

# THE PHILOSOPHICAL JOURNAL

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W. T. JONES  
EDITOR

SAN FRANCISCO, CAL., SATURDAY, MAY 14, 1904.

1429 Market-st.  
Between 10 & 11th-Sts. No. 20**ROSEBUD.**

Emma D. Pitts

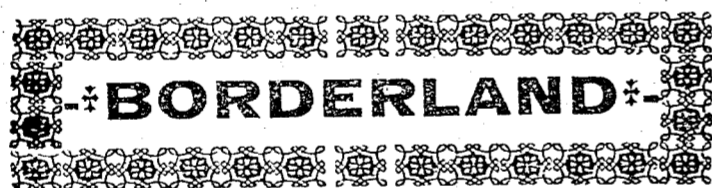
O tiny rosebud, given me  
By one, the medium of love,  
For whom the veil is lifted here,  
That hides from us the realms above.

Oh be the talisman to bring  
To me some message from afar;  
Some tidings from the great unknown,  
That reaches toward the morning star.

O tiny rosebud, thee within  
Is folded all the fragrance rare,  
Yea, all the fullness of the rose  
Is held within thy calyx there.

So, deep within each human form,  
Abides the making of a saint;  
Though hidden, it too often is,  
And downward held by sins restraint.

O tiny rosebud thou wilt bloom  
In fragrance in that sweeter clime,  
Yea, without thorns thou wilt abide  
Forever, where love's arc lights shine.

**GIRL SEES VISION.**

Child noted for her prophecies warns mother end is near.—Then in perfect health—Little prophet stricken that night with a malady that baffled physicians, passes away as she predicted—Spontaneous phenomena is most convincing of the Grand truths of Spiritualism to the skeptical observer or investigator.

Eastport, L. I.—“Why are you taking the trouble to make this pretty dress for me, mamma? I shall not live to wear it.”

Coming from ordinary children such a prediction as this would have occasioned no alarm. Parents would have laughed at it or more sympathetic ones would have petted and reassured a child and given the words no special thought. But when a few days ago the mother of twelve-year old Helen Edwards heard her child thus predict her own death, she burst into tears and clasped the little girl to her breast as if to guard her from some evil fate.

Helen was seated on a stool at

her mother's feet at the time. The child spoke the words simply and quite as a matter of course. She had been silently watching her mother sew for a full half-hour without having said a word, and her eyes had taken on a far away look, which Mrs. Edwards had noticed but had not given serious thought to, as it was a mood in which Helen was frequently seen.

“Something tells me I am going to be taken far away, mamma, to a great, beautiful land, where there are pretty flowers all the year and birds with, oh, such bright colors on their wings. Something is calling, calling me, and I must go. Don't cry mamma, I shall be very happy there.”

There was a smile of exquisite happiness on the child's face, the broken-hearted mother says, and Helen's only grief seemed to be for the unhappiness of her mother.

Helen never appeared to be in better health than when she spoke the words which almost broke her mother's heart, but that night she was stricken with a strange illness which physicians were unable to diagnose. Care was lavished upon her and the knowledge and experience of the local practitioners were taxed to there utmost but it was all in vain. Gradually the child became weaker, though no specific symptom of disease developed, and as quietly as if she were only sleeping, Helen's breathing stopped last night and her journey was begun to that far off land of which she had told her mother.

Ever since she was about eight years old Helen had been mystifying not only her parents, but others in Eastport who have heard the strange tales of the child's second sight, or whatever the power may be which made it possible for her to see into the future.

The coming of important and entirely unexpected letters has on several occasions been forecasted by the child, and it has been through her that Mr. and Mrs. Edwards have first learned that guests were on their way.

She was barely nine years old when she told her mother of the coming of Mrs. Edwards' sister.

“Aunty's coming to see us pretty

soon,” Helen told her mother one day.

“Why, that can't be child,” said Mrs. Edwards, who had only a short time before heard from her sister that she was planning a trip in an opposite direction. But next morning came a letter saying that the plan had been changed and that if convenient the aunt would spend a few days with her sister and little niece. What made the child's prediction more remarkable was the fact that she had not seen her aunt for more than two years.

In other ways Helen had a remarkable power for presaging events. She seemed to know several days in advance of the coming of a storm and so generally were her prediction fulfilled that she became known as the “little weather prophet.”

Simple and loving in her ways, and with a ready though quiet smile for all whom she knew, there are many sincere mourners for the death of the little girl besides her sorrowing parents.

—The Progressive Thinker.

**THE UTILITY OF PHRENOLOGY IN EDUCATION.**

BY M. TOPE.

We have long been of the opinion that if we could persuade educators to fully investigate phrenological science and convince them of its special utility in their work to say nothing of its general value otherwise, we would perform a lasting as well as a contagious benefit to the rising and future generations.

In our earnest effort in this direction we have, however met with much discouragement from indifference and apparently wilful opposition, and strange to say, the most bitter disappointments come from those whom we should expect to be the most interested and enthusiastic, such as college presidents, professors, teachers, and ministers.

We have felt the great need of help in trying to reach them and make them realize that there is indeed a very much better educational aid than any they have previously used.

The attitude of the believers in the old metaphysical psychology seems to us selfish, if not jealous. We have met those who talk as though they had reached the ultimate of human understanding in this line and as though they think no one besides themselves knows anything but puny notions, unworthy their astute considerations.

Phrenologically speaking, such treatment comes largely from Self Esteem, but sometimes their seems to be other motives when the “cold water” is poured.

This should not be. The advocates of Phrenology and the old school philosophers should come together in a friendly way, kindly discuss and reason together, mutually understand one another, and agree in all truth, to the end that they shall the more widely improve humanity.

As one who has given much attention to the subject, we have a very high appreciation of good, and of the importance of education in good lines on good principles by good methods.

Strange, passing strange, as investigating and intelligent as the American people are, that we have run on so long without discovering more of the first principles of happiness and starting a fad in applying them! This article assumes, of course, that quondam education has been imperfect and mis-directed, with corresponding unsatisfactory results, and, without recounting the shortcomings, we appeal to the knowledge and judgement of the readers for the correctness of the assumption.

If every individual of society lived aright; if every one knew how and were disposed to care for his health; if the young and old of both sexes were interested in cultivating the very best of morals and refining manners; if all were friendly in their respective ways to a correct degree; if each in both sexes were properly mated so as not only to promote their own happiness in this life, but in that which is to come; and, lastly, if each one were engaged in his adapted pursuit that which will furnish a living as well as enjoyment in prosecuting it,



what a grand and glorious time there would be! Nor is this a fool's dream.

It is not speculative philosophy; it is not a scientific bauble. These things mean something, and can be obtained among the family of mankind instead of the evils and evil conditions that prevail. They are the true objects of education, the happy privileges of a people who have the prerogatives to bestow them. Influences of this sort, once set in motion, can not be measured by money nor imagination, but only by eternity.

Why not? Have we set the ideal too high? What is the mission of education, if it be not to edify, moralize, and refine, and make mankind useful and happy?

O beloved land, land of liberty and independence, land of knowledge and wisdom, and yet a land of sorrow upon whose history there are some dark blots, canst thou not purge thyself with this mild and gentle cathartic and become, as it were, a garden of Eden?

But the great need is a more perfect definite basis for educational work. The lack of this has been the chief cause of the haphazard and faulty results of the past. This basis is to be found in the constitution of man as expounded by Phrenology and kindred sciences. And it is high time that educators who hold influential positions should come to see the good of this science as did the great apostle of education, the Hon. Horace Mann, and apply it accordingly.

In doing so, it seems to us, they will treat the people to one of the grandest reforms and advance movements the world ever saw.

And pardon us, friends, if we speak still a little further upon this subject. We had a vision once concerning this theme of education. There appeared around us a great and mighty multitude, the like of which was never seen before on the earth. Men and women were there in every possible situation and stage of development—some just emerging from savagery, some from barbarism and a few standing on the summit of civilization.

And while we stood there, gazing and wondering, lo and behold! we saw a large mountain gradually rising before us, up, up, up, and still up, to the top of which no man has yet seen. And it was our lot to go forth from amidst the multitude, a short distance up the slope of the mountain; when at this juncture there appeared unto us a conspicuous personage who held in his hand an exceedingly lustrous object, like unto a chandelier.

This was very dazzling to our eyes, but we pressed onward and perceived that this great light was made up of a large number of small lights, or cressets, all harmonizing together.

And we modestly asked this mys-

terious individual what this meant. And he said unto us: 'I am the angel of Human Progress, and this great mount you see is the mountain of Human Perfection, and this which I hold in my hand is the lantern of Science: It is my mission to light mankind up the mountain to the pinnacle of harmony and perfection.'

And we begged to inquire with reference to the various small lights which composed the great light, shining for that mighty crowd. So pointing to one, we were told it was Arithmetic that lights up commerce. Another, we were told, was Geology, that shines into the interior of the earth. Another was Astronomy that reaches into the heavens.

And then we perceived one that somehow seemed familiar and when told it was Education, we remembered that we had once been a schoolteacher.

And we observed another, somewhat larger than the others, and on inquiring the name and nature of it, were told: 'That is the science of sciences, the science of Phrenology. The science of Education is a great science, but Phrenology is to it what the headlight is to the engine—going before, lighting the way, showing how to proceed. By means of these sciences, individually and collectively, through human thinkers, teachers, lecturers, preachers and parents, the race will ascend gradually up the steps of the mountain you see; but Phrenology must become the guiding star of parental influence, of school management, of pulpit instruction, and of all the important relations of life. And you are hereby commissioned to speak upon and teach this science in all the schools and colleges, and wherever you can obtain a hearing, however small it may be; for when Phrenology becomes as common a study as the three R's then will our nation and the world be redeemed.'

Can you blame us if we kindly insist on the diffusion of Phrenological Science among humanity?

#### A VISIT TO KINGSTON ON HUDSON, NEW YORK.

##### A WONDERFUL SANITARIUM.

W. J. Colville, who has just given 9 lectures in Kingston thus describes the feature of the place.

[Continued.]

It has been my privilege to read and review a fine book which Dr. Sahler has recently written. From the pages of that delightfully lucid treatise on a matter of the highest concern to everybody, "Psychic Life and Laws" I cull the following general doctrine.

Dr. Sahler is open on all sides to

the study and reception of truth, though a regular physician in high standing and backed by many years highly successful medical practice, he shows no countenance to the materialistic fallacies which so often mar the literature and hamper the practice of medicine.

Dr. Sahler is a philosopher as well as a scientist, and one, moreover, who does not invent a theory to be used as a sort of straight jacket in which to confine facts but he invites facts to occur and accumulate, then he sets to work to propose a theory which will most satisfactorily account for them.

Some resemblance may be traced between Dr. Sahler's idea of human duality and the two minds theory of Prof. Hudson, but unlike Hudson, Dr. Sahler has no prejudice against Spiritualism, on the contrary he is very friendly to it, consequently he does not seek to deny any psychic possibilities, but leaves the door of his mind wide open for the acceptance of whatever phenomena may be demonstrated.

Dr. Sahler's book is reverent in tone, sublime in thought, and eloquent in diction. It commences with some well condensed information on anatomy, every line of which tends to raise the thought of the reader to a justly high appreciation of the worth and beauty of the human body which the soul uses as its temporary habitation.

The following is a fine sample of the author's style. "As the wealth of the owner may be inferred from the character of his dwelling place, so the dignity of the real self may be inferred from the wonderful structure of the physical body, which was designed for a few years use and is then laid aside to perish.

The nature of the real self, therefore, and its relation to the physical body from which death separates it is a point of vast interest and importance. A clear understanding of this point leads to a brief discussion of certain general principals underlying creation of which man is the supremest expression.

Creation is a great process of evolution, with these words, Dr. Sahler leads the student of life's tremendous mysteries not into a labyrinth of speculation but into clear fields of cogent reasoning, where intuitive perception and sterling logic walk gravely hand in hand. Then he continues: Man though a product of divine thought is yet a sharer in Deity and there is a striking analogy between the relation of divine thought to the original creation of the universe and the relation of man's thought to its recreation into conventional form.

As all things existed in the mind of God before they found expression in the form of the material universe so in the subordinate realm of man's creation the first step lies in that mysterious impulse of his spirit called thought.

If the impulse of the soul is strong enough the thought will represent a force sufficient to work out a visible form, but if the impulse is weak the force will probably be dissipated and lost so far as visible expression is concerned.

The thought in any instance is the force behind the visible symbol it may be regarded as the invisible substance of the visible image.

In the above words Dr. Sahler leads up to a singularly instructive dissertation on the dual mind, in the course of which he illustrates the subject largely by means of facts observed in connection with his long and extensive medical practice.

A very interesting account is given of a young man who frequently passed into a self hypnotic state and while in that condition went his way as though he was fully conscious of ordinary objective surroundings, while in reality he was in a widely different condition from his companions, and while in that state he displayed marvelous superordinary susceptibility.

Dr. Sahler says: "We are surrounded or immersed in the vibrations of Divine Mind, and we only require proper conditions to be spelled out into human consciousness. The magnetic forces of the body are affected by these vibrations and serve as wires to convey messages to the seat of the soul.

The various faculties of the brain are receiving instruments. These faculties may be classified under three leading heads, Physical, Intellectual, Spiritual.

The first group control the five senses which bring us in touch with the objective world, these pertain to the animal side of nature. The second group controls all general thought and our whole waking or objective consciousness. The third group controls all our higher aspirations and such emotions as find their seat in the subjective consciousness, this group also controls our spiritual senses by means of which the soul, can absolutely transcend objective channels of perception.

It is proved by psychic experiments, that the soul can certainly function intelligently without the aid of physical organs. Much information of great practical value is obtained by considering impartially the evidence furnished by hypnotic experiments, and it seems incredible that any fair minded student after weighing the bulk of evidence presented in Dr. Sahler's book should remain incredulous concerning the power of the true Ego to dominate external existence.

This author insists that when subject and operator are in perfect harmony the psychic state may often be induced by silent treatment alone, but he teaches that on the occasion of a first treatment it is usually necessary to employ some simple objective method.

[To be Continued.]



### WAR NOT IN HARMONY WITH NATURE.

ARTHUR F. MILTON.

People take revenge to vindicate their self-hood, but more especially their self-love.

False pride, conceit, vanity is at the bottom of it all. True love is never offended, thus it must be self-love that seeks revenge—that is sensitive to a discordant vibration.

Duels, murder, war are effects of this unspiritual emotion, and yet history records the last named as though it were something to be proud of. But what is it less than duelling and murdering on a grand scale?

Has the human race not yet reached up to the individual who sees it in this light?

Apparently not; for "jingoism" goes on, falsely assuming to be patriotism, when it is but a discordant vibration of that influence in man which should ring for harmony brotherhood, forgiveness, charity, sympathy and sorrow for those who still grovel in darkness, believing themselves to be worthy citizens, when they are but a little above their animal brethren, from whom they evolved.

If God created man according to Genesis, he certainly would have endowed him with divine attributes; for if "God is Love," man belies his creator or has degenerated since his creation.

Love is harmony—not discord or war. Nay, not even dissension; for whoever heard of a quarrel between persons who love each other in the real sense?

Love quarrels? Bah! they may be self-love quarrels—"touchiness" between beings who have not yet reached spiritual maturity.

Some people would say, between fools. But it is not necessary to be quite so radical. We might say children; for some people do not reach maturity until forty—mere youths in spirit.

Love in the absolute is life—the creative-force in nature—and consequently causation, law, spirit or intelligence. Man possesses it, but largely misapplies it for selfish purposes—perverts it, and it assumes the form of lust, pride and prejudice, in which latter case it loses its temper—both as to benignity and power of causation or the penetrability of cutting under the rough effects of selfishness or ill-feeling and soothing it into forgiveness, charity, sympathy, or benevolence.

But it cannot generate into others what it does not possess. Love begets love. When a larger portion of mankind is governed by ill-feeling, prejudice or a desire for revenge, a few individuals, who may feel otherwise, cannot check it. It requires an equal force of love to counterbalance it opposite, as it requires a like determination or influence in the individual to overcome a passion as that passion has a counteracting vibration.

It is the same in the individual as it is in the masses or in Nature. The positive or spiritual must rule for harmonious effects.

Temperance or charity; humility or justice, sympathy or love, must be above self-love. Where this obtains there is neither revenge nor dissension; and contentment and peace the results.

### THE OLD WAYS AND THE NEW WAYS.

J. P. COOKE.

As philosophic Spiritualists, it behooves us to be patient with all opponents, let sweet reasonableness be our strong enforcement.

Many persons cannot persuade themselves, that any who differ from them in opinion can be sincere. They who are not ready disciples are knaves, they think. They who teach other doctrines are imposters.

As their own belief becomes clear and firm, a feeling of personal inability arises, just as the disciples wanted to call down fire from heaven on the Samaritans, who rejected the master.

They were of another party, and therefore of the devil. This is bigotry. The habit of looking on ones opponents as liars is conducive neither to goodness, to truth nor to brotherhood.

The first christians regarded all faiths save their own, especially what they called Gentile faiths, and what we know to have been the faiths of the keenest minds of their age, as inspirations of the devil.

Such minds as Socrates, Plato, Aristotle, were looked on as of evil men. Thank God we know better; let us remember our debt to scholarship, that has shown us the facts. Mahomet said: well, "that the ink of the scholar was as precious as the blood of the martyr."

Cleanliness is next to Godliness, was also one of his sayings.

Until about fifty or sixty years ago Mahomet, too, was called an Imposter. He is still vilified by some zealous partisan writers.

There was no limit to the abuse heaped on the prophet's name, and all because he was not a Trinitarian Christian. He was no believer in

that dogma—therefore he was held to be a liar.

The Romish missionaries India, finding a religion in many respects resembling their own, were confident that the devil was trying to baffle them.

Here were fine spiritualities, noble moralities, lofty worship which owed nothing to them or their church.

Of course they were delusions of Satan.

Had the Buddhist worshippers been called Christians, their belief would have been welcomed as Heavenly airs from above, but as they were not, they were denounced as instigations from below, their loveliness their innate beauty was their bane.

We have many letters of inquiry as to the Circle of Light, and what it is?

It is not a club, it is rather a way of life. Its aim is to help to start souls to growing, and to realize the inner life (the solar plevus force,) or what is meant by Spirit. This Force contains the God given spirit of goodness and of loving kindness.

We would that all might develop this soul sunshine. They will then easily see the best that is in their brother man. They will love the goodness enshrined in their sisters; they will help to coax it into fuller expression, and thus bring heaven here and now, into many a heart that only needs encouragement, in order to blossom into usefulness, joy and gladness.

First grasp the ideas of the Circle of Light, in the lessons, booklets, papers, these are given clearly and forcibly. They help you to clear up your mental atmosphere, and to think yourselves, clear into truth and usefulness and brotherhood.

We aim to help all into the clear white light of the universal intelligence and goodness. It is like the blossoming of the soul, into the liv-

ing light of goodness, of use and of blessedness.

No man or woman lives to himself or herself alone; we are members in the race; members in a great brotherhood, we are children of goodness, not children of wrath or hate, let us realize our best selves.

Light comes to the individual heart and life; we can help you. Salvation and spiritual progress is by character; character is educated will, it is good and useful purpose in realization.

For all particulars address, J. P. Cooke, secretary, Circle of Light, 506 N. Central Ave., Austin, Chicago, Ill., after May 15, at Williams Bay, Wisconsin.

### 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.

### A SPIDER'S SIXPENCE.

A correspondent of the Sydney Bulletin sends to that paper a remarkable instance of adaption of instinct in a trap-door spider.

Says the writer: "A friend of mine noticed near his camp a trap-door spider run in front of him and pop into its hole, pulling the 'lid' down as it disappeared.

The lid seemed so neat and perfect in circle that the man stopped to examine it and found to his astonishment, that it was a sixpence!

There was nothing but silk thread covering the top of the coin, but underneath mud and silk thread were coated on and shaped convex (as usual.)

The coin had probably been swept out of the tent with rubbish." Commenting on this a contributor to Nature says: As is well known, the doors of trap-door spiders' burrows are typically made of flattened pellets of earth stuck together with silk or other adhesive material.

The unique behavior of the spider in question showed no little discrimination on her part touching the suitability as to size, shape, and weight of the object selected to fulfill the purpose for which the sixpence was used.—Exchange.

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BUSINESS MANAGER.

W. T. JONES.  
EDITOR.

Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, MAY 14, 1904

**EARTHLY VOYAGE ENDED.**

The passing of Dr. Cora V. Morse of this city on the seventh day of this month, has cast a deep gloom over a large number of people in this community where she has resided nearly a quarter of a century.

The early years of her mediumship was very similar to that of most mediums,—full of struggle for daily necessities. About sixteen years ago a change came to her, when she was married to Col. Elisha Morse, a man of wealth. This union brought to her great hope that some day she would realize the culmination of her desires and plans for philanthropic work.

During the last ten years, she devoted much time and expended much money in the interest of the Gleaners Club composed of young women who were making their own way in the world, and who will mourn her loss and greatly miss her influence and counsel.

The funeral services were conducted by Mr. Bradford Leavitt, pastor of the First Unitarian church of this city.

Thus another, whose early life, perchance, was full of hope and ambition and whose latter years formulated and matured greater plans for the betterment of the race, has fallen by the wayside; unable longer to carry the burden, and prolong the struggle against the greediness of our times; to frail to withstand the disappointments and vicissitudes of human life, so common to all. Let the last chapter in her life history be enshrouded in the mantle of charity.

Let all who knew Dr. Cora V. Morse emulate her many virtues and thus perpetuate her influence for good among those she so faithfully labored.

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

**VOICE OF THE PEOPLE**

The Editor is not responsible for the opinions of correspondents.

**LETTER FROM THE PILGRIM AND PIONEER DR PEEBLES.**

**EDITOR JOURNAL:**

It gave me almost unbounded pleasure to again meet you and clasp your palm, and find you still a toiler in the great field of reform, a veritable soldier battling for the right, the true, and the good.

The enthusiastic reception given me by yourself and those royal-hearted workers gave me in that Sunflower crowded hall on my way through San Francisco, homeward, will long be remembered.



DR. J. M. PEEBLES

It also gave me very great pleasure to receive calls in your office from W. E. Coleman, Charles Dawbarn, and others, rich in literary lore and philosophy; and such writers and speakers too as Mrs. Lillie, Prof. C. P. Holt, Charles Anderson, Dr. Beigle and a dozen others who have made or are making their mark in the world, not forgetting dear Mrs. Newman whose pleasant face is always a baptism.

Permit me to say right here, that I had never seen Slater the great test medium, but was introduced to him in Portland, about the first thing he said after the common salutation was, "Thomas G. Newman is there by you, he is gratified to be recognized." Friend Newman was not only an upright, conscientious man, but a most self sacrificing worker in the field of Spiritualism. It is a shame that wealthy and financially well-to-do Spiritualists did not better sustain the PHILOSOPHICAL JOURNAL. He was a kind-hearted, noble and honest man—a man to be trusted, as is the present editor of the JOURNAL, they now toil on the different sides of death's crystal river.

A delegation of Spiritualists met us in Portland and we received a most cordial reception in Mrs. Mallony's large parlors in the afternoon, there was music, speaking and hand shaking, Mrs. Mallory's Advance Thought is doing splendid work, long may its banner wave.

In Seattle Mrs. Loie Prior met us at the railroad station and conducted us (Dr. Thurber and myself) to the Hotel of which she and her mother are inmates, making us her guests. In Seattle Mrs. Prior has built up with many good helpers a flourishing society. The Spiritualist hall being previously engaged for that evening we occupied the Unitarian church, addresses were given by the president of the society, Mrs. Prior, Dr. Thurber in the trance and myself. Dr. W. G. Thurber is a very promising young worker.

I should have said that a delegation of Spiritualists met us at the Ashland station among which was that fine writer and author, Miss Nora Bacheler.

In Spokane the friends had secured for us the Unitarian church.

In Butte, that regal-souled man and old time Spiritualist, General Harris met us at the railroad station though away past midnight. He is a man all over, could I say more? we also met those excellent workers Brother and Sister Hicks, residing in an adjoining town. Our lectures in Butte were, if the popular pulse is an indication highly appreciated. One man who had read my lectures and books came 25 miles to personally meet me. I am inclined to think that in this journey, his zeal excelled his wisdom.

Our two meetings in Billings were a grand success. This may be truthfully said of the whole route, we were sixteen days on the way and only one railroad wreck.

Doul of old wrote: "perils by sea, and perils by land," and what was worse, in his estimation was "perils among false brethren" this latter we escaped.

On reaching Battle Creek, Mich., I received a most enthusiastic reception by the Spiritualists in the Spiritualists' hall.

**EXPRESSING HIS GRATITUDE**

**EDITOR JOURNAL:**

My vocabulary is not deep or extensive enough to express the feelings of gratitude toward the many friends that have shown such kindness to my arisen help-mate in her long weary months of sickness, and at the final ending of her earthly services.

I think I am justified in saying that no more faithful spiritual worker ever lived, none more conscientious and faithful in all departments as she.

She was the personification of honesty and benevolence. I shall not see her like again.

To the great audience that have testified from the Atlantic to the Pacific Ocean in many ways and have given me the right hand of fellowship in this the climax of hers and my lifework, I can only say feebly, I thank you one and all.

Gratefully yours,

GEORGE F. PERKINS.

**"ALICE" MESSAGE CORNER**

Mrs. Anna L. Gillespie, Medium

James Ellis—An old gentleman, feeble and bent, comes to us now. As we look there is seen, another who looks like a brother, for never have I seen two people so much alike.

I now hear the names of Jason, and James. These are the names of the spirits.

James has the look of one who suffered much, but the other is one who died without a sickness; and still death came to them both, the same year. This is for friends in San Francisco, it is for Della Rendall She will get the answer to her question in this message.

Anna Orvis—I hear sweet music and a gentle tender feeling of sympathy come with the lovely lady who asks to be remembered to her friends. I hear this.

The way to the spirit world for me was so clear. I knew I would find life, knew I'd find my loved ones, but this I did not know, nor can any one save those who, like myself, have entered in the glorious youth and strength.

The slipping away from all that worries. Oh it is good to rest, so good to find it not a dream, but a reality, and oh, the music, to those who love it, the music is a perfection of melody.

What is death when such a life follows? What is pain when such a peace cometh after? I would die a hundred deaths to gain the aftermath of joy that now is mine.

Mary Packer—I hear the name of Packer and see a lady hurrying to get in line to send a message, she seems anxious to reach some of her friends and to let them know she does not forget all the kind service they gave her.

She seemed most anxious to reach Mrs. Newman, Mrs. Wadsworth and Mrs. Francis.

There is some reason she desires them (not for her especially,) as there is some news for them, or help to come for them from her.

I cannot hear the message, it is for them alone, but can hear her say, God bless all who were so good to me.

Louis King—A voice says: "Tell them I am here." I died in Mantua Ohio far from here but have some friends who will send this message to my friends. Tell them all the dear ones are with me. Tell Dave I have found the truth as we both saw it, and he is making no mistake.

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**Annual meeting of the Mediums Protective Association** will be held on Saturday evening the 14th inst. in Sun Flower hall, 305 Larkin street, election of officers and general business.

**Progressive Spiritualists Society.** The closing services of the society on last Sunday evening was an eventful one replete with good things. The following is the program as rendered: 1—Selection Orchestra 2—song, Only Remember. 3—song, We Shall Meet, Bye and Bye. 4—remarks by the president, F. F. Leitch. 5—cornet solo, Prof. Ernest G. Williams. 6—improvised poem, Mrs. B. S. Lillie. 7—song, Night Hymn at Sea, by trio. 8—lecture, Mrs. K. S. Lillie. 9—song, Angel Watchers Serenade, by trio. 10—song, Spiritual Fellowship, Audience. We regret that the space in this issue of the JOURNAL will not permit giving even an outline of the remarkable lecture of Mrs. Lillie on this occasion. We promise however to give a full synopsis in next week's paper.

**The Lyceum** which meets every Sunday morning at 909 Market street, is growing in interest and numbers. New scholars are coming and old ones returning to the Lyceum. The subject selected for the adult group for the 15th is "What is the greatest success in life?"

C. H. WADSWORTH.

Our esteemed friend and brother Wm. M. Rider, started Wednesday of this week on an extended trip East. His many friends in San Francisco including the JOURNAL staff join in wishing him a safe journey and a very cordial greeting among his old time friends and a safe return when his visiting is over.

A letter from Miss Lily R. Church of Parkersburg, West Virginia, announcing the death of her father, Hon. M. C. C. Church for many years a leading business man of Parkersburg is received. Mr. Church was a Spiritualist and for many years a subscriber and also a contributor to the JOURNAL. Brothers Bundy and Newman former editors of the Journal have exchanged greetings with the arisen brother Church and the present Editor sends sympathy and condolence to wife and daughter who survive him.

The "Orilla Sisterhood" an organization composed of some of the best workers in the cause of Spiritualism in this city, dedicated their new headquarters on Saturday the 7th inst. at 669 Dolores street. A pleasant and com-

modious hall having been furnished in the lower part of the elegant home of Mr. and Mrs. Frank H. Harris. A very interesting program was presented and thoroughly enjoyed by the sisters. Opening song, Omnipresence, Audience; Invocation, address of welcome, Mrs. D. N. Place, spiritual directress; dedicatory poem, Mrs. Harris; song, The Rosary, by Mrs. Daisy Place Jacobs; addresses Mrs. Paddock and Mrs. Carpenter; song, Calvary, Mrs. Maybelle Place; address Mrs. Twiss; poem, Mrs. Cady; song, Mrs. J. Stimpson; addresses, Mrs. M. A. Wells and Mrs. Maggin; poem Mrs. MacBean, song Mrs. Addison. The Sisterhood stands for, Faith, Hope, and Charity, long may they live to teach and exemplify their sublime chosen motto.

**The Peoples' Church**—Every available seat was taken last Sunday evening, and it was one of the best meetings of the season. Mrs. Gillespie lectured on "Advantages and limitations in the Spirit World." The music was especially fine. Prof. Sawvell sang a bass solo in spedit style, he was accompanied by Prof. Bayliss one of the finest organist and pianist in the city. These gentlemen who were so kind in assisting the program are well known for their artistic work, and were a delight to all who heard them. Mrs. Whitney followed with tests and messages that were marvelous in the clear cut truth, not one but was fully recognized, nearly every one was given to strangers. Her work was above criticism in every respect, she will be present next Sunday evening and will assist with the meeting. The subject for next Sunday will be "A Religion of War." Special services will be held on Memorial Sunday, also the second Sunday in June.

**Friday Night benefit meeting** in Sunflower hall, last week was well attended, by many new faces. It was Mrs. Place and Mrs. Gillespie's evening. Madam Young was also present. The work done by these well known instruments was highly appreciated by all present.

**Mr. Will C. Hodge**, one of the most prominent speakers in the spiritual ranks made a call at our Sanctum this week. He is engaged to speak for the Psychical Society of Oakland and is open for other engagements.

"Yum Yum" was the expressed and unexpressed sentiment of all who partook of the supper served by the Ladies Aid Society on Wednesday evening. Beef Spanish, Crab Salad, Strawberries and Cream, Cakes, Fruit, Tea and Coffee. Remember the Ladies give these Dinners on the second Wednesday of each month.

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