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T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 3, 1900.

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ANGEL VOICES.

"Time speeds away, away, away,
To our eternal home;
Another hour, another day,
And soon our race is run."
'Twas thus we sang in days long past—
Not knowing what we said—
Not knowing that our spirits last
Beyond our bodies dead.
Now glorious news to us has come,
By angel voices given,
That tells us of our spirit home—
A realistic Heaven.
Come, brothers, come, and sisters, too,
And let us join the strain,
And by the eye of knowledge view
That Heaven's vast domain!
Oh, happy thought, oh, glorious boon;
This knowledge for that faith.
Time speeds us to the highest noon,
Without a fear of death.
Then when we learn aright to live,
We'll trust the Power above;
The Power that taught us how to live
Is God's eternal love.

J. MARION GALE.

men thereabouts. Lee and I didn't fear 'em much. They carried only bows and arrows, and if it came to a chase, our horses could easily outrun theirs. The greatest danger we had to fear was the loss of our horses.

"Lee and I had talked frequently about the Indians, and both were of the same mind—if attacked, kill the horses rather than let the marauding thieves get 'em.

"I left Lee at the halfway mark as usual one day, got back to my 'dobe, and after eating dinner turned in. I hadn't been asleep very long, when I was awakened by a sort of feeling that there was somebody in the room. I groped under the pillow for my gun, turn-

ing over as I did so, and there in the doorway stood Lee Wells. The feathered shafts of six arrows were sticking from his breast and his face in the moonlight looked drawn and ghastly. There was a smile of satisfaction on his face, though, as he said quietly:

"Well, they got me, Bob, but they didn't get the horses."

"I was out of bed in an instant. The minute my feet touched the floor Lee vanished. The door was shut and locked just as I had left it when I went to bed. Pondering over the realistic 'dream,' or whatever it was, I turned in again, but it was a long time before I got to sleep.

"A second time I was awakened

by the same vision. There stood Lee in the doorway, and again he pointed to the arrow shafts and said:

"They got me, Bob, but they didn't get the horses."

"No more sleep for me that night. I looked around the 'dobe thinking perhaps Lee was playing me a trick. I went out to the corral. The horses were all right and no signs of anybody having been around. I sat up and smoked and thought a whole lot till daybreak; then I mounted and set off for the half-way mark. Lee wasn't there, and no sign of his coming, so I rode on to his 'dobe.

"There at the gate of the corral was Lee's body, with six arrows in

BORDERLAND

Vision of a Ranchman.

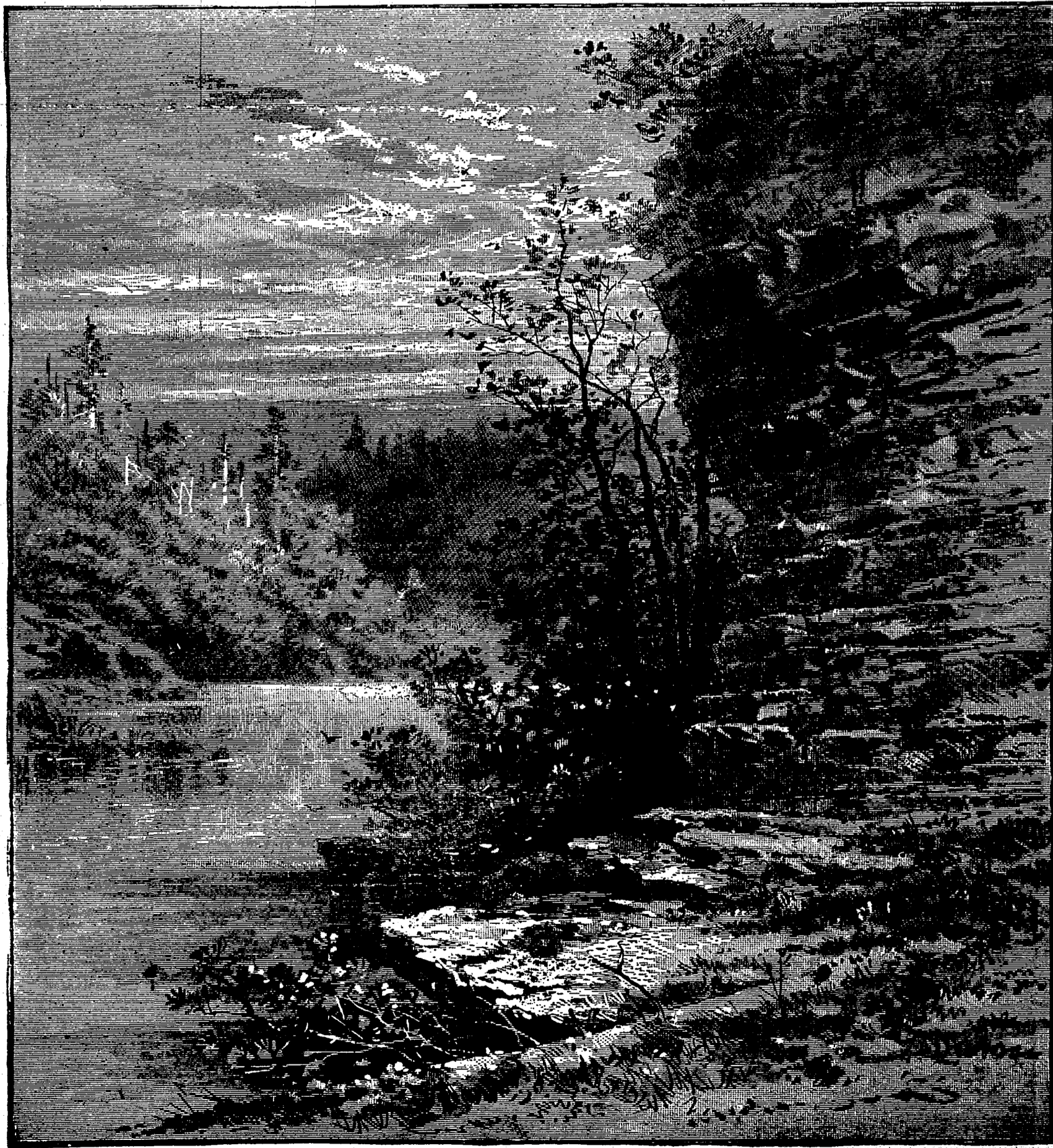
"No, I can't say I go much on superstition and that sort o' thing, but I'd like some of these wise chaps to explain a little incident that happened to me down in the Pecos Valley, in New Mexico, a few years ago."

Grizzled Bob Morrow, veteran cowboy, ranchman, globe trotter and philosopher, took another pull at his cigar as he sat in the Hoffman House cafe. A thoughtful look came over his face, and his companions at the table awaited in silence his further utterances. After a pause Bob continued:

"We were 'sign' riding, Lee Wells and I. Know what 'sign' riding is? An imaginary line is drawn on the prairie. Two men, one stationed at each end, ride together toward each other at a given hour. Any cattle that have crossed that line are rounded up and driven back. The idea is to keep the cattle together as much as possible during the winter.

"Our line was about ten miles long. Lee and I used to meet half way every day, and if no cattle had crossed we'd sit down and smoke and chat a bit. Sometimes we'd visit each other's 'dobes and generally chum together, so far as men can when ten miles apart. We each had six horses, the pick of the herd, and mighty proud we were, too, of 'em.

"'Bout that time the Indians were rather troublesome. They generally went in small bands, and occasionally the loss of a bunch of horses would be reported by ranch-



A Beautiful Autumn Scene in the Allegheny Mountains.

his chest, just as I had seen them in the vision. Inside the corral lay the bodies of his horses, all killed with bullets.

"It was plain to me that, seeing the Indians coming, Lee had deliberately killed the horses before turning his attention to the thieves. Judging from the hoof prints, there must have been about twenty Indians in the bunch. Lee must have damaged them some before he fell, judging from the cartridge shells lying around. They took his Winchester, of course, and looted the 'dobe. They didn't get much for their trouble, though.

"But what I want to know is: Was that a dream, or did Lee Wells really appear before me in some sort of form?"—*Mail and Express.*

His Dream Came True.

"I wonder if dreams come true," asked Thomas Wheeler of Terre Haute, Ind., of his father one morning at the breakfast table about a year ago.

Thomas dreamed that he was predestined to marry a girl living in St. Louis. He saw her face in his dream, and he was unable to forget it. At that time the youth was learning the barber trade in Terre Haute, and was planning to open a tonsorial establishment there. His dream changed all his plans, however, and he spent most of his time consulting mediums to find out how much faith to place in his predestination theory.

He decided, however, to follow his own inclinations, and set out to find the divinity of his dream. When he got enough money together to pay his railroad fare, he journeyed to St. Louis to search for the girl of his dreams. He made six visits before he found her, and then his reward came quite unexpectedly, in a way that strengthened his belief in predestination.

Wheeler was walking out Olive St. one afternoon, and when he reached Thirteenth St. he noticed a young girl in front of him. He became interested in her—why he did not know—and studied every detail of her appearance. His eyes dwelt for a long time on her beautiful gold-brown hair, and he saw that a hair-pin was loose and about to fall. Stepping forward, he called the young lady's attention to it and she turned to thank him.

Then he saw the face that he was in search of, and boldly told the girl all about his dream. She became interested in his strange tale, and when he asked if he might walk home with her she allowed him to do so. She told Tom that her name was Alpha M. Heberer, and when she reached home she asked Tom to meet her parents.

At the supper table Tom told his story over again, and asked permission to pay his attentions to the girl. The girl's father, Jacob Heberer, asked Tom if he did not think he was too young to get married, and Tom replied that it was his purpose to marry as soon as he met the girl whose face he saw in his dream. He said that he firmly believed that he would have bad luck if he did not do so.

Tom is only 19 years old, and Alpha two years his senior, so Mr. Heberer refused to allow the marriage to take place at that time, but promised Tom that he would not refuse his consent if his daughter desired to be married a year later. Tom then decided to stay in St. Louis, where he could see his sweetheart every day. So he

looked around for a job, and got one in the St. James Hotel barber shop. He is working there now, and is boarding with his future wife's family at 1221 North Sixteenth St. His intimates, to whom he told the story of his dream, call him the Dreamer of the Ghetto.

A few days ago the year of probation expired, and, after breakfast, Tom said to Alpha;

"Get ready and we will go downtown and get the marriage license."

Tom and Alpha were married next day at the home of Mr. and Mrs. Heberer.

THE LIGHT OF LIFE.

"Amazing grace, how sweet the sound
That saved a wretch like me;
I once was lost, but now am found;
Was blind, but now I see."

Kind angels led me to the light,
When I was blind and deaf;
'Twas thus I gained my second sight,
And found a sweet relief.

These angels are my loved and lost,
Whom once in death I mourned;
In days when I was tempest-tossed,
And Heaven's message spurned.

But now I know the sacred truth,
By revelation new,
And find, in this reviving youth,
My sight and hearing true.

When psychic senses can awake,
The old ones we may spare;
And all things else, for Heaven's sake,
With comrades we will share.

We'll meet them, greet them, soul to soul,
And share our generous deeds;
And while we make their bodies whole,
We'll rob them of their creeds.

J. MARION GALE.

Spirit Communion.

W. J. COWEN.

Circles for the development of mediumship are a feature peculiar to the religion of Spiritualism. Many people think that spiritual circles are something modern, but their origin carries us backward to the far remote past. The Brahmins held circles for the manifestations of spirit power many centuries ago. In this land of mysticism, Apollonius of Tyana gathered wisdom. To India came the great scholars of Egypt, Greece and Rome, to receive from the seat of wisdom knowledge of the occult philosophy. The Hindoo to-day knows more of the philosophy of true spirituality than do the modern Spiritualist mediums. The phenomena were for ages in the past frequent among the Brahmins and the Buddhists.

During the early ages of Christianity, the catacombs were seance rooms for many followers of the medium, Christ. Having but recently passed to the higher life, this noted spirit manifested himself to his followers for perhaps a century after his transition. Seeking refuge from persecution in the catacombs of Rome, the early Christians held daily communion with the spirits of the other world. We know that a circle was an ancient ceremony, for the Bible relates innumerable instances of spirit manifestation; but as we do not desire to enter fully into this recital of the history of ancient Spiritualism, we will hasten to the consideration of present spirit manifestation, its laws, its object and its destiny as regards the human race.

The principal requirement for development is a willingness to receive instruction from the spirit guides. There are many mediums who have developed without this desire, but it must be understood that there were conditions through which the spirits could manifest,

after the medium had become aware of the nature of the spiritual forces at work. All spirits are not Spiritualists. The believers of spiritual philosophy constitute a body of thinkers by themselves. For this reason, we have many different views upon spiritual philosophy, metaphysical, religious, ethical and other subjects open to discussion. As everyone knows, every medium imparts a system of thought which expresses the idea of the controlling intelligence. This does not voice the sentiment of the entire spirit-world, but only of this one particular spirit. These facts should be considered in the study of spiritual philosophy, and no opinion should be formed without carefully viewing the subject from all sides.

Mediums should not be afraid to express the various manifestations which occur in their presence. The often ridiculous performances of a developing circle appear out of place and of no value to those who are not upon the spirit side and who can not see the spirit forces at work.

The super-mundane world is not so far away as some believe. The manifestation of spiritual forces is not unnatural, neither should it be considered a miracle. No phenomenon can occur without there precede it conditions and laws which govern its manifestation. When we understand the law of progression, we comprehend that the spiritual is a grade higher in development than the material, just as we are higher in the scale of progression than the savage, while the spirit represents a still more advanced stage of evolution.

Some people say: "Suppose spirit communion to be a fact, of what benefit is this to us upon the finite plane?"

The principal object of Spiritualism is to teach humanity how to live upon this plane of existence. In this respect, Spiritualism differs from all other systems of religion. No redeemer can save us from the punishment which will inevitably follow as the result of the transgression of nature's laws. Our ignorance cannot save us from suffering, if we neglect to comply with the conditions which govern life upon the finite plane.

Spirit communion is the avenue whereby knowledge is obtained of the future life of the spirit, of the conditions and environments of spirit-life, of the results of our life upon the finite or the lower plane of existence. Death is nature's law. To those who are not aware of the facts revealed by the spiritual philosophy, death is a tyrant and an object of dread. This is a glorious truth when rightly understood, a truth only revealed through the spiritual philosophy by the agency of spirit intelligences through such avenues of communication termed mediums.

It is "Not all Fraud!"

GEO. E. LOTHROP, JR.

A young society belle of Back Bay, Boston, said in a conversation about Spiritualism that she had seen enough to convince her, in the mediumship of Mrs. A. C. Littlefield, of 218 Columbus Ave., Boston, Mass., that it was not all fraud, and she really believed many of the wonderful stories told about the spirit mediums were true, although she had not herself received as many personal tests, etc., as she would wish.

"Not all fraud!" has been the

verdict of the civilized and barbarian world for ages. Whether we call the spirit forces God or the Great Spirit; whether the sensitives or psychics are called oracles, clairvoyants, witches, medicine men or fortune-tellers, the great spiritual fact remains that they are "not all frauds."

Over 70,000,000 other worlds, or stars, planets, satellites, etc., prove that this earth is a very small, insignificant place in the universe. To say those other worlds do not have any form of spirit-life which is able to send us messages, seems absurd.

We all have a spirit, which leaves the body at death, and lives at once in the next world. No devil, church, creed, hell or other power can injure the spirit.

Socrates, the great, was asked by his weeping disciple, Crito, as he was dying from the fatal dose of hemlock: "Where shall we bury you?" Socrates exclaimed: "Bury me? Bury me just where you please," he added, "if you can only catch me. Have I not told you, oh, Crito, and the wise men, that the body is not Socrates?"

So it is, neither death, burial, cremation, or even murder or suicide, can injure forever the spirit. They may benumb or abuse the spirit by not following nature's laws, but never can they kill the spirit.

Christianity was started from a babe in a manger, and Spiritualism, while forever existing, received a new impulse from the raps in a humble cottage at Hydesville, N. Y., caught by two little girls, called the Fox sisters. All mediums labor under unknown difficulties, and are the only class of people who can get messages from the next world, even as the ocean cables get messages from the lands beyond the sea. Spirits are so superfine and almost invisible that they have hard work to impress the most delicate sensitives. People cannot expect to see or hear them unless the spirit makes itself more solid by the spiritual process of materialization. The women and religions of all ages agree that spirits are not all frauds. Vive la spirits!

Boston, Mass.

The Good Spiritualism Did.

BY SPIRIT H. H. KINYON,
Through Mrs. Geo. H. Brooks, Chicago, Ill.

We who have lived our human life, and trodden earth's stormy paths to find the truth, to learn the purposes of life—to scan the pages of nature and learn the lessons of eternity—we, as spirits, joy to feel your nearness. We know that the weaknesses of the human hearts will not deter you in your blessed work of love and wisdom of ever sowing the seeds of truth in this material world, your birthplace; and so forever, dear ones, when you are tempted you have drawn near unto us, and we have held you in a safe path—in your discouragement and despair; we have whispered sweet words of sympathy and hope, in seasons of sickness and mortal agony; we have lent you the light of our love, urged upon you the truth of immortality, and implanted in your bosoms those blessed thoughts that will make you strong and brave, to meet whatever trials come.

You know that whether you recognize our presence or not, we still draw near in your greatest need. You know that we fill your

solitude with blessed thoughts and dear companionship, and also, the thoughts of you gives us courage; and as the knowledge which we have imparted concerning the higher life, inspires you to stronger and nobler endeavors, then we, too, grow in happiness. The growing beauty of our humanity, the union between the seen and the unseen, add to our heavenly joy.

What good is there in Spiritualism? Stop in your mad rush for a something you know not what, and ask the wife who has received her first proof of spirit return; ask the worshipping mother who has received this message from her little one: "Mamma, I am here with you," when crushed both heart and soul.

When darkness surrounds you from every side, and from out of this great stillness there comes a voice bidding you hope and trust, giving you a message from the spirit-world, which fills you with a longing to know more of this beautiful beyond. At such times, those who question know what Spiritualism has done for them.

Man the Master.

HELEN WILMANS.

William Lloyd Garrison, one of the best hated men in this country, or any other, spoke for freedom. It was in the first issue of his paper—a paper that after events rendered as memorable as the Declaration of Independence—that he said:

"I am in earnest. I will not excuse; I will not retreat a single inch, and I will be heard."

The liberation of the negroes, which Garrison undertook, was but the liberation of a fraction of the race. I have a greater ambition than he had; my ambition is to liberate the entire race from beliefs that hold it in the chains of the most appalling ignorance, out of which it can never rise until those chains are broken.

The masses of the people are bound hand and foot by their ignorance. In this condition they are millstones around the neck of those who would progress, but who cannot progress any great length without them, for the simple reason that the race is a unit and is bound together indissolubly for weal or woe.

The position of the race to-day—standing as it does midway between the Old and the New, the dead and the living, is in itself and of itself relegating special interpreters of the truth to the rear. Whatever may have been their use in past ages, one thing is absolutely sure: the coming age does not need them and will not have them.

The demand of the time is upon all men to do their own thinking. Thought is the only savior, and self-salvation is the only salvation. Even though the personal God were not a fiction of man's unbridled imagination, yet because man is an individual, and from the necessity of individualization compelled to do his own growing, it would not be in the power of a personal God to save him.

But the very thought that weakens man to-day more than everything else is his belief that he can find salvation through the merits of some one else, and thus leave his own merits undiscovered and uncultivated.

What is it that weakens a man so much as to lean on the strength of another? What is it that pauperizes a man so greatly as to rest on

the efforts of another to provide for his wants?

What is it unmans a man so completely as to believe that his living and well-being depend upon his gratitude to another person? What is it makes him so utterly hypocritical as to be expected to render up "thanks without ceasing" to some person who will take the bread out of his mouth and the life out of his body as soon as he stops it?

I say, the religion of the day is crucifying the race—soul and body, and it must go, every vestige of it, and the places where it flourished must be dug up and planted in seeds that will bear the fruits of a new regeneration—a manhood and womanhood that will develop a new and heretofore unknown strength out of his own being; out of its own proud and glorious reasoning faculties.—*Freedom.*

An Educated Mediumship.

N. F. RAVLIN.

The time was when it was considered a sin against God to educate ministers of the Gospel. It was thought to interfere with the special prerogative of the Holy Ghost. They were to speak as God gave them utterance. "Book learning" was a wicked innovation. It was a device of Satan to corrupt the ministry and ruin souls. Ignorance was a prime factor of ministerial success. It gave scope to the "holy unction" and lent an irresistible charm to the "holy tone." It was the bulwark of faith and the fruitful field of superstition. It held no fellowship with reason and gave no room for doubt. Animal excitement was piety and noise the power of God.

But the light of science dawned and the throne of darkness fell. Mount Zion quaked, and good, honest souls thought all was lost. The spirit of progress was abroad in the land, and a radical change was demanded. The church must adjust itself to new conditions, and it must have an educated ministry, if it would retain its hold on intelligent people and stamp its impress on the religious thought of the age. It has multiplied institutions of learning, sent out its cultured ministry and made a heroic fight to keep inviolate the faith of its fathers, and at the same time save the world. But it has failed to do either. It has not kept pace with the rapid succession of events, nor with the tremendous strides of scientific progress.

In sheer desperation it has fled to the embrace of the "higher criticism," which logically demolishes the very pedestal on which the entire structure of the old theology rests.

Science has outstripped religion. Knowledge has advanced beyond the "limits of religious thought." "The hidden wisdom" revealed takes precedence of past revelations. Nature is giving forth her secrets in the light of which the universal domain of natural law is recognized. The light increases, and the movement forward in the quest of truth is in nowise impeded by hoary-headed customs and restrictions. The power of the church wanes, as a new dispensation is being born.

As under the old dispensation an educated ministry was needed, so under the new order of things cultured messengers will be a necessity. If ignorance and want of culture were a barrier to religious advancement, how much more un-

seemly and out of place in the new time at hand. Societies for "psychical research" abound. Societies for philosophical research are needed. One reads the signs of the times amiss if one fails to discern the present trend of Spiritualism.

Why do people of refinement and intelligence drift into Theosophy? And why are the liberal churches filled with Spiritualists? The answer is plain enough. The meetings of Spiritualists, as now carried on, afford them no satisfaction. They are not willing to remain forever in the kindergarten of spiritual knowledge. They hunger for those things that feed and strengthen the spirit, and go where they can get them.

Is it possible that any one thinks for a moment that Spiritualism, as a movement, can meet the demands of the "New Era" and retain its hold upon an enlightened world, unless there is a marked change in the phenomena? Neither earth-bound spirits, nor mortals fettered by sensuality and materialism, are equal to the emergency. The philosophy of Spiritualism exists eternal in the very nature of things. It includes everything in the world that now is, and in that which is to come. All wisdom and all knowledge are enshrined within it. Of its fullness we receive as our spiritual natures are unfolded. At this fountain all spiritual workers should drink. Real merit is here evolved. True culture is here imparted. The esoteric thought here takes root. The spirit man awakes to life, and, living, bursts the cerements of materialistic death.

It is time for Spiritualists to wake up. The night is passing and the day is at hand. The responsibilities are momentous. The opportunities are grand. There is no time to lose if you expect to lead the movement into the glory of the twentieth century. Establish your schools for mediums. Educate them. Found spiritual kindergartens. Take your children out of orthodox Sunday-schools and train them yourselves. Leave the low grounds. Climb the hills. Ascend the mountains. Open your eyes and look around. See the vast fields white for the harvest. Will you reap that field, or shall the church do the work and claim the reward?

The Highest Control.

To see with the eyes of Love, and to listen to hear the voice of Wisdom, is the clairvoyance and clairaudience most to be desired, and until we have this clairvoyance and clairaudience, we cannot have any other that will be satisfactory.

It is those who have attained some modicum of clairvoyance and clairaudience while dwelling in the spirit of discord, who are the sport of ignorant, discordant spirits. The highest "control" one can possibly have is to have control of himself—control of all his faculties.

The only safe spirits to take as guides are the spirits of Love and Wisdom, and these only can control our life, when we cultivate them.—*L. A. Mallory.*

THE LIGHT OF EGYPT, Vol. II, by Thomas H. Burgoyne (Zanoni). 238 pp. Price, \$2.00. For sale at this office.

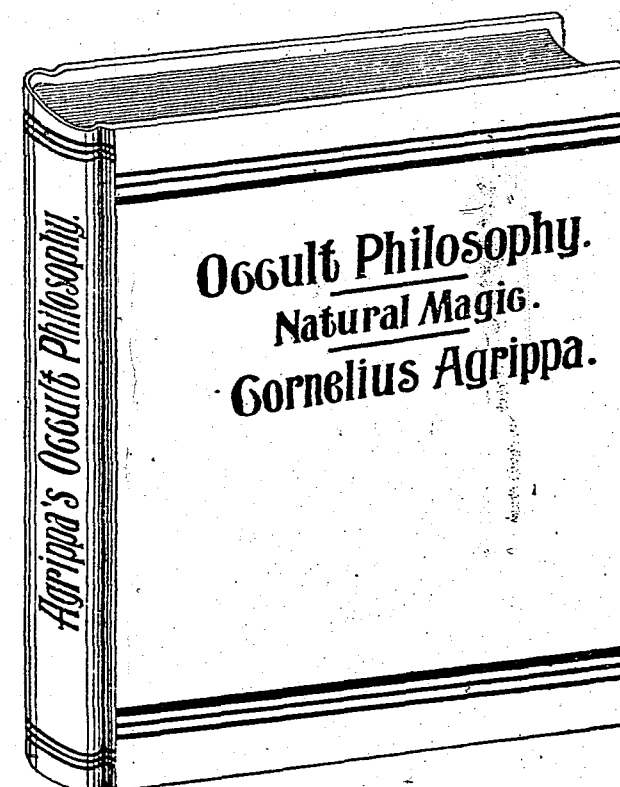
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THOMAS G. NEWMAN,

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

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

SAN FRANCISCO, NOVEMBER 3, 1900.

There is a Tendency to "go to seed" on many propositions, even among Spiritualists, the most progressive people in the world. It is well to make all our meetings attractive to the young people; but we must not forget that the older ones are entitled to just as much consideration. Why not have an "old people's" meeting?

The Experiences of life are the material out of which our future habitations are builded. If each of us could realize that we are at work now, building our future dwelling places, we might be more careful about the quality of the material we use, and more particular in regard to the ideals which we formulate and hold.

The Marquis of Bute, a prominent member of the English Psychical Research Society, passed to spirit-life on Oct. 9, 1900. At various times Lord Bute had rendered considerable assistance to the Society in defraying expenses of investigation into psychical matters and was greatly interested in them.

Dr. J. M. Peebles of Battle Creek, Mich., writes as follows:

We had a very large session at the N. S. A., one of the largest and best gatherings of Spiritualists I have ever seen in this country. Everything passed off smoothly, and the Convention was a success in every particular. The Mayer fund for the Spiritualists' home in Washington was completed, and the deed was presented to the Association. This looks very promising, indeed.

This will be good news for Spiritualists everywhere. The home in Washington, as a headquarters for Spiritualism, is now accomplished, with a handsome sum for working capital, already raised and in the treasury.

The work now to be accomplished is to inaugurate system-

atic, persistent and faithful work in the line of propaganda. Spiritual teachers should be sent out properly equipped to work in fruitful fields, for now the harvest is ripe and ready for the reapers.

The National Convention.

The eighth annual convention of the associated Spiritualists of America assembled in Chamber of Commerce Hall, Cleveland, Ohio, Oct. 16, 1900. President Harrison D. Barrett called the convention to order, and introduced several prominent workers. Addresses of welcome by local leaders, and responses by visiting delegates, consumed the morning session. The appointment of committees and the adoption of rules governing the convention being disposed of, the business of the convention began. The first thing accomplished was to complete the Mayer fund, and secure a National headquarters.

The evening session was of a social order; Mrs. H. L. P. Resseque, W. H. Bach and John W. Ring being the principal speakers.

SECOND DAY.

A communication from the Business Men's League of Cleveland, tendering all delegates of the convention a trolley ride to the various points of interest, was accepted for Thursday morning.

Quite a long discussion followed on the recommendation of President Barrett to send greetings under seal of this Association to other fraternal organizations, including the W. C. T. U. Upon the vote the motion was lost as to the latter, but was sustained as to the Equal Suffrage Association.

The second evening was occupied jointly by Mrs. R. S. Lillie of California and Dr. J. M. Peebles. Music by Mrs. Anson, W. Evans and Jennie De Long, and spirit messages by Maggie Gaul and F. Gordon White.

THIRD DAY.

Communications from Mrs. Addie L. Ballou and many other prominent workers were read.

Reports of various committees followed. The proposition to substitute bi-ennial meetings was lost, yearly meetings being deemed necessary for the best good of the association.

The proposition for individual membership, making life members upon the payment of \$100, and five-year memberships upon the payment of \$25, also failed to carry.

Balloting for officers and directors resulted as follows: H. D. Barrett, 67; E. W. Bond, 3; Moses Hull, 2; Judge Dunn, 2; A. J. Weaver, C. L. Stevens and G. W. Kates each receiving one vote.

Nominees for vice-president were C. L. Stevens, T. M. Locke, Carrie E. S. Twing and Moses Hull. Thos. M. Locke was elected.

Mary T. Longley was re-elected secretary by acclamation.

The present incumbent for treasurer, T. J. Mayer, received the

enthusiastic vote of the entire convention.

Four of the old trustees, D. P. Dewey, I. C. I. Evans, Alonzo Thompson and C. D. Pruden, were re-elected, while C. L. Stevens was elected to fill the place vacated by Mr. Bond, who declined to serve for another term.

The evening meeting was occupied by E. W. Sprague, W. M. Lockwood, Loe F. Prior, Mrs. Cadwallader and many others with short speeches and spirit messages. Nine hundred dollars was pledged for missionary work, and the deed for the National Home was presented by Treasurer Mayer. The report of the Committee on Resolutions was adopted, and Moses Hull was made the champion of debate in the field of Spiritualism. Secretary Longley refused to accept a raise in salary, and the next convention will be held in Washington, D. C.

The convention was a harmonious one, and has inspired a better feeling everywhere.

The report of President Barrett was exhaustive and interesting, one of his recommendations being as follows:

As a means to the higher psychical and educational development of mediums and speakers, schools are absolutely necessary. This convention cannot speak too strongly in favor of institutions of this kind, and every possible effort should be made to multiply their number throughout the land.

Mrs. M. T. Longley, secretary, in her report said:

The year has been a busy one, and filled with effort on the part of the officers of this organization to increase the influence for good of our societies and of the cause of Spiritualism in general. Evidences of the esteem and appreciation in which the N. S. A. is held all over the land, have come to this office, by correspondence and from visitors from far and near, and we are assured that never before has the need of a National Association of Spiritualists been more firmly entrenched in the minds of our people.

Mrs. R. S. Lillie, delegate from the California State Spiritualist Association, writes as follows concerning the Convention:

The Convention was characterized by an earnest spirit and a feeling of harmony, which was most apparent when the officers were being elected. Mr. E. W. Bond of Willoughby, Ohio, moved that the usual form of nominating for president be set aside, and that an informal ballot be taken for whom they preferred, without nominations. This gave for Mr. Barrett all but a very small minority. It was then moved to declare the vote formal, and the delegates arose, and almost with one voice, declared him president for the ensuing year, amid enthusiastic applause, waving of handkerchiefs and such an expression of good cheer that Mr. Barrett could have had no doubt as to the appreciation on the part of the people of the faithful service he had rendered in the past, to which he responded with a few earnest sentences.

A move was then made that in view of the good work done by the secretary, Mrs. Longley, the tellers be instructed to cast one vote for her as secretary for the coming year, which was done, and the little woman was taken up bodily and placed standing on the large table by which she had been sitting, that all could see her, and a shout went up with a white wave as symbol of love and good feeling toward her, to which she responded in a few terse sentences just suited to the occasion.

The vice-president of the past year was not there, and Mr. Locke of Philadelphia, an earnest, sincere and thoroughly competent man, was elected vice-president.

The treasurer during the past year was Mr. Theo. J. Mayer of Washington, D. C., who gave the house on Pennsylvania Ave. for headquarters for the N. S. A., which has been its office since the first year of its organization, and is to be its home hereafter, was re-elected unanimously with all the earnestness and enthusiasm which had been displayed in the election of the president and secretary.

The feeling was generally expressed that no more efficient board could be elected as officers and trustees than had served the past year, and only in such cases as the former members expressed the wish not to be re-elected, were changes made.

May I be excused in being a little personal for saying that the California delegate was received with marks of courtesy, not too much to say enthusiastically, that in the reception tendered delegates at the Forrest City House on the evening before the convention, being called upon for remarks, she gave them greeting from the Golden State, or "the Sundown Land," (as it had been referred to by Chairman Thomas Lees), told them a little of the beauty and glory of the State and the hopes and aspirations of the workers she had come to represent, and speaking of the importance of the work before us, said: "I am not here to express the individual wishes, or fancies (if such I might have) of Mrs. Lillie, but to do the will, as far as I could, of the California State Association of Spiritualists."

Mrs. Addie L. Ballou did not reach the convention (much to our regret.) A letter was read from her saying she would arrive in New York just too late to reach the convention.

I send to all my love and greeting.

Fraternally and truly, R. S. LILLIE.

School of Mechanical Arts.

This last of numerous bequests by the philanthropist, James Lick, has been recently endowed, and is probably the most enduring monument to the sympathy and high principle of one of California's pioneers which could be erected to his memory. Because he was an ardent admirer of Thomas Paine he was called an atheist. The *Pacific Unitarian* says of him:

If James Lick has found to his surprise that there is another world, and incidentally has demonstrated that heretics do not suffer in the manner that their orthodox brothers seemed to believe, what satisfaction and amusement he must take in revisiting "the glimpses of the moon" and seeing what has been done with his money, and what are likely to be the results.

When one thinks of such a life in its result and reverts to the estimate in which such a free-thinker was held in a former generation, one is impressed with the thought that great changes have taken place, and are still taking place, in the general estimate of mankind as to what religion may rightly claim as an authoritative announcer of the destiny of man.

How They Like It.

Our Christian brethren are sorely grieved when anyone has the audacity to question the plenary inspiration of their religion. The *Life* says:

Is it very glad tidings to the Chinese to tell them that their ancestors are mostly in hell, including their great Saviors, Confucius and Lao Tse, and that the rest of them are going there as fast as they can? It is a wretched falsehood, which they are justified in resenting.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

INFLUENCE OF THOUGHT, by Anna Vaile Switzer. Price, 25c. Portland, Oregon. For sale at this office.

This is a pamphlet containing excellent suggestions on the value, use and power of thought. It is written in the interest of awakening in mankind consciousness of the powers inherent in the soul, and the author gives the following as the reason for preparing this booklet: "This little pamphlet has been prepared with the hope to drop by the wayside a seed which shall take root, and thus help to uplift humanity."

THE RELIGION OF DEMOCRACY, by Chas. Ferguson. San Francisco, Cal.: Elder & Shepard. Price, 50c.

This book contains 160 pp., and is devoted to the pure socialism of Republican and Democratic institutions as partially exemplified in the existence, aim and objects of the American Republic.

It pictures out a coming social Republic wherein the ideals of true Democracy are portrayed and exemplified.

In its last chapter the author says: "Its motive and design are the constitution of a universal society in unconstrained equality, the creation of a world-wide civilization in the spirit of art—in a word, it is the realization in the flesh of the Eternal Life."

THE WHITE FLAME, an occult story, by Mary A. Cornelius. Chicago, Ill.: Stockham Publishing Co., 56 Fifth Ave. In vellum de luxe, prepaid, \$1.25.

This occult novel, is alive with interest, dramatic in expression, holding the reader from start to finish. The characters are living realities. Frank, the fearless and courageous, either as girl or in the character of a boy, as wife or mother, always true and lovely, endears herself to you; little Marie, "who smells with her mind," bewitches you; even Nathan, the Jew, who sold the old, old chair that proves to be accompanied by a wraith, calls for your love and sympathy; while the wraith himself seems as much a living reality as all the rest.

Students of the occult will love this book; at the same time it appeals to the hearts of all whose loved ones have ascended to higher life. One reads on and on, the interest never flagging to the end, to find at last the old, old truth accentuated that: "The white flame of love never dies."

Perhaps the most lucid and important discussion of the "negro question" that has appeared in an American periodical for many years is the opening symposium of the November *Arena*. There are four debaters—two distinguished colored men and two white men thoroughly familiar with the facts of our domestic race problem. Besides the usual interesting table of contents are critical reviews of "Books of the Day," contributed by B. O. Flower, who is now associated with Charles Brodie Patterson and John Emery McLean in the editorship. 25 cents.

The Natural Healer, 3985 Cottage Grove Ave., Chicago, Ill. This is the title of a new monthly magazine devoted to the interests of drugless healing and its practitioners. It is published at 50c a year by John Willard. It is a bright publication in the new line of thought, in opposition to drugs and death-dealing medicines. It deserves to be well supported.

The Saturday Evening Post, Philadelphia, Pa., now has a new press and machinery which involved an outlay of nearly half a million dollars. It is published at \$1.00 a year, including the regular monthly double numbers and special holiday issues.

The Logos Magazine, published by Sarah Thacker, Applegate, Cal., is a new monthly. \$1.00 a year. It contains 16 pages and teaches the "Science of Life." The editor says: "The teachings, if comprehended and followed, lead to the mastery of sin, ignorance, poverty, disease, fear and death, through development and culture of natural forces, active or latent in every human being."

"The Loveliest Woman in all America," "The Future of the White House," "The Man Who Wrote Narcissus," are some of the excellent features of the November *Ladies' Home Journal*. In the same issue Clifford Howard continues "The Story of a Young Man," Charles Major his "Blue River Bear Stories," and Elizabeth Stuart Phelps her serial, "The Successors of Mary the First." There are numerous articles on the fashions, and woman's work. The Curtis Publishing Co. \$1.00 a year.

Psychological Phenomenon,



EDWARD EARLE.

Of this famous psychic, the *Portland Oregonian* of Sept. 11 says:

Edward Earle entertained another large audience at the Metropolitan last evening with his manifestations of occult science. If really possessing such powers, Professor Earle is a genuine marvel, but if he produces his results by chicanery, the performance is scarcely less remarkable, so finished and artistic is the work. Scoffers are given ample opportunity to investigate, but superficial examination, at least, has failed to reveal the process or system by which this man relates long-forgotten incidents, gives information apparently inaccessible to him, and does other wonders.

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

Edward Earle, Independent Slate-Writer & platform test medium. 128 Powell St., San Francisco, Cal. Private demonstrations daily.

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

ENDOLIA gives readings from 2 to 4, 6 to 8 p.m.; 50c and 25c. 429 Eddy St.

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

Dr. W. P. Haworth, Piedmont Springs, Oakland, Calif. Mental, Magnetic and Electric Treatments and Readings.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423½ So. Spring St., Los Angeles, Cal.

Miss Meda Hoskins, Spiritual Medium, Psychometrist and Magnetic Healer. 330½ So Spring St., Los Angeles, Cal.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Sol Palnbaum, Trance, Test and Healing Medium, 856½ Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Mrs. Jennie Robinson, 1646 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

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Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 325 Ellis St., S. F., Cal. Readings and Treatments daily.

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Canst thou endure
And garner up thy strength, until its sum
At thy command has reached a giant's
might?
Canst thou endure,
No man, no fate, no power can master
thee.
Canst thou endure,
All things thou wouldst will bend and
break
Before the Passion of thy Great Design.
Canst thou endure
To fast and suffer in the dark and cold?
Canst thou endure
And let thy heart ache out its pain, and
laugh
To scorn the thing that gnawed thy
vitals deep?
Canst thou endure
To yield the comforts that all men call
sweet?
Canst thou endure
Renunciation for the sake of power—
Self-sacrifice to make thy nerves like
steel?
Canst thou endure
The foes of fire by day, of ice by night?
Canst thou endure
In power? Thou hast but this to verify
To pass the Royal Arch and stand before
the world a prince.

NAN WILKERSON WOOD,
Pine, Colorado.



The Editor is not responsible for the
opinions of correspondents.

The Outlook for November.

The new moon for November occurs on the 23rd of October at 7:19 a.m. Chicago Standard Time. At that hour the sign Scorpio will be rising at Chicago and will extend about 700 miles west and 1,100 miles east. Libra will rule over the Pacific States.

The first aspect which the moon forms will be a trine aspect to Mars. Mars is therefore the ruling planet for the month.

The weather for the Eastern and Central States will be quite damp and cold, considerable rain, snow and sleet. The far West will have considerable wind, but much warmer weather than is usual in that part of the country; there will in all probability be considerable moisture in the West, indicated by Venus in Cancer.

The business outlook is very good, although quiet. The good aspect of Mars and the Sun is quite encouraging, but Mars being in its fall, is a poor indication of much activity. Uranus in the 2nd house shows the people, as a whole, will not enjoy prosperity.—Adept for November.

The Annual Convention of the State Spiritualist Association will be held at Tacoma, Wash., on Nov. 22 and 23. All Spiritualists and others are invited. Our president, Lillian S. Nagell, is at Council City, Alaska, and expects to endure the rigors of a sunless Winter; but she has the glorious faith of knowledge with her.

J. MARION GALE.

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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Mr. A. L. Willey, formerly of Berkeley, has returned from a two-years' sojourn in Alaska. He reports his trip as fairly successful, and has engaged in the real estate business, located at 916 Market St., San Francisco.

Mme. Young's Meeting in Occidental Hall last Sunday evening was addressed by Mrs. Sarah Seal, who took for her subject, "The Human Race 50,000 Years Ago." The spirit messages by Mme. Young were of the usual marvelous order, and the music by Prof. Young and Prof. Bothwell-Brown is always first-class.

Scottish Hall Meeting.—Mrs. G. W. Shriner and Mrs. H. A. Griffin opened a test meeting in Scottish Hall last Sunday evening which was well attended and very successful. These well-known mediums occupied the entire evening in giving to the audience messages from the spirit realm. The music consisted of congregational singing. Dr. Roberts presided at the piano.

B. Fay Mills spoke in Metropolitan Temple last Sunday evening on "Opportunity." The secret of this speaker's hold upon the people seems to be his careful analysis of their daily lives. He is eloquent and practical.

Friendship Hall.—The Sunday evening meeting at 835 McAllister St. was addressed by Mr. Wilson and Mrs. Meyer. Prof. Reniberry presided at the piano. The interest manifested indicates considerable ability in these mediums as interpreters of spirit messages.

Universal Spiritual Association.—The subject for discussion last Sunday afternoon at 20 Eddy St. was "Sorrow." Miss Lee furnished the music as usual, and the interest seems to be unabated.

John Clemons, a San Francisco medium, has gone to Seattle, Wash.

Arrivals.—Mrs. A. R. Smith and her daughter Florence have recently arrived in San Francisco from Portland, Ore., where Mrs. Smith has been actively engaged in spiritual work for several years. They are located at 520 Van Ness Ave. during their stay here.

Mrs. Galbraith, a well-known Spiritualist and worker, of Los Angeles, has taken up her residence in this city.

Los Angeles Mediums are being importuned to pay a license for the privilege of practicing their mediumship. The president and secretary of the State Association are in communication with the authorities there, seeking to adjust matters for those holding State papers, who reside in that city. Let us hope for the best results.

A Loving Tribute.

In the death of Mrs. Laverna Mathews there is more than the passing from life's external activities of an ordinary woman and Spiritualist, for Mrs. Mathews has been for the past 35 years prominently identified with the spiritualistic and reform movements of our city. For more than 15 years she was conductor of a Children's Progressive Lyceum, beloved by the army of children who listened to her words of wisdom and motherly council, and who still cherish her memory with tenderness.

For many years Mrs. Mathews was president of the First Spiritual Union of San Francisco, and was the first president of any society in our city to welcome to their platform Mrs. E. L. Watson, one of the most brilliant and eloquent speakers who has ever graced a spiritualistic rostrum. Mrs. Mathews possessed a highly sensitive and poetic nature, and many of the older Spiritualists remember how much she contributed to their pleasure with her ready pen, which moved in rhythmic measure to the inspiration of her lofty ideals; and though for the past few years she has not been a resident of our city, her friends looked forward to her yearly visits with happy anticipation, knowing she would bring with her the same genial atmosphere which ever surrounded and pervaded her presence.

She leaves a husband who will sadly miss the companionship of the devoted wife, who, was both comrade and companion, but knows she will await his coming with loving expectancy, and she will give us all the same hearty and tender welcome when we shall join her, as when on each recurring Sunday for all the long years she welcomed both children and friends to the Lyceum and Society meetings. Mrs. H. E. ROBINSON.

The Mission Lyceum celebrated its second anniversary in Mission Opera Hall, 2131 Mission St., on Wednesday evening, Oct. 24. Mr. W. T. Jones, the conductor, presented to the large audience the following program:

Overture, Miss Alice Helms; recitation, Miss Barbara Molitor; song, Miss Florence Bohn; "The Blacksmith's Story," Mr. Chas. St. C. Cleveland; vocal solo, Miss Lulu Magee; Butterfly dance, Baby Eberhardt (pupil of Miss Mabel Pfeifer); glassophone solo, Mr. Ben Coonley; specialties, Miss Claire White; recitation, Miss Etta Werner; fancy dance, Miss Annette Atkinson; specialties, Miss Mabel Pfeifer; piano solo, Miss Florence Cohn; Delsarte exercises, Mrs. Leo Coons, assisted by several young ladies; Master Frankie Close gave a recitation and Mr. Ben Coonley gave an exhibition of Swiss bell ringing. Mr. M. S. Norton spoke briefly of the value of Lyceum work. Dancing followed the program, with Mr. Carl Eberhardt as floor manager. Mr. Jones and his assistants are to be congratulated on the success of their work.

Mrs. Sanford-Johnson, the Los Angeles slate-writer, is now in Seattle, Wash., and will remain during the Winter.

Hermetic Brotherhood.—On Oct. 25 the topic discussed was, "What Evidence Have We That the Kingdom of Heaven is Within Us?" Papers by Mrs. E. Titcomb, Mrs. V. Weld and Mrs. E. Clark were read. After intermission, Drs. Carpenter and Phelon urged the claim that life, as the manifestor of creative force—the "Kingdom of Heaven" is within us, and is its own evidence thereof. Topic for Nov. 1 is "Faith."

Mme. Florence Montague is booked in London for the coming Winter season, where she will give exhibitions of her marvelous powers of mediumship. After a long series of engagements, public and private, Mme. Montague and her husband took an ocean voyage to Nova Scotia, for a brief respite and recuperation. She will return to London on Nov. 15, where she will again be welcomed by a multitude of admirers and friends. We hope to hear that the marvelous success of the previous engagements will be even surpassed during the coming Winter.

The Ladies' Aid Society held its usual social and dance in Occidental Hall on Friday evening, Oct. 26. State President M. S. Norton spoke briefly of the achievements of the National Convention, followed by a song by Miss Seigers. Miss Florence Smith of Portland, Ore., gave a recitation, and Vinette of Oakland entertained the audience with musical specialties. Mrs. A. R. Smith, recently from the North, recited an inspirational poem on the subject of "The Ladies' Aid" and "Charity." Miss Folsom sang a solo. Dancing occupied the balance of the evening. Mrs. B. F. Small, president of the Society, presided.

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Edward K. Earle gave another of his marvelous seances in Pythian Castle last Sunday evening. He gave answers to written questions, independent tests, and performed some astonishing feats of psychic power in conjunction with Miss Myrtle Marin, the "Oregon wonder." Mr. Earle is one of the most surprising mediums of our time, and Miss Marin bids fair to outstrip them all in her amazing manifestations. They expect to remain here but a short time, and will then make a tour of the Coast. Mr. Earle can be consulted at his parlors, 128 Powell St., from 9 a.m. to 5 p.m. Public meetings in Pythian Castle every Sunday evening.

Mrs. Addie L. Ballou, who went to Paris last June, as a delegate from America, to attend the International Congress of Spiritualism which was held in September, gave an eloquent address on behalf of the California Spiritualists, which was enthusiastically received by the Congress; so says *Light* of London, England.

John W. Hentley and Wife, of Los Angeles, are in Spokane, Wash., holding seances, and meeting with success.

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