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THE BORDERLAND.

LINES

In honor of the immortal memory of John Brown, Sr., the Pioneer of Pioneers, and the last of the Rocky Mountain men.

At last, dear friend, thy spotless spirit hath fled
The frame of clay that held it close to earth;
Thy recent tenement, now pale and cold, is dead,
And we, thy lovers, languish as in dearth.

The tall, commanding form of yore lies prone;
Silent the tongue whose eloquence we prized;
Inert the majesty on Reason's throne,
That forbid the cunning schemes by knaves devised.

Thine 'twas, like Burns the Scottish Bard, to stand
For Right 'gainst Wrong, and cheer the drooping heart;
Like Lincoln, too, to guard thy native land
When Treason sought to tear its flag apart.

Ere "days of old and gold and forty-nine,"
Thy hands, with Carson, Waters and the rest,
Had carved a passage through the Rockies' spine,
And ope'd the way to empire in the West.

Thy bugle blast was heard on mount and plain,
Pealing defiance to the savage bold;
From snowy height to far-off restless main,
Thy weapons drove him, fearful, to his hold.

Then crossed the later Argonauts, to clip
The "gold fleece" that California wore;
Their oxen hurried, at the crack o' whip,
To load the "schooners" with the precious store.

Thou, too, didst share the damsel's shining dress,
But stayed to spend its profits here—at home;
San Bernardino well may mourn, and bless
The memory of him who ceased to roam,

For thou wert her creator; aye, the chief
Of those who added to the roll a name
That stands, despite the wanton cause of grief,
As high as ever in the ranks of fame.

And, to the final hour, thy ev'ry act
Hath been to build and not destroy, save what
Thou deemst subversive to the sacred 'pact
'Twixt God and man—true independence that!

This day we stand around thy coffined form,
To gaze on what remains of one most dear—
Our vision dims, then bursts the tearful storm,
And rules, till calmed by angels singing clear:

"Mortals, weep not; that casket white contains
Nought but the wrapping of your comrade's soul;
Escaped from earth, with all its woes and pains,
He, joyful, presses towards Perfection's goal."

WILLIAM STEPHEN.

[Respectfully dedicated to the San Bernardino Society of California Pioneers].

Spirits and Ocean Vessels.

One day as Captain Buckman was preparing to sail from New York he was visited by a prominent and wealthy politician, who asked that he take with him on the voyage his son, a reckless fellow, who had been well educated, but had chosen to associate with criminals. Captain Buckman refused, as his ship was not a reformatory, nor a penitentiary, he said. But the mother of the young man pleaded with him to take her boy away from his evil companions and save him for her. The captain persisted in his refusal, until the tears of the mother melted him and he agreed to accept the young fellow as a sailor. The mother was lavish in her thanks and bade such a farewell to her son as should have strengthened him to do right. But he couldn't. The bad was too deeply rooted. Before the pilot left the ship the youth (call him Smith) had a fight with a big Swede and hit him with a belaying pin. In five minutes he was in the brig. Captain Buckman, after keeping him three or four days on bread and water, went to him and said:

"'I want you to do a seaman's duty. If you come on deck and do the best you can you'll have a pleasant time; if not, you'll have a pretty hard existence."

He went on deck and made a good hand. Captain Buckman continues the story:

"After 40 degrees south latitude had been reached I noticed that he had a hacking cough and sent him to the sick bay. The nights began to get cold and dreary and we were 'chasing the Magellan clouds.' One day Smith asked for me, and said he wanted to make friends with the Swede before he died, and, by a strange coincidence, the Swede at the same time asked if he could 'wait upon him.' I granted both requests. The Swede went into the sick bay, and in a few moments the cry of "Murder!' was heard. I hurried to the bay and found Smith trying to stab the Swede. He declared he meant to kill him before he died, and was slashing him with a knife when his life suddenly ended.



Dr. C. W. Hidden, Inspirational Speaker and Singer.

[See Page 2.]

SUPERSTITION OF A SAILOR.

"And now comes the strangest part of the affair. The man at the wheel declared to me that five minutes before he heard of Smith's death he had seen him jump over the rail with his sheath knife in his hand. He was so overcome that he let go of the wheel, and a sailor never does that unless he has a terrible fright, for he knows the punishment is hanging (that is, it was in those days). Afterward I showed him Smith's body and the sheath knife, but he could not be pursuaded that he had not seen Smith sink into the sea."

While Captain Buckman does not believe in the superstitions of sailors, here are two strange things which happened to him:

SUMMONED BY SPIRITS.

"I was running down 'the trades' in the South Pacific under a heavy press of canvas," he says. "The watches had all been posted and I had seen that the ship was on her course, and had retired to my bed in my cabin. Suddenly I heard a voice saying: 'John, get up!' I turned over, contented myself with the thought that I had been dreaming, and relapsed into unconsciousness. Soon afterwards I was awakened by a vigorous slap on the face and the exclamation: 'John H., get up!' I arose, hurried to the forecastle, took up my glass, and shouted, 'Starboard your helm! Hard a-starboard!'

"The man at the wheel obeyed instantly, and our yards scraped the yards of another vessel coming from the opposite direction and commanded by an Englishman whose crew was worn out by continuous labor, and who had used all his oil to quiet a wild sea and was sailing without a light of any kind. Had I not been roused and gone on deck when I did we would certainly have had a collision. Now, that voice that I fancied I heard seemed to be my mother's voice. The strangest part about it that no person on board the ship knew that 'John H.,' was the first part of my name."

Spirits at the Capitol.

Beneath the hall of the House of Representatives strolls by night a melancholy specter, with erect figure, a great moustasche, and his hands clasped behind him. Who he is, nobody has ever surmised; he might be, judging from his aspect, a foreigner in the diplomatic service, but that is merely guess. Watchmen at night have approached him in the belief that he was an intruder, but he has faded from sight instantly, like a picture on a magic lantern slide.

At precisely 12:30 of the clock every night, so it is said, the door of the room occupied by the committee on military and militia of the Senate opens silently and there steps forth the figure of General Logan, recognizable by his long black hair, military carriage, and the hat he was accustomed to wear in life. Logan was the chairman of this committee, and, if report be credited, he is still supervising its duties. He passes down the marble-floored corridor, and nobody yet has ever dared follow him, so that it is impossible to say whither he goes. It seems to be certain that he does not come back.

Young People's Spiritual Union.

The young people will be especially gratified to learn that definite arrangements have been made with the managers of the Onset Bay Camp Meeting Association to have the 2nd Annual Convention of the N. Y. P. S. U. assemble there Aug. 25 and 26.

Mr. Walter J. Prentiss, a member of the Board of Trustees of the N. Y. P. S. U. will be on the ground during the entire session of the camp meeting, and will make all preliminary arrangements there. Correspondence relative to rooms, board, etc., should be addressed to him at Onset Bay, Mass.

Every young person, between the ages of 16 and 40 will, after the payment of the dues, be entitled to a voice in the convention, and therefore the young people should promptly become individual members, and forward their dues (50 cts.) to the secretary, Miss Anna M. Steinberg, 506 12th St., N. W., Washington, D. C.

Programs of the convention will be printed about the 1st of June, and forwarded upon application. I. C. I. EVANS, *President.*

☞ The science of numbers extends only from 1 to 12 and combinations of these numbers. One is unity; 2 community; 3 trinity; 4 the family; 5 the covenant; 6 physical life; 7 spiritual life; 8 regeneration; 9 judgment; 10 the covenant under the law; 11 uncertainty; 12 completeness.—*Christian.*

THE OPEN COURT.

A Plea for Immortality.

An English writer, in an ingeniously worded essay, argues that immortality is a dream. He says that there is no such thing as a soul; that what we call "soul" is but man's moral nature, the highest expression of physical energy; and that "man's moral nature" has its "center" in "the great sympathetic nervous system."

What is man's moral nature? Broadly speaking, it is that in us which is pure, good, and true; that which thinks and loves; that by which man transcends other forms of life. And is all this centered in, or dependent upon, a bunch of nerves—a mass of nerve material? We have the general nervous system and the great sympathetic nervous system: we know a good deal about the former, and but little about the latter. The great sympathetic nervous system has to do with the inner functions, so called. Its working implies intelligence, or rather intelligent action; but that this stamps it as the center of the moral nature—*i. e.*, the seat of the soul—is a proposition we feel like disputing.

Waiving technical description and detail, the great sympathetic nervous system is composed of matter, nothing more and nothing less. Does matter think—*can* matter think? The wonders accomplished by machinery excite our imagination; but we quickly grasp the thought that the machinery itself is senseless: the dominant intelligence is the engineer. We raise a hand and point a finger—both movements give evidence of intelligent action; but the governing intelligence is not resident in either. The power that directs the manifestations of the great sympathetic nervous system is not resident in it. Machinery is but the servant of the engineer The nervous system is not master, but a servant of the master—the soul.

What is the soul? Not the great sympathetic, nor yet a part of it; not the brain, nor a product of the brain. It is a force that animates and governs both brain and body; not mere matter, but something higher than matter; not a semblance of man, but the real man, who controls the movements of brain and body as readily as the engineer handles the machinery in mill or shop. But, you say, we have mistaken thought for soul—that thought alone is the governing power. Let us see. Here is a man in the flush of manhood—noble, loving, and true. In an instant he reels, falls, and the thing we call "life" is gone. Why does not the brain think; the heart beat; the nerve-system thrill: the blood course through artery and vein? We cry aloud, but there is no answer. The machinery is silent—there is no response to lever or throttle. If the power to think and act is inherent—in a word, if the inner and not the outer rules—why does he not rise and speak? Let us not deceive ourselves. When there is a break in the mill we know that connection with the engine is interrupted—the power of the engineer is suspended. When death comes it means that something has given way—the engineer, the soul, has missed connection with that marvelous piece of mechanism known as the human body.

Matter does not produce life; matter is not the originator of anything. Life animates matter; and life comes from without. Matter cannot think or speak. Intelligence is not innate in matter; intelligence, like life, comes from without. At death, life certainly is disassociated from matter; otherwise we should witness some sort of manifestation after the induction of this condition. It is evading the question to argue that the soul has been blotted out; for it is claimed upon competent authority that matter, force, energy, and all soul attributes are indestructible. We are justified in reasoning, then, that the soul itself cannot be destroyed. To say that we have "never seen a soul" proves nothing. We have never seen *man*. The body is not the man; it is only his outer covering. The real man is invisible. The body is the house the man lives in; and that the house is not the tenant is self-evident. That the body is not the man is equally evident, whether you agree or disagree with regard to a future state of consciousness.

In the National Museum at Washington is a cabinet labeled, "The body of a man weighing 154 pounds." In the cabinet may be seen jars containing respectively water, different kinds of fat, phosphate of lime, carbonate of lime, sugar, potasium, sodium, and gelatine; a row of jars filled with gases—hydrogen, nitrogen, and oxygen; a lump of coal; bottles containing phosphorus, calcium, magnesium, a bit of iron, and a lump of brimstone. The materials are given in exact proportions—as they are combined in the body of an ordinary man. It is not to be wondered at that men doubt in the face of such evidence. Chemistry, it is argued, is an exact science. Granted; yet it does not affect the point at issue. Chemistry deals with material things. In this instance chemistry has revealed the *physical* constituents of man, and this is all the chemist sought to accomplish. The *spiritual* side of man is not considered. The touch of love, the kiss of affection, the happy glance, the cheery word—these were not found. Why? The house the man lived in has fallen to pieces in the Museum, but the *man* escaped both jar and label.

Strange that men fail to grasp the thought that no one can deny life after death intelligently! To deny life after death, urges a brilliant writer, implies a complete knowledge of both life and death; and this, we are certain, few if any possess. It cannot perhaps be shown to a certain order of minds that we exist after death: at the same time it cannot be proven that we do not. The assertion that we do not live forever is based upon speculation; while there are many things that strongly incline toward a belief in a continuity of existence This is particularly so when we study the psychical side of life. It is true that there are stumbling-blocks—stones in the path; but there is likewise a mass of unimpeachable data, a vast collection of facts that cannot be set aside, sneered at, or lauged down—data and facts that point to a future life as unerringly as the needle points to the pole.

We sail across the sea of life until our ship comes to a full stop. Materialism proclaims that we have reached the end. But materialism is blind; it staggers and falls by the way. Death means "annihilation;" yet Nature knows no such law. What we call "death" is but an incident; it marks not the end. but a continuation of life. Death is a mist that settles down to blind and confuse when the ship of life nears the green vales of home. We should not speak of the "unreal." All is real; there is no unreal. The real and the so-called unreal are parts of one stupendous Whole. The real and the unreal blend; the physical impinges upon the spiritual; the change from one to the other is simply and naturally made. The body is the casket, not the jewel. When death comes we lay the body aside, as a garment for which we have no further use; it serves us well here, but would hamper and clog the soul in the hereafter.

The materialist replies that life, or consciousness, cannot exist independent of the physical—that mind exists only when associated with matter. If this could be proven it would end the argument; but it cannot be shown to be true. Mind, or consciousness, is related to and associated with a force outside self. Consciousness is part of a chain or system that connects the seen with the unseen. It certainly exists—it comes and goes. Consciousness does not seem dependent upon matter even while associated therewith. It can leave and return to matter during life; at death it leaves matter behind. It is not logical to say that which glorifies gross matter is lost forever when matter falls by the wayside. Denial is not argument—at least it is not proof. No one can lay claim to an intimate knowledge of the universe; and this were necessary to prove that soul and soul-life are merely human vagaries. There is more to man than we are apt to see at first glance; there is something besides matter in the universe. We can hardly resist the conclusion that the visible has emanated from the invisible—that man is closely, nay intimately, related to the unseen.

One author declares that there can be no unseen realm, since we know the elements of which the universe is made and can place and account for all. But we do not know all about the *primary* elements—at least there is ground for claiming that we do not. In the beginning the chemist counted 64 elements, but there is now a disposition to question the accuracy of the statement. "The idea is growing," says an able writer, "that elements are composite structures, and that when we understand how to create or produce heat of the higher temperatures we may be able to decompose some of the elements." And there are others who go further and say that the primary elements will yet be found to be varying forms of one mighty element—Spirit: the originator, molder, and controller of all things, visible and invisible.

The fact that men discredit the invisible does not disprove the existence of, or existence in, an unseen world. It is not so much for us spiritual scientists to prove as for our opponents to disprove. Argue, speculate, and theorize as we may, the conclusion is irresistible that life comes and goes. No matter what is said or done, we cannot destroy or rid ourselves of life. In spite of all, it continues—issues from the unseen and returns to the unseen; it comes from and goes to a realm that, while apart from this world, is yet a part of it.

It seems odd that we should fail to grasp the central thought that, if man has progressed so far from his initial state, he surely requires more than an ordinary lifetime to reach fruition. By showing that from the beginning his progress has been steady, constant, and sure, we pave the way for a reasonable belief that life's short span is not sufficient for the complete rounding out of the faculties. There is no substantial basis for the belief that obtains in some quarters that primitive man was minus a soul. The evolution of man from the lower to the higher, instead of proving absence of soul, evidences the possession of a gradually developing soul. In primitive man the soul was asleep; it was a bud, which needed but the sunshine of time and the friction of experience to cause it to burst forth in all the beauty of the flower of intellect. If a newer and higher form of consciousness is being born in man—and this is admitted; if man is still progressing physically, mentally, and spiritually—and this is admitted; then how can faculties now admittedly incomplete attain fruition in this life? Man must live beyond the grave—he must overlap eternity. This is the only natural, logical outcome.

DR. C. W. HIDDEN, in *Mind*, for May.

Difficulties of Growth.

As the brown sod must always cover and germinate seeds sown, so there must always be periods of darkness for the human mind before the soul-germ starts up anew to bring forth fruits and flowers of spiritual worth and beauty.

Ask what the lesson is intended for when mental darkness covers you. Ask your soul if it is not, at this time, adjusting the atoms of your external body intelligently, so that it may become a more fitting dwelling-place for the divine spirit; that it may model you, or remodel you, body and mind, after its own highest ideal, and thereby make its own experience in the physical more perfect and complete.

What the soul knoweth, as the body groweth,
It shall come to understand;
As the soul giveth, the mind receiveth
Whatever it can command.

LENA INGRAHAM GIFFORD.

Dunlap, Wash.

Evolution of Mentality.

It is quite evident in interpreting sacred writings that there is an esoteric or internal, and an exoteric or external manner of explanation.

Mankind is continually seeking for the external, forming theories and dogmas and then making laws to perpetuate them, punishing those who disobey. Hence they lose the spirit, and put their hands to the plow and look back. We in this new time do some better, but we keep up the clamor of more, more, more phenomena, not sufficiently realizing that it is the exoteric or the "letter that kills" the spiritual life, and that spirit is the realm of cause.

Past dispensations have known only "three dimensions of space" from which to teach to the material man the mystery of spirit, while this age has discovered a "fourth dimension." and that extends within. It leads to and explains, in a measure, the esoteric or hidden cause of things. Power is within. The power of dynamite is within—the explosive. We have looked outside for God and heaven, when they are within. Psychometry is inside, or soul measurement. Clairvoyance is seeing within. Clairaudience is inward hearing. Heaven is within.

Religionists of all nations look away off and up for heaven. And Spiritualists have done but a little better, so far as locality is concerned. Their Summer Land is away beyond the stars

and Milky Way, surrounding the material universe in seven concentric rings or planes. Well, we are not to blame. The philosophers and theologians of the old dispensations have not given us a knowledge of a fourth dimension. It was left for our age to reveal it to the scientist. The old religions did not need it, for theirs were not scientific religions. Ours aims to be such. In truth, it is scientific.

When we retrospectively survey the progress of humanity it appears that every religious dispensation has been preceded by Spiritualism in a form adapted to the evolutionary state of the people at the time. If that be a fact, of which we have no doubt, we may look for Modern Spiritualism to be followed by a wonderful revival of a practical and greatly improved religion, applicable to this scientific age of reason. That quality of religion is surely coming—in fact it is here already, knocking at the door of churches and nations, and the people intuitively feel that something extraordinary is about to take place, but they are as greatly mistaken in their conception of the new religion as the Jews were of the appearance of their Messiah.

The first Christian age began amid the effulgent light of

THE SPIRITUALISM OF 1900 YEARS AGO.

About the third century of that era—as had been prophesied by the first Christian teachers, that there should a "falling away" from the purity of the gospel before the Christ should again appear—Christianity lost its esoteric doctrines, and became adulterated, external and formal under Constantine, whose goverment was a marriage of Church and State, and became an imperial power, fearful in persecutions.

And so the nations continued as Church and State governments, until our own millennial government was formed as a nucleus of a righteous nation, unconnected with any particular religion, and having a supreme law or Constitution with no God in it, tolerating all gods and every religion, and debarring Congress from making any law "respecting the establishment of religion, or prohibiting the free exercise thereof."

The *spirit* of Christianity left the Church, and the church, bereft of its spirit, became a dead body, "having in her hand a golden cup full of abominations"—this golden cup being the competitive system of trade and finance, with its chief abomination—usury.

This anointing spirit which the church lost has again descended to earth, heralded by Swedenborg, as John the Baptist, preparing the way for the second Christ, who is on record as saying, "Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and will sup with him and he with me." This is the language of the spirit from the inmost or highest heaven, that stands at the door—as the "still small voice"—of every soul of humanity who has not yet opened the portal, waiting for that soul to grow to a realization of the presence of the Divine Guest, and open the door.

That door is the mind and affections of the *natural man*, and we are its keepers, to let in and out whom we choose. Have we listened to the voice? Have we heard the knock? Will we open the door to this Divine Guest? or do we prefer the spirits of the natural man, all of whom are of the earth earthy, and can only enlighten and help us in earthly relations, or in those things that pertain to man in his first estate? These nature-spirits are earth-bound.

EARTH-BOUND SPIRITS

are those that are held as willing slaves to the partial and selfish loves. "Try the spirits," that you may know the quality of the spirit that actuates you. He who confesses that the Christ has come to souls still in the flesh is of the Most High, and who does not confess that this consecrating and anointing spirit has come in the flesh is from beneath, and is not adapted to unfold an exalted spirituality.

This individuality or spirit that is represented as standing at the door of our affections is as old as humanity, and was before Abraham, guiding Melchizedek, to whom Abraham paid tithes. Melchizedek was the representative of an exalted order or church, as Jesus was the representative man of primitive Christianity, and became high priest in Melchizedek's order, showing that both Jesus and Melchizedek belong to the same spiritual order, of which Christ was the guiding spirit.

JESUS WAS NOT THE CHRIST,

for Christ was the spirit—the guest of Jesus. The latter was a Jew, while Christ was the anointing spirit that spiritualized Jesus and by whom he was spiritually begotten. Jesus was born again—born of the spirit, resurrected into the higher world of spirituality, *while occupying his material body.* He gave utterance to this spirit, just as inspired individuals speak the impressions of their angelic ministrants, many times not knowing whether they speak from themselves or from the spirit. Jesus brought light and immortality to light.

Christ was a spiritual father to Jesus. They were one in purpose and design. Hence, Jesus could say of himself, "My Father and I are one." And the spirit could say truthfully and literally, through Jesus, "Before Abraham was I am." These scriptural phrases do not prove that Jesus was one of the three orthodox gods, nor do they convince us that he was on the earth before Abraham's time and afterward re-embodied, as taught by modern Theosophists.

It was not necessary that Nicodemus should be born again in a physical sense. Jesus would have him born of the spirit as he himself was. The spirit of Elijah came as a *guide* to John the Baptist to prepare the way for the spirit Christ. John performed his mission as an earthly leader, preparing the way for Jesus; and Elijah continued his earthly work by inspiring the medium John, who came "in the spirit and power of Elijah!" John was the greatest prophet the people had ever known, yet "the least (person) in the kingdom of heaven is greater than he," showing that kingdom to be a state of consciousness to which no one had attained, or can attain while in the earthly state, however learned one may be on that plane.

Theosophists tell us that John the Baptist was the re-embodiment of Elijah. Who can imagine what sort of *karma* the ancient and godly Elijah could have made, that he need come down and be re-embodied that eventually his head might be cut off to please Philip's murderous wife and that wicked danseuse, the daughter of Herodias. EDMUND YOUNG, M.D.

(Concluded next week.)

The Scarlet Woman.

The following is a digest of the masterly address by Dr. J. L. York in Scottish Hall, San Francisco, Sunday evening, April 30, 1899:

The woman which John saw in the vision was drunk on the blood of martyrs and sat on seven mountains, and on her forhead was the name written, "Mystery—Babylon the Great—The Mother of Abominations."

And I think it is shown clearly in the light of history if ever there was a power fitly described as being drunk on the blood of martyrs, and causing people to gnaw their tongues through pain and agony, and had worked an abomination on the earth, she—the Roman Catholic Church—is that Scarlet Woman.

Do not misunderstand us. We do not war against Catholic men and women; we have no prejudice against them and their rights under the flag; but we war against that ecclesiastical and political system of one-man power—the mouthpiece of God, the pope of Rome—whose crafty tools all over this land are digging the grave of American liberty. Her instincts and impulses are opposed to every form of human freedom. Her methods are those of deceit, cunning and fraud. She stops at nothing to accomplish her cherished purpose, to destroy mental freedom, and thus kill at the schoolhouse the hope of American liberty.

This brazen image of superstition—this Catholic hierarchy—tells us through her popes, bishops, cardinals and priests. that the power of the church is superior to that of the State, and that pest, of all others most to be avoided in a State, is liberty of opinion; and that the freedom of thinking is simply nonsense, and we are no more free to think without rule than we are to act without rule; and that the pope has supreme power over the whole world, both in ecclesiastical and civil affairs; and as Catholics we are not advocates of religious freedom—religious liberty is merely endured until the opposite can be carried into effect without peril to the Roman Catholic Church; the Roman Catholic citizen of the United States owes no allegiance to any principle of the government which is condemned by the pope; and if allegiance to the church demands opposition to political principles adopted by our civil government we should not as Catholics hesitate to obey the church of God; we are purely and simply Catholics and profess our unreserved allegiance to the church, which takes precedence to the State. This is the explicit language of Rome.

She further says: That our free government is a delusion; that our schools and colleges are hotbeds of corruption. These are her words—and those who deny the Catholic Church deny God, and are cursed of God, cursed by the pope, cursed by the Holy Ghost, cursed by the son of God, cursed by the virgin mother of God, cursed in this world and in the world to come.

These things should make Americans think, and the grave necessity for the existence of the A. P. A. will be fully understood when we consider these statements made by the pope, cardinals, bishops and priests of that church.

And while the A. P. A. did a good deal of good, in opening the eyes of the American people to the encroachment of Rome upon the State and schools of our country, it failed from a fatal defect in its organic structure. It failed to be permanent in action simply because it fell under the control of Protestant Christian prejudice and political, partisan corruption, and thus destroyed its broad significance as an American defender and narrowed down the struggle to a contest between Protestant Christians and Catholic Christians.

What we need is a purely American association or party not based upon birthplace, as it cuts no figure in citizenship, and only loyalty to our country required—a party not based upon the Protestant Christian prejudice of the daughter against the mother church, but against all ecclesiastical interference, against our free school system and the complete separation of church and State.

Of course they made a great noise and bluster about the A. P. A. being an un-American secret society, for the separation of church and State, and the protection of our school system. It seems that anything which opposes Rome is un-American—while at the same time Rome has a score of secret societies, such as the Y. M. I., the Ancient Order of Hibernians, the Irish-American Society, the Knights of St. Patrick, St. Patrick's Cadets, St. Patrick's Alliance, Apostles of Liberty, Sons of the Emerald Isle, Knights of St. Peter, Knights of the Red Branch, Knights of the Collumbskill and the Secret Heart.

These are a few of the pope's secret societies, organized with a double purpose of religion and politics, in the interest of the church, and under the control of crafty Jesuitical tools of popery.

And the vigilance of Rome that hovers over Washington, our "national capital" with such persistent zeal, and their growing influence over our public men is a growing danger to this republic.

And from good authority we learn that there is not a department of our goverment at Washington that does not pay tribute to the agents of Rome, who demand their pound of flesh for the scarlet woman. Such is the Catholic pull at the seat of our goverment that not a pay-day goes by but that the clerks are called upon by the black-robed sisters—and such is the Catholic pull that it is hardly safe to refuse these tools of popery, as behind them are the bishops and priests, and to refuse to be fleeced incurs the liability of being reported and perhaps losing their situation.

And *Puck's* recent cartoon showing the pope of Rome with a ladder trying to climb onto the dome of the Capitol to take down the statue of Liberty, and substitute the cross, with Uncle Sam calling him to come down, with the remark that we already have a figure up there which will last for some time yet.

This cartoon of *Puck* is not an idle fiction, but is a living issue, and apropos to the state of Catholic influence at Washington.

The hope of the Scarlet Woman is population, and our freedom is to be slain by the ballots of ignorance and superstition. And as a political power, Romanism is a standing menace to every form of human liberty—a hoary-headed mass of Pagan superstitions fastened upon the world by persecution, fire and sword. She votes only the way to help Rome, and her success is the total destruction of true democracy. And whoever takes his cue in politics from pope and priest cannot be a true citizen of our country, and should not be trusted with the keys of American liberty. He who loves popery should not be placed on guard and should not be placed on the school board or be permitted to teach in our public schools in which they have no sym-

pathy or interest except to draw their salary. Why do we say these things? Simply because, before the pope of Rome every man trembles, and obeys this man-made God? His mind is a slave—his brain is a coward—and the man is a tool in the hands of Rome. Let every loyal man and woman who loves American free institutions, rise up and be counted with ballot in hand and preserve our flag and schoolhouse from the fangs of religious superstition.

Persons who Feel Slighted.

There are inattentions, slights and discourtesies which are so palpable and so evidently intended with malice aforethought that no self-respecting man can ignore or overlook them if the offender is a person deemed worthy of notice.

But there are many persons so constituted that they mistake inadvertencies, oversights and omissions of personal or social acts for slights and affronts which were designed, when no afront or discourtesy was intended. There is something in the mental make-up of such individuals which causes them much suffering in their relations even with their best friends.

What is this mental quality? It is too complex to be characterized by a single word or adequately even by a sentence.

The person who is always looking for a slight, who feels wronged or neglected when no wrong or neglect was intended, is, says one, small-minded. He lacks intellectual breadth. With a larger mind he would rise above such pettiness.

The defect in such a person, says another, is selfishness, of which the form called egotism is the most prominent characteristic.

The essential quality of the mind that is hurt by unintended slights, says another, is super-sensitiveness.

Conceit is the predominant reason, says one. A feeling of inferiority with a consciousness that this inferiority is perceived and is the reason of the fancied slight, is the true cause of the disposition, says another.

None of these qualities singly will explain the mental condition. Most people wish to explain what they do not understand by reference to a single cause. But thought is a very complex phenomenon, and there is no act, reflection, motive or impulse which is not the product of many factors. Thinking and reasoning are processes which involve the grouping of the conceptions of things and relations.

Persons who are prone to take offense at fancied slights are not necessisarily intellectual pygmies, while on the contrary, many who are very deficient mentally are undisturbed by affronts, intended or unintended.

Persons who suffer from imagined insults or discourtesies are, though egoists, not always egotists; nor are they always dominated by selfishness beyond other people.

They may not be conceited; indeed often they are rather self-depreciating persons.

Perhaps the mental characteristics which are the most common in the mind that is easily offended by fancied slights, are predominantly the following:

1. Self-consciousness, too much "subjectivity," too much dwelling upon one's own self, one's thoughts, conditions, interests, aspirations, prospects, etc.

This is always intensified when there is opposition or rivalry of any kind.

2. Desire for the attention or approval of others. This carried to excess may mean vanity. It does not imply self-conceit, which is the quality of coarser minds that do not merely long for the approbation of others, but act from a consciousness that they are worthy of it and have it.

The vain man craves the attention, approval and praise of others; the conceited man goes ahead in confidence that he is right and that those worthy of his notice recognize that he is right.

3. Another characteristic is sensitiveness. The insensitive mind is not disturbed by inattentions. It plods along not caring much about the opinions or wishes of others. But the sensitive soul is affected by the acts and expressions of others, and when the sensitiveness is excessive, and is accompanied by extreme self-consciousness, it causes that state of mind which exhibits itself in a disposition to misconstrue innocent acts into slights and to imagine slights and grievances when they are not intended and when there is no just reason for such imaginings.

An individual may suffer from fancied slights who is less conceited than given to inappreciation of his own importance. He may feel inferior from lack of self-esteem, and yet with high aspirations, be almost morbid in his consciousness, regret and self-accusation. Unable to realize his ideals, he may feel hurt by the inappreciation of what he thinks but cannot articulate in speech or embody in act.

Largeness of mind may enable some to rise above the defects here pointed out, but it must be confessed that these defects often exhibit themselves offensively in minds that are, in intellectual power, far above the average.

Contact with the busy world, intellectual attrition, absorption with affairs outside of one's own personal sphere, whatever relaxes the self-conscious strain and diverts the thoughts from self and its immediate surroundings is the best remedy for the mental condition which makes us quick to feel slights or what are interpreted to be such.

B. F. Underwood.

The Religio-Philosophical Journal,

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Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

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

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

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

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

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

San Francisco, Cal., May 18, 1899.

☞ The *Coming Light* has been combined and absorbed by the *Arena*, of Boston, Mass. Mrs. Dr. Cora A. Morse will write for the *Arena* each month, and so keep in touch with the readers. She got up a fine magazine, in the *Coming Light*, but will now occupy the larger field of the *Arena* as its correspondent.

Mr. L. M. Parkins, Denver, Colo., writes: "The book you sent me as a premium with the Journal, Prof. Francis King's "Harmonic Vibrations," is most excellent. I am moving along the lines of higher thought, seeking soul growth." This is the universal opinion of those who have read it. It is a $2.00 book, but we club it with the Journal for one year for $2.00.

☞ A new star in the constellation Sagittarius has been discovered by Mrs. Margaret Fleming, one of the leading astronomers of modern times, says the *Banner of Light*. Mrs. Fleming may take a just pride in her discovery, and is certainly entitled to a full meed of praise for her achievement. She has proved that a woman can be a scientist, and has brought another laurel wreath to the crown of womanhood. This star would no doubt have been found by other investigators in the course of time. It is perhaps no new phenomenal appearance in the skies, but may be one of the occasional visitors among the stars that sends its rays of light on a message of greeting to the earth and then disappears, mayhap, for centuries.

☞ Life may seem cold and cheerless, even hard and cruel, but the fundamental principle of success is never to yield to despair. Every effort we make strengthens us for some higher achievement; and not unfrequently our seeming failures lead to our greatest success.

Symbols and their Uses.

Persons with practical minds often ask, What are the uses of symbols? What good are they to mankind?

The primary object of a symbol is to teach a spiritual truth—to manifest it to reason. It is to reveal eternal things and make them plain to sight and sense.

Of all institutions at the present time, Free-Masonary is the most intensely symbolic. It teaches the most sublime truths in symbols. In fact there are no higher truths, no more lofty conceptions than are found in the ritual, teaching and ceremonies of that ancient Esoteric Order. We know both theoretically and practically of what we write, having conferred the degrees and delivered the "lectures" on the symbols, for many years. But we must admit that thousands of Free Masons never grasp the sublime substance symbolized—never get beyond the cold ritual and the external forms and ceremonies. This, however, does not change the fact that its teachings are the most exalted, uplifting and beneficial which can be imagined or practiced. Man needs no higher, and can conceive of nothing more noble and grand—even if but few of its devotees ever through its symbols behold the real grandeur of its ceremonials and instructive lessons.

In fact life is filled with symbols expressing and unfolding truths beyond the realm of "time and sense." Those who have eyes to see are ever discerning in material things the grandest spiritual truths. The Materialist as well as the cold realist would deprive life of more than half its beauty and loveliness, while abolishing the rites, ceremonies, songs, words of cheer, and the fraternal friendships which grow from the ideal. Plain, plodding facts would extinguish the ecstasy of the occult, and the glories of the symbolic.

Let every soul be true to itself, and when it discerns eternal truth, willingly confess that it has found "the pearl of great price," and proudly wear it near the heart, taking no thought of what others may think or say.

☞ The Baroness Hirsch has left as a legacy to the different charities one hundred millions of dollars. In the past both the Baron and Baroness have given an immense fortune (of which this is but the remainder) to many worthy and benevolent objects. It is difficult to conceive how they could have amassed such enormous wealth, but it is a relief to know that it is now devoted to alleviating the sufferings and supplying the wants of poor humanity. *The Pacific Unitarian* says:

However the fortune was amassed, her relation to it was that of an innocent possessor, and she was free, so far as the law is concerned, to do as she willed with her own. She divided it among several continental cities, and a million or so finds its way to America. It is an almost incalculable sum, and if wisely used must do much in ameliorating misery and giving courage and hope.

The bequest ought to be recognized also as an expression of the broad humanitarian spirit of a Jewish woman, and, as such, challenges comparison with any similar gift of a Christian. Such events help to melt away the prejudices that have survived from the days when hating was easier than it is now.

☞ Mr. M. E. Taylor, Santa Barbara, Cal., writes: "The Journal is becoming more and more spiritual in character, thought, and general features, with each issue. I am heartily glad to say that it partakes more of the angelic than any other of the Spiritualist papers." Thanks, Bro. Taylor. It is our aim to make it a spiritual Spiritualist periodical. It grows in favor every day, with thoughtful, progressive readers.

Misrepresentations.

To show how ready the daily press is to defame and heap ridicule upon Spiritualism, the San Francisco *Examiner* of last Wednesday contained an article in the first column headed, "Spiritualism leads a girl to Matricide." The facts are, as shown by the particulars below the heading, that the girl in a fit of melancholy killed her mother.

Her father dropped dead while at breakfast some months previously. She said at the trial:

"It was an exceedingly great shock—one from which I have never recovered and never will. I lost interest in everything. I lost sleep. I fell off in weight many pounds, I was melancholy."

She visited two mediums in Chicago, who told her that her father was lonely and would not be happy until she and her mother were with him. This was natural. He died so suddenly, and was devoted to his wife and daughter, and was probably earth-bound and discontented with his surroundings, and the condition which his family were left in by his sudden departure. The girl's mind became unbalanced, and she could not sleep, she said. The newspaper account further states:

On Saturday afternoon, the day before the shooting, she went to Pittsburg and bought an ounce of laudanum. She went home immediately, getting there about 6 p.m. She ate a light supper with her mother. They spent the evening at home. The witness went to her room about 8:30 o'clock, her mother retiring a few minutes later. The relations between the witness and her mother had always been very affectionate and there had been no misunderstanding.

On the night before the shooting she had laid out her clothing, intending to kill herself. She tossed about all night and walked the floor. She continued her story:

"I had bought the laudanum with the intention of taking my own life instead of that of my mother. When I heard the clock strike I arose and, getting the bottle of laudanum, I started to pour it from the glass. Before I had finished this, the bottle dropped from my hand. My arms became like steel and I knew I must take my mother's life. I went to the bureau, took the revolver, and going to my mother's room, discharged it."

This was simply a case of temporary insanity, but she had been to a medium, and that was enough. Most likely she was a church member, but there was not a word said about that—no reflections cast upon the church she and her mother and father attended. It should not be ridiculed or misrepresented. Oh, no. But it furnished a good chance to throw some mud on Spiritualism, and write up a sensational story, and that the reporter did without conscientious scruples, and without facts to build on.

But here is a case where the crime was far more henious, and no other cause than religious enthusiasm given, yet it seems to have been suppressed by the *Examiner*, perhaps lest it should reflect upon the church. It is from the Chicago *Record* of April 20, and reads:

SLEW HIS SON BY DIVINE COMMAND.

To atone for the crime of Cain, Abel Dykstra, a Dutch farmer living in the colony at South Holland, slew his five-year-old son Peter yesterday morning. He believed he was Abraham and that he had a divine command to sacrifice Isaac. For several days the man had been moody and he had begged his wife, Sophia, to remove their two children—Peter, aged 5, and Cornelius, aged 20 months—from his ranch in case he became suddenly insane.

Yesterday morning he met his wife and children on the way from the home of her father, Peter Van Drunnen, where they had gone for safety the night before. Dykstra kneeled and tenderly kissed the boy, and, leading him by the hand, all went home together. The mother went into the kitchen and was preparing breakfast, when she saw her husband in the yard whetting a scythe, while Peter played near him. Mrs. Dykstra ran out and took the scythe from him.

"I must do it this morning," the man shouted. "God has ordered me to do it."

Dykstra made a rush for the boy and dragged him to a shed near by and took up a corn knife.

"Papa, please do not hurt me," cried the boy, and he struggled to free himself from the man's grasp. Mrs. Dykstra also pleaded with her husband to release the boy, but in vain.

Holding Peter with his left hand, Dykstra drew the knife across the lad's throat. The vertebræ saved the head from being severed from the body. The boy ran nearly 100 feet before he fell and died.

Dykstra then saddled his horse, mounted and galloped to Lansing, three miles away. The mother, who had seen her child killed, hastily notified the neighbors and in a short time 50 or more men were chasing the fugitive. He was soon lost sight of in one of the marshes south of Harvey.

Dykstra rode to the house of John Meeker, a farmer for whom he had worked, and said: "God told me to sacrifice my boy, and, as much as I loved him, I had to do it to please God. After I killed him the devil laughed at me."

Not waiting to hear more, Meeker drove out in search of Constables Frank Harrington and Fred Randall. They arrested Dykstra and took him before Justice De Young. Deputy Coroner Reynolds held an inquest and committed the man to jail pending an investigation by the grand jury. Immediately after the verdict was found the officers started to bring the prisoner to Chicago, driving across country to Harvey to take a train. At 6 o'clock last night he was taken to the county jail.

Dykstra is 35 years old and a religious enthusiast. He sat up all Tuesday night reading the Bible.

Cases like Mr. Dykstra's are numerous, but the first-mentioned is a rare case, where it is insinuated that Spiritualism incited murder.

☞ We are on the road home and the way is sometimes dark and dreary, but when we get there we shall see that every experience of earth was intended to fit us for higher joys.

☞ In New Orleans, La., there is a School of Hermetic Philosophy and Occult Science, at 126 Carondelet St.

Natural Law.

What do those scientists (if they really are such, which is much to be doubted) who call themselves Spiritualists, mean by the words, when applied by them to spirit and spirit manifestations? Do they mean the law of physics? If so, I wish to know if the law of physics can in and of itself produce a spirit manifestation?

Is the soul (or spirit ego) subject to the same law, or set of laws, as is the physical mantle? If so, the ego must be subject to both integration and disintegration, a condition that takes place in the physical as often as every seven or eight years (if the science of physiology is correct) with our physical mantles. If the intelligent spirit or ego is of the same class of material elements with the drapery, and subject to the same law, or class of laws, it must be subject to like conditions of wear and tear; also to disintegration like the visible phenomenal tent; and if that is the fact, will some one inform us what it is that holds in memory occurrences which took place in youthful days, 70, 80 or 90 years previously. M.

☞ Everything in nature reaches for light, whether vegetable or animal. The sunflower is such an intense searcher after light that the disk of its flower follows the sun. The potato growing in the dark cellar will send out its spindling stems toward any faint ray of light, and will die struggling to reach it. While life is pent up in the seed, darkness is necessary even, for its preservation. But the moment heat and moisture are applied light becomes necessary for its development into a healthy plant and to perpetuate its kind. Thus it is with the human family, the only possible chance for development and salvation is the development of a desire accompanied by the act of reaching out for light. The physical body may grovel in darkness, wealth and sensual pleasures; but the mind, the intellect—that part of nature intrusted to every human being—will reach out for light, more light, and through light only can life that is worth living come.—*Common Sense.*

The Reviewer.

☞ The Daily *Vidette* of San Diego, Cal., has changed hands, Mr. B. A. Stevens being now managing editor. Mr. F. M. Gregg continues the business manager. We wish them abundant success. The new editor wields a strong pen and will make the *Vidette* interesting.

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☞ The *Coming Age* for May contains an article on "The New Education," by Prof. Jos. Rodes Buchanan, "Dreams and Visions," by Mrs. C. K. Reifsnider, and a good many other articles of interest. 20 cents.

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☞ The Annual Catalogue of the Pardee University, Lafayette, Ind., for 1898-9, is received and contains nearly 200 pages.

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☞ "Life would not be so very well worth living along these shores if it were not for the American cruisers, ... which do many things that fail to appear in the official dispatches." Just how United States Naval officers sometimes deal with troublesome Turks, Mr. Barr tells in *The Saturday Evening Post* of May 13.

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☞ "Rules and Advice in Forming Circles" is a book of 64 pages, compiled by James H. Young, and published by the Onset Publishing Co. It contains a declaration of principles and hymns and songs for circle and social singing. Price, 20 cents. For sale at this office.

Popular Clubbing Offers.

OCCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author, Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. 288 pp. Price $5.00. For sale at this office.

This book was written nearly 400 years ago, and the one copy from which the present edition was translated cost $75.00. It is called "Book One—Natural Magic," and includes the early life of Agrippa, his 74 chapters on Natural Magic, New Notes, Illustrations, Index and other original and selected matter. It is edited by Willis F. Whitehead.

The cost of translating and issuing this rare book amounted to over $2,000.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is believed to be the best contribution on the subject extant.

☞ We SEND this rare and valuable Occult book and the RELIGIO-PHILOSOPHICAL JOURNAL a year, to old or new subscribers, botb for $5.00.

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SECRETS OF ASTROLOGY REVEALED—How to Foretell Future Events, by Prof. J. MacDonald, Scientific Astrologer and Vocapher. Price $1.00. For sale at this office.

This is a complete instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from date of birth. Fully illustrated.

☞ We club this with the JOURNAL and send it one year and this book for $1.50.

☞ It is an easy matter for philosophers to furnish knowledge, but not so easy to find minds to understand it; hence the proverb, "You can lead a horse to water, but you cannot make him drink." The young philosopher cannot measure the mind he wishes to approach, hence his mistakes. The old philosopher will turn with a sigh from those he fain would benefit, saying, "Alas, it is not well to 'cast pearls before swine!'" No learned person will hoard knowledge, but would gladly give it for the benefit of fellowmen; but even those in high stations are blind to the knowledge that would bring peace and happiness, and cling to that which springs from pure selfishness or superstition.—*Sel.*

My Own shall come to Me.

Serene I hold my hands and wait,
Nor care for winds or tide or sea;
I rave no more 'gainst time or fate
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager haste;
I stand amid the eternal ways
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No winds can drive my bark astray
Nor change the tide of destiny.

What matter if I stand alone;
I wait with joy the coming years;
My heart shall reap where it hath sown
And gather up its fruits and tears.

The waters know their own and draw
The brooks that spring in yonder height;
So flows the good with equal law
Into the soul with pure delight.

The flower nodding in the wind
Is ready plighted to the bee,
And maiden, why that look unkind?
For lo! thy lover seeketh thee.

The stars come nightly to the sky;
The tidal waves unto the sea:
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

JOHN BURROUGHS.

VOICE OF THE PEOPLE

☞ The Editor is not responsible for the opinions of correspondents.

From Seattle, Wash.

TO THE EDITOR:

The Spiritual Association of Seattle is duly incorporated under the laws of the State of Washington, and is a branch of the N. S. A. Our meetings are held in Foresters' Hall, and our rostrum is at present very ably filled by the well-known author and scientist, Dr. Sivartha, of California. The doctor will be with us during the present month at least; and longer if our purses will permit.

We desire to keep our Society in touch with the great spiritual upbuilding that is now taking place, and our rostrum constantly occupied with the best talent that can be obtained. We are not strong financially, but a living support can be given to worthy and efficient labor.

This city (Seattle) is rapidly becoming permeated with the philosophy of truth, but we need united effort. Will the public workers who contemplate a visit to this portion of the Spiritualistic fold, drop us a line? Should be pleased, at any time, to hear from those who can assist us in the work and at the same time find an opening for them in their chosen field of labor. R. F. LITTLE, *Sec.*

South Seattle, Wash.

From Detroit, Mich.

TO THE EDITOR:

The Central Spiritual Union, of which Dr. Burrows is president and pastor, appropriately observed its third anniversary by a banquet and social festivities at Star and Crescent Hall, on Friday evening, May 12. "The Ladies' Spirituelle" had charge and an enjoyable time ensued. MARGRET KINMAN, *Sec.*

Seattle, Wash.

TO THE EDITOR:

We have three flourishing Spiritualist Societies in Seattle, with regular speakers over two; at the others, local speakers occupy the platform. There are two or three smaller societies, not incorporated.

The S. S. A. (Seattle Spiritual Association) has abolished Sunday evening tests, and holds a public test circle every Tuesday evening. Since we made this change some of the best class of Spiritualists have joined with us. We hear many favorable comments on our innovation, and intend to make a success of it. It is a success thus far, in that there is a very noticeable increase in harmony, and in the quality of our audience, and no decrease in revenue. L. I. GIFFORD.

Stories for Children, by Hudson and Emma Tuttle. Price 25c. This contains 62 pages, with the following list of contents: Budding Rose, Parrots, Planting Apple Seeds, A Dream that was True, The Sylph of the Air, Eudocia, The Beautiful Lady, An Escaped Lie, The Fable of the Stork, Claribel, A New Year's Story, How an Acorn Becomes an Oak, Military Instinct of Insects, The Bridegroom of Death, A Winter Night Ballad.

☞ We mail these pamphlets for 10 cts. each, or $1.00 per dozen. Present them to your young people, and thus make them happy.

Mediums' Directory

[MEDIUMS' CARDS put into this Directory for **20 CENTS** per line per month.

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant; private and chronic diseases cured with revealed remedies; cancers removed without pain; letters promptly answered; send stamp for reply; sittings $1.00; diagnosis free. 232 Stockton Street, San Francisco, California.

Mrs. E. A. Adams, Electro-Magnetic Practitioner, 810 Leavenworth St., San Francisco.

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

Mrs. Maxwell-Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve.

Geo. W. Carpender, M.D., Psychic Physician, cures all chronic diseases—makes a specialty of cancers. 531 Alvarado St., San Francisco.—

Mrs. H. A. Dunham, Business and Test Medium, 14 McAllister St., (Rm. 61). Readings daily.

Mrs. Sadie Eberhardt, 937 Guerrero Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Dr. J. A. Eichwaldt, Magnetic Physician. Removed to 14 McAllister St., San Francisco.

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

Mrs. H. A. Griffin, readings $1.00; circle on Thursday Eves, 25c. 1027½ Market-st., S. F.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, Room 9, Somis House,—322 South Spring St., Los Angeles, Cal.

Prof. James Hilling, Seer, General Delivery, Boston, Mass. Two questions, 10 cents silver.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, and Psychometrist, 1204 Mission St., San Francisco.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Lenzen ave., San Jose, Cal.

Sol Palinbaum, Trance, Test and Healing Medium, 856½ 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.

Mrs. Hendee-Rogers, Electro-Magnetic Healer 1004 Market St. (near Powell) San Francisco. Circles Tuesday and Friday evenings.

Mrs. Jennie Robinson, Spiritual Medium.—Sittings daily. 1346 Market-st., San Francisco

Dr. Mattie J. Rollins, Mesmo-Magnetist and Business Medium, 765 Market St., S. F.

Rapping Medium, Room 86, No. 1236 Market St., San Francisco, Cal.

C. Mayo-Steers, 112½ Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, $1.00

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 215 Jones Street, S.F., Cal. Readings and Treatments daily.

Mrs. H. S. Slosson, Test and Business Medium, 13 So. Elizabeth St., Chicago, Ill.

Mrs. Bessie Van Syckel, Spirit Artist. 3743 Twenty-Third Street, San Francisco, Cal.

Mme. E. Young, 605 McAllister street, S.F. Circles Tues. Thurs. and Sunday eve's, 10c.

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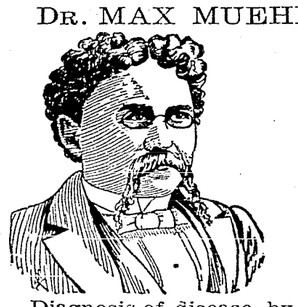
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Six Questions answered by mail.....$1.50

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Local News Summary.

Edited by M. S. NORTON.

Progressive Spiritualists.—"Signs of Spiritual Progress" was the topic upon which Mrs. R. S. Lillie discoursed last Sunday evening, in Occidental Hall. The establishment of independent churches and the liberal utterances of J. Minot Savage, Lyman Abbott, and others, indicate the progress of spiritual thought in our day, and there is much cause for encouragement. Mrs. Lillie improvised a poem from the words of her text. Mr. Lillie sang "Sweet Golden Days" with Mrs. Sadie Cooke as accompanist. With a "*good night*" from the speaker, the meeting closed.

Mrs. Logan's Meeting opened last Sunday with a spiritual invocation by Mrs. Logan. Dr. Carpender spoke in a philosophical strain, and the music was furnished by Mr. McNorton and Mr. Keller. Mrs. Owen exhibited some very fine "spirit pictures." Mr. Welker spoke of the material universe as the manifestation of thought. Mr. McNorton and Mr. Keller spoke of healing. Mr. Heiss played the piano under spirit control. These meetings are free to all, and are held at 305 Larkin St., from 1 to 4 p. m., every Sunday.

Universal Spiritual Association.—"Practical Questions" drew a large audience last Sunday, at 20 Eddy St. The world has always crucified its advanced thinkers first, and then builded monuments to their memory afterward. This meeting is a part of the world. Next Sunday the subject will be "Faith." At noon, sharp.

Lyceum Picnic. — The children, young and old, together with many friends of the Children's Progressive Lyceum, went upon a picnic excursion to El Campo last Sunday. The excursion party crossed the bay on the 10:30 boat and returned at 5 p. m. Tables were spread for luncheon in the grove, and dancing was indulged in at the pavilion. Every youngster voted the affair a great success, and what they want is "more." This Lyceum holds regular sessions every Sunday morning from 10:30 to 12 m., at 909 Market St. Pay it a visit.

Mr. and Mrs. Eberhardt intend to fit up a hall for their use in holding meetings. It will be called "The Temple of Truth."

A Lyceum Aid Society is being organized in the Mission, for the relief of distress among Lyceum children and their parents. This is a good work, and should be well supported.

Personal.—Mrs. Belle J. Morse, of Watsonville, is visiting friends in this city for a few weeks. Mrs. Morse was the first president of the Ladies' Aid Society, and has a host of friends here.

Reception to Dr. Peebles.

Dr. J. M. Peebles, *enroute* from San Diego to Battle Creek, Mich., tarried a few days in San Francisco, the guest of Mr. and Mrs. T. G. Newman. A goodly number of his friends assembled at the invitation of Prof. and Mme. Young at their residence on McAllister St., last Wednesday evening, to do honor to the distinguished guest. Mr. M. S. Norton, President of the State Association of Spiritualists, did the honors of the occasion, and the following friends gave expression to their regard for the doctor, each in their own way: Mme. E. Young, Thos. G. Newman, Mrs. Dr. Janney, Prof. Schultz, Mrs. D. N. Place, Mrs. Fanning, Prof. Holt, Mrs. Dr. Treadwell, Dr. Roberts, Mrs. L. S. Drew, Prof. Young, Mrs. Jennie Robinson, Prof. Bothwell, Mrs. R. S. Lillie, and Mr. J. T. Lillie. Dr. Peebles responded to the words of welcome and regard in his usual happy manner, and expressed a wish that all might meet again, when he returns from his fourth trip around the world. On Thursday evening he began his long, tedious journey across the continent, followed by the kindly thoughts and best wishes of the Spiritualists of the Coast.

Mission Lyceum Party.—The next regular monthly social of the Mission Lyceum will be held on Wednesday evening, May 31, at Excelsior Hall, Mission St., between 19th and 20th streets. Admission 10 cents.

Mediums' Protective Association. This society held its semi-annual business meeting of members, last Sunday at 1346 Market St. The following officers were elected: President, W. T. Jones; 1st Vice-President, Mrs. Sarah Seal; 2nd Vice-President, Mrs. Cleveland; Secretary, J. T. Roberts; O. A. Kraus, Treasurer. Mrs. H. A. Griffin was elected a director to fill a vacancy. This society will start a public meeting at once, and desire to co-operate with the State Association and other spiritual organizations to better the conditions for mediums, and the spiritual work generally. A special meeting of the Board of Directors will be held next Saturday evening, at the same place. All members are invited to attend, as well as all persons who may desire to become members.

Oakland.—The conference meeting at A. O. U. W. Hall, 1159 Broadway, Oakland, last Sunday, was well attended and interesting. The subject for discussion was, "What are the benefits of spiritual unfoldment?" At 7:30 Mrs. R. Cowell was greeted by a large audience. She delivered a short lecture upon the subject, "Sunshine and Shadow." Her many spiritual messages were well received and convincing. These meetings will continue until further notice. Cordial invitation extended to the public.

C. F. VAN LUVEN.

123 San Pablo Ave.

Los Angeles.—Prof. W. C. Bowman is lecturing to good audiences for the Harmonial Society. The Society of Truthseekers had an election and on May 7, Mrs. Browning installed Mr. J. W. Briggs as President with a beautiful ceremonial of flowers. Mrs. J. Warren followed with psychometric readings.

Ladies' Aid Reception.—On Friday evening, May 12, this society gave its regular reception and social to friends in Occidental Hall. These socials are "free and easy," and those who are in search of "freedom," along social lines, should attend and join in the eloquence, music and dancing. All are welcome.

The Drew-Robinson Meeting.—A crowded hall greeted these mediums last Sunday evening at 909 Market St. Mrs. Miller presided at the piano, Mrs. Jennie Robinson and Mrs. L. S. Drew occupied the platform. Mental questions were answered and many other phases of mediumship manifested. These meetings are very interesting and instructive.

San Jose.—Mrs. Cowell finished her work with our society and has gone to her home in Oakland. Our meetings are interesting and well attended. Mrs. Carrie Doner Stone will speak for the society for the balance of this month. Last Sunday evening the house was full, her lecture was fine and tests following pleased every body.

We have fine local mediums: Mrs. Lester, Mrs. Marcen, and Mrs. York. Lately Mrs. Hendee-Rogers one of the oldest mediums on the Coast came here from San Francisco. It is arranged that she will occupy the platform with Mrs. Stone. The cause is progressing here and many are becoming members.

Last Thursday evening the hall was crowded. At these meetings, mediums and all may give their views. Speakers and mediums coming this way will please call and we will try to entertain them.

HENRY H. NICHOLS, *Sec.*

Societies and Meetings.

☞ Under this heading we insert notices of meetings at *TEN CENTS per line each insertion* ONE INCH [10 lines], $3.00 per month.

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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. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening of each month, and a Musical and Literary Entertainment and Dance on the last Friday evening. Admission ten cents. Business Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.

MRS. JENNIE ROBINSON holds circles for Messages and advice every Tuesday evening, and Fridays, at 2 p.m. Private consultations daily; letters answered, a specialty. 1346 Market Street, San Francisco, Cal.

News Items.

The National Teachers' Association will hold a meeting in Los Angeles in July. Tickets good for two months, sold on very reasonable terms, will bring many to the Pacific Coast.

Moses Hull has commenced his second year as pastor of the First Spiritual Church of Buffalo, N. Y.

Dr. N. F. Raylin is laboring for the Minnesota Spiritualists.

The Missouri Valley Campmeeting opens July 30 and closes August 27.

Passed to Spirit Life, from his home in Oakland, Cal., on May 5, 1899, age 58 years, Andrew Drynan, husband of Mrs. May F. Drynan, President of the Peoples' Society of San Francisco. Funeral to Mountain View Cemetery, Oakland, on Sunday, May 7.

A Good Example.—Mrs. Perkins, Oakland, Cal., writes: "I have received John Brown's book, which you sent me as a premium with the JOURNAL. I find it to be intensely interesting, and enclose another dollar to have it and the JOURNAL sent to a friend, who has become convinced of the truth of our beloved Spiritualism." That is the way to help build up the Cause and spread the light. Each reader is invited to follow this noble example.

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