Mr. James, who gave many of the communications in Mr. Hill's parlors).

Of course, some of the spirits who have given the communications in "Antiquity Unveiled," may have been deceivers, but the statements of many of them are corroborated in published literature.

A Slate-Writing Seance.

TO THE EDITOR:

On Sunday afternoon, Oct. 30, at Tuxedo Hall, Madison Ave. and 59th St., New York, a large audience greeted Mr. Fred P. Evans, who delivered a very interesting and instructive lecture on Material and Spiritual Science, Religion, etc., which was followed by demonstrations of independent slate-writing.

The experiments were conducted under the supervision of a committee of six ladies and gentlemen, all known to the audience.

The first experiment was to hand two clean slates to the committee for their inspection. Then the audience were requested to suggest four names, one of each of which was then written on the surfaces of the slates, with chalk, in large letters so that all could see them.

The slates were then placed together with a bit of pencil between them, and held in position with a rubber band. The committee held them high above their heads in full view of the audience. In about ten minutes the slates were opened by the committee at the request of the medium and found to contain 18 messages written over the names previously placed there in chalk.

The messages were finely written and appeared in ordinary slate pencil, also in six different brilliant colors.

The messages were signed in full by the names of the communicating spirits and were recognized by persons in the audience. Another pair of slates was then submitted to the committee. After being cleansed and held in full view of the audience, when opened were found to contain twenty messages, all recognized.

Six hundred and forty words were written on the slates during these experiments.

The simplicity of the affair commended itself to every one, and the audience manifested their appreciation by liberal applause. The hall was completely filled, notwithstanding the inclement weather.

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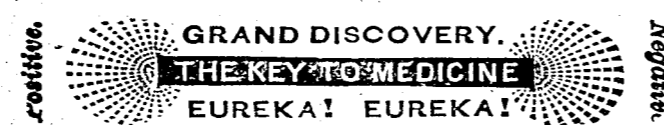
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Local News Summary.

Edited by M. S. NORTON.

A Local "Borderland" Experience.—On Saturday, Nov. 26 a gentleman living in, or near Fresno, in this State, called upon Mrs. Jennie Robinson, at 37 Van Ness Ave., about 4 p. m., for a private sitting. During the interview, one of Mrs. Robinson's guides named "White Rose," told the gentleman that he intended taking the steamer for Stockton that night, but that he must not go. Pressed for a reason she would give none, but reiterated her warning not to go. He went to the wharf with the intention of taking passage on the "T. C. Walker," but the warning of "White Rose" rang in his ears and he turned back, and concluded to stay over Sunday in the city, and see what would come of it. The next morning he visited Mrs. Robinson, and in his hand he carried an extra paper giving an account of the blowing up of the vessel upon which he intended to sail, with the loss of many lives and many were injured.

All the fraud-hunters on earth could not convince this man that spirits do not communicate with mortals, or that their communications are valueless. We predict that "White Rose" will yet become famous, for, to use her own expression, she "doesn't do any lie talk." In this instance she probably saved a human life. The field of labor is broad, the harvest is ripe, but the honest, capable laborers are few.

Mrs. Lillie's Lecture.—"Our Genuine Spiritual Discoveries," was the theme upon which Mrs. Lillie discoursed last Sunday evening at Occidental Hall. The speaker pointed out numerous instances where the spirits have given facts in advance which have later been proclaimed as scientific discoveries. The spirits have ever been in advance of humanity, leading the way onward and upward. They walk with us daily, and influence our lives to an extent not realized by all, and not fully comprehended by any. The speaker maintained that eventually mind would control matter; and that in the new era which will come to the world—to desire is to possess. Mrs. Lillie made an eloquent appeal for the recognition of mediumship along scientific lines and in accordance with the operation of natural law. The closing thought, expressed in poetical language was suggested by someone in the audience—"Imagination—what is it?" This lecture was upon a scientific plane of thought, clear and distinct to the reflective mind. We will say again that those who miss these lectures are losing an opportunity for spiritual development which may never present itself again. "A word to the wise is sufficient."

Remember the Occult Book Store, 1429 Market St.

Dr. York's Lecture.—"Why I am not a Christian," was the topic upon which Dr. York discoursed last Sunday evening. He gave several good reasons why he is not a Christian, and many of the liberal-minded people in this city find in his utterances a public expression of their private opinions, which they have held for many years. We think that fearless champions of liberal thought, like Dr. York, should be encouraged. The thin-skinned Spiritualists who cannot stand criticism, should "tarry at Jerusalem until their beards grow." They are too good for this world and may find that they are too good for the next state of existence.

Mrs. Drew's Meeting has been removed from 997 to 909 Market St. Last Sunday evening a good audience assembled to listen to this worthy medium and her assistant, Dr. Coon. These are test meetings, and their object is to furnish an avenue through which the world of spirit can come into communication with the world material. Mrs. Drew is also president of the Castle Dancing Club. This Society gave a masquerade party last Saturday evening, which was largely attended, and was a most enjoyable affair throughout.

Universal Spiritual Association.—On last Sunday at 20 Eddy St., the subject for discussion was, "Are extremes ever justifiable?" The conclusion arrived at was that extremes are justifiable when they facilitate noble ends. The question for discussion next Sunday will be, "What constitutes noble sentiments?" Those residing in this city or vicinity who can visit this meeting and stay through the entire session, will be amply repaid for the expenditure of time and the exercise of patience.

Oakland.—The Sunday morning meeting of Mr. and Mrs. Lillie opened with a service of song, after which Mrs. Lillie read short selections of poetry from a very prettily arranged collection, entitled "Sweets," for sale at the RELIGIO-PHILOSOPHICAL JOURNAL office for ten cents. The poems are gems, and any one of them is worth the price of the booklet. The subject of the discourse was, "Encouraging Signs." Reference was made to some discouraging things in the movement of Spiritualism and in the efforts to systemize and get order out of the present chaotic conditions; but while this was going on, and some almost discouraged at the task, she had seen others outside, who were turning to it and acknowledging the power of its truths to silence opposition and skepticism: citing as instances of recent occurrence the Rev. B. Fay Mills and Dr. Richard Hodgson. The lecture was reported in full and may appear later. The people were urged to sustain the JOURNAL and other spiritual papers, and the announcement was made that all occult and spiritual books and papers can be obtained at the JOURNAL Book Store, 1429 Market St., San Francisco.

The Circle of Harmony last Sunday, at 1 p. m., in Occidental Hall, 305 Larkin St., was very interesting. After remarks by Mrs. Logan, Dr. Carpenter answered questions by several intelligent ladies present, and gave an address relating to the powers and capacities of the soul. Mrs. Cushman and others followed. All speakers and mediums are invited.

The Mission Lyceum is growing equal to our most sanguine expectations. There were 37 bright and happy children in attendance. Greater enthusiasm, earnestness and devotion to the work by the officers and leaders is manifested as they become more and more familiar with the Lyceum system of education. At a business meeting of the Association it was decided to hold our first Christmas entertainment on Dec. 28. As the Lyceum was originally designed to be the nursery of the religion of the future, I trust that all friends of progress in this city will co-operate with us in making this entertainment a grand success. Thanking the JOURNAL for its generous donation of papers and words of encouragement, I am, fraternally,
W. T. JONES, Conductor.

W. H. Bach, Lily Dale, N. Y., will issue a new booklet about Jan. 1, 1899, entitled "The Ten Commandments." Price 25 cents or five for \$1.00. Write him and say how many you will take.

Don't fail to see the Books on advanced thought, for sale at 1429 Market St.

Immortality, the new monthly published by J. C. F. Grumbine, will be clubbed with the JOURNAL, and both supplied for \$1.75 per year.

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CHAS. W. NEWMAN,
Editor *Dawning Light*.
San Antonio, Tex., Oct. 10, 1898.

Mrs. Dr. Dobson-Barker.

DEAR FRIEND:—Your letter of the 20th is at hand. Was glad to get it and surprised when I read its contents. You have described my feelings better than I could have done myself, and therefore I believe you understand how to treat me. I am anxious to begin your treatment as I believe you will do me good. May heaven bless you and your band of workers in my prayer. Yours truly,
MARY VAN SICKLE.
Dotsonville, Tenn., July 30, 1898.

Mrs. Dr. Dobson-Barker.

DEAR FRIEND:—I hardly know how to express my thanks to the good spirits and you for the relief I have found in one month's treatment. It has helped me more than anything I have ever taken. Your magnetized papers relieved me greatly of pains and aches that I have been suffering with so long. I am surprised at my improvement thus far. Yours truly,
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DEAR FRIEND:—I have improved so much I would like another month's treatment. I am better in some respects than I have been for six years. Gratefully yours,
AVIS E. AULT.
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Man in Early Times—the Childhood of the World, by Prof. Edward Clodd. Price 50 cents. For sale at this office. It recounts the myths about the sun, moon, eclipses, stars, earth, man, soul, spirit, etc., in an interesting style. During December we will mail these for 25 cents each.

Mrs. F. A. Logan, lecturer and healer, will send a printed formula of how to hold Spiritual meetings, "Circles of Harmony," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, age, sex, and address, plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal. 22113

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