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BORDERLAND

DEPARTMENT.

Spirits and the Courts.

RECOVERY OF AN ESTATE BY FACTS GIVEN BY A SPIRIT.

For the first time in the history of Spiritualism, testimony from the spirit world may figure in the courts of justice. Revelations made to A. E. Babcock, the broker, by his spirit friend, Amelia, may result in the recovery of an estate left by Harry Lester, before his death, in 1897, treasurer of Hopkins' Grand Opera House.

Mr. Babcock has for several years, according to his own account, been in communication with the spirit of Amelia Bauer. After the first story appeared research was made, and it was found that such a person did exist at one time, and that she was born in Boston in 1851. She died when but five years old, and it is impossible that Mr. Babcock knew her.

Notwithstanding this, and the great faith which the broker and his wife have in this spirit, he is frequently chaffed about his friend from the spirit world. Many of his friends joke with him about it, and it was one of these jokes which led to the information which may assist in the recovery of part of Lester's estate.

Among the friends of Mr. and Mrs. Babcock are Mr. Frederick Bock and his wife, who is better known by her stage name of Jessaline Rodgers. On the evening of March 25, Mr. Babcock and his wife called on their actor friends, and, during the conversation, the subject of Spiritualism came up. Mr. Babcock explains it as he understands it, and, while neither Mr. Bock nor his wife made fun of the broker's belief, they were inclined to treat the matter lightly.

After a time it was suggested that the party adjourn to the rooms of Mr. and Mrs. Babcock, which are directly across the street from the hotel where the actors stop. When the street was reached Mr. Bock said he thought he would invite a few spirits to go with him, as Mr. Babcock had said spirits went about the streets as they did in real life, save that they were invisible and would respond to an invitation or a request as when inhabiting their bodies.

More in fun than anything else, as both Mr. and Mrs. Bock are inclined to be doubters, they walked around the block, all the time asking their invisible friends to join them. Then they proceeded across the street to the rooms of Mr. Babcock, where, after a time, Mr. Babcock consented to call his spirit friend, Amelia. She responded, and when Mr. Babcock asked if any friends of the actors were present, she answered "Yes."

This, please bear in mind, is the sober declaration of Mr. Babcock.

She asked the spirit his name, and he said he was Harry Lester. Both Mr. Bock and his wife knew Harry Lester in life. He was the treasurer of the Grand Opera House for several seasons previous to 1897, during which time both Mr. Bock and Jessaline Rodgers were members of Hopkins' Stock Company.

"What are you doing here?" asked Mrs. Bock.

"I came to see my friends," was the reply.

"Who have you seen?"

"No one, except you and your husband. I understand Gus Weinburg is still in town, though, and I would like to see him. I wish you would have him meet me here next Sunday morning."

Several other matters were then discussed. Mrs. Bock asked the spirit if he knew she and Florence Modena, another member of the old company, had visited Buffalo a few months ago and placed some flowers on his grave.

"No; when was it?"

"Last June," said Mrs. Bock.

"I haven't been near the cemetery since then; I did not know you did it, but I thank you," said the spirit, still talking through Mr. Babcock's friend, Amelia.

It appears that while Mrs. Bock was in Buffalo she learned that, although the treasurer was supposed at the time of his death to have considerable money, his family had received practically nothing, nor had they ever obtained several fine diamonds which he wore in life. Mrs. Bock asked about this.

"They were stolen from me," said the spirit. "My money was borrowed. I lent (mentioning a man who was known to Mr. and Mrs. Bock) $1,000. He was in trouble and I let him have the money in ten installments. He never paid me. I want you to get the money and sent it to Buffalo."

Mrs. Bock knew the man whose name the spirit gave was indebted to the treasurer, as he had admitted it to her, but she never knew to what extent, nor did she know under what circumstances the money was obtained. She had determined to find him and obtain the payment of the debt for the benefit of Lester's family. With this object in view she had already written to a mutual friend for his address.

The spirit was asked if he had met any of his actor friends since he entered the spirit world. He said he had not. He said his wife had been with him (Mrs. Lester had died before her husband), and he had seen a few actors whom he had not known personally in life, among them Booth and McCullough. He and his wife had also met some friends of the family, but none known to those present.

Lester's spirit said he did not know Mr. and Mrs. Bock were in St. Louis, as he had been to the Grand Opera House and found they were not there, until he happened to look into the hotel cafe that morning and saw them and had been with them all day.

Shortly after this Mr. Babcock's friend, Amelia, grew tired and went away and the communication was brought to an end.

When Mr. Bock was asked about the spirit's visit he said it was most wonderful. He said he did'nt know whether the demonstrations were caused by spirit, mental or physical force, but they certainly had caused him to ponder on the matter. He said the revelations made by Lester's spirit were not the first he had had. He said that a short time ago he had a case in court in Memphis and that before he and his wife went to that city to attend the trial Mr. Babcock's friend, Amelia, told them not only the outcome of the suit, but what the defense would be and how it would be built up. Mr. Bock intimated he used this information and that it was partially responsible for his success in obtaining judgment.

Perhaps one of the best tests ever made by Mr. Babcock was with a clerk in the hotel where he is stopping. The young man, whose name was Langtry, was present one day when Mr. Babcock's spirit friend came. Amelia said there were two other spirits there, friends of Langtry. Amelia said their name was Cavanaugh. The clerk said he never knew anyone of that name. Then the spirit told him that was his own name, and the spirits present were his mother and his sister. Amelia went on to tell how when the boy was three years old he had been left an orphan and sent to a children's home, from which place he had been adopted by the people who brought him up as their own son, under the name of Langtry.

This so impressed the clerk that he wrote to his supposed parents and asked them about it. They were then in California, but they answered that the story was true and begged to be forgiven for not telling him before that he was not their own child.

In another case a woman asked for help. She told Mr. Babcock she was in trouble. Her husdand had never kept any books, and when he died she was unable to find all his estate. After several sittings Mr. Babcock was able to find the husband's spirit, through Amelia, and was told that he had traded off a quantity of mining stock he had owned to a Frisco man for a cattle ranch. The widow investigated, and she recovered the property, as well as $500, which was the balance due her husband at the time of his death.—*St. Louis Republic.*



HON. TIMOTHY GUY PHELPS,

[See page 5.]

Mental Telegraphy, or—What?

In some interesting conversations had by me with the poet-preacher Pierpont during his lecturing visit to Rockford, Ill., already described in these columns, he gave me a pleasant and somewhat humorous account of an incident in his own experience closely related to some of our recent discussions in regard to things spirual and occult.

Mr. Pierpont was then in charge as minister of the Unitarian Church of Medford, Mass. But during week days he was at liberty to pursue his work as a popular public lecturer. In one of his excursions of this kind—mostly through the State of New York—he found that his closing lecture of the week did not get him quite near enough to his pulpit duties on Sunday to enable him to comfortably reach them in time. But having a genial and friendly brother minister in Troy, N. Y., he bethought him to try to make an exchange with him to remove the difficulty. So, late in the evening, he sent a playful, rhyming request for an exchange—depending upon getting a reply early in the morning by telegraph.

While laying awake during the night there came to him very distinctly what he felt to be the exact words of the reply. It was with no ordinary curiosity that he opened the telegraph envelope in the morning, and there he found it in the exact words that came to him in the night, notwithstanding their strange peculiarity. They were: "Ho, ho, sir! I'll go, sir!"

It was the decided opinion of Mr. Pierpont (in which I think all honest and experienced investigators must agree) that no other rational explanation can be made of cases like this, but that of mental telegraphy or of positive spirit postal intervention. HERMAN SNOW.

Prophetic Symbols.

About midnight, June 6th 1899, I had a vision of a white flag high up in the air. It was about three feet square; and seemed almost transparent, swaying and waving, and slowly descending to the earth. There seemed to be writing on the flag, but it was too dim to read. As it descended I heard voices by my side singing, and I was singing with them, a song of my youth—"O that's the Rose for me." Then I awoke and knew that I had a message from the spirit world.

I interpret this vision to mean, that the war is over in the Philippine Islands, or soon will be, and our country and people are at peace with all the world.

On February 14, just before the Filipinos attacked Manila, I had a vision in the normal condition. In the air was a fiery-red man, with fierce looking black eyes. Soon after in the abnormal condition I saw quite a number of gigantic men, seemingly 20 feet high. They moved westward in the air.

About three weeks before the war with Spain broke out, in April 1898, I had an enrapturing vision of Lady Martha Washington. I was walking in a lovely semi-tropical forest; and suddenly, a few feet before me she appeared in indescribable beauty. She looked 15 years younger than I had ever seen her in any painting or wax figure. I was awe-struck with veneration and admiration, and for a few seconds only I gazed upon the lovely, entrancing vision, wondering if she were alive, or if it was a marvellous statue.

Then I came to the normal condition. I had been in a light-trance condition. It was in the morning, long after daylight. I felt impressed that it was a prophetic vision, but could not interpret it. A few months later I knew that it foretold the glory, renown, honor and fame which would come to our country as a result of the then-coming conflict. Anent the Philippine question; some people in the East and elsewhere are building to themselves a monument of shame, which in a few years from now they will seriously regret having erected.

Crown King, Arizona. B. F. FRENCH.

☞ John Morley once said to the priests: "We shall not attack you; we shall explain you." So the humbugs of politics and religion should be dealt with. As some other great man has said, the vital questions of State and church must be thought out, not fought out.—*Omaha Beacon.*

THE OPEN COURT.

SUMMER NIGHT'S DREAM.

Stars are singing in the purple deep;
Dancing leaves are sound asleep;
Tired as a child with work and play,
The earth is dozing the night away.
Softly tucked under clouds of white,
Glimmering o'er with moonlight bright,
Curtains fringed with diamond dew,
The old Earth sleeps the whole night through—

Sleeps and dreams, as the shadows fall,
Of morning's splendor that shall awake us all.

BERTHA J. FRENCH.

Life and Death.

The leading religions of the world give only traditional or historic testimony—unproven testimony—of a life hereafter, and do not allow their adherents to doubt their respective records, for otherwise they are regarded as unfaithful. Death has no terrors for those who know of a future life, and Spiritualists know it positively, and, in fact, are the only ones that prove it. The spiritual perceptions we have to-day are those which millions might covet, but still, will not seek. In the hour of individual bereavement, what would we do if we did not have this light from the spirit world?

The Materialist believes that death ends all; that his loved ones are folded away in the shadow of the senses. He is justified in despair; he may go insane, for what can be a compensation if memory, love and hope can die when the body dies? There are others who believe in a future life, but who pause with still greater horror upon the verge of the unknown sea that leads into perdition, believing their loved ones may be swallowed up from their sight, condemned to future irretrievable misery and anguish. Well may they despair or be insane on the verge of the grave.

This terrible thought is being outgrown, and with the greater rise of human intellect to the higher level of human charity and kindness, the world is beginning to feel that the future life, as well as the earthly life, may be a state of probation, and that any one who has gained knowledge here may gain it more abundantly in the land of the hereafter. With the light that is gradually encroaching upon the night that intervened between man and heaven, the future grows more fair, and the earth seems a better place since it is known that Satan does not rule it utterly. It is the knowledge of truth that sets us free from the fear of death, the shadow of human terrors.

The lives of many people have been made most gloomy because of what the monster death is supposed to be; but they are learning fast that it is not a curse, not sent as a punishment from a revengeful God, but rather a blessing really and a natural process of life. We have found that life is more than a mere "journey to the tomb," and that probation ends not with the grave. We are learning that death is an opening of the gate to endless existence, where no vindictive God sits enthroned to receive church saints for heaven and send "the world's people" to hell, but rather where the race for everlasting progress opens up to all.

There is a natural, instinctive shrinking from death, a clinging to life, provided by infinite wisdom, which some have misconstrued and called a fear of death; which is incorrect. To illustrate: An apple is growing and maturing; the stem is green; the sap and moisture going into the fruit, and though the winds may blow, the apple clings to the bough, because it is not ripe. Day after day it keeps its place through all the storms and sunshine, and at last the apple is beautiful to see, rosy or golden, and the seeds are brown and ripe in the heart of the core. On some peaceful day at the end of summer or in the early days of autumn, when not a breath of air is blowing and the waters are not rippled even, the apple drops with its own weight. Why did it drop? Because it was ripe; because its time had come for a change.

It is by nature's law, not through fear, that we cling to the bough of life; willing to stay until our lessons are learned, until we have our education and this life is full and complete. The process of growth and disintegration goes on in a natural way till, like the ripe apple that falls from the tree, the separation is perfectly easy and painless.

It is all right for every one to cling to life, avoid evils, dangers and causes of death, live in the physical body as long as we can, and then when death approaches inevitably or in the natural way we are prepared to meet it calmly, without fear or dread of the change. Spiritualists do not fear death when they remember that this life is an education to them; when they have fulfilled their mission; have clung to the branch of the tree of life, as the apple does until at last it is matured, they fear not the change.

This is a beautiful world to those who make it so, yet it is not the best there is. Life is worth living, and it is not a "fleeting show." Death is a victory over pain and turmoil to those who have no fears and regrets at the close of earthly life.

We cannot cure death, literally, but we can cure the fear of it—rob it of its stings and terrors by proving that it is a change of state—that persons are more alive after the change than before, and happier, better off—that it is not a change to be dreaded, but rather to be desired. We may revel over our panacea for death, for it is the grandest discovery in the world's history and will shed imperishable lustre upon the persons who brought it into prominence. The affliction of bereavement requires such a panacea, for the loss of friends or dear relations is a blow that almost breaks the hearts of those whom it affects.

Our remedy cures entirely. It teaches and proves that the grave does not contain all that we loved best—that the tomb does not blot out all the hopes and aspirations of our race—that "the dead are gone but not forever"—that they can and do return to earth, and that we can communicate with them. When these things are proven beyond a reasonable doubt, our grief is turned to gladness, our sorrow is healed. The doors of the spiritual world are opened wide and from the many mansions come the loved ones with kindly messages and friendly greetings. The severed ties are joined again; old friendships are renewed; the new life is revealed; unto us is restored the loved and lost of other years.

Life is like a chrysalis and death the resurrection or cocoon through which we soar aloft in freedom.

"Oh, what is death? 'Tis fleeting breath;
A simple, but blessed change;
'Tis rending a chain that the soul may gain
A higher and broader range.

"O then do not weep, as the loved ones sleep,
When the rose on the cheek grows pale;
Their forms of light, concealed from sight,
Are only behind the veil."

Summerland, Cal. A. H. NICHOLAS.

Don't touch their Fetich.

When it becomes possible to have an orderly game of disorders, we may hope to see an orderly game of football; one where all human rights are not sacrificed to the *fetich* of the athlete worshippers of the ball. It has come to this in Chicago:

Horace Passmore, walking by a football game, carelessly kicks the ball; he is set upon by the crowd for touching their *idol*, when his brother and father come to his rescue, and the police finally save him from the mob—but William is arrested for shooting in his brother's defense.

I can think of no act that Horace could have done, fraught with greater danger to his person, unless, perhaps, it would be to touch the image of Joss, when the Chinese are assembled, with firecracker and drum, to muster the devil out of service. J. MARION GALE.

"The New South."

In a sleepy little village in Western Tennessee, where the new thought in any of its phases had not made its appearance, a Northern man lay dead. His call to the beyond had been sudden, overcome with the heat of a June day, nature's laws ignored, the penalty paid and the result, a stalwart strong man in the full vigor of health had given up his physical life. Hearing of it and being from the North, and a friend of the wife, I hurried to the house of mourning, hoping the report might be false. The house was full of men, women and children—"natives," we call them.

To a sensitive the atmosphere of the place

was very depressing, and the first thought was to get the wife out of it into the clear, fresh air. That done, an examination of the man was made to see if any signs of life existed; but none was found. No one present would touch him as they seemed to have a horror of death and they watched me with seemingly intense fascination and open-eyed wonder while I felt pulse and heart hoping to find a sign of life; finally noticing that the hands were growing stiff and cold, I tried to straighten him, but being a small woman and he a large man I found it beyond my strength.

"Will some one please help me?" They all drew back, then I stepped to the door and called across the street to some loungers, "Gentlemen, you are needed here." Several came, and by giving directions, almost commanding, they at last had the "dead corpse" laid straight; then began the questions, "Be you a relation?" "Ben't you the widder's sister?" "Didn't he know nothin' afore he died?" "How does his widder take it?" "Where she agoin' to when he's buried?"

Suddenly the black-coated "parson" appeared in the door with a severely clerical bow. He said: "Ah, he's gone; did you use a shockin' machine on his heart?" I had heard of the "New South," but concluded this was the "Old, *old* South." While waiting for a friend I took an inventory of the crowd. They reminded me more of the fabled Harpies than human beings. How they did gloat over this sensation! Poor people, nothing new to see or hear and no idea of the grand power of thought which lay dormant in all of them. Three women sat on a small trunk, all had snuff sticks in their mouths. Another sat and spit, spit, behind the door, her mouth full of tobacco, and the principal lesson they drew from this death was "the wa'nin' of the dangah of wukin' in hot weatha."

One tall, gaunt woman dressed in greasy black, with head covered with a heavy mass of uncombed gray hair (I thought of the reputed appearance of the Witch of Endor) remarked, "I tole my chillun this mornin' that it were dangerous to wuk after eight in the mornin'," and they rolled that sweet morsel around and around, "a wa'nin' not to wuk." As I looked at them the thought came to me, are we brothers and sister, is it possible to awaken any thought, or are you happier and more contented than if your brain powers were developed, and I thought what a mental upheaval it would require to arouse any thought more than enough to procure the hog and corn bread which are the principle articles of diet summer and winter.

There are no facilities here for keeping the body after the spirit has flown, and so they are put under ground in what seems to one, not accustomed to it, as unseemly haste. This death occurred at 4 p. m., and by next morning all that was earthly of our friend would have to be returned to Mother Nature. Although the wife was an avowed Free Thinker, and advanced along the lines of Mental Science and Occultism, she felt it better to have our black-coated parson conduct the services. We listened to the discourse that savored of utter dependence and slavery of the olden time. No lesson taught the ignorant listeners except "Prepare for death; do your duty by working for the church, and believe on Jesus and you will be saved."

He took occasion to remark on the futility of any spiritual thought, the great danger to our souls if we allowed any thought except that approved by the church and bible (his interpretation of it) to take possession of us, and he gave us to understand of the perfect knowledge he had of his salvation. Two doleful hymns were sung and the services closed.

But a friend of the family, a firm Spiritualist, stepped forward and spoke of the hope, the joyous hope of the Beyond; of meeting the dear ones there; that we did not lay our life down here, but carried it along, making it as grand and noble as we wished it to be; that life's lessons were but begun for our friends and not ended. It was soul-stirring, and from the expression on the faces of most of those present, some seed was sown on good ground. My soul had been stirred within me and I could not leave our friend there with those doleful hymns as a parting sound.

Feeling that he was present and could hear and understand, I sang, "In the Sweet Bye and Bye," and oh, the consolation in those words—"We SHALL meet on that beautiful shore." One by one the bystanders joined in, and when we left I felt that they surely could realize that "it was not all of death to die," but how to awaken the knowledge that it is not "all of life to live," is a question that a wiser one than I will have to answer.

The economic reformers of all schools think they have the right end of the string in this terrible mart and the result is that here and there are colonies, Socialistic, Communistic, starting up like mushrooms, and some of them die almost as quickly. Theosophists, Mental Scientists, Spiritualists, all have their remedy. But place any of them here where dense ignorance of all things, except the established rules of law, government and orthodoxy is the universal rule and it would puzzle them to give a remedy. Education and evolution will eventually solve the problem, but will it prove of any use to those who are now wrapped in the hard shell of black ignorance.

"Once read thy own breast right,
And thou hast done with fears;
Man gets no other light,
Search he a thousand years.
Sink in thyself! there ask
What ails thee—at that shrine."

NELLIE M. JERAULD.

Justice.

When each thought is formed, it represents a vast amount of strength, for it gathers, in its stages of advancement, particles of elements, the same as the human form, and the life that actuates the activity of the form, gathers nutriment. Each thought represents strength; each line written represents thought and in accordance with its depth it represents the acumen of its originator. So much thought represents reason, reason represents justice, and justice represents right and wrong.

We do not all get the same idea of justice, for we do not all think alike. When there is a hidden feeling of envy, jealousy or hatred, because some other one person has been favored more than we, there is no thought to create reason, for reason would create justice and justice would do away with all envy, hatred or jealousy.

If we have these elements hidden away like wasps, stinging our souls from time to time with their cruel thoughts, let us know ourselves, not as thinkers, sowers or reapers in the broadened sense of the word, but as very ignorant mortals indeed; so ignorant that we have no sense of justice in its true sense, and therefore cannot judge of what it is comprised. Justice is a rare gem that does not scintillate in the crown of humanities' worth, very often, but will be found stored away awaiting for thought to bud into life and gather elements for its growth.

Live not as you would like to have others live, for others can not live your life; but live that others may know you for what you are. Do not think that you know yourself, and decide that there is all-good there, for there is often some little corner wherein lurks the evil selfhood.

Do not think that denying the fact of nature existing strongly in you, creates a virtue or purity, for virtue and purity are the streams from the fountain head, truth. Truth is a part of justice. Nature is all, and the desires created from a fostering of certain conditions and elements that have become hereditary, are still a part of nature intensified and not subjugated.

When these elements are controlled by knowing yourself well and admitting truth, you then have no cause for denial, for you then realize the source of all virtue. There is no change, but what in nature existed before, is inevitable, and was a part of the law that governs our earth. Every great crisis in the material world is a part of that law working out in its evolution. We are an element in the strengthening of justice, whether we will or not. If we ourselves work in unison with that law, its force can operate more fully through us; but if we hinder its workings by our obstinacy, it simply finds another source through which to work.

The law of man originated from a source of justice but has become distorted in many ways by brains that could not be reached by affinity, but its originator was justice. As a proof that there exists an all-powerful, unseen but felt justice, similar in name but more perfect in power, it is a Symbol. The more we know, the less we boast; the more we realize the broad area of justice, the more we realize that our comprehensive faculties are limited; and the less we will undertake to judge other people, or the law of justice working through other people. There are many other laws relating themselves to this one great all-governing power. Criticism is a governing power and needs much discusion as its bounds are limited.

STELLA B.

Spiritualism.

"You don't know what plague has fallen on the practitioners of theology? I will tell you then. It is Spiritualism. Whilst some are crying out against it as a delusion of the devil, and some are laughing at it as an hysteric folly, and some are getting angry with it as a mere trick of interested or mischievous persons, Spiritualism is quietly undermining the traditional ideas of the future state which have been, and are still, accepted—not merely to those who believe in it, but in the general sentiment of the community—to a larger extent than most people seem to be aware of. * * *

"The Spiritualists have some pretty strong instincts to pry over, which, no doubt, have been roughly handled by theologians at different times. And the Nemesis of the pulpit comes in a shape little thought of, beginning with the snap of a toe joint and ending with such a crack of old beliefs that the roar of it is heard in all the ministers' studies of Christendom! Sir, you cannot have people of cultivation, of pure character, sensible enough in most things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life."—OLIVER WENDELL HOLMES.

A WARNING DREAM.—At Swadlincote, a little town in Derby, where recently the National Federation Missioner conducted successful meetings, there has lately been a serious pit accident, and a dream is recorded which undoubtedly saved a collier from a very serious accident, if not from death: Early in the night he had a strange dream, and woke his wife. In his vision he had been standing at the pit bottom by a wagon; he perceived something indefinable coming, and shouted to his comrades "Ay up, lads." That woke him, and he told her how nervous it made him feel. She did not take very much notice, as he suffered from that sort of thing, but when she was getting up he said: "I shan't go to work, I don't feel right; I have not got over that queer sensation." He did not go. He always likes to go down with the first batch, because his eyesight is rather bad, so that when he gets to the pit bottom he can have a few minutes to get accustomed to the darkness. Had he gone he would have been one of the ten men who were thrown to the bottom.—*Two Worlds.*

GOOD BUSINESS ADVICE.—If you wish to make money, let the business of everybody else alone, and attend to your own; buy not what you do not want; use every hour to advantage, and study to make even leisure hours useful; think twice before you throw away a dollar, remember you will have another to make for it; find delight in looking after your business, and so your business will not be neglected in looking after recreation; buy low; sell fair, and take care of the profits; look over your books regularly, and if you find an error, trace it out; should a stroke of misfortune come upon you in trade, retrench, work harder; "but never fly the track," confront difficulties with unflinching perseverence, and they will disappear at last; though you should even fail in the struggle, you will be honored; but shrink from the task, and you will be despised. Pay debts promptly, and so exact your dues; keep your word.

☞ It is a fact that at present the Anglo-Saxon nations are foremost in matters of religious life as well as in those of science and of commerce, whilst the Latin races are growing weak in their sense of religion as well as in their political influence. However long you may ponder over the causes of this moral decay of the Catholic nations, you will never find any other cause but this—the habit of treating external ceremonies as the main element in religion We have come to put superstition in the place of conviction and to make Christianity a mere mechanical ritual. But a religion which is a mere parade drill is unworthy both of the worshippers and of the God they worship.—*Le Peuple Francais (a Paris Catholic Journal).*

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

SAN FRANCISCO, CAL., JUNE 22, 1899.

☞ It is a great thing to have confidence in your own judgment, and at the same time to feel kindly towards those who with sincerity reach different conclusions. The dogmatist cannot allow another to think. He alone has the right to say what is right and what is wrong. He has not yet learned that others have rights which he should be bound to respect; in fact he has a great deal to learn before he reaches to the majestic height of real manhood.

☞ Mrs. M. E. Cadwallader, who has had an attack of inflammatory rheumatism has so far recovered as to take an ocean voyage. On May 31, she left Philadelphia for Europe, accompanied by Mr. B. B. Hill and Mr. and Mrs. Cutler. The JOURNAL wishes them all *bon voyage*, and safe return.

☞ The attempt to establish Sunday papers in London failed of success. The pulpit denounced them, the express companies refused to distribute them, and the great conservative British public, in mass-meeting assembled, vehemently declared that such things should not be. The reason for all this hue and cry is quite unintelligible to people in this country, where the Sunday paper is regarded as one of the necessities of life.

☞ Wood is largely used in making paper for the dailies in large cities. A single edition of 150,000 copies of the *Philadelphia Record* (12 pages) requires 67 cords of wood. All the cheap papers contain a large quantity of wood.

☞ The Peace Congress we hope will do much good in improving the relations existing between the great nations, for the personal acquaintance of so many leading minds must lead to a better understanding. We think that an agreement will very likely be reached to settle by arbitration the petty differences that may arise between nations. The rights of neutrals and non-combatants will be recognized, and many of the old features of warfare will pass away—much to the satisfaction of all right minded people. There is a report, however, that the Czar of Russia is much disappointed at the prospect of the Congress not accomplishing what he had confidently hoped for, as a result of its assembling. If nothing more, it will be a step in the right direction, anyway.

☞ Dr. J. V. Mansfield, who was known in years gone by, as the "Spirit Postmaster," passed to the higher life on June 3, being over 80 years old, at Ipswich, Mass. He had a world-wide reputation as a medium, and several years ago retired and quietly spent his declining years at home until his transition.

Mental Science.

This phase of mentality would be more properly called Spiritual Science. While there is nothing Christian or Pagan about science, it may be called spiritual, for spirits have much to do with it and its development, and particularly about mental evolution or the growth or expansion of the mental faculties in mankind. The San Francisco *Bulletin* usually makes light of such subjects, but in last Monday's issue we find the following very fair article, and copy it to show that even the mentality of some newspaper editors will sometimes grow, develop or expand, so as to recognize truth which may be in opposition to commonly-received notions. It says:

A contemporary says, in discussing Christian Science methods: "It has long been known from observation that the mind can drive away disease; that a person can be well if he wills to be well, or that he can be sick if he so trains his mind to bring on the sickness. Herein is a fact that sometime may afford a common hypothesis from which investigators may discover laws that will indorse the theoretical methods of the Christian Scientists."

The assertion that a person can be well if he wills to be, is only partially true. Much depends upon the nature of the disease the will is to combat. Disorders of the system arising from the nerves may yield to the will-power, aided by conditions conducive to health. In all cases of imaginary complaints, not infrequently the result of reading more or less scientific medical works, the will can banish disease. In other words, the mind may be convinced that the body is not subject to pain when the body *is not* subject to pain. The subjective mind theory which has recently attracted considerable attention represents the subjective minds as unconsciously subject to suggestions from unknown sources. This part of the mind may, if there is any basis for the theory, create imaginary diseases. The suggesting power may, for good or bad reasons, make the mind believe that the body is ill when really it is not. In such a case a cure naturally follows a suggestion that a cure has been effected.

The influence of the mind upon disease is so pronounced, apart from such influences as we have referred to, that no physician worthy of the name ignores it in his practice. Many physicians depend upon it more than they care to have their patients know. Bread pills have for a long time been a standing joke, but often they serve a good purpose. The methods of so-called Christian Science are efficient when combined with some knowledge of the laws of health and of disease.

☞ Mrs. Loe F. Prior intends to leave the South for a time—her next work will be done in Indianapolis, Ind., where she will labor for two months next Fall. She is an able worker and a noble woman, and her work everywhere counts for the good of the Cause. The Chattanooga *News*, of June 1, thus mentions her work there:

Mrs. Loe F. Prior, the inspirational speaker and medium, closed her eight weeks' engagement with the First Spiritualists' Society last night, with a very large audience present.

The society and the public generally have been greatly benefitted by her ministrations, and it is the unanimous wish of all who have met Mrs. Prior that she return for a more protracted engagement next season.

The ideas advanced were so novel and unexpected that many of the thinkers present were taken completely by surprise. The scribe has listened to the utterances of many of the best pulpit orators, and it is only justice to say that the efforts of Mrs. Prior last night equaled anything ever heard from the former source.

Mrs. Prior returns to Atlanta for June; thence she goes East to fill camp-meeting engagements, after which she will enjoy a well-earned rest at her home in Oregon.

☞ A church in London still possesses an income originally given to it for the purpose of buying fagots for burning heretics. So says an English paper. If the churches had the power, they would be burning heretics yet. The thumb-screw spirit is not dead by any means.

Proof of Continued Life.

Prof. James H. Hyslop, professor of psychology, ethics and logic in Columbia University, claims that he is sure he can scientifically prove life after death. He bases his opinion on what he says is the incontrovertible fact that he has actually talked, through a human medium, with persons long since dead. This medium is the famous Mrs. Piper, of Boston, with whom he has had in all 17 sittings. Four of these have taken place in the past few days.

A telegram in the daily papers on June 10, states that Prof. Hyslop said to a reporter on that day:

I am absolutely certain that within a year I shall be able to lay before the world conclusive evidence of the immortality of the soul. In my 17 sittings with Mrs. Piper not once has she told me facts connected only with my own memory. Each time they have been common to myself and to persons long since dead. And this is also true of a great number of scientific men who have examined her. I have received in my sittings and I have identified 25 names belonging to persons not necessarily my relatives or even acquaintances.

Dr. Hyslop's next step will be to organize a body of scientific men to investigate the facts. As to the effects of the theory being proved true, Prof. Hyslop said:

It will almost completely revolutionize the ideals of religion, morality and politics. It will disturb the dogmatic theology, but it will rejuvenate the church's moral influence by inspiring confidence in immortality of the soul. In morals the economic ideal of getting simply enough to live with will be changed to a spiritual ideal, a sincere regard for the hereafter. I can show, however, and shall do so, that the medieval idea of eternal punishment hereafter will be broken down. This fact, politically, will strengthen the necessity for strong government and also the growing tendency of respect for the individual.

Dr. Hyslop and others are now working on lines begun by the Society for Psychical Research some years ago, proposing to prove scientifically what Spiritualism has been demonstrating by multitudes of unmistakable proofs during the past half-century. The facts are so astounding, so incontrovertible, that in time all men of intellectual development *must admit* the truth of the philosophy of Spiritualism, which has been demonstrated over and over again for 50 years, by power so marvelous as to astonish the world, and even arrest the attention of conservative and cold-blooded scientists. It is evidently slow work to convince the world of anything that has for centuries been under the ban of the church—but "the world is moving on;" unmistakably so.

☞ Bishop Moreland preached a sermon last Sunday, in San Francisco, against Spiritualism, warning his hearers to have nothing to do with it. He said: "Every time you go to a medium or clairvoyant, you are denying the true God, committing idolatry, putting your soul in peril. You can't be a Spiritualist and a Christian at the same time." Yet he admitted that the spirits "being immortal, know the past, and may read the future. Undoubtedly they may secure correct information and impart it." As the bishop had to admit that he had never witnessed the phenomena or attended a seance, he should, manifestly, not attempt to teach people about that of which he was *entirely ignorant!* Only a dogmatist would attempt to do such a stupid thing! The Bishop should notice what careful scientists say about it—after investigation!

☞ Be not diverted from your duty by any idle reflections the silly world may make on you; for their censures are not in your power, and consequently should be no part of your concern. —EPICTETUS

The Late Hon. T. G. Phelps.

The accident which ended the physical life of Mr. Phelps was noted last week, as he was a Spiritualist, and an engraving will be found on the first page, showing his noble countenance. The body was placed in a vault at Cypress Lawn Cemetery on June 14. His age was 75 years.

The funeral was held at the San Carlos home, where were assembled some of the most prominent men in the State. The rooms were decorated with flowers and the casket was massed about with roses, sweet peas and violets. A silk flag, the token of the Legion of Honor, was spread across the center, and two floral crosses (one of sweet peas and the other of ivy) stood at either end of the casket.

The services were simple but impressive. Senator George C. Perkins delivered the eulogy. He paid a high tribute to the character of Mr. Phelps and described him as a man generous and charitable, a friend of the people and one whose life, public and private, had always been unblemished.

Concluding with reference to Mr. Phelps' work as a member of the Board of Regents of the University of California, he said:

"How well he has performed his duties his 19 years' service bears testimony. His charities were many, though unostentatious. He delighted to help others help themselves, believing by this course that he was elevating and dignifying manhood. If all who have been the recipients of his beneficence and good advice could each drop a single flower upon his grave to-day they would form a towering monument."

He concluded with these words: "I watched last evening the setting sun as it sank away beneath the horizon. The beautiful glow upon the clouds settled into the twilight, and the gloaming of the evening into the somber hue of night. It seems as if the sable pall would always envelop the earth. But behold the change this bright morning, when the dawn proclaimed the coming of the day and the mountain peaks and the spires were bathed in the life-giving and inspiring rays of the king of day. So with us—so it is with our dear friend whose bier we to-day surround. He will surely live again."

Mr. Phelps was one of the best-known men of this State, and has held many high positions. He has been a resident of California for the past 40 years. Two years ago he retired from active business and went to live at San Carlos, San Mateo county. There he had a home and a ranch of about 3,000 acres. He had always been interested in agriculture and taken an active part in the politics of this State.

Mr. Phelps' estate is estimated at over $100,000, consisttng principally of large tracts of real estate. Practically everything will go to his wife who is prostrated by the shocking accident. The bicylists who ran him down were arrested, but are now out on bail.

☞ Dr. Geo. B. Warne and his excellent wife, Dr. Emma Nickerson-Warne, who took a trip to Mexico for a health-seeking change, have returned to Chicago, to again take up the work. Dr. Geo. B. Warne was in his absence elected to fill a vacancy on the Board of Trustees of the National Spiritualists' Association. He is earnest, honest, and capable, and will make an efficient officer.

☞ The preachers in Sacramento, Cal., are trying to prevent public Sunday concerts on the Plaza, calling it a desecration of the Sabbath. The Episcopal clergyman refuses to join them, and manfully says:

I dissent from the views of those who, with whatever good intention, would invoke the aid of legislation in suppressing proper, decent Sunday recreation. I do not see how any one can consistently refuse a public concession of that kind of recreation to the poor man, which the rich man has long taken in his mansion and pleasure grounds, generally unrebuked by most of those whose quick seems to be touched only when so-called desecration of the Sabbath is loud and vulgar.

I do not think that statute law should ever be substituted for the great law of freedom and conscience. It may be, as some predict, that this country is becoming a corrupt country, that its people are becoming an indifferent, godless people. I do not share this view, but if it is true, it is not because its papers are printed on Sunday; not because its boats and trains are not locked in their docks or sheds by order of the Legislature on Sunday; not because the workingman is allowed to become for a few hours a resting man on Sunday, but because so many Christians are selfish, narrow, little people; because so many prefer pleasure to duty, and gain to honor; because so many love their party more than their church, their church more than Christianity, their personal opinions more than truth, and themselves more than all else besides.

Our Rightful Inheritance.

Mrs. Louisa M. Heath of Chicago, thus writes to Alfred Cridge, of this city:

It is the overshadowing of the spirit (*not spirits*) which is your higher self—"the Christ"—which has been guiding your pen to teach the gospel of proportional representation. Truly it is the "second coming of Christ," the Comforter, which was to be of more service than he could be in the form. Yes, it is those who are "born of the spirit" of truth that are to carry forward the work he commenced. "Ye are sons of God and joint heirs with Christ." "Ye are the light of the world." Go on ye "Sons of God" preaching and teaching the gospel of truth; tell all of God's children, sons and daughters, are emancipated from mammon's enthrallment, that they may gain their rightful inheritance here and now. I take little thought about a far-off heaven. If I cannot find peace and harmony in this world, can I be sure of finding it there? Go on with the work to which you are so admirably adapted. Proportional Representation is our way out of political degeneracy into which we have fallen. Nothing short of this great uplifting power can save this nation from going down and out, as did Rome under like conditions.

☞ Capt. H. H. Brown, who was a brilliant Spiritualist lecturer years ago, is now a Mental Scientist speaker and writer.

The Reviewer.

THE CANON OF THE BIBLE; its formation, history and fluctuations, by Samuel Davidson, D. D., LL. D. 140 pp. New York: Peter Eckler, 35 Fulton St. Price 50 cents.

This was written for the new edition of the "Encyclopedia Britanica," and canvases the whole ground of the Bible, giving the history of each book. It should be read by every person in the world, in order to know the truth about the book revered by millions.

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THE SPIRITUAL HYMNARY, by W. Ludden. 96 pages, cloth bound. New York: Ludden & Bates, 127 Fifth Ave. Price 35 cents.

This is a new volume of songs, tunes, opening exercises, and ethical studies, arranged for the Sunday Lyceum and social worship. There are many popular airs with familiar words, as well as new ones.

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☞ "The Pure Causeway," by Evelyn Harvey Roberts, is the title of a booklet of 264 pp., published at 50 cents by Chas. H. Kerr & Co.: 56 Fifth Avenue, Chicago, Ill. It is a story for the times, written in a very enticing manner to show the way out of the evils which confront the toilers of the present day. It is a book which orthodox Christians will be greatly interested in reading.

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☞ "Experimental Study of Children," by Arthur MacDonald, specialist of the Bureau of Education, Washington, D. C. This is a pamphlet of 325 pages including Authropometrical and Psycho-physical measurements of Washington, school children; also measurements of school children in United States and Europe; description of instruments of precision in the laboratory of the Bureau of Education; child study in the United States; and a bibliography, from the Annual Report of U. S. Commissioner of Education.

☞ "Socialism; what it is and what it seeks to accomplish," is the title of a 64-page pamphlet by Wilhelm Liebknecht, translated by May Wood Simons. Published at 10 cents by Chas. Kerr & Co., 56 5th Ave., Chicago.

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☞ *The New World* for June contains many excellent articles—among them we mention an exhaustive review entitled "Immortality and Psychical Research," by Prof. Jas. H. Hyslop; "The Psychological Evidence for Theism," by G. M. Stratton; "Formal Reform," by Ernest C. Moore, etc. Published quarterly by Houghton, Mifflin & Co., Boston, Mass. 75 cents.

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☞ "Helio-Centric Ephemeries for 90 years—1825 to 1916," is the title of a new pamphlet by Frederick White, Minneapolis, Minn. Price 25 cents. It gives tables, astrological facts and general information in a condensed form.

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☞ "The Ride of Paul Revere"—a response by the Rev. Chas. R. Brown, at the banquet of the Sons of the American Revolution, San Francisco, Feb. 22, 1899. This is a plea for Anti-Imperialism and anti-expansion for Americans.

☞ The Island Lake, Mich., Camp Meeting Association has issued a beautifully-illustrated pamphlet of 36 pages, showing the excellent grounds, buildings and attractions which are found in that delightful spot. For programs, address the Secretary, A. G. Brown, 266 21st St., Detroit, Mich. It begins July 16 and ends on August 31.

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In 1509 Cornelius Agrippa, known in his day as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated cost $75.00. The translating, printing, binding and engravings for this edition entailed an expense of over *two thousand dollars*.

All the original illustrations, and some new ones, will be found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

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

Its Kabala Table has many superior features.

This volume will be intensely interesting to those who love to work out hidden mysteries.

Mythical Trip Around the World.

I hitched my wagon to the sky
To see the world as it passed me by;
To see the people, one and all,
To see their needs and hear their call.
What brings the people to distress?
It is God, Gold and Interest.

God's emblem first that comes to view—
The church—steeples, popes, cathedrals,
Egyptian sphynx and pyramid,
That stand to worship ancient fable
And keep us bound to their mythical cable.

And now as the world still passed me by,
From man, bird and beast I heard this cry:
"Tweet, tweet! give me something to eat!"
And when their empty stomachs are filled
The cry for hunger will then be stilled.

And now all nations have been seen;
Their commerce viewed that pass between;
Their customs and religion, too,
And what the toilers have to do—
God and gold have steeped the thought
To make them slaves forever.

So we will form a better plan—
That only *God* is seen in *man*.
Our duty is to serve him all we can.
We'll find the road to heaven's gate
Is not long prayers or musty prate;
A better way, a helping word,
Because the *people* are the *Lord!*
Your heaven here and not abroad.

The road to enter heaven's gate
Is love on earth instead of hate;
Then all will help each other,
And selfishness will take its flight,
And in its place come truth and right,
Above them the greatest object to be,
Friendship, love, equality,
Then all will help each other.

THE MONTEZUMA GRANGER.

VOICE OF THE PEOPLE

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

Letter from Cuba.

TO THE EDITOR:

I am glad to learn that the Spiritualists in other places are awakening to their duty—and hope they will work together to spread the light, as the churches are working hard to keep up their religion of blindness. We ought to send out teachers to enlighten the people and help the benighted ones.

Our noble philosophy should impel us to do good to hnmanity and thus build our heavenly homes. Let those who are enlightened send the good news ringing through the United States. The time has come for us to unfurl the bright banner of liberty—to free those in darkness, who are blinded by modern Paganism.

I hope to see a band of workers invade this priest-ridden island, where the people have been kept from a knowledge of the truth, and show the people the true light of the philosophy and phenomena of Spiritualism.

My little tent is a regular heaven to me, where I can commune with my friends in the spheres. I have given a number of tests to persons who never heard anything about Spiritualism, among them a young man who was much surprised but pleased to hear from his loved ones "over there," with names and messages.

I hope that the overruling power of good may send strength from the higher realms to awaken the Spiritualists to a sense of duty, and compel them to united action in missionary work.

JESSE H. BICFORD.

Pinar del Rio, Cuba.

San Jose Notes.

TO THE EDITOR:

We are having some very interesting meetings: two on Sunday and one Thursday evening. Prof. W. C. Bowman is giving the citizens who are interested enough to spare the time to listen, a rare treat in the intellectual discourses he is delivering. He will be with us during June.

There is a move on hand for the Society to hold its annual outing on July 2nd, at Alum-Rock Park. We hope there will be no hitch to cause a failure in the undertaking.

Mrs. Cowell anticipates paying a visit to her friends the last week of this month, and will give some circles while here, and be with us at the Park—if the Board will complete arrangements for the outing, on we go.

The leading Spiritualists here endorse the action of the State Board, at its last meeting, regarding frauds and disreputables, and think the resolutions regarding the admission of speakers and mediums, etc., as delegates to the State Convention, as the proper thing. I have talked with some mediums who have heretofore taken little or no interest in State organization, who will connect themselves when they see there is a chance to get recognition in the Annual Convention. I have heard but little of late from the local mediums. They do not take a very active part in the meetings, and some of them have been very sick; but I am pleased to say they are recovering.

The warm weather has come and the next order will be an exodus to the hills and coast, for an indefinite time, consequently we will have to expect slim meetings. We hope to hear from leading Spiritualists in the next three or four weeks, giving their endorsement to the resolutions, now before the State Board, or giving their reasons for not endorsing them. I believe it to be a good move to help the cause in this State.

W. D. J. HAMBLY.

Mediums' Directory

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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, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

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, 1346 Market St., San Francisco.

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

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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.

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.

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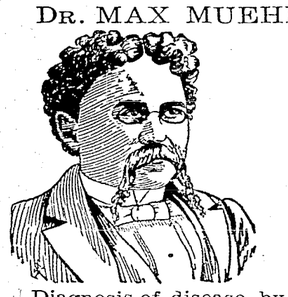
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March number devoted to "Psychometry," June to "Illumination," September to "The Philosophy of Harmonics."

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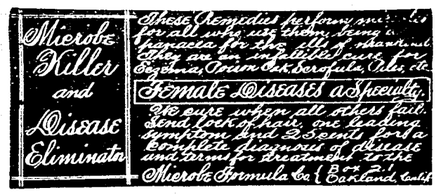
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Local News Summary.

Edited by M. S. NORTON.

Mrs. Lillie's Lecture in Occidental Hall last Sunday evening was well attended and fully appreciated. She took for her subject the question, "Is there anything unnatural or supernatural in spirit phenomena?" The speaker held to the supremacy of law, and mediumship as a natural faculty; and paid a humorous tribute to the modern scientist who is just now setting to work to prove that which Spiritualists have known for more than half a century. "Better late than never" friends; the age of bondage to ignorance and superstition has passed, and the mysteries of life are fast disappearing; men and women are not slaves! You are the light of the world. *Shine.*

Coming Events.—The Progressive Spiritualists will take their annual vacation during July and August. Mrs. Lillie's closing lecture and other features of the last meeting of the season will be of special interest.

The Ladies' Aid holds its usual musical and literary entertainment on the last Friday evening of this month, June 30, in Occidental Hall.

The Mission Lyceum entertainment for June will be held in Excelsior Hall, 2319 Mission St., on Wednesday evening, June 28.

California ought to have a camp-meeting this year—and every year.

Mediums' Protective Association.—Last week's public meeting held by this Society in Occidental Hall, was ministered unto by Mrs. H. A. Griffin, and Mrs. G. W. Shriner. The conditions were excellent, and nearly every one present received a message. President Jones made a short talk, and Miss Lena Clarke gave some musical selections. These meetings will be held in this hall every Wednesday evening in the future.

Universal Spiritual Association.—The question for last Sunday's consideration was, "Is conscience a matter of education?" There was a diversity of opinion, of course, and the discussion covered the whole field, from the Atom to the Infinite, without arriving at a conclusion. "What constitutes true education?" will be discussed next Sunday, at 20 Eddy St., beginning at 12 o'clock sharp. As false education is a very prolific source of inharmony in the world, it might be a good investment of time, to spend an hour with us in studying this question.

Have you "Common Sense?"—If not, send at once for a free copy of this liberal-minded advocate of advanced thought. Brings health and success. Address Common Sense, P. J. 55 State St., Chicago, Ill.

Hermetic Brotherhood.—The regular Tuesday-evening open meeting of this order was held at 856 Hayes St., as usual, and was overflowing with good things. The usual period of silent meditation was followed by a duet, "The Slumber Song," by Mrs. Virginia Weld and Mrs. Francese Rogers. Mr. J. U. Spence of Suisun, then gave an address on Re-embodiment, taking a very liberal view of a radical philosophy. Mr. M. S. Norton gave a brief address upon the science of life, based upon the hypothesis of one substance and one law. Written questions were submitted and answered by Mr. Weld, Mr. Rockwood, Mrs. Drew, Mrs. Belle J. Morse, Mr. Norman, and others. These discussions are marked by toleration and harmony. All are welcome.

Home of Truth.—Last Sunday morning the chapel at 1231 Pine St., was filled to overflowing with eager students of truth, to listen to Mrs. Kemp speak "words of encouragement" to truth students. The evening service was conducted by Mrs. Heacock who took for her subject "The true word of God." The speaker gave due credit to the Bible when properly understood, as a guide and help, but maintained that *man* is the true "word of God."

Mrs. Logan's Meeting was opened with music last Sunday by Mrs. Renne, of San Jose. Mrs. Logan followed with an invocation and personal experiences. Dr. Carpender and Mrs. Barnes, Mrs. Renne, Mr. Walker, Alfred Goff, Mr. Keller, Mr. McNorton, and Mr. Meekin, all gave expression to spiritual thought from their standpoint. All present joined in welcoming Mrs. Robertson, whose two year's absence from the circle was caused by sickness. The music furnished by Mr. McNorton and Mr. Keller is always acceptable. These meetings are held every Sunday in Occidental Hall, 305 Larkin St., from 1 to 4 p.m. All welcome.

Personal.—Mrs. Sadie E. Cooke, pianist, has removed to 702½ VanNess Ave.

Mr. and Mrs. B. F. Small will take a vacation during the month of July.

Mrs. Eberhardt held the first meeting in her new hall, on Sunday evening, June 18, which was well filled, cheerful and cosy. At the request of the spirits it is named the "Temple of Truth." After an invocation by Mr. Eberhardt, Mr. W. T. Jones gave the opening address, which was well suited to the occasion. Mrs. Eberhardt then gave messages from the spirit-world. Miss Lena Clarke presided at the piano in a very able manner.

Of Interest to You.—A beautifully-bound and nicely-printed book, entitled "Lessons on the Philosophy of Life," by Miss Lucie G. Beckham, is now on sale at this office. This is the most complete and exhaustive treatise on the "new thought," that is spreading like wild-fire over the world, that has ever been presented to the reading public. This book is only about a week old. The first edition is very small; and if you want one for your library, or for your friend, secure one at once. The price is one dollar, at the Occult Book Store 1429 Market St.

The Numbers on Market street are terribly mixed up, causing much confusion and annoyance. New numbers to correspond with the opposite side of the street were put up by order of the Board of Supervisors. Then that order was rescinded, and the old numbers reinstated. Some changed the numbers back, but others took no notice of the matter. The result is that it is very difficult to find any store by the numbers. The number of our store is, and has been for years, 1429, between Tenth and Eleventh streets. The *new* but *discarded* number for the same store being 1765. The Supervisors should see that consecutive numbers are maintained, and that all incorrect numbers are removed.

Man in Early Times—the Childhood of the World, by Prof. Edward Clodd. Price 50 cents. For sale at this office. It recounts the myths about the sun, moon, eclipses, stars, earth, man, soul, spirit, etc., in an interesting style.

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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.

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