# REIGIO SEPHIGL A.PHL HeclinNa 

$\Rightarrow$ Established in 1865. Truth wears no Mask, Bows at no Iluman Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

## (2) <br> THE BORDERLAND. <br> 

NOT LOST, BUT, GONE BEFORE.
When for me the silent oar Parts the silent river, Of the strange Forever,
Shall miss the Ioved and known?
Shall I vainly seek mine own?

Can the bonds that make us here Drop, away like foliage sere At life's inner portal? What is holiest below
Must forever live and grow
He who plants within our hearts Giving, when the form departs Will but clasp the unbroken chain
Closer when we met again. Therefore dread I not to go Death, thy hastening oar I know Through the waters to the s Where mine own have gone before Lucy Larcom.

## Three Prophetic Dreams.

The following article appears in the February number of Mind, from the pen of Mrs. Alice D. Le Plongeon, better known to our readers as
Miss Dixon, daughter of an old and highly respected London Spiritualist, the late Dr. Dixon, says London Light
Prophecy, though a very rare gift in its higher phases, is less uncommon in a limited degree han is generally supposed. But prevision that the seer scarcely realizes it before it is gone; and if the impression is not at once related or recorded, the light flees, evading all pursuing thought.
In dreams, coming events certainly cast their shadow, and in some cases regarding matters that are quite unimportant. Atmospheric and magnetic conditions have much to do with dreams. When these, as well as the mental and interesting results sometimes follow. As an interesting results sometimes follow. As an ence, first describing the conditions under which the dreams occurred.
In the peninsula of Yucatan, famous for its ruins, one of the most fascinating places in Chichen, the site of what was, in olden times, a ago, deserted temples and palaces became shrouded in dense foliage, and the former abodes of haughty priests and princes sheltered only vild creatures of many a form.
While making archæological researches, Dr. Le Plongeon and I found it convenient to occupy the upper portion of what had been an extensive palace, buith of white stone and richly ornawe slept, had no window, but its portal was without a door, and we left it uncurtainedhaving always to sleep dressed, ready to resist hostile Indians-so that the cool night breezes fanned us just a little. The room opened upon
great blocks of stone. Strolling along that broad elevation, it was easy to become enthus beautiful nights. At our feet the tree-tops of the forest that extended away to the horizon swayed and murmured, and among their dense oliage the fluttering fire-flies seemed, as it were a reflection of the countless stars above. From our hammock, hung so that our heads were to the north-a rule of health that no one should fail to observe when dwelling in the northern hemisphere-we could still look out into the glorious space, breathe the pure air, and rejoice
the inspiring silence.
Such were the conditions. It may be added that our fare was severely simple; that our ing sun. and that hard work beneath a scorch danger from hostile Indians, leopards, snakes, and insects, we had acquired the faculty of sleeping very lightly. At daybreak, between 5 and 6 o'clock, we were always astir.
The three dreams I am about to relate occur red in each case just before waking-on alter nate mornings of the week. The first was in


Baron Carl du Prel; The noted German Author and Occultist. isee Page 4.
connection with excavations that had resulted in the unearthing of several ancient sculptures of a certain high priest. Among other things of a certain high priest. Among other things, heads. finely chiselled and colored. In my dream I directed our laborers to remove a lot of rough stones from one spot, telling them they would find, concealed beneath, three more snake heads.
When I related my dream to Dr. Le Plongeon, at that time unable to leave his hammock owing to an injury he had received, he said: "If it pleases you to ", At mid-day $I$ returned to him with the news that the three heads had been brought to light, just as foreshadowed in the dream.
At the present time the 12 snake-heads adorn a public garden in the city of Valladolid, Yuca tan. Had their historical value been better understood by the authorities in that country,
those antiquities would have been preserved in
the museum at Merida. A
have washed off the colors.
was on the day Dr geon was able to return to the scene of his labors after a fortnight's confinement to our room. While he was dressing, I said to him Just before waking, I dreamed that three men came to this place. They did not see me, and I did not know who they were, but I can describe them fully. One was tall and thin, and wore no coat or vest. Another was of medium stature clad in only two white cotton garments, just as the Indians dress, though he was a white man The third party was a small man, and had a brown linen jacket. but no vest."

That very morning these three men put in an appearance at the place of excavation. Later from a neighboring town, and their object was to do a little spying. They asked Dr. Le Plongeon if they might visit the rooms we occupied at the palace. He assured them they would do well to keep at a safe distance from them, as he had a very reliable sentinel on duty there, and that no one would be allowed to intrude upon the Senora

Knowing nothing of what had occurred at the place where the work was going on, I was saw the men of my dream, exact in all details approaching the palace. Had they looked up they would have seen me, but they did not. Besides myself, the sentinel was the only person who had not gone to the scene of excavation that morning. This man was pure Indian, and spoke only his native tongue-the Maya. I steep stairway, the one ascent to the terraceand said, in a suppressed voice: "Three men are arriving. They are not to come up these stairs. You understand ?

His orders were to shoot any person that would attempt to force his way without a per mit from Dr. Le Plongeon. Bey, Colel (all right, lady), the sentinel stolidly rejoined, nodding his shaggy pate.
Indian arow from view, and soon heard the Indian growl out a surly " Down!" in his Maya language, with which all the people there are repeated, more menacingly, accompanied with a sharp rap of the butt end of the rifle on the stone platform. The intruders were on the stairs. The sentinel raised his weapon to his shoulder. The click of the lock sounded on the still air. Convinced that the Indian " meant business, the three men lifted their voices in looked over the terrace and saw them making hurried departure ; but they did not see me

Two mornings later I remarked. "Our body guard will arrive to-day, or at least I have just guard will arrive to-day, or at least ithave jus the foot of this building; there were 30 of them, for I counted as they

You saw double,
"Yly 15 men are due here." Dr. Le Plongeon,
At 10 o'clock that morning, however, 30 soldiers came in single file along the narrow path. I stood on the terrace and counted them. Fifteen were to remain with us; the others were going on duty at another outpost. It may be added writer has experienced What is the explana tion of these psychic phenomena?

There is no darkness but ignorance.

## ReLIGO PHO OHOGAL

AEstablished in 1865. Trnth wears no Mask, Bows at no Iluman Slrine, Seeks neither Place nor Applause : She only asks a Hearing. Done Dollar a Year. VOL. 36.

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No. 22.

##  <br> THE BORDERLAND. <br> 

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Of the strange Forever,
Shall I miss the loved and known?
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Can the bouds that make us here
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In dreams, coming events certainly cast their shadow, and in some cases regarding matter that are quite unimportant. Atmospheric and magnetic conditions have much to do with dreams. conditions of the sleeper, are faval and interesting results sometimes follow. As an nstance of this I will relate a personal As ani ence first describing the conditions under which the dreams occurred.
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While making archæological researches, Dr Le Plongeon and I found it convenient to occupy the upper portion of what had been an extensive mented with sculptures The room in which we slept had no window, but its portal wa without a door, and we left it uncurtainedhaving always to sleep dressed, ready to resist hostile Indians-so that the cool night breezes fanned us just a little. The room opened upon an extensive terrace, 40 feet high, composed of
great blocks of stone. Strolling along that braic ever the rorgas easy sunsets and serthus beautiful nichts. At our feet the tree-tops o the forest that extended away to the horizon swayed and murmured, and among their dense foliage the fluttering fire-flies seemed, as it were, a reflection of the countless stars above. From our hammock, hung so that our heads were to the north-a rule of health that no one should fail to observe when dwelling in the northern hemisphere-we could still look out into the glorious space, breathe the pure air, and rejoice the inspirig silence
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the museum at Merida. As it is, heavy rains have washed off the colors.

The second dream was on the day Dr. LePlongeon was able to return to the scene of his room. While he was dressing, I said to him: "Just before waking. I dreamed that three men came to this place. They did not see me, and I did not know who they were, but I can describe them fully. One was tall and thin, and wore no coat or vest. Another was of medium stature clad in only two white cotton garments, just as the Indians dress, though he was a white man The third party was a small man, and had a
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You saw double," replied Dr. Le Plongeon, "nly 15 men are due here.
At 10 o'clock that morning, however, 30 soldiers came in single file along the narrow path. I stood on the terrace and counted them. Fifteen were to remain with us; the others were going that these are the only prophetic dreams the writer has experienced What is the explana tion of these psychic phenomena?

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## Phantom on a Briclge.

Our house stands about 300 yards south of the Wallawalla river, Wash., by way of a footpath What leads to it, where it, is spanned by a foot
bridge about 140 feet in length, A road runs up from the house eastwardly through the place and passes the foot bridge about 120 yards from the end of it on our side of the river
On the evening of the 10th of August, 1898, a
few minutes after sundown, myself and four few minutes after sundown, myself and four daughters were coming down the road toward
our house and had approached the nearest our house and had approached the nearest point to the end, when we saw a woman on the a light garment with a white hat. She saluted us by waving a brown cloth or scarf and my little girls replied by waving their fans. She
kept moving back and forth near the middle of kept moving back and forth near the middle of the bridge and saluting us, and my girls answering her, and now and then would pause and lean against the railing and look do
as she passed back and forth.
A part of my little crowd wished to go to her, thinking it was one of our near neighbors. But I thought if she wished anything she coulo in the same manner near the center of the bridge for about five minutes, when she disappeared by sinking out of sight down towards the water,
and immediately after F . Goodwin stepped up and immediately after $F$. Goodwin stepped up
and on the farther end of the bridge and crossed over to us, passing through the same space the over to us, passing through occupied on the bridge, but said he had not seen nor met a person on or near the foot bridge when we questioned him.
Mr. G. D. Goodwin prefaces the above with these remarks: "The persons who send you the experience herein described are my son's
wife and my four grandchildren. Mrs. Goodwin was impressed that the apparition was that of the widow of T. J. Peabody. They lived here about 15 years, but removed some 18 years ago. They were old-time Spiritualists when the name was a reproach. She was found dead in Lake washington, close to seattle, two days before the apparition was seen on the
bridge near Wallawalla."-Light of Truth.

## Catching a Thief in Zanzibat.

The English Consul was robbed of a silver dinner service and the police advised him to call in a medicine man if he wanted to get it back. friends in to see the fun.
The day came and with it the medicine man, who was a little, old, squat, repulsive-looking negro, so small as barely to escape being a dwart. The only things that the medicine man brought with him were four little sticks 12 or 16 inches long and as thick through as my little down before it Turkish fashion, held two of the sticks, one in either hand, and ordered the Consul to sit opposite him and hold the other two sticks, allowing the tips to rest gently on the table. All the servants were in the next room his eyes ceiling-ward and began muttering some gibberish that we took to be an incantation ressed and uneasy and consul looked distressed and uneasy, and bending over him I bardly hold these sticks; they tug as if some one had hold of the other, end and was trying to pull them away from me." He was joked a bit about his vivid imagination. One of the men offered to and did relieve him, only to find that it was no joke; the magic power of the medicine physical effort. Did I try holding them myself? What do thinell you little of that satisfied me. worship or something else, but let me go back to catching the thief.
One of the servants was admitted and ordered to place his two hands on the table. He did it, nothing happened, the medicine man kept on his incantations for a minute or more, then said, to the servant: "You can go; it is not you." The performance was beginning to grow monotonous, when in came the coachman, a man who had been in the Consul's employ for years. the sticks held by his master gave a mighty tug and closed around one of his wrists, while the two sticks in the medicine mann's hand snapped
hold of his other wrist. The coachman did not
wait to be accused, but blurted right out: "I,
did not do it alone! There are others in it too." Well, sure enough at once confessed. The dinner service was recovered.-Chicago Tribune.

## A Dream Fulfilled.

A Sunderland solicitor, Dr. Haswell, recently related some remarkable dream experiences to a representative of the Northern Weekly Leader. The authenticity of the narrative, coming as it does from Dr. Haswell, is beyond question. He says: "In the night, between Tuesday, 21st Norwich, I dreamed I saw my boy Philip, aged face near his left eye. It seemed to be done while he was at play, but more I was not conscious of, except that the scar produced in the fall was near the left eye, and was in size somewhat larger than the socket of the eye. On the afterroon of the 22 nd I travelled from Norwich to Ely, and, not having heard from home since the Saturday previous, wrote a short letter to my wife, adding when finishing: ©N. B.-Had a queer dream last night,
"I felt uneasy the next day, and wired to my wife, asking her to say whether all was well at home, adding a message referring to office work. but I still continued to feel uneasy.
"' I returned to Sunderland the next day, Friday, 24th, and to my astonishment found that my boy had fallen the day before while in the High School playground, slightly injuring his left eye and cheekbone. I also found other circumstances at home sufficiently serious to
justify my apprehensions of the previous day, justify my apprehensions of the previous day,
and to which I need not refer. The 'All well, in the telegram was inserted to prevent my feeling unduly anxious, my speedy return home, too had taken place about noon on Thursday, 23 rd September, or about some 32 hours after the time of my dream. A mere theory of coincidence seems to me insufficient to account for
what I have related."-Northern Weekly Leader, what I have relat.

## fhe dren Court

## A Haman Soun.

'Twas in a rapidly moving train; the day was hot, and the smoke from the engine, combined
with the dust, filled every crevice of the coach. With the dust, filled every crevice of the coach. The passengers were willing to undergo such An early Spring day but it
An early Sprig day, but it seemed the plather-god had forgotten himself and had The clanging of the bell, the shrill signal of the whistle for stopping, and the train moved into a station.
A typical-country town; one where the young
swain and blooming maiden, the matron and swain and blooming maiden, the matron and
middle-aged man, all hurried to the station to middle-aged man, all hurried to the station to see the "Express" pass by. The stop was but
a short one. The only passengers to embark were an old lady of some 70 years, bowed and bent with the weight of sorrow and poverty, which were depicted in every line of her child of at least ten years of age, whose little form was crippled with disease. At once, in looking into the faces of these passengers, our
ennui left us, and we were attracted by the old ennui left us, and we were attracted by the old
lady's attitude which was one of pain and lady's attitude which was one of pain and
despair. These lines of Edwin Markham's impressed themselves upon our mind
"Is this the thing the Lord God made and gave
To have dominion over sea a ad land;
To trace the stars and search the heavens for power?
To fill the passion of Eternity?
To trace the stars and search the heavens for power
To thithe passion of Etrnity?
Is this the Dream He dreamed, who shed the, suns
And pillared the blue firmament with light? ",
We could see the traces of tears upon the woman's face, and we instinctively felt that and love she gazed into the face of the crippled child, and pressed a kiss upon the pallid lips; worn, tired and weary, seemed she. So we
we could do to relieve her of her burden. With a sad smile and a negative shake of the head, ingly shrunk within herself. No desire had she to attract the attention of her fellow-passengers. Conscious, did she seem that she was a denizen of another sphere.
We took one sweeping glance of the coach; that glance informed us that each passenger
was intent upon his own affairs. The brightly, was intent upon his own affairs. The brightly,
fashionably dressed young ladies, chattering fashionably dressed young ladies, chattering nonoping tour, the trimly dressed matron with solicitations for comfort and care were vouch safed.
The typical traveling man, intent upon his
Order Book, and no doubt studying how best to approach, and no doubt studying how bes clergyman, bible and text-book in hand, very devout, and eyes for none in the coach but him self. Only one other beside us seems to have man from the plains of Texas He is heat, man from the plains of Texas. He is seated the stamp of noble manhood upon his brow expressed by the sympathy which he bestows upon the woman. Reaching over, he asks if he can take the crippled child in his arms for a little while and thus rest the grandmother. A smile illumines the features of the old lady as she relinquishes her burden. Then she turns to us and says, oh, such a plaintive tone in her of my arms for more than 12 hours." Tears gather in hereyes as she looks in to ours face and murmurs, "I am taking her home to die. All her life long has she been a cripple, injured when a wee-bit of a babe. I reckon'twas God's will, but some things are mighty hard to bear." We can never forget the plaintive ring of her voice, the pathetic look of those eyes, sunken with age and dimmed by many tears that had been shed, nor the trembling hand and fertive anxious look that she gave to all
A human soul encased in that decrepid form hut as that frail body what then from As we gaze upon the picture of the old woman and her grandchild, and then look into the smil ing faces of the brightly dressed we can but ask, "Is God just?" What did the parents of those who are seated there in all their royal plumage, that they are thus envir oned ? And what did the parents of this one who sits in her poverty and rags, that she must
suffer? Is it just? Have these pictures been painted by the same artist's hand, a personal painted by the same artist's hand, a personal expression of life, and does that soul gain an oulse the first thought, and cling with a tena cious faith to the last. Ah, we long to know if that soul which has suffered three score years and ten, and which has been cramped by a weak. crippled body, may sometime, somewhere, some-
"Oh yet, we trust that somehow, good
To pangs of nature, sins of will,
Defects of doubt, and taints of bloo
"That nothing walks with aimless feet
Or cast as rubbish to the veid,
When God has made the pile com

- When God hath made the pile complete,' will we meet our fellow-passengers, and will for all that they have passed through-will not the first be last, and the last, first?

Mrs. Loe F. Prior.

## The Need of Sympathy.

Never before in the history of the world has there been so great a need of sympathy as at and misery, the suffering and despair, and what do we do to alleviate these sufferings and bring joy and sunshine into these care-laden and saddened hearts? It is with regret that I answer, comparatively nothing; we think only of ourselves and rush recklessly on, turning neither to the right nor left, to offer a helping hand to our expense of others. We boast of being a free expense of others. We boast of being a free church which boasts of her purity and goodness. is almost destitute of this great essentialsympathy.

We follow the teachings of the old Mosaic law and not those of the gentle Christ. True many profess the Christ love, but do they possess it? and offerings up prayers to an unseen God? is it doing to our fellow men, as we would they should do to us? I know, not which course others may choose, but I choose the latter-call it morality or what you will. It is far better to be strictly moral, than to profess that which you do not possess. We need a reform in religious as well as social or political affairs, and unless there is reform in the church, her ultimate overthrow is certain. We must practice pure and noble. Let us do all within our power to bring joy and peace into the hearts of people. to bring joy and peace into the hearts of people. down the slippery path of ruin, and our reward is certain, be we Christian or moralist.

Ed. D. Jones.

## Yoices.

Across the border line that separates the world of seen and unseen forces-comes strange whisperings, voices that bring a message to the hungry souls who wait beside the gate, which never open swings unless some dearly-loved one unexplored as yet by none unless by these same loved and gone, and unto them belong the evanescent tones wafted on magic breezes, from environment suited to their range of action else would they, speaking thus, be heard, since it is not known that anything from nothingness and inexhaustible storehouse nature has nooks and crannies yet to be discovered. That she yields her treasures grudgingly at evolution's positive demand and that involution has not yet in comparatively few case
Macrocosm grander than the Rock of Ages if within the bursting bosom of infinity, there still begun mystifies the saints as well as sinners of to-day, causing them to seek for some reasonable excuse to believe the evanescent assurances that from time to time are wafted through their listening ears, for not a few are following the mystic thread that leads thither, who can say except he who hath followed to the end the same. Hath any done this? I answer one whose hath been shared by many. One whose bleed ing feet pressed painfully the stony path which led toward crucifixion's agony; whose meek and lowly life became a synonym of rare perfection and whose name to-day is reverenced and adored. "And Mary coming at the dawn found the sepulchre was empty and saw and heard with joy the angel who proclaimed a risen Again and
Again and yet again, upon the mountain by the sea where multitudes were gathered, unseen by all except the few, the blessed few, whose
unsealed eyes beheld; whose unstopped ears could hear-and yet how slowly, painfully the truth is being born through travaillings, whose agony is only less intense as hope at intervals burns fitfully only to die away and be obscured by the dust and ashes of materiality.

Again and again has the struggle been resumed only to be discontinued as its futility was demonstrated until at last, science all-
powerful to rescue and to save has sounded a cry of forceful-strength, the key-note of the age. That it heralds advance as it has always done, ject matter both valuable and interesting, since to proveimmortality thus is to fulfill a prophecy of nearly a quarter of a century ago; to place within the grasp of all, the knowledge which will enable them for themselves to safely demonstrate, relying on their own experience which is most consistent, since individuality is on
a mental and physical plane clearly defined. require wise considerations. In fact, I am prespirits assert that and matter is not alway a reciprocal one. Amid the protestations and of conscience you must aknowledge this, that the ego struggles toward a higher expression of
existence is consistent still with evolutionary existence is consistent still with evolutionary
law. Why struggle, if not to rise? Wherefore idealism, if not an incentive to such action, and whence cometh the same? Questions easily sphere of conscious life whose borders overlap
the mental plane and from whence, through avenues of mentality, may be
Voices breathing rather, in upon our spirits sick and sore, assuring us "There is no death what seems so is transition." Beautiful though of our poet repeated again and again, still fall ing upon our ears

Until 'mid darkling shadows
We shall not longer stray,
Aida.
The Brothethood of Man.
Are we not a spark of the divine, incompre hensible (to our finite understanding) God, Good Jehovah, Allah, or call it what you will? We we act it? 1 am very sorry to say we do not, in the full sense of the term. Have we not the divine self within us? Why not unfold it, instead of letting the physical, petty jealousy Spiritualists and mediums. Why should we know that the beautiful philosophy and phenomena teaches us to do to others as we would have them do to us? Do we not in our philosophy acknowledge that we are all from this same universal source
Practically, in the spiritual sense, we are all brothers and sisters, and we should treat each other as such. We should not draw the line at nationalities or color, and this point I wish par cal" for publicly expressing this idea, but my cal"for publicly expressing this idea, but my hence we dare not draw the color-line. I know this is hard to accept, because of our physical pride, yet if you claim to be a Spiritualist or a Liberalist you must have a progressive mind. you are a Spiritualist, and think you know it all. If you do you will stop progression. There is no limit or space to our
Here is a little advice to both old and young mediums, as well as Spiritualists and Liberalists in general: When you have reached a certain stage of unfoldment, do not think you have it all; no, but go on and on, seeking for more. But as you do so, you must leave your mind open and free from prejudice, for that would hinder unfoldment and retard the soul's progression Let us be liberal in expression, for none of us have a corner upon this philosophy or phenomthe white race alone, but to all races. I am in things are one
As Spiritualists differ, let us cultivate the spirit of kindness and tolerance, and let our beautiful philosophy and true phenomena go
hand in hand. They are closely interwoven and cannot be separated. They have always existed and will ever exist. We find the phe nomena and philosophy mentioned in the Bible Spirituanesis to Revelations. What a blessing more than any other people. Having this blessing, we should not envy, but cultivate spirit of love. Dr. Max MUEHLENBRUCH
Box 118, Oakland, Cal.

## The Ttodulesome Lie.

There are times and circumstances in which it may be proper and right to say of a state, ment, "It is a lie ;" of a person, "He is a liar ${ }^{\circ}$ of a falsehood. In a case of this kind the charg should be well sustained. Very often peopl make an improper use of the word in saying of a proposition "it is a lie" when they only mean to say it is an error, it is untrue, or that they do not believe it. We indulge the thought that if they knew the true use, meaning and conse-
quence of this little word they would use it more cautiously and less frequently. It is really a venomous, hostile word which, on balefu breath of thought, may carry a sting and inflict a wound that does not heal. Few things are
more offensive than to be called a liar or to be more offensive th
accused of lying.
accused of lying.
A statement
A statement may be false or untrue, yet not a lie, necessarily. To be a lie it must be an intenexpressed by the of truth-must be uttered o lead or deceive and with his or her knowledge
of its untruth or unreality. The intent may be to injure another or to protect self or some other of a wrong action than add another sin by try ing to lie out of it. It is a sin to lie, but it is an equal sin to charge another with lying when equal sustained. An insult may be as bad in effect as a lie uttered.

But, suppose a person states things that are
or unreal, would you say they are lies and false or unreal, would you say they are lies and Nhat is a liar
No; I would seek an explanation that might modify such an opinion or idea. If I could I would present the truth of the matter, which will always upset and defeat a lie or an error what is untrue from ignorance or misconception. He may endeavor in all honesty of purpose to tell the truth, but fail to do so and say what is false from a misunderstanding of what he is try-
ing to tell ; or he may be joking, which is not ing to tell or he may be joking, which is not commendable habit. How often persons have of the hateful imputation! It sometimes happens that a man will charge his neighbor with lying when he has not a full understanding of what was said, to find at last that his neighbo is right and himself in error

If my neighbor really lies, is it not right for me to say so?" Not always, though it may be in rare cases. There are many ways of expresing yourself without using offensive language,
without saying he or she has lied, or is a liar without saying he or she has lied, or is a liar. phed expression wh sometimes used as a soft the charge of lying in the grossest form You could sarg he is mistaken grossest form. Yo error-incorrect-might say he has rot a wrong impression-he has a misunderstanding-is mis taken in his judgment-he has a misconceptio or misapprehension. You may say the thing spoken is false, or it is not so, or it is untrue especially if you can present the truth or show how, why or wherein the statement is untrue "'suppony ways to
tent to insult slander or injure me in the manner, would I be justified in calling him liar?" That is a personal affair in which each one is free to exercise his or her own judgment To say that a person lies is to charge him with the highest dishonor and take on yourself the higher resposibility. This, too, is a dangerous experiment. Nations and individuals have often got into war that way. When you feel like call use the one a liar it sometimes amounts to slander scandal and it is bad manners Many individ uals are altogether too excitable and sensitive to a real or imaginary affront. Don't get on your dignity, get off your balance and explode Equanimity is the one thing needful on suck occasions. The better way is to ascertain i there may not be some justiinable cause for the misdemeanor. You may find yourself to blame, in part. Shun a reckless or rash use of the ments

A statement may be true in part and partly frome. Certain things may come to your ears thing claimed to have been said or done by you, which you in your haste say "is a lie;" whereas, on tracing the matter back to the first party, you ascertain that the thing first spoken was quite different from what you heard, and perintended part, and ofense may have been colored greatly A person in relating ata ment he hears may add to, take from, or in some way change it; a third party may tell it still differently, so that a wrong impression goes forth. When we talk about other folks it is not always best to express all we know, and if we are disposed to repeat what we hear, be accurate and truthful; careful what we say, if we want to keep out of trouble.
ual to saying it is a lie. We do not say it is equal to saying it is a lie. We do not say it is
false, but only say we do not believe it, although it may be true, or it may not. People do not believe things that are true in many instances. Truth will triumph and endure while falsehood must eventually sink and disappear
If statements on any subject are false, no knowledge is gained thereby; nothing is learned but darkness, error and damage to those who
believe, receive and act upon them, and those who ore, receive and act upon them, and those has no existence, no foundation in fact. Yet, in
one sense，a lie may be a reality，a principle， thing that can steal happiness and pleasure kindle flames of madness in the brain，turn the springs of love into the bitter waters of hate breed dissension and crime，do harm in many ways．It is a stain on character．＂If we undertake to find and destroy the lie it is as intangible as the wind，though terrible as the portal of sweet lips．＂．A．H．Nicholas．

The Religio－Philosophical Journal，
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at $1429 \underset{\text { Metween St．San Francisco，California }}{\text { Mand }}$

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

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ty of good faith．
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for that purpose，accompany them．They will not be
ved more than 30 days，after being received at this office． Qw Newspapers sent to this office having matter for insp to This Journal will be mailed to subscribers until ordered

San Francisco，Cal．，June 1， 1899

The watchword of every true Spirjtualist is progression．To stand still is to die．New truths are revealed to our consciousness，as we are ready to receive them．We should therefore cultivate the spiritual nature，and be ready to progress day by day．

Spirit Mothers has been consolidated with the Medium of Los Angeles，Cal．，and will now be a department of the latter，conducted by Spirit Lucretia Mott．Mrs．Olivia F．Shephard has now become assistant editor of the Medium． Uniting the forces，instead of scattering them is wisdom，and we are glad to record this union， as a move in the right direction．The Medium should be well supported

Theosophists have lately held a conven tion in New York for the purpose of forming a new and independent Theosophical Society Mr．John M．Pryse，who called the meeting by the aid of a printed circular－letter，gives these reasons for the present movement：＂Several of the oldest workers of the society have with out trial，been expelled from the organization called the Universal Brotherhood，and a large number of members in Greater New York have resigned from it．Not only do personal motives， in the main，rule the so－called Brotherhood，but the present methods employed are clearly designed for the destruction of the Theosophi－ cal cause and the liberty of conviction among members．＂Lack of harmony will disrupt and ruin any cause，and is to be deplored in this instance．Theosophists have much truth，but they are human and imperfect，like all other human beings．

Tre The Psychological Society of Birming ham，Ala．，held a meeting，says the Neros，and invited Dr．L．Schlesinger who was in the city to deliver a lecture on Psychology，and much interest was felt on that account．The Nerv adds：＂The society has heard lectures from a number of noted men，but no one seems to have ever visited Birmingham who aroused so much interest as has Dr．Schlesinger．＇

Evidently the people are ready to receive light on the higher thought，and spiritual philosophy．

RT The 60th birthday of Baron Carl du Prel， the＂World Philosopher＂and occult author， occurred on April 3，1899，and was celebrated in Munich，Germany，on April 6th，by the Association for Scientific Psychology，says the Uebersinnlichen Welt．Prof．Max Seiling gave the opening address upon＂The Soul－Teachings of du Prel and other World Philosophers，＂in of du Prel and other World Philosophers，＂in which he included Schopenhauer，Mainlander a short address，showed how beautifully du Prel had illustrated，in his writings，the workings of the human spirit．

隹焉＂Belief in lmmortality＂was the subject of a recent discourse by Rev．Minot J．Savage． In it he gives the following on the Christian theory of endless hell－torment
I have studied all the old religions of the world，but Christianity is distinguished from all others，－and it is a lamentable distinction，to my view，－as being the firs anguish．The other religions have their hells， －infinitely horrible tortures such as we can－ not conceive of；but they always think of time as made up of cycles，and those cycles come to an end．So the hells end sometime，all but the Christian hell．There is no other hell that I know of that does not come to an end．
nes The German Occult Union held its fourth annual convention in Berlin，on May 21 and 22.

It is said that the Spanish party of Carl－ ists have struck a popular chord by intimating that if they succeed in their revolution they will exile every Jesuit in the Kingdom．This will be striking at the root of their troubles． They are always a menace to liberty and pros－ perity．

The Chattanooga，Tenn．，Nervs，thus speaks of Mrs．Loe F．Prior＇s meeting in that city
A large and interested audience was out last night to hear the discourses delivered by Mrs． Loe F ．Prior on subjects handed to the speaker ing that she had no time for preparation．For over one hour，Mrs．Prior eloquently and con－ vincingly handled each subject given her．The logical conclusions deducted，as well as the beautiful diction，filled her hearers with wonder－ ment．The six subjects were treated as though the lady had many hours of preparation instead of the spontaneous thoughts she accorded them． ber of messages to strangers，which were fully recognized．

T感 The Camp－Meeting at Briggs Park，Grand Rapids，Mich．，will be held from July 2 to 30. Prominent lecturers and mediums are engaged． For programmes address，Thos．J．Haynes， Grand Rapids，Mich．

Gautama Buddha，quoted in The Awakener of India，Madras，gives this excellent advice to his followers

Do not believe in what ye have heard ；do not believe in traditions because they have been handed down many generations；do not believe by many；do not believe merely because the written statement of some old sage is produced； do not believe in conjectures；do not believe in that as truth to which you have become attached by habit；do not believe merely on the author－ ity of your teachers and elders；after observation and analysis，when it agrees with reason and is conducive to the good and benefit of one and all，
then accept it and live up to it then accept it and live up to it

Des Dr．Richard Hodgson， 5 Boylston Place， Boston，Mass．，wants the addresses of T．R Meader and A．M．Allen，whose names are 16 and April articles in the JOURNAL for March 16 and April 27，1899．These articles were sent unable to give them to Dr．Hodgson．

## Union Meeting at San Diego．

Last Sunday there was a reunion at Lafayette Hall，under the management of Mrs．Ella Custer president of the First Society ；Mr．McPheters president of the National Avenue Society，and Mrs．Samuel Smith，president of the Nationa City Society－these three Societies having united in the celebration．The platform was occupied by Col．Dryden，Mrs．Maude L．Freitag and other mediums and speakers，to the enjoy ment and appreciation of the large and enthus astic audiences．There are a large number o Spiritualists in and around San Diego，and they work in harmony．The mediums are generally agreeable and united，setting a good example o those in other localities．In proof of this we find the following in a late issue of the Medium written by Mrs．Maude L．Freitag．
There are a great many Spiritualists in San The two societies are very harmy increasing McPheters is the president of the society Mr meets in its own hall at National Ave．and 28 th St．Col．Dryden，a most eloquent speaker，and a broad－minded and progressive man，speaks fo his society every Sunday morning at 11 o＇clock In National City，four miles from here，the First Spiritual Society holds regular meetings Mrs．Samuel Smith president．This society has been in existence for a number of years；it was organized by Dr．Hammond，of Kansas City
Ontinued existence，even under difficulties caused by the removal of members，trouble in getting mediums，etc．，to Mrs．Jane Mullen Mrs．Mullen is a gifted medium，a successfu magnetic physician，and a noble woman．Sh is thoroughly devoted to the cause of Spiritual ism．She is well known in this vicinity，and loved，not only for her mediu

## Mrs．Mary Morrill is anot

aithful worker She has or well known and aithful worker．She has occupied the plat oties of this locality mediumship，and she is the light through he in terms of the warmest praise and admiration

## The Church is Languishing．

At the Philadelphia Conference of the Luth eran Synod，held last month，the non－church goers were vigorously scored by Rev．J．D． Huddle．He declared that＂the old－time fervo is lacking in the mid－week prayer meeting Only something on the sensational order will bring out an attendance．When people have nothing else to do they go to prayer meeting． He added ：

Another cause of the non－attendance at church is the multiplicity of religious services．There are now two or three times as many as there were a decade ago．So the mid－week service light rides on the bicycle．They breathe in the cool air，which is much ．They breathe in than that of the prayer meeting room，and they seem to think the heavens declare more of the glory of God than the preacher does．
Rev．Dr．Wm．M．Baum，pastor of St．Mat thew＇s Lutheran church，Philadelphia，argued that part of the subject treating of the morning service，and he spoke in that vigorous fashion to indicate that he did not wish to be misunder stood．He said ：
And besides，time was，down in Virginia，when a person was put to death，if he absented him cession．If this rule was applied at the presen day wouldn＇t there be a lot of first－class funerals？
Dr．Baum declared that the trouble at the present day is the substitution of something else for the Bible in the pulpit．He said

There ought to be no distracting music or ritualistic fads．There should be less of the spectacular in the pulpit．If we can move the laity and official rulers of the church we may nol restore the church to its condition of years ago， the gospel as mighty and as strong as ever．



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It is admitted all around, that the church is losing its hold upon the people, for so many now have their eyes open to see and realize that the creeds of thousands of years ago are utterly inconsistent with the thought of this ever-advancing and progressive age. In other words, the philosophy of Spiritualism has completely upset the theories of by-gone ages.

## Doctrine of Spiritualism.

Prof. W. C. Bowman has occupied the platform of the Harmonial Association of Los Angeles, during the month of May. The following is a digest of a lecture delivered there on the above subject, as given in the Medium
The doctrines of Spiritualism are its teaching in regard to the great question of philosophical with by all the religions of the world and in all ages. It is a mistake to suppose that a new system of religion or philosophy has a new set
of subjects to deal with. As all systems of of subjects to deal with. As all systems of physical science and philosophy have had the same heavens to study all along the ages. maknew truths and the abandonment of old errors, so spiritual science and philosophy have likewise all along the ages, had to deal with the wise all along the ages, had to deal with the life, death, soul, spirit and destiny. It is a grand help in our studies of life to know that the very law of progreess is that of putting new
meaning into old words, new spirit into old meaning into old words, new spirit in
forms, and new life into old institutions.
forms, and new life into oll institutions. Spiritualism handles all these old religious
questions, and it is so all-inclusive in its broadquestions, and it is so all-inclusive in its broadual subjects, but all spiritual movements, with all their prophets and seers-all Bibles, revelations and religions and spiritual cult, Even Theosophy is only a branch or school of Spiritualism. They will not object to this statement, because they believe in universal brotherhood. In fact, Theosophy was born in the ranks of
Spiritualism, and its existence made possible by Spiritualism, and its existence made possible by
Spiritualism alone. Madam Blavatsky herself was a great medium to begin with. So we are was a great medium to begin with.
The Spiritualist doctrine of God or Deity, is that of the universal soul and life, and not a personality in any form of limitations or locality. The only thinkable personality in Deity in any manner analagous to human personality, is to
conceive of God as possessing an infinite body conceive of God as possessing an. infinite body the indwelling life of the universe.
the indwelling life of the universe.
The Spiritualist doctrine of creation is that of evolution and transformation of spirit and matter which, as entities, had no beginning. It of creating something out of nothing.
Its doctrines in regard to the origin of physical death and the existence of evil in general, wholly rejects as crude and childish the theological dogma of the "forbidden fruit" and the
literal "fall of man" into mortality as the result literal "fall of man " into mortality as the result
of eating said fruit. It is a shame in this enlightened age that the minds of helpless children should be stuffed with such fables, as the word of God. Both physical death and all forms of the very constitution of the universe. Without a duality of opposites or antagonizing forces, motion, progress ; without darkness there could be no conception of light, and so of all other opposites.
Again, the Spiritualist doctrine of the soul and the future state is wholly at variance with the irrational dogma of crowding all souls into of character. The spirit world is natural in its conditions-not unnatural or supernatural, and spirits find their place and their level there as mortals do here, by grades of development and types of character.

> A Lyceum was recently organized in
Toledo, O., by Mrs. Elizabeth Schauss, with a membership of more than 100. Mayor Jones, of that city, has donated the use of his hall for the sessions. Mrs. Schauss has named the organization "Golden Rule Lyceum." Toledo Lyceum, conducted by Mrs. Dr. Wyant, is also doing dozen Lyceums.-The Lyceum.

TKN To talk about the misdeeds of others whether fancied or real, lowers your own moral tone. To seek revenge is a spiritual violence on yourself. But cheerful forbearance and forgiveness even to wrong doers, will react for good on yourself. Good thoughts are always a blessing.

It is beginning to dawn upon advance thinkers, Spiritualists and Psychical Researchers, that fraud may attend certain phenomenal manifestations, without discrediting the verity of certain phases in which both genuine and fraudulent characteristics appear to be closely
allied. Eusapia was accused of fraud, and disallied. Eusapia was accused of fraud, and dis-
missed with contempt, but singular enough she missed with contempt, but singular enough she Oliver Lodge, both able and eminent scientists, aving satisfied themselves of the genuineness first judgment, and now express the belief that she is both genuine and fraudulent. Is this inconsistent? The same might be said of a large part of the human race, in every department of business life. Fraud and fact, like wheat and tares, grow together in the same organism, and each manifests according to conditions and opportunities. Why not the same in medium-
ship?-Cassadagan.

## The 1Rexieutr.

Longley's Collection of Beautiful Songs (with music) for Public Meetings and the Home. Price 15 cents. Postage 5 cents extra. For sale at this office.
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of affinity. With this principle as a basis, a of affinity. With this principle as a basis, a
romance is presented which covers the individromance is presented which covers the individ-
ual relation of man and woman in two worlds of matter, life and intelligence." The subjects of the 15 chapters are: Doctors Agree, She Dreamed a Dream, The Dream World, The Beginning of the End, Science Fails, The Watch, The Voice of the Master, A Star was Shining A Strange Guest, The Gates are Passed, A Successful Experiment, Such is the Law, Whom God hath Joined, For all Eternity, An Innumerable Company

The Dream Child "is the polar opposite, yet Huntley's latest work of science and philosophy, Huntley's latest work of science and
entitled. "Harmonics of Evolution.

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

Transition.-Sidney $S$. Lapham came into the earth-life in Stanford, N. Y., on Dec. 6,1817 , and
passed out in Modesto, Cal., on May 21, 1899. While a young man he studied for the Universalist ministry, took up the study of an architect, in Willett's noted
Quaker School, of New York, and graduated with high honors.
$H e$
came to California in 1849, in the bark " Phonix," of which he was part owner, and after stopping a shor up to Sacramento, where Mr. Lapham remained for a few years, when he removed to the Banner Lead Mine in the North, after which he again moved to mines in
Tuolumne Co. He was a successful miner as well as architect and builder. His son, Elmore, is now carrying on that part of his work. For several years he was
an active, working member of the I. O. O. F. He was also a member of the Pioneers of this State.
For the past 20 years, he, together with family have resided in Modesto, where his widow, who has
been his loving companion over 50 years, survives him.
A son is also left, but two daughters preceded him A son is also left,
"over there."
He was of Puritan stock who were also in educationa He was of Puritan stock who were also in educationa
lines, all of which combined made it easy for him to
comprehend and appreciate the grand truth of Spirit comprehend and appreciate the grand truth of Spirit-
ualism. Being a personal friend of the great Seer, A.J. ualism. Being a personal friend of the great Seer, A.J.
Davis, gave him an opportunity to know of the mani-
festations as given through that noted sensitive, and festations as given through that noted sensitive, and
 mother pass from the physical, and, I believe, speaks of it in one of his works. So for over 50 years Mr through prosperity and adversity, and it was his c"Magic
Staff, through sickness and his refuge when the summons came to pass on, for well he knew, "there is no
death." Services were conducted by friends, from the
"Lyceum Guide," and were spoken of as very beautiful

Religion Philosophical Joutnal.


球 The Editor is not responsible for the
The Medium of the Rockies.
To The RDrror
I got the "Me
Igot the "Mediumistic Experiences of
John Brown, Sr., the Medium of the Rubscription. It was very interesting
indeed indeed, and I intended to write to the dear old brother, thanking him for his
very helpful and interesting book, but
neglected it. The candor and honesty of the narative impressed me. Wonesty hope be wili now continue the good work
so nobly begun here, from the other side.
You and your ReLigio-PHILOSOPHICAI Journal are doing a good work, casting
bread upon the waters that will be gathered up in the future. recognition that it so richly deserves,
here, you doubtless feel that you are
building wisely for that grander future to which we are all marching. Soone never permitted the joy of 1 neeting you
here, I hope to meet you on the beautiful here, I hope to meet you on the beautiful
shores of the spirit land.
Commanche, Tex. J. F. McCARTY.

## John Erown Missionary Fund.

To The Eld por:
The old pioneer Spiritualist, John
Brown, Sr., has "passed on." While I was teaching and healing in San Bernaracquainted with John Brown, Sr., and
his estimable wife. It seemed he never and visit my father and , , and and come to
Liberal Hall, to my Progressive Sunday Many pleasant hours those two noble souls passed with me, and they always
brought me roses from Bunker Hill (their home being a bower of roses and bloom),
when they came. Mr. Brown was then when they came. Mut his one thought was to then money to have a fund to devote to printtribution. He said: "The churches depots and places where the people con-
gregate, why cannot Spiritualists do the same ?': money, if only "a widow's mite," and send it to the Remigro-Philosorbical
Journal to be used in sending out free
literature, so that sorrowing souls may Let us call it ""The John Brown Miswill become good works. He was loved by everybody, I think, in
San Bernardino, and my tears flow with San Bernardino, and my tears flow with
those old friends when I think how much
good he has done, and how he will be missed. John Brown, Sr., has been a noble Mrs. John Brown, Sr., has been a noble
wife and true companion for "The Medi-
um of the Rockies" and as such deserves much praise. vale, Cal., a garden-spot of the Gods, but emigio, which I read every week, and must say its pages grow brighter and angels who founded the Relraro are
standing sentinel at the door, making it the living exponentt of truth as we know
it to-day, and with Lincoln's words, so it seems, as its corner-stone, 'r with, malice go on forever, a dispenser of light.
A. L. Astor, M.

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## Local News Summary. <br> Edited by M. S. NORTON.

Mrs.R.S. Lillie's Lecture-After the usual song service in Occidental Hall ast for her subject "The Psychic and the
Medial, spoke for more than an hour.
Clairvoyance and Psychometry were Clairvoyance and Psychometry were
dwelt upon in particular, and the labors of Prof. J. Rodies Buchanan were given
due recognition. The speaking control
withdrew his objective influence, and withdrew his objective influence, and riences which were very remarkable and
interesting. She held mediumship as a
priceless treasure and exhorted to priceless treasure, and exhorted to right piving, that only the clean and pure in
spirit should be attracted. The meeting
closed with singing "Beautiful Life," by

Ladies' Aid Entertainment.-This Society gave the regular entertainment
and dance on the last Friday of May, in Occidental Hall. Mrs. B. F. Smant preaccompanist on the piano. The following was the program: instrumental selection,
Dr. Roberts
Prof. and Madam Young; Mr. J. T. Pror. and "Anchor," and for encore sang gave an improvised poem from the words, someone in the audience. Dr. Roberts
gave a piano solo, and Mrs. Small read a
poem. There was a recitation by Miss Blair, and Prof. and Madam Young closed ice cream, a grab bag and a dance. Everything was pronounced to be "just right," time.

Mrs. Logan's Meeting.-The Circle of Harmony in Occidental Hall, 305
Larkin St., opened with music by Mrs.
Miller and Mr. Heiss. Miller and Mr. Heiss; and invocation
and remarks by Mrs. Logan and Walter
Hyde. There was more music by Mr. Hyde. There was more music by Mr
McNorton and Mr. Keller. Wallace
Nevill spoke of heredity; Mr. McNorton Nevinarmony; Mr.J. T. Lillie sang a solo;
Mr. Welcker spize, of. True Riches ; Mrs. Miller read a paper co charity; Mr. An Keller spoke of creation; and ; Mr
Barnes, of nature The mating Barnes, of nature. The meeting was
pronounced one of the best," and adExhibition. The pupils of Miss Pear Bryson's juvenile dancing class, wilt give an entertainment and social dance for
her benefit, at Mission Opera Hall, 2131
Mission St., on Wednesday evening June ${ }_{7}^{7} \underset{\text { Tickets }}{25}$ cents. ${ }_{2}$ Miss Bryson is at 10 . lyceum student and worker and deserves people.
OakIand.--The Union Spiritual Society met Palinaum opened the meeting with
Dests, followed by Mrs. Steward of Oakland, who gave some very good tests Other mediums are invited to help thi
struggling Society along.

Universal Spiritual Association.-
At 20 Eddy St.; last Sunday afternoon the subject was, "Are Negative Condi
tions Injurious to Health?" The dis-
cussion tions Injurious to Health?
cussion turning porn mediumship, was
quite lively and yery interesting. The quite lively and very interesting. The
spirit of truth and toleration is manifest
and although "the mills of the gods and although "the mills of the gods
grind , slowly, they grind exceedingly
small., The subject for next Sunday Will be "Am I my Brother's Keeper ? continuous sessions of these meetings
and some unusually good things are ex-

Home of Truth.-At 1231 Pine St.
Sunday, Mrs. Kemp conducted the last Sunday, Mrs. Kemp conducted the her subject, "The Old Man and the New." spoke on "The Philosophy of Non-Resist ence." A special feature of these meet
ings last sunday was the participation
of Dr. Little, of Palo Alto.. a famou soloist, and Mrs. La Mott, one of nature's songsters. The next primary course of
lectures on "Trutb,", will begin on Tues-
day evening, June 6. All are welcome. henenimm's Protective Associa tiort began a series of meetings in Occ W. T. Jones was the presiding officer and Mrs. Sarah Sal, speaker. Mrs. H. A
Griffin and Mrs. Sadie Eberhardt gave messages from the spirit side of life. Al best, and everyone present went home and instruction. These meetings will
be held in the same hall every Tuesday vening, beginning at 8 o'clock sharp. R. Cowland.-On Sunday, May 21, Mrs ing, at 1196 Broadway. Many investigators were searching for the truth-t
these messages were given by the medi these messages were given by the medi-
um which were fully recognized, and
some of the tests were of a very striking some of the tests were of a very striking
character, and forceable enough to move all who listened to them. VAN Luven.
Passed On, in this city, May 25,
Capt. George Rodgers, a native of Massachusetts, aged 70 years. Capt. Rodgers has been a conspicuous figure at the
Spiritualist meetings of this city for
many years. He was a thorough Liberal many years. He was a thorough Liberal
and although a sea-faring man, he was
free service was held at 228 mcAllister St.
and the remains were cremated at the and the remains we
I. O. O. F. cemetery.

## The Hermetic Brotherhood held its usual open meeting on Tuseday even- ing, May 23 , at 856 Hayes St. After the usual interval of silence, the presi dent. Mr. Weld, stated the objects of the Brotherhood, and Mrs. Frances Rogers sang "The Nightingale," followed by sang "The Nightingale, read a paper Mrs. M. E. Haris, who read entitled, "How to be Happy." Philo sophicalquestions in writing were subare harmonious and helpful, and for

 those who are accustomed to consecutivethought, looking toward a solution of
the problems of life, they are a rare treat.
Personals. -Mr , and Mrs. Lillie have the sudden transition of her daughter ing seriously ill, and has been compenled to
abandon her public work temporarily, but will resume her meetings soon. head with a bottle by a drunken soldier on Sunday evening, May 21 , and wa
seriously injured. He is convalesing Coming Events.- The Mission Lyce dance, on the last Wednesday of May dance, on the last also the last day of the month,
wh Excelsior Hall, Mission St., between
at at Excelsior Hall, Mission St., between
19 th and 20 th. You will have to com early to get in.
Directors of the State of the Board of Directors of the State Association of
Spiritualists will be held at 1423 Market
St. on Saturday evening June 3rd is time to begin making arrangement The Second Annual Convention of the National Young People's Spiritualist
Union will be held at Onset Bay Camp,
Onset, Mass., Aug. 25 and 26 , 1899 . Onset, Mass., Aug. 25 and 26, 1899 . Man im Early Times-the ChildClodd. Price 50.cents. For sale at this sun, moon, eclipses, stars, earth, man,
soul, spirit, etc., in an interesting style. lis clubbed with the journ
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The New New Era Camp session this year from Meeting will be in New Era, Ore. A good time is expected
Prof. W. C. Bowman will grace our platform and receive a hearty welcom
from the people here. Mrs. Cowell is to co-operate with him by giving platiform geard of her successful work and will enthusiasm. The camp
gretel will be in capable hands, and those desiring may find entertainment on the
grounds. Tents may also be had on apgrounds. Tents may also be had on ap-
plication to the President, Mr. George
Lazelle, or to Mr. E. W. Penman, the Secretary. The former may be addressed at Oregon City, and the latter at Canby
Ore, until the Camp begins.
The Southern Pacific railroad has granted us 1 th fare, Those who would avail themselves plan. Those who would avail themselves
of this ren must pay full fare
going, and obtain a receipt from the going, and obtain a receipt from the agent of whom Those who do not obtain
ing that fact. Those whertificate and have it countersigned
sy the Camp Secretary by the Camp Secretary will secure no
reduction. I have applied for special reduction, I have applied for
rates on the O. R. N. Noats also.
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## Societies and Mestings.


California State Spiritualist Association.

| President. ......m. s. norton, |  |
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| erres't. .......... w. d. J. |  |
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|  |  |
| directors-Mrs. R. I. Johnson, Hollister ; Mrs. H. E. |  |
| Roblnson, San Francisco; Mrs. M. E. Coleman, Oakland; C. H. Wadsworth, San Franclsco; Mrs. I. M. |  |
|  |  |
|  |  |

Society of Progressive Spiritualists, Meets at 305 Larkin St,, San Francisco, at
Occidental Hall,Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. . S. LILLIEE, of Boston, are engaged for
the present season.

L ${ }^{\text {ADIESS }}$, AID SOCIETY.- Headquarters at Social will be held on the second Friday evering
of eaichmoth, and a Musical hand atiterary
Entertainment and Dance on the last rriay

$\overline{\text { MS. SENNIE ROBBNSON holds circtes for }}$



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