NOT UNDER SUSPICION, SAYS FATHER YORKE.

Replies to Dr. Bovard's Letter on the Catholic Church.

TRUE AMERICAN IDEA.

Religious Tolerance the Rule Despite a Coterie of Foreigners.

PRINCIPLES OF THE A. P. A.

Editor Hubbell of the American Patriot Gives a Statement of the Platform.

Father Yorke makes the following reply to Dr. Bovard's letter on "Why Roman Catholicism is under suspicion in America." "The Catholic church," says Father Yorke, "is not under suspicion in America at all," and he proceeds to show Dr. Bovard that he has fallen into error, thus:

January 2, 1896.

To the Editor of the Call—DEAR SIR: In his letter this morning Dr. Bovard advances certain reasons which he thinks explains "Why Roman Catholicism is under suspicion in America." He opens his communication by commenting on some statements in my last letter, and then he proceeds to give a dozen reasons to justify suspicion of the Catholic church. He states that he has no prejudice against Catholics and that he desires to be fair. I readily give him credit for his good intentions, and in turn I ask him to consider me as actuated in this controversy with the sole desire to set forth the truth, the whole truth and nothing but the truth.

"In the beginning I would take exception to Dr. Bovard's statement of the question. I think I am justified in denying that "Roman Catholicism is under suspicion in America." Among the members of certain churches, among immigrants from certain countries, among natives raised in certain remote localities, the Catholic church is regarded with suspicion. But Americans harbor no such unworthy thoughts. Men and women who have been trained to respect the rights of others do not permit themselves to indulge in unfounded fears. They judge of their neighbors by actions, and not by rumors. Before there were any Methodists in existence Catholics had dwelt in America, and we have yet to hear of a single disloyal deed done by Catholics which need cause us shame. The overwhelming majority of the Catholic church were born under the stars and stripes. Catholics and non-Catholics have grown up together in the same towns. They have studied at the same benches, they have played at the same games.

In manhood they have been united, in business, in politics, in social, in family life. When the republic was threatened they went to the front shoulder to shoulder, and there was no talk of suspicion then. If to-day any civic enterprise is undertaken Catholic business men and Protestant business men work hand in hand. When misery or distress appeals for aid Catholic money is given as freely as Protestant money. In the great, real, broad life of the people there is no room for suspicion. It is an un-American word. It is the prerogative of those who live in corners and who spin cobwebs all day to furnish vacant minds. It tells of low ideals and of limited opportunities. It belongs to bats and moles and owls and all things that hate the light. It has no place in a republic such as ours, and the American people reject it and all it suggests with scorn.

No, Dr. Bovard, the Catholic church is not under suspicion in America. A coterie of foreigners, who make up in noise what they lack in numbers, try to have it appear that it is. But no one in his senses looks upon them as Americans. Their leaders are not even citizens and the followers are principally Irish and Canadian Orangemen, seasoned with Scandinavians of various degrees of freshness. To these, certain second-rate politicians have attached themselves, and several preachers, more desirous of notoriety than of charity, and the whole motley mass goes out into the streets trailing the flag in the mire and shouting itself hoarse against the Catholic church, and all in the name of our glorious institutions and true Americanism.

Hence it is that I object to Dr. Bovard's statement of the question. Roman Catholicism is not under suspicion in America. It is under the suspicion of certain people, who ought to know better. How unjustifiable that suspicion is will appear from an examination of the causes advanced by Dr. Bovard.

1. For a man who arraigns Catholicism in the name of the American Government I am surprised to find Dr. Bovard so ignorant of the constitution of that Government. "It is," he says, "a fundamental principle of the American Government to encourage the Christian religion under whatever peculiar type of organization it may appear. This country does not profess atheism nor paganism, but all its rulers, from the President down to the Justice of the Peace, stand on the Christian platform of morals and faith. * * * A simon-pure heathen with his toggery could not become an American citizen in the true sense of the term."

I cannot conceive of anything which is more misleading than this statement. In the first place the American Government has nothing whatsoever to do with religion. It neither encourages it nor persecutes it. It leaves religion severely alone. So far from being founded on the Christian faith a Hebrew is just as eligible to the President's chair as the most devout Methodist. There is nothing in the wide world to prevent Colonel Bob Ingersoll from succeeding Mr. Cleveland save and except the lack of votes. The Federal constitution is frankly founded on the principle that the Government declines to have anything to do with religion, and nearly all the State constitutions have similar provisions. There are thousands of heathens who enjoy all the privileges of American citizenship, and there are tens of thousands of Jews who consider themselves just as good Americans as Mr. Bovard.

This country is committed to the doctrine of complete separation of church and state. Religious opinions should in no wise interfere with a man's citizenship. As long as the laws are obeyed it is nothing to this Government whether it rules over Jew or gentile, Turk or pagan. The attempt to make the Government Christian is just as un-American as the attempt to make it Protestant or Catholic. If we want to have a Christian country we must set about converting the individuals. When all the people are Christian the Government will be Christian without the aid of laws. If the people are not Christian all the laws in the world will not make the Government Christian.

2. Mr. Bovard says that Protestants do not hold, that any particular denomination is "'the' church, but that all denominations, including Catholics, are some sort of branches of the true universal kingdom of truth, of which Christ is the only head." Now, frankly, I think Dr. Bovard is not accurate in making this "branch theory" a Protestant doctrine. I am sure that the Protestant Episcopalians have not the slightest idea of acknowledging the Baptists as a branch of the true church of Christ. The Presbyterians are bound by the standards of their church to abolish all "superstition, heresy, schism, profaneness," and I am greatly afraid that if there were any Methodists in the days of the Covenanters they would be considered as branches only in the sense that they were foreordained to the burning.

Indeed, it is the rankest absurdity to look upon the 240 different sects of Protestantism as members of one "kingdom of truth." Truth is one. It is the same in all times and in all places and for all men. Two and two are four here and in China and in the moon. That man would be considered a raving lunatic who would hold that two and two made four south of Market street, but that two and two made twenty-six in the Western Addition. Hence, if there is any religious truth at all it must be the same in every country and for all sorts and conditions of men. It is quite possible that all the different sects may be wrong, but it is utterly inconceivable that they can all be right. For example, one sect declares baptism is necessary for salvation; another sect declares baptism is not necessary for salvation. One sect holds that episcopacy is of divine institution; another sect holds that episcopacy is not of divine institution.

Catholics hold that when our Lord said of the bread, This is my body, he meant what he said. Methodists hold that when our Lord said, This is my body, he meant this is not my body. Now, I might ask how, in the name of common-sense, can churches professing these contradictory doctrines belong to the one church? If one is right the other is wrong, and what fellowship has error in the kingdom of truth? Are we to believe that Jesus Christ is the head of an institution which puts falsehood on the same level as the gospel? What in the name of common-sense was the use of his giving us a revelation and teaching us truth if we can hold the very contradictory of what he taught and still be branches of his church?

3. Mr. Bovard says: "The Protestant statements of theological doctrines, so-called creeds, differ from the Catholic creeds in that they do not attempt to bind the conscience. Only the Bible binds a Protestant conscience."

I do not know what the reverend gentleman means by binding the conscience. I am under the impression that a Protestant creed has precisely the same objects as a Catholic creed. A creed is a statement that a man believes certain doctrines. If he believes them they bind his conscience. It makes no difference whether they are Catholic doctrines or Protestant doctrines, belief is the same in both cases, and one creed lies as heavy on the conscience as another. The statement that only the Bible binds a Protestant conscience is unintelligible.

The Bible as the Bible cannot bind anything. It is the interpretation of the Bible which binds the conscience. It is the doctrine which each believer's private judgment picks out of the text which is of obligation, and my contention is that the Protestant churches sacrifice their theory of private judgment by adopting creeds. These creeds are interpretations of the Bible. They interfere with that free and unbiased consideration of the text which the theory of private judgment requires. They are in fact the private judgments of a few men set forth in a form of words. Now by what right do these men force their private judgment on other people? What right have the Methodists to force candidates to accept their articles as a condition to membership? Is not this a practical surrender of the theory of private judgment? The Methodist church says: Here is my interpretation of the Bible. If you wish to join me you must sacrifice your private judgment and accept my interpretation. What other name can we call this than interpretation through the church, which is the Catholic, not the Protestant, theory.

Dr. Bovard says "when a Protestant desires to withdraw from one of the denominations he is at liberty to do so and bears with him the good will of all. He thinks as he pleases, both before and after." Now I would like to know how he can think as he pleases if he is bound to think according to a certain creed? If he accepts the creed he gives assent to its articles; if he does not give assent his acceptance is a piece of hypocrisy. The signing of articles of religion means that a man renounces so much of his right of judging for himself. But the Protestant theory is that this right cannot be renounced; that the sole rule of faith is private judgment, therefore I hold that the Protestant practice contradicts the Protestant theory and that the Methodists do themselves the very things they blame Catholics for doing.

There are a few more points in the introductory portion of Mr. Bovard's letter. I know your space is crowded just now and I reserve my remarks for another communication tomorrow. Yours truly, P. C. YORKE.

POSTSCRIPTUM.

It would be a waste of time, Mr. Editor, to attempt to classify and characterize the various obscenities of the last communication to which G. A. Hubbell lent his worthless name. He evidently believes that if enough dirt is thrown some of it will stick. Stick it may, but it cannot stain. "Some dirt sticks longer than other dirt," says Newman, "but no dirt is immortal." The old axiom still holds: "Truth will prevail." The people of this City and of this State are competent judges of truthfulness. They know that old charges are not proved by preferring new charges, and that the sworn statements of three reputable witnesses are not to be swept away by a torrent of filth.

This is the main question which must be met and decided before any other questions can be even considered. Two documents have been produced and represented as oaths taken by priests and Jesuits. Three Catholic clergymen of this City have made affidavit that these two documents are forgeries. These affidavits are not answered by throwing mud at priests. The only way to meet them is to prove that the three clergymen committed perjury. If G. A. Hubbell will say plainly and squarely that Father Prendergast swore to what was not true, or that Father Imoda swore to what was not true, or that Father Wyman swore to what was not true, we can put the matter to a satisfactory test. Until that is done the affidavits stand. The public may be nauseated with obscenity, but the dirt will neither stick nor stain. P. C. Y.

WHAT THE A. P. A. ADVOCATES.

Statement by Editor Hubbell of the Association's Principles.

G. A. Hubbell of the American Patriot again enters the arena with a communication. This time he makes a statement of the principles of the American Protective Association as follows:

OFFICE AMERICAN PATRIOT, 219 Market street.

Editor San Francisco Call—DEAR SIR: No doubt there are some among your great number of readers who are not acquainted with the principles of the American Protective Association. We have claimed that a set of men in the Roman Catholic church calling themselves Jesuits are traitors to all republican systems of government. We have shown them up somewhat in your columns. These are the fellows who "do politics" for the Romish church. The American Protective Association has been organized to protect the political institutions of this Government. The following are the principles of the association:

First—Loyalty to true Americanism, which knows neither birthplace, race, creed nor party, is the first requisite form embraced in the American Protective Association.

Second—The American Protective Association is not a political party, and does not control the political affiliations of its members, but it teaches them to be intensely active in the discharge of their political duties in or out of party lines, because it believes that all problems confronting our people will be best solved by a conscientious discharge of the duties of citizenship by every individual.

Third—While tolerant of all creeds, it holds that subjection to and support of any ecclesiastical power not created and controlled by American citizens, and which claims equal if not greater sovereignty than the Government of the United States of America, is irreconcilable with American citizenship. It is therefore opposed to the holding of office in National, State or municipal government by any subject or supporter of such ecclesiastical powers.

Fourth—We uphold the constitution of the United States of America and no portion of it more than its guaranty of religious liberty, but we hold this religious liberty to be guaranteed to the individual, and not to mean that under its protection any un-American ecclesiastical power can claim absolute control over the education of children growing up under the stars and stripes.

Fifth—We consider the non-sectarian free public school the bulwark of American institutions, the best place for the education of American children. To keep them such we protest against the employment of subjects of an un-American ecclesiastical power as officers or teachers of our public schools.

Sixth—We condemn the support out of the treasury by direct appropriation or by contract of any sectarian school, reformatory or other institution not owned and controlled by public authority.

Seventh—Believing that exemption from taxation is equal to a grant of public funds we demand that no real or personal property be exempt from taxation the title to which is not vested in National or State governments, or in any of their subdivisions.

Eighth—We protest against the enlistment in the United States army and navy and the militia, of any State, of any person not an actual citizen of the United States.

Ninth—We demand for the protection of our citizen laborers the prohibition of the importation of pauper labor and the restriction of all immigration to persons who can show their ability and honest intention to become self-supporting American citizens.

Tenth—We demand the change of naturalization laws by a repeal of the act authorizing the naturalization of minors without a previous declaration of intention, and by providing that no alien shall be naturalized or permitted to vote in any State in the Union who cannot speak the language of the land and who cannot prove seven years' continuous residence in this country from the date of his declaration of intention.

Eleventh—We protest against the gross negligence and laxity with which the judiciary of our land administer the present naturalization laws, and against the practice of naturalizing aliens at the expense of committees or candidates, as the most prolific source of the present prostitution of American citizenship to the basest use.

Twelfth—We demand that all hospitals, asylums, reformatories or other institutions in which the people are under restraint be at all times subject to public inspection, whether they are maintained by the public or by a private corporation or individual.

Thirteenth—We demand that all National or State legislation affecting financial, commercial or industrial interests be general in character, and in no instance in favor of any one section of the country, or of any one class of people.

The council tabled every motion attempting to commit the order to any distinct line of policy on the money, labor, suffrage, temperance or other party questions and also adopted a resolution declaring that no committee or other authority in the order could bind the members to any political action beyond their negative obligation. The council approved of the draft of a bill for the suppression of immigration, which will be sent to Congress, and also adopted resolutions subjecting convents and similar institutions to public inspection. It was resolved that Washington, D. C., be the permanent meeting-place after 1896, and that all meetings be held with open doors—the public be invited to witness and listen to all resolutions. G. A. HUBBELL.

SAN MIGUEL RANCHO.

Proposed Meeting of the Association to Defend Title to Property.

A meeting of the San Miguel Defense Association will be held this evening at Judson's Hall, Twenty-third and Douglass streets (the Twenty-second-street branch of the Mission-street Railroad passes Twenty-fourth and Douglass streets) at 8 o'clock to discuss the now pending Noe suit, which is clouding the title to all the property within the San Miguel Rancho, the boundaries of which commence at Nineteenth and Valencia streets, thence running south to Twenty-second, thence westerly to San Jose avenue, thence southerly to the San Jose road, and continues southerly on the line of said road almost to the County line, thence westerly to Lake Merced, thence northerly to N street, thence northeasterly to Sullivan street, thence southeasterly to point of commencement, comprising 4443 acres, embracing the City Land Association, Railroad Homestead Association, Ocean View, Sunnyside and all the southwestern suburbs.

The San Miguel Defense Association was organized by a number of determined property-owners who wish to establish for all time the perfect title of the San Miguel Rancho. The association has now a membership of over 200, and its aim is to get the co-operation of every lot-owner within the district affected.

GET your special office account books made now at the binding department of the Mysell-Rollins Company, 22 Clay street.

Price Held for Trial.

Warren E. Price, the book-seller at 1203 Market street, who was arrested last week by the Federal authorities for sending vile literature through the mails, had his preliminary examination yesterday before United States Commissioner Heacock. Postoffice Inspector Erwin showed how he had decoyed Price by corresponding with him as "I. Schwartz," and the books sent through the mails were produced. Price was accordingly held for trial in the United States District Court, his bail being fixed at $3000.

A suit of Jaros Hygienic Underwear worth a barrel of cures. Morgan Bros., 229 Montg. st.*

Opening of the Cliff House.

The opening of the new Cliff House has been arranged to take place to-morrow night. It will be opened under the auspices of the Society of Old Friends, in conjunction with the Verein Concordia with a masquerade ball. Full moon has been selected for the occasion, and the year of '96 being leap year the event will also be a leap year party.

Jaros Hygienic Underwear for ladies, for gentlemen, for children, for all places, all the year. Morgan Brothers, 229 Montg. st. *

An Accidental Death.

William Pape, a teamster by occupation, who resided at Fifth avenue, between L and W streets, in this City, fell from his wagon yesterday afternoon at the foot of Fourth street and broke his neck, expiring instantly. The body was taken to the Morgue, but an inquest was waived. Pape leaves a wife and four minor children.

Office draughts don't bother wearer of Jaros Hygienic Underwear. He is protected from climatic changes. Morgan Bros., 229 Montg. st.*

Sentenced to Five Years.

George Green, arrested for passing four counterfeit half dollars upon a waiter in the People's Palace, pleaded guilty before United States District Judge Morrow yesterday, and was sentenced to five years' imprisonment and a fine of $100.

Jaros Hygienic Underwear the one underwear that is comfortable; absorbs moisture; keeps folks well. Morgan Bros., 229 Montg. st.*

PEDAGOGUES IN COUNCIL.

Twenty-Ninth Annual Session of the California Teachers' Association.

INTERESTING ADDRESSES READ.

Members Attend a Concert in the Auditorium of the Oakland High School.

Oakland is revelling in the enjoyment of an intellectual feast. From far and near schoolma'ams of all degrees of beauty and age, or of no beauty and uncertain age, have congregated to attend the twenty-ninth annual meeting of the California Teachers' Association. The place was well chosen. Free from the bustle and din of a great city, Oakland, by reason of its proximity to the metropolis, offers rare advantages to the scholastic ladies who may wish to do a little shopping in the City, their deliberations while in session being undisturbed.

However, it must not be for a moment thought that the fairer portion of California's pedagogues monopolize the meeting. Not by any means. There was a fair sprinkling of the tyrant man, though, to be sure, his somber black and gray were well-nigh eclipsed and set at naught by the shimmering sea of nodding plumes and rustling silks.

An impalpable and indescribable atmosphere of refinement pervaded the entire assembly. Amid the participants in the opening session yesterday morning, although the High School auditorium was crowded to repletion, not an unkind or impatient word, so far as known, was spoken. Men and women were there who had grown gray in the high vocation of forming future pillars of the Republic, while there were many others, mere novices in the pedagogic art, who had come, with pencil and notebook in hand, to learn how they might profit by the wisdom and experience of their elders.

The spacious passageways of the High School building were embowered in waving palms and ferns, while the feathery foliage and blood-red berries of the pepper tree lent a grace peculiarly their own to the entrancing scene. In the auditorium all the windows were banked with flowers, the chrysanthemum, "the star of winter," as it is sometimes called, being most conspicuous. The National colors were everywhere. Shields, rosettes and graceful festoons of red, white and blue crepe de chine gave to the affair a truly and intensely patriotic aspect, while Old Glory, stars and stripes and all, waved in the breeze above all else.

The first part of the morning session was consumed in the work of organizing the meeting and making provision for the systematic conduct of affairs. The president, Earl Barnes of Stanford University, displayed much ability and diplomacy in arranging matters to every one's satisfaction.

Messrs. F. P. Russell of San Jose and R. F. Pennell of Chico acted as vice-presidents, while Miss Anna C. Murphy of Sacramento made an efficient secretary, with W. F. Hall of Oakland as her assistant.

Proceedings opened with an able paper on "Courses of Study," by J. L. Linscott of Santa Cruz. The essayist stated that some improvement in present pedagogical methods was imperatively demanded. Children, he maintained, should be made to love school life, and aspire to the joys of an intellectual existence. To this end Mr. Linscott contended that school children should be introduced to the fields of interesting knowledge, so that they might make progress therein after leaving school. They should also be trained in the tools which they are expected later to make use of in life, namely, reading, writing and reckoning. So far as the lower grades were concerned language should take precedence of mathematics. The success in later studies depends a great deal on the study of language in the lower grades. All work in numbers, however, should not be excluded from the lower grades. In the primary grades, in which number-work is introduced, it should relate to mechanical processes.

The speaker hoped that the paper, while it gave very few definite answers to the questions propounded by the teachers, could be disseminated among the teachers; that the association appropriate $150 for printing the report; that the county and city superintendents in the State be required to transmit the report to all teachers in their jurisdiction, and to set apart one day in the institutes for the discussion of the matters contained in it. He also recommended that these matters be freely discussed, by persons competent to treat them, in the daily papers.

At the conclusion of the paper Mr. Linscott was cordially applauded and the assemblage united in singing "The Soldier's Farewell," under the direction of Miss Brown.

A paper on "High School Certificates" was then read by Fernando Sanford of Palo Alto. He suggested that a rule be established for the issuance of two High School certificates, one of which would be for four years and the other for life, the latter to be granted only after the applicant had taught three years in a High School.

A long discussion ensued as to what disposition should be made of the report. It was finally adopted and $50 was voted to have it printed and disseminated among the teachers.

Professor George H. Howison of Berkeley then spoke on "The Correlation of Studies in Elementary Schools; Review Report of the Committee of Fifteen."

Among other things, the able speaker said, all educators were agreed that the elementary course should comprise reading, figures and other elementary studies. The critics of the report claimed that the course should be adapted to the individual need of the individual scholar. In the great masses of elementary schools the greatest effort was put forth in acquiring a knowledge of reading, writing and ciphering for themselves, while there was a desire of some people to use those studies simply for the purpose of applying them as a means of securing other features of information.

In continuation, Mr. Howison stated that in his experience he had noted a marked improvement in teachers and in conventions of teachers. In the beginning, he said, these associations were rather of a social character, and one of their principal features was the desire of some people to show their ability in securing control of the organization. For one he rejoiced that the movement in these meetings was of so marked a character. The improvement which had occurred in the national association was largely due to Professor Harris. He believed that a study of the report of the committee of fifteen would be a great advantage to the teachers. In the main he believed that Dr. Harris is right, and yet he would not say that the critics are wrong. The kernel of the opposition of the critics is that Dr. Harris' view represents the collectivism of life.

The critics, on the other hand, would only consider the individual. They hold that from the individual himself should be ascertained what he was sent into the universe for, and there the educators should find out what interests him. Dr. Harris says that this is the knell of civilization. The principle of reasonableness of interest and not the wishes of the individual should predominate.

Mr. Howison's eloquent paper, or rather address, since he spoke without notes, was applauded most cordially, after which those present were invited to speak upon the subjects treated in it.

Miss Washburne of San Jose and Mr. Pennell of Chico spoke extemporaneously on the lines suggested by Mr. Howison, and in general agreed with his opinions, though both maintained that object lessons should be more especially dwelt upon as the most efficient means of imparting knowledge to very young children.

In rejoinder Mr. Howison said he concurred fully in the views of the other speakers, though he maintained that the course of elementary instruction should not last longer than six years.

A recess was then taken until the afternoon. The quarters in the High School being uncomfortably crowded at the morning session, arrangements were made for the association to meet in the First Congregational Church for the afternoon's proceedings.

The ornate interior of the stately edifice presented a most animated appearance. Ex-Superintendent Fred M. Campbell flitted gayly about from flower to flower, doing his best to welcome outsiders to Oakland and to the convention. The officers of the association occupied an elevated platform in front of the choir, from which the galleries and crowded auditorium presented a spectacle alive with animated color.

President Earl Barnes of Stanford University made a cordial and most courteous address of welcome to all present. He dwelt at some little length upon the nobility of a teacher's calling. In his opinion the responsibility of those charged with the education of youth is very grave, and teachers should do all in their power not to prove false to their exalted vocation.

Wayne P. Smith of San Jose next made "Some Remarks on the Professional Course." The gentleman's essay was marked by all the evidences of deep thought and extensive acquaintance with his subject. He laid much stress upon the training which he opined should be undergone by aspirants to the teacher's chair, and his ideas throughout were lucidly and brilliantly presented.

During a brief intermission Mrs. Blake Alverson sang Schubert's "Serenade," with piano accompaniment by Miss Mabel Hussey and cornet obligato by Miss Shipley. The favorite singer's artistic rendering of the classic song was applauded to the echo, and in response to three imperative recalls she gave Millard's song, "Let Me Dream Again," in which her magnificent soprano displayed itself to far better advantage than during the serenade, being unmarred by the watery uncertain tones of the cornet, which certainly added no charms to the "Serenade." Mrs. Alverson was most tastefully attired in an afternoon costume of black brocade, with a vest of black and white striped satin and an edging of black and white silk cord. In spite of the years during which she has reigned among the best of California singers her voice seems as clear and sweet and strong as ever.

Miss Elizabeth A. Packard of Oakland then read a most entertaining paper, taking as her subject "The Poet as a Pilgrim." As the youthful essayist stood before the vast audience she was a veritable study in the most charming daintiness. Her slight, graceful figure was tastefully robed in a calling costume of cadet-blue ladies' cloth, with a bouffant waist of flowered india silk and a girdle of shirred velvet in the same shade. A coquettish little bonnet of cadet-blue velvet with a crown of bronze green tipped by a pair of lustrous pheasant wings gave a jaunty finish to a fascinating toilet.

Miss Packard's treatment of her subject was interesting to the last degree. She took her hearers on a romantic journey through realms of poesy and song, suddenly stopping in out-of-the-way places to call attention to some ancient legend or historic shrine, and every now and then recurring to her principal contention, that children in school should be imbued with a true and discerning love of the beautiful. Her paper was received with many signs of approval.

The last paper of the afternoon was read by F. P. Dresslar of Los Angeles on "The New Psychology and Its Pedagogical Significance." The matter treated was somewhat abstruse, but the essayist handled his subject well. He contended that psychology as at present understood is not new, but simply a development of the old science as taught in the ancient schools.

He said that introspection should be the cardinal rule of all study, and that the teacher's first duty ought to be the cultivation of the pupil's mind, since the mind must be prepared to receive knowledge before it can learn in the true sense. Some little discussion followed, after which an adjournment was taken.

In the evening the members and their friends assembled in the High School building to enjoy a delightful promenade concert. The auditorium had been beautiful by day, but it was indescribably charming by night. The lavish floral decorations seemed to take on a brighter loveliness when viewed by the radiance of innumerable electric lights; while amid lights and flowers, but fairer far than they, the Californian lady held sweet sway.

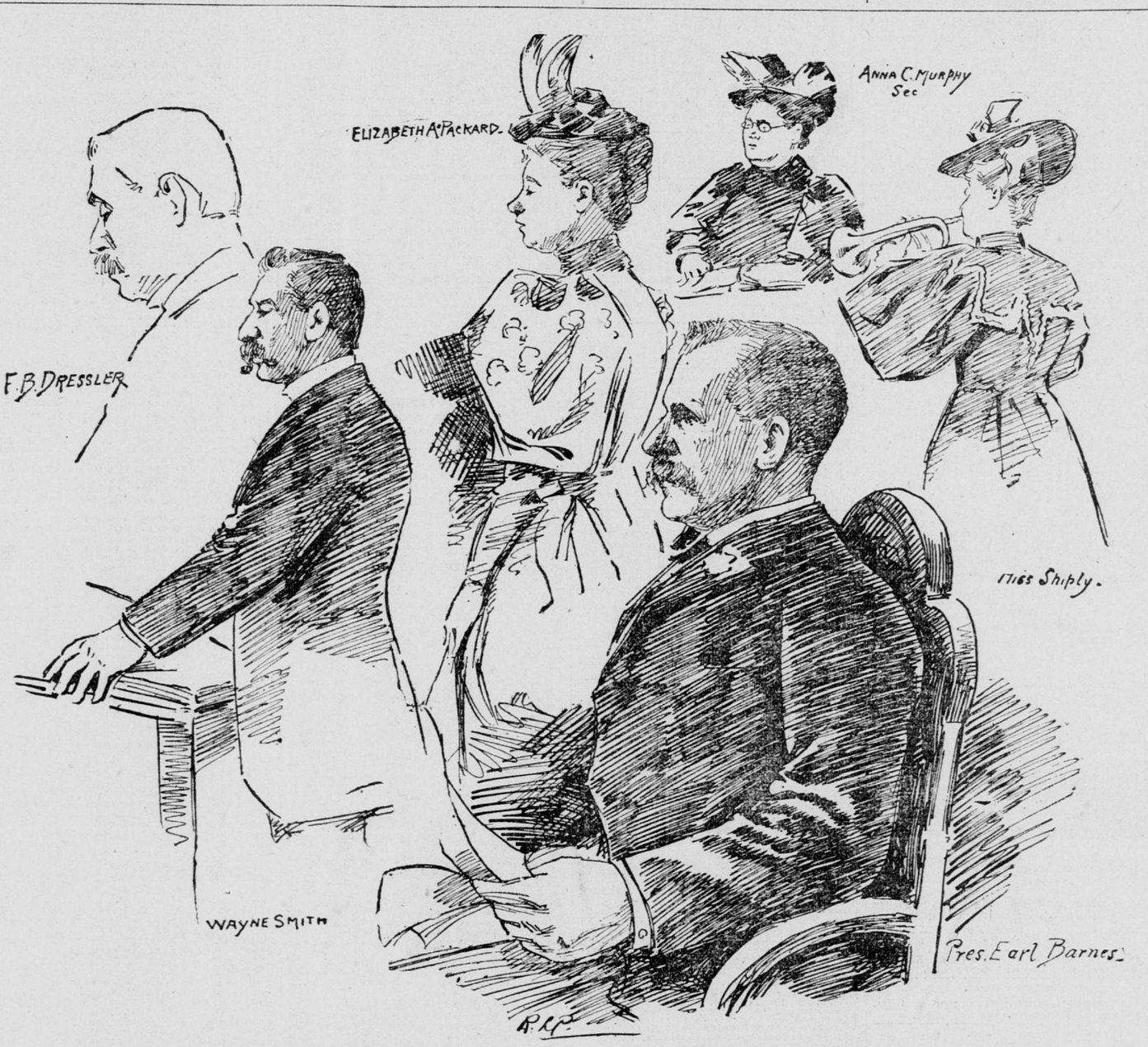
As the guests entered the auditorium Ritzau's orchestra of forty pieces rendered Wagner's "Rienzi" overture in a most spirited and artistic manner, while during the evening the following programme was given:

Serenade (Moszkowski); waltz, "Stories from Vienna Woods" (Strauss); Pilgrims' chorus, "Tannhauser" (Wagner); operatic selection, "Wang" (Tobani); intermezzo, "Cavalleria Rusticana" (Mascagni); overture, "William Tell" (Rossini); "Traumerei" (Schumann) Hungarian dances, Nos. 5 and 6 (Brahms); Barcarolle (Tschaikowski); fantasie, "Carmen" (Bizet); "High School Cadets March" (Sousa).

Nor was the carnal nature of the man ignored. In a retired nook in the Grove-street basement wing, far removed from the scenes of higher joys above, was a delicious supper which was by no means allowed to waste its sweetness on the subterranean air. The broad smooth-floored corridors as well proved quite attractive to many promenaders, and it is even hinted that some of the younger pedagoguesses allowed themselves to be whirled about over the polished boards to the gay measure of waltz and schottische, though documentary evidence to that effect is wanting.

The attendance while select was large, among the guests being the following named:

Superintendent McClymonds, Mr. Read, Mr. Friend, Elsie B. Lee, Miss Etta Brewer, Miss Annie Brewer, Miss Packard, Mr. Burrill, Miss Helion, Miss Helling, Miss Wurtz, Miss McClure, Miss McCord, Miss Beniface, Miss Fisher, Miss Brownell, Mr. Biedenbach, Mr. Waterman, Mr. Draper, James Casewell, Miss Herrick, Miss Connors, Miss Snook, Miss Littlejohn, Mr. Winkler, Professor Le Conte, Professor Woodsworth, Miss Margaret Wythe, Professor J. P. Garlick, Principal Frick, Miss W. H. Abel, Miss H. Gertrude Abel and Mrs. Henry Abel; D. H. Chaplin, Milpitas; F. K. Barthel, R. A. Lee, G. W. Childs, Miss W. Washburn, Miss English, Miss Felker, Matilda S. Barker, R. S. Holway, San Jose; Hattie F. Gower, A. C. Francisco, Los Angeles; F. N. Chaplin, San Francisco; Constatelie New, Amador; Miss Patton, Stockton; Helen Swett, Martinez; W. H. Donahue, Mercie Farnsworth, Sacramento; J. B. Sanford, Ukiah; Elizabeth A. Brown, Hollister; Georgie Hatcher, Hopland; Annie F. Glover, Marysville; Mrs. K. Adams, Santa Cruz; J. H. Kilanor, Estelle M. Darah, J. W. Graham, Palo Alto; Martha M. Turner, William H. Murray, W. E. Taylor, Lucie Harris, Susie Forest, Florella Wilkersham, Misses L. and S. Somerville, D. A. Mobly, Miss S. Grunsky, Miss D. Lottman, Miss Ora Boring, Miss H. F. Dorrance, Miss B. Mitchell, Miss A. Turner, Miss McDonald, Mrs. Aldrich, Mrs. Syms, Miss Smallfield, G. W. Braddock, Mr. Ridenowe, Mr. Israd, Mr. Hughes, Mr. Brown, Julia Mann, Mrs. P. M. Cendit, J. H. Francis, E. H. Ridenour, Stockton; W. E. Holmes, J. H. Reynolds, George A. Brown, San Francisco; Mrs. A. B. McNeil, the Misses Florence and Sarah McNeil, W. L. Baker, Minnie M. Noble, San Jose; M. C. Deepy, Tillie Kaiser, Comanche; Anna McLanahan, Sacramento; Grace V. Shearer, Miss M. Clauseman, Salinas; H. C. Petray, Alice H. Dougherty, William G. Cornell, Liverpool; J. C. Shinn, Niles; Mrs. I. J. Thompson, Sunol; Ira G. Hoitt, ex-State Superintendent of Schools, Burlingame; C. J. Walker, Tulare; Blanche A. Bates, Miss Marble, Charles H. Keys and wife, Professor Earle Barnes, Walter Kenyon, J. E. Adicalt, William Bush, Margaret Thomas, C. A. Thurston, J. B. Turner, C. S. Craig, W. Fox, Elizabeth Sargent Wilson, J. Wood, F. D. Dressler, H. E. Cox, O. W. Edwin, Sadie V. Gamer, Miss Helen Ford, Lew Cushman, Mrs. M. E. Gosham, Miss Maden, Francis B. Orton, W. F. Hall, George W. Fox, Job Wood, S. F. Black, F. L. Burk, Ruth Roy, S. H. Goodyram, J. A. Toshay, Miss Hattie Shute, A. C. Means, Ferdinand Sanford; H. L. Wilson, William H. Morrison, Miss Ida Lemor, Miss Clara Eckhardt.



SOME OF THE TEACHERS WHO WERE ACTIVE AT YESTERDAY'S MEETING OF THE CONVENTION.

A Long Continuance.

Samuel Burke, a young man, appeared in Judge Low's court yesterday to answer a charge of vagrancy. He demanded a jury trial, and at the request of Prosecuting Attorney Madden the case was set for trial on July 16. Burke was considerably staggered by the length of the continuance, and as he will have to remain in prison till July unless he gets bail, the probability is that he will waive a jury before then.

Will Dr. Schumann Please Call?

Will Dr. Maxime Schumann kindly call at the rooms of the City editor of this paper, 509 Clay street, as soon as this comes to his attention?

NEW TO-DAY.

The camel is a beast of great strength and endurance. Nothing hurts it until the proverbial "last straw" is added to its burden. The human digestive system is very much like a camel. You can impose on it to a wonderful degree. It is really astonishing how much abuse it will stand before it breaks down. "The last straw" doesn't break it down, but it makes it stop work. Continually put the wrong things into your stomach, and digestion will get weaker and weaker. Before long, something worse than usual will be eaten, and will go through the stomach into the bowels, and there it will stick—that's constipation. Let it continue, and there is nothing bad that it will not lead to. Nine-tenths of all human sickness is due to constipation. Some of the simplest symptoms are coated tongue and foul breath, dizziness, heartburn, flatulence, sallowness, distress after eating, headaches and lassitude. A little thing will cause constipation, and a little thing will relieve it. Dr. Pierce's Pleasant Pellets are a certain cure for constipation. They are tiny, sugar-coated granules, mild and natural in their action. There is nothing injurious about them. You can take them just as freely as you take your food. There is no danger that you will become a slave to their use. They will cure you and then you can stop taking them. Send for free sample package of from 4 to 7 doses. World's Dispensary Medical Association, Buffalo, N. Y.

A GREAT BOOK FREE.

Over 680,000 copies of Dr. Pierce's Common Sense Medical Adviser have been sold at the regular price, $1.50. The profits on this immense sale have been used in printing a new edition of 500,000 copies, bound in strong paper covers, which is to be given away *absolutely free*. A copy will be sent to any address on receipt of 21 one-cent stamps to cover cost of mailing *only*.

Address World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

NEW TO-DAY.

A MILLSTONE ON HIS NECK.

How He Got Rid of It.

Mr. S.'s occupation was such that he felt the occasional need of a stimulant. He never intended to take more than one drink—but he generally did. On rare occasions he actually got full.

Though it never seriously interfered with his business, he felt that it was reducing his health and success. He made frequent resolutions and broke them. He was slowly going down hill.

Then he found Peruvian Bitters—and he is now rapidly going up.

Peruvian Bitters are composed of the world famous Peruvian Bark and other medicinal herbs of great value blended in fine old California brandy. The invigorating and tonic effect of the Peruvian Bark co-operates with the stimulating effect of the brandy, but neutralizes its tendency to produce an appetite for more. Peruvian Bitters satisfy the desire of a stimulant—quench the fire instead of adding fuel. After taking this palatable and highly invigorating drink for a while the desire for alcoholic stimulants is gone; the appetite and digestion are in normal condition; the system is toned up and every function at its best. You continue to take Peruvian Bitters, not from habit but because you feel it does you continuous good, fortifies you against colds, malaria and disease germs of every description and makes you as far as possible a perfect physical being.

MACK & Co., San Francisco. All druggists and dealers.

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