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THE PHILOSOPHICAL JOURNAL

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VOL. 39.

T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JANUARY 4, 1902.

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No. 1.

THE BODY IS MY HOUSE.

These verses were composed by a Prussian in the Seventh Century, on his Death-Bed.

Tell thou my friends while weeping
They my words descry;
Here you behold my body sleeping,
But it is not I.

Now in life's immortal flickering
Far away I roam;
This was but my house, my covering,
It is no more my home.

This was but the cage that bound me,
The bird has flown;
This was but the shell around me,
I, the pearl, am gone.

Passing through the plains I leave you,
I have journeyed on;
From your tents why should it grieve you,
Friends, to find me gone?

Let the house forsaken perish,
Let the shell decay;
Break the cage, destroy the garment,
I am far away.

BORDERLAND

Remarkable Experience.

In 1844, before the advent of Modern Spiritualism, when I was young, and the State of Kansas was known as the Indian Territory. I went to work for a Pottawatomie Indian, who was educated and in good circumstances.

One morning while at breakfast he said to me: "Henry Clay, I wish you would to-day go and tear down the old log milk-house which stands on the side hill from the ravine."

I said: "All right; I will do it." It was an old dilapidated log building which had been abandoned for some time, having a doorway on the lower side, towards the ravine.

I commenced with a hard spike to pry off the logs. About three of them had been rolled off the top, when I was unaccountably impressed that the whole building would slide down the hill. I looked around to see if there was any cause for this unaccountable impression, but could see none—but the impression increased on me, that I was impelled to step out of the door and made a spring, as I supposed, to jump about four feet, intending to look back and see if there was anything moving.

When I sprang from the doorway, instead of alighting four or five feet from the door, some (then to me unaccountable) power bore me up so that I landed about 18 or 20 feet below, instead of only four feet, as I intended.

At the same time, just as I had landed, the building collapsed and the logs came rushing down to

within two or three feet of me, and would inevitably have crushed me to death had I remained a few minutes longer or hesitated.

At that time, and for years after, it was an unaccountable mystery to me, but now I know by experience that the saying is true, as found in the old Scriptures: "He shall give his angels charge over thee, and in their hands they shall bear thee up."

H. C. McCLURE.

A Haunted House.

The house is located at Carpentersville and is owned by David Hill, and was until recently occupied by Robert Zorneck. The house was built by Wm. Wilbur, who resided there several years and met death on the railroad track.

The next inhabitant also met a violent death, committing suicide. Chas. Coon moved into the house soon afterward and a few years ago was run over and killed by a train. After this a family moved into the house, and one night the daughter retired and the next morning was found dead in bed.

About two years ago Jos. Warner

moved into the house. He was driving home one night and was thrown out of his buggy and so badly injured that he died. Last week Zorneck was sleeping in his room upstairs, and was awakened by the door being opened. He closed it several times and it each time was reopened. The last time he locked the door, but it soon afterward opened with a bang. Looking about the room he thought he saw a person moving around, and from the description given the next day all agreed it was Jos. Warner, who had lived there. Zorneck has vacated the premises.—*Hampshire (Ill.) Register.*

Sardou and the Spirits.

All Paris is talking (says a special correspondent in the *New York World*) of the wonderful spirit manifestations which are said to have appeared recently to the famous playwright, Victorien Sardou, especially of the vision which he declares he has had of the house occupied by Mozart on the planet Jupiter.

The recent manifestations began, according to Sardou, one evening a few weeks ago, when he was

working on a new play at his desk. His mind was engrossed with his task, and nothing was further from his thoughts than Spiritism.

Suddenly the electric lights went out and up again three times. The intermittence was distinct and apparently deliberate and purposeful.

Then a bouquet of white roses, perfectly fresh and uncumpled, was thrown from the ceiling before him on his desk.

To the flowers was attached a card bearing the name of a young woman who died many years ago and for whom Sardou used to feel a sort of paternal affection.

The dramatist immediately construed the light signal and the offering of the bouquet as marks of approaching spirit manifestations. Calling the lady by name, he asked half aloud:

"Do you wish to talk to me?"

Instinctively, and with no apparent effort of his will, Sardou's hand pounced upon a pencil. A sheet of blank paper was drawn before him by some invisible agency, ready for him to write on.

Then a query was rapidly pencilled about Sardou's willingness to deliver certain messages to people living in Paris.

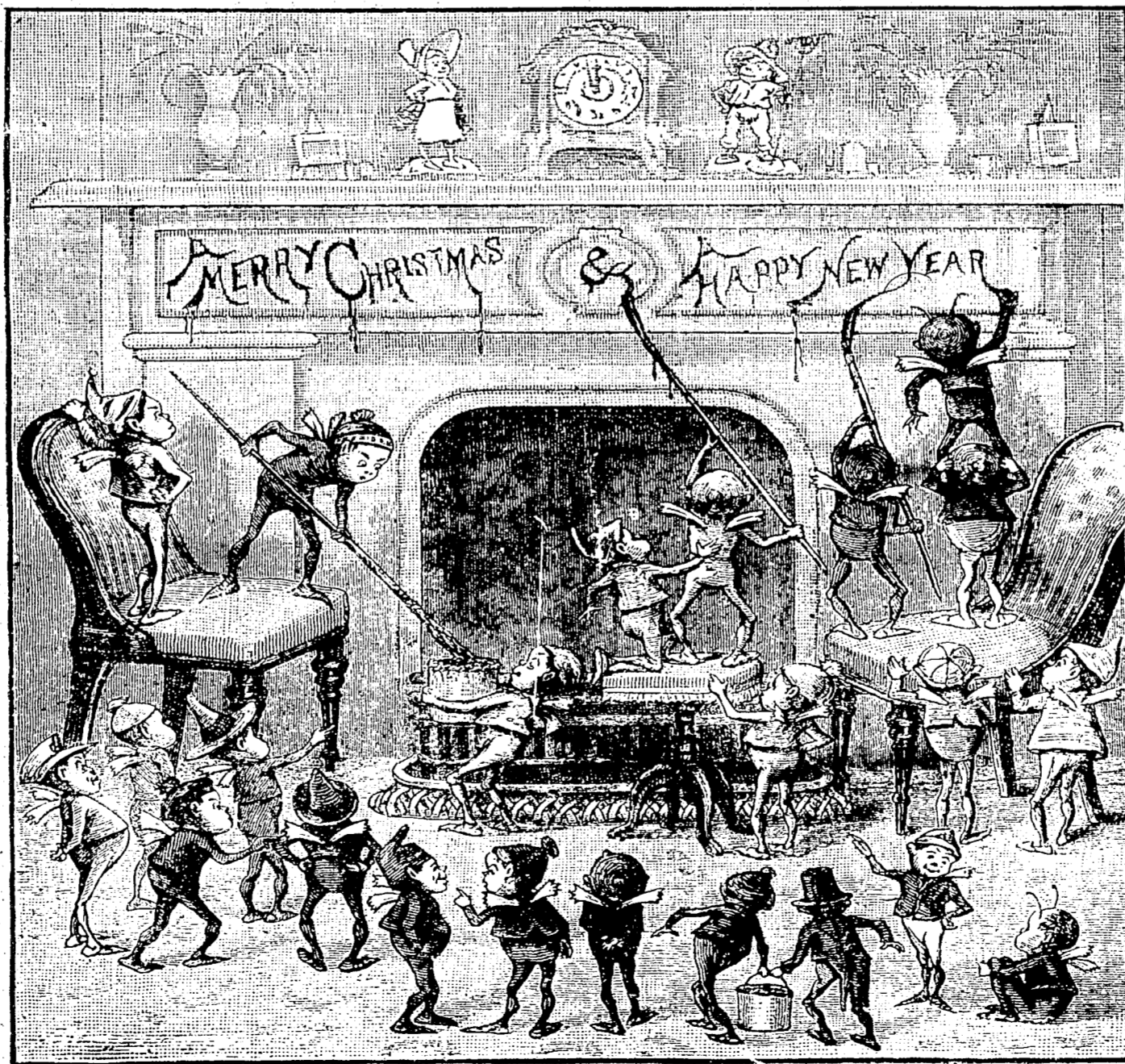
When his hand stopped, the old dramatist could not make out what he had written, so fine was the scribbling and so different from his own. He got his glasses, read the question and answered aloud that he would undertake to deliver the messages.

Then his hand was again driven upon the paper with such extreme rapidity that when it stopped he had not the faintest notion of what was in the lines he had traced.

It proved to be three messages, each preceded by the name and address of the person for whom it was meant. These three persons were unknown to Sardou; even the names of two of the streets he had never heard. Yet when he called he found the people living at the different places. Each message was declared not only intelligible, but of the utmost importance. In every one of the three cases it applied to a difficult or distressing situation to which it brought a solution.

M. Sardou says that since that first adventure he has had nightly communication with the spirits which, according to him, disport themselves about us invisibly.

Sometimes it is a departed friend of his who converses with him, sometimes a famous man, then again some unknown intruder. Once Robespierre himself, the playwright says, came to upbraid him severely (in writing, as before) for several inaccuracies in the play



A Holiday Call from the Fairies.

YAA.

which Sir Henry Irving ordered from the French author and produced two years ago. Robespierre bitterly complained to Sardou that the play was calculated to create a wrong idea of his character and role in the great Revolution.

But perhaps the most curious recent manifestation of which Sardou tells is the picture of the house occupied by Mozart in the planet Jupiter.

The *World* correspondent prevailed upon the dramatist to give a copy of that extraordinary engraving for publication. This picture, M. Sardou says, was made in the darkness of night on the back of a brass plate left by an artist who had that day been engaged on the work of chiselling a portrait of Sardou.

M. Sardou cannot draw, for one thing. Therefore, he can still less engrave a picture on brass, which is a difficult trade in itself. Besides, the most clever engraver will tell you that to reproduce such a design as that intricate "House of Mozart," would take him many hours, perhaps several days, and require a magnifying glass and complete set of sharp tools.

Yet M. Sardou claims that the spirit which possessed him at the time did the humanly impossible feat of engraving this in a few minutes without a slip of the chisel, a break in the curves, or a miss in those small notes which seem to be the material principally used in the Jupiter dwellings; and this, it must be kept in mind, in total darkness.

The next night the spirit again seized the playwright at the same hour, and this time, using a fine pen as an instrument, did the other sketch entitled, "The Animals' Quarter at Zoroaster's."

The first of these fantastic pictures is signed "Bernard Palissy" and "Mozart." The second is signed by the former alone. Bernard Palissy is the celebrated ceramist of the sixteenth century who, in order to carry to the end the experiments that led him to discover the enamel of pottery, was forced, for the purpose of keeping his oven hot, to burn his furniture and even the floor of his house.

Besides the signatures of those spirits the two drawings bear very visibly the line, "Victorien Sardou, medium," and a caption stating what subject is represented.

It will be noticed that the picture, "House of Mozart," bears no indication as to whether the soul of the distinguished musician now dwells in Jupiter or another planet. But the medium, a few days later, asked his familiar spirits to settle that matter, and they did.

The Soul Builds the Body.

FRANK HARRISON.

The ascent of the soul through matter is of great importance to all aspiring men. To realize that we are eternal souls with bodies, and *not* bodies with souls, is the grandest realization that comes to anyone.

The soul—the *real* man—was never born and never dies. It has neither beginning nor end. It is. The soul comes from nothing, nothing comes from it. It is the only simple in the universe; all other things are compound, and must change. The soul is changeless. The mind and the gross body continually change. Not so the soul. It builds the body and mind.

It is eternally a center of a stream of matter—eternally attracting and repelling matter. Even when it leaves the gross body at death it is still clothed with matter—attenuated matter, so very fine that it cannot be seen on the physical plane.

The souls attending this planet in gross or physical bodies are continually changing and building these bodies. The greatest instrument of the soul is the mind, and it is through this mind that all of us are building our bodies. The nature of the soul is purity, and by pure and right thought we build pure and strong bodies. "Right thinking builds good heads. Bad thinking builds bad heads." A good head will build a good body, and a bad head a bad body.

With the mind the soul examines the mind, and constructs and reconstructs the body. Back of both mind and body is the ego, or soul, eternally at work. It does not need rest; *It is*. When the soul gets through with the earth body it passes out with the finer or spirit body—the ethereal body—and goes through a new cycle or round of experience, always building a finer body in which to reside. The transition we call death is in reality a birth—the soul is merely passing from a gross surrounding to a more refined one. Here it will continue to build and construct a finer body yet. When at some period it constructs the perfect ethereal body, it will reach the superconscious state, and will be in eternal joy and bliss. Then the mind will be eternally calm and peaceful.

It is the mind that hides the soul with veils of doubt, fear, ignorance, superstition, falseness, etc., and causes all so-called woe, sorrow and misery of man in his evolution from one plane to another, and it is the mind that is disturbed and suffers by its own action. The soul—the real—does not suffer; therefore, how important it is for us to realize our own real greatness, and with the mind control the mind, and construct and build finer and better bodies, and hold on to them for greater periods of time, that we may get through with working in the coarser or grosser forms of matter.

Budington says: "During earth-life the ego is busy building a more ethereal body within the physical body. This spirit-body is the more permanent organism. The ego must protect itself by an organism, or it would lose conscious individuality and external expression; hence it draws through the organs of the earth-body all those external substances necessary for its support and essential to construct a permanent body. This is called the spirit-body. When at last it has used the earth body as long as is necessary for its complete construction, and attained the knowledge and experience needed for its best unfoldment in contact with gross matter, the spirit-body withdraws from the earth-body, and dwells in environment adapted to its needs. The sooner that all souls realize that they are eternal, and wear bodies the same as we wear clothes; that we are eternal living souls with bodies, and *not* bodies with souls, the sooner will we reach a joyous and blissful state—a heavenly state."—*Two Worlds*.

Life, to the ignorant man, is one long night through which he sleeps without awaking.

TO A LOVED ONE.

A word I send to her whose thought
Has in my better self outwrought,
A holier manhood which I name
And burns for aye an oriflame—
'Tis true! 'tis true.

Yes! parted long by years of time,
I tasted long their richest wine.
Where'er she wanders, near or far,
I am to her the guiding star.
So true, so true.

Dear one, I am no longer weak
Whene'er I fain your side would seek,
And, do believe me, e'er the same,
Though marriage bond I could not claim.
E'er true, e'er true.

And he who has your mortal life
Encircled as his wedded wife,
May blessings on his pathway fall;
For love is God enshrined in all.
O'er true, o'er true!

He keepeth thee from worldly harm;
He shieldeth thee with love's strong arm;
And while thy heart beats warm and true,
Oh, keep this earthly star in view,
In view, in view.

But in the heavens none do bind
With promised vows. Such are consigned
To folly's ways: The soul has need,
And draws the love on which to feed
Anew, anew.

MARY KELSEY BOOZER.

Is Spirit Matter?

ARTHUR F. MILTON.

A recent article in the *JOURNAL* concerning the difference between soul and spirit recalls the controversy of a past decade on the subject quoted as our caption.

The first article incited many others, *pro* and *con*, but no decision was rendered, for the general reader cried: "Halt; enough!"

A "dictionary" might define it with like results. The words have been used to convey like meanings so often that many would decline a separation, yet we could probably find reasons for a division in the simple fact that most Spiritualists accept man as a triune being—body, spirit and soul.

If the body is one thing, and spirit and soul two other things, they are most likely composed of different substances, or principles. But when we speak of spirit and matter as the two entities which constitute life, soul becomes one with spirit. Then again, there is a principle referred to as "over-soul," as though it were something needed to bring forth a form of life independent of either spirit or matter—man so-called.

It is true, man is independent of them in that he is not chained to them and constitutes a little world unto himself. But he is dependent on matter for the maintenance of his body, and after death he passes into the so-called "spirit" world.

Who knows but that he will be as much dependent on that entity for the maintenance of his spirit as he was on matter for the maintenance of his body?

Still his spirit is not his soul, for spirits so-called, love and hope, doubt and fear, aspire, etc., from their heart-center just as mortals do.

If the spirit was the soul, they would be thus conscious all over. It is true they *feel* more generally all over, but that is due to their superior degree of sensitiveness, as many mortals are experiencing in medial development.

Thus the soul must be something different from the spirit and of a still higher substance, or principle—undoubtedly an intelligent principle, for it is that central force which makes man conscious.

Now, whether we term it God, or life, or law, or love, is indifferent. They are but expressions that define it more clearly. But its particle we term soul, and some-

times change off to the divinity, or God-in-man, thus getting back to a definition as in the aforementioned.

But if soul is spirit, then spirit so-called must be matter in another form, and man as a spirit is still an inhabitant of matter.

It is of no consequence, however, which is which. But we are inclined to think that electricity is the medium element between the original life-principle and that which we cognize as matter, in whatever form we may understand it; and we do *not* understand electricity.

We understand its uses; so do we understand the *use* of reason—our soul-consciousness—but do not know what intelligence *per se* is.

Time was, when electricity (uncurbed) was regarded as something supernatural. Man cognized it, but could not control it. As he learns more of the latter he will probably understand it better.

Those who study self, find a close relation between electricity and spirit or that which composes the forms in which spirits appear. Acute sensitiveness will prove to those in spirit communion that the touch of a spirit always resembles the tingling sensation of an electric battery. We judge the cause by the effect.

The study of the soul—living within—has given rise to the divine theory or proposition, though to some it is venitable knowledge. They also judge the cause by effects experienced through this introspective existence. A closer acquaintance with this divine entity may also enable us to yet control it as we are now controlling spirit or electricity—who knows?

Ideals of Coming Fraternity.

J. P. COOKE.

"The days are ever divine as to the first Aryans. They come and go like muffled and veiled figures, sent from a distant friendly party; but they say nothing, and if we do not use the gifts they bring, they carry them as silently away," said Emerson, and among the gifts which the "Great Giver" has sent to humanity, in the days that are no more, is the gift of Spiritualism and its philosophy.

It has shown us the advent of man, on the "human bearing planets," as the fruit of these earthly globes. What an inducement does not this simple thought of the human kinship afford to the cultivation of spirituality and humanity. I believe that if it could be made familiar and vivid it would have a wonderful power to paralyze the evil arm and steal the evil mind away, while stationing on either side of each living man and woman, an angel of Terror or of Trust, that would prevent any from straying far to the right or to the left.

It should be more powerful over hard, coarse, and brutal minds than any of the theologic terrors of the past have been. This spirit of brotherhood brushes against us in the street—nay, in our homes. We hear its cry though we stop up our ears to shut it out. We see his sufferings though we pass hurriedly on the other side.

Modern knowledge reveals a law of social development that has an intimate bearing on the question of this inspiration of fraternity. I refer to the law of evolution, the nature and scope whereof have been demonstrated and illustrated past the point at which further expos-

tion is required. This law rivets the members of the human family together—the truly human—making links of gold out of the airy sentiments that were supposed to be ephemeral, yet rest in the core of the inner or spiritual life.

In view of this law, the brotherhood of society becomes an increasing organically developing creature, and the significance of the moral element becomes very impressive. This significance lies in its rendering society self-developing, self-organizing, self-evolving. It compresses all power within the compass of human attributes, makes the race its own providence, its own reformer.

If things went right, the Heavens were praised; if they seemed to go wrong, men submitted, tried to appease the divine displeasure, never investigating their own conduct, never taking hold to improve their own estate. In this view of things it was impossible to convince people of their responsibility. The blame could always be thrown upon God, and as he was blameless, all powers were virtually held innocent. Bad men and good men alike said they could not help it.

To all this the law of evolution puts an effectual stop. It places responsibility where it belongs. If man is to progress morally, we must do the work. "Our wills are ours." We must take the initiative. Yellow fever used to be considered a dispensation from Providence in Havana or Santiago. American rulers insist on cleanliness and dirt diseases disappear. We are then the Providences. "Too late, under the solemn fillet" we "saw the scorn."

All these impelling powers are now seen to be part of the life of the race, a live organism which grows by the use of its own faculties. If it fails to grow it is through its own fault.

Whether there shall be peace or war, rule or misrule, purity or corruption, justice or injustice; whether national treaties shall hold or not, whether republicanism shall succeed or fail, whether the State shall be loyal or disloyal, whether the city shall be governed by its higher or its lower classes, whether streets and sewers shall be sources of health or disease, whether pestilences shall be invited or warded off, whether virtue shall strengthen the citizens or vice shall weaken them, are questions that men must answer for themselves. There is no higher tribunal for these matters than the God-given reason of men. These things pertain to earth and man. His intelligence is or must be made sufficient.

If things go well or ill rests with those who are commissioned to make them go. This idea restores to man his moral faculties—gives him once more the stimulus to effort. Who helps the evolution—the social ideal on, and who retards it? They who help it on help everything on; every member feels the thrill, every particle tingles with the vital glow. They who retard it keep everything back and cause depression in all parts of the system. They deaden the springs of life.

The healthily active are benefactors, whether they do much or little, organize a state or regulate a household, invent a sewing machine or faithfully use one; reform the abuses in the institutions of a city or lead sweet and simple lives, found a system of education or successfully rear and develop a single child.

Those who love goodness will

seek to bless humanity. In humble ways or larger ways:

If done beneath these laws,
E'en servile labors shine.

Let the spirit of "Enthusiasm for Humanity" become a fact and imagine the results. The morbid and unhealthy are those who waste others' lives by recklessness or waste their own lives by idleness, sloth or sin. The springs of action are very delicate.

We can well understand the passionate impatience with wrongdoers that they feel who have conceived this idea in all its force; we can comprehend their abhorrence, their denunciation, their furious assaults on the people who thrive on the lower appetites of their fellow creatures, the pimps and panders and drunkard-makers, the knavish doctors and the demagogues who fatten on the miseries of their fellow beings. We can as well understand the enthusiasm with which benefaction is hailed whenever it is recognized—the public and general beneficence which touches no private need in special but seems to work for the substantial good of mankind. In these noble works men betray the instincts of true humanity which gives them common cause with the angels in heaven!

Oh, Fools and Slow of Heart.

Marconi has succeeded in receiving a message over the ocean by wireless telegraphy. While he was in the act of receiving this message, a few of the pig-headed doctors, clergy and conservatives of Florida were trying to send a woman to the penitentiary for claiming to heal the sick at a distance by sending mental or spiritual messages to them by thought-telegraphy.

In 1844, when the National Democratic Convention met in Baltimore and nominated James K. Polk and Silas M. Wright to head the national ticket, Morse's telegraph was in operation between Baltimore and Washington. It was a new thing. A dispatch was sent to Wright and in 20 minutes he answered it and declined the nomination. Geo. M. Dallas was then nominated. Many members of the Democratic Convention refused to believe in the telegraph, even after they had inspected its workings, and they declared the whole thing a deception, and that the Convention had been played into the hands of the Whigs by a most silly and thin device.

The distinguished Prof. Lardner, of London, has just demonstrated to his class in natural philosophy that steam navigation of the ocean was impossible. The class had just taken his word for it, when the first steamship that ever crossed the Atlantic steamed into Liverpool harbor. Proudhon, the celebrated French scientist, had proven to his own satisfaction and that of his class, that such an animal as the giraffe was impossible, and the stories of its existence must be relegated to the literature of the centaurs, hippogriffs and dragons. A few minutes later a show came to town with a live giraffe looking out of a hole in the roof of his house or cage. Proudhon refused to go with the boys and see the animal, stoutly maintaining that if the facts were against him, "So much the worse for the facts."

Some time ago the astronomers, on a certain night, had their glasses turned and their photo-

graphic machinery set toward a certain constellation over head. There was a vast tract of space there which was dark and uninhabited. Suddenly a magnificent sun burst into view, a sun that, compared with our own, was as an arc light to a tallow dip. The astronomers saw that a new system was forming. They had caught the Almighty in the very act of forming a new sun and a new system of worlds.

And yet with these new suns bursting out in the heavens, and with every pore in mother earth sending up a jet of flame, and with demonstrated marvels coming as thick as roses in California, the mole-eyed, pig-headed Persecutor still plies his scorpion whip as he did in the Middle Ages.

Jesus said of these people, "O, fools and slow of heart!"—*Los Angeles News.*

Dec. 28, 1901.

Should Inform Himself.

TO THE EDITOR:

A writer, F. G. McC., in discussing the religious systems, makes the reckless assertion: "Christianity is willing to give credit for all that is good in other religions, and still to show a more excellent way." As Christ responded to the questioning young man who addressed him as good master, saying to him: "Why callest thou me good? There is none good but one—God," and directed him to keep the commandments. It is evident that F. G. McC. is somewhat ignorant. The Nazarine made substantially the same statement to the lawyer and the scribe.

A great Oriental prophet circulated the same doctrines that Christ taught, and while the latter turned water into wine instead of into bread, Buddha prohibited the use of intoxicants. He also prohibited sacrifices. How is it that Christianity is "a more excellent way." Evidently F. G. McC. never heard that Stephen Girard, Benjamin Franklin, James Lick, Baron Hirsch and other great-souled philanthropists were not Christians in the traditionalist sense. His quotation from a Hebrew prophet is O. K.—"Do justly love mercy and walk humbly with God." If he persistently seeks the truth he will doubtless arrive at the same conclusion of that eminent thinker, Thomas Jefferson—"That the pure, ethical teachings of Christ have been misconstrued and perverted." That foremost of modern prophets, the late Dr. Isaac M. Wise, declared:

"Jesus' teachings were unpalatable to the average mass of the nations; so they distorted them, until they have no semblance to the original. To make amends for their neglect of his lessons, they deify the teacher, hoping, we believe vainly, that 'faith and blind worship will atone.'" Thus substantially endorsing Jefferson's declaration. QUAKER.

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No notice will 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.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 80 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 sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JANUARY 4, 1902.

A HAPPY NEW YEAR TO ALL.

Christmas was celebrated not only in Europe, America and Australia, but also in the ancient land of India. It is called the great feast, and flowers and decoration abound everywhere. The feast day celebration was carried there by Europeans, but it took hold rapidly and became popular at once. It is a grand gala day.

Dr. J. M. Peebles is now in Australia, and the Sydney *Psychic Journal* for December has a fine engraving of the doctor on its first page.

Mrs. Cora L. V. Richmond is delivering lectures every Sunday at 11 a. m. at Handel Hall, 40 Randolph St., Chicago, as pastor of the Church of the Soul.

Legacy. — Mrs. Buel Corwin died at Greenport, L. I., a few weeks ago and left \$12,000 to be spent on lectures on Spiritualism, to be delivered in the towns of East Marion, Orient, Greenport, Southold, Peconic and Shelter Island.

E. W. Sprague and wife, missionaries for the N. S. A., will serve the Philadelphia (Pa.) Spiritualist Society during the month of January. Their services can be secured to hold meetings and organize societies anywhere within 200 miles of Philadelphia. Parties wishing their services during that month please address them at 605 North Seventh St., Philadelphia, Pa. They will return to Ohio and Indiana, Feb. 1.

Those who know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

The New Year—1902.

The old year just passed into history has been a memorable one—filled with disaster, trouble, war and commotion, throughout the world. In these things it has out-rivalled its predecessors, and we all can join in a hearty "Good-by" to it.

With this issue, the PHILOSOPHICAL JOURNAL enters upon its thirty-ninth year, and wishes all its patrons a "Happy New Year"—a season of tranquility, prosperity and the attainment of psychic development.

The Philosophical Publishing Co. has taken possession of the JOURNAL, the Occult Book Store and the general business, guarding their interests and directing their destinies, as will be seen by the names hoisted on our mast to-day.

The change, in all its details, was arranged by the spirit band in charge of the PHILOSOPHICAL JOURNAL, and hence all may expect the best results.

Mrs. Newman and myself needed help, and by this arrangement we expect to be relieved from some of the cares of business, which we have sustained for several years. With this relief we are promised returning vision and renewed health and vigor.

Christmas Inconsistencies.

Under this heading the San Francisco *Evening Post* on Christmas Day had a leading editorial showing up the inconsistencies of so-called Christian nations. Among other things it gives the following forceful "hits":

There is "peace on earth and good-will toward men" in all heathen countries on Christmas. The only peoples at war are Christians, and the only nations wherein good-will is not outwardly manifest are those that have erected temples to the Christ who said: "Love your enemies."

If Christ were to come to-day, he would find the British Christian at war with the Boer Christian, and he would find the Christians of Venezuela at war with the Christians of Venezuela, the Christians of Colombia at war with other Christians of Colombia, and the Christians of Chile and Argentina on the verge of war with each other.

He would find the Christians of Germany eager for war with the Christians of Venezuela, and only deterred from war with the Christians of the United States by the fear that the Christians of the United States might be able to invoke the god of battles more potently than the German Christians.

After showing that greed was generally the cause of war, the *Post* makes this sharp contrast:

Christian Russia is trying to pick a quarrel with pagan Japan, but the latter being pagan and, therefore, tolerant and long-suffering, is not so eager to cut its enemies' throats or risk the cutting of the throats of the Japanese. In this instance the Christian money-changers are the inciting motive of murderous strife. Certainly

Christmas is, this year, a misnomer within the limits of Christian civilization.

The PHILOSOPHICAL JOURNAL would respectfully inquire: If the Nazarine is rightfully called "the Prince of Peace," why are his followers so eager to show themselves as "Princes" to fight, and as demons when in war?

His command was: "I say unto you: Love your enemies." The practice of his followers is now, and ever has been, to curse and kill their enemies—to provoke quarrels in order that they may confiscate the property of friends and foes alike—thus proving that they are not legitimate followers of "the meek and lowly" Jesus of Nazareth.

Spiritualism is Triumphant.

Spiritualism is spreading and controlling the thoughts of men in all stations of life. In nothing is this more apparent than in the prominent dailies of the world. Many of these not only show Spiritualism respect, but actually indulge in flaming headlines announcing the facts of the phenomena and approving its philosophy.

While Spiritualists are busying themselves in contending over trifles and indulging in bickering, strife and contention over small matters, the world is getting ablaze with the light it sheds abroad and basking in its rays.

Men of science who are at the very apex in their particular lines, lawyers, doctors, statesmen and politicians, are catching the enthusiasm, and the theme which most interests them all is that which concerns the next state of being, after "shuffling off this mortal coil." This they talk about everywhere, in public and in private, until the world is full of thought, argument and research concerning it, and its realization in the life beyond this physical existence.

According to the great dailies, no one ever dies now—all are said to "pass away," and patriots and statesmen are said to watch with interest the shifting scenes of human destiny, and in funeral orations they are said to be "angels hovering around," guarding those they leave behind, and often manifest themselves in various ways.

Home for Mediums.

The Veterans' Spiritual Union of Boston is engaged in collecting money for a mediums' home. The *Banner of Light* has subscribed \$500 to head the list, and circular letters will be sent to Spiritualists all over the country for the purpose of getting sufficient money to either put the property at Waverly in proper condition to receive poor and indigent mediums, or else to procure some other property for that purpose.

There are poor and aged mediums all over the country who are in need and some are in almshouses. These

should be cared for and their lives made more comfortable. The Veterans' Spiritual Union is an organization which knows no bounds of States or countries and we commend their work to any Spiritualist who is able to assist in providing a home for worthy mediums. A long article appeared in the JOURNAL, dated Oct. 31, to which we would refer our readers for detailed information concerning Waverly Home.

The trustees of the fund are: Harrison D. Barrett, Boston; Dr. B. F. Austin, B. A., Toronto, Canada; Mrs. Minnie M. Soule, Somerville, Mass.; George W. Kates, Philadelphia, Pa., and Irving F. Symonds, Boston.

Letter from England.

It is with pleasure that we present to our readers the following extracts from a letter just received from the editor of our valued contemporary, the *Two Worlds*, published in Manchester, England, which is newsy and will interest our readers. He says:

Your JOURNAL coming across the continent and the ocean every week speaks to me forcibly of the good work you are doing so far away from old England.

I am sure you will be sorry to learn that Mr. Geo. Hill, who lived for some years in Oakland, Cal., is seriously ill and expecting to have to undergo an operation for cancer. He is highly thought of and deeply respected here as a splendid worker and a good man, and his many friends deeply deplore the suffering he is called upon to bear.

Mme. Montague is doing a good work here.

Spiritualism in England is going along firmly and well, and we have at last obtained legal recognition by a round-about process of law. The movement is now a Limited Liability Company, and in this way obtains legal recognition and protection.

WILL PHILLIPS.

Can Photograph a Thought.

To many people such terms as "personal magnetism," "vitality," "will power," and so forth, represent little more than ideas. But Dr. Baraduc, the famous French physician, has shown that they are actual things, as real as air or water. He has recently perfected an instrument by means of which he can actually measure the vital and nervous force, and mental and physical strength of any person.

This marvelous machine consists of a copper needle suspended by a piece of silk fiber in a glass case. So sensitive is the needle that it responds to the slightest vibration of a hand which may be held near it. According to the degree of physical and mental health of the experimenter the needle is attracted or repelled, with varying degrees of strength.

But Dr. Baraduc's discoveries go further even than this. It is stated that he has obtained photographs of things which have been merely thought of; he has even photographed the electric or magnetic rays of vitality which surround every person, and which are supposed to account for the influence which some minds possess over others.—*Each*.

The Reviewer.

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

IN THE WORLD CELESTIAL, by Dr. T. A. Bland, 161 South Hoyne Ave., Chicago, Ill. \$1.00. Plymouth Publishing Co. For sale at this office.

We all desire to know where the spirit-world is and what sort of a world it is. The information given in this book.

It is the record of the experiences of a literary man whose dead sweetheart, after appearing to him etherealized, materialized, etc., at various times, has him put into a trance by spirit scientists and spend ten days with her in the celestial world. She took him to her home, where he met a large party of his kindred and friends whom he had mourned as dead. A reception is given him, to which are invited, besides his personal friends, quite a number of famous men and women who had been his inspirers. The banquet is described and brief reports of the toasts and speeches given. After the banquet a family reunion is held and reminiscences of earth-life are discussed, and as they talked, the scenes passed before them in panoramic pictures:

With his sweetheart, Pearl, as his guide, he visits the City of Brotherly Love, founded by Zoroaster, over 5,000 years ago. Here the Congress of Nations is held. He attended a banquet to the members and reports a speech by Dr. Franklin on "The Ideal Government." They then visit the library and university and listen to a lecture on "Unionism" by Spinoza.

With a party of friends they make an excursion around the world, and have many other wonderful and delightful experiences. After this they visit the lower spheres. A chief interest in the book centers about descriptions of scenes, conditions and characters in the first sphere. The purgatories are there. Swedenborg called them hells; but this writer thinks that too strong a word, and besides, he says it does not convey to an earth dweller the true idea. Hell is a place of punishment, but purgatory is a place of penitence and reform. This is a great mission field where wise and good spirits from the higher spheres preach the gospel of love, the only redeeming force in the universe.

Churches, representing the different sects of earth, were found in this sphere, their pulpits being occupied by preachers fresh from earthly churches. These at first regard the missionaries as heretical intruders, but ere long they become converts to the broader faith, and leave their pulpits to the more recent arrivals from the mundane world. The descriptions of that sphere and of those who dwell there are realistic and thrilling.

The ninth day is spent in a visit to earth. Pearl takes him to Washington, where he finds the President and Congress surrounded by spirits from different spheres, using their psychic power over our public men, some for good and others for evil. They go to Boston, where they attend two seances, and witness spirit control and materialization from the spirit view-point; then they go to a house where a man is passing through the change called death.

The description of this scene is highly interesting.

The closing chapter is entitled "The Wonderful Awakening," and is a beautiful and fitting climax to this marvelous story, which is both a charming love romance of both worlds and an instructive revelation of the spirit-world.

Rev. H. W. Thomas, D.D., pastor of the People's Church, Chicago, and president of the Liberal Congress of Religions, gives the book his endorsement in the form of a brilliant introduction, in the course of which he says:

"It is reasonable to suppose, and certainly not unscriptural to say, that those in spirit-life minister to those yet in the body. There should, in thought and feeling, be no great separation, no impenetrable wall, between the living and the dead, or those who have passed through death to the life beyond.

"The venerable and learned Dr. Nash, of the Methodist Church, told me, 25 years ago, that the time was not distant when it would be no more strange for people to say they had met persons from the other world than that they had seen some one return from a journey to Europe or Asia.

"That this beautiful book is in substance true the author believes, and those who have known him longest and best, esteem him most for his high intellectuality, integrity and nobility of purpose."

Nothing seems lacking in the New Year 'number of the *Ladies' Home Journal* to make it the most complete issue of that periodical yet published. In every way it is singularly attractive. Mr. Bok presents an absolutely unanswerable editorial against the "cramming" system in the education of children. All of the regular editorial departments are unusually interesting, especially that of fashion. Curtis Publishing Co., Philadelphia, Pa. 10 cents.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events. by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

The Shrine of Silence,

A Book of Meditations, By HENRY FRANK.

This is a work designed to obliterate the line of demarcation between religion and science, and presents the common ground on which both must abide. The style is epigrammatic and poetic. It is designed as a Book of Devotions for Rational Thinkers, and will be found to be a most useful substitute for the usual prayers in the public services of liberal religionists.

Ella Wheeler Wilcox says of it: "Beautiful, interesting and most helpful." A Baptist clergyman of North Carolina writes: "It is one of the most suggestive books I have ever read, and is full of great chunks of thought." A gentleman writes from Brooklyn: "It is like reading a new Bible." A lady, from Chicago: "My daughter is buried in your book. She refused to join a whist party that she might be alone to read it."

"In material, make-up, letter-press, cover and decoration, it is one of the handsomest volumes presented this season. It is a remarkable book in many respects and in none more so than in a spiritual and philosophical character. It has a readable charm about it that makes it as interesting as a romance."—*The Sunday Press*, Albany, New York.

273 pages, bound in tinted buckram, done in two-color initial letters, designed by H. B. Reisman, printed on soft, dainty paper. Price, \$1.50, postpaid. It may be ordered through any bookseller, or will be sent postpaid for the price by the Abbey Press, publishers, of 114 Fifth Ave., New York, with agencies in London, Montreal and elsewhere, who always issue interesting works.

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Classes begin each month.

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Its Conditions and Cultivation.

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A Book written in answer to the question: "How can I become a medium?"

On the basis of the new science of spirit, by determined laws, this work utilizes all psychic phenomena. The capabilities and possibilities of the sensitive state—mediumship—are shown, and also the necessities and limitations of that state. Sharp lines are drawn between what is spiritual and what is not. Every phase of Mediumship, Clairvoyance, Mind-Reading, Hypnotism, Automatic Writing, Inspirational Speaking, Healing, etc., and the physical manifestations, are lucidly explained and practical lessons given in the development and culture of each.

It furnishes the information every Spiritualist and every investigator desires. Price, 25 cents; by mail, 40 cts. For sale at the JOURNAL office.

LIGHT OF TRUTH,

A sixteen page weekly illustrated paper devoted to Spiritualism, Hypnotism and other occult subjects. Price \$1.50 per year. Single copies 5 cents. Address

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Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 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 1/2 Valencia-st., S. F., Cal. 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. evs. 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 (Independent Slate-Writing) 113 Haight st. San Francisco, Cal.

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

Mrs. Gillingham, 305 Larkin. Mon. & Thur. 10 to 4. Other days, 532 22nd St., Oakland, Cal.

Horoscope cast and scientific hand-reading. Mme. Arva Pontis, 227 Taylor St., S. F.

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

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

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 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 treator. Readings daily. Circles, 148 Sixth St. Mrs. McMeekin, life-reader and mental healer, 205 Turk St., San Francisco, Cal.

Mrs. E. M. Miller, automatic slate-writing medium, 342 13th St., bet. Valencia & Mission. Phone Folsom 3062. No sign.

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

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 835 McAllister.

Sol Palinbaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Geo. F. Perkins, spiritual reader & teacher, 1073 1/2 Market St., San Francisco, at Vitae-Ore office. Daily, 10:30 to 5 p.m. Circles, Tuesday, Friday and Sunday evenings.

A circle is now forming for the study of Psychology. Those interested may correspond with or call on L. V. Raymond, 227 Taylor St.

Mrs. Jennie Robinson, 509 Larkin St., S.F. Circle Monday eve. Sittings daily. Readings by mail a specialty, \$1.00. Telephone Sutter 841.

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

Mrs. Sophia B. Seip, psychometrist, clairvoyant & palmist. Business advice & life readings, 10 to 5, 7 to 9, 50c. \$1. 903 1/2 Washington St., Oakland, Cal.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

Mrs. W. R. H. Stoddard, Convincing test circles. 10c. Sun. & Tues. Readings daily. 278 9th St.

Prof. Weller, clairvoyant, scientific palmist and phrenologist. Sittings daily. Readings by mail, \$1.00; 12 questions answered. Mediums developed. Call and learn what gifts you possess. Development guaranteed. 1007 1/2 Market.

Mrs. J. J. Whitney, trance, business medium; life reader; examines ore, oil locations, medical clairvoyant; treats, cures sick, cancer removed without use of knife. 1164 O'Farrell St., near Gough, Ellis-St. car. Sittings \$1; letter, \$2. Telephone Hyde 2461.

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.

ONE STEP HIGHER.

Oh, how we long to hear the voice
Attuned by heavenly fire,
When it will say: "Take heart; rejoice.
You're wanted one step higher."

To know that we have faithful been
In all the cares of life;
That we no more will wish to sin,
But live above the strife.

No more the tempter will hold sway,
Or lead us from the right;
His hold has slipped from us away,
And there is no more night.

That voice will speak to one and all,
Some day, sometime, somewhere;
And we will listen to the call,
And dwell in life more fair,

Than we have ever hoped to see,
Or dreamed 'twould be our lot,
To dwell in love eternally,
Without one gloomy spot.

G. W. SANFORD, Verdugo, Cal.



The Editor is not responsible for the opinions of correspondents.

A Worthy and Needy Medium

TO THE EDITOR:

I desire to interest you in the needs of that worthy pioneer medium and worker, Mrs. E. V. Wilson, widow of our arisen brother, E. V. Wilson, who for 30 years battled for our Cause when it cost a great deal to be a Spiritualist.

Mrs. Wilson is very feeble, being under the doctor's care, and she is in need of financial aid. Our sister asks not for charity; she has some copies of the last edition of her husband's book, entitled "The Truths of Spiritualism." It is neatly bound in cloth and contains nearly 400 pages of just what its name indicates. It is a grand work and will make a suitable gift to a friend. The purchaser and donor will confer a lasting benefit upon the recipient of this splendid gift, and will at the same time aid a worthy and needy sister.

Please do not lay this aside and forget it, but send \$1.00 to Mrs. E. V. Wilson, 1 Union St., Valparaiso, Ind., and you will receive the book postpaid by return mail.

E. W. SPRAGUE.

Iowa.—The first annual convention of the State Spiritualists' Association of Iowa will be held in the Woodman Hall, Oskaloosa, Iowa, corner of First Ave. and Second St., Jan. 16, 17, 18 and 19, 1902. President, Dr. G. A. Hinton, Oskaloosa; secretary, Stella A. Fisk, Keokuk. The public are most cordially invited.

The Grandson of Victor Hugo has petitioned the Minister of Justice at Paris for permission to wear his grandfather's name. Now he is George Victor Hugo. This is commendable ambition in the boy. Now let him live up to his name. There is much in a name, but there is more in a man.—*Unity*.

Postage Stamps may be sent to this office only for fractions of a dollar.

The Experiences of John Brown,

The "Medium of the Rockies,"

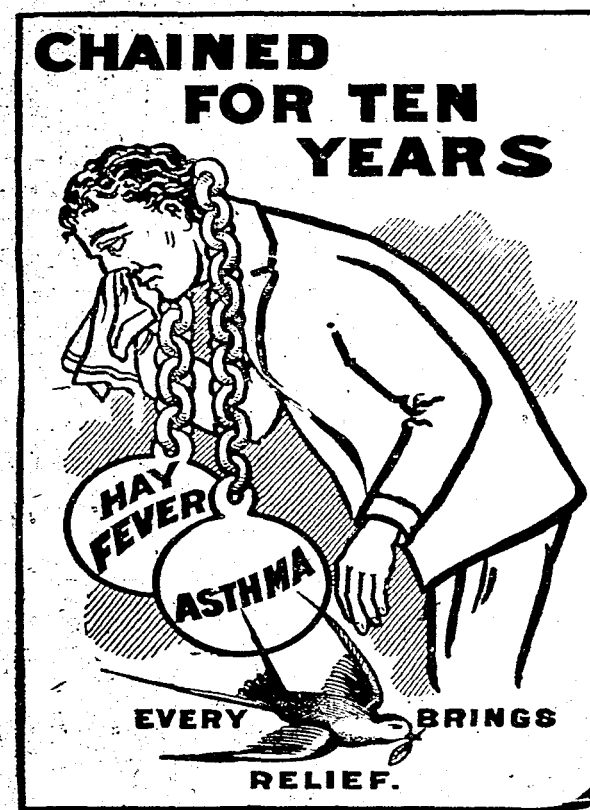
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The Rev. C. F. WELLS, of Villa Ridge Ill., says: "Your trial bottle of Asthmalene received in good condition. I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

REV. DR. MORRIS WECHSLER,

Rabbi of the Cong. Bnai Israel,
New York, Jan. 3, 1901.

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Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful. After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether.

REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

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Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill, as well as many others, I chanced to see your sign upon your windows on 130th St., New York, and I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle, her Asthma has disappeared and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease. Yours respectfully,

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Local News Summary.

Folsom 3044.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

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 Sunday 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.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin-st., San Francisco. On the last 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.

Remember the Ladies' Aid Tea Party, which occurs on Wednesday afternoon at headquarters, 805 Larkin St., San Francisco. The ladies will be there to welcome all.

Mrs. D. M. Colby, medium, at 1041½ Valencia St., San Francisco, is quite busy, and has concluded to give up her Tuesday evening circles until further notice.

Benjamin Fay Mills, the noted orator, is lecturing every Sunday evening in Golden Gate Hall, 625 Sutter St., San Francisco. The admission is free, but seats are reserved for regular attendants.

Mr. W. J. Colville concluded his classes last Tuesday, Dec. 31, and gave his farewell lecture to a crowded house on Wednesday. He left for England, via Seattle, on Thursday of this week.

Mme. Young demonstrated spirit return, through her mediumship, last Sunday evening, at 805 McAllister St., after Mrs. Sarah Seal's inspired lecture on the philosophy of Spiritualism.

Mrs. R. S. Lillie gave an inspirational lecture last Sunday evening at Occidental Hall, 305 Larkin St., San Francisco, on the development of the spiritual powers in mankind, and the elevation of the race.

The Children's Lyceum at 909 Market St. had a large attendance of young and old on Dec. 29, and the children received additional presents from Santa Claus. Mrs. Cowell and Mrs. Heussman and others addressed the Lyceum.

At 2 p.m. the Kings' Daughters' Home at 317 Francisco St. was visited by the Lyceum delegation, and Dr. Carpenter and his control (Mr. McAdam), Mrs. Cowell, Mrs. Heussman and Mrs. Wright entertained the old people.

The Oakland Spiritual Society met at Unity Hall, 856½ Isabella St., on Wednesday evening, Dec. 25, and held an experience meeting and one of sympathy for the Cause, as the year is just closing. The president of the society, Alfred Cridge, is very ill at Dr. Astor's in East Oakland. Dr. Paliubaum reported that his condition was critical, but the angels had promised to give him in this life a time yet to labor for the sure ballot and spiritual truths.

DR. A. L. ASTOR, Sec.

Henry Harrison Brown had a largely increased audience at his second monthly evening lecture upon "How to Win," with experiments illustrating the power of Suggestion. He gave many experiments illustrating his text, "I am that which I think I am," among them some excellent demonstrations of Clairvoyance and Telepathy.

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

The Psychical Society met at Woodmen Hall, 521 12th St., Oakland, Dec. 29. Mrs. R. S. Lillie addressed an appreciative audience, the subject being "Telepathy," and it was very instructive.

Next Sunday at 11 a. m. sharp by request she will speak on "The Evolution of Man."

After the morning service the annual election of officers took place, with the following result: President, Mrs. Addie E. Wood; Vice-President, Mrs. Sarah E. Dungan; Secretary, Mrs. M. A. Handle; Treasurer, Mrs. Mary Murphy; Directors—Mrs. M. A. Lent, Mrs. Myra Huntington, Mrs. J. S. Taylor, A. A. Handle, J. O. Handle, Dr. H. M. Barker. A. E. W.

A Beautiful evergreen and tinsel decorated hall, a lighted Christmas tree spectacle for young and old, and fine tests and speaking, were what Mr. and Mrs. C. J. Meyer at Friendship Hall, 335 McAllister St., San Francisco, presented to their friends and the public, beginning Friday evening of last week and continuing until after New Year's Day, with a special spiritualistic watch night meeting on Tuesday (New Year's eve).

On Friday evening the program, under the management of Mr. Philos Cook, was: Song; poetical reading by Capt. Stout; original poetical recitation by Prof. Thos. H. B. Cotton; address, "Jesus, the Jew," by A. Mark Stoddard; addresses and tests by mediums Mesdames Seeley, M. Bird, Wrenn, Stoddard and Mrs. C. J. Meyer; the Santa Claus spectacle introduced with appropriate explanatory remarks of a historical nature by Mr. Cook, followed by an original poetic introduction by Mrs. Darms (Santa Claus' wife), personated by Mrs. Renne, who gave psychic readings; the evening closing with a social reception and refreshments to the friends of Mrs. Meyer and her husband, the latter of whom returned thanks for himself and wife for the kindly greeting their efforts had met. The whole program was interspersed with songs, led by Mrs. Dunkel and Capt. Stout, and other recitations by Mrs. Darms.

Mrs. Eberhardt entertained an audience at 3250 22nd St., San Francisco, last Sunday evening with fine psychometric readings and spirit messages.

Notice.—The regular meeting of the California Sunflower League will be held on Thursday evening, Jan. 2, at 8 p.m. in the Spiritualist Headquarters, 305 Larkin St., San Francisco. All members are earnestly requested to attend. J. S. GILLESPIE, Pres.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

Wrinkles; their Cause and Cure. Third edition. Copyright, 1896, by Anna McGowan. Price, 50c. For sale at this office.

San Jose, Cal.—A very pleasant social event was a reception given by Mr. and Mrs. Geo. Miller at their residence on Ninth and Reed St., on Thursday afternoon, Dec. 26—the occasion being the presence in San Jose of Henry Harrison Brown. Some 25 persons were present. The rooms were beautifully decorated with evergreens, holly berries and flowers. The afternoon passed quickly away in social converse, the discourse of instrumental music on piano and violin by the talented daughters of the hostess, an address of greeting by Henry Harrison Brown, a good talk by Mrs. Hendee-Rogers and others, and all were invited to partake of delicious refreshments, while strains of music sweet catered to the intellectual appetite. Each one in saying farewell felt thankful to sister Miller for the opportunity of meeting together, interchange of thought and the enjoyment of "a feast of reason and a flow of soul"—and the day will long be remembered by those present. H. L. B.

Oakland.—Mrs. Anna L. Gillespie lectured and answered written questions for the Union Society at Fraternal Hall on Sunday, Dec. 29, at 3 p.m. The audience, which was large, was well pleased. Mrs. Gillingham gave messages of a very satisfactory nature in the evening before a well-filled house.

The third anniversary of the establishment of these meetings will be celebrated next Sunday afternoon at 3 o'clock and evening at 7:30. A graphophone concert will be given previous to the services. Mrs. Gillespie will lecture both afternoon and evening. Mrs. Gillingham, Mr. Hargraves and Dr. Muehlenbruch will give messages, and Dr. Anderson, Mrs. Drake and others will give short addresses. Music will be given by the Gillespie family and others. The admission will be free, afternoon and evening, until further notice. T. E.

Miss Myrl Colby had a birthday party on Monday of last week. Her many young friends were invited, and all had a very enjoyable time, at the residence of her parents, 1041½ Valencia St., San Francisco, which was decorated for the occasion. Refreshments were served in elegant style, and all heartily wished for Myrl a long and happy life with many recurring annual birthday festive occasions.

Our Telephone number has been changed. See notice in the first column of this page.

A Spiritualist Lady would like to obtain light housework from 8 a. m. to 2 p. m. Address, MRS. IDA SARGENT 2929 23rd St., San Francisco. 51t4

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Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. 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 this 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.

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	♏	Water	June 21 to July 22
Back-Brain	♐	Fire	July 22 to Aug 23
	♑	Earth	Aug 23 to Sept 23
Fore-Heart	♈	Air	Sept 23 to Oct 23
	♉	Water	Oct 23 to Nov 22
Fore-Heart	♊	Fire	Nov 22 to Dec 21
	♋	Earth	Dec 21 to Jan 20
Fore-Heart	♌	Air	Jan 20 to Feb 19
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