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VOL. 41.

W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, APRIL 30, 1904.

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No. 18

ANGEL VISITANTS.

Florence Shaw Kellogg.

They gather around us,
A bright angel band
With whispers of love from
The fair Summerland,
Where flowers are unfading,
And hopes never dim;
Where the rich wine of life
Sparkles full to the brim.

Where the sweet songs of love
Are heard ever more,
And we greet in our joy
The friends gone before,
Where work never wearies,
Nor pleasures depart,
Where doubts and misgivings
Disturbs not the heart.

They come in their beauty,
This bright angel band
And close, close about us
They lovingly stand.
The Father has sent them
To teach us of love,
And fit us to join them
In the bright home above.

May our hearts ever open
To let them come in;
It rooms swept and garnished
From all taint of sin,
And, oh! may they teach us
That all life is one,
And the winning of Heaven
On earth shall be done.

—Fay, Kansas.

WHY HAS THE MINISTER LOST IN PRESTIGE AND AUTHORITY.

Why is it that the ministry, especially in the United States, has lost much of its prestige and authority as a profession?

It can hardly be disputed that the clergyman does not hold the same position in the community that he held in the seventeenth and eighteenth centuries and in the early part of the nineteenth. There is not nowadays that reverence for the ecclesiastical profession which was felt and displayed by Americans in the past.

The preacher is no longer regarded distinctively as a Man of God, a potent intermediary between the layman and Deity, a vessel set apart and filled with peculiar powers and graces. People look upon the minister rather as a man

among men whose business happens to be preaching rather than litigation, surgery or soldiering.

The minister seems to have lost in popular opinion, his sacerdotal character. He is not of the seed of Aaron nor of the order of Melchisedec. Holy Orders, if he has received the sacrament at all, are not held to have an indelible mark on

his soul. People listen to him respectfully, but not as to one speaking with authority. He is not a shepherd over the fold, but merely the bell wether of the flock whom the others may follow if they please.

The standing of the ministry in the society of today is considered very seriously by an anonymous clergyman in the New York Inde-

pendent of March 10, under the headline, "Why I Gave Up the Ministry—A Soul's Tragedy." The writer, stating his age at 32 years, says that he is giving up the profession for which he has spent his life thus far in fitting himself, and in which just now he ought to be most happy. He is impelled in this course, he says, first of all, by



The Sisters Planning for a Surprise Party.

"a feeling of revulsion at the type of man with whom one must associate."

On this point he writes: Any man in the ministry of any strength himself has felt this at some time.

The probability is that he began to feel it back as early as college days. He noticed there that strong men prepared to study law or medicine, weak ones theology.

I do not mean to say that this feeling is justified: the personal element enters so largely and personal pride is so strong. I have heard this very thing said by almost every clergyman I know, and am sure that they who say it feel it. The curious thing is the way in which each one seems to think that he himself is fit, but is not quite sure about anybody else.

I know too, what a large part self-conceit might play here; and yet I am just as sure that in my own case this feeling is not wholly a sign of egotism. I have merely come deliberately to believe that statement heard so often—namely, that the ministry today is not the profession which attracts the strongest men."

Doubtless there is truth in the statement that the ministry does not attract the strongest men. At the universities, the divinity schools have the smallest attendance and the least influence of any, and at Yale the divinity school is the only department, save one other, which reports a falling off in attendance.

All the churches, without exception, have difficulty in getting divinity students of the highest intellectual caliber. The thoughts of are directed toward physical science and averted from theology. Men are seeking God, not in the churches but in the laboratories.

They look for heaven through telescopes rather than through the scriptures. Many professing Christians affected, in some cases without being aware of it, by agnostic philosophy. Theology, to the intensely modern mind, is a barren field. These opinions are infused into the American boy from his tenderest years. He imbibes respect for science and contempt for theology at the grammar school, at the high school and at the university. Consequently, when he comes to choose a profession, he feels no calling for the ministry. He prefers to plunge into a worldly profession where the competition is keener and the rewards larger in power, glory and wealth.

Of old, the church offered a fair road to the high places of the earth, as well as to heaven. It was the profession chosen by Richelieu, Mazarin and Wolsey, as well as by Ignatius Loyola, Aloysius Gonzaga and Francis Bernadone of Assisi. Under the establishments in the old countries there was room in the church for the play of every kind of talent, political, oratorical, liter-

ary, artistic, musical, moral. But under modern conditions the clergyman must be mainly a preacher and parochial administrator, and as preaching is no longer listened to as the voice from Sinai, the clergyman finds that his chief work consists in the business management of his church and auxiliary societies. This is one of the complaints of the anonymous contributor to the Independent. He says:

The church has sent its clergy out, or at least it has allowed them to go out, to do many things in the name of religion which have nothing whatever to do with it. The clergy today are busy? Yes. But busy doing what? Not things they ever were ordered to do. They are busy as managers of institutions, as members of committees, as representatives on boards, as trustees of asylums, orphanages, schools and hospitals, dispensaries and colleges and builders for themselves of parish houses, where they organize and execute affairs of clubs and guilds, societies and institutes. They were not ordained to do these things, nor did they need years of professional training to become able to do them.

These limitations on the scope of a clergyman's work naturally deter from the ministry all men but those who feel a vocation for parish administration. The secularizing of the clergy—that is, the loss of sacerdotal authority over the faithful, has also tended to send men of force and brains into other professions. The American mind at present has not a theological cast.

American religion is concerned more with ethics than with doctrine. There is a tendency to laicize the church and—as Professor Schinz of Bryn Mawr has written—to reduce it to the position of an agency for the solution of economic and social problems.

—San Francisco Bulletin.

MRS. KATHERINE TINGLEY RETURNS FROM JAPAN WHERE SHE WILL FOUND SCHOOLS

Mrs. Katherine Tingley, Purple Mother, of the Lotus Buds of Point Loma, high priestess of the Universal Brotherhood and founder of the Raja Yoga School, is to invade the Orient with her theosophical teachings. The Japanese liner American Maru brought her to this city this week from the Far East. India, Egypt, Japan and European countries have been included in Mrs. Tingley's itinerary and for the past five months she has been traveling for the purpose of selecting promising fields where the doctrine of Raja Yoga will thrive and flourish.

The Purple Mother left Yokohama nearly three weeks ago after having spent some time in Japan.

To the passengers on the liner she was practically unknown. She kept her mission secret and held herself aloof. In the dining room she did not eat with her fellow passengers but asked for and was granted a separate table where she enjoyed her meals in solitude.

Mrs. Tingley will remain in this city for a few days and will then return to Point Loma to resume charge of her colony at that place.

When Mrs. Tingley left for Europe there were four followers of her teachings with her. When she returned, there was only one disciple traveling with her. Three members of the Universal Brotherhood were left in Japan to prepare the ground for the sowing of the seed. In Japan Mrs. Tingley believes she has found the most promising field and it is there that her teaching will be fostered.

In speaking of her mission in the Orient, Mrs. Tingley said: "I have been traveling for educational purposes and have visited many countries of Europe and Asia. My traveling has been with a view of looking over the ground, and I have made no effort as yet to establish schools.

I gave no public lectures and there was no proselyting. Everywhere I found a field for my labors, but in Japan I expect to meet with the greatest success. I left Point Loma in charge of a general manager and I shall return there to assume personal charge of the colony. It is a pleasure to return to this country after having been away for some time. In my travels I have not given my mission general publicity.

Mrs. Tingley was brought prominently before the public in November, 1902, when the methods employed in her Point Loma institution in the education of children from Cuba were under investigation by the Federal authorities.

San Francisco Examiner.

AUSTRALASIA, TALKING ABOUT OUR NEIGHBORS.

BY LAURA G. FINEN

Dunedin, N. Z. Feb. 20, 1904.

Australasia, proper, includes the five States of Australia (Queensland, New South Wales, Victoria, South and West Australia,) also Tasmania and New Zealand.

New South Wales is the mother country, having been settled first, as early as 1787, when England extended a period of military and despotic government, adapted only to the circumstances of a penal settlement, until 1823 when a Governor was appointed and a legislature elected.

Gradually, the possessions of England increased until 1840, when Capt. Hobson with the consent of the natives of New Zealand, proclaimed the sovereignty of Queen Victoria over these Islands.

The generous slice of possessions

governed by England here, are three: 3,077,377 square miles or 1,069,521,680 acres, nearly as much as the entire Europe, which contains 3,742,000 square miles, and considering the fact that England, Scotland and Ireland comprise only 121,305 square miles, its modesty will be appreciated.

The population of Australasia, is 153,000 Aborigines and about 4,544,000 Colonists, or two persons to square mile, while America has 9, and Europe has 100 inhabitants to each square mile.

Nearly 95 per cent of the Colonists are of British origin, the balance are mostly German. The next in point of numbers are Chinese, of which there are 36 thousand, but these gradually decrease, as the "immigration restriction act" provides for the exclusion of any person who cannot write a passage of fifty words in a European language specified by an officer of Customs.

In a country nearly as large as the U. S., a variety of climate will naturally be found. 1,145,000 square miles of the northern part of Australia lies within the Tropic of Capricorn, settled nearly altogether by Aborigines, the climate being too hot for Colonists.

Australasia as a whole, has a milder climate than corresponding lands in the Northern Hemisphere. During July, which is the coldest month, one half of this country has a Mean Temperature, ranging from 40 degrees to 60 degrees and the other half from 64 to 80 degrees Fahr., while during December the warmest summer month, the temperature ranges from 50 degrees to above 95 degrees Fahr., one half of Australasia having a Mean Temperature below 83 degree.

Parliament is a ruling power, with an upper and lower house elected by the people. The seat of Parliament for Australia is at Melbourne and for New Zealand at Wellington. Each is presided over by a Governor appointed by the King of England. It is well worthy of mention that so far no public official, not even an Alderman has ever been known to disgrace his office by accepting a bribe in return for his support. The women vote as well as the men for members of Parliament, while the Municipal franchise is extended only to tax payers, or renters of property, regardless of sex. Every voter has a number on the election roll, and if not able to be present can vote by mail.

There are nearly a hundred thousand more men than women and still only 32 per cent of the women are married. They have universally large families, from eight to twenty children. Divorces are almost unknown and less than one per cent. Special attention is paid to education and no child allowed to go to work, until granted a certificate from the school, showing that it has reached a certain proficiency in reading, writing and spelling, which may be attained at the age of thirteen. The Government also maintains special classes for the manual and technical instruction of

teachers, including cookery, wood-work, cottage gardening, dressmaking, laundry work, swimming and life saving, first aid and ambulance. There are also schools of art and engineering, technical science, agriculture and mining, all calculated to fit the children better for their future calling.

There are in addition, a number of well attended Universities. The Australasians are, as a class, very religious. The Church of England has the most members, the Catholics next, then Presbyterians, Methodists, etc. No newspapers are published on Sunday and the street cars do not run on that day until 2 p. m.

Their morals are good and murders and serious crimes seldom occur. Drink is slightly on the increase, reduced to gallons of proof spirits. Two gallons are credited to each adult, while it is claimed that Americans consume two and one-half gallons annually. France heads the list, consuming five gallons for each adult. Considerable tobacco is used, nearly every man smokes a short pipe after his meals, but he does not smoke continually as the Americans. Few cigars are used, while cigarette smoking is on the increase, over 300 per cent more having been consumed the past year than the year previous. There are as yet no laws regulating the sale of these 'coffin nails' to minors.

They have no saloons but bars are licensed with hotels and the number regulated according to the population, one license being granted for each 500 persons, the license costing \$200 per year.

Unfortunately the Colonists permit barmaids. These are invariably fine looking and intelligent young women, but measures have been started to abolish this pernicious habit.

The Government takes good care of its dependents. The proportion of deaf and dumb is three to every ten thousand inhabitants; of blind, seven; of lunatics, one hundred and thirty-five; and of idiots, one. The percentage in all these classes range higher among the men than the women. The orphans are mostly cared for in private institutions, supervised by different churches, who receive a stipulated amount for each child committed to their care.

Pensions are allowed each person at the age of 65, provided he has lived in the Colony for 65 years, has not committed a crime, deserted his wife, been a drunkard, or otherwise disgraced his good name. The yearly pension is \$90, paid, regardless of sex.

[To be Continued.]

"The Great Psychological Crime" if for sale at the office of the PHILOSOPHICAL JOURNAL. Price \$2.00

ITEMS FROM SAN JOSE.

On Sunday morning last the 24 inst. a goodly number of Spiritualists and their friends boarded the cars bound for Alum Rock Park to spend the day amid the haunts of Nature.

It was the intention to have our morning service at eleven, but as some had not arrived whom we expected to be present the tables were spread and the lunch baskets were relieved of their contents—Brother Hambly as master of ceremonies kindly built a fire and prepared coffee for the crowd (which was dispensed gratis.)

The company all seemed to be in the best of spirits and expressed themselves accordingly, after a time the tables were cleared, meeting called to order, song books distributed and the song beginning "We have gathered in this Temple, Where its roof the arching skies," was sung by the audience.

President Hambly made a few opening remarks appropriate to the occasion, and then read an article from the San Jose "Mercury" on the subject of Salt Water as containing healing properties.

Mr. Frank Harken was then invited to the platform and as usual said something to be remembered.

A teacher of Universal Science W. Sidney Fertig (late of Santa Cruz) was then called on, and gave a very interesting talk, he was followed by others. Sister Hubbard's controls, Sister Knight's control, Dr. Lewis, each gave an address which was full of rich thought and experiences.

Mrs. Haley sang unaccompanied a beautiful song, 'For the Truth' in a charming manner. Mrs. H. A. Griffin gave tests and messages for half an hour which were all recognized; Sister Griffin gave a message from one lately passed over, to one of our members reminding her of

an agreement between them of the one returning to the other and making their presence known. Mrs. Bigelow recited "How shall we know them," in answer to the message.

There were several songs sung by the audience between speaking. The President announced the meetings at the hall and also the Lyceum for next Sunday morning at ten o'clock, inviting all to be present and bring children.

Also speaking of mid-week social meetings of the society at different houses every two weeks, after singing meeting was dismissed by singing every one to asked stay on the grounds as long as they wished. A band plays every Sunday afternoon which add to the pleasure of the visitors to the park.

Yours for the upbuilding of the temple of truth and appreciation of the blessings of life.

MRS. H. L. BIGELOW.
Vice-pres. First Spiritual Union

CIRCLE OF LIGHT CAMP OPEN FROM MAY 15 TO OCTOBER 31.

The deep satisfaction of consciously walking with God, of living the Inner Life working in the smile of His approval and the joy of His benediction is so dear to many hearts, that Mother Virtuzia has decided to open the Camp "Retreat" on the shores of Lake Geneva, where these friends who are drawn to Peace, Harmony and Helpfulness, or who are in search for health and strength, Physically, Mentally, and Spiritually, may find a welcome rest and refreshment of Spirit.

The Post Office address after May 15, will be, Circle of Light Camp, Williams Bay, Wis.

For particulars address J. P. Cook, Sec. "C. of L." Home Center, 506 N. Central Ave., Austin, Chicago, Ill.

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Mrs. Anna L. Gillespie, Medium.

Boise Kellog—The lovely spirit comes with this name is of a young lad, fair and sweet. Oh! tell me that I can send a message to my Mamma and Papa; said he, for they need it.

I want so much to reach them and tell them I am all right, but want to have them keep me close to them—not dead,—not gone away but just myself.

I will try again if you will please let me soon. I am glad to send this to Quincy.

Elenor Reed—A tall slender lady about thirty years of age, dark hair and large black eyes; she says this may reach my friends in Stockton, and then they will know I don't forget.

It is all over, the pain—the awful pain, and to rest alone is heaven.

But there are so many beautiful things besides rest here. The time goes by so rapidly it does not seem so long since I left, yet it has been seven years.

Grandpa and Uncle Harry are with me today and send greeting to all.

Mary Barnett—The lady is young in years, but old in sorrow, who now comes. She desires to reach her mother, and tells me she is in San Diego and will read this and be glad. She speaks of William and the baby; and is so glad the little one is with her.

There is something strange in the speech of this lady—a hesitating or slow manner of speech—as if she hardly knows how to talk. Now I see, she could not speak aloud at all, and never did in earth life but is learning it all now. She is so happy, so content and the old heart ache is no more, but instead a peace that fills her life.

Thomas Eager—Yes, Yes, I am here, and tell my dear wife and children that Walter and all are with me

I know how sad they are at times and how she longs to come, but not yet. A little more to do; a little more to give where it is needed; and I want her to see some happy days on earth; but we will stay near her and help to brighten their lonely way. We don't forget, we don't forget.

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SAN FRANCISCO, APRIL 30, 1904

PROGRESS.

MRS. CLARA U. MYERS

Progress is eternal environment changing forever. Harmony with environment is possible only, as one keeps pace with its changes; and inharmony being necessary, the result of inaction and passivity.

Why do people forsake the old thought and seek the new? Why are they willing to bear the ridicule or contempt of their family and friends? They have become matters of necessity; the old thought having failed to satisfy.

Satisfaction is sought for in the new—old methods have failed.

Drugs have proven useless and patients have been given up by their physicians.

Under these new conditions, new methods were used and substituted for the old, and the patients recovered.

Do you see what progress is doing for humanity. Progression in life, whose heart is getting softer, whose blood warmer, whose brain responses quickly, whose spirit is entering living peace, for blessed is he who sees only good in the universe.

What a beautiful world there will be when all the slanderers are converted to God and live a true life, for in love we do for ourselves and help our own spiritual growth.

Poverty is due to lack of love and faith in God, for we look to the spirit for strength and help. We can none of us shirk any responsibilities here.

Let us all pray for more light, and the great spirit of unending life, ever lasting, will help us. Progression is eternal and has no end.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same

He lives most, who thinks most, feels the noblest, acts the best.

VOICE OF THE PEOPLE

The Editor is not responsible for the opinions of correspondents.

LETTER FROM LOS ANGELES

EDITOR JOURNAL:

I congratulate you upon the greatly improved editorial management of the JOURNAL, as evidenced by your enterprise in publishing accounts of our last Anniversary Services, and in various other lines of interest to Spiritualist. As the Mediums say: "May you progress more and more in these desirable directions, even to the 'perfect day' therefore, Amen."

J. Stitt Wilson's admirable letter meets with great acceptance down here, where that gentlemen is so popular. Mr. Wilson's lectures in this city, on "The Inspired Life" were not only highly appreciated, but were the undoubted means of the uplifting and positive spiritual regeneration of hundreds of his hearers. It is gratifying to hear from him, personally, that he has received positive evidences of the return to earth of our loved ones from "the other side."

It is hoped that Mr. Wilson will soon be with us again, and that we shall be favored with a series of his admirable lectures from the "Truth-seeker's Platform, on almost any subject of interest to intelligent people.

Prof. Bowman, our veteran local orator, is lecturing before our various societies on Spiritualism and subjects cognate thereto. His lectures are appreciated by all thinking, intelligent Spiritualists, who are privileged to hear him.

Mrs. Freitag, pastor of the Harmonial Association of this city, is laboring in the cause, with phenomena and philosophy before that society, every Sunday: On Thursdays she holds a phenomenal seance at Burbank Hall, and charges 25 cents for admission. At a recent seance, a licence collector appeared and insisted that the lady medium take out a licence under our City Ordinance, which requires all mediums, taking pay for their services, to pay a licence fee, to the city, of \$15.00 a month. Notwithstanding that Mrs. Freitag is an ordained minister of the Gospel of Spiritualism, she had to comply with the letter of the ordinance.

In reference to this particular ordinance of our city, there appears to be an exception in favor of those mediums who "heal by the laying on of hands," as I have been informed by the legal gentlemen of the city attorney's office, that the licence law has not been holding people for practicing "healing by the laying on of hands," and that "no license is required for that par-

ticular practice." It is something to be thankful for, that one class of mediums—the Healers, are exempt so far, from the pecuniary exactions of the greedy license collectors of our money-loving municipality.

"About this time," as the almanacs say, "look out for the indications of our approaching campaigning of which more anon."

There are large numbers of Spiritualists and Free Thought people here, who would relish, about this time, a series of scientific and philosophical lectures by either, Mrs. Watson or Mrs. Lillie—say about a baker's dozen from each. Mr. John Slater, with his admirable readings and tests, would be well received, too, particularly if his charges for admittance were not too high—that is if he would come as of old, "as was his won't."

Yours,

William Lovegrove.

DO JUSTICE AND HAVE MERCY.

EDITOR JOURNAL:

The Liberal Review of April edited by Rev. M. M. Mangasarain of Chicago, has an article stating that some months ago we sent a letter to President Roosevelt, calling attention to and asking an explanation of, a reference of his to a great American, Thomas Paine, believing that he would correct an injustice to the memory of a national benefactor.

Thomas Paine, the peer of our noblest revolutionary heroes, was not an Atheist, as Mr. Roosevelt charges.

Paine writes: I die in perfect composure and resignation to the will of my creator, God." Is it fair for President Roosevelt to call such a man an Atheist? "I believe in one God and hope for immortality".

All the writings of Paine prove that he believed in one God; creator and ruler; as firmly as Roosevelt does. Rev. Brooke Hereford of the church of the Messiah, in a lecture said some years ago, if Paine were now living, he would be proud to have him join his church.

Is it just to call such a man, "filthy?" To realize Theodore Roosevelt's abusive words we quote from the opinion of George Washington who wrote to Paine as follows:

"Command my best services, with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your work," and who with much pleasure subscribes himself your sincere friend.—George Washington

This is the opinion of the person whom the Duke of Wellington said was the noblest character of all time.

Roosevelt calls the friend and co-worker of Washington—"A filthy Atheist." Thomas Jefferson wrote to Paine—"It will be your

glory to have steadily labored, and with as much effect as any man living. That you may long live to reap the reward in the thankfulness of nations, is my sincere prayer."

The great co-worker and friend of Jefferson is called "a filthy Atheist," by Roosevelt. As some months have elapsed since Roosevelt was asked to correct his false statements of Paine, it is evident that no response will be given to the courteous appeal of the editor of the "Review". Mr. Roosevelt ignores the Biblical dictum: "Justice only shalt thou pursue, in order that thou mayest live."—*The Quaker*.

THE WATSEKA WONDER.

Many thanks Mr. Editor for the copies of the JOURNAL you sent me; and was very much impressed with the "Watseka Wonder" and felt satisfied of its truthfulness from what I have seen.

A few years ago, while visiting the family of Mr. Clinton H. Sprinkle, in the adjoining town of Berkeley, W. Va., there was also visiting the family, a Trance and Independent slate writing medium from Baltimore Md., Mr. Joseph Sewell and at times when in a trance, his physical body would be taken possession of by his Indian guide "Toby;" and as soon as he would be in possession of Sewell's body his Indian appetite would return to him and he would call for Pound Cake and Whiskey, and upon it being given to him, would stay his enormous Indian appetite, at the expense of Sewell's body, and when he Sewell would again get in possession of his physical body he would be in misery for several days; and was compelled to caution the family not to give him anything to eat or drink when in that condition; Mr. Sewell himself, being a very small eater, and never drank whiskey.

Some of these days I expect to leave this old body of mine, in the possession of some good kind spirit while I visit the spirit world and return and take it up again.

For as long as our physical body is occupied by a spiritual body it matters not whose it is, it will live; but as soon as our physical is disposed of a spiritual it will die and is only fit for the grave.

J. I. Hollingsworth.

Children's Lyceum—The subject for the adult group at the Lyceum, May 1st will be "What is the greatest problem of life?" Miss Ethel Evans was selected Flower Queen, by the children and we hope no car strike will hinder our Flower Celebration.

C. H. WADSWORTH.

Memorial service in remembrance of the beautiful life work of Mrs. Emalini Silver Perkins will be held during the next week. See notice of same in Daily paper.

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A Benefit Secance—Mr. C. V. Miller has very kindly and generously offered to donate receipts of a secance to be held at his hall, 1084 Bush street on Wednesday evening May 4, in aid of the "Mission Lyceum." We bespeak in behalf of this worthy object, a good attendance of the friends of both parties.

The Funeral Services of Mrs. Emaline Silvers Perkins, wife of George F. Perkins, was held at 1209 Mission St., Gantner Bros's, the undertakers, conducting. Mrs. E. S. Lillie gave the address. The Lyceum Male Quartette sang beautiful hymns, appropriate to the occasion, one being the selection of Mrs. Perkins herself. Seldom do we see such a manifestation of respect and sympathy as was demonstrated upon this occasion. Mrs. Lillie's remarks and poem can not be reproduced here but a part of her address we quote: "Our Sister has, as thousands already knew, been a sufferer from a combination of incurable diseases and has had the entire attention of Mr. Perkins, who has used all possible methods to relieve and restore her to health. It is a strange coincidence that on the morning of their wedding day Mr. Perkins walked to the wharf to catch the first boat to Oakland; while waiting, the sun burst into view, shedding its glorious light over their future pathway which led them through nearly all the States in the Union as teachers and demonstrators of our Spiritual philosophy. On the morning of her funeral Mr. Perkins again found himself at the same place viewing the same glorious sun, as he did nineteen years and seven months ago. He exclaimed to himself, 'The other sunrise was mine, this is hers.' The story of their united lives on earth had been told, she had passed through life's Golden Gate, which is called death, and passed out of the range of physical vision on to that broader and eternal sea. Their lives have been a beautiful example of harmony and love. It is useless to deny that he and her friends will sadly miss her cheerful, hopeful face and spiritual advice so freely given through her organism during her many years of service." Mrs. Lillie delegated Mrs. M. E. G. Howe, to conclude the services at Cypress Lawn. The Quartette rendering in a most touching manner other beautiful songs, and all that we could do for our arisen sister was done.

The Mediums' Protective Association's monthly social on Saturday night, the 23d inst., in Sunflower Hall, proved a great success, nearly a hundred people being present. The program had many new and pleasing features. The greatest interest centering in the Court held by the White Caps, before whom a number of the prominent men and women were arraigned, charged with various misdemeanors; those found guilty were summarily dealt with, according to the gravity of the offense. Mr. Bracken made a more lenient Judge than the title of his court would imply. Messrs. Howe, Davies and MacMeekin faithfully per-

formed their respective duties as officers of the Court. At this point the ladies took charge, presenting another new feature. A large profile of a lady's head with a five-pointed star at the forehead; each person present, in turn, after being blindfolded, were given a small, white bow, which they were expected to fasten with a pin in the center of the star. There was a sharp contest for the first prize. Mr. Wadsworth, Lulu Sexton and another little girl, whose name we did not learn, were close rivals. The committee deciding in favor of Mr. Wadsworth; Mr. Wm. Rider winning the booby prize. Mrs. Wermouth, Mrs. Meyer and Mrs. Sarah Seal composed the committee, assisted by Mrs. Howe, Mrs. MacMeekin, Mrs. Cleveland and others. Delicious cake and lemonade were served and everybody left the hall in a joyful and happy mood. Come again.

"Never too late to mend," is a good maxim. A notice of the Board meeting of the Mediums' Protective Association, held on the 9th of the present month, was inadvertently crowded out of the JOURNAL of the 16th and press of business made us overlook it last week. The meeting was held at the pleasant parlors of Mr. and Mrs. Howe, the Secretary of the Society and his wife, who is a member of the Board. Besides the officers there were members of the Society and their guests, who are always welcome. Among them, Mrs. R. S. Lillie, who with Mrs. Seal, Mr. W. H. Davies and Mrs. Howe voiced high and noble sentiments, improvisations and hopeful prophecies for the future of the society. One new member was received and a very delicious repast was served and highly enjoyed. [Editor]

The Peoples' Church—The audience was larger than usual on Sunday last and the subject discoursed upon by Mrs. Gillespie was: "Spiritualism as a Reformer." It was shown that since the advent and teachings of our Philosophy, great reforms have taken place in every department of human life. That the "key note" to permanent reform is the realization of individual responsibility. The music was better, several of the young people having joined the choir.

The Kindergarten Social—Under the exclusive supervision of the Young Ladies and Gentlemen members of the Peoples church on Monday evening the 25th in Sunflower Hall, was in point of success, a real surprise even to the managers. The evening was a stormy one, but not severe enough to keep away those who had just a hint of the many surprises in store. The program was a unique one, unlike anything produced heretofore in the annals of time, which consisted of songs, recitations, choruses, pantomimes, games, and plenty of dainty refreshments. With nothing left to be desired; it was difficult to believe, that the sedate and staid young men and ladies we meet on Sundays at the church could be transformed into little romping boys and girls, who welcomed and so royally entertained their many guests. Miss Rene Oleson as chairman, Miss Leah Ford treasurer, Mr. Frank Briggs secretary, assisted by Mrs. Sarah Manchester, Miss Lula Riley, Miss Theresa Oleson, Miss Jessie Gardiner, Miss Ethel Peck, Miss Bell Stevenson, Miss Edith Norton, Mr. Robert Stevenson, Mr. Raymond Peck and Mr. Lester Fitzsimmons, were the jolliest committee you would wish to see. The program as rendered was as follows: Opening chorus, The Ambitious Fly; recitation, The Lost Doll, Edith Norton; song, Mrs. Frisky, Theresa Oleson; recitation, Papa and the Goats, Lester Fitzsimmons; song, I Don't Want to Play in Your Yard, Sallie Manchester; recitation from Nursery Tales, Little Raymond Peck; song, Rosy Posey, Lulu and Theresa (the Green Sisters); song, Rock a Bye, Frankie Briggs (first appearance); song, Chickadees, Bell and Ethel (the Brown Sisters); recitation, Mama's Darling, Leah Ford; recitation, The Tempest, Robbie Stevenson; chorus, Grand Finale, The Merry Bells, entire Committee. Mrs. Anna L. Gillespie as teacher made a great hit.

Progressive Spiritualists Society, met Sunday evening April 24, at Covenant hall, Odd Fellows building, at 8 p. m. and a good audience was in attendance last Sunday. The subject of Mrs. Lillie's address was taken from the audience, touching upon many problems of the day. They were all ably handled. The Society closes its meetings earlier than usual this season by request of their speaker. Mrs. Lillie will soon start on an extended tour East and Northwest.

Friday Night benefit meeting in Sunflower Hall was fairly well attended last week. Mrs. Kate Lester, Mrs. Marie Bird and Mrs. E. G. Howe, Mediums. Mrs. Sadie Eberhardt, assisted by Mrs. Howe, occupied the platform last evening.

Wedding Bells—Married April 23d, at the residence of Mr and Mrs S. J. Myer, 1752 Sutter St, Mr Frank Heuck of Oakland and Miss Bertha Shultz of this city. Mrs Anna L. Gillespie officiating, in the presence of the family and a few friends. After congratulations the happy pair and guests repaired to the dining room where a dainty collation was served. The unseen joined with the friends in the "God speed" to the young couple, in eloquent words through Mrs. Myer. Mr. and Mrs. Heuck left that evening for their home in Oakland with many good wishes.

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