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T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., SATURDAY, DECEMBER 14, 1901. **VOL. 38.**

LIFE IS WHAT WE MAKE IT.

The trouble, I think, with us all Is the lack of a high conceit.

If each man thought he was sent to this

spot To make it a bit more sweet,

How soon we could gladden the world,

How easily right all wrong.

If nobody shirked, and each one worked To help his fellows along.

Oease wondering why you came-Stop looking for faults and flaws. Rise up to-day in your pride and say: "I am part of the First Great Cause!

However full the world, There is room for an earnest man. It had need of *me* or I would not be, I am here to strengthen the plan."

ELLA WHEELER WILCOX.



Her Mother Called Her.

At Kokomo, Ind., Cecil Champ, a 10-year-old orphan, told her classmates at school one Friday of a dream in which her mother came down from heaven and requested her to accompany her bac. to the celestial shore. Cecil, in the dream, consented to do so.

be in the evening. I took another friend with me, a cool, hard-headed man. He had lost a son some years before, but believed in Spiritualism no more than I did—in fact, was inclined to take a materialistic view of things.

There were six of us in the room—the medium, the two young ladies, my two friends and myself. We were seated around the centertable, each lady placing her hands on her knees and a gentleman placing his hands over hers, so that she could not stir or move without the gentleman holding her hands knowing it. I can only vouch for the young lady whose hands I held. She did not move during the whole seance. My friends say the same of the ladies whose hands they held.

When we were told how to sit, the medium extinguished the lights and we were in the dark. We sat for a short time in silence, when I heard the horn move, then a sound as if it had been taken from the table. A moment afterward I received three sharp taps on my left breast.

Then came an audible voice, perfectly distinct, but speaking in an aspirate tone. Then came in succession what purported to be the spirits of a son, a daughter and the wife of my spiritualistic friends, and they held quite extended conversations.

When one spirit got through with the horn we could hear it placed back on the table, and another would take it up. Sometimes it would sound as if dropped quite a distance.

At last the horn was taken up. and then came the words, as plainly as if spoken by a living person:

"Papa! Papa! Papa!

With my entire thoughts fixed on my wife, I had no idea that the message was for me.

"Is that you, G—?" asked my spiritualistic friend, thinking his son had returned.

"No, no! I don't want you," was the answer.

Then my other friend, thinking of the boy he lost, asked: "Is it I you want?"

"No. no! I don't want you."

This left me as the only gentle-

man, and, much perplexed, I asked: "Is it I you want?"

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"Yes, yes! Oh, papa, how glad 1 am to see you."

"Who is it?" I asked, astounded. · • I_____"

It was the name of a little boy I had lost years before while residing in a neighboring State. No one present, not even my friends, knew I ever had such a child. I had not been thinking of him-had not thought of him for weeks. It was only of my wife I was thinking. Still with my thoughts full of her I asked:

"Where is your mother?"

"She is here. She is going to talk to you presently. Oh, papa, how glad I am for this opportunity to talk with you. I am happy, perfectly happy."

Every word was distinctly spoken.

After another spirit had talked there came in lower tones, but distinct: "A----; it's A----" the name of my wife.

Now here was a peculiarity. During her last illness my wife almost always alluded to herself in

An hour after telling of the vision, she was taken violently ill and died in a few hours. She had been in excellent health. Cecil was a student of St. Francis' Catholic Academy and lived with her aunt, Mrs. A. B. Coonfare. - Chicago Record-Herald.

Talked with his Wife.

A few months ago I lost my wife. It seemed as if the whole earth had fallen from beneath me. I had a Christian's faith that she had gone to heaven, but there are times when faith weakens and stricken mortals cry out for something more.

One day a friend called on me. He had lost his wife years before, and sympathized with me.

He looked at me curiously, and then asked: "B—, what would you give to know that your wife lives, to even talk with her?"

"I would give anything, if such a thing were possible," was my answer.

"It is possible," he responded quietly; "I have talked with my wife since she died."

He then told me of a medium in the city who had extraordinary powers. She was not a public medium-in fact, it was hard work to get a sitting with her. If he could arrange a sitting, would I go, if nothing more than for curiosity?

It took him two months before he arranged the sitting. It was to



Crater Lake and Mountain Slopes, Oregon.

"Oh, A——, is this you? Can it be you?" I asked in a doubting voice.

"B-----, don't doubt! don't doubt!" was the answer, in an aggrieved voice.

"A., if this be you, can you tell me what happened before you died and where you died?"

"I died away from home, in a hospital, but don't talk about it. I can't talk about it. B——, don't grieve so over my death. I am happy. The children are here. Mother is here."

Then came the sudden query: "B—, what did you do with my things? Don't you remember when you went up in the chamber and opened my trunk and took out my black dress and looked at it and cried so? I was right by you then."

A few days after her burial I had gone alone to her trunk, took out her things, and unfelding a black dress which she was accustomed to wear, had shed many burning tears over it. But the circumstance had passed from my mind. Certainly I had not thought of it for days.

She then bade me good by, saying she would talk to me again before I went away.

After two or three other spirits had talked, the words: "Papa!" "Papa!" again were heard.

"Is that you, I—?" I asked." "No, it's E—."

It was the name of a little girl I had lost some seven years before.

"Why, E," I answered, "you can't remember me; you were scarcely more than a year old when you died."

"But I have seen you since and loved you. Now I have talked with you I shall love you more than ever. Oh, papa, how glad I am to see you, and talk with you."

There now came the sound of two kisses. The 'kisses were not pressed to my lips or cheek, but seemed to be a foot or two away.

"E ____, is your mother there yet?"

"Yes, and she will talk with you again presently. Isn't she a nice,

that he had been warned in a dream that he had but four days to live. Within the time fixed in his dream for his death, he was killed by a tree, which he had chopped down, falling on him.—*Philadelphia Ledger*.

Prof. James Hyslop.

The New York *Herald*, which lately published the so-called "confession" of Mrs. Piper, gives an explanation and a disclaimer from Prof. Hyslop (who was very skeptical) and also remarks as follows about the matter:

He began his investigations as a skeptic. He came, if not to scoff, at least to expose. He found himself convinced almost against his will. He was convinced, first, that Mrs. Piper was perfectly honest and sincere; second, that the manifestations of her trance condition could not be explained by Telepathy; third, that the spiritistic theory was at the present moment the best working hypothesis for the solution of the phenomena.

By admitting that it is a working hypothesis only, he acknowledges that it is not perfect and does not explain everything, and likewise that he stands with a mind open to receive any more rational explanation.

Prof. Hyslop's first sittings with Mrs. Piper were in 1892. Nothing important occurred save the conviction left in the professor's mind of the perfect honesty of the medium. Six years later he held a series of sittings with her which resulted in convincing him that she had mysterious and occult powers that could not be explained on any known theory of Telepathy or thought transference.

All possible precautions were taken to prevent fraud, collusion or imposition.

The arrangements for the sittings were made only through Dr. Hodgson, and with special care regarding secrecy. The following statements by Prof. Hyslop will into an unnatural tone to utter a sentence, in one case only four words, as explained in my notes.

"Seventh—In the whole course of the sittings I was careful not to touch Mrs. Piper, and I never came into any contact with her to render any muscular suggestion possible, except, perhaps, half a dozen times when I seized the hand while writing to place it on the writing pad which it was escaping. Once I held her head while she was straightened in the chair in which she was sitting. But at all other times I avoided every form of contact that could even make muscular suggestion conceivable.

"Eighth—The record shows that the facts obtained were either without any questions at all, or without questions calculated to suggest the answers given. I was extremely careful to avoid verbal suggestion. I have tried to draw attention to any special exceptions.

"Ninth—During the writing I stood behind and to the right of Mrs. Piper, in a position which concealed any view of me and my movements absolutely from any visual knowledge of Mrs. Piper, whether supraliminal or subliminal, even had her eyes been open instead of closed in the trance. It was necessary to take this position in order to be able to read the writing as it went on."

The fourth, fifth and sixth precautions were taken because in 1892, although the Professor had been introduced to her under a false name while she was in the trance, he was subsequently. on her recovery, introduced under his right one. Hence these were measures against any possible identification.

He is quite sure that Mrs. Piper, in her normal state, never obtained any knowledge of his identity until after the newspapers had published what he had been doing, and this was after the close of his sittings.

The other precautions were assumed to test the influence of suggestion by the sitters; in other words, to prove or disprove the possibility of unconscious telepathic communications.

workman. The outer appearance of muscle or body have not changed, but they have been born to new conditions. In like manner does the union of spirit and mind, usng thought as an instrument, buld the intangible, sleepless, allpervading soul. In this lies all the wisdom and skill that man is capable of manifesting on any and all planes. It is the result of acquirement and knowledge from every sort of possible experience.

Are Father and Son identical? Nay; neither are spirit and soul, for one is the offspring of the other. If this is admitted as a logical premise, there are several other points in our investigations, which are at once satisfactorily solved.

San Francisco, Cal.

The Organic Class.

JESSIE S. PETTIT FLINT.

Man, allowing his thoughts and studies to center in his own race, loses the just estimate of his relative position in the Universe. It behooves him to study all Nature well, especially the great class of which he is a member. But, alas! so many of the human race are crowded into close quarters in large cities, without even a chick of their own to love or care for, that the broadening effect of such study is lost. Coming second hand, it is never all one's own-the breadth is never solid, and the vision is dimmed. We learn only by comparison, and the great center-point of comparison to man is man himself.

Amongst the domestic creatures with which man is most familiar, we find attributes akin to his own. Love, reason, memory, caution, are blended and expressed, each according to the powers of the individual animal. The faithfulness and love of the dog, his sense of duty and of trust, are well known to exceed those elements in many of the human race. And the intelligence of creatures to respond to man's worded commands, shows that language is not limited to man alone, but grasped and understood by those we consider our inferiors. As to language, notice the proud chanticleer as he leads his flock to the grain fields. How he keeps watch both for food and for danger, his sharp eyes sighting the hawk far distant, and at his shrill call of alarm all his family fleeing for shelter, he generally with them. Then, the enemy gone, the march is resumed, the cock still keeping watch and gallantly assisting his wives to the dainty morsels discovered; and all this time, except when in hiding, a continuous conversation in chicken language kept up between the head of the family and its members. Language, just as much to them as ours is to us. And if you would take the time to, comparatively speaking, live with your chickens for six months, you would be astonished to find how much of you they understand and how well you can interpret their wishes through sound and action. or through their language. Notice mother love as we find it expressed throughout the organic class. Man is considered the highest expression of Life, and yet the devotion and tender care of many an animal to its offsoring would put some women to blush. And some animals, as well, as man, are able to attain spirituri penetration through matter to the point of clairvoyance.

sweet mamma? Papa, when mamma died I was there. Don't you remember after she died, and you went to go out of the room, you nearly fell, and the doctor caught you, and told you not to grieve so; mamma was better off?"

A true circumstance, but one I had entirely forgotten, for the same thing had been told me by many others. Could this have been telepathy, something entirely forgotten by me?

I then said: "Darling, I have a picture of you at home."

"Yes, it hangs over your desk. Isn't it cute? Now, good-by, papa, and God bless you."

My wife came again. She said: "Oh, B——, how I bless you for coming here to talk with me. Is it not wonderful we can talk? How glad I am you came. B——, don't don't grieve over me. Mother is here. Your father and brother are here. Uncle is here, the children are here. We are all together, and all so happy. I can't talk any more now, but do, B——, come again, and I will write you a communication. Good-by, and God bless you." The above are the facts as they actually occurred. I have no ex-

planation to offer. B.

Warned in a Dream.

James K. Phillips, a young farmer of Redding, Pa., told two of his friends of a strange message

make the whole case clear:

"First—No one except Dr. Hodgson and my wife was to know that 1 was to have sittings, and only Dr. Hodgson was to know of the arrangements. This plan was carried out in entire secrecy.

"Second—The arrangements for the sittings were not made with Mrs. Piper in her normal state, but with the trance-personalities in her trance state.

"Third—The arrangements for my sittings were not made in my name, but in the pseudonym of 'Four Times Friend,' so that neither the supraliminal nor the subliminal of Mrs. Piper could have any clew to my identity.

"Fourth--When I went to conduct the experiments and before reaching the house of Mrs. Piper, about 200 feet from the house and while in a closed coach, I put on a mask covering the whole of my face, and entered the house wearing the mask, met Mrs. Piper, and went on with the sitting in this condition.

"Fifth—When introduced to Mrs. Piper it was under the name of Mr. Smith, which is the usual way by which Dr. Hodgson introduced strangers. I bowed to her without uttering a sound, the object being to conceal my voice equally as well as my face.

"Sixth—In the whole series of my sittings Mrs. Piper never heard my voice in her normal state, except twice when I changed it

Spirit and Soul.

W. P. PHELON, M. D.

I notice in the PHILOSOPHICAL JOURNAL of Dec. 7, "Enquirer's" article on "Our Dictionary." Having had some instruction on the points she states, from "One who knows" (invisible), I offer it.

Spirit is one. We are all parts of this ONE. Desiring to experience, know and grow wiser, we anchor ourselves to a physical body. Using the senses and mental machinery of this body, we are able to contact environment on all sides and many planes. From these experiences we gather knowledge, and by meditation thereon we become wise. The result of this constantly repeated action is the SOUL. The action itself is soul-building, which goes forward so long as we are in the body. The soul is thus rather a quality than an entity.

A farmer's boy goes into a woodcarver's shop to learn the trade. At the beginning none can be more awkward, in every way, than he. Years pass; the hand, arm and eye have come to a mutual, co-operative use. He has become the most skillful and cunning of his fellowcraftsmen. In the common parlance, he has become a skilled

Philosophical Journal.

Allow us to illustrate this by relating a case that came under our own observation. Several years ago we possessed a pet Jersey cow, and one evening I was summoned from the house to her yard for the purpose of coaxing her into her stall. Never before had she refused to enter, and everything was apparently in the usual order. But she was obstinate, and every time that she was driven to the entrance, would wheel about and go some distance away, turn, and look intently at the entrance. With the first view into the stall I called indignantly: "Of course she won't go in when another cow is there." But no person could see the intruder except myself.

Upon closer scrutiny I recognized old Spot (a neighbor's cow, that about two weeks previous had choked to death), and old Spot and Jersey had been the best of friends, standing as closely together as the division fence would allow, day after day, to the very last of poor Spot's existence in earthly body. How natural that old Spot should discover the material fence to be no barrier and that she should come and visit her old friend. We kindly and gently put her out of the stall and drove her to her old home, Jersey, meanwhile, eagerly watching the departing Spot. Then she, of her own accord, turned and walked into her stall. Thus it is, the blending and inter-blending of lives, or souls. And can man say: "I reign supreme, and all of this is for me?"

In a future article we will carry this subject farther and touch upon the relative positions of the individuals of the organic class.

Corvallis, Oregon.

Future Religion and Science.

J. P. COOKE.

One of the main factors in the religion of the future, it seems to me, must be and will be, Science.

Truth for authority, not "authority" for truth. Not that the ultimate ideas of science, or the results of scientific investigation, are yet very widely diffused, or so very firmly established. Not, indeed, that scientific doctrines are popularly received, or ecientific books generally studied. We have no special regard for those pseudo-scientists who mistake their own familiarity with scientific text-books for a sort of general omniscience on their part. The genuine and professed teachers of science are none too numerous. nor so highly revered as I could wish. Science is as yet in its very infancy, and it has no system to put forth as distinctively its own. Scientific men disagree among themselves and dispute as vehemently as the most unscientific Spiritualist can do. There is no church, no creed of science, but there is a feeling abroad that the method of science is a true, or a truth-seeking, method. It is a method opposed to dogmatism, which is the method of the theologians. Only a few days ago, it was announced from Harvard that Prof. E. C. Pickering has succeeded in getting a good photograph of a flash of lightning; and this bids fair to revolutionlze the scientific conceptions of "matter." Some of the "omniscients" of the scientific classes will have to sit down for a while and think it over. Let us hope that they may get some intellectual modesty among their "gettings."

While theologians start with the assumption of truth, the scientific spirit seeks for truth in the region of fact. Spiritualism, intelligently and reverently conducted, can help the world in this great work.

An uneasy feeling of skepticism arises which makes people who know nothing about science distrustful of religion, for they confuse theology with religion.

This skepticism is in the air, an intangible thing, many-colored, many-shaped, but for that very reason all the more pervading and powerful. Science prevails, so far as it does prevail, rather by the apprehension it causes than by the blows it strikes.

For us, the great lesson of evolution is that through all the tedious ages the human soul has not been cherishing, in its religion, a delusive phantom. It has, indeed, had seemingly endless groping and stumbling and falling in disastrous night, as Theo. Parker put it, but it has also been rising to the recognition of its essential kinship with the cosmic mind and heart—the inner life of all things.

The real implications of the doctrine of evolution, so far as it regards man, I believe the deepest and strongest to be the everlasting reality of religion, which is the attraction of the infinite soul for the finite soul—the power of the changeless and abiding love for the human hearted love that grows and evolves through all the maze of changing life.

The created mind of man seeks to come into intelligent rapport with the mind, the living light, that never sleeps. As Prof. F. W. H. Myers said in "Science and a Future Life":

"The time for a priori chains of argument, for the subjective pronouncements of leading minds, for amateurish talk and pious opinion, has passed away.

The question of the survival of man is a branch of Experimental Psychology. Is there, or is there not, evidence in the actual observed phenomena of automatism, apparitions, and the like, for a transcendental energy in living men, or for an influence emanating from personalities which have overpassed the tomb? This is the definite question which we can at least intelligently discuss, and which either we or our descendants may some day hope to answer." We must remember what Spiritualism has done towards answering this question; towards compelling the psychologists to seriously consider this question. Then again, outside of Spiritualism and outside of literature and science, there is an immense mass of active, questioning mind, which is wholly unorganized as yet, which is groping about after faith or reasonable belief, but not groping in the direction of professed Christianity at all-groping rather in every other direction in order to avoid that. It may not be religious, but certainly it is not Christianity, in any theological sense, and it is hardly conceivable that anything short of a convulsion of nature will make it so. It cannot conceive how one man, or three men-that is, three distinct minds and wills-can be the efficient cause of time, space, and the universe of mind and matter, or how they can be themselves and also the inner life and consciousness of all created being.

kind. It is loosely fancied that Christendom, with its various communions, covers modern society. But two thirds of the people of the United States profess no religion whatever; do not see their way clear to make any such profession honestly. And of those who do, a large proportion is composed of people who merely profess: who for one reason or another call themselves by a religious name, but are at heart of no creed and no character. If Christendom were sifted and only true wheat gathered into barns, it would be quite apparent that whatever the religion of America might be, it was not that.

The religion of America will rest on a foundation of solid fact, not anonymous tradition. It will be unsectarian, undogmatical and unecclesiastical; not a matter of party or denomination, but a matter of free opinion, of conviction, vindicating itself by its intrinsic worth. It will be practical in the grand sense of being humane, a part of society, human, a constitutional element in the daily welfare of the nation. It will be entirely consistent with mental and moral freedom

Convictions change from age to age. The earth, once believed to be flat, is now known to be round. As Prof. E. L. Youmans has said very truly:

"Science has long been regarded and is still widely believed to be the antagonist of religion; the time is not distant when it will be accepted as its most powerful ally and best friend. By science I understand that knowledge which is gained by the intellect of the order of things around us, of which we form a part, and of the laws by which that order is governed. Religion I understand essentially to be the feeling entertained toward that Infinite Being, Power or Cause, by whatever name called, of which all things are the manifestation, and which is regarded and worshipped as the Creator and Ruler of the Universe.

"It is the office of Science to explore the works of God; of religion to deal with the sentiments and emotions which go out toward the Divine Author of these works. But if praise and adoration are due to the Creator because of the harmony and grandeur displayed in the creation, are not they working to distinctly religious ends who reveal to us these grand characteristics of divine achievement? To whom are we indebted for a knowledge of the order that God has instituted in the universe? It is to the men whose appreciation of it has been so high that they have given their lives to the discovery of its truth; and if these truths are divine, is not the search in a pre-eminent sense a religious work?"



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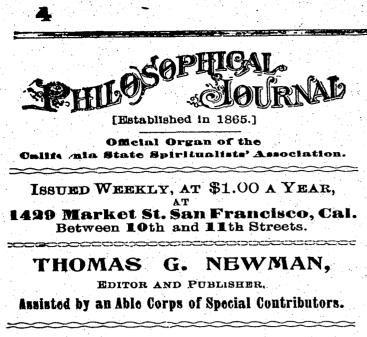
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Matter Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

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

SAN FRANCISCO, DECEMBER 14, 1901

To Doubt is not only our privilege—it is our duty. If men had not doubted the truth of dogmas and creeds, we should still be in the dark ages.

A History of Spiritualism will be written by Lyman C. Howe, who is now collecting facts for the same. He is well fitted for this important work.

One of the Best holiday presents you can make to a friend is a copy of "Living Within," by John W. Zeagler. Price, 50c; postage, 3c. For sale at this office.

Mrs.Georgia Gladys Cooley will remain in Milwaukee, Wis., during the month of December, occupying the platform of the Unity Society. She is meeting with considerable success there.

Philosophical Journal.

Spiritualism Sustained.

We are pleased to find in the daily papers last Tuesday an article which will be of interest to every Spiritualist. It was a report of the decision of Judge Holmes of the District Court, to the effect that Spiritualism was a religion and entitled to respect as such. Here is the article referred to. It was a telegraphic dispatch from Lincoln, Neb., dated Dec. 9, 1901. It says:

Spiritualism has been pronounced a distinct religion by the Nebraska courts, and its believers are entitled to all the protection guaranteed by the State Constitution.

Recently the Rev. Mr. Clock, head of the Lincoln colony of Spiritualists, was fined in the police court for practicing clairvoyance without a license. The defendant admitted foretelling the future by spirit communication and charging a fee for the information.

To day District Judge Holmes set the Spiritualistic elder free. decreeing that his punishment was an abridgment of his rights under the constitution, and that the ordinance under which he was fined was special legislation and therefore unlawful.

All the city ordinances aiming to impose a license fee for the practice of mediumship are invalid under the Constitution of the United States, and all arrests for the violation of such ordinances are persecutions, and in the nature of things are unjust, and if appealed to the Supreme Court of the United States will be so declared.

When priests and Christian ministers are required to pay license fees for figuring as mediums between God and man, as Spiritualists do, in being mediums between the spirit-world and men in the flesh, it will be time enough to ask the Spiritualists to pay such license fees. Until the law shall be made general, to include Christians as well as Spiritualists—it is only class legislation, and therefore unreasonable, unjust and unconstitutional.

Words of Appreciation.

Among the many letters containing encouraging words lately received at the JOURNAL office we will mention the following from Mr. W. D. French of San Diego, Cal., who, when renewing his subscription to the JOURNAL, wrote as follows:

"At this opportunity allow me to express my admiration for its able and proficient management, and highly entertaining illustrated facts, together with its moral and intellectual teachings by its contributors.

"Rest assured, good brother, you shall always have our co-operative efforts, and I trust the waves of true thought emanating from us may convey to you our feeling of a good will."

Another letter written by M. H. G. in Oakland, Cal., contains these words of cheer and inspiration:

"I take pleasure in writing you, that you little know how happy the PHILOSOPHICAL JOURNAL made one soul on Thanksgiving morn. It gave me great courage. I know my good thought reached you, for I sent thoughts of health and peace, and that you would be spared for many years to finish your good work.

"May your light go forth to lighten many a home which has never as yet realized this noble and lofty truth. May those whitewinged messengers (the PHILO-SOPHICAL JOURNALS) make others as happy as they do me."

Mr. C. M. Jensen also set a fine example last Saturday by not only renewing his subscription, but contributed another dollar in order that the JOURNAL may be sent to another person who would appreciate it, but was too poor to pay for the same. At this holiday time would it not be well for those who are able to do so to follow this noble example?

Holiday Presents.

What could be a more appropriate present to a friend than a BOOK embodying some of the interesting thought of this everadvancing age? An examination of our Book List in this JOURNAL will no doubt enable you to make a satisfactory selection. If you send for Books *at once*, you can get them before the rush.

Or, why not send the PHILO-SOPHICAL JOURNAL for a year as a Holiday Gift to your friends? It will be a weekly reminder of your love and esteem.

The Reviewer.

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

HISTORY OF MEDICINE, by Alexander Wilder, M. D. A brief outline of medical history and sects of physicians, from the earliest historic period; with an extended account of the new schools of the healing art in the nineteenth century, and especially a history of the American eclectic practice of medicine, never before published. New Sharon, Maine: New England Eclectic Pub. Co. Price, \$2.75.

Dr. Wilder is well qualified to write such an important book as the above, being a scholar, reformer, writer and lecturer and an honorary member of many medical and anthropological societies in Europe and America. This book is exceedingly interesting, being an account of the history of the origin and growth of the healing art.

It not only gives the early history of medicine, but describes particularly the art of healing during the last two centuries. following it down to the present time, showing the many battles fought for liberty from the thral. dom of what are called the regular doctors, not only in the legislative halls of America, but in the changes of public sentiment in favor of healing and the choice of people concerning the particular school of medicine to be employed by them. It is written in a familiar style and is worthy of the attention not only of medical practitioners but also of students and thoughtful persons generally.

Wireless Telegraphy has been so far improved that late experiments indicate that it will yet be available for communicating with ships in mid-ocean. Surely the unseen forces of Nature are developing rapidly under the guidance of the spirit-world.

The Michigan State Spiritualist Association held some very successful mass meetings at Jackson, Nov. 23 and 24. Among the noted speakers present were Mr. and Mrs. Carpenter, Mrs. Baade, Mrs. Coffman and others. Large crowds attended.

The King Solomon Mines, advertised on page 6 of this JOUR-NAL, are destined to be quite a factor in the educational work of Spiritualism. The president, Mr. Townsend, is an enthusiastic Spiritualist, and intends to make these vast properties subservient to the Cause, and hence make to Spiritualists some very inviting propositions. All interested should communicate with the company at once, The Nebraska Judge is evidently not an illiberal dogmatist, and looks at the law with a critical eye, as of universal application.

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Hypnotism.—Dr. X. La Motte Sage, a noted scientist, has donated \$10,000 to be used for the publication and free distribution of a valuable work on personal magnetism and hypnotic influence.

He wants to demonstrate the practical value and power of this new science in business, in society, in the home, in politics, in love, in diseases, and as a factor in influencing and swaying the minds of people.

These books can be obtained by addressing New York Institute of Science, Department M. K. 7, 1935 Broadway, New York.

The Good is universally the pleasurable. Conduct is good or bad as its results to self or others is pleasurable or painful; the need for commandments from God disappears,—Spencer.

Dr. J. M. Peebles, who is now en route for a fourth journey around the world, has arrived in Australia, and upon the arrival of the steamer at Sydney, a delegation of about 40 Spiritualists gave him a warm reception. At Melbourne, where he arrived on Oct. 29, he was received and entertained at luncheon by the president and executive officers of the Victorian Association of Spiritualists, and a formal reception was tendered to him in the evening.

Dr. Peebles will remain some weeks in Australia and then proceed to India and other Asiatic countries. He is in excellent health and good spirits.

A Spiritualist Mass Meeting has been held at Genoa, Ill., by the State Association in the Odd Fellows' Hall. The daily papers give the following account of the meeting:

Four sessions were in charge of Dr. and Mrs. Warne of Chicago. The spacious hall was cnowded to the utmost and those interested will be glad to know that meetings of this kind will be held here at least every month. SPIRITUALISM, by Judge Edmonds and Dr.Dexter, in two large volumes, \$2.00 each. For sale at this office.

This excellent work has been re-published by W.H. Terry, editor of *Horbinger of Light*, Melbourne, Australia. It has been long out of print and difficult to obtain even at a high price.

The spirit teachings of these volumes are of a high order and purport to come from such wise spirits as Emanuel Swedenborg and Lord Bacon. It is not too much to say that these communicatious reflect credit upon the spirits who gave them, without regard to their names and social standing on earth.

The automatic writings through Dr. Dexter and many of Judge Edmond's exalted visions, as well as those of his daughter, are described in full.

Philosophical Journal.

Dr. Muchlenbruch, the Oakland seer, has issued a new pamphlet containing 48 large pages, detailing his prophecies and their fulfillment so far as they have occurred. It also contains eight articles written by him on various subjects. It is printed in excellent style, and has a fine portrait of the Doctor.

Virchow, a Hero of Modern Progress, is the title of a sketch of the career of Dr. Rudolph Virchow, the great German pathologist and publicist, which appears in the December Review of Reviews. Professor Virchow's 80th birthday occurred in October last, and on that occasion some of the most eminent physiologists and anatomists in the world took part in the celebration at Berlin. Dr. Virchow has been a member of the Berlin City Council and of the Prussian Landtag for a period of 40 years.

The December number of the Homiletic Review closes XLII of that standard monthly by presenting to its readers the usual variety, scope and richness of homiletic material, Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$1.00 a year.

"The Romance of the Red Star," advertised on page 6, is as interesting as a novel-being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth, and is for sale at this office. Price, \$2.50.

"How Shall I Become a Medium?" This question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation." For sale at this office. Price, 35 cents. By mail postpaid for 40 cents.

The Psychic and Occult Views and Reviews for December contains many interesting articles Spiritualism, Psychology, on thought photography, concentration and the acquirement of personal magnetism, etc. 10 cents. Psychic Review Co., 140 St. Clair St., Toledo, Ohio.

California State Spiritualist Association. Charles E. Watkins, M. D.

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SELF-HYPNOTIC 25,000 people to date of March 1, 1901, have of March 1, 1901, have professed of curing themselves of such dis-eases as they had failed in with medicine. All accom-plished through the teachings of my original system of self-hypnotic control, which also develops the Psychic powers of man, enabling him to control his dreams, read the minds of friends and enemies, visit unknown parts of the earth, solve hard problems in this trance and remember all when awake. Five Complete Trial Lessons will be sent for only 10e silver and 2-cent stamp for postage, actually enabling the student to accomplish wonders without further charge. PROF. R. E. DUTTON, Ph. D. Lincoln, Nebraska, U. S. A.

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Mediums' Directory

[MEDIUMS' CARDS put into this Directory for SO CENTS per line per month.]

Mrs. Dr. Dobson - Barker, Healer, Box 132 San Jose, Cal.

Mrs.Brooks, spiritual and trance medium, located at 1206 Market St., rooms 34 and 35. May be consulted on all affairs of life while in a perfect trance. Letters containing stamp answered.

Mrs. D. M. Colby, Readings. 1041 Valencia-st., S. F., Cal. Circle Tuesday eve. Phone, Church 680.

Edward Earle, Independent Slate-Writer, 328 Ellis St., S. F. Seances Sun., Tues. and Thurs. Readings daily except Sunday.

Mrs. Eberhardt, 3250 22nd Street. Circles Tues., Thurs. and Sun. eves. Phone Blue 954.

Prof. Fred P. Evans, the world-famed medium for slate-writing and clairvoyance. Interviews daily at his new office, The Occult Book Agency, 400 Fifth Ave., New York City. Send stamp for circular.

Mrs. Mena Francis, Spiritual Medium (In-dependent Slate - Writing) 118 Haight st. San Francisco, Cal.

Mrs Gillingham, 305 Larkin. Meetings Sun., Tue. & Thur. Hours, 1 to 5, except Wed. & Sat.

Mrs. Anna L. Gillespie, 490 14th St., San Francisco, Cal. Readings. Will answer calls for lectures and funerals.

Charlotte E. Heywood, rapping medium. 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

How to draw spirits, and talisman. 10c silver. Prof. Hilling, Gen. Del., Boston, Mass.

Mrs.Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues.& Fri. 8 p.m. Readings daily.

Mrs. Lona Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423½ So.Spring St., Los Angeles, Cal.

Mrs. Hubbard, 109 Oak St., S. F. Circles Tuesday & Friday, 8 p.m.; Wednesday, 2:30; 10c. Readings daily, 50c. Diseases diagnosed.

Mrs. Lester, medium, palmist & magnetic treater. Readings daily. Circles. 148 Sixth St.

Mrs. E. M. Miller, automatic slatewriting medium. 342 13th St., bet. Valencia & Mis-sion. Phone Church 3075. No sign.

C. V. Miller, wonderful etherializing and materializing scances. Only medium received prize medal in Paris, 1900, Germany and other countries. Seances Sun., Tues., Fri., 8p.m.50c. 1084 Bush St., near Leavenworth,

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The Secret of Life, or Harmonic Vibration, by Professor Francis King. This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home.

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Moses, the great law-giver of Israel, wrote the first five books of Holy Writ. These are generally known as the Five Books of Moses. It is believed and known to comparatively few, that there were two more books written by him known as the Sixth and Seventh Books of Moses. To these I wish to draw your atten-tion. Writing manuscript of precious worth have existed for ages past that could be traced to the time of Moses; but few of these have been published except in small portions. This is accounted for by the fact that the high priests, clergy and heads of various religious bodies were unwilling that the people should be given those deeper mysteries, being fearful of losing their hold on them. Another reason is that it was feared that the information would be used for unlawful purposes. The Sixth and Seventh Books of Moses, as translated from the original writings, contain all that is embraced by the White and Black Art, together with the ministering spirits. The book will be sent prepaid for \$1.00. Price, in German, \$2.00. Circular of this and many other occult books free. Address: FRANK W. BARKER, Box 192, Lowville, Lewis Co., N. Y. 28tf

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Mr. and Mrs.E.W. Sprague spent a few days early in December at Findlay, Ohio. They are missionaries for the N.S.A. and are free to make camp-meeting engagements for the season of 1902. They are platform test mediums and will follow their lectures with messages and tests. Address Rochester, Ind. Home address, 618 Newland Ave., Jamestown, N.Y.

Mr. and Mrs. G. W. Kates, missionaries for the National Association, served the First Association of Philadelphia, Pa., during November. They were very successful. The spirit descriptions and messages by Mrs. Kates were accurate. During this month they also held meetings in Paterson. N. J., and Royersford, Pa.

THE CONQUEST OF POVERTY, by Helen Wilmans. Price, 50c. For sale at this office.

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Mrs. Jennie Robinson, 509B Larkin St., S.F. Circle Monday eve. Sittings daily. Readings by mail a specialty, \$1.00. Telephone Sutter 341.

Mrs. Sarah Seal, Spiritual, Healing. and Business Medium, 521 Golden Gate Ave., S. F., Cal. Readings and Treatments daily.

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Mrs. Winchester, trance medium. 1610 Clay St., San Francisco, Cal. Sittings daily.

Mme. E. Young's test meetings Tues., Thur. and Sun. eve., Oriental Hall, 619 McAllister St. Sittings daily. Telephone South 764.

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The Editor is not responsible for the opinions of correspondents.

A Nut to Crack.

TO THE EDITOR :

A recent experiment with one of the somnambules in my class is worth reporting. For it I find no adequate explanation.

I took about 75 of my business cards, as they have a blank side and are as nearly alike as human ingenuity can devise. While the young man was asleep, I had a member of the class take one from the pack and put a private mark upon the printed side. I placed this card, blank side up, on the top of the pack and put it into the hands of the subject, telling him that there was a picture of a lady upon the top card. He saw the picture. I then told him that he would know that card when he awoke and ran over the pack. I awakened him and told him to run the cards. He did so, and when he came to one card he stopped and said: "Why, here is Mrs. N-'s photograph on this." The card was handed to the one who had marked it. It was correct. This we have tried since on a number of occasions with the same success. The next day after the first experiment he came into my office, and I put the marked card among a lot of others and asked him to become passive and look the cards over. He did so and picked out the correct card. I tried him a week later, putting six cards that had been marked on several different evenings, with some 50 others. He had no difficulty in picking them out of the pack and seeing upon them the same pictures he had seen the first time. This cannot be explained upon the principle of Telepathy, for no one knew the card amid all the rest. The experiment, I feel, means much in helping to solve the problems of mind and in explaining the phenomena of imagination and clairvoyance. I give it as a "nut" for the physical scientists to crack. Ultimately, I think, we shall come to the conclusion that there is nothing but mind: that thought has power as a mode of motion to print pictures, through the imagination, and that, in reality, the Imagination is the only creator. HENRY HARRISON BROWN,

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REV. DR. MORRIS WECHSLER,

Rabbi of the Cong. Bnai Israel. NEW YORK, Jan. 3, 1901.

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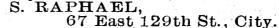
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hundred dollars will undoubtedly realize to the investor what is called a small fortune. THE EAGLE-CLAW GOLD MINING AND MILLING COMPANY is incorporated for \$250,000.00 according to the laws of COLORADO. The entire treasury stock of 75,000 shares, bear ing a par value of \$1.00 per share, is still in the hands of the treasury, with the company clear of debt, and the main properties thor-oughly prospected and into ore. This is a record of standing any company in the world might justly be proud of, and THE EAGLE-CLAW GOLD MINING AND MILLING COM-PANY's treasury stock, at 50 cents per share,

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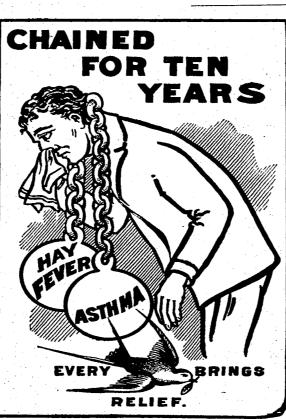
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Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

Mission Lyceum meets every Sun-

The Society of Progressive Spiritualists held its Sunday evening meeting at Occidental Hall, 305 Larkin St., San Francisco, Cal. The song service was conducted by the Gillespie Quartet. Mr. Gillespie and Mr. Manchester sang a fine duet. Mr. Gillespie closed the sérvices with a solo. Mr. Wm. Rider, president of the society, was in the chair.

Mrs. R. S. Lillie, after answering some questions propounded by the audience, gave an inspired lecture on "The Spirit Body and its Position, Education and Employments of Spirits after Transition." She made an earnest plea for the betterment of the race, so that an improvement might be made in the spirits continually being sent to the life beyond. It was an excellent lecture, full of thought and inspired eloquence.

The Oakland Spiritual Society met at Unity Hall, 856¹/₂ Isabella St., last Wednesday evening, Dec. 4. Vice-President Stewart presided. The services were opened with an invocation by Mrs. Rebecca Stewart. Mrs. Gillingham read sealed letters and gave independent messages. Mrs. Sophia B. Seip also gave good readings. The hour being late, Mrs. **R.** Stewart closed the meeting. Vox.

Oakland Union Spiritual Society met in Fraternal Hall on Sunday, Dec. 8, at 3 p.m. Mrs. Gillespie lectured to a tine audience-subject: "Wrecked in Port," and in the evening Mrs. G. W. Shriner and Mrs. H. A. Grittin gave messages. Sunday, Dec. 15, at 3 p. m., Mrs. Gillespie will give a short address and read sealed letters. Music by the Gil-lespie family. In the evening Mrs. H.A. Griffin and Mrs. G. W. Shriner will occupy the platform.

MRS. C. E. PAUL, Sec.

Mr. J. T. Roberts, who has lately returned to San Francisco, and who is secretary of the Mediums' Protective Association, has consented to take charge of the headquarters of the State Association during the illness of Mr. Jones. He will be found there, at 305 Larkin St., at all hours.

Mrs. C. J. Meyer read flowers and sealed letters last Sunday evening at 335 McAllister St., San Francisco, Cal. Mr. Meyer furnished the music

Mrs. Scott-Briggs, of Los Angeles, is a duly accrédited agent for the PHILO-SOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

Mrs. Briggs is an excellent organizer and worker, and a good developer and healer, as many can testify in San Francisco and vicinity. She will be quite a help to the Cause in Los Angeles.

The Sunflower Minstrel Club will repeat the entertainment given last week at Occidental Hall, for the benefit of the Mission Lyceum, at the Mission Opera House, in the near future. Those unable to attend the Occidental Hall performance will then have an opportunity to witness this excellent show.

A Performance for the benefit of the California State Spiritualist Associ-ation was given by the Sunflower Minstrel Club at Occidental Hall, 305 Larkin St., on Friday evening, Dec. 6, 1901. Under the excellent management of Mrs. Jennie Robinson, the entertainment was a decided success in every way-netting about \$35.00, which has been placed in the treasury of the State Association.

The large audience showed its appreciation of the good things given by repeated recalls of the artists, every one of whom well deserved the approval awarded, as every number was excellently rendered.

Mrs. Robinson also surprised her many friends by the display of marked talent, which amounted to genius, in the impersonation of the Irish character, "Pat Brady," who appeared on the scene as one of the "end men," or "Tambo." The make-up was a marvelous work of art in that line. The dialect was perfect and the character sustained throughout. Some were heard to say: "Well! Jennie Robinson has missed her vocation, even though she is a good medium; she belongs by right on the stage." Her son, Al. Robinson, acted his part, Bones, with great credit, while Fred Man-chester (who is not an amateur) was simply faultless as interlocutor and central figure, and in the coon song, "Honey-suckle and the Bee," he captured the audience, and to him, as such an able assistant in every way from the first, Mrs. Robinson feels she is greatly indebted for the success which crowned their efforts, as also to the faithful work so unselfishly performed by every member of the club.

Mabel Pfeifer sang and danced admirably, "The Hoo-doo-doo-doo Man." She is highly gifted and undoubtedly will make her mark in the profession if she chooses to follow it. James E. Duncan sang with great spirit and excellent impersonation the darkey character, "Coon, Ooon, Coon," and "Wolly Clogg" was given by Phil Trau, and it was Ologg and no mistake. "Sail Ho," finely ren-dered by E. Norman, ended the first part of the performance. Prof. Richard Young conducted the instrumental part of the music and Mrs. Geo. Norton presided at the piano, with the exception of one or two instances when Madame Young took her place. It is needless to say the music was first-class. Ernest Young and a little girl partner, whose name does not appear on the program, gave a Russian dance, which was par excellence.

The costumes were artistic and beautiful. It was understood these were pupils of Prof. Bothwell-Brown, and they certainly do him great credit. Lottie Armstrong sang in a sweet, path-etic voice and manner, "Little Black Me."

Again Fred Manchester appeared in monologue, introducing the song, "I'll Live, Anyhow, 'Till I Die,' and "Move

CURED BY A MIGHTY POWER.

All Chronic Discases Cured by a System of Treatment Originated by Dr. J. M. Peebles, the Grand Old Man of Battle Creek.

Dr. Peebles, the grand old man of Battle Creek, in whose brain originated PSYCHIC TREATMENT, has so perfected his method that it has revolutionized the art of healing, and it can almost besaid that there are no hopeless or incurable diseases. This system of treatment has brought thousands upon thousands back to health, after they had been pronounced hopelessly ill by the very best local physicians. His cures have been proclaimed PHE-NOMENAL by the many thousands who have had a chance to watch the near neighbor, friend, or relative, pronounced at Death's door by the local doctor, brought back to perfect manhood and womanhood by this eminent doctor and his associates. These wonderful cures are brought about through a system of treatment originated by Dr. Peebles himself, which is a combination of mild magnetic remedies and a grand science, mak ing the strongest healing combination known This method has



the doctor and his associates that anyone may use it in the privacy of their own home without detention from business or the knowledge of any-one. Mrs. J. W. Anderson, St. John's, Wash., suffered for vears with pain in the ovaries and uterine weakness; she

been so perfected by

DR. J. M. PEEBLES.

was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results re-ceived from Dr. Peebles' treatment for falling of the womb and general exhaus-tion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives-in fact, to all suffering humanity.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with othis treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

day afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

TADIES' AID SOCIETY.—Headquarters at ast Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

President M. S. Norton of the California State Spiritualist Association has been confined to his room for some two weeks by a painful illness. We are glad to see that he is again able to be out, and attending to his duties.

Mme. Young held her usual meeting last Sunday at Oriental Hall, 619 Mc-Allister St., San Francisco, Oalif. After an eloquent lecture by Mrs. Sarah Seal, she gave inspired messages to a large audience. Profs. Young and Bothwell-Brown furnished excellent music.

Spirit Messages were given last Sunday evening by Mrs. Eberhardt to her audience at 8250 22nd St., San Francisco, Cal. She also gave psychometric readings."

Mr. W. T. Jones, secretary of the California State Spiritualist Association, is still confined to his bed, closely threatened with pneumonia. He is being tenderly cared for by Mrs. Cleveland at her home, 1280 Filbert St., San Francisco. We hope he may soon fully recover his usual health.

CALIFORNIA TO AND A CLEAR AND A CALIFORNIA CONTRACTOR

Henry Harrison Brown had a good attendance at his meeting in Odd Fellows' Building Sunday evening. His theme was: "Our Social Relations." Next Sunday evening his theme is: "What are my Relations to the Government?"

At Woodman Hall, Oakland, last Sunday afternoon there was a conference, and in the evening Dr. Ravlin lectured on "The New Thought," after which messages were given by local mediums. Next Sunday there will be a conference at 2:80 and Dr. Ravlin will lecture at 7:30 on the "GenerativeForces of the Universe," followed by messages by J. R. Little, Mrs. L. P. Knapp, Mrs. Amanda Smith and Miss V. Lundberg. C. F. VAN LUVEN.

The State Board of the California Spiritualist Association held its regular session last Saturday evening and transacted its regular business. Several cases were reported where mediums had been arrested under unjust legislation and persecution, for holding meetings withour license by city authorites, because a fee was charged for admission.

Mr. H. C. McClure has returned from his mines in Shasta county, and after a few days' sojourn in San Francisco, will go to Los Angeles to spend the Winter in its more genial clime. We commend him to the Spiritualists of that city as an earnest Spiritualist.

monthly, contains a course of lessons on "How to Enter the Silence." Anyone who reads and practices these lessons cannot fail to realize Health, Happiness and Success. Subscription price, \$1.00; single copy, 10 cents. Address, C. E. O. NORRIS, 1017 Madison St., Oakland, Oal.

"which was very funny.

Harry Connon sang in an excellent manner, "Stay in Your Own Back Yard," and "buck and wing" by Phil Trau, followed by a sketch by Al. Robinson and Jim Duncan, introducing the songs, "Everybody has a Whistle like me" and "Mr. Dingee."

The performance closed with a cake walk led by Mabel Pfeifer and Joe Pracy. participated in by Fred Manchester, Pat Brady, Messrs. Robinson, Norman, Duncan, Baago, Forest, Conon, La Sar, Johnson, Mrs. Dygert, Mrs. Maguire and Misses Armstrong and Alguetta. The performance was followed by a dance.

R. S. LILLIE.

Mrs. Sophia B. Seip has returned to San Francisco and is located at 132 Sixth St. See her advertisement in the Mediums' Directory.

ASTROLOGY.

Science Against Luck Your business, love' family affairs and health correctly foretold from planctary influence at birth. Learn Astrology. Be successful. Book free. PROF. MacDONALD, Binghamton, N. Y.

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Col. Hopkins' Propaganda Fund.

This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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A Friend	25
C. Wyman	25
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C. Wyman	50
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