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THE BORDERLAND.

THE MAN WITH THE HOE.

What is the matter with the man with the hoe,
As he plants the corn and beets in a row,
Puts in the turnips and potatoes and seed
To increase, to multiply, poor mortals to feed?

No grander mission can man have below
Than to till the soil with plow or with hoe.
Without him the tradesman could not survive,
The lawyer, the doctor, nor preacher contrive
To have an existence, minus man and the hoe.
Impossible! Their stomachs so empty would go
That life would cease on this earth to be
If the farmer, the gardner with the hoe should flee.

Bid them stay; respect them, honor them too,
Though their shoulders are bent, stooping over the hoe.
They watch the growth of each tender plant
And prop it up if it grows too aslant.

Then keep the weeds from choking it down,
Though the foppish dude looks on with a frown.
Brave man of the soil, hold on to your hoe
While Shylocks are causing ruin and woe.

Angels of light will meet all your needs,
Though for a time the haughty man feeds
Upon the products you've caused to grow,
You'll have your reward, if not here below

Therefore be patient, console yourself
That you've pilfered no one of his ill-gotten pelf.
Trusts, combines and syndicate trash
Will cut no figure when you count up your cash.

'Twill not cramp your spirit in the new life,
Nor hold you to earth to continue the strife.
Your crown bedecked with diamonds? Ah, no!
With industrial implements—this man's, with the hoe.

Clear as crystal it shines with the words, *well done!*
Come up higher, pure soul, to your glorious home;
You have wronged no one, you have caused no woe,
In your humble employment, good man with the hoe.

And many a soft, white, jeweled hand
Will reach for yours to help them to stand
Beside you, but they can not, O no!
Till they have been as useful as the man with the hoe.

F. A. LOGAN.

Interesting Experience.

Mr. Will Phillips in *The Two Worlds* says: While on my mission tour in New South Wales recently, Mr. J. Morgan of Penarth, related a most interesting experience, which seems to me of great value as evidence for genuineness of mediumistic gifts. Mr. and Mrs. Morgan, with one of their daughters and a friend, were sitting in their drawing room on December 30, 1898, when Miss Morgan, who was in her normal condition, said: "Oh, father, there's Tom —," mentioning the name of a young fellow who had been drowned on December 1, 1898. Continuing, she said, "Hush, he's telling me something. He's telling me to tell the boys to go on board the boat and look in the locker on the starboard side, in the cabin, and there they will find his pocket-knife, which he says has a black handle. He also says that he left it there two months before passing over. Being suddenly called away while making a toy boat, he let it fall into the locker, and, it having fallen among some ballast, he afterwards did not trouble to get it."

On the 31st Mr. Morgan's sons engaged in the search, and were soon successful, the knife being found in exactly the position indicated by the spirit, and being recognized by many who knew the knife as belonging to the young fellow.

As a result of this remarkable manifestation,

several have been induced to inquire further into Spiritualism, and shortly, no doubt, there will be a flourishing society of Spiritualists in Penarth. This demonstration is another of the many instances in which the fancy theory of thought transference ignominiously fails to hold its own as covering the whole ground of Spiritualistic experiences, while proving the possibility of direct spirit communion, and manifesting the continuity of conscious identity.

Fate Foretold by a Spirit.

Edwin L. Prickett, a leather manufacturer in Mount Holly, N. J., upon his deathbed declared that, had he obeyed the mandate of an angel that had twice appeared to him in a vision he would not have been stricken with a fatal illness. Mr. Prickett attributed his success in business to the visit and advice of this angel. He jumped from poverty to prosperity within a



Mr. Edwin L. Prickett and his Spirit Guide.

year of its first visitation. The vision was thus described to his wife by Mr. Prickett:

"As I lay dying—as I thought—with you and others of the family around my bed, my eyes became fixed upon a beautiful angel that appeared at the foot of my bed. She had long, flowing hair, and a sweet sympathetic face. It was at midnight, and I had awakened suddenly. The room appeared radiant with a phosphorescent glow. For some minutes the angel gazed at me. Presently she said: 'You will recover from your malady, but you must have faith. You will gain great wealth, but you must expend it in charity, and remember obedience is the price of prosperity and health. You must take up the manufacture of leather articles.'"

From that day Mr. Prickett's health improved. He had been suffering with consumption, complicated with other ailments. The doctors had abandoned hope of his recovery. There was

general surprise when Mr. Prickett was again seen upon the streets, active and industrious. He had been a salesman of fountain-pens until that time. Obeying the behests of the angel, Mr. Prickett embarked in the manufacture of leather goods. During the war with Spain contracts worth thousands of dollars were awarded to him. Prosperity had come to him. Following the advice of the angel, he sent wagon loads of hams, potatoes and bread through the streets of Mount Holly for distribution. In the second vision the angel told Prickett he had been good and obedient. She bade him go to Boston on a business trip, but not before a certain date. Prickett started ahead of time, contracted a cold, which developed into pneumonia, and, while dying, declared this was his punishment for not obeying the angel.

Murderer's Face on a Stone.

Cherokee, Iowa, April 4.—A similarity between his features and those shown in the veining of the marble slab over the graves of Mr. and Mrs. Martin Schultz at this place, has landed Oscar Nellis, of Lodi, S. D., in the county jail here with a charge of murder hanging over him. The case is one of the most remarkable in the criminal history of the State.

Mr. and Mrs. Schultz were an aged couple living on a farm near Cherokee. They were supposed to have between \$2,000 and \$3,000 concealed in their house. Though frequently warned that it was unsafe to keep so large a sum by them, they persistently refused to bank it.

On the night of Aug. 16, 1893, both were brutally murdered and about \$500 taken from their horde. In his haste their slayer had evidently overlooked the balance of the money. Schultz' head had been sawed nearly off with what must have been an exceedingly dull knife. One of his wrists was also deeply gashed, as if his assailant had slashed across it to compel him to relax his grip on the latter.

Mrs. Schultz' body lay just outside the front door. The supposition is that she started to rush out when her husband was attacked and was pursued and cut down in the doorway by the murderer. She was slain with an ax.

A reward of \$2,000 was offered for the apprehension of the murderer. Several arrests were made, but the suspects invariably succeeded in clearing themselves and securing their acquittal. Finally all hope of ever apprehending the criminal was abandoned—by all but one man. He was pursuing his investigation on a method distinctly his own.

When the Schultzes were buried a plain marble tombstone was erected at the head of their graves. At first no one saw anything remarkable about it. Subsequently superstitious people began to say that as the stone grew more and more stained and weather-beaten the features of a rough-looking man were appearing in the delicate tracery of the marble. The resemblance to a human face was not very striking. Hard-headed people declared they could not see it.—Others said it was perfectly plain to them, and the opinion continued to gain ground that the face was that of the aged couple's assassin.

Ethan Hartnett, a young farmer in the neighborhood and one of the Schultzes' best friends, was one of those who believed this story. He made a rough sketch of the tombstone face in his note book and carried it constantly with him, looking for a man whose features corresponded with those on the stone.

About a year after the murder he declared

that he had found the criminal in the person of Oscar Nellis, then a resident of this county. He was anxious for the latter's arrest, but was laughed at by the authorities.

Nellis subsequently moved to Oklahoma, thence to Nebraska and finally settled at Lodi. In the meantime Hartnett had been industriously working up his case against him. He had discovered that the police were incredulous concerning the value of the evidence of the tombstone. So he determined to gather facts which must convince them.

On March 23, nearly six years after the date of the murder, he succeeded. Just what is the nature of the evidence secured the officers have declined to make public thus far. They profess to be sure of the conviction, however, and lost no time in arresting Nellis after Hartnett's latest conference with them.—*Telegram.*

Eskimos Phantom Boat.

The following remarkable story is told by a member of Lieutenant Peary's arctic expedition:

The Greenland section was partly subsidized by several scientific societies on the understanding that skulls and skeletons and botanical and geological specimens should be secured for their various museums. Six Eskimo skeletons were promised to the Chicago World's Fair authorities in return for a grant toward the Peary exposition. Eskimo skeletons are rare, especially of those types known as the "Arctic Highlanders," and as the Eskimos are a superstitious people our endeavors to obtain skulls and skeletons by legitimate purchase failed utterly, and we had to steal them.

When the Kite sailed from Godhaven we had 13 fine skulls aboard, and one of our bunks was converted into a regular grave-yard, each specimen being separately bagged, securely sealed, and the cabin carefully locked.

After the shipping of 13 skulls we encountered terrible weather. The crew meanwhile had their suspicions as to "uncanny" influences aboard, and one morning at breakfast an officer told a strange yarn. He said he was on watch during the night when he noticed a kyak paddled by an Eskimo alongside the vessel. It was bad weather, and he knew it must be a ghostly kyak, for no such craft could have been out 50 miles from the land on such a night. Added to which he stated that the kyaker had no difficulty in keeping up with the ship. The Eskimo hailed the watch and kept waving and beckoning with mysterious gestures and a threatening tone in his exclamations. Suddenly he vanished, to reappear alongside a few minutes later, hailing the ship with a mournful wail. The sky was lit up by the vivid northern lights, so the officer stated that he saw distinctly what subsequently took place.

Out of the hatchway came a procession of six Eskimos walking noiselessly along the poop deck. They passed through the bulwark—not over it—and vanished. The kyaker disappeared at the same time. The scientific party left the breakfast table and went to the locked grave-yard bunk. Six of the skulls were missing from the bags. The seals were unbroken, and were apparently the same that we had affixed. The remaining bones and skulls, with the chief's skeleton, are now the property of the Academy of Natural Sciences, in Philadelphia. The six missing skulls have never been heard of.

Burial and Resurrection.

India is pre-eminently the land of mystery, and our most advanced magicians have never been able to reproduce all their marvelous performances. When there, says a writer in the Cincinnati, O., *Enquirer*, it was my good fortune to witness one of those remarkable cases of voluntary suspended animation, of which I had so frequently heard, with a somewhat dubious smile, I am afraid. But I am convinced now.

It was called a "Joghee" performance and took place before the Maharajah of Dhurbanga, whose guest I had the honor to be.

The "Joghee" was put by his disciples into a trance. He became perfectly unconscious and dead to all appearances. An English doctor present felt his pulse and found it had ceased, and a looking-glass showed not the slightest moisture of any breath in the body. The "Joghee" was put into a coffin, the lid screwed on and seals were impressed on it with the Maharajah's signet ring.

The box was buried five feet deep, earth thrown in and well stamped. Grain was then sown and trusted sentries guarded the place.

The grain had sprouted and borne corn when we were invited again, after sixty days, to witness the resurrection of the body. The grave was opened and the coffin found to be intact. The seals were broken, the lid unscrewed, and the "Joghee" was taken out stiff and stark. His disciples now began to manipulate the body and to go through certain rites, very similar to mesmerism, and by degrees the dead man opened his eyes, a quiver ran through his body and he sat up erect.

THE OPEN COURT.

Lights and Shadows.

From time to time questions having been asked by correspondents, all of them unknown to me, concerning certain points in our grand philosophy, I have decided, with your permission, to answer the most important questions in this article for the information of many who may be in doubt on such points:

1. Why don't Spiritualists have a Declaration of Principles.

I don't know. We are all thoroughly united on the basic facts of spirit communion and its train of philosophy, but we are at sea on many "theological" points, due I believe to the reason that many of us were once in the church or at least brought up under churchly influence and are rather to be called Christian Spiritualists. Many of us came into the fold from the Free-Thinkers, Infidels and Agnostics, and had become schooled to refuse and reject everything that bordered upon Christianity. Many of us came as a sort of cross between the two and tolerate Christianity, the Bible, Jesus, etc., for the good therein found, and because we think more good may be done the world at large by adopting such a course. Those who are opposed to this may labor in the field adapted for their kind of work. And so on. Therefore, it seems to me that we all could unite upon some middle ground on which to form a Declaration of Principles, leaving all side issues to be dealt with as their believers see fit. Possibly the world is not quite ready yet for Spiritualism to be organized as churches are, but it certainly is tending that way.

2. I am disgusted at the contention and argument about the Bible and Jesus that has been going on in our papers, and do not wonder that the finger of scorn is pointed at us by the churches, many of whom would otherwise treat us more like the good son who staid at home than the prodigal who came back to be forgiven.

This I partly answered above. It is true that many of us are so liberal that we are illiberal, we have gone so far in free-thinking that we cannot bear the idea or thought that anybody seeing some good in the Bible, or in Jesus and his teachings, has any right to be called a Spiritualist. We must be fair, whether we believe Jesus was a Myth, Man or God, or that all ancient history was manufactured within the last 400 years or not. We must be tolerant with each other and our beliefs.

3. Why do I get false messages? What causes this?

These are pretty hard questions and have puzzled wiser heads than mine. Yet I can give my opinion as to what the above purports. Many genuine mediums who have given hundreds or thousands of correct communications or tests at times, by some inexplicable hocus-pocus give messages with no truth in them. Some mediums never give communications that are clear-cut and satisfactory. They are vague and ambiguous or else entirely false. I believe all this depends somewhat upon the condition of the mind of the investigator. He may be too positive or too negative, too skeptical or too earnest and determined, or desirous to place obloquy upon the phenomena, by his mind. He may psychologize the medium, possibly unknown to either of them, and the communications, if any, be tintured with his thoughts. Spirits may attempt to communicate and find in this magnetic mental whirlpool a power or force that will make them say the opposite of what they wished to say. The mind of the sitter may produce the messages and spirits have nothing

to do with it, owing to the nature of the sitter's positiveness. The medium may not know all this, and may have the faculty of reading the sitter's mind in part, and suppose it to be impressions from spirits. Occasionally a "medium" will concoct messages wholly false, or tell the sitter to return at another hour, by which time he or she will have had time to make some inquiries regarding the party and have a message prepared upon his return. These I believe are some of the reasons why communications are faulty or false. And I believe it depends greatly upon the sitter or investigator, physically or morally, as to the quality of the tests he receives. Not all the blame or obloquy should by any means be placed upon the medium.

4. Why do spirits control immoral, lying, jealous, petty-minded people? Why don't they control high-minded, moral people, who would be ornaments to our ranks?

I would say to these double-headed interrogations that spirits do both. Like attracts like. If immoral and such like seek tests, it is likely the same class will accommodate them, and the medium through whom the communication is made has to bear the pressure of the psychologizing force of the mortals and immortals, and it would be nothing remarkable if the medium's morals would suffer or his general nature be somewhat changed. Church members are open to the same evil, and so are preachers. Bums, toppers, etc., long for their old stimulants, and hang about the resorts they were in earth life accustomed to, and find many opportunities to indulge in their favorite vice by impressing some poor mortal, who often undoubtedly thinks it is his own mind actuating him. Many high-minded, moral people are controlled by spirits of the same class and often for the purpose of education by spirits of a lower grade. Spirits are not infallible. They do not know everything. They are liable to error. It depends greatly upon the instrument they work through, many of whom are the purest minded people in our ranks or in the world.

5. If there is a force strong enough to set aside a person's consciousness and take possession of them, why not influence them in their daily life?

They do. It is hard to tell where to draw the dividing line between our own volition and thoughts, and those of the higher forces that are about us. Possibly there are many people who are never free from the obsessing influence of some spirit or band of spirits. When too pronounced in the control the person appears eccentric to a high degree, "lunatic" or crazy. Many people have their guides or familiars who advise them every day in all matters pertaining to their welfare, either by visible signs or subjective impressions. It is impossible in my opinion to say to what extent, definitely, mortals are advised or dominated by spirits, but it certainly is in a great degree.

6. I have paid out much money to magnetic healers and mediums, and received messages through the very best psychics known, and the larger part of the communications have proved false.

I have already partly answered this question. Magnetic healers if honest will not guarantee or profess to cure everything. It is likely that when disease reaches a certain stage it cannot be cured, but can be relieved. Magnetic doctors are liable to be mistaken in their diagnosis and treatment as other doctors. Many people cannot bear magnetic treatment as many cannot bear electric treatment. People may take so much medicine they make an apothecary shop of their stomach, and drugs may be used that filterate the entire system. People may take too much medicine, or take one treatment so long that it will become ineffective. Conditions may often prevent the "best known psychics" giving correct tests in every particular; generally depending upon the medium's health, the surroundings, and largely upon the investigator.

Those who howl the loudest about frauds and fraudulent manifestations generally have some of the constituent parts of the same carefully concealed about their own person. I want to see every known and proven fraud exposed so thoroughly that when expelled from honest Spiritualists' society they will not gull any one with their trash. But let us be very careful that jealousy and spite are not controlling and leading the war to hunt down frauds. Such cases ought to be thoroughly handled, and decision made only after exhaustive examination of all the evidence in the matter.

Spiritualists will compare very favorably

indeed with any or all other religious organizations in point of morals and general conduct, and those who disparage Spiritualists as an immoral class of free religionists should carefully sweep their own back-yard before they inspect that of their neighbor on the other side of the fence. U. G. FIGLEY.

Telegraphing Without Wires.

I see the great people of Europe are much excited over what I discovered and described some three years ago, *i. e.*, the planes of conduction that extend through all matter, both physical and ethereal, and connect the entire universe, and through their varied uses nearly all the wonderful things are accomplished.

The man who has sent his message across the British Channel says it is by the same power that brings the light of the sun to the earth. In this he is right. But this man has charged on a plane of his brain (which he calls memory) the idea that light is transmitted by vibration which is not only improbable but quite impossible.

The light of the sun is formed by the chemical change of the surface of the sun, and this light charges the plane that extends to all parts it can reach, and these parts are lighted. These planes are much less affected than the wire conductors by the elements, as their substance is so much finer, they being made of the ethereal substance that occupies all space. The great trouble of this discovery is to invent the transmitter and receiver.

I should think Edison could invent a transmitter, having already invented a receiver, retainer and transmitter for his talking machine, and a well-developed mind-sense—one that is educated to that business (I mean the sense of knowledge) knows what the plane is charged with and can tell it, so would make the best of receivers.

These men will find the use of these newly-discovered planes effectual for short distances, but not for long distances, for as this plane extends in a straight line it would soon run out of reach of the transmitter. To send a long distance they must have the substance of the plane contained in the wire; then they can bend the wire and lead where they choose and as far as they can take the wire.

These planes extend to other planets and are charged with the appearance of the inhabitants, so we sometimes get them as we have the receivers.

Their discovery will not be practiced. I would like to show the difficulties they will have to overcome, but dare not use the space. If the scientific men would drop their theories, the religious people their ideality and credulity, (which trinity is engulfing the people in ignorance), and become extinct, the world would learn that true science is fact demonstrated, not ideality theorized. DR. E. B. SOUTHWICK.

Signs of the Times.

It is well known that there is a denomination known as Adventists whose special office it is to keep alive faith in the Second Coming of Christ, the Day of Judgment, the Resurrection Day, and even the end of the world.

It is known also that just before our spiritual movement was ushered into being at Hydesville, N. Y., the Millerites made preparations for this closing up of earthly affairs, fully expecting to rise to heavenly spheres, only to be sadly disappointed from a too literal rendering of scriptural prophecy.

But, nevertheless, to the spiritually enlightened mind, these prophecies are literally true and being fulfilled in this dawning time of the new day or dispensation of the world's progressive development socially and religiously.

In place of the destruction of the world as a material body by means of fire, however, we have the end of the old world or state of things, a change from old conceptions to more reasonable and spiritual ones, as well as a going through the fire of purification by means of all social, political, and religious reforms.

Clergymen and others who study the signs of the times see in the disturbed state of society, in floods, famines, earthquakes and pestilences, in wars and rumors of wars, in the decline of faith in the church and the development of so many spiritual movements exterior to it, that the time for the fulfillment of the events mentioned is already here. Jesus said he was "the

way, the truth and the life," *i. e.*, he personified these as well as taught them.

Therefore Christ comes again, or a second time, when spiritual truth is made manifest again on earth through the chosen instruments of the spirit world and in the will of God.

He comes thus, however, only in a general sense, and to personally and specially carry out the idea of this coming one must be raised up, or prepared, to fill a part in this age similar to that which Jesus filled in his time.

Here mediumship, as the bed-rock of communication between the two worlds, necessarily becomes the leading factor in this remarkable event; and another *impersonation of God's will to man*—one in whom conscious mediumship is carried to the extreme degree of absolute and complete possession—appears upon the scene and acts his part in the drama of spiritual activities. Such an event came when the time was ripe in the first century and such a one will most surely come again in the fulness of the present time. It is even heralded by all those who have already, as pioneers, claimed to be messiahs—and their number is many.

What greater resurrection day could we ask, or wish for, than the return of this blessing of truth, of an open door between heaven and earth, and the return of those long gone before—the so-called dead.

As regards judgment, is not society being judged already in relation to labor and capital, rich and poor, politics and religion? And how can man be judged as a great social body except it be from center to circumference, by means of individuals and organic movements that carry change and reform with them?

Besides this we see nations judged in the far East through that terrible engine of progress called war—especially do we note it in the wresting from Spain, by our liberty loving nation, of the last of her possessions outside of the mother country.

Thus in this great transition time—this great and terrible day of the Lord—the leading prophecies of the Bible are being fulfilled rationally, literally and according to the true manner of heaven's work among mankind.

W. J. CUSHING.

Our Deeds—Not our Beliefs.

BY SPIRIT JOHN PIERPOINT,
Through the Mediumship of Lida B. Browne.

In a thriving Western town there once lived a man who was looked upon as rather peculiar by his fellow townsmen. His ideas on religion were at variance with those of his neighbors, and he delighted in getting into argument with them about the Bible. He believed in a future life, and the ability to return and communicate with his friends when he should have laid aside the mortal. Much of his time was spent at a little table, which he could make tip by merely touching his fingers to it, and knocks could be heard on any article of furniture, or on the walls at his command. He felt that by being in direct communication with the spirits, he was above those less favored, and should be honored and looked up to. He became selfish and egotistical, and his former friends sought elsewhere for comradeship. But what cared he! He could talk with the spirits! So he isolated himself, and spent hours at his little stand.

Some of his neighbors tried to get him interested in enterprises that would upbuild the town, or in organized charities, or to help with some reform movements. But no. "Each for himself," was his motto. He delighted in being individualistic. He carried this idea to such an extreme that he relied upon his own thinking in preference to subscribing for some spiritual paper, and reading the thoughts of others, or buying books on the advanced topics of the day. "If he wished any information on a subject all he had to do was to consult the spirits," he said.

As time passed on he became more selfish, and denied his own family the loving care and attention that was theirs by right. Instead of making right uses of his gift he turned it to his own detriment, but believed at the time he was exalting himself by thus associating with the spirits, whom he looked upon as all-wise, and far ahead of mortals, no matter what had been their earth career. Also that his deeds would not count against him, as he was one of the chosen ones. So he followed out any inclination of his mind, and lived a careless, sensuous life.

His earth career was suddenly brought to a close by an accident, and he found himself in a strange land alone. He wondered where he was at first, and more so when he beheld Mr. Jones, an old neighbor, approaching. They had been in many a controversy years ago, and had never been friends, as their ideas of life were at variance. Mr. Jones was a church member, but a kind, loving man, ever ready to relieve those in sickness or distress, was foremost in all charities and reforms, neither used tobacco nor drank liquor, and was a most respected man by all who knew him. "I have come to ask your forgiveness for any harsh words I may have given you years ago," were his words of welcome. "Certainly, certainly," was the reply; "but where am I? Am I dead? If so, where are my angel bands to take me on high? Where are my white robes? I am a Spiritualist, and want to see my friends if I have passed the river of death."

"I am one of your friends," replied Mr. Jones, "and as we disputed so in earth-life, it was permitted that I come to greet you, so I can be forgiven and progress onward."

As they were talking a beautiful lady came to them and laid her hand gently on his arm. "Do you know me, Brother Robert?" she said. "Yes, yes; if it isn't Amanda!" he cried. "Well, I am rejoiced; but where are father and mother?" "I can not take you to them now," she replied; "but they will come to you later on."

With gentleness she made him understand some of the errors of his earth-life; how his selfishness in caring only for his own welfare had kept his soul in darkness; how the mere knowledge of a future life without any uplifting deeds counted for naught; how Mr. Jones was far ahead of him in progression, if he had been in error of belief while on earth. He now regretted that he had not acted out the best he knew, had not procured progressive literature to improve his mind, had not stood up for all reforms that would help mankind, and had better personal habits, thus purifying the body in which his soul dwelt.

Many such souls are constantly coming to this side of life, who think belief, not deeds, will place them in high positions, and find out their mistake too late to undo wrong actions, and are retarded in their progression. It is the good thoughts and deeds that pass as coin over here.

Inadequately Informed.

A prominent clergyman who had visited India, on his return to America, stated his views of the religious condition of that section: "He thought the faiths of the East futile to give the soul peace with God, to remove the weight of guilt and grief, to lay the foundation of a vigorous individual and rational morality and to brighten earth with the light of a blessed immortality."

Had these words been spoken by some illiterate sectarian it would not have been surprising, but even such narrow-minded critics would scarcely express such misleading statements, for every one knows that the doctrine of immortality is not only taught by the Oriental religions, but is also believed by almost all races, civilized and savage.

The following responses to questions, which the Egyptians had to answer after death, as they believed, are from the "Funeral Ritual" of Egypt, some chapters of which are found on monuments reared long before the invasion of the shepherds, nearly 3,900 years ago. These answers show the conception of moral duty, or the laws of conscience among that ancient people.

"I have not blasphemed," says the deceased, "I have not smitten men privily; I have not committed adultery; I have not plundered; I have not waylaid any; I have not cheated by false weights; I have not put forth my arm in anger; I have not afflicted any; I have not corrupted heart; I have not been exacting; I have not caused fear; I have not made the laborer do more than his task; I have not calumniated the slave to his master; I have not robbed the dead; I have not reviled my parents; I have not defiled the river (Nile); I have not been idle; I have not lied; I have not played the hypocrite; I have not polluted myself; I have not taken my own life; I have not despised God in my heart; I have not indulged in vain boasting; I have not been scornful; I have not

been bad tempered; I have not listened to scandal; I have not multiplied words; I have not been shiftless; I have not spared eating bread or been miserly; I have not refused to hear words of truth; I have not committed any grievous sin."

"The deceased does not confine himself to denying any ill-conduct; he speaks of the good he has done in his life time. I have given food to the hungry, drink to the thirsty, and clothes to the naked."

As an evidence of what some of the Eastern people believed, the foregoing will compare very favorably with the Ten Commandments; in fact they far surpass the Jewish declaration. The prohibition of intoxicants is an important point.

J. H. SHERWOOD.

Spirit Recipe for Cake.

A young married woman dreamed one night, quite a number of years ago, that she was cooking a cake. She mixed it after a formula of her own, and baked it and ate of it and found it exceedingly good.

She awoke with the good taste of it in her mouth, and remembered the dream and the proportions of the ingredients that she had used; and she then reflected that it was not made according to any recipe that she had ever known. It was a brand new cake which had "been revealed to her"—in a dream. That very day she heated up her oven and made a cake according to the recipe she had dreamed. It turned out to be a delicious cake; everybody liked it. She wrote down the recipe, and when her friends asked her how she made so excellent a cake, she gave them a copy. One of these copies was passed on to the maker of a cookery book with the caption, "Ida's Dream Cake"—and so the recipe got into literature.

Man's Inhumanity Again.

After Mr. Leland had been spared from a premature cremation in the Windsor Hotel, with his loved ones and others, it is sad to note that, under the protection of a pigskin, and by the accusation of "appendicitis," some surgeon has given him his conge.

I would no more sanction or assist in such brutality than I would help a bogus dentist to break a man's jaw. The meanest boy I ever knew apprenticed himself to a "tooth carpenter" and became a "painless dentist." Ignorantly and in sympathy for the suffering, I once held one of his victims while he yanked out a molar and broke a jaw.

Of course, it was a painless process (to the dentist) but the man in the chair suffered a clear discount on Dante's Inferno; for that was imaginary and this was real. When will the world learn that brutality is no longer to be tolerated by the intelligent in alleviating human suffering? When will true science step to the front and eliminate its frauds?

J. MARION GALE.

The Bible is a rich mine of occultism. We question whether there is one of our phenomena which has not its record there. We have very seldom seen any notice taken of one of these—the curious case of *telepathy* or thought transference recorded in the Second Book of Kings, vi. 8-12. The King of Syria, warring against Israel, is described as fixing again and again upon places of encampment, and finding that the King of Israel had been warned; whereupon he reproaches his servants and wants to know who it is that conveys the information to the King of Israel. Then comes the answer: "None, my lord, O King; but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bed-chamber."

That may have been only a plausible invention of the servant, but if it had not been believed that such a thing could be, the servant would certainly not have said anything so "silly." It would not have been plausible, anyway.—*Light*, London, England.

Spiritualists are wary of committing themselves to any declaration of principles. Yet for 51 years they have been declaring the Spiritual Philosophy, and the principles have not hurt them—only as they neglect them in practice.—*Cassadagan*.

The Religio-Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

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

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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 11, 1899.

The discussion lately had at Norton, Kansas, between D. W. Hull and Geo. W. Myers on Spiritualism is reported in full in the Norton *Liberator* and is quite interesting. We have received a copy of that paper, and see that Mr. Hull is more than a match for Elder Myers.

The San Diego *Vidette* of May 2, contains the following item of news:

Next Friday evening the First Spiritualist Society will give a farewell reception to Dr. J. M. Peebles and Mrs. Maude L. Freitag. Dr. Peebles has been called East on business, and Mrs. Freitag will settle permanently in Los Angeles.

The Anniversary communication from spirits J. Bovee Dods and J. R. Newton, published on the 2nd page of last week's JOURNAL, was given through the instrumentality of Dr. C. Walter Lynn, of Oakland, Cal. This was omitted by an oversight.

The great heart of humanity throbs in tender sympathy with the suffering of the deserving poor, who are bravely battling in the general struggle for very existence. Above all others Spiritualists should have practical sympathy for them, and those who are able to do so, should act out their philosophy. We can all do something, no matter how impecunious we may be. It will do every one some good to read the excellent article on another page dictated by Spirit Pierpoint, through Mrs. Lida B. Browne. It is right to the point.

Patience is a much-needed virtue in these days of trouble and perplexity—when it is such a fierce struggle to accomplish anything in our endeavors to enlighten and uplift humanity, and at the same time to maintain a physical existence. After many failures, success will come to us if we persevere. We need patience and perseverance, and the following little story from *Babyland* is quite encouraging and very timely:

"I was spinning a web in the rose vine," said the spider, "and the little girl was sewing patchwork on the doorstep. Her thread knotted and her needle broke and her eyes were full of tears. 'I can't do it,' she said, 'I can't! I can't!'"

"Then her mother came and bade her look at me. Now, every time I spun a nice, silky thread and tried to fasten it from one branch to another, the wind blew and tore it away."

"This happened many times, but at last I made one that did not break and fastened it close and spun other threads to join it. Then the mother smiled.

"What a patient spider!" she said.

"The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of patchwork on the step."

The physical remains of John Brown, Sr. rest in the family vault in the old cemetery at San Bernardino, Cal. The funeral services, held at the residence of his son, John Brown, Jr., were under the auspices of the Pioneer Society, of which Bro. Brown was an honored member. According to instructions given before his transition, the casket was snow-white, a fitting emblem of the purity of his character. The floral offerings were profuse and beautiful, one, emblematic of the argonauts, being from the Pioneer Society.

His wife who was so attentive to his every want and so careful to make his long illness as free from discomfort as possible, writes us that he suffered intensely for a few hours after he was suddenly taken worse on Wednesday, and then told her that he was "going the next day," which he did when the sun went down. Naturally she feels very lonely since his departure, but not sad or disheartened. She was a devoted and loving wife, and in a short time after his ascension he gave her a message of consolation through a psychic near her.

Bro. Brown lately had considerable correspondence with Dr. Peebles, and left a letter to him only partly written. The last one he ever finished was the one written and published on page 6 of the JOURNAL for April 27, 1899. He was an ardent and sincere friend of the JOURNAL, and we expect that he will exert an influence "over there," in its behalf, and aid it to spread the light and propagate the truths of Spiritualism, to which he devoted so much of his physical existence.

An exchange says: "Particulars have been received pertaining to the death of Rev. Dr. Berry of England, which occurred while he was officiating at a funeral. In addressing the congregation, he uttered the following words, which were among his last on earth: 'Death is but a mockery and a pretense. It is life that triumphs,' and fell backward and died instantly." Some may say that this was retribution, to show that death is not a mockery or a pretense—but a reality.

In San Diego, Cal., the vaccination war is on. The *Vidette* gives the following facts about it, and the Trust and the financial speculation which caused the war. It says:

Over ten years ago a coterie of doctors secured the enactment of the vaccination law in order to fill their pockets. For over ten years the vaccination law has not been enforced.

There is a regularly organized vaccination Trust. It has monopolized the manufacture and sale of cow-pox in Europe and America. Its agents are generally the health officers of cities or some other agent who can corrupt boards of health and boards of education.

The recent smallpox scare at Los Angeles, gave the vaccine trust its opportunity here. Three physicians successfully conspired to scare the city board of education into passing a resolution on the 3rd day of April enforcing the vaccination act.

As a result over 300 children have been excluded from the public schools by reason of their parents refusing to allow them to have cow-pox poison injected into their blood.

The doctors have had a harvest. One made \$50 a day for several days, and another has collected over \$500. But San Diego has some honest doctors, and a few like Dr. Peebles, Dr. Fletcher, Dr. Truesdell and Dr. Owen openly declare against vaccination.

The San Diego Anti-Compulsory Vaccination Society was organized April 18th, with Dr. Peebles as president and F. M. Gregg, secretary. It has an executive committee of 27 persons, and over 2,000 members.

We have received an illustrated and elegantly printed pamphlet setting forth the advantages of the vicinity of Portland, Oregon, for a home. Copies can be obtained free by addressing Herschel E. Wilkenson, 16 East 10th St., Portland, Ore.

Second Epistle of Dr. Peebles.

Dr. J. M. Peebles wrote a Second Epistle on Things Theological and Spiritual, to the Rev. Dwight L. Moody, and reminded him of the needed preparations for their proposed trip around the world. Some of the most salient points are the following:

The times demands not anxious seats, nor hand-liftings in testimony of Jesus, nor solemn-visaged, salaried priests, prolific in ceremonies and lip-religion. No, they demand a living Christ and a heaven now and here. The call is for men afire with the genius of reform, men soul-inspired with sympathy and progress, and love for the unfortunate, the oppressed and the fallen. This 19th century pleads for a clothe-the-naked gospel, a bread-and-butter gospel, an educate-the-orphan gospel, a daily-towel-and-sunbath gospel, a healthy-food-and-drink gospel, a continuous-deep-breathing gospel, a clean-the-streets gospel, a plant-trees-by-the-wayside gospel, a practical heaven inspired gospel that sings, and trusts, and works for human good in every department of life. Such a gospel will receive the approval of God, and the blessings of the angels that do the will of God. Will you join me, dear brother, in bearing this gospel of glad tidings around the world? It is surely needed from "Greenland's icy mountains to India's coral strand."

On this proposed evangelizing missionary journey, I should suggest that you use less hyperboles, tell a less number of exciting stories, and not talk so flippantly about God; as, for instance in this press-reported passage: "When Adam fell in Eden" you say he ought to have gone up and down saying, "My God, where are you? But instead, he went down and hid in the bushes, and God had to go and seek him." This must have looked funny! Think of it—the infinite God of this measureless universe down in that Edenic snake-infested stamping-ground of the serpent (Satan) hunting, seeking to find Adam who had "hid in the bushes." Adam was a coward to hide; and just how long it took God to hunt him up, Brother Moody did not inform us.

And then again, I should not wish my evangelizing co-worker to interpret the Bible, and especially Solomon's Songs, Esther and Jonah, too literally, as it would give us trouble among the Jainists, Buddhists, and the Brahmins, many of whom are scholars, critics and metaphysicians. You publicly declared, Brother Moody, in one of your sermons, that the book of Jonah was "literal history," that you believed the "whale swallowed Jonah," that those who believed and preached differently were "doing the devil's work;" and you emphatically added, "If any deny the story of Jonah and the whale, they must deny the resurrection of Jesus Christ."

In one of your sermons in San Diego you reproved skeptics, warned infidels and said, "there was no need of spirit manifestation to prove a future life. We have the Bible and that was enough. It taught," you said, "the immortality of the soul from beginning to end." This is untrue—absolutely untrue, Brother Moody. Some of those old Bible infidels either doubted or denied the soul's immortality.

Yes, both the church and physical scientists are spiritually helpless. They are in doubt. They shrink from the casket and the clod. They cannot demonstrate a future existence. Only clairvoyance, clairaudience, telepathy, trance and other spiritual communications can. Why, then, do you oppose them, Brother Moody? Why persist in sawing off the evergreen limb upon which the victors sit? I pray you to no longer fight against God, who, as Jesus said, is Spirit, and who in Spirit continually communicates with humanity. Why do you fight against the spiritual gifts enumerated by Paul? And why do you fight against the spiritual phenomena of to-day when as crucial investigations prove that they are from God through angels and spirits in various stages of development? How dare you, while preaching, attempt to shut the gates ajar? Patmos John, when "in the spirit," *i. e.*, entranced, said: "I looked and saw a door opened in heaven." How dare you slam the door in the face of God's ministering spirits, who come white-robed to bring to our materialistic world the glad news of identity and immortality? Your infidelity, sir, is only excelled by your audacity.

Warned of Danger.

Warren F. Leland, proprietor of the Windsor Hotel, which was destroyed by fire on March 17, died at 5:34 o'clock on April 4, at the Hotel Glenoble, New York. Mr. Leland's death followed an operation for appendicitis performed on Friday, March 31, as referred to by J. Marion Gale, in another column.

Mr. Leland had apparently been in good health up to Thursday, notwithstanding the amount of work he had to do in connection with the burning of his hotel and the grief he felt at the loss of his wife and daughter, who were among the victims of the fire. On that day he began to complain and as his illness was evidently serious, a consultation of physicians was held on Friday, and it was deemed advisable to perform an operation.

After the operation the patient's condition was satisfactory, but he had a relapse on the following day and a second relapse the next day. At 4 p. m., he began to sink rapidly and passed to spirit life in two hours.

The *Banner of Light* remarks as follows about the danger warnings he received from the spirit world:

The transition of this eminent hotel keeper brings to mind the fact that he visited a palmist, Miss Evangeline S. Adams, the day previous to the Windsor Hotel tragedy, by whom he was warned of impending danger. She told him that he and his family would be afflicted, and to make no business venture on that fateful day, March 17, as something of an evil nature was surely impending, and would fall ere the day was done. He visited her a second time, at 3 o'clock on the 17th of March, and laughingly told her that the day was more than half gone, yet no dire calamity had come to him or his. Her remark was to the effect that she hoped the evil might be averted, but again declared that it was plainly written in his hand.

Within an hour from that time the Windsor Hotel was in flames. His wife was burned to death, his daughter killed by jumping from her window, and he himself had contracted the illness that resulted in his transition a short time afterwards. He pointed out the fateful lines, of which Miss Adams had told him, to a number of his friends, pathetically saying, "She was right." It is said that the same strange lines were noticeable in the hands of all of the victims of the Windsor fire that were examined. Astrology and palmistry were both used by Miss Adams in giving her so-called readings. The foregoing facts furnish an interesting study for lovers of occult science.

Helen Gould not only converted her New York house into a temporary hospital for the benefit of the Windsor Hotel fire victims, but she personally assisted in caring for the injured people. May not we account for the humane qualities displayed by this noble woman on the hypothesis of compensation. Jay Gould was of all men of his day the most persistent on lines of particular opportunity or advantage. The world knows the miserable failure of his life so far as any real benefit accrued to mankind by reason of his efforts. He went into spirit life loaded with gold and a comatose conscience. If reports are to be relied upon he has so declared his spiritual condition and his regret over lost opportunities for doing good with his wealth. Retribution in his case, we believe, is working itself out in the munificence and philanthropy of his daughter. In her work she is inspired consciously or otherwise by her father, who thus is undoing in some measure the past. It is a glorious theme to ruminate upon at any rate. —*Light of Truth.*

Worry is the most detrimental thing to the human system, as well as to society at large. It does no good, but does much injury. Anger and ill-feeling poison the blood and injure the mental and emotional feelings, as well as the health, both physical and spiritual. Affirm the good, but don't worry.

The Reviewer.

According to statements contained in two articles in the *May Arena* under the head, "Christian Science and its Prophetess," Mrs. Eddy's claim to originality in her statements of the law of mental healing rest on slender foundation. Methods, to say the least, curious and surprising, are revealed with such particularity and cumulativeness as to produce the effect of a very complete and startling exposé. "The Facts in the Case" is the title of the first article, and is written by Horatio W. Dresser, author of "The Power in Silence," and other important metaphysical works. He has had access to manuscripts of both Dr. Quimby and of Mrs. Eddy, which possess remarkable interest at this time.

Mrs. Josephine Curtis Woodbury takes up the tale in a second article under the heading, "The Woman and the Book," in which she narrates the strange, eventful history of the organization and administration of Mrs. Eddy's pseudo-theocracy, its methods, and influence. The "deadly parallel" is drawn to show that Mrs. Eddy's earlier and later utterances in public and in private, in regard to the whole matter, are contradictory. Taken together, these articles, and the accompanying illustrations, are likely to create not merely surprise, but a profound revulsion of feeling among people interested, as to the tenets of "Christian Science" so called, and the character and motives of its leaders. Although both articles are, in a sense, *ex parte* statements, and written from the standpoint of opponents of Mrs. Eddy's pretensions, the attempt to be entirely fair and candid throughout is evident.

Editorial attention is called to the fact that *The Arena*, in admitting these articles to its pages, makes no departure from its attitude of judicial impartiality concerning debatable questions, and the public will await with interest Mrs. Eddy's reply. If the statements now published in *The Arena* are to stand unquestioned, as the authors claim they must, the entire superstructure reared on Mrs. Eddy's pretensions must be seriously undermined.

In the *American Monthly Review of Reviews*, which publishes a frontispiece portrait of Rear-Admiral Kauts, the Samoan difficulty is reviewed by the editor in the department of "The Progress of the World."

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We are of God.

God is in the quivering leaf
That sways in the balmy air;
God is in that mist of blue—
Yes, God is everywhere.



The Editor is not responsible for the opinions of correspondents.

From Los Angeles, Cal.

TO THE EDITOR: My time is now arranged for up to July. For the present month I am engaged at home for the Harmonial Society of this city.

Letter from Mrs. Seip.

TO THE EDITOR: Would you like to hear from some of our mediums who are not known except by their works? I attended a Sunday morning meeting recently where, in spite of the driving rain, a goodly number was present.

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Local News Summary.

Edited by M. S. NORTON.

Mrs. E. S. Lillie spoke last Sunday evening at Occidental Hall, on "Joan of Arc, Medium, Martyr and Saint." The usual song service preceded the lecture, and a poetical improvisation followed from the sentiment, "Our Mission in Life." The meeting closed with "The River of Life," by J. T. Lillie and Mrs. Cooke.

The Circle of Harmony, at 305 Larkin St., was presided over by Mrs. Logan last Sunday, as usual. There was the usual feast of good things, in music, eloquence and inspiration. Mrs. Logan has opened a meeting at 501 13th St., Oakland, every Sunday evening, at 7:30.

The Drew-Robinson Meeting was well attended and full of interest last Sunday evening at Fraternity Hall, 909 Market St. These mediums are gifted, versatile and earnest, and deserve success.

The Universal Spiritual Association discussed "Practical Questions" last Sunday. The subject will be continued next week. Only theories that can be reduced to practice need apply, and "habitual reformers" are specially invited at 20 Eddy St., at noon sharp.

Hermetic Brotherhood.—The San Francisco branch of this society has headquarters at 856 Hayes St. The avowed object of the Association is to "attain that point where spirit power may be made available for our help, strength and comfort, while undergoing the troubles of the incarnated and the woes of previous character." They hold parlor meetings for entertainment and discussion every Tuesday evening. At the meeting held May 2nd, Mrs. Rogers sang a solo, Miss Harris gave a recitation and Mr. Rockwood read a paper on the "Law of Opposites." Opportunity was given for questions, and a general discussion followed. The meeting closed with a duet by Mrs. Weld and Mrs. Rogers. These meetings are very interesting and instructive. On the 9th inst. Dr. A. O. Stordeur will lecture on spiritual progression. All who are interested are welcome.

Election of Officers.—On April 30 the members of the First Progressive Spiritual Church of this city met at 1032 Market St., and elected the following officers to serve for the ensuing year. President, Mrs. H. A. D. Fleming; 1st Vice-President, Mr. W. G. Keegan; 2nd Vice-President, Mrs. H. A. Dunham, who also constitute the Board of Directors. The board of management elected was Mrs. J. D. McKee, Mrs. E. A. Gardner, Mr. R. E. Edwards and Mr. J. B. Fleming. Treasurer, Mrs. Iva Edwards and John Walker, Secretary.

Mrs. Sarah Seal has removed to 215 Jones St., San Francisco, Cal.

Birthday Reception.

Mr. and Mrs. B. F. Small gave a reception to their friends in Occidental Hall, on Friday evening, May 5. The attendance was by invitation, and fully 300 responded. The occasion was the 63rd anniversary of Mrs. Small's birthday. There was a profusion of flowers and congratulations, reunion of old friends, and a splendid program, followed by a social hop.

Mr. and Mrs. Lillie had the management of the affair and acquitted themselves with credit. Professors Young and Bothwell played an overture from "Martha," and Mrs. Lillie read a letter of congratulation received from Mrs. Elizabeth Bell, of Washington, D. C. Prof. Blanchard's orchestra played a March. A charade, the answer to which was "63." Wm. Rider recited, "In the Old Days." Mrs. Tuttle sang a solo and was recalled.

Mr. and Mrs. Small were invited to take seats upon the platform, and in a few well chosen words Mrs. Lillie presented Mrs. Small with a Sunflower Badge, and a beautiful floral piece from the Ladies' Aid Society and friends. Mrs. Elizabeth Lowe Watson responded to an invitation and spoke words of love, and recited a poem. Mrs. David Walker sang a solo and encore. Mr. D. Edward Hanlon gave humorous character readings being twice recalled. The program closed with a charade "a good night scene," then the floor was cleared, and dancing was the order. The entire Board of Directors of the Ladies' Aid acted as a committee of reception. Prof. Blanchard's orchestra furnished music for the dance, and with the wish expressed for "many happy returns" the guests departed, carrying with them pleasant memories of the occasion.

The JOURNAL joins with all the other friends in good wishes, and hopes for continued felicity. The following were among those invited—the other names could not be obtained at the time:

- Prof. and Mrs. Blanchard, Miss Lottie Hall, Mr. and Mrs. R. S. Lillie, Mrs. E. L. Watson & family, Mr. and Mrs. T. G. Newman, Mr. and Mrs. Chenoweth, Mrs. Addie L. Ballou, Mrs. S. Foster, Fenton Foster, Mr. and Mrs. George G. K. Small and wife, Miss Gladys Small, Mrs. May Evelynne, Mrs. Pearl Evelynne, Will Grier, Mrs. Julia Wheeler, Miss Clara Row, Mrs. Sadie Dunbar, Mrs. David Tuttle & family, Mr. and Mrs. Ward & family, Hub E. Wood and wife, Miss Maud Carington, Mr. and Mrs. McKinney, Mrs. E. D. Bell, Miss Bessie Bell, H. D. Barrett and wife, H. F. Dunbar and wife, G. R. Tuttle and wife, L. A. Tuttle and wife, Mrs. Capt. Morgan, Mr. Morgan, Mr. Thompson, Mrs. Myers and wife, Ezra Small and wife, Miss Jessie Small, Miss Blanche Small, Mrs. Myra Adams, Bert Adams, Miss Lena Adams, Miss Ida Adams, Mrs. May Hughes, Mrs. Alvira Coleman, Miss Lizzie Du Fosoe, Mrs. Evans, Dr. Carpenter and wife, Mr. and Mrs. Robbins, Mrs. White and wife, Mr. and Mrs. Hall, H. H. Lee and wife, Mr. and Mrs. Lillie, Wm. Emmette Coleman, Dr. LeFever and wife, Mr. and Mrs. Hunter, Ira Doolittle, wife and family, Mrs. and Miss Severance, L. Schrod, Mrs. Mena Frances, Mrs. Dr. Turman, Mr. and Mrs. Griffith, Mrs. Griffith, Dr. Will Likens, Dr. Forster, Miss Jorry, Mr. and Mrs. Stevens, Dr. C. A. Bonesteel and wife, Prof. Merrill, Geo. I. Drew and wife, Carl Eberhardt and wife, L. Shinn and wife, Judge De Haven and wife, Mr. Hargrave, R. M. Clarke and wife, Mrs. Clarke and daughter, Mrs. Jollie and daughter, Mr. Custer, Mr. and Mrs. Eagar & family, Walter Eagar, Jos. Willard and wife, Mrs. Sadie Cooke, Dr. Cook and wife, Mrs. Taylor, Dr. Buzzelle and wife, Mr. Wheeler, Mrs. Laura Blake, Mrs. Wasson and family, George Hawes, Mrs. Geo. Davis & daughter, J. R. Robinson, J. C. Smith and wife, J. J. Whitney and wife, Mrs. Dr. Temple and mother, Mrs. Dr. Underwood, Chas. Weld, wife & mother, Mr. Duygart, Mrs. M. B. Dodge and son, Morton Dodge and wife, Mrs. Harris & daughters, Miss Daisy Place, Major Knowlton and wife, Oscar Barber and brother, Mr. & Mrs. Crossy & daughter, Mrs. Price, Mrs. Dr. Treadwell, F. J. Caruthers and wife, Mrs. Sarah Seal, Mrs. Minnie Bell & mother, Mr. and Mrs. Jannoy, M. S. Norton, Victor Becker, John Koch, Major and Mrs. Lee, Mr. and Mrs. R. H. Keith, Lieut. and Mrs. Maxwell, Mrs. R. I. Johnson, Mr. & Mrs. J. Gambs & mother, Mrs. J. Jiltz, Mr. and Mrs. Hickman, Mr. and Mrs. Strain, W. T. Jones and T. T. Jones, Mrs. Schmidt, Mrs. Kelley, Mrs. Harman, Mrs. Clarkson, B. F. Barton and wife, A. J. Colby and wife, Mr. and Mrs. McNeill and family, C. H. Wadsworth, wife and family, Miss Gertrude Grant, Mr. and Mrs. Briggs, Mr. and Mrs. George, W. H. Shepman and wife, Miss Rosina Kosiene, Mrs. Olive Washburn, Mrs. Kellenberger, Mr. and Mrs. Stuber and son, Wm. Corbin and wife, Dr. and Mrs. Plymire, Chas. Holbrook and wife, Mrs. Wells and wife, Ed. Verrill and wife, Miss Florence Verrill, P. Hickey and wife, Mrs. Lyth Hickey, Mrs. Thelma Wise, W. Hickey, D. F. Walker and wife, Mrs. H. E. Robinson, Geo. Bernard and wife, C. D. Lane and wife, Norton Wells, Wm. Rider, E. Morse and wife, Minnie Wetz, Mrs. Sadie Kingsley and friends, Leo Cooper, W. Nevill and wife, Mrs. Mayo Steers, Mr. and Mrs. Schrtner, Mrs. White, N. McNabe, Dr. and Mrs. Dr. Janes, Dr. Roberts, Mr. and Mrs. McCollough, Edgar Rust and wife, Mrs. Matt Carr, Mrs. Thomas and mother, Mr. and Mrs. Moody, Mr. and Mrs. Von Freitag, C. D. Bonesteel and wife, J. O. Sessions and wife, Miss Ivan Sessions, Dr. Brunn, Mr. and Mrs. Kinsman, Mrs. Jennie Robinson, Mrs. Ella Stewart, A. D. Hall and wife, Prof. Bothwell, L. Terkelson, Mrs. Lena Hawes, Mr. and Mrs. Sawyer & family, Mrs. A. Martin and friend, Miss Nellie Edwards & friend, Mrs. Lida Sheets, Ford Thomas and wife, Miss Kate Thomas, Mr. Clarkson, J. Rider and wife, Mr. and Mrs. Groschigan, Mr. and Mrs. Osburn, Mrs. Boufkofsky, Mr. and Mrs. Broadrison, Mr. and Mrs. Mozart, Mrs. Boothby and son, Thos. Ellis, Jr., and family, Mrs. Crocker, M. Bittrolff, Mrs. Von Hossaloehor, Mrs. and Mrs. Wood and wife, Capt. and Mrs. D. N. Place, Jas. Doolittle and wife, The Misses Knowlton, Mrs. Albert Cross & mother, Paul Keegan and wife, Mrs. Elle, Mr. and Mrs. Brown, Mr. and Mrs. McGivern

At the Home of Truth, 1231 Pine St., San Francisco, last Sunday evening, Miss Lucy G. Beckum, of Alameda, spoke, taking for her subject "Perfect Peace."

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