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W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, MARCH 12, 1904.

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THE VOICES OF THE PEOPLE.

ELLA WHEELER WILCOX.

Oh, I hear the people calling through
the day time and the night time,
They are calling, they are crying for the
coming of the right time.

It behooves you, men and women, it be-
hooves you to be heeding,
For there lurks a note of menace under-
neath their plaintive pleading.

Let the land usurpers listen, let the
greedy-hearted ponder,
On the meaning of the murmur, rising
here and swelling yonder,
Swelling louder, waxing stronger, like a
storm-fed stream that courses
Through the valleys, down abysses, grow-
ing, gaining with new forces.

Day by day the river widens, that great
river of opinion,
And its torrent beats and plunges at the
base of greed's dominion.
Though you dam it by oppression and
fling golden bridges o'er it,
Yet the day and hour advances when in
fright you flee before it.

Yes, I hear the people calling, through
the night time and the day time.
Wretched toilers in life's autumn, weary
young ones in life's May time—
They are crying, they are calling for
their share of work and pleasure,
You are heaping high with coffers while
you give them scanty measure,
You have stolen God's wide acres, just
to glut your swollen purses—
Oh, restore them to His children ere
their pleading turns to curses.

BORDERLAND

HOW A SKEPTIC BECAME CONVINCED.

About the middle of July 1894, I went with a friend to a Spiritualistic camp meeting, which was being held at Oakland.

Neither my friend or I, had ever attended anything of its kind before, and we were simply actuated by an idle curiosity to go, in order to pass away an hour. We were both jocosely skeptical, and inclined to treat the whole business with levity. However the sequel will prove, that in my case, at any rate, I could not afford to be facetious on the subject.

On entering the tent my friend and I took the rear seat, as a point of vantage, as we then could watch every movement in the camp.

After prayer had been held, and certain questions answered for the audience, by Mme. Montague a circle was formed, my friend and I still keeping as far removed from the platform as possible, the business of the meeting proceeded, the mediums mingled with the community, answering questions, etc. My friend and I sat as I thought unobserved, as neither of the mediums thus far had given us their attention.

After an interval of about ten minutes, Madame Montague, who had hitherto preserved her seat on the platform rose, walked across the circle and stood opposite me, she told me the spirits desired to communicate with me, through her. I asked her to please proceed, she then told me, that I was about to meet with a severe accident, she described in detail, all that she could see, in regard to the accident which was to happen.

The chief point of which was, that the vision revealed me as struck down, by something, which burst over me, and I was picked up seriously hurt.

It is not necessary for me to enter into all the details of that meeting, further than to state, that Madame Montague was so impressed with the nature of the accident that she begged me, to come and see her again in a fortnight, as a great danger was hanging over me.

I left the meeting still skeptical, blaming myself for my folly in having ever attended the same, and telling all my friends what nonsense I had been listening to, and I did not return to see the Madame in a fortnight, as desired.

However on August 13, I met with the accident which Madame had described. My ship was loading Barley at Long Bridge. I was standing at the main hatch, when a sack of Barley shot out of the sling, striking me on the chest, and knocking me to the deck, it burst on me, I was picked up with my back seriously hurt, and could not walk for ten days. Had I been two inches nearer the hatchway, the

sack would have fell on my head and resulted in a broken neck.

In summing up all this I cannot help or disguise the feeling that there must be something more, than mere coincidence, as many people remark, in this doctrine of Spiritualism and the power developed by those who make it their study.

Although entirely ignorant of the subject I confess that I cannot possibly be a skeptic now, since the above experience, has quite altered my views of same.

THOMAS F. MILMAN, Master,
Ship Crown of Denmark.

CRUELTY TO CHILDREN.

W. T. JONES.

During the two last decades much has been accomplished toward the amelioration of the condition which wrought great wrong and cruelty to children, and while protection and safeguards have been thrown about them in many ways, yet the helplessness and dependence of children to provide for their own physical needs, should not be their only claim upon the public attention and especially the advanced thinkers and educators of our day.

Notwithstanding the fact that we the Spiritualists have a system of education, superior to any in the past, that which when its principles and teachings are rightfully understood and properly carried out, affords opportunities for Physical Culture, Intellectual and Mental growth, Moral and Spiritual attainment and unfoldment. Yet we see on every hand and in every walk of life evidences of a great lack of moral training. True the various churches claim to have the sole right to attend to the moral needs and the spiritual welfare of the children, and it is quite evident judging from past spirit of indifference among the majority of Spiritualists, that they are quite willing this should be so.

Are we satisfied with the moral status of the race, with the condition of society, with the present methods of education which results

in producing a type of men; the main object of many seems to be to get the advantage in some way of his fellow man?

Rev. Dr. John P. Peters an Episcopal clergyman of New York in his discussion of the Labor and Capital problem said: "There are certain rules which must be observed in this struggle.

A man may trample others down and take advantage, but, it must be done in a particular way.

The burglar and the pickpocket plying their art, appropriating your property without your consent or knowledge.

These are universally condemned.

While the man who can devise a scheme for getting your money out of your safe into his, or out of your pocket into his, without any value rendered, through some ingenious scheme of so-called finance, he is admitted into social circles; he may be a pillar of some church as well as society.

He is a thief as much as the other man, but he is not recognized as such by society or even by his own conscience.

It is my candid belief that if the Progressive Lyceum method of teaching could be introduced into our common schools and the truths inculcated in the Lyceum manual could be impressed upon the minds of our young. The world would have a much higher type of manhood than many we now boast of.

An editorial in a London journal about two years since, after referring to the formation of a Lyceum by a Spiritual Society in that city, said:

"We have had an opportunity of perusing their manual and certainly the rules of moral action therein laid down cannot fail to so impress the juvenile mind, as will tend to make the scholars in after life better men and women. No well wisher of his fellows can take exception to the moral lessons taught in the manual." I quote this paragraph to show that when men and women band themselves together for earnest work, the unprejudiced press will be found ready and willing to herald it to the world.

It is of great interest to the future of Spiritualism as to the atti-

tude of Spiritualists to the Progressive Lyceum as a movement.

What action we shall take in the education of the future, no one familiar with the Lyceum can dispute its claim as a method of training—which in early life appeals to the sense of reasoning and teaching that a healthy body is essential to the development of an active and comprehensive mind thereby fitting the child's mind to receive the correct training which in after life, will enable it to repel the influences which lead so many astray, from a life of usefulness.

We are told: "that a child is a repository of divine possibilities," this fact should awaken Spiritualists to act and be consistent in their belief and profession, for we do boast of having the most natural, rational and reasonable philosophy of life and religion.

ESCAPED PREMATURE BURIAL, LIVES SEVEN DAYS, AND THEN DIES.

The following from Harrisburg, Ill., has many points of interest to the psychologist, and emphasizes the contention of The Progressive Thinker for more care in making sure that the spirit has really departed.

An incident which occurred here a few days ago equals, if it does not surpass some of the miracles related in the Bible.

Ulysses S. Roberts had been afflicted with consumption for nearly a year. Two weeks ago his condition became worse and in a few days later he called his wife and two children to his bedside and kissing them goodbye, told them of his fast approaching end. In the presence of the family, Rev. A. S. Maxey of the First Methodist Episcopal church, Attorney R. S. Marsh the family physician and relatives, he apparently died.

An undertaker was called and all necessary preparations were being made for the funeral. Three hours had elapsed, when suddenly the supposed dead man smiled and opened his eyes.

Roberts asked them how long he had been gone, and when told three hours, he said:

"That's strange; it seems to me I have gone a thousand years. I have been in heaven and I have been so happy."

He told of his meeting with his father, who had long preceded him and other relatives and friends. Many questions were asked by Rev. Mr. Maxey concerning heaven and the description given by Roberts was wonderful. Among other things he said the lord sent him back, to perform a mission.

"But" said he, "I have just seven days to remain on earth, when I will leave you until we meet up-
"onder."

When asked by Rev. Maxey as to how Jesus appeared, he said he was almost always happy, except that at times when he beheld this earth steeped in sin an expression of sadness overshadowed his face.

True to Roberts' prediction, on the seventh day and the very hour named, he passed away—for the second time, his relatives firmly believe:

If this man was so weakened by disease that he sank into a death trance, how was it possible for him to return again to mortal life? The only plausible answer is that the trance is a recuperative process and the spirit gathers strength by spirit aid, to stay a little longer.

It is also remarkable that his experience, like all trance subjects, is colored by his belief, thus becoming clearly subjective, while other things appear contrary to his expectations and are as clearly objective.

It emphasizes the necessity of making absolutely certain that our friends here left their mortal bodies before burial.—*Progressive Thinker.*

FORBEARANCE.

MRS. CLARA U. MYERS

Do not fret over your own mistakes or others, look for a lesson, a suggestion in them, turn them to some good account.

Sorrows are often like clouds, which, though black when they are passing over us, when they are past, become as if they were garments of God, thrown off in purple and gold along the sky.

Every impure and selfish thought that you send out, comes back to you in your circumstances, in some form of suffering. Every pure and unselfish thought returns to you in some form of blessedness.


Life and vitality, is growth and expansion of soul, heart and mind.

The right word is always a power, there is but one real sin—*ignorance.*

In the growing age we have to do very little with the great future. Concentrate upon the now, and you will meet with success, for success is for all who will have it.

Let us study the law of concentration more, to find perfect peace and happiness, for time is eternity with us all. None are lost.

PLEASE TAKE NOTICE.

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REPORT OF THE EDITOR— AT-LARGE.

For the Quarter beginning December 1st, and ending March 1st, 1904.

Executive Committee N. S. A.

I have the pleasure of submitting to you for the past quarter the following report.

"Reliability of Trance." In reply to editorial in the Sandusky Register, at the request of the Psychological Society of that city.

The case of Mary Kidder, in the telegraph, Kalamazoo, Michigan. Reply to sermon of Rev. Howard, in Evening News, Wheeling, W. Va.

Reply to Dr. Frazer, in Daily Truth, Elkhart, Indiana, especially devoted to his assertion that Flammarion has renounced Spiritualism, same furnished the Banner of Light.

Scientific men and Spiritualism, article furnished by request Mount Carrol, Ill. News.

The Growth of Spiritualism, furnished by request to journal published at Missoula, Montana.

Historical facts concerning the Fox sisters. Revision of Ms. furnished by Titus Merritt, published in the Progressive Thinker.

Review of "Modern Spiritualism Exposed," in Banner of Light and Progressive Thinker.

Is Mediumship a Crime? reply to Hon. G. P. Peeke in Sandusky Register.

Radium vs Spiritualism: review of Prof. Ramsay, in Progressive Thinker, Banner of Light, Sunflower, Harbinger of Light and Register. Reply to the Rev. Lasswell, in Bureau County Tribune, Princeton, Ill., something about Spiritualism for Journal, Amery, Wis.

"Spiritualistic Proof Scouted," reply to attack in Record, Herald, Chicago, Ill.

Kellar, the Magician's expose of the mediums at Cassadaga, copy furnished all the spiritual papers.

It is a remarkable fact that many sermons have been preached recently from orthodox pulpits, favorable to Spiritualism, and reported in the Daily press. Some of these are all the most advanced Spiritualist can desire. Fewer denunciatory articles have appeared in the secular press and many favorable have been published.

The exposure of fraudulent "materializer,"—not mediums,—has given occasion for sharp criticism, well deserved, but it has not been made to do service in denouncing the cause as a whole. These fake manifestations and the constant exposure of the mendacious fakirs who have been endorsed by Spiritualists, and too often have credentials from spiritual societies, is the heaviest load Spiritualism has to carry, and it is impossible for it to maintain its high claims unless it is freed from these vampires.

I am respectfully,

HUDSON TUTTLE,
Editor-at-Large N.S.A.

THOUGHTS ON THE WING.

ARTHUR F. MILTON.

The most honorable superiority a man can attain is that over his own former self.

It is better to hide our own light under a bushel than another's from motives of jealousy; for in doing the latter we are in danger of putting out our own light entirely.

As physical decay vitiates the material atmosphere, love's decay vitiates the mental atmosphere—notably that of the operator.

Poverty may not be a crime though much is attributed to it. But the responsibility rest with those who make poverty greater than it needs be, whatever their professions or their modes of existence.

Mediumship is due to a surplus of spiritual over material force in the mortal composition, and which surplus absorbs a corresponding percentage of electricity from Nature, and converts it into magnetism.

To the extent of this super-normal inheritance it is utilizable as an agency between the spiritual and material worlds, and when exhausted the medium needs rest, or sleep to replace that expended.

CHRIST! WAS HE A GOD, A MAN, OR A MEDIUM?

BY W. J. COWEN.

[Continued.]

We know that angels visit this earth, for we have seen the spirits of immortality, we know that messages are sent from the world beyond, for we have received such messages from our friends, and from the intelligent spirit of the other world.

We base our opinions upon the knowledge which the spirits have given us concerning the future existence of life, and their testimony is worth more in our estimation than the uncertain and mythical stories of past ages. Common sense would teach us that God could not appear upon the earth in the personality of a Christ who, although the son of God, yet was God himself, we set aside the doctrine of the immaculate conception of Christ, as being a superstition of the past, and will turn our attention to the career of Jesus of Nazareth as a man, a prophet, a medium and a seer.

Whether Christ himself, claimed to be the son of God, or whether this title was given him by his followers, we can not tell, at this age of the world, so far distant from the occurrences of 1900 years ago. If Christ used this phrase in connection with his personality, it was used in the sense in which the term should be applied.

We are all children of God, sons and daughters of the great mind of the Cosmos. Our spirits originate in the source of life and shall all inherit the kingdom of immortality. This is the principal idea of the

teachings and philosophy of the Redeemer. Christ taught the immortality of the soul and whether this doctrine originated from him whom we suppose is the Christ of the religious world or from Apollonius, or from any other teacher of philosophy, it matters not to us at the present day.

Spiritualism teaches the immortality of the soul and continues the work begun by Christ and the teachers of spiritual truth in the early years of the world's history.

The miracles which Christ did are being repeated by the mediums of today, and no demonstration of spirit power occurred in the past, but what we can witness today, therefore Christ was a medium, perhaps one of greater ability than we generally meet, still a Spiritualist medium, human in personality, living en rapport with the spirits of immortality and striving to bring the truths of the spirit world in harmony with the mortals of earth in the same way, and under the same conditions, as the mediums are doing today.

Christ's work was not appreciated by the people of his age, neither is the work performed by the mediums of today, perfectly understood and appreciated by the masses of the people, anything pertaining to Spiritualism meets opposition, this opposition was manifested during the history of the past, and has followed the career of Spiritualism through the intervening ages up to the present time, why this opposition should meet the labors of the spirits at all times, and be so persistent in character, we do not know, we simply know it to be a fact, and the work of the spirits is principally directed in the endeavor to overcome this opposition to the truths of Spiritualism.

Although the teachings of Christ are to a certain extent believed in by the greater portion of Christendom the real meaning of this philosophy is not understood, even by those who claim to be the disciples of his teachings.

It took many centuries before the religion of Christianity became popular with the general public and its growth is very slow compared to other religions which flourish today throughout the civilized world, this circumstance may be accounted for by the fact that the Christian religion has been aggressive in its teachings and has sought to supplant the more ancient religious beliefs of the past.

In the first place, Christ sought to replace the ceremonies of the Jewish religion with simpler and more spiritual form of worship, in attempting to do so, he of course met with great opposition, later on, his followers attempted to supplant the idol worship of Greece and Rome and these conservative nationalities resisted the innovation upon their religious ceremonies with great vigor.

After Christianity had attained power enough to sustain itself, it at once commenced a campaign of aggression against the religious beliefs of all the nations of the earth. Today the leaders of the philosophy of Christ claim to possess the only true revelation of the God of the universe.

The history of Christianity has but little in it outside of a few spiritual truths, to recommend it to our notice, Christianity differs but little in its teachings from Buddhism, the philosophy of Confucius and other very ancient religious philosophies. The Roman Catholic worship which represented Christ's teachings for many centuries pre-

sents anything but the spiritual truths of religion. During the sway of priestcraft, ignorance, poverty and oppression of the people prevailed.

Catholicism sustained itself by force, not by the merits of its spiritual nature. Christianity became a tyrant, rather than a beneficent teacher, its truths were forced upon the people without their consent, or desire, and this religious slavery continued from the time of Constantine to the advent of Martin Luther, the first to resist the authority of priestcraft and to proclaim the falsities of this vast religious system whose character represented Christ's teachings perverted and reduced to the condition of a hypocritical system of religious ceremonies.

If the teachings of Christ were presented in their true character and the spiritual truths brought to the surface, we as Spiritualists could find no fault in them. The inspirational writings of Jesus are full of beauty, of spirituality, of morality. The mediumship of Christ is beyond reproach, His gift of healing blessed mankind, particularly when he charged no man for his services, we need not repeat the history for our readers can study the records for themselves,

and can judge as well as we can of the character of the teachings of the greatest of Spiritualist seers of the past.

Christ came to the needy, and taught the multitudes, the beautiful philosophy of the spirit world. He brought the people closer to the world of immortality than had any prophet previous to his coming. He showed that the gift of immortal life could be obtained by any and every one. He taught the precepts of true human brotherhood as embodied in the Golden Rule and whole career exemplified the progress of spiritual development along every department of thought.

We cannot estimate the worth, nor the good which the teachings of Christ have accomplished during the years of the development of spiritual thought, we refer to the real inspirational character of the work of Christianity, not to forms and creeds which sometimes take the name of Christianity, but which do not represent the true philosophy of the spirit world as through the mediumship of Christ it was presented to the Jews, nineteen hundred years ago.

And now may the blessings of the spirits of immortality be with our readers, now and ever more is the wish of spirit Dr. Rochanbault.

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RECENT BOOK NOTICES.

Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound.—"Suggestions."
"Your work is marvelous, epoch making."—Lillian Whiting, Boston Correspondent to Chicago Inter-Ocean.

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"I consider the book on Clairvoyance a most remarkable and practical work on development. It harmonizes well with the Hermetic Schools of Philosophy, in which I learned the mysteries of adeptship."—Prof. George W. Walrond, Astrologer.

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"It is a revelation"—Light, London, Eng.
"There has recently appeared in print an important and most instructive volume on 'Clairvoyance, Its Nature, Law and Unfoldment,' from the truly inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of the *Spiritual Order of the White Rose*. The lessons which constitute the volume are of great use and interest to all who desire to familiarize themselves both with the clearest scientific view of Clairvoyance yet presented to the reading public, and the most efficacious means of developing the faculty in themselves by means of a series of simple and very practical experiments, which many of Mr. Grumbine's students in various places have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed.

All sincere students of the psychic realm will do well to read and study this excellent volume.—W. J. Colville, The Banner of Light, Boston.

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"ALICE" MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium.

Mrs. Anna Jennings—My friends will be so glad to know I have at last found a way to them, they are not all at this place, but some of them live at Portland.

I want to tell them that the way to me is not long nor dark, and that I found Nellie and Thomas both waiting to see me when I came over.

They thought that pain made me unconscious, but every word was clear to me.

Tell them all at home that the new life was ever so much better than I had thought.

William Lent—This spirit will be known to many I think, he has awaited for some weeks to send a message to his loved ones.

With him are his children, a mother, brother, and many others.

He desires to say to the dear wife, that he is not silent all the time, but every day speaks to her, though she may not hear it.

Tell her, he says that I am waiting close to the open door, and my hands will help her when she comes over.

Tell her that the earth life is only the dream life, and this new life the only real.

Tell her that her old friend is with me tonight, and sends love.

The doctor is with her. My tenderest love to my dear wife.

Josiphine—I see a lovely girl now, I hear but this word—Josephine she desires to reach her mother, and will not be comforted, she is a beautiful girl about 18 years of age, fair hair, blue eyes, and slender of body.

With her comes the sense of music upon stringed instruments, one tune is played, that may help "Traummeri" she repeats the word over and over.

With the lady is a man about forty years of age, tall well built, dark hair and eyes, and with a military air.

I hear now the name of Col. John Parper, he seems to assist the young lady in her message.

Juliett—To my sister Mrs. Summerville in San Jose.

Please tell her I don't forget her and that we are all with her so often.

I have some news for Joe, wish I could tell him.

Tell them to be careful for a little while, for some good news will come that will help you so much.

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EDITOR.

Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, MARCH 12, 1904.

LET NATURE CURE YOUR COLD INSTEAD OF DRUGS.

LIDA BRIGGS BROWNE.

It is much better to prevent having colds by eliminating the broken down tissue of the body by exercise diet and proper bathing than to have to sneeze and blow it out in what is termed a cold.

It has been proven by soldiers, hunters and those exposed to the rigors of a winter climate, that when they do not overload the stomach and do take considerable exercise in the open air, they are free from colds; while if they are housed in for any length of time, eat heartily and exercise but little, they are stricken down with influenza or cold. Nature wishes to cast off the effete matter of the system, and takes this course to do it.

When one gets a cold what is the usual method of procedure? A dose of quinine, sitting down quietly by a stove or going to bed. Then they must eat heartily "to keep up their strength," as they say, and if they have no appetite, which is usually the case, some fancy dish to tempt the palate must be concocted by the cook. It would never do to fast. Oh, no. They would die sure if they missed one meal, and to skip two or three, never!

Now let me tell you how to let Nature cure your cold. First of all stop eating. If after you skip two or three meals you have a ravenous appetite, eat sparingly of nutritious food—fruits and whole wheat (or graham) bread preferable. Take exercise in the open air, breathing in deeply as you walk the first few steps, then exhale the next few. It is best to count three or four as you inhale and the same as you exhale.

This draws in plenty of oxygen which burns up the broken down tissues. Take a warm bath at night vigorously rubbing and slapping the flesh with the hands after drying with a rough towel. This will cause increased circulation and wash off the material which millions of little pores have been casting off.

Try it, my friends, and after you

have rid your system of the inflamed condition strive hard not to get it clogged up so again. Reform your diet, increase your exercise, breathe plenty of pure air day and night, and bathe frequently. You will then laugh at colds, and go out into God's pure air and fear no evil effects.

AN ENTHUSIASTIC GATHERING.

On Wednesday evening March 2nd many of our Spiritualistic friends assembled in the social hall at Dr. Cora A. Morse's residence 621 O'Farrel street, to listen to a timely presentation of the social situation by J. Stitt Wilson the inspiring and inspired advocate of a new civilization and a higher humanhood.

His hearers were enthusiastic and referred to him as the Wendel Phillips of this day and hour.

Our only regret is that the social hall has not seating capacity of a thousand where the Spiritualists of this city could meet en masse to hear this earnest champion of human justice and equal rights.—One who was there.

RANDOM THOUGHTS BY AN ORIGINAL THINKER.

FRANCIS B. LIVESEY.

Miss Jane Addams, of Hull house Chicago, has solved the tramp problem in the discovery that child labor breeds tramps. She argues that the child becomes imbeciled and is turned out at manhood physically unfit for labor, and hence the tramp. The tramp is generally a good hearted fellow, which he must be to enable him to live either part or all of the year out of doors. It is the public schools which imbecile and take away all inclination for labor. All the tramps I have ever fed and housed are public school offshoots.

The Baltimore fire brought low many a man who had the idea that man's science and forethought was proof against every terrible disaster. Hundreds of such men in Baltimore, those who lost and those who lost nothing, have been utterly prostrated since the fire, but the papers have said nothing about them. Some years ago I had a dream of the ruin of the very section of Baltimore that the fire swept, of course, I said nothing about it, I have still another awaiting its turn.

John Turner is supposed to be a Labor Union man; W. R. Hearst is supposed to be the most ardent defender of the Unions that the country has. Query: How is it that the Hearst papers have not brought all that power to bear in defence of John Turner? The answer seems to be

that, for some reason or another, it does not suit Mr. Hearst, to defend him. Then we ask, what does it suit Mr. Hearst to do? The answer is that he makes use of everything and everybody as befits his ends.

The labor unions and the socialists are intrinsically one at heart. I have long said this, and now the Chicago Chronicle comes forth with it also. Both want as much as they can get for nothing, while the Unions are actually working on a riot and revolutionary basis all over the North and West.

The public schools breed both Socialists and Labor Unions. The Socialists glory in that fact and yet the capitalists who would down Socialism, glory in upbuilding the public schools and in breeding the very power that threatens them.

President Eliot thinks the crimes of the negro must be diminished by further educating him and he wants the Federal Government to lay out its money and machinery to that end. On the other hand, Governor K. Vardaman, of Mississippi, says education has made the negro criminal. Thus it is that men posing as wise acres are endeavoring to plunge the country into revolution.

After 40 years of education of the negro, and each year seeing him more criminal, President Eliot can see no warning. Just here in this state a bill is now before the Legislature demanding the "ball and chain" feature for lazy negroes. Many of us are saying it is time to abolish the negro public school entirely, rather than supplement it with Federal aid.

The patriotic order, Son of America stand for the flag, the public schools, and the Bible in them, and as foes to the Catholics. Their numbers are about 158,000. Every one of them should have been heard of in the Spanish war, every one of them should now be ready with knapsack and gun to be shipped to China. Their intelligent men should be the strong reasoners to rout all public schools, iconoclasts and opponents of the Bible in the schools, and every Catholic prelate should find his hands full in preserving the religious rights of his sect from their attacks.

But neither in the military or the intellectual field are they very often seen sporting their powers. In my own case they have sought to antagonize my anti-public school work by threatening my life and by reporting me to the Government as an incendiary and revolutionist and as one who should be denied the use of the mails. Thus these 20th century valiants are, after all, on a plane no higher than the personators and inquisitors of old.

Grover Cleveland did a wise thing in keeping away from the recent meeting in New York city in behalf of the Hampton (Va., Negro Institute.) He was invited to ad-

dress the meeting, as on former occasions, but he sent a letter of regret. Booker Washington said at the meeting that the negro had blotted out 55 per cent. of his illiteracy since emancipation. This he said to draw further aid for negro education from such means. Andrew Carnegie, who was chairman of the meeting, but he forgot to say that since emancipation, the negro also had blotted out about 90 per cent of his useful industry.

While Chicago negroes are spreading the fame of their race by vice and pen, other people in Illinois have become so surfeited with negro crime that they are proposing ways and means to get every negro out of the state.

This rather exceeds anything yet proposed in the South, but it shows how little inclined the North is to dally with the negro problem when it is brought home to its own doors. If matters go on the educators of the negro will have to turn their attention to getting him a place to merely live and root.

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The Ladies First Spiritual Aid Society, on Wednesday March 2, voted to hold a Rummage Sale, about April 1st. Friends having articles of clothing or any household goods to donate please notify the secretary, Mrs. A. E. Wadsworth, 1429 Market st., by Postal Card and they will be called for.

Mr. and Mrs. G. J. Prahl, after a residence in this city of two years where they have made many friends through their activity as helpers in the Sunflower League, the Ladies society, and the People's Church. Especially have they won the gratitude of many for the kind care bestowed upon a poor unfortunate old lady during her sickness and passing away. The JOURNAL joins their many friends in wishing them a safe journey to their former home and friends in Portland Or.

Important—All committees and those interested in the coming celebration of our anniversary, please attend the adjourned meeting tomorrow afternoon in Sunflower hall, 305 Larkin st., at 3 p. m.

Mr. and Mrs. Holmes our worthy mediums who have done excellent work during the past two months in Stockton and Sacramento, have gone to Portland, Or. We bespeak for them the kind hospitality and co-operation of the Spiritualists in that thriving city.

A removal—The Spiritualists of this city will learn with many regrets of the removal of Mr. E. Lichtig, wife and two daughters, who during the past year have added very much to the pleasure of the entertainments given by the different societies here. Mrs. Lichtig and daughters always showing a willing spirit to contribute out of their large Repertoire of Select Recitations and music. They go to Waterloo, Iowa where Mr. Lichtig will engage in business.

The next meeting of the Ladies Aid Society, will be held at the residence of Mrs. D. N. Place 559 Pagea street on Wednesday, March 16, at 2 p. m. All friends cordially invited.

The Mediums Protective Association meet this Saturday evening at the home of Mr. W. H. Davies 1133 Church street.

Mrs. Eva Peck is gaining slowly but surely and her many friends feel sure she will soon be among us again.

Mr. Fred Manchester made a flying visit to his mother's home last week, returning to Angels, Saturday. His friends trust he will soon be feeling much improved in health and be back among us.

Peoples' Church—Despite the heavy storm of Sunday evening one of the largest audiences of the winter assembled at the church to hear the discourse on the subject: "The power of the dead." Mrs. Gillespie gave an inspirational lecture on this all absorbing topic, that held the closest attention of her hearers. One thought—Death cannot weaken, for it does not touch the real man, it quickens his perceptions and enables him to carry out his higher ideals. The lecture was too short, although it occupied nearly an hour; following Mrs. Gillespie's messages, Mrs. Drew a visitor came upon the platform and gave a few most helpful thoughts to the friends, after which she described in a beautiful manner the spirit friends she saw. Her message was quite correct, and most tenderly given. The next social of the church will be on Monday evening, March 14, at Sunflower hall, 305 Larkin street. All are cordially invited.

Samuel D. Wheelock passed to the higher life February 11, in his 82nd year of earth life, ripe and ready for the change. He was among the first to receive the knowledge of immortality and has since that time been known as a Spiritualist whose light has never been kept under a bushel. Through the mediumship of a daughter it became the light of daily living. He has resided in San Francisco since 1857. He resided with a brother in this city at the time of his transition. Funeral services were conducted at the chapel of the Odd Fellows cemetery by Mrs. R. S. Lillie and the body was cremated.

The funeral services held over the remains of Mrs. Edwin Mozart at his residence, 1424 McAllister street, this city last Friday were beautiful in the extreme. Exquisite flowers in great profusion among which purple and white predominated and were in evidence everywhere and all signs of mourning replaced by symbols of immortal life. The services were conducted by Prof. Fred P. Evans, Mrs. R. S. Lillie, and Madame Florence Montague. Mrs. Mozart having directed before passing over who should officiate. About fifty of the numerous friends assembled, accompanied the body to Cypress Lawn cemetery, where they were conveyed by special train, and a beautiful short service at the chapel by Madame Montague, concluded the impressive ceremonies.

Sunflower Hall—Mr. Geo. F. Perkins, Psycho-Biologist will begin a series of meetings in this hall, 305 Larkin St., on Sunday evening, March 13.

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