

PROF. J. R. BUCHANAN.



LORENZRO PAINTER



The Carrier Dove.

"BEHOLD! I BRING YOU GLAD TIDINGS OF GREAT JOY."

VOLUME IV.

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NUMBER 1.

Professor Joseph Rodes Buchanan.

THE PIONEER OF SPIRITUAL SCIENCE.

BY NELSON CROSS.

In the history of American Spiritualism the name of Professor Buchanan must hereafter occupy a very prominent position as that of the philosopher and scientist who brought its marvelous facts into connection with the established Biology, and thus gave it an intelligible position in the list of sciences.

It was in 1841-42 that he established clearly by his experiments the existence of spiritual faculties in man, and their location in the brain. In stimulating these faculties through their cerebral organ, near the coronal suture, in the person of an intellectual and brilliant young lady, in a fashionable parlor in Louisville, she suddenly saw the form of her spirit-mother before her, and was deeply moved by the sight. This experiment, in the winter of 1841-42, was far beyond the limits of anything then deemed possible, and was, it is believed, the first scientific spiritual experiment ever made. It established the existence of spiritual faculties in man, and the location of their organ in the brain, thus transcending the old physiology and phrenology, and illustrating the philosophy of spiritual mediumship, which would not be possible to human beings without a definite cerebral apparatus for this as for other faculties.

Having satisfied himself that such phenomena were not spectral illusions or mere exalted imagination, but possessed of objective spiritual reality, he was disposed to follow up this opening to the supernal world, and made further experiments in the same direction. In the winter of 1842-43, at New York, he made a similar experiment upon a lady of superior intellectual powers, who had been distinguished as a champion of agnostic infidelity, and made her realize the existence of spiritual beings, which she had considered utterly incredible—a delusion of superstition.

He then proposed the organization of a secret society for carrying on spiritual intercourse, and seeing how extensive it could be made. William Cullen Bryant and Charles Fenno Hoffman were present at the initial meeting. Hoffman was

greatly opposed to secret societies, and persuaded Mr. Bryant that on account of the anti-Masonic excitement any connection with a secret society would be injurious to his reputation and influence. The scheme was thus interrupted at the start, and the travels of Dr. Buchanan in the active propagation of his wonderful discoveries in the brain, prevented its resumption. Had it been carried on, it is probable, indeed almost certain, that the spiritual evolution of this century would have been brought about, not by the Fox family, but by a scientific investigation. All things are not possible to one individual. Dr. Buchanan felt that he had labor enough in evolving and teaching the mysteries of the brain, without undertaking still more marvelous discoveries, which he left for others.

Knowing by his demonstrated philosophy of man's spiritual powers, that intercourse with the higher world was possible, he had no hesitation in recognizing all the marvelous phenomena on their first appearance, and in the *Journal of Man*, between 1849 and 1856, he did full justice to these subjects, publishing many illustrations of the facts and their philosophy—the only philosophy of the subject that has ever been given. In the first volume of the *Journal of Man*, he said of the spiritual reports: "There are doubtless many who consider all such statements a sufficient proof of imposture, but it must be borne in mind that my own psychometric and cerebral experiments were considered a few years ago quite as marvelous and supernatural as these."

On the 22d of January, 1851, Professor Buchanan gave a lecture in Cincinnati upon the "Relations of Matter and Mind," which it would be interesting to reproduce, but as space forbids, we quote merely his reference to the demonstration of future life by psychometry which he was then introducing:

"Mind in the living man should be competent to perceive disembodied mind, and the spiritual world should be as much a subject of scientific investigation as the world of minerals and plants. Such observations I have heretofore endeavored to make. A considerable number of persons may be found in every community who are capable of perceiving the reality of spiritual existence.

The power is most readily developed in connection with experiments in psychometry, of which many are capable. Under ordinary circumstances we may find five or ten individuals out of a hundred who are capable of perceiving the mental influence of the writer of a letter by placing it upon the forehead. Those who have powers of a high order not only perceive the general influence of the writer's mind, but enter into full sympathy with his character and thoughts, identify themselves with his consciousness, and thus perceive his social position and the general tenor of the events of his life up to the present time. The fact that the impressible person perceives the emotions and thoughts of the writer at the time of writing is sufficiently wonderful, but it is far more wonderful that this sympathy often extends beyond the period of the writing, so as to enable the psychometer to determine whether the writer be living or dead. The manuscript of the dead produces a distinct mental impression, but gives no consciousness of physical life. On the contrary, it produces an enfeebling influence upon the physiological constitution, and a peculiar sensation at the heart, which enables the psychometer to recognize the absence of life. In one case he will speak of the writer as living and occupying a certain sphere in life; in the other he will recognize a continued existence, and speak of him as occupying a certain sphere or condition of spirit life. When he speaks of the living, his impressions are distinct, and prove to be correct; and when he speaks of the dead, his impressions are equally distinct, and analogy would lead us to suppose they were equally correct. If we have verified the existence and accuracy of the psychometric power by trying its correctness upon things of which we have a positive knowledge, we have no reason to suppose that the moment it begins to survey phenomena beyond the reach of other methods of investigation that it becomes entirely fallacious. If we have a telescope upon which we rely when surveying the various objects on earth, which may be surveyed by other means, and which has amply proved its accuracy by repeated trials, we do not hesitate to turn it aloft to the stars, and to rely upon its reports of the heavenly

bodies, although they are far beyond our reach and measurement. I hold, therefore, that the reports of psychometers in reference to the spirit life, after death, are worthy of our reliance. These reports are harmonious, consistent and rational. They represent the deceased individual as occupying a sphere of calm, elevated and serene existence. They often speak of him as looking back upon his past career with different feelings and sentiments from those which he entertained during life, in consequence of his purer and now more elevated state. These reports, derived from the intuitive perceptive powers, are not produced merely by imagination, or by pre-existing opinions. The intuitive and spiritual faculties, whenever sufficiently excited, produce the same class of perceptions (of spirit existence) whether the individual who perceives has previously believed or not in the existence of anything immaterial. I have taken some pains to make these experiments upon those who were disbelievers of the common religious doctrines, and who were inclined to a rigid materialism. Their opinions produced no difference in their perceptions. They could recognize the spirit forms of departed friends and communicate with them. Nine years since I tried these experiments upon a gentleman and lady of fine literary powers, who then realized, by their own perceptions, what they had previously disbelieved. My own experiments have shown that this kind of testimony to the reality of spirit life is sufficiently abundant, as every village and every public audience contains a number who are competent to give such evidence from the sensations or perceptions, when properly developed."

This is the more remarkable as Dr. Buchanan was then, as Dean, at the head of the leading medical college of Cincinnati, and the only medical professor who publicly sustained Spiritualism.

Dr. Buchanan does not confine the revelations of Psychometry to the mere demonstration of a future life. He has cultivated the science to such an extent as to find in the psychometric power a full revelation of the conditions and phenomena of the spirit world and of other planetary spiritual spheres, which are more satisfactory than the communications of mediumship, because they were conducted in a scientific manner by one profoundly acquainted with the philosophy of this whole subject. By such investigations he proposes, if his life can be sufficiently prolonged, to give a more complete and philosophic view of the spirit world, and of the ancient spirits who were concerned in the origins of religions, and consequently a more complete view of religion itself than we have

yet enjoyed. He is deeply interested in the wise, ancient spirits, and we are convinced that they are deeply interested in him and his labors; and although he is not conscious of intellectual inspiration, his friends generally maintain that he is greatly inspired and aided by the higher class of spirits, especially those concerned in the origin of Christianity.

Dr. Buchanan is an earnest advocate of spiritual cultivation and spiritual influence, and believes it to be properly attained only by obedience to the laws of divine love, as understood by the most exalted spirits. Hence he is the most radical of reformers, and looks forward to a social condition in the future which he has no hopes of ever seeing in his own lifetime. To such reforms he would gladly give his life, but he feels that his own sphere of labor has been fixed—that it is the scientific revelation of the constitution of man in earthly and supernal life, by the knowledge of which all things that wisdom may desire will become possible.

Dr. Buchanan, by his fearless defence of spiritual science and his crushing reply to Professor Carpenter, has drawn upon himself the dogmatic hostility of the conservative leaders of public opinion. Nevertheless the fact cannot be concealed that he occupies the highest position in science and philosophy. He is the only living man of whom it can be said that he is the sole founder of science of the highest importance, the utility of which must continually increase with the progress of investigation, the increase of knowledge and the reformation of religion.

Anthropology, Sarcognomy, Psychometry and Pathognomy are the four sciences (outlined in his System of Anthropology, published in 1854) for which the world is indebted to the genius of one man. In all the history of science there is nothing to compare with such achievements. From Archimedes to Newton and La Place, from Hippocrates to Hahnemann, from Aristotle to Cuvier and Humboldt, from Socrates and Plato to Gall and Swedenborg, there is no such example of creative originality, no such revelation of the mysteries of Nature. The sciences which he has presented are neither speculations nor abstractions. They are controlling sciences of human progress. Dr. Buchanan has been a leader in the reformation of the medical profession, in the Eclectic movement, which is not less important than the work of Hahnemann, and which has already had more than ten thousand followers in this country. He is a leader in the New Education, and in the highest evolution of medical science, which he is now presenting in the College of Therapeutics at Boston. He is the leader in

that new evolution of science and philosophy which brings the higher world of spirits and the lower world of matter into one intelligible panorama, in which science is identified with religion, and through his philosophic writings we anticipate that spiritual science will obtain its true position in all colleges.

Description of Frontispiece.

BY MRS. M. S. FISH.

The beautiful engraving of a wreath of flowers in this number of the CARRIER DOVE is a copy of a fine large painting done by the wonderful medium, Mrs. A. E. Blair. It was in the year 1870, I think, that this gifted lady was spending a few weeks in the city of Battle Creek, Mich., and hearing of her marvelous powers I sought an interview with her. Mrs. Blair was engaged, and I was requested to call at nine o'clock the next morning, when I would receive a reply. I went at the appointed time and was informed by Mrs. Blair that her guides had instructed her to give me a sitting, although her usual hours were fully engaged. Her husband then proceeded to blindfold her by placing cloths folded a number of times and wet in cold water over each eye, and binding them securely in place with a dry bandage. The table at which we sat was near an open window through which the bright sunshine was streaming. Her working materials consisted of a few dishes of paints, one brush, one steel pen, a piece of bristol board and one arm to work with. (The medium was born with but one arm.) She was soon entranced and began talking and painting at the same time. Her first words were: "How do you do, squaw? You have no papposes; and that's too bad, but the painter man will put some flowers around you and make it all right." She said that when a mother sat for a picture her children were represented by buds clustered around her. This control was an Indian girl who had passed to spirit-life many years ago at the age of twelve years. She used the brain and organs of speech of the medium, while the spirit artist who did the painting controlled the medium's arm. She gave the names and described many of my friends in the spirit land, who sent messages of love and remembrance. My mother was the first to give her name and a message which is written upon the scroll within the wreath. She also sent tender words of love to her dear ones yet in earth life, and spoke of incidents which occurred in our home which proved her identity beyond a doubt. The control then described my husband's deceased father, and said he seemed like one who had been drinking "fire water," but that was not the trouble, it was some disease. She then said "vitus," which designated

the disease, as he had been afflicted with St. Vitus' dance for twelve years, and often appeared like one intoxicated, although a strictly temperate man. He came in that way in order to be recognized. She then gave a perfect description of a lady standing beside me, giving the name Charlotte, whom I recognized as a sister-in-law I dearly loved. I was with her when she passed to spirit life. She wished to be represented by a lily, which was immediately painted and the word "Lottie" written upon it. Then came some soldier friends and others, all of whom gave unmistakable proofs of identity. The center flower at the top of the wreath represents my mother. It is called the "night blooming cereus." The white roses on either side of it are my two brothers in spirit life; the half-opened bud represents a brother who never opened his eyes to life in this world, but grew to manhood in spirit life, and was recognized by my mother when she "passed over." The two roses at the bottom are for myself and husband, and the pansies and small flowers around them are the "love tokens" which "the painter man" put there because I had no children. On the right hand side the large yellow rose represents my father, the three red buds my three sisters, and the three yellow buds my three brothers, all in earth life. On the opposite side my husband's father is shown by a white rose, his mother by a red one, his three sisters by red buds, and his two brothers by yellow ones.

I had never seen Mrs. Blair until I had this sitting, and she seemed to know my life history (or the control did), and it was one of the most satisfactory and convincing evidences of spirit communion and power I have ever witnessed, although I have had sittings with many good mediums and have been an earnest investigator for over thirty years. The work was all done in less than one hour, which of itself was a marvelous test of spirit power.

Oh, voiceless, yet audible sounds! Oh, millions of souls that come thronging out of space! Ye speak with a sound more mighty than the surging of the sea, more vocal than the voice of the thunder of Niagara, more potent than the sweeping winds over myriads of forests, more divine than the rushing melodies of mighty masters attuning their harps in sublime oratorios of existence. Death and life are one, and these voices are the voices of your loved ones.—*Epes Sargent.*

For biliousness, constipation, and impurities of the blood use the Tonic Liver Pills, prepared and sold at Dr. Fearn's pharmacy, corner Tenth and Washington streets, Oakland. Twenty-five cents per box, per post twenty-six cents.

Lorenzo Painter.

BY MRS. ELLA WILSON.

If the pioneers of any great movement, those who have borne the "burden and heat of the day," especially when carried through years of persecution, are deserving of particular mention, then certainly the subject of this sketch is not unworthy of a place among the many workers and supporters of the cause whose memory has been embalmed in the pages of the CARRIER DOVE.

Lorenzo Painter, whose portrait appears in this number, was born into a Quaker family, in Columbiana county, Ohio, December 27, 1817. His parents, as became good, honest Friends, were opposed to salaried preachers, believing, in common with their peculiar sect, that the Gospel should be dispensed "without money and without price;" and so, as a matter of course, they never attended the services of any other denomination. But when Lorenzo Dow, the eccentric Methodist itinerant, who also believed in a free Gospel, came through that region of country preaching, they, because of his agreement with this particular point of their doctrine, departed from their usual course and went to hear him, were much pleased with him, and frequently talked of him in their home circle. This was a few months before the subject of this sketch was born, and Mr. Painter, who is a believer in the power of prenatal influences, thinks this circumstance has affected his whole life and character. Such was their feeling for the redoubtable Lorenzo that when our hero was ushered into the family they named him in honor of the only preacher outside of their own sect they had ever cared to listen to; and since becoming a Spiritualist Mr. Painter believes that the spirit of Lorenzo Dow has been with him and helped him, particularly whenever he attempted to speak in public, and he says he has frequently had Dow described by clairvoyants as being with him. He heard so much about the eccentric man from his family that as a little boy, from eight to ten years of age, he would gather his boy companions together and preach to them, as he supposed, after the fashion of Lorenzo Dow.

At about the age of fourteen he began to steal away to attend services at the Salem Methodist Church, cutting across woods and fields to do so, and hurrying home again before the family carriage had returned from the Quaker meeting. If he failed to get home first he would have some apparent excuse, such as an axe and a stick of timber, to account for his being away from the house while the family were gone to meeting. At length his parents discovered his clandestine attendance upon a forbidden ministry, and

threatened, unless he ceased, to punish him severely. He then determined to leave home, and at the age of seventeen, with his knapsack on his back, and less than three dollars in his pocket, he started off secretly, on a Sunday morning, for the wilds of Michigan, walking between three and four hundred miles. Twice on his way he stopped to work, the first time for one week, and the second time for three weeks. At the last working place, which was somewhere near the Sandusky River, he found a family who were going to Michigan, who, for the consideration of his taking care of stock, took him with them, that is, boarded him, he walking and driving their stock for them. In the performance of this duty he was obliged to wade through several rivers, to which, with other exposures, is probably due the fact of his being seized with ague before they had reached their destination, which was Big Prairie Round, in Kalamazoo county. Upon leaving home, it had been his intention to join the Methodist Church at the first opportunity, but here, in this frontier country, he fell in with a different class of people, not favorable to the nourishment of religious ideas, and five years elapsed before his pious intention was carried out. Then he became a zealous worker in the church of his choice, always haunted with the conviction that he ought to preach, but resisting the "call" because of his limited education. This struggle with himself as to his duty continued for years, until a circumstance occurred which was destined to be another turning point in his life. A year or two after the Rochester rappings began, of which he had heard, but to which he had not given much thought, a trance speaker, Mrs. Laura Cuppy, came on a lecturing tour to Van Buren county, where Mr. Painter was then residing. He was highly pleased with her lecture, which was on the subject of Spiritualism from a religious standpoint, but after she had ceased speaking a Methodist Presiding Elder got up, and, to use Mr. Painter's expression, "berated" her terribly, accusing her of teaching "Tom Paine-ism," etc. Mr. Painter, whose sense of justice and love of truth were stirred to their depths, defended her, saying that, in his opinion, it was the best religious discourse he had ever heard, that it came nearer the teachings of Jesus, and that for his part he was going to see her sustained; and taking up his hat he proceeded to collect a contribution for her benefit. He now believes that it was the spirit of Lorenzo Dow who prompted him to take so brave a stand, and gave him the courage to do so. From that time he was a Spiritualist, and from that time his persecution be-

gan, and he was denominated by his church brethren, "a white-washed infidel." In accordance with his convictions he left the church, and became active in spiritualistic labors, organizing circles, and encouraging young mediums in their development, especially as speakers, in one case paying a certain sum to a young medium for every effort she made to speak in public. Spiritualistic speakers then were much less numerous than they are at present, and it was a long time before Mr. Painter heard another public speaker of the faith (excepting tho e he had been instrumental in developing). Then, at Battle Creek, Michigan, he heard A. B. Whiting, a boy of sixteen, whose speaking, for his age, was wonderful, and served to establish Mr. Painter more firmly than ever in the faith. It was not the phenomena, but the philosophy of Spiritualism, as taught through these public speakers, that made him a convert. He, himself, soon commenced speaking in circles, and occasionally before the public, especially on funeral occasions. He also became a healer, particularly after being, on one occasion, signally proclaimed as such, in a circle he was attending. His power soon became evident in this direction, and he was enabled to heal, almost instantly, cases given up by physicians.

In 1864, having grown weary of the many and continued persecutions to which he was subjected, he resolved to come to California. He had prospered in worldly affairs, his business being that of merchandising, concerning which he tells an incident which is worth mentioning here. He had been dealing with the firm of Zach. Chandler (the United States Senator) & Co., of Detroit, Mich., and on one occasion he asked for a bill of goods, partly on credit, but, to his surprise, was refused, and was told, before he left the city, by one who held a high position in the establishment, that it was purely on the ground of his having become a Spiritualist that the refusal was given. Having resolved to come to California, he settled up his business matters, bought a drove of horses, and proceeded to "cross the the plains," bringing with him two families of Spiritualists, whose expenses he met for the consideration of their help and companionship. In both of these families there were mediums, one, being Mrs. Mary E. Beach, who is held in grateful remembrance by many California Spiritualists. Mrs. Beach, not knowing a word of the Indian tongue herself, was influenced to speak in four different Indian dialects to as many different tribes with which they came in contact in their journey across the continent, and was thus a means of great assistance, if not a source of safety to the travelers.

Owing to the persecutions he had suffered, Mr. Painter was rather slow in proclaiming his faith in the new country, and became less active in the cause than formerly, though not, by any means, wholly silent or idle. In 1865, an under Sheriff of Santa Clara county (where Mr. Painter had located) had given out as a subject for a debating club, in a rural district, "Resolved that Modern Spiritualism is taught in the Bible." When the evening came for the discussion, the Sheriff, who was to argue in the affirmative, was absent, and Mr. Painter, being the only friend of the cause present, moved to adjourn. This was voted down by the champions of the negative, who thought they had an almost clear field before them, as there were five preachers among the opponents. They agreed that Mr. Painter should have fifteen minutes to open, and the same length of time to reply to each fifteen minutes occupied by any of them. Mr. Painter felt very weak among these Goliaths, but determined to do the best he could, fearing that would be very poor. But when he had commenced he found himself helped as he never was before or since. Silence reigned for some time after he took his seat, before any one ventured to reply, each champion urging his neighbor, or some one else, to be the first to attempt a disproof. When one of them, at length, made the effort, it was in the form of ridicule and abuse, Mr. Painter having, it seems, primed all the Biblical weapons they had intended to use. Mr. Painter spoke again for fifteen minutes, saying, at the outset, that he was not there to ridicule or abuse anyone, but to get at the truth. When he again took his seat the same hesitancy to reply was again manifested. After two or three bouts in this way, a movement to adjourn was made and carried by the opposing party, Mr. Painter, this time, voting "No."

In 1870, Mr. Painter moved to Humboldt county, and in April, 1873, he was married, in San Francisco, to a Mrs. Turner, a lady of Scotch descent. At this time Mr. Painter obtained possession of the half section of land upon which is now laid out the future city (?) of Rio Dell, in Humboldt county, a beautiful place, a little valley (almost surrounded by mountains) through which runs the Eel river, the largest river in the county, on the banks of which is the Pacific Lumber Company's branch of the Eureka and Eel river railroad with its terminus near their immense saw-mill situated in the border of a great belt of redwood timber. In this romantic spot, assisted by the great energy and helplessness of his wife, he went to work to carve out a beautiful home and valuable property in the lovely "river dell" (as its name indi-

cates) and at the present time it bids fair to surpass any dream he may have had in connection with it at the outset. From the time of the marriage spoken of, Rio Dell began to be a summer resort for people during the "heated term" to hide away for awhile, for rest and recreation, rusticating in the redwoods environing the dell, and on the cool brink of the Eel river, or following up the river canyon where it winds among the hills. Rio Dell has now become a sort of half-way station between Eureka, the base of supplies, and other settlements further up the mountains. Mr. Painter has built a commodious hotel, the finest in the county, outside of Eureka. Besides building up his own property, he has been a "father" to the whole surrounding country, interesting himself and laboring hard in the opening up of public highways, building up school districts, and voting precincts, establishing the post-office at Rio Dell, etc. One who was intimately associated with him for years said to the writer concerning his character, "He has a large heart and a generous nature, kind and accommodating to all of his neighbors, and, aside from religious prejudices, no one in this county lives more in the hearts of the people than he does."

Mr. Painter has lectured occasionally on Spiritualism in Humboldt county, but he feels that his gifts, both as a speaker and a healer, have been dwarfed through repression. His work for Spiritualism has been chiefly as a patron in encouraging and sustaining other workers, and in giving to the cause, to which he has contributed thousands of dollars. In regard to one of his cherished projects for the near future, I will quote from an article upon "Humboldt County—Its Resources, Its Spiritualism and Spiritualists," contributed by Paul A. Smith to the *Golden Gate*, in October last.

"At Rio Dell, Mr. L. Painter has, by his boundless liberality, done much for the cause. It is his purpose to build here next year a public hall to be dedicated to Spiritualism, and for the free use of mediums and speakers. This public building, which he has already planned, and the ground site for which he has marked out (in what is to be a public plaza), he intends to deed as an inheritance to the Spiritualists of Rio Dell, giving as his motive for so doing that he believes some of his means used in this way will do more good to posterity, and be a source of greater satisfaction to himself in spirit life than in any other way that he could bequeath it. May this not be a worthy example for other Spiritualists who are blest with means to follow? Mr. Painter designs to decorate this hall with the portraits (donated for that purpose) of leading mediums,

speakers, and workers in the cause, believing that their presence will help to bring good influences to the place."

Concerning this matter, Mrs. Albert Morton, in a sitting she gave Mr. Painter during the camp-meeting, last year; predicted his putting up such a building for such a purpose, and added, "Within two years you will stand on its platform and heal the sick."

Mr. Painter gives it as his intention, as soon as he can get his business matters in a more settled condition, to give himself, with his time and gifts, free of charge, wholly to the cause of Spiritualism, and in this connection expects to do a great deal of traveling.

RIO DELL, November, 1886.

Lost Jewelry Restored by Spirits.

EDITOR CARRIER DOVE: There is a little bit of history in connection with a breastpin I have in my possession which I think will interest some of your readers, for it shows how we are thought for and accompanied by the dear spirit guides. One Sunday five years ago, while we resided in San Diego, some friends—a Mr. Rule and wife—came from Wilmington, Los Angeles county, by the steamer *Ancon* to visit us. We were to dine with them on board the vessel. In dressing I fastened the pin on my dress at the throat. The pin is in the shape of a Maltese cross; the four sides are of carnelian, about an inch at the extremities and narrowing down to less than half that at the center. These pieces fit into a very beautiful design in gold forming the center. It would be impossible for one of the pieces of carnelian to be taken out without being missed, so I know that the pin was perfect when I put it on. After dinner our friends, my husband and daughter and myself drove out to old San Diego. When we arrived there the gentlemen alighted and went up the historic hill on which Fremont planted his guns to cover the little village and demand the surrender of its inhabitants. It was my first visit to the town, and I was anxious to see the old palm trees, so we also alighted, and after viewing the palms and the beautiful scenery we went to an orchard to procure some fruit. After wardering around three-quarters of an hour we again entered the carriage and started for home. We were within a mile of home when Mrs. Rule said, "Oh, Mrs. Seal, a piece of your pin is gone." I immediately took the pin off and found that the upper section was gone. I examined the dress, wraps and carriage thoroughly but it could not be found. Mr. Rule said, "It was all right when we sat at dinner, for I was noticing it as being a Masonic emblem." "Yes," said

Mrs. Rule, "and it was all right as we rode out, for I was admiring it, so it must have been lost while we were walking about."

I felt very badly about it, for it was one of the few things left to link me to a more prosperous if not happier time, and although the pin is of considerable value, still it has a much higher value to me than merely its intrinsic worth. On getting out of the carriage at my door, I said, "Oh dear, there is one more link gone; soon there will be nothing left me but memories of the past." Just then a voice whispered to me, "Do not fear; you shall find it again." Then I called out in my usual impulsive manner, "They say I shall find it again." "Then," said my husband, "If they have said it, depend upon it, it will come." "If it does," said I, "I shall take it as a great test of spirit power." Two months rolled over, and often did I regret the loss, for it made my pin useless, one arm of the cross being gone, but one day I be-thought me that by taking out the corresponding arm the shape of the pin would be made symmetrical, and, doing so, I wore it in that form some time. Now comes the remarkable part of it.

The box that our jewelry was kept in had been emptied twice, once by my husband and once by my daughter, and only the one piece of carnelian was there; one day I went to the drawer and looked into the box, and there, side by side, lay the two pieces, but one of them had a small piece chipped out of the corner. I called with delight to my family, and when husband saw it he said, "Well, they have kept their word;" and so they had, for when, months after, my dear guide, Sangatooga, came to me, he explained that it had been brought by him from old San Diego, where I had dropped it under the trees.

SARAH SEAL.

SPIRITUALISM will not mix with a milk and water religious system, and lukewarm advocates are not the kind to make the movement a success. The cause requires men and women of nerve, like some of the men and women who took the field in the anti-slavery cause. The cause of Spiritualism is worthy of our best efforts. We cannot do too much, seeing the spirit world is doing so much for us. Cowardice is disgraceful in any cause, and much more in this. If we have a truth, we should not be ashamed nor afraid to proclaim it, and instead of attempting to make our Spiritualism conform to the bible, we should make the bible conform to Spiritualism; instead of being afraid of offending some of the saints of this world, tell the whole truth and let the elect see that you are in earnest in the matter.—*John E. Reynolds.*

[FOR CARRIER DOVE.]

Generation.

BY ELIZABETH LOWE WATSON.

"The world is going wrong," you say,
"And has been ever since creation!
Come, let us kneel to God and pray
For all mankind's regeneration!"

Nay, nay my friend, the world's all right,
And God heeds not our supplication;
All that is needed is more light
Upon the law of GENERATION!

This wondrous power to enshrine
In form of flesh the good or evil,
And with the parent-life entwine
The attributes of God or Devil!

A subtle, unsubstantial breath,
With kiss of love as consecration,
Leaps through the boundaries of death,
A thing of life, a soul-creation!

Yet, like the source from whence it springs,
Be it Gehenna or Elysium,
Our secret thought it ever brings
Before our oft astonished vision!

A moment's hate may crystalize
Into defiance of all duty,
Or Thought from love's sweet paradise
Become a never fading beauty.

We sow our passions, rank and wild,
Amid the poor Soul's strong delusions,
And then expect a holy child
As fruitage of our life's confusions!

Men sacrifice their soul to sense
And trample on the rights of woman,
Then make this plea, in self defense—
"But, surely, all men are human!"

And women, weak, unresolute,
Allow the awful desecration
Of that which love should e'er transmute
Into a blessed consecration.

And from the fountains, so defiled,
Flow life's dark stream of troubled waters:
The Christ crushed out of every child,
While Sin claims all Earth's sons and daughters.

And thus we go from bad to worse,
Few hoping for amelioration,
While preachers prate of th' "primal curse,"
And paint the scenes of soul-damnation!

And yet, my brothers! God is just,
And speaks through every law of Nature;
As manifest in grains of dust
As in the fairest human creature!

And when these laws we rightly ken,
And yield ourselves in full surrender,
Our world shall shine with noble men
As yonder skies with starry splendor!

Then shall the God within control,
And life bloom bright with aspiration,
And Christ, in every new-born soul,
Hasten the whole world's true salvation!

Love crushed to earth shall rise again
On purple wings of healing power,
And white-robed peace triumphant reign
O'er all mankind. God speed the hour!

It is not worth while to hear what
servants say when they are angry, or
what children say after they have
slammed the door.

Errors and Dangers in the Line of Progress.

BY JOSEPH RODES BUCHANAN.

They who climb to mountain heights are, as the thought was beautifully expressed by Byron, surrounded by cold and isolation. They need, to sustain them, all the ardor of a warm nature that cannot be chilled in the cold and desolation of such regions. They need further the glow of that undying heaven-born love which ever gives, and never halts in its beneficence to ask return.

Such is the position of the social pioneer, the reformer, the discoverer, the teacher of a wisdom which the age does not desire and which future ages alone can appreciate and honor. Theirs is an inner life, fed from higher fountains, which give to the outer life beauty, and to the life within "peace that passeth understanding." It is expressed by Shelly,

That content the soul in meditation found
Who walked with inward glory crowned.

Such is the life of those strong souls who depend not on their surroundings for their life or thought, and live contentedly in isolation, perhaps in poverty, perhaps in suffering, to prepare blessings for posterity. It is not only the great ones who enlighten the ages, that are doomed to live in uncongenial surroundings or isolation, but many an humble soul, full of fragrance and sweetness, has a similar fate, like blossoms along the highway, covered with dust or bruised and trodden down. Such has especially been the fate of many a lovely woman, doomed by social tyranny to live amid selfish and degrading surroundings, in a home uncheered by love and refinement. As well expressed by Elizabeth Akers Allen:

Alas for heedless hearts and blinded sense,

With what faint welcome and what meagre fare,

What mean subjections and small recompense
We entertain our angels unaware.

But I took my pen not to speak of the strong souls that wisely follow the path of duty, but rather to speak of those who are moving onward with aspirations toward the higher life without a clear perception of the precipices and dangers on the path. The most obvious danger with many is that of unlimited and uncritical faith. They who have bowed submissively in orthodox churches, accepting all their mysteries, against the quiet or secret protests of their reason, have learned the maddening lesson that in supernal matters human reason is not a proper guidance, and that its voice should not be listened to when supernal themes are examined, which belong entirely to the realm of faith and unquestioning obedience. When blind faith and unquestioning obedience no longer look

to the Bible as their divine oracle, but find in the voices of the spirit world a later and truer gospel, the old habit of unquestioning obedience clings to a number, who listen to every message from a medium with their old unquestioning faith. As they had not inquired into the authenticity of the Bible, so they fail to inquire into the authenticity of the messages, and sometimes devote themselves to recording volumes of such messages as the purest wisdom, when, to an impartial and cool observer, they contain no clear evidence of a spiritual origin—nothing beyond the entranced reveries of the medium, influenced perhaps by the words and desires of the sitter. Then, for example, I have known an enthusiastic devotee to receive a long message from a medium which was really nothing but an expression of her own vague longings for wisdom and communications, and vague intimations of something that she hoped for, without one word of real information or instruction, in fact without the least intrinsic evidence that any spiritual being had anything to do with it—the signature being merely what the sitter desired or expected. But the message was flattering to her vanity, and it would have been a grave offence to have expressed any doubt of its spiritual origin. The messages received by this devotee were only a tribute to her own ignorance and vanity which dominated over a passive medium—never a word of the advice that she really needed, or any allusion to many duties that she had neglected in her engrossing selfishness.

Another devotee, rolling in wealth and expending a fortune in costly ornaments but neglecting a thousand opportunities of doing good, was humored by her well paid medium with the thought that she was of a very high and holy nature, greatly beloved by holy ancient spirits, to whom she was to be conjugally united in the next life, and whose refined flattery gave the incense that her vanity needed. In this case the selfish and credulous vanity of the sitter cooperated with the selfish and shallow mind of the medium to their mutual satisfaction in a life of indolent self-indulgence.

In another instance a gentleman of wealth, before whom lay many neglected opportunities of doing good and promoting spiritual progress, devoted himself with blind credulity to recording messages from ignorant and unqualified mediums—believing that everything he received came from the spirit world, when the messages contained no intrinsic evidence of any such origin, but were merely a collection of verbose platitudes, such as worthless mediums or psychics can write by the hour for any credulous receiver. Out of such counterfeit Spirit-

ualism no good ever comes. The wealthy old gentleman did no good in life, and his estate did no good when death released his selfish grasp.

Why such debasing follies? The credulity generated by centuries of blind orthodox "faith without works" is responsible for much of it, and the remainder is due to voluntary ignorance of Spiritual science.

Dupes of that class are not seekers of knowledge; they care nothing for scientific investigation, and as little for the great benevolent movements of the age. They are a dead weight to the car of progress, and their examples serve only to make Spiritualism ridiculous in the eyes of critical observers, and suggest the pertinent question, What good does Spiritualism do?

Neither Spiritualism nor any other form of doctrine does good in the hands of the selfish and indolent. For any good purpose to be achieved, there must be unselfish love and untiring energy. It is pleasant to believe that there are in the Spiritual movement that love and energy which it needs, and to which it is indebted for its progress in this materialistic age, when all the high positions of society are, with few exceptions, occupied by those whose impulses are "of the earth, earthly." But the resolute and untiring workers for progress are *never sustained as they should be* by those who hold the world's accumulated wealth. Not even the Spiritual press has half the patronage to which it is entitled from those who believe in Spiritual science.

I have spoken of the dangers of those who are led astray by selfishness and vanity, but the admonition will do them little good. They want not admonition, but flattery; they are not seekers of the truth; the selfish never are.

But there is a nobler class—unselfish seekers of wisdom and goodness—whose danger arises from their very virtues. Their hope and love are so bright as to beautify their surroundings. They yield credence to the unworthy until taught by experience. They accept the illusions of incautious hope, and their best hopes are never realized, because they cannot easily realize the depravity in man or the obstacles that are to be overcome. *They believe too much.* They have not the critical energy born of the combative spirit which demolishes illusions and annihilates sophistry; they learn by experience, but they are too often caught by plausible theories and plausible pretenders. They have not realized how necessary it is to be "wise as serpents" while "harmless as doves." But for all such generous souls there is a time of sober wisdom, when experience shall have dissipated the illusions of hope, for they are thoroughly good, and being

seekers of truth, they never fail in time to find it in its purity.

The guardian, protector and vindicator of truth is patient, scientific investigation, which reveals the hidden and dissipates the false. In such labors I have given half a century, and to those who wish to go on with me in these investigations, of which Psychometry and Sarcogony are the accomplished results, the *Journal of Man*, to begin in February next, will afford an opportunity. Those investigations gave the truth and philosophy of Spiritualism in 1841, and have revealed its positive basis in the anatomical constitution of man, as well as the grandest possibilities which it offers of future progress.

SPIRITUALISM is not something for the parlor but is also good for the sitting room and the kitchen. It is not something that should be spoken of in whispers, and not preached upon the house tops. It enters into every department of life; is a factor in the politics of a nation as well as its religious matters, and where it can accomplish the greatest good, there is where it should be the best known. What is most essential to-day is manhood; there is enough known about the relationship existing between the spiritual and material world, but the light is hid from those who are most in need of it. Our legislative halls should be all ablaze with the effulgent light, brought from the spirit world. Then there would be no discriminating laws enacted, all men and all professions would stand upon an equality according to merit.—*Theodore Parker.*

A New Society.

TO THE EDITOR OF THE CARRIER DOVE: We formed a society in this city, and dedicated our hall, October 20th. We were so fortunate as to have the presence of Mrs. Maud Lord, the great exponent of our philosophy as a speaker. Our society is called the Springfield Harmonial Society of Spiritualists; officers, Frank Godley, President; Mrs. Sarah Gray, Vice-President; J. McGavin, Secretary; Helen Smith, Treasurer. J. McGAVIN. SPRINGFIELD, Mo., November 10th.

Ingersollisms.

A creed is the ignorant past bullying the enlightened present.

Infidelity is liberty; all superstition is slavery.

We need free bodies and free minds, free labor and free thought, chainless hands and fetterless brains. Free labor will give us wealth. Free thought will give us truth.

SOME of the "cranks" of to-day will be the saints of the future.

TOBACCO.

ITS DISCOVERY, NATURE AND UNIVERSAL USE—THE DISEASES IT PRODUCES—THE INCIPIENT STAGES OF INSANITY ARISING FROM ITS USE—EFFECTS ON THE SOCIAL MANNERS OF ITS DEVOTEES—THE STRIKING IDIOSYCRACIES OF CHARACTER MANIFESTED BY SMOKERS, CHEWERS AND SNUFFERS—OPINIONS OF EMINENT MEN ON TOBACCO—THE WHOLE SUBJECT, SHOWING THE SLOW SAPPING OF THE VITAL ENERGIES AND OF THE NOBLER QUALITIES OF THE MIND IN ALL THE NATIONS ADDICTED TO THE USE OF THIS ACCURSED, DEADLY, INSIDIOUS POISON-PLANT.

BY DR. JOSEPH SIMMS, THE PHYSIOGNOMIST.

[The following, on Tobacco, should be in the hands of every pupil in every school where the English language is spoken.—ED. DOVE.]

ARTICLE I.

Tobacco belongs to the same family of plants as the deadly nightshade, and in its various forms and extracts is one of the most virulent poisons known. All species of tobacco belong to the botanical genus *Nicotiana* and order *solanaceæ*. They are closely related to *hyocyamus* to *atropa belladonna* and to *stramonium*, all poisonous plants used in medicine. Tobacco alone, of all the four, is scarcely ever employed medicinally at the present day, except in combination with *stramonium* in spasmodic asthma. Its use as an injection has been abandoned as too dangerous to life. Still it is much used by some shepherds as the surest of all poisons for destroying vermin on sheep, and commonly also by gardeners for killing insects that infest plants. Indeed tobacco is one of the most virulent of all vegetable poisons. Though tobacco in some of its forms was much earlier used in the East it was not known in Europe till 1492, A. D., when Columbus, on arriving at San Salvador, allowed some of his sailors to land on that island, and they on returning on board told him that they had seen some natives roll up a kind of dry leaf, set fire to one end and inhale the smoke. * This habit of smoking tobacco was then a gift from savages to civilized men, and while the good works of civilization, peace, wealth, and health, advance with deplorable slowness, this fetid herb, borrowed from the naked aborigines of the New World, has overrun the Old World in the space of three centuries. In the year 1518, Cortez sent home some of the seeds of the tobacco plant to Charles V., but it was not until 1560 that Doctor Jean Nicot, (whence the word *nicotine*) then ambassador of France to the Court of Spain, sent the herb to France, where it soon became so generally praised by the physicians of the day that it obtained the name of the holy-herb (*la sainte herbe*) and was among other things employed as a medicine

* This was ninety-four years before Sir Walter Raleigh used tobacco in England.

with the object of curing Catherine de Medici of a megrim to which she was subject. Hence it was called *herbe de la reine*.

So extensively has the use of tobacco spread in France during three centuries that a few years ago it required 25,000 acres of the best land in France for its culture, and the quantity raised was about 24,000,000 lbs. M. Barral, in 1866, says that Germany grows 18,000,000; Austria, 29,000,000; Russia, 14,000,000; Cuba, 23,000,000; Turkey, 45,000,000, and America 75,000,000 kilograms* of tobacco. In Holland it is said that more money is spent on tobacco than on bread. (*Hahn's Natur-diat' 1859.*) And all this for the consumption of males only.

The constituent part of tobacco, which makes it so dangerous to health, is nicotine, a liquid alkaloid discovered so recently as 1809, by a French chemist. So deadly a poison is nicotine that one-tenth of a grain of it will kill a middle-sized dog in three minutes; and as the percentage of nicotine in dry tobacco, varies from two per cent in Havana tobacco, to about seven per cent in Virginia tobacco, it has been calculated that in a single cigar there is enough nicotine, if given pure, to kill two men; and in about a quarter of an ounce of tobacco there may be as much as two grains of this very deadly poison. A smuggler mentioned by Namias to the *Academie des Sciences* was poisoned by covering his naked skin with tobacco leaves, to escape paying duty. Thus the great danger of chewing tobacco is evident. Taylor (on Poisons, p. 749) states that the volatile vapor of tobacco given off in the process of manufacture has been shown to have an injurious effect on tobacco operatives. The first results are headache, nausea, languor, loss of appetite and sleeplessness, followed by a general disturbance of the health. Melsens, the chemist, says he collected 30 grammes† of nicotine from 4,500 grammes of tobacco smoke, which he conveyed through water.

The analyses made by Eulenberg and Vohl (*Ann. d'Hygiene*, April, 1873, from *Vierteljahrsch fur ger Med.*) seem to controvert the old theory that the injurious effects of tobacco smoking are due directly to the presence of nicotine in the smoke. They attribute them rather to the alkaloids produced by its decomposition, and which have many similar physiological properties. The smoke from tobacco in pipes and cigars was passed first through a solution of potassic hydrate, and then through one of dilute sulphuric acid. The former solution was found to contain a mixture of carbonic, hydrocyanic, sulphuric, acetic, formic, metacetic, butyric, valeric and

* A kilogram is equal to 2.2046 lbs. avoirdupois, or 2 lbs. 3 1/4 oz.

† A gramme is equal to 15.43235 grains.

carbolic acids, creosote and several hydro-carbons. The acid solution contained resolic acid, ammonia, traces of ethylamine and many of the pyridine bases, to the last of which the injurious action is due—the pyridine, (which is more abundant in the pipe than in cigar smoke), picoline, lutidine, collidine (which is more abundant in cigar than in pipe smoke), parvoline, coridine, rubidine, and a residue corresponding to virodine. As may be seen, the most volatile of the bases, as pyridine, were most abundant in pipe smoke, while the less volatile, as collidine, were most abundant in cigar smoke. Both of these sets of bases, like nicotine, produced contraction of the pupil, difficult respiration, general convulsions, and death; and upon post mortem examination the respiratory passages and lungs were found congested. They do not act so rapidly as nicotine. Those volatile at a low temperature were more active than those which were only volatile at a high temperature, which explains the fact that more tobacco can be smoked in the form of cigars than in a pipe.

The alkaloids are soluble in the mucus of the mouth and air passages, and thus smoke condensed and mingled with water is easily taken into the blood. Hence when cigars or pipes are smoked out of doors a notable quantity of poison is taken into the system; but when the smoking takes place in a close room the air taken into the lungs also adds its poison to the fluids of the air passages, and persons who remain in smoking rooms, even if not themselves smoking, cannot escape a certain amount of poisoning. Women who wait in public bar-rooms and smoking saloons, though not themselves smoking, cannot avoid the poisoning caused by inhaling smoke continually. Surely gallantry, if not common honesty, should suggest the practical inference from this fact.

Acute poisoning to a slight extent takes place usually when smokers commence their apprenticeship to this *vicious custom*. The first cigar or pipe of tobacco produces nausea, spasmodic vomiting, hiccough, oppression of breathing, extreme prostration and fatigue, coldness of the extremities, cold sweats, and slow and intermittent pulse. This first step, which costs so much at the time and afterwards, is the most disagreeable, and the smoker suffers less and less each time he smokes, until his nerves and stomach are accustomed to the poison, and become more or less callous. Nature, in short, quietly withdraws her monitor when the warning goes unheeded. Invalids, however, often find they cannot look at a pipe or a cigar, and bouts of smoking may at any time lead to a fatal termination, as in the case

of a young man mentioned in *L'Igea*, of November 1871, who died with all the symptoms of poisoning after smoking ten cigars for a wager.

Physiological experiments have shown (Edward Smith, British Association, 1864,) that smoking makes the heart beat more rapidly, from the paralyzing effects of nicotine on the minute vessels of the circulatory system which no longer offer their usual resistance to the force pump of the circulation. Nicotine enters the body by the stomach, the lungs, and the skin, and its effects are uniform by whatever gate it enters. Dr. Edward Smith found that when his pulse was 74 per minute, before smoking, it rose, after smoking eleven minutes, to 112. The effect produced by tobacco on the heart is caused by its paralyzing effect on the minute vessels of the capillaries. These being relaxed can no longer offer effectual resistance; and the heart, freed from this control, increases the rapidity of its strokes. This increase of the heart's action results partly also from the paralyzing effect of the drug upon the pneumogastric nerve which supplies the stomach and lungs with nerve power.

It appears also from experiments made by Blatin that small doses of nicotine accelerate the number of respirations, while a large dose diminishes them. This same experimenter administered nicotine in small doses daily to a dog, and found an increased dryness of the mucus membrane of the mouth, and inflammation of the throat to result. Hence we may conclude that nicotine is a poison of the heart and vascular system. The circulatory system presents in chronic smokers symptoms similar to those seen in acute poisoning (the most noticeable is the intermittent pulse, many cases of which have been collected by Decaisne and others), which are due to the influence of tobacco on the sympathetic nerve. From its influence on the vagus nerve, the use of tobacco causes in small doses a more rapid secretion of the gastric juice, and increased action of the stomach walls. Hence the smoker's habit of taking an after-dinner pipe to aid digestion—an aid that gradually becomes less and less powerful, and requires larger and larger doses. The appetite then fails and dyspepsia becomes habitual.

The two classes of tobacco poisoning are acute and chronic. The acute is the result of a large or unwonted dose; the chronic is the accumulated result of smaller doses. Druhen relates the case of a boy of fourteen who died from smoking fifteen centimes worth of tobacco for toothache; and similar cases of acute poisoning are related in various works on medicine.

Chronic poisoning by nicotine is the

everyday form met with in medical practice; and it is usually only after years of smoking that the accumulated effects on the system become apparent. The experiments of Morin (New Sydenham Society, 1861,) show that nicotine can be detected in the tissues of the lungs and liver after death. Blatin made experiments on dogs by mixing two or three grains of tobacco with their food and administering this twice or thrice daily. This caused the heart's action to become feeble and irregular; the dogs lost appetite, had diarrhoea, swelling of the gums, loosening of the teeth, followed by palsy of the hind legs, blindness, deafness and ultimately death from weakness. The mucus membrane of the throat and mouth were often so dry during life as to cause some difficulty in deglutition.

The smoker's sore throat, hoarse voice, etc., are trifling affections in comparison with the gradual saturation of the whole system with nicotine, which causes pallor, trembling of the hands and debility. A physician of one of the London hospitals was so constantly affected with trembling and palpitation after smoking, that he was forced to abandon it. Intermittent pulse is not uncommonly an effect of chronic nicotism; and a French physician, Beau, mentions cases of the frightful disease, *angina pectoris*, caused by chronic smoking.

The fact shown by physiological experiments on animals, that nicotine lowers the temperature of the body, is an important one, and it may be constantly noticed that smokers are apt to become more chilly and less able to stand extremes of cold or heat than they were before they adopted the habit. Smokers are also very dreamy and supine—*nonchalant*, as the French express it—not so fresh and energetic as they used to be.

Among diseases caused by the use of tobacco must be enumerated ulceration of the lips of a malignant character caused by the irritation of the pipe. Cancer of the lip is rarely seen except in men who smoke, and cases have been published by C. R. Drysdale, M. D., M. R. C. L., where men contracted a vile, contagious disease (syphilis) from using old pipes in a public house. This has been noticed in numerous cases by other observers. It is distressing to see, in many cases, the miserable condition of the smoker's teeth. Black stumps and spongy gums are very commonly the effects of excessive smoking, while chewing makes the mouth of its votary a horrible sight in many instances among those who care little for their appearance. Several diseases of the tongue are caused by the use of the pipe and the cigar. There can be no doubt that malignant disease of the tongue is occasionally the

result of the long irritation caused by the presence of the irritating fluids from tobacco pipes; and smokers are subject to a number of slight ulcerations of the tongue and lining membrane of the mouth. Dr. Drysdale testifies that in the Metropolitan Free Hospital, London, he saw a man of fifty years, who had a long white patch on his tongue which was caused by the inordinate use of tobacco during the twenty years before his admission to the hospital. There seem to be three periods in affections of the tongue caused by tobacco smoke. The first is merely simple erythema, the mucus membrane becoming red and losing its polish. If carried on further the epithelium becomes white, thickens and softens, and comes away in scales, presenting a whitish patch rather like syphilitic mucus plates. Lastly these patches become cracks, and an ulcer, painful, and with greyish base and irregular edges is seen. The edges may become hard. There can be no doubt that such patches occasionally degenerate into epithelioma. Many cancers of the lips and tongue are due to smoking. Who can deny it? Women are much less subject than men to white patches in the mouth (psoriasis). Is this not an additional proof that tobacco is an exciting cause of such patches? Consider the acridity of the juice of tobacco smoke, the heat of the short pipes used, the use of spirituous liquors induced by smoking, and the deplorable condition of the teeth of smokers in so many instances.

The influence of tobacco on the eyesight is well known. One of the symptoms produced in acute poisoning by tobacco is blindness; and chronic poisoning gives rise to similar symptoms. Dr. Mackenzie, of Glasgow, first noticed that male patients, affected with one species of amaurosis, were mostly great lovers of tobacco in some form. Sichel, of Paris found some cases of blindness easily cured by cessation from the use of tobacco. Hutchinson narrated before the Royal Medical and Chirurgical Society of London thirty-seven cases of a species of amaurosis, where twenty-three of the patients were great smokers, and Wordsworth has confirmed these views of Mackenzie and Hutchinson. In one week, in 1874, there were treated, in the Royal London Ophthalmic Hospital, two cases of tobacco amaurosis in young men, neither of whom had attained the age of thirty. The one had chewed continually, and the other an enormous quantity of shag tobacco daily. Both were totally and irretrievably blind from this dangerous habit. But weak sight is also commonly caused by snuffing as well as by smoking and chewing. Tobacco amaurosis is much commoner now than it used to be. Dr. John Cowper, of the

Royal Ophthalmic Hospital, says, that patients with tobacco amaurosis describe themselves as always living in a dim light even at noonday. Mr. George Critchett, the present great London authority on diseases of the eye, says he is constantly consulted by gentlemen for incipient blindness caused solely by great smoking. Hence he condemns smoking in most undualified terms, as most debilitating and dangerous to human health.

Tobacco has no food value; nicotine merely stimulates, but adds no force to the economy. Smoking causes undue fluidity in the blood and pallor in the skin. It produces debility, nausea and sickness of the stomach. It causes weakness and irregular action of the heart, enlargement of the tonsils and sore throat; it blackens the teeth and makes the gums spongy and red, and irritates the mucus membrane of the mouth, throat and air passages—hence, bronchitis; also cough from the irritation of the mucus membrane of the lungs. Great smokers are seldom in thoroughly good health. Dr. Drysdale, already mentioned, says he once took 200 consecutive cases of great smokers appearing before him as out-patients at the Metropolitan Free Hospital, confining himself to such as had for years smoked at least half an ounce of tobacco (usually shag tobacco) daily. Most of these men were more or less subject to some of the symptoms found to occur in animals when artificially slowly poisoned by nicotine. A great proportion of them were subject to dyspepsia, vomiting, diarrhoea, or constipation, palpitation of the heart, nervousness, and tremulousness. In young men who commence smoking early, pallor of the face is often well marked, and great debility frequent; while they bitterly complain of palpitation of the heart.

"Tobacco smoking," says Dr. Jolly, "formerly confined to the ruder classes, has invaded all places; and even thrones and courts are redolent with the fumes of tobacco smoke." Mantegazza speaks of Europe as becoming turned into a cigar divan. The use of tobacco is far more prevalent now than it was at the beginning of this century. Before that time it was rare for the better educated classes to smoke; now the greatest smokers are to be found among wealthy and educated men, from whom we should expect an example of good habits to the rest of the community. The consequence is that even boys at the best schools acquire the habit of smoking because it is fashionable and 'manly,' and not infrequently because their tutors set them the example; and because no one ever seems to tell them of the very grave injury they may do to their health by such a pernicious habit.

M. Decaisne (*Comptes Rendus*, tom. 58, p. 1015.) struck by the large number of boys, ages from nine to fifteen years, who smoked, inquired into the connection of this habit with the impairment of the general health. His observations were made on thirty-eight boys; and in twenty-seven of them there were more or less distinct symptoms. Thus, in twenty-two there were various disorders of the circulation, aneuric murmurs in the neck, palpitation, dyspepsia, weakening of intellect, and more or less increased desire for strong drink. In three, the pulse was intermittent. Ten of the boys had disturbed sleep, and four suffered from ulceration of the mouth. Eight were of ages from nine to twelve, and nine of them from twelve to fifteen.

Sir Benjamin Brodie, F. R. S., from the result of experiments upon animals, tell us that the poison acts by destroying the functions of the brain. Many observers on the continent of Europe have noticed the inferior attainments of students who smoke. Thus, Dr. Bartillon, the most eminent writer of the day on medical statistics, found in 1855, that, of the pupils then at the Polytechnic School of Paris, 108 smoked and 52 did not smoke. He arranged the 160 in eight divisions, according to the merit they showed in examination, twenty in each rank, and found that:

	Smokers.	Non-smokers.
Of the twenty		
Who stood highest, there were	6	14
Who stood next highest, there were	10	10
Who stood next highest, there were	11	9
Who stood next highest, there were	14	6
Who stood next highest, there were	13	7
Who stood next highest, there were	15	5
Who stood next highest, there were	16	4
Who stood next highest, there were	17	3

Thus showing how much higher the non-smokers stood intellectually than the smokers. He furthermore found that the mean rank of smokers, as compared with non-smokers, deteriorated from their entering to their leaving the school. The *British and Foreign Chirurgical Review* for January, 1861, says: "We see with satisfaction that the Minister of Public Instruction of France has issued a circular address to the directors of colleges and schools, forbidding the use of tobacco and cigars to students." All youthful indulgence in tobacco in any form is dangerous to health.

[TO BE CONTINUED.]

MRS. —AWAY, while cleaning house, asked her husband to nail up some []; he refused. She looked †† at him, told him his conduct was without ‖, and beat him with her ~~rod~~ until he saw **. He now lies in a (,)tose state, and may soon be a subject for dis§. A man must be an * his life and limb in such a way as that.

THE grave of Helen Hunt Jackson on Cheyenne mountain is covered with the cards of those who visited the place last summer.

Franklin A. Davis.

The subject of this brief sketch was born in the town of Milton, eight miles south of Boston, Mass. When about twenty-five years of age, he left his native State to seek his fortune in Australia. At that time wonderful accounts of the marvelous wealth of that country, and the easy road to fortune it offered to the man of enterprise and adventure, had spread over the country and many were induced to try its realities. After spending two years in Australia, Mr. Davis sailed for San Francisco, where he arrived in 1861. He soon engaged in the business of wool buying, in which he was very successful. As prosperity smiled upon him he shared her smiles with others. No appeal for help was passed by unheeded; and many comforts found their way into homes of poverty and distress where they had hitherto been strangers. Mr. Davis is not one of those pharisaical specimens of humanity who "give gifts in public that they may be seen of men" or proclaim their charities through the public press in order to obtain the praise and adulation of the people. On the contrary, he is quiet, reticent and retiring, preferring to follow the injunction of Scripture, "Let not thy left hand know what thy right hand doeth." And only at our earnest solicitation have we been permitted to give this sketch, with the hope that good might come of it to others. He is a staunch Spiritualist, a great reader and thinker. Mr. Davis has often been heard to remark that he would go much farther to see a sermon *practiced* than he would to hear one preached; that there is too much talking and too little acting among those professing to walk in the light of Truth. How much might be accomplished for humanity could those who have an abundance of this world's goods be induced to follow the noble example of this man whose life is dedicated to such sacred service; refusing thanks, but always thanking his beloved spirit friends for rendering him serviceable, and for sustaining him in his efforts to practically demonstrate the true Christ principle.

We cannot more fitly close this meager sketch than by giving a poem from the pen of "Lupa," the sweet singer whose plaintive notes have many times awakened responsive echoes from the sad hearts she has comforted.

FRIENDSHIP'S OFFERING TO F. A. DAVIS.

Where the waves of the wild Atlantic
Ever beat against the shore,
On the coast where the Pilgrims landed,
In a century gone before,
Where the blue hills guard the ocean
And the men who sail in ships,
While they see their steadfast summits,
Hold thanksgiving on their lips—
There were subtle forces gathering

From the powers in air and earth,
There were circling bands angelic,
And at last a human birth.
It was only the same old story,
Ever new and wondrous strange,
How the body caught the spirit,
With the years of earth to change.

All the faith of the Pilgrim Mothers,
All their hope of a better life,
All the bravery of the Fathers
Through those barren years of strife,
All the long-sustained resistance
That has made this nation free,
All the soul-entrancing beauty
Of New England flower and tree,

The aspiring, snow-capped mountain
And mysterious forest wild,
Went to mould the growing nature
Of this little, laughing child,
While a practical endeavor,
Joined with love of human kind,
Born of soil and rugged climate,
Formed and taught the man we find.

In the years of youthful manhood,
Sailing toward the setting sun,
There to find his El Dorado,
Where the East and West seem one,
Many years he's lived to bless us,
With a life that makes no sound,
Never noisy tongue proclaiming
When or where his gifts are found.

E'en while gazing on these features,
You know not, you cannot guess,
All the power which his spirit
Holds to stimulate and bless,
All the cheerful, hearty giving,
All the strong and helpful tones,
All the happy, earnest living
That have made our friend our own.

Thus we offer friendship's tribute,
Wishing not for lengthened life—
'Twill be his without my asking;
Not for joy—'twill come, I know;
Nor for good—he draws it to him,
His own nature wills it so—
But that we, for long, may linger
Near the path he walks to bless,
And may share his warmth and sunlight.
"May his shadow ne'er grow less."
—By "Lupa."

ANOTHER good turn has been done for women by the gallant Secretary of the Interior. It used to be held that a woman making a homestead entry and subsequently marrying before completing the same forfeited her right to acquire title. Secretary Lamar reverses this frigid decision and rules that the marriage of a woman who had made a homestead entry will not defeat her right to receive title to the land. Girls can now go ahead, take up homesteads, build houses and then get husbands to support. There is nothing to hinder.

A Judge at North Yakima, Washington territory, in a recent case, in which the right of a woman who was born in a foreign country to sit in the capacity of juror was questioned, held that if the husband of the woman was a citizen of this country the woman acquired the same status as that of her husband, and therefore qualified to vote and sit as a juror.

Answers to Questions.

BY THE GUIDES OF MRS. E. L. WATSON AT METROPOLITAN TEMPLE, DECEMBER 5TH, 1887.

Reported for the CARRIER DOVE by George H. Hawes.

Question—Does the psychometrist depend upon spirit intelligence in reading objects, or trace the connecting line by virtue of the spiritual essence which inheres in all things?

Answer—Both facts may exist at the same time. In other words, the psychometrist possesses all the powers (though perhaps many are latent) while in the body that she will possess after the change called death. Psychometry treats of the soul of things. Psychometrical reading signifies the ability to decipher the nature, the habitude and condition of any object independent of the ordinary physical senses; this power depends upon the spiritual qualities which inhere in the object itself and their relation to spiritual intelligence. In other words, there is a soul in everything, and all spiritual power is related; and every object in nature holds, in essence, a history of all the transmutations through which it has passed up to its present state. For instance, the germ of the plant, by virtue of its spiritual forces, is elaborated into the full blown flower. In the flower is written the history of all these transmutations, spirit remaining in essence the same always, and making its record upon everything through which it flows; so that the rock which is brought to the psychometrist contains spiritually its own history; there are imprinted upon the soul-nature the images of its surroundings, so that the "sensitive" or medium, by coming in rapport with the object spiritually, may distinctly perceive the objective and subjective conditions of rock or mineral or other substance. This is a wonderful law. No fact in nature more clearly establishes the unity of all things than does this discovery of soul in all forms of matter; and psychometry is destined to unlock the secrets of soul-action throughout the realms of objective nature. Those who are sensitive to the soul-principle inherent in matter are certain to be sensitive to spiritual intelligences, disembodied human souls, from whom they may receive aid in psychometrical experiments.

You must never lose sight of the fact that you hold within yourself, in degree, all the potentialities of the perfect universe. Intelligence within the physical form is the same as intelligence outside of the form, and therefore you do not necessarily depend upon spirits for psychic facts. To illustrate: You may obtain some article of dress worn by a person at a distance, and by entering the superior spiritual state of consciousness,



F.A.DAVIS



place yourself *en rapport* with the person and describe his condition perfectly. How is this done? Each human being is a radiating orb, so to speak, and from every faculty of the mind and organ of the body there proceed peculiar influences, so that an article of dress or anything which you may temporarily come in contact with, receives the impress of some spiritual force which has been given off. The psychometrist may involuntarily take on those conditions, and thought-forms, as the result of emotions, may find a clear reflection after years of apparent nothingness, clothed anew in the vital magnetisms of the sensitive. There are influences of the mind and soul which hold their own throughout eternity, as rays of light retain their identity through infinite distances of darkness. And soul perceives soul, mind permeates matter, spirit masters time and space, and eventually nature will become an open book to man.

Q.—What is the chief difference between brute and human intelligence?

A.—Intelligence is intrinsically the same, whether in the flower, the brute or a human being. The difference lies in the variation in its expression, which is determined by the channels through which it flows. Every additional function of the body becomes an avenue through which is expressed spiritual potentialities, so that in the elaboration of forms in material nature we have simply the preparation for what we call higher, but which are simply more complex expressions of the same intelligence; the differentiation of the organic life—the projection of each organ—being the signal on the part of the all-resident intelligence of its determination to express itself after a new order. Just as in acoustics the same law governs the bass and tenor notes, and the length of the organ pipe or piano string determines the variations of the tones of music, so it is with intelligence; it is the additional organ that gives you the idea of a new or other intelligence, but it is the same general law, intelligence proceeding from the one universal and eternal source, whether it expresses itself in the poisonous fang of the serpent or in the human soul with its angelic aspirations.

Q.—Does the spirit life of plant and animal ultimately become the spirit life of man? or what becomes of the lower order of material life?

A.—Human life on this planet has its peculiar order of intelligence and a certain organic form, and so you have come to consider human intelligence the highest in the universe, and that in order to know as much as a man knows; you must have the brain of a man, the eyes, ears, nose, mouth, and all the body's organs in order to express human life.

Now the truth is, intelligence equaling that of the human is manifest in many other ways and in multitudinous forms of organic life. On the different planets, for instance, there are thinking beings who have not the same forms that you see; you think of yourselves in the far future of life's eternity as always retaining the human form in order to retain your human intelligence. This is not true; you will not always retain this same form through which to express your intelligence. While the animal intelligence and the plant intelligence is run in a different mould, yet there is a perfect likeness *in essence* between what we call low and high manifestations of the soul.

You ask me if they will ultimately become man. We answer that every order of intelligence has joined in an eternal progressive march; intelligence is destined to take on every conceivable form, and the intelligence which is expressing itself through you to-day as human, has, before it arrived at that point, traveled through innumerable physical organizations. And so all orders of intelligence below you are destined to arrive at planes of life equal to yours, and to still travel onward until all degrees of intelligence—which is simply another name for divine life—shall have found expression through every order of organic nature.

Q.—What is the philosophy of prophecy?

A.—It is a manifestation of the principle of eternal integrity in the divine cause; unity of purpose and design inhering in the minutest germs of life. To illustrate: Here is our little planet, the earth; the geologist, in tracing its history, finds it first a nebulous mass, or simple fire-mist, which, after vast periods of evolution, condensing and cooling processes, puts forth an infinite variety of living forms, beginning with the simplest germ-cell, and finally developing the complex human organization.

Now the question is, Was there any special creation—was there any interference in the general order of development?

We answer, no. At no period of time, from the breath of fire-mist bursting from the bosom of the sun, to the best life of the present hour, was there ever any interference on the part of an arbitrary being outside of the realm of nature, but from that first breath to the golden dawn of this Sabbath day, all that was to be upon the planet was involved in the very inception of the world's history; there was the promise in every drop of fiery dew of all that has come to pass. In an unbroken order, the process of evolution, went on, every condition obtaining was one of necessity; the forms assumed were in obedience to the indwelling spirit, every possibility of

which was inseparable from the mother world. So that spiritual intelligence, poised above that seething mass of liquid fire, might have foretold life's history from the first throb of its self-consciousness to the sweet uplifting of human faces, beaming with deathless love this Sabbath day. The perfection of the planet was inherent in every drop of that liquid fire, even to the angelic intelligences that take their flight from the body to their spiritual home.

Everything that is, is from divine necessity. Everything is bound in the arms of immutable law. "But," you tell me, "this is fate." I answer, it is the order of nature. You act, love and hate according to the necessities of your constitution; your constitution is your fate. Prophecy is the perception of the law of causation. Emerson says, "Fate is law before it has passed under the fire of thought." Prophecy is the right reading of the laws of the world.

Q.—Please describe the shape of and the abode of the soul prior to its expression in matter?

A.—That we cannot do, because the soul comes through many changes. You might as well ask me to describe the shape and abode of each molecule, sun-beam and invisible force embodied in those chrysanthemums, (pointing to the flowers on the table,) before they took this particular form. Here are electric and magnetic properties drawn from sun and stars and from the bosom of the earth; they have come from many directions, and a great variety of elements are combined in this beautiful flower. So it is in human life. At the conception of a human child there is the concentration and association of molecules of matter, each one with their spiritual potentialities, which finally combine and project a human being. You have taken a great many shapes before you had expression in this particular mold.

Q.—Is it reasonable to suppose that one physical existence on this planet or any other planet is sufficient?

A.—I do not think it reasonable to suppose that one physical form is sufficient for the expression of the spirit through all eternity. Myriads of forms are taken before the perfection of the human spirit; but it is reasonable to suppose that one form of *this quality* and *order* is sufficient for the lesson which we need to learn in the earthly life. We do suppose that one body from its conception up to its maturity is sufficient for the elaboration of the spiritual principles and the preparation of the soul for further advancement through a higher organic expression.

The babe that was born fifteen thousand years ago cried aloud, cooed, crept and climbed into maturity in much the

same way as the babe born last year. Now, what is the use of this life? It simply introduces the soul to objective nature. Only a few fragments of knowledge do you obtain through the mediumship of this present physical form compared to that which shall gradually come from the expansion of these faculties in the new form which shall be evolved from the old. Nature has supplied, in the place of the physical form which is discharged at the grave, a new organism which is the result of the old, just as the tree is the result of one apparently dying seed. Paul said: "There is a natural body and there is a spiritual body." The spiritual or invisible is just as natural as the physical or visible body. Now the beauty of nature is that she never goes backward anywhere in any of her processes, but always a step forward, and death is just as natural as birth. And after this first physical death there will be many apparent deaths—that is, there will be many great changes of form in the spirit world.

Q.—Should children sit in circles?

A.—It depends somewhat upon the persons who form the magnetic circle; if of harmonious temperament and in good physical health, some children might be benefited; but, as a general thing, it were better not to subject children to conditions which intensify the action of the nervous system. A child's life should be as natural as possible. Abnormal states are to be avoided—as an increase of nervous tension is liable to be followed by a corresponding depression. If permitted to sit in a magnetic circle, it should be with such supervision and care as will preclude the possibility of the child becoming abnormal in its spiritual or physical development.

Q.—In your last Sunday evening's discourse you spoke of the college to be founded by one of our first citizens; you might also have said that one of the sources of support would be a vineyard of many hundred acres. Will the good resulting from the college compensate for the despair and injury caused by the vineyard?

A.—When we were picturing the benefits that were to be derived from the accumulation of great wealth, we were speaking from the standpoint of the optimist. No one can more truly abhor the perversion of nature's beautiful and healthful products into the liquid poison by which this country and all countries on the face of the globe are being from year to year degraded. You ask why we did not speak of the vineyard in connection with the institution which is to be a great benefaction to the State. There is a proper time and place for all things. Ours was a Thanksgiving service—would you have us detract from life's blessings

by clouding every joy with a growl at the dark? We deplore the distillery; but how much better that the revenue to be derived from the vineyard should go for the education of the young, for the enlightenment of society through this noble institution, than that it should be hoarded in selfishness. Let us not ignore the blessing.

We do not palliate the evils of intoxicants; they are the instruments of the devil; they are the keys to a bottomless pit. We mourn that the fruitage fresh from the hand of nature, full of joy and strength for man, should become his degradation and his death; and we ask you to help us by the utterance of brave words, the living of temperate lives, by the creation of public opinion, to do away with the dark side of the picture we painted last Sunday night.

Q.—A child passed over at the age of five years, and has now been fifteen years in spirit life; she controls a medium and uses infantile language, seemingly incapable of anything else. How is this?

A.—Many times these psychological influences produced by spirits upon sensitives are not able to do a perfect work. The medium's consciousness often intrudes itself and gives coloring to the communications, and wise spirits sometimes act upon only a certain set of the faculties without projecting their personal identity, in order the more readily to deflect the mediums normal mentality. The babble of a child may be simply to overcome the momentum of normal thought-waves in the medium's brain, and thus prepare it for the spirit-impressions. It is not a fair expression of the spirit identity when they produce these manifestations. No child who has been in the spirit-world for fifteen years would come back and speak broken English as a sample of the progress made in spirit life.

Q.—Where does the spirit go after the death of the mortal?

A.—That depends upon its attractions; it oftentimes does not leave its mortal home. Where the life of tender love, the strong attraction of beautiful surroundings and golden memories of noble deeds most abundantly cluster, there will the free spirit find its heavenly joy. But often it travels immediately to a new abode, which has already been prepared; its work here is finished, and it passes on to its spirit home by means of what may be called the involuntary action of the will, aided by angel friends and the laws governing the spiritual universe; and just as, prior to our birth into this world, preparations were made and suitable conditions awaited, so, when the spirit is born into the higher world it enters upon conditions adapted to its every need.

The place the spirit goes to is determined by many different things. One may be here still, though disembodied; another perhaps is within the earth's atmosphere in conditions of objective life of which you have no conception, but which are as real as this; while others, through the intelligence they have gained and the noble use they have made of their powers, and by their strong aspirations, are able to poise on wings of spiritual light and speed away to distant stars.

The Shadow of a Dove at the Window.

In the early morning twilight,
In the hush of a house at rest,
I lay planning future duties,
How to order my house the best.

And the east grew slowly brighter,
While the Shadow King crouched within,
Prisoned there by heavy curtains,
Like a spirit held by sin.

Then, as faint as dawning knowledge,
Far more gentle than falling dew,
Came a single ray of sunlight,
And it troubled the darkness anew.

But the night and the gloomy curtain
Long resisted its silent force,
And another sombre shadow
Fluttered near from an outer source.

For a time it hovered, trembling,
Then it perched on the window sill,
And I thought of that croaking raven
And the poet of weakened will;

Of his struggles with temptation
And the spectres of gloom and doubt,
With the inner darkness strengthened
By the shadowy forms without.

Who could wonder at his failure?
Who could blame him for his defeat?
Must we give account for stumbling,
When 'tis midnight around our feet?

Then, as came that ray of sunlight,
With the softness of falling dew,
Came a single note of music,
And it troubled the silence anew,

As a soft and tender cooing
Swelled the curve of my raven's breast,
And I knew the rolling curtain
Would at once lay my ghost to rest.

Thus our fears are oft created
Out of messengers dimly seen,
That would prove the harmless shadow
Of a blessing that might have been.

We must make, I see, an effort,
We must reach for the coming light,
Must *ourselves* roll up the curtain
That the blind may receive their sight.

Then I thought how long *death's* curtain
Had seemed heavy and thick and black,
And the light of life immortal
Had been steadily beaten back.

But the darkness and the shadows
Hide away from the light above,
When the rolling of the curtain
Turns the raven to a dove.

—Lapa.

THE nineteenth annual Washington Convention of the National Woman-Suffrage Association will be held January 25, 26 and 27. Headquarters at the Riggs House.





J.J. OWEN

J. J. Owen.

BY W. W. MCKAIG.

It is a laudable curiosity that impels one to seek a closer acquaintance with the life, labors and personality of our representative men and women, and it is a great pleasure to the CARRIER DOVE to help, as far as it can, to make them more fully known to the public. The subject of this sketch was born in Onondaga county, New York, in 1827. We can only group the salient points in his life and career. His father, Colonel D. D. Owen, was a farmer, well-known and highly respected in the county. He is the second son of a family of seven sons, all of whom but one beside himself have entered "the port beyond the ocean of pain." Thrown upon his own resources at the early age of twelve years by the death of his father, he was compelled to enlist in the army of toil by serving an apprenticeship in a printing office for four years. He began the conflict by working at his trade, varying the employment with that of school teaching, a sort of transmigration that most of our literary and professional men have had to pass through.

Mr. Owen had the fortune to be a resident of Rochester, N. Y., when at the neighboring village of Hydesville, the footfall of the angels was first heard in an old wooden house inhabited by the Fox family, and he attended the first public meeting that was ever deliberately convened for the express purpose of investigating the phenomena of Spiritualism. Little he dreamed, at that time, of the glorious sunburst that would come from those few faint rays of light, and that he would live to become one of the recognized leaders in the greatest movement that has blessed the world since the Crucifixion.

In 1848, at the age of twenty-one, Mr. Owen was united in marriage with Miss Kate M. Paddock, with whom he lived happily for thirty-four years, when she, too, passed over. The fruit of this marriage were two sons and four daughters all of whom are living and settled in life.

In 1851, Mr. Owen was borne on the wave of the gold-seeking excitement to California, leaving his family in the East. He became satisfied there was little romance and much uncertainty in tramping with blankets, pick and rocker, through wild canyons and along the rugged flanks of mountains in search of gold, and soon engaged in the business of an express messenger, first with J. W. Gregory and afterwards with Wells, Fargo & Co. He remained in California only two years. Nostalgia was a very common complaint among the pioneers of those days, especially with those who had left sweethearts or young wives

behind, and so we are not surprised to find Mr. Owens in 1853 settled on a farm in Cayuga county, New York. But it is certain he did not hide his light in potato hills and corn fields, for, in 1857, he was elected a member of the New York Legislature and was made chairman of the Committee on Militia and Public Defence; he also served his county a term as School Commissioner. But Mr. Owen was not called to be a farmer, and in 1861 he returned to California and immediately came into possession of the San Jose *Mercury*, which paper as a daily and weekly he published and edited for twenty four years, making it one of the leading journals of the State. In 1863 his family followed him, and all resided in San Jose up to the time of his wife's death. In 1862 he was elected a member of the California Legislature, and again to the first biennial session of 1863-4. At the latter session he was honored with the responsible position of Speaker of the Assembly and filled it with great credit. He was not in his fittest element in the field of politics and has since devoted himself exclusively to the editorial profession.

In the spring of 1884 Mr. Owen was united in marriage with Miss Mattie Patten, his present companion and amiable and intelligent co-worker. This event was followed by a bridal tour to the Hawaiian Islands and a series of racy letters to the *Mercury*. On his return he resumed the editorial tripod, and conducted that journal with his usual acknowledged ability through the Presidential campaign of 1884. Soon after the close of that exciting contest he sold his interest in the *Mercury*, and in company with Mrs. Owen visited the World's Fair at New Orleans, where he spent several months enlivening the pages of his former journal with his observations and sight-seeing. In the spring of 1885 Mr. and Mrs. Owen made a three months' tour through the East and Northwest, occasionally lecturing on California and the Hawaiian Islands. Returning to California in June of that year he immediately began preparing for the publication of the *Golden Gate*, a weekly journal in the interest of Spiritualism and advanced thought, a pleasing ideal that had hovered before his mind several years. The first number of this paper made its appearance July 18, 1885, a thing of beauty as a work of art and a joy to all who are seeking a way to a better life. The *Golden Gate* comes weekly laden with the freshest thought of the editor, and contributions from some of the best writers of the day. As a white-robed angel it sits at the door of the sepulcher saying to all who come there to drop hot tears of sorrow and despair, "He is not here, he is risen."

Mr. Owen says it is a "labor of love." But the "laborer is worthy of his hire;" let every one lend a hand.

Mr. Owen is the author of many miscellaneous poems of a high order of merit. It is as a journalist and a litterateur that he is chiefly known. Under his able management and editorial supervision, the San Jose *Mercury* took a front rank among the newspapers of the State. The editorials, while terse, vigorous, and to the point, were always characterized, even during the most heated partisan conflicts, by a spirit of kindness, fairness and amiability. To elevate the public taste, uphold good morals, advance education, temperance, humanitarian interests, and lighten the burdens of men, seemed to be the thought ever uppermost. The volume called "Our Sunday Talks," is a bouquet of flowers gathered from this journalistic field, and gives us a glimpse of the great things this writer might have accomplished in the walks of literature if he had had more time for patient and detailed elaborations. This little volume of essays and bright sayings is one of the happiest contributions to literature of the kind that California has produced. It is a casket of sparkling gems.

Mr. Owen is stalwart in size, of good presence, optimistic in philosophy, always looking on the bright side of things, a steadfast friend in all weather, kind, charitable, forgiving, rather domestic in his habits, is apparently in the enjoyment of the best of health, and has fair promise of long years of usefulness in his noble work.

Mattie Patten Owen.

BY W. W. MCKAIG.

Rev. Henry Ward Beecher, on being questioned by some correspondent as to the best way to start in life, replied: "The first rule is to select the right father and mother." It was the good fortune of Mrs. Owen to secure the right father and mother. They both came of a fine old ancestral line. A root of the genealogical tree on the mother's side may be traced as far back as Sir Thomas Wilson, one of the Prime Ministers during the long reign of Queen Elizabeth. The family coat of arms may still be seen in possession of her cousin Mrs. M. B. Manly, of Oakland. The father came of a colonial family of good repute that helped to lay the foundation of the commonwealth of Maine. Her grandfather held several positions of honor and trust under Washington and the elder Adams. He was also largely engaged in commerce, and owned a number of vessels that were captured by French cruisers early in the present century. Her father was one of the brave, enterprising men who helped

to blaze the path of civilization to the great West. He was a man of fine culture, excellent reputation, a civil engineer by profession, and fond of stirring, active life. He assisted in laying out the city of Quincy, Adams county, Illinois, of which he was one of the first settlers, and where he was for a number of years engaged in successful business. Near this beautiful city Mrs. Owen was born, but she was fated never to enjoy the blessings of a father's watchful providence and love, for in a few months after her birth his enterprising energy carried him to California, where he shortly after died.

Mr. Beecher was right; inheritance is everything; if one has the right father and mother they are well on the way, even in the cradle, to the right sort of life. Still no one need fail to find the right way if left to the calm, quiet, sweet, magnetic power and charm of a noble mother. Such a mother it was Mrs. Owen's good fortune to have, a mother who received her daughter from a very early period of her life into a participation of her own pure thoughts and motives, and became a silent, shaping, educating force. When about fifteen years of age, she and her mother came to California and settled in San Jose. Here Miss Patten completed her education in the State Normal School, and soon after graduating, was employed as a teacher in one of the public schools of that city. For several years she held the position of Vice-Principal in one of the grammar schools, and filled it with great satisfaction to the public. This position she resigned to accept of a more lucrative one in the city of Oakland. She was not only an accomplished lady, but a thorough educator, earnest and enthusiastic in her work, and rapidly rose to the front rank among the teachers of the State. Speaking of her resignation, the San Jose *Times* said: "Miss Patten is one of the most patient and painstaking instructors San Jose has ever had;" and the Oakland *Tribune*, congratulating the School Board of that city on their new acquisition, said: "Miss Mattie Patten has for several years past filled the position of Vice-Principal of the First Ward school in San Jose, and had but recently been re-elected to the same place for the ensuing year. She comes most highly recommended, not only as a superior teacher of primary grades, but as an accomplished elocutionist and reader." Soon after her removal to Oakland, she was elected Assistant State Librarian, and gladly accepted the position as more congenial to her studious habits. Here she was brought in contact with many of the leading minds of the State, and made a host of valuable friends, both in the literary and political world.

Mrs. Owen possesses histrionic talent of a rare quality and charm, and only needs a little more practice and experience to win laurels in the grand dramatic art. During her school teaching career she was in great demand by the religious and charitable societies to enliven their meetings and entertainments by her magical reading, and was generally regarded as the best non-professional that had ever been in San Jose. Speaking of her personation of the character of Julie De Mortimer, in *Richelieu*, which was put upon the boards at the opening of the San Jose California Theatre by the "Shakespearian Club," the *Herald* said: "Miss M. Patten is decidedly above the amateur order. She has a handsome stage presence, sweet expression, and good elocutionary powers. In the closing scenes, where she appealed to the King and Richelieu in behalf of her husband, she threw such pathos and meaning into the part that showed she was moved by a power within, and was truly conscious of her position." Commenting on the performance of *Coralie*, at the California Theater, in San Jose, the daily *Times* said: "Miss Patten, as 'Coralie,' the woman with a cloud upon her life, gave evidence of a full understanding of the character, and played with the exactness of a professional;" and of the same performance the *Herald* said: "Coralie could not have been better sustained than by Miss Patten, who proved herself to be actress of splendid ability." We could give many other appreciative notices of Mrs. Owen's dramatic powers, but we forbear, as we shall most likely get a scolding for the little we have already given. With more practice Mrs. Owen will excel as a writer, and as a public speaker would certainly win the laurel crown. Mr. A. E. Bishop, a prominent Methodist, of Chicago, said to Miss Frank Willard: "You possess gifts for public speaking, and they ought to be developed." Miss Willard says the suggestion fairly took her breath and made her head dizzy, but she acted on the hint and has achieved a national celebrity.

Mrs. Owen, while in the State Library, had her attention incidentally called to occult science by reading an article on Theosophy, in the *Record-Union*, from the pen of that luminous thinker, George Frederick Parsons. It was only a glimpse, but it had a fascination for a mind naturally inclined to pry into the hidden meaning of things. A new world of truth and beauty broke upon her vision, and the horizon has been greatly widened by reading some of the best theosophical writers. The teachings of W. J. Colville greatly benefitted her, but we suspect that, perhaps quite unconscious to herself, the death of her mother about two years ago, has been the chief

influence in quickening her spiritual aspirations. It is not strange that it should be so. From childhood she had moved in the orbit of that pure and noble life. She had thrived many dark ways of trial and experience led by that gentle hand. We all love to visit the Beulah Mountains, and try and catch glimpses of the celestial city, feel its breezes fan us, breathe its wafted odors when some loved one has passed over there. As we gaze, the once great black river of Death, with an echoless shore, sinks into an insignificant rill, and whisperings may be heard from the other side. A mother and daughter who had never been separated in the flesh, cannot now be separated by an astral veil. Mrs. Owen is in full harmony with the good work in which her husband is engaged, cheerfully contributing her aid, brightening the office of the *Golden Gate* by her ever welcoming salutation and rare conversational powers.

[FOR CARRIER DOVE.]

A Mother's Love.

BY BISHOP A. BEALS.

The winter winds moan o'er the graves of the dead,
And the earth is mantled with snow;
The summer of fragrance forever seems fled,
And the pulse of my being is slow.
I gaze at the stars that coldly look down
From the arch of the Infinite One,
And sigh to be free from life's wintry frown,
And bathe in the light of the sun.

I gaze 'till I feel once more the sweet light
Of summer and beauty and love,
And touch the warm hands in friendship's delight
Of those that are dwelling above.
I see the green shore soft lighting the way,
While musical strains float along,
And I know that my spirit is nearing that day
Of life's most beautiful song.

I wake from the trance of winter's dark wave—
Of sorrow and bitter despair,
And feel that a hand wherever I go
Is lifting my burden of care.
'Tis a face that I knew in my childhood's fair morn
When the day was radiant and new,
And my life was sheltered from tempests and storm
By a mother so loving and true.

The world it may strew my pathway with thorns,
And chill me with anguish and pain,
Yet I dwell in the land of beautiful forms,
And feel their dear presence again.
There's a voice that echoes to memory's words
In the silence of the years that have flown,
That falls on my ear like the songs of spring birds—
I know 'tis my mother's sweet tone.
Learned, Kansas, November 18, 1886.

"THE CARRIER DOVE, illustrated, spiritual monthly magazine, edited by Mrs. J. Schlesinger, Oakland, California; per annum \$2.50." The portraits and biographies given in this number are of special interest; that of Rev. Samuel Watson, the venerable author of "The Religion of Spiritualism," and other works of world wide reputation, occupying the first position, followed by those of Annie Denton, Mahala Garner Payne, and a photograph of Colonel C. P. Hatch, of Petaluma, Cal., surrounded by spirit friends. The very fact that this beautiful magazine is edited and largely controlled by sister spiritualists renders it the more valuable to the cause.—*Light in the West.*

Christmas Thoughts.

BY WILLIAM EMMETTE COLEMAN.

"Peace on earth, good-will to men."—*Gospel of Luke.*

"At Christmas play and make good cheer,
For Christmas comes but once a year."

—*Thomas Tusser.*

"Be merry all, be merry all,
With holly dress the festive hall;
Prepare the song; the feast, the ball,
To welcome merry Christmas."—*W. R. Spencer.*

"It is the Christmas time;
And up and down 'twixt heaven and earth,
In the glorious grief and solemn mirth,
The shining angels climb."—*Diana M Muloch*

What hallowed recollections cluster around the word Christmas! With what pleasant memories, with what soulful reminiscences, is this festive day associated! Christmas is redolent of mirth and merry-making, of laughter and joyousness, of gayety and jubilation, of festivity and gladness, of present-making and gift-receiving, of charity, fraternity and love. Men and women for a time forget the asperities, the bitterness of feeling, the strife and contention incident to their journey along life's troubled pathway; and, giving rein to those purer feelings of kindness, humanity, and good-will which at such times well up in the heart, the dark clouds of human passion, envy, and spite are rolled away, and the pure, bright light of beneficence, friendship and good-fellowship streams in heaven-descended radiance, in heaven-blessed plenteousness, over earth and man, over the good and the evil, the just and the unjust.

Christmas is deemed by the multitude to be the natal day of Jesus of Nazareth, the day upon which the Saviour of this sin-cursed world first breathed the air of Bethlehem village; and, being so regarded, its commemoration is observed as a religious festival. To more ancient times, however, than the earthly advent of the crucified Nazarene does this feast-day extend. Long anterior to the first Christian century was the twenty-fifth of December observed with mirth and glee, with wine and wassail, with choral song and merry dance. From remote antiquity had various so-called heathen nations celebrated at this time the birth of the sun-god—the winter solstice being regarded as the beginning of the renewed life and activity of the powers of nature. The Romans, Celts, and Germans from the oldest times celebrated this season with great feasts. In German countries the great Yule-feast (or festival of the sun) was held at this time; and it was believed that during the twelve nights from the twenty-fifth of December to the sixth of January, the principal movements on earth of the great Teutonic deities could be traced. The great Yule-log was laid across the hearth-fire on Christmas eve, and to this day the custom is partially observed in German lands. The decoration of churches and

firesides with green branches was also an accompaniment of the pagan Yule-festival, a custom regularly kept up to the present time in nearly all Christian countries on Christmas day.

In the latter part of December the Saturnalia—or the great feast of the god, Saturn—was observed. During its continuance the temples were decorated with green boughs and garlands, no public business was transacted, the law courts were closed, the schools kept holiday, no war could be commenced, no malefactors were punished, slaves were permitted freedom of speech and act, and all classes threw off care and toil.

Tradition has assigned no special day as the birthday of Jesus. During the first three centuries a number of different days in the year were observed by different classes of Christians and at different times in honor of Jesus' birth; but in the fourth century, after many fluctuations, Julius, Bishop of Rome, it is said, decreed the twenty-fifth of December as the day to be thenceforth observed by the church. The reason why this day is selected is obvious, and is generally admitted by Christian scholars. It was simply a transfer of the feast-day of the sun, or the revived powers of nature to the Hebrew Savior; as, in like manner, the statue of Jupiter was transformed into that of St. Peter, and the feast-days of the heathen gods and goddesses were merged into those of the Apostles and Christian saints—in a word, pagan holy days and festivals were grafted on the new Judean religion. Not only was the festival of the sun-god retained by the Christians, but they also continued many of the observances of the Saturnalia—modified, of course, in both cases, by the Christian forms of thought; and as such we find them in vogue to-day.

As the early Christians adopted and modified ancient pagan December festivities, so, no doubt, will the religion of the future—the rationalistic faith destined to supersede present-day Christianity—retain, with the requisite modifications, the current Christmas festivities and customs. Denuding it of its special religious symbols, the Christmas week may still be observed by all, whether orthodox or heterodox, in a manner commemorative more nearly of its primitive spirit, as the harbinger of the incoming year. Giving little heed to its religious significance at the present day, even now our non-Christian or "Liberal" brethren can well participate in its observance; and such is, we are pleased to see, their usual custom. Many instructive lessons can we learn, too, at this season of the year, lessons fraught with the deepest import to humanity's best interests. Let us all appropriate to ourselves, and endeavor

to embody in our daily walk and conduct for the coming year, the SPIRIT OF CHRISTMAS.

"Peace on earth, good will to men!" proclaimed the angels on this day—so runs the ancient legend. Let the angel of our better nature, in each and all, renew the old-time proclamation in our inmost hearts! Let the SPIRIT OF CHRISTMAS sit there enthroned! Let "peace and good will," brotherly love and charity, permeate our whole lives, their beneficent influence being manifest in our every word and deed; and truly we shall have a well-spring of everlasting life and love bubbling up within our hearts, cleansing them of "envy, malice and all uncharitableness," those vampire demons that suck away our life-blood's richest, purest currents.

Let us all for the coming year so speak and act that the "good time coming," towards which mankind have for thousands of years been anxiously looking, will be hastened in its advent; and with its inauguration beam upon the world that millennial era when "peace and good will" will be the mainspring of every endeavor, when smiles and gayety, reciprocity and good-fellowship, charity and fraternity, will reign supreme in every soul, from the least to the greatest, and every day be in truth a cheery, jocund CHRISTMAS DAY.

An Explanation.

DEAR CARRIER DOVE: Perhaps my long continued absence from society and friends may cause many to think that I have grown cold, or at least lukewarm, in the cause of suffering humanity, that needs so many earnest laborers in its vineyard at the present time; but let me say to those who may judge me thus, that a train of circumstances over which I have had no control has, for at least one year, forced me into a seeming quiet subjection; and yet silent as the seeming quiet has been, I have chafed under its galling chains. But, when a few more weeks have passed, I hope to be with you again in all the work of reform and true spiritual labor. Ever your true friend, and co-laborer,

R. A. LOOMIS.

WEST OAKLAND, December 5, 1886.

THE immediate object of the National Woman Suffrage Association is to secure the passage of an amendment to the Federal Constitution prohibiting the States from disfranchising citizens on account of sex. All persons sympathizing with this endeavor are invited to become members of the Association by sending their names and \$1.00 to Jane H. Spofford, Treasurer, Riggs House, Washington, D. C.

[WRITTEN FOR THE CARRIER DOVE.]

"Cursed by The Angels."

BY J. J. MORSE.

I.

Briarville was the prettiest little town in summer that one could wish to see. Its cosy homes nestled at the base of a range of hills that sheltered them from the northern winds, the sides of which were draped with the foliage of many a spreading tree, whose vernal hue changed to innumerable tints the first time the frost spirits disported themselves abroad.

The Briarville folks were neat and tasty in their homes, persons, and surroundings, each house having its flower patch in front, and generally a pretty vine climbing over the porch. They were not a rich community, being in the main mostly artizans. Their prosperity depended upon a large factory that gave the most of them employment within its walls. A somewhat slow town, of but few ideas; conservative, of course, and inclined to shape its opinions upon the lines of those entertained by the proprietor of the factory. The great clash of thought outside made but the merest echo in Briarville, for life there was hard enough, and there was little time for study.

The owner of the factory, a Mr. Lambert, was Briarville's head and leader, as well as chief in the largest place of public worship. As human nature is much the same the world over (self-interest being the leading thought with most people), "Mr. Lambert's church," as it was called, was always well attended, for the owner of the factory never missed a service. The pastor took the self-assertive and aggressive factory owner as his model, in consequence preaching a militant doctrine against ambition in the lives of those whose lot it was to be his patron's servants. While not ostensibly the tenor of his preaching, this was actually its meaning.

Among the workers in the factory was one Harry Wilton, who, unlike the rest, was a blunt, outspoken man, who said many disagreeable things that annoyed his master, shocked his fellow-workers, and caused Briarville to look somewhat askance at him. He never attended church—that was bad. On Sundays he wandered away among the woods—that was worse. He disbelieved the sulphurous doctrines of dominie Thaxon, which was his final and worst enormity! He had lectured, too, in favor of temperance; had openly condemned the evils of capital; and had dared to tell his fellows that heaven could be better reached by good deeds than by blind faith. His house was the neatest, his flower patch the trimmest, his vine the fullest. With-

in his home there were many comforts; it was well furnished, clean and cheerful. His book-shelves were well stocked, but the brightest, sunniest thing in all the house, was May, his devoted and loving little wife. Ah! no, not quite the sunniest, for there was little Daisy, just three years old. The child was a very daisy indeed, as bright and clear-eyed as the little flower whose name she bore. A happy household this. Love, thrift and virtue ruled its inmates. There was but one cloud over it—little Daisy was sick, almost unto death.

II.

Mr. Lambert is seated in his office before a large desk on which are ponderous ledgers, piles of letters, and documents of all sorts. In one corner stands a massive iron safe, weighing several tons. It is open, disclosing its several receptacles for books, papers, money, and other matters needing safe keeping. The master of these possessions has sent for Harry, who now enters.

"Wilton, I have sent for you to say that I can no longer allow you to go about this place lecturing and talking in the shocking manner you are in the habit of doing. It is disgraceful."

"I am astonished, sir, to hear you say so. I think I have a right to do as I please after leaving the factory."

"Stuff and nonsense, man, I can't allow the people to be deluded by the ranting rubbish you talk about. You must either give it up, or out you go. Now, that's plain, ain't it?"

"I must decline to be ordered like a child, Mr. Lambert, over things that are outside of your control. I have as much right to hold and express opinions as yourself, Sir. That they differ on some points from yours is no cause for you to turn me from your employment, that I can see."

"Don't lecture me, Wilton; I won't have it. You needn't try impudence on me, for——"

Just at this point a messenger entered the office to tell Mr. Lambert a visitor was waiting to see him. Leaving Harry Wilton to await his return, Mr. Lambert left the office to attend his visitor. After waiting alone for over a quarter of an hour Harry strolled into the open air. Soon after two of the boys employed about the place came, boylike, romping along the passage, past the office door. At that point one of them in fun pushed the other against the unfastened door, which, yielding, let the young rascal into the room. His companion had frolicsomeness grasped his cap which he flung at him through the office door. Mr. Lambert had, on opening the safe, placed upon its top a package containing a considerable sum in notes, and the boy's

cap as it came whizzing through the door, struck the package, sending it sliding along, until it disappeared over the edge of the safe, slipping between it and the wall at its back. This little matter was all unnoticed by the two boys, who ran off upon their duties. Harry, a few moments after, returned to the office and was soon joined by his employer. Wilton told his employer he had thought matters over and had decided to give up his situation and seek work in some other town. Mr. Lambert told him he was a fool and that he need not look to him for any recommendation.

At night Harry found his little one much worse. She was between life and death. He and his faithful wife were heartbroken and in dire distress. A loud knock, however, startled them, and upon opening the door Harry was surprised to see Mr. Lambert, accompanied by two men, all of whom entered the house together. Then Harry is told that he is accused of stealing the missing package, and that his employer is there with a search warrant. Harry vainly protests his innocence. The search is made, of course fruitlessly. His employer is obdurate, and finally places him in charge of the officers as a thief! A cry of anguish is heard in the upper chamber at this moment. An officer proceeds to ascertain its cause, presently descending, with a white face, to say that the prisoner's child is dead! That night was spent by Harry Wilton confined within the walls of the jail, while the stricken wife was left alone with her dead.

III.

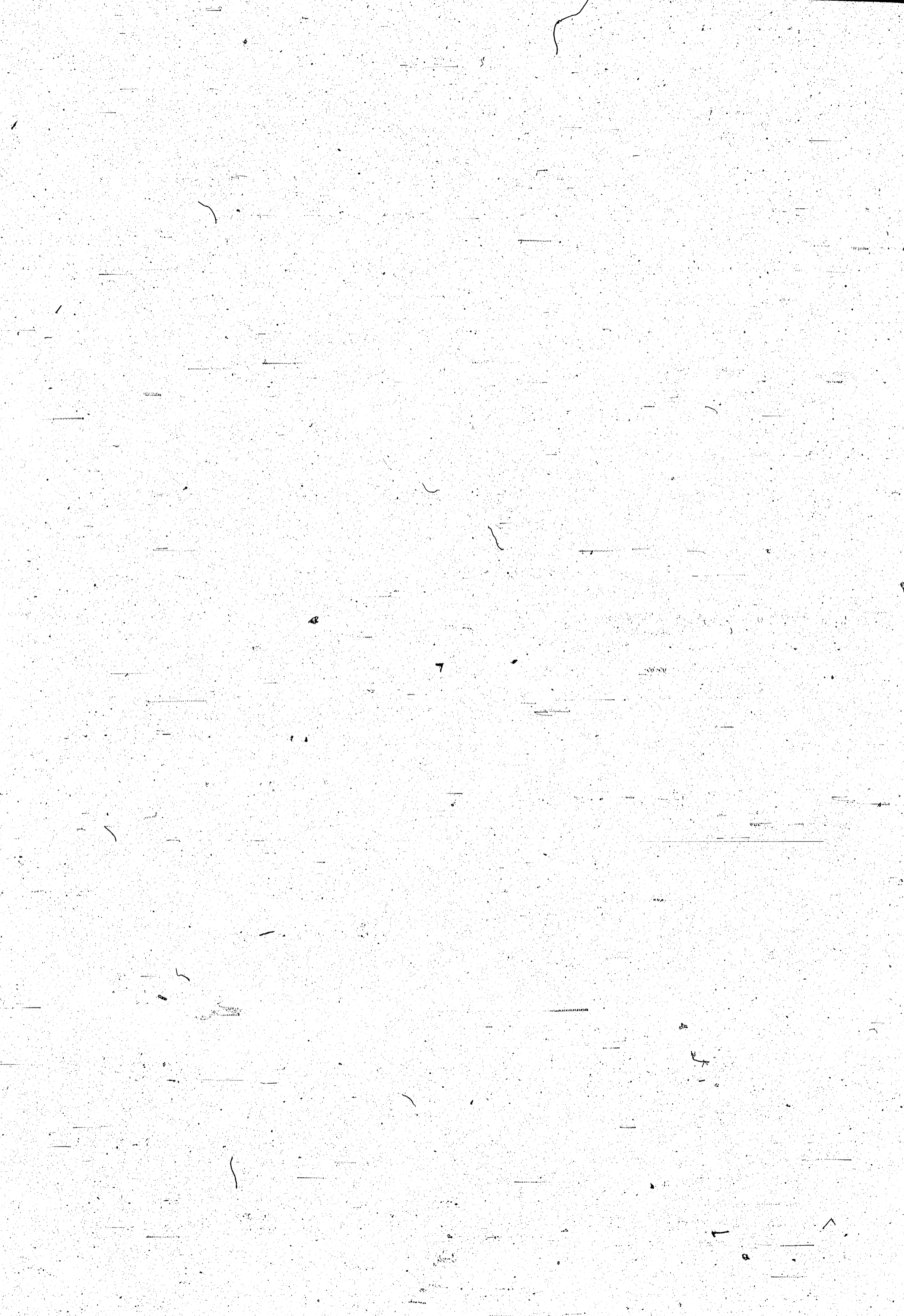
The lamps are just lighted in a warm and comfortably furnished apartment, the appointments of which are all that fortune and taste combined could procure. Seated in a comfortable chair is an elderly man of benevolent features and pleasant looks, though just at this time he is in a state of evident anger. At his side stands a handsome girl, or almost woman, rather, who bears upon her quiet, grave face the trace of recent tears. They are father and daughter, who, having wealth and leisure, spend time and means in doing good.

"I tell you, my dear Alice, I will have no more of it. I have a perfect horror of the whole thing. Ugh! I shudder as I think of it! The idea of you becoming a medium! It is wicked, my child, downright wicked. Instead of being 'blessed by the coming of the angels,' as you say, I think we will be cursed instead."

But, father, dear, I have been made so happy by it all; so much has become clear to me; I have learned many things, and, perhaps, dear, you will find it is true yet." So pleaded the young girl, until she finally won reluctant



MATTIE OWEN



consent from her father to join her and her friends that evening in making inquiries concerning the communion between the living and so-called dead. Her friends assembled, six in all; and presently, the hostess (for such position Alice filled in her father's house, her mother having passed away some years before) became the subject of psychological influences and was proclaiming that the angels were showing her a vision of a place far distant. It was a sweet and pretty country town, where there was a large, a very large building—a factory. The scene then varied, and she saw an office containing two angry men. The men vanished from her sight, and then with a shout of laughter, she described the antics of two romping boys, suddenly exclaiming, "The little rascals have knocked a package behind the safe." Then she saw the interior of a house, and a casket in which she saw the sweet face of a child, and over it, in tiny flowers, the word, "Daisy." She saw no more at that place, but presently, she saw a man and woman, tired-looking, hungry, and travel-worn, enter the outskirts of the city wherein she lived, traveling until they reached her father's house, when the woman sank exhausted to the ground. Here she ceased to speak. Her face assumed a different expression, her manner changed, and in deep masculine tones she said the vision was the history of a man erroneously accused of theft, who, when the false charge was brought against him, had been compelled to forfeit his employment because of the bigotry and intolerance of his ignorant employer. The missing package disappeared in the manner shewn in the vision, and was still behind the safe, and in conclusion, Alice astonished her father by stating herself to be "Martin Wilton, the wronged man's father."

IV.

Faint, weary and hungry, Harry Wilton and his faithful wife enter a large city, many miles from Briarville, and from its woes and unjust condemnations. Poor May can move no further, and utterly exhausted, sinks upon the ground. Not alone though, as they have thought, are this faithful pair; unseen eyes have watched them, and unseen hands have guided and guarded them. The spirit father's plans are now accomplished, for Alice Barton has seen them, and rushes from the house to render the prostrate woman aid. Harry bears his wife into the house, and Mr. Barton, soon appearing, inquires their name and circumstances. The rest can be divined—how Mr. Barton, learning Harry's past, as seen in vision by Alice, became the means of clearing Harry from the unjust charge that had blighted his hopes

and prospects; how the missing package was found; how Mr. Barton procured Harry profitable employment, and, finally, how this experience with his daughter convinced him that "millions of spiritual beings walk the earth unseen," and still retain an interest in the joys and sorrows of those they have left behind.

Mr. Barton no longer thinks his Alice "cursed by the angels," but he gladly welcomes his unseen visitors whenever they come to cheer his life, and help him so to live as always to be ready for the life beyond.

[For CARRIER DOVE.]

Psychometry.

BY MRS. F. E. RODGERS.

Psychometry, Oh, wondrous science of the soul,
Revealing all that has been, like a written scroll
Before that inner sense which never sleeps,
But with stern vigilance our daily record keeps.

Peering beyond, far in futurity,
Disclosing the grand powers that dormant lie,
Awaiting only sun and shower, when freezing storms
are o'er,
To unfold rare-flowers, with richer fragrance from
life's summer store.

Grand teacher from the higher walks of life!
May we not learn from thee the cause of earthly strife,
And wiser grow? May thought-gems thou hast sown,
Teach us to know ourselves, as we are known!

The ancient prophecy that, "they shall see as they are
seen,"
Is now fulfilled with an unerring vision keen,
Tracing far back, through corridors of time,
The hidden mysteries of art sublime.

Oh! priceless boon that to our age is given—
The mystic key to unlock the gates of heaven
And attune the ear to soulful melody,
And teach the grander life that is to be,

When harmony like the weary dove shall find
A resting place within the human mind,
And discord, with its jarring notes shall cease,
As angels touch the thrilling chords of peace!

When all the superstitions of the past
Are swept away, like chaff before the blast,
We may behold fair temples upward rise
Whose towering heights commingle with the skies,

And all the miser's grasp of gold and gain,
That clouds the vision and benumbs the brain,
Will be exchanged for richer, fairer gems,
That time will place in fadeless diadems,

And all the stains they hoped to cleanse with blood
Be washed away beneath the crystal flood
That flows from fountains pure, an endless store,
Where all may freely drink and thirst no more.
Sterling, Illinois.

THE CARRIER DOVE is one of the finest works of our Spiritual literature. It is an honor to the cause of Spiritualism. Each succeeding issue proves its usefulness and beauty more and more. Its name, alone, is significant of hope and blessing, while to many a hungry soul, thirsting for spiritual truth, it "carries" untold love and consolation from a life beyond the grave. We extend to our contemporary, our support and encouragement to its editress.—*H. A. Berry, Editress of the Watchman.*

The National Woman Suffrage Association will celebrate at Washington, D. C., in 1888, the fortieth anniversary of the first woman's suffrage convention ever held. At this time a World's Woman Suffrage Association will be formed, and advocates of this reform in all countries are invited to participate.

For the CARRIER DOVE.

Causes of Intemperance.

BY A. D. CRIDGE.

There is one cause of intemperance that is rarely considered by the generality of temperance workers. Intemperance causes untold evils, but what is the cause of intemperance? In olden times anything evil was accredited to the Devil, and to-day the evil desire for stimulants is attributed to the devilishness in men, when, in fact, we should look deeper into the causes of things, and most assuredly in regard to this matter. The chief cause of intemperance is over-work and under-work. Too many men work too hard at exhaustive labor; fewer, but far too many, do no labor at all. A very hot or a very cold piece of iron will "burn" the flesh. The two extremes produce the same effect. When a man labors at hard tasks ten, twelve and sixteen hours a day, his reasoning faculties are impaired and his energies exhausted. Taught that alcoholic drinks are strengthening, feeling in his system a demand for or craving for something, a protest against the brutal existence led, the toiler, ignorant, by very reason of his toil, in too many instances takes a drink and dethrones what glimmer of reason he has. Facts, statistics and unimpeachable evidence show that in districts where the hours of labor have been reduced, temperance has been more frequently the rule and intemperance greatly lessened. It is a mere evidence of bigotry or of ignorance to say that man would be the more intemperate the more time he had. Then, with he who considers toil dishonorable, labor repulsive and useful exercise not becoming, nature demands something and drinking carousals are the result. Another cause is bad adulterated food; not liquors, but the necessities of life, combined with bad air, bad light and bad water. The working classes are compelled to accept them. A man, be he as temperate as a hermit, can't have hot and cold baths up and down stairs, bay windows and a spacious garden on six dollars a week, or nine, either, and work in factory ten or twelve hours a day, and perhaps in a bakery fifteen or sixteen.

Under the conditions it is a wonder that as many are spiritual and refined as there are. For a man to be so amid such physical surroundings is positively a damage to him and unfits him for the swinish rush for existence necessary in the present state of our civilization. Man's spiritual nature is greatly dependent upon physical surroundings. He is naturally good, but, by his surroundings, is made better or worse.

Intemperance causes idiocy, insanity, disease, crime, misery, suffering, brutal-

ity; but what causes intemperance? The temperance education bills, the prohibition agitation, high license and woman suffrage, all are good works, but the effort of organizations to reduce the hours of labor will be as productive of temperate lives, when accomplished, as anything that will be devised. It will give men time to think and time to rest; time to become spiritual and to rear refined children. T. V. Powderly, General Master Workman of the Knights of Labor, and all the host of labor leaders, are doing as much for Spiritualism, temperance and woman suffrage as all the workers in these special lines put together. They are making it possible for better, nobler, wiser, more angelic human beings to be born and to exist. Let the good work go on.

A Tribute to Elizabeth Cady Stanton.

[Seventy-one years old November 12th.]

The whole volume of Elizabeth Cady Stanton's life up to the present moment rests upon her intense love of liberty. It is the pedestal which supports all her claims to recognition. Her other qualifications are mere adjuncts to this. Her daring patriotism is her patent of nobility. Her dearly loved and remembered Scotch minister of the Presbyterian church, was her prophet. In her youth he said to her: "Dear child, 'tis your mission to help mould the world anew. May good angels give you thoughts and move you to do the work which they want done on earth. You must promise me one thing; and that is you will always say what you think—your thoughts are given you to utter, not to conceal, and if you are true to yourself, and give to others all you see and know, God will pour more light and truth into your own soul."

Not long after this she felt within herself a premonition, like Elizabeth of old, that she was carrying some ideas which would prove a John the Baptist; a forerunner of the time "when the wolf and the lamb shall lie down together and a little child would lead them." But her anti-slavery, temperance and humanitarian ideas were not acceptable to the church of her faith, and she, as is said of Victor Hugo, was forced "to turn her back to the church that she might turn her face to God," whose other name is Love, the feminine principle of the God-head which endows motherhood with the holiest love and highest duty to discharge to her children in home, church and State. From this high altitude of the soul precinct in woman's kingdom Mrs. Stanton came forth fully equipped for her lifework. And from the time of her first public speech and meeting in July, 1848, may be dated the Elizabethan age of American politics, which has inaugu-

rated and carried forward the greatest reforms ever known or promulgated to the human race.

Mrs. Stanton demands the right of suffrage as much for the redemption of men as for the salvation of women. She is greater to-day than the cause she represents; for she has outgrown the caste of sex and church creed and limitations. She knows no creed but duty, no church but humanity. For the anathema of the pulpit and derision of the press over her early efforts for her sex, she could have responded with Shakespeare:

I have a thousand spirits in one breast,
To answer twenty thousand such as you."

To all unfriendly and painful criticism she replied in a spirit of patience and wisdom, or made merry with satire and wit which sparkled in her eyes like diamonds in a coronet. To quote the immortal bard again,

"He is not worthy of the honey comb
That shuns the hive because the bees have stings."

Her mind travels very widely and she keeps herself in the front ranks of all that pertains to life and living, and all past history bearing on to-day she moulds into her personality and gives it to the world as fresh waters from the living springs of her own vitalized forces. She has compassed in her own life the entire circuit of American life for women. She has removed mountains of prejudice and ignorance and resolved barriers into pursuits for waiting souls with willing hands. Woman's world to-day of industries and pursuits is the reflection of the genius of this full-orbed and luminous woman who is dauntless in every endeavor and brave in every emergency. She would face storms to fill lecture engagements in the prairie States that would frighten men to seek retreat under cover and cancel their engagements for lectures on account of blockades of snow and driving storms of wind and rain.

"Tis not now who is stout and bold,
But who bears hunger best and cold."

Her insatiable love of freedom developed her unsurpassed legal acumen, bringing to light all the abilities and disabilities of political warfare and legislative jurisprudence which makes her the peer of any statesman in this or any other land! Birthdays are as responsible and sacred as the day of death to each and every one. George Eliot makes one of her characters in *Romola* to say: "There has been no great people without processions," and this day's procession of thought and of affection crowning America's queen of liberty and patriotism is the best thank offering we can render to the Giver of all good in this thanksgiving month.

Let us not forget in our grateful exaltation of feeling to implore heaven that whether her stay be long or short on earth, she may not be called hence to join

the sisterhood of disfranchised spirits until she bears so much as one sheaf from the field of her birth and early labors—one vote as a token that the time is not far distant when the wolf, that in the name of law and religion ferociously rends and attempts to destroy every new thought and desire that heaven sends to bless the world, shall lie down peacefully with the lamb, the emblem of peace and purity, and a little child shall lead them "for of such is the kingdom of heaven."

No artist but Time can give full expression to Mrs. Stanton's peerless patriotism and majestic claims of motherhood with its careful leadings and lasting obligation. And last but not least, the sovereign claim of wifedom which converts marriage into a sacrament and not a sacrifice nor a sepulcher for womanhood!

ROSA MILLER AVERY.

—*The Woman's Tribune.*

National Convention.

THE NINETEENTH ANNUAL CONVENTION OF THE NATIONAL WOMAN SUFFRAGE ASSOCIATION

Will be held at Washington, D. C., January 25, 26, 27, Headquarters at the Riggs House.

The principal object of the Association, from its organization, has been to secure to the women of the United States, NATIONAL PROTECTION IN THE CITIZEN'S RIGHT TO VOTE, through a sixteenth Amendment to the Federal Constitution.

Such a Sixteenth Amendment with a favorable majority report from the Senate Special Committee on Women's Claims, and a favorable minority report from the House Judiciary Committee, being now pending before Congress, the coming Convention will be of the utmost importance.

All State Suffrage Societies are entitled to send two delegates. All societies composed of the local members of the National Association are entitled to one delegate and one additional delegate for every twenty-five members or fraction over twenty-five. Members of the National Association and friends desiring the achievement of its object are cordially invited to attend and participate in its deliberations.

Officers and delegates submitting reports are requested to limit them to the work accomplished or inaugurated during the year 1886.

Among the speakers expected to address the convention are: Susan B. Anthony, Matilda Joslyn Gage, Abigail Scott Duniway, Clemence S. Lozier, M. D., Isabella Beecher Hooker, Rev. Olympia Brown, Phoebe W. Cozzens, Margaret E. Parker, of Scotland, Elizabeth Lyle Saxon, Lillie Devereux Blake, Harriette R. Shattuck, Clara Neymann, May

Wright Sewall, Helen M. Gougar, Clara Bewick Colby, Caroline E. Merrick, Car-Gilkey Rogers, Mary Seymour Howell, Mary F. Eastman, and Mary A. Livermore, Zeralda G. Wallace, Virginia L. Minor, and Emma C. Bascom.

Elizabeth Cady Stanton, President; Susan B. Anthony, Vice President at large; May Wright Sewall, Chairman Ex. Com.

Public sessions will be held daily at 2:30 and 7:30 P. M. Admission fee ten cents for the afternoon and twenty-five cents for the evening sessions. Executive sessions for members only will be held daily in the Riggs House parlors at 10 A. M.

N. B.—Membership in the association costs one dollar annually. Members are admitted free to all sessions of the convention on presentation of their membership ticket. Dues and contributions should be sent at once to the Treasurer, Jane H. Spofford. Letters for the convention and reports of officers who cannot be present should be sent as early as January 20, to Susan B. Anthony. Address Mrs. Spofford and Miss Anthony, Riggs House, Washington, D. C.—*The Woman's Tribune*.

Woman Suffrage.

DOES THE CONSTITUTION OF THE UNITED STATES CONFER UPON WOMEN THE RIGHT TO VOTE AT GENERAL ELECTIONS?

The adoption of the Constitution of the United States as the fundamental law placed all citizens on an equality before the law. No privileged class is known to this instrument of justice. "This Constitution and the laws of the United States which shall be made in pursuance thereof shall be the supreme law of the land," and all laws enacted by Congress or the Legislatures which does not accord with it must be null and void.

Art. XIV. sec. 1st, of this document says: "All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any State deprive any person of like liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of laws."

Does our State laws admit that all persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the State wherein they reside? Yes.

If so, are women who are born in the United States and subject to the jurisdiction thereof, citizens of the United

States and the State wherein they reside? Yes.

Has any State a constitutional right to make or enforce any law which shall abridge the privileges or immunities of female citizens of the United States? Does this Constitution in any way debar woman suffrage? No.

Art. xv. sec. 1st, reads thus: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State, on account of race, color or previous condition of servitude."

Does the Constitution of the United States give any State the authority to make or enforce any law which shall deny or abridge the right of citizens of the United States to vote on account of sex? No.

Art. I. sec. 2nd, says: "The House of Representatives shall be chosen every second year by the people of the several States."

Does the word *people* here imply that the male portion shall do all the voting? No.

Art. IV. sec. 4th, of this document says: "The United States shall guarantee to every State in this Union a republican form of government."

Do we understand by this article that the representatives shall be elected by only one half of the people? No.

Does the Constitution of the United States deny any privileges or immunities to women that it concedes to men? Does it in any way guarantee the male citizens a right to legislate for the female citizens "in all cases whatsoever"? No.

Does the law of suffrage in the State constitutions acquiesce with the United States Constitution? No.

If not, are the State laws on suffrage valid and binding? No.

Is not the word male in the State suffrage law erroneous and unconstitutional? Yes.

Does the Constitution of the United States need an amendment granting female suffrage any more than it needed an amendment granting male suffrage? No; the State constitutions, need amendment by canceling the word *male*, thereby making them acquiesce with the fundamental law that knows no privileged class.

Is it the fair thing under the existing State laws to count women as persons when the representatives are apportioned among the several States, and is not this one-sided legislation only an assumed power. How can it be otherwise when there is not one article, section, clause or word, in all the Constitution of the United States that concedes to male citizens any privileges or immunities that it denies to female citizens?

This is the authority on which I de-

manded my right to vote at the general election in Clarinda, Iowa, November 2, 1886, and on account of a State law, I was denied the privilege the United States Constitution gives me, and I will test the constitutionality of the case in the courts.—Mrs. Dr. D. H. Johnson, Clarinda, Iowa.

Words and Works of Women.

Miss Nellie Nevada Moore is the chief architect and builder of a charming house in which she lives near Pittsburg. She wears trousers when doing men's work, but when that is over she dons skirts again.

Mrs. Mary Seymour Howell, the New York woman suffragist, pronounces the new statue of liberty "the greatest sarcasm of the age, when no woman is free." However, she congratulates herself that it represents woman not as she is, but as she is to be.

A New York lady has given \$100,000 unconditionally to Tulane University in New Orleans, in memory of a deceased daughter. Her name is not revealed. The money will be used to found a college for the highest education of young white women.

Mrs. Parnell has arrived at her old homestead in Wicklow, Ireland, near the Vale of Avoca, immortalized by Moore in the "Meeting of the Waters." She has been received with filial tenderness by her illustrious son and her daughter, Miss Anna Parnell, who has been mistress of the homestead since Mrs. Parnell left for America, many years ago.

Of the 1,000 students from the Liverpool region examined in science and art at South Kensington more than 200 were women. Two young girls passed in magnetism and electricity, twelve in inorganic chemistry and two in agriculture. One woman who passed the elementary examination in machine construction and drawing last year was again successful in a more advanced stage of the same subject.

Mrs. Harriett Truman Davis is now visiting friends in Boston. Herself a fugitive, she aided many other negroes to escape from the South, was actively interested in John Brown's operations, and did valuable service as a Union scout during the war. She was an honored guest at Fortress Monroe when Jeff Davis was brought there a captured traitor. She is now more than sixty years old, but shows few signs of advancing age.

Mrs. Elizabeth Cady Stanton, having completed her labors as joint editress of the *Woman Suffrage History*, will now, together with her daughter, devote her attention to the *Woman's Bible*. It is

expected that this work will be ready for for the public next summer. Then the women of the world will know whether or not their sex has been fairly dealt with by male readers, translators and interpreters.

The English Woman Suffrage Society had its annual meeting in London the other day, and everybody was in high spirits. Since the last great extension of the suffrage in England, it is argued, the ground has been cut away from under the feet of their opponents. It is absurd to talk about the "unfitness" of women for political privileges when an act of parliament has made a capable citizen of every adult male person. The English women showed that they understand and are interested in politics at the last and the present general elections, and, more than all that, a majority of the Conservatives and Gladstonian Liberals elected to the new house are said to be in favor of the suffrage of women. Affairs are brightening.

Our Holiday Premium — The Carrier Dove for 1886.

The CARRIER DOVE for the year 1886 contains fifty full-page engravings and one smaller wood engraving. There are portraits and biographical sketches of the following thirty-nine prominent Spiritualists, among whom are some of the most celebrated speakers and mediums in the world: Elizabeth Lowe Watson, Albert Morton, Mrs. Albert Morton, Mrs. M. J. Hendee, William Emmette Coleman, Dr. Benjamin Rush, Charles H. Foster, J. M. Mathews, Mrs. Laverna Mathews, Daniel Dunglas Home, George Milner Stephen, Fred Evans, Mrs. Melissa Miller, Robert Hare, M. D., Mrs. P. W. Stephens, John Pierpont, Miss M. T. Shelhamer, Mrs. J. J. Whitney, W. J. Colville, Amy Post, John Brown, Sr., John W. Day, Joseph Simms, M. D., Thomas Brownell Clarke, Mrs. S. F. Breed, Cora L. V. Richmond, Mrs. Sarah Seal, Colonel Dorus M. Fox, Nettie Pease Fox, Andrew Jackson Davis, Lena Clarke Cooke, Bishop A. Beals, Rev. Samuel Watson, Annie Denton Cridge, Mrs. Mahala Garner Payne, Professor William Denton, Mrs. Dr. Beighle, Thomas Lees. Besides these there are twelve full-page engravings, including several illustrative of Spirit photography and Spirit portraits; also an interior view of Metropolitan Temple, San Francisco, as photographed March 31st, (Anniversary Day) 1885, representing Mrs. E. L. Watson and her co-workers grouped upon the rostrum, which is elaborately decorated with flowers.

This volume also contains lectures by Mrs. E. L. Watson, Cora L. V. Richmond, W. J. Colville and others; and an exceedingly interesting story by Miss M.

T. Shelhamer, the *Banner of Light* medium. Three hundred and twenty-three pages are filled with choice essays, poems, lectures, sketches, stories and selections, making one of the most interesting and valuable books published.

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AN IOWA WOMAN WHO MEANS BUSINESS.—We call attention to the article found in another column, written by Mrs. Dr. D. H. Johnson. Of Mrs. J. we knew nothing until this article appeared in the CARRIER DOVE. Mrs. Schlesinger kindly sent us proof sheets and speaks in warm terms of Mrs. Johnson, a former resident of San Francisco, with whom she is well acquainted. We commend the letter to the earnest consideration of our readers, and heartily wish Iowa possessed ten thousand women of like spirit. Mrs. Johnson ought to be aided in the work she proposes. Let every friend of Woman Suffrage in Iowa, and in fact of the whole country, communicate with her, tendering moral and material support. Every man and woman working for Equal Rights, for Woman Suffrage, works for God and humanity. Give us this, and other reforms for which we labor will surely follow.—*Spiritual Offering.*

"Buchanan's Journal of Man."

The first number of this monthly will be issued at Boston, in February, 1887. Its price will be one dollar per annum. To those who know the discoveries of Dr. Buchanan in physiological and psychic science, and the high reputation of the *Journal of Man* when published, over thirty years ago, at Cincinnati, it will be sufficient to say that this *Journal* will be, as formerly, the organ of the foremost knowledge of the age concerning the human constitution and human progress. Send remittances by postal order or registered letter to the editor, Dr. J. R. Buchanan, 6 James street, Boston.

A new edition of Professor Ferrier's "Functions of the Brain" is announced. The book has been nearly rewritten, and will include the results of new investigations made by the author during the last ten years.

No Other Way.

There is no other way in the economy of the universe whereby man can be uplifted in the scale of being, morally or physically, except by the exercise of the divine spirit of Love. It is this, and this only, that can touch the misguided heart and lead it out of the night of mortal error and ignorance into the light of truth—into harmony with the Divine Life.

Until society is reconstructed upon this principle it will ever be at war with its own undeveloped members. Law must be divested of every element of revenge. We must cease to *punish*, and begin, in the spirit of humanity, to *educate*, before we can expect better things of the erring.

"Let justice be done upon the wrongdoer," demands society; but what do we know about justice—where fix its standard? Is it justice that one man should be born in affluence, and surrounded through all of his earlier years with every incentive to a worthy life, and that another should be conceived in iniquity, born in sin and reared amid vicious surroundings to a life of shame? Can the former justly measure the latter by his own standard of morality?

So can we not see that the wrongdoer is in a measure the result of conditions for which society is generally responsible? How this thought should teach us the divine lesson of charity! How should it call forth our tender and loving sympathy for the erring!

Permeated with this impulse from the loving heart of God, what a mighty power for reform may not every good man and woman become.

Armed with this sword of truth—this panoply of Omnipotent Love—there is no sink of iniquity where you, my brother, my sister, may not safely go in your work of redemption. Hearts black as night will become white under your gentle and loving ministrations. The shadows of ignorance and error will flee away at your approach, and the sunlight of God's smile will shine upon your pathway to illumine the dark places of the spirit.—*The Golden Gate.*

A New Process of Healing.

Miss Jennie Mason, of 1467 San Pablo avenue, Oakland, has through the aid of spirit power, perfected a process whereby she will cure lung trouble, sciatica, paralysis, curvatures, swelled joints and female weakness, without the aid of drug or battery. The process is entirely new and was given to her partly through her own mediumship, and partly by descriptions through other mediums. She treats children free; also those unable to pay. Give her a trial.

Temptation.

AN ADDRESS DELIVERED BY MRS. ELLA WILSON BEFORE THE SOCIETY OF PROGRESSIVE SPIRITUALISTS, SAN FRANCISCO.

Temptation, the dictionary tells us, "is an enticement to evil, or that which allures to evil." There is another sense or shade of meaning given to the word, when we speak of the force or pressure of circumstances which impel to sin or law breaking through want or suffering, and not because the offender deliberately chooses evil. Possibly he would far rather do right if he were free to choose, or had the power to control his circumstances. It is in this light that I wish now to consider temptation, and consequently must, at the outset, speak of the force of circumstances. We are all, more or less, what circumstances make us. We are told that "As the twig is bent, the tree is inclined," and are enjoined to "Train up the child in the way he should go, and when he is old he will not depart from it;" but our natural inclinations, which are only the result of circumstances before we were born, give a tendency toward our after career. Yet I have seen trees on the seashore, that somewhere else would have been shapely enough, gnarled and twisted into unseemly shapes by the force of the storms that often visited them, and not because it was natural for them so to grow. I believe a great deal in the moulding power of circumstances in the shaping and the making of our characters and our lives.

We are told that man is a free moral agent, and that the human will is a great factor, if not *the* greatest factor in human affairs. Taken in the aggregate, man is responsible for the condition of man, *perhaps*—that is, leaving out the agency of the angel world, which for the sake of the argument we will. (And yet I suppose, we may regard the angels as only advanced men, or human beings.) The condition of humanity, taken as a homogeneous unit, or as a whole, is, to a great extent at least, as humanity, (the homogenous unit, or whole,) makes it. But when we come to consider the individuals of the race, this rule does not hold good to the same extent. If there were no disparity of powers, of privileges, of opportunities, then would every individual share equal responsibility with every other individual, even as he shared equally in powers, privileges, and opportunities; but some men have greater powers than others, some have greater opportunities and greater privileges. Some are unscrupulous in the use of their powers. The savage code, "Might makes Right," has not entirely abdicated its throne among civilized men, and so, to the eyes of eternal truth, there is a difference of responsibility as to human

affairs. We come into the world with a net work of circumstances already woven about us—circumstances which may naturally tend to force us up in life, or to force us down, whether we will or not. The human will is, indeed, mighty, but so is circumstance, and sometimes one, sometimes the other, holds the balance of power. The potency of circumstance is acknowledged, and aptly illustrated in the familiar stanza:

"A pebble in the streamlet scant
Has changed the course of many a river;
A dew-drop on the baby plant
Has dwarfed the giant oak forever."

The stream may, in a measure, create its own channel, but the channel exercises a controlling influence upon the stream. Whether it shall be a mad, impetuous mountain torrent, or a placid, stately-flowing river, a stupendous Niagara, or a sluggish, slow-moving Mississippi, depends altogether upon the nature of its channel; and so small a thing as "a pebble in the streamlet scant" may, especially upon the Western watershed of the United States, determine whether its waters shall finally mingle with the Pacific, or, borne to the "Father of waters," be carried out to the Atlantic, with a world's diameter lying between its two possible destinies. So with human life. Circumstances, which are to life what the channel is to the stream, exercise a very great influence on the character and direction of the life forces. Whether the man becomes a hardy pioneer, or a brave and successful soldier; an ignorant rustic, or a man of letters; a tiller of the soil, or the moulder of the destinies of a nation, sitting in the council of rulers and statesmen; a merchant, a mechanic, or a mover of great schemes and enterprises; yes, or whether he comes at last to grovel in the gutter, or to occupy the highest position in the gift of the people; in short, what he will do, or what he will be, very largely depends upon the accidents that surround his birth, and the circumstances that attend him through life. The child stolen in infancy by savages and reared by savages, becomes a savage, while its brothers and sisters may grow up to be refined and cultivated men and women. And any of us might say with the author of "Pilgrim's Progress" upon seeing a criminal pass by on his way to the scaffold, "But for the grace of God, there goes John Bunyan."

Who then deserves credit for any exalted position he may hold in life? And who is to be blamed for occupying a low place, or even for being a sinner? In order to weigh the just merits of anyone, or to determine how much of praise or of blame may be due, we must take into consideration his surroundings, and as we may never know all the circumstances

in any given case, it is but just to make some grains of allowance for those we know not of. "Put yourself in his place" is a good motto. Then you may be more able to judge how much better or worse the individual may be than you would have been under similar circumstances. Weighed in this manner, do you think the man who steals a loaf of bread, or the money to buy a loaf, when he is starving, or perhaps his family may be starving, should be punished more severely than he who, having thousands, or even millions at his command, steals thousands or millions more by knavish tricks, simply to add to his already cumbersome wealth, and that he may be richer than some rival nabob? Judged in this way are we to consider those as especially entitled to be called good who have never had any reason to be otherwise—those who lives seem to be cast in pleasant places; on whom the sun seems to shine every day; before whose feet fortune scatters her smiles and flowers; who have the respect and esteem of society, and are considered models of propriety and virtue—simply because they have never had any reason to be anything else but good, at least in the negative sense of the word? And are those to be considered as especially entitled to blame, who, through adverse circumstances and fierce temptations, develop unlovely characters? In this connection I wish to plead for the exercise of a broad and tender charity for the erring. The theories of Spiritualists are of a more charitable nature than those of any other class, because our philosophy teaches us more of the reasons of these differences among men, and because we believe that every human soul is capable of ultimate redemption and salvation—and because we claim an angel side for each one of our race. Let us then

"Speak gently of the erring one;
We know not all the power
With which the dark temptation came
In some unguarded hour;

We may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly thus they fell."

But this is not the only sense in which I wish to speak of temptation. Let us consider it now in what I shall call the St. James sense of the word. He says: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, wanting nothing." We are to count it all joy, he says, when we fall into temptations, and why? Not because of the temptations themselves, but because of the end sought—that we may

be "perfect and entire, wanting nothing." Can temptation make us perfect and entire, wanting nothing? No, it is not the temptation, but the exercise of patience, or strength in enduring temptation—the discipline, and consequent strengthening of the powers of resistance, of courage, of fidelity to truth and duty—that make us perfect and entire. Temptation is thus our teacher, and, though very unlovely of itself, may thus become to us a "blessing in disguise." Count it all joy when you fall into divers temptations? Count it all joy when you are enticed to evil—when your surroundings and circumstances seem to compel you or impel you to sin? How can that be? Would it not be better to have only inducements to do good, and to be good? If this life is intended as a school of development to prepare us for higher states of existence hereafter, why should we not always be drawn upward—our highest aspirations and motives, and characteristics wrought upon—instead of our being permitted to "fall into divers temptations?" The very expression is suggestive of pitfalls digged for the unwary. We might be answered here, that because evil, or undeveloped good, exists, therefore we must become acquainted with it, just as in teaching our children about the things of life, we must tell them of the unlovely, as well as the lovely, in order that they may be prepared for life.

St. James speaks again of another sort of temptation, when he says that "A man is tempted when he is drawn away of his own lust and enticed;" but he does not class this kind of temptation with that he admonishes us to count as joy, for he says of this, that "when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." This seems to be a kind of deliberate walking into evil. But there are times when one seems to fall into temptation as into a pit prepared for unsuspecting feet; and are we then to count it all joy, and why?—Because the trial of your faith, or fidelity, worketh patience, and the complete work of patience is that we "may be perfect and entire, wanting nothing," lacking in nothing to the making up of a completely symmetrical, strong and rounded out character. But suppose that our faith or fidelity fails in the trial, and we sin? Shall we count it joy then? Not according to this teacher, evidently, for he says that "Sin, when it is finished, bringeth forth death." If we sin we shall surely suffer the consequences of sin, and that will not be joyous. Even before I left the Methodist church I had entirely given up the idea of the forgiveness of sin in the sense that the penalty or consequences of sin, through that forgiveness, were or ever could be remitted. I

came to believe in unfailing retribution for every broken law, and that the transgressor could not escape that retribution. Even though it tarry, yet it will eventually come. I no longer believed in vicarious atonement, or the suffering for, or instead of, another.

Can the commission of sin ever be beneficial to the perpetrator? In one sense I think not. The scar of every transgression remains upon the immortal soul. There have been those who have seemed to think differently. Edgar A. Poe, in his "Farewell to Earth," given inspirationally through Miss Lizzie Doten, says, in reference to his own earth life:

"Every earthly sin and sorrow,
I only count as gain."

By allowing ourselves to be overcome by temptation, and so yielding to sin, though we may learn an important lesson in the end, yet generally, at least, we have only taken a long way around—sometimes a very long way—to reach what might sooner have been obtained by holding fast and overcoming. There is only one sense, I believe, in which the commission of actual sin may be directly or indirectly beneficial, and that is where one is being fitted up as a special instrument of the angel world to work for the good of humanity. In the process of that preparation, which sometimes takes years and years, it may be necessary for the instrument to make a mistake, a misstep, or to get a fall now and then, and get battered and bruised in the experience, in order that he may have a deeper sympathy with, and a broader charity for the benighted and erring children of earth, and thus be better prepared to work for them.

Are we to conclude that those who meet with the most temptations in this life are the most blessed? Ah, not always, I fear. It depends upon how we meet those temptations and whether our characters are strengthened in our conflict with them, or whether we are temporarily destroyed. There are deep lessons embedded in this subject, which probably we have never understood. Why is it that many seem to pass through this life on "flowery beds of ease," while others, from the cradle to the grave, are beset with difficulties and discouragements which often bring about sore temptations? And why is it, if we are here to be prepared for a higher state of existence, that, in order to go up higher, it should ever be necessary for us to fall, or at least to go into the depths? Why are not our higher aspirations only wrought upon, and every inducement held out to us to be good? And why not every chance given us of carrying out all our good impulses and intentions? The philanthropist, who perhaps has not a

dollar in his pocket, nor a place to lay his head, may sigh for wealth for the sake of the good he could do with it; yet, with here and there a notable exception, those who have the most wealth are not proverbially the most benevolent; and it is generally understood that he who would seek for help in time of need, is more likely to find it among those who have themselves suffered want and know what it means. And as for prosperity and sunshine, and flowers bringing out the most lovely qualities of the human heart, do we not find the most wholesale swindling, and robbery, and pride, and vanity, and ostentation, and selfishness, and indifference to the wants and sufferings of others, among the class who have all their lives had all these favored conditions showered upon them! Certainly, their characters are not developed for heaven and spiritual things. As a class they are largely devoid of spirituality. On the other hand, the class who occupy the opposite extreme often have all the spirituality crushed out of them by the hardness of their lot; or through the lack of refining and ennobling influences, never have it developed. I have often thought of the old adage, "To be good, is to be happy," and in looking around me, and especially in studying my own heart experiences, I have felt that it ought to be reversed, and made to say, "To be happy is to be good." I have even gone so far as to say that if an angel from heaven and a devil from hell (if I may be permitted to use these orthodox expressions) were to exchange places and conditions, they would gradually exchange characters, the angel becoming a devil, and the devil an angel, through the force of conditions.

Who, then, are to be considered as the favorites of the spirit world—those upon whom shines the sun of prosperity, or those who are strengthened and disciplined by the rough winds of adversity? Perhaps we should not claim that either class are favorites. I believe the angels take the conditions of every human being, as they find them, and, to the best of their ability, work upon them for their development. There are at least three agencies working out our destinies, the will power within us, (inherited tendencies), the circumstances surrounding us, and the providence over us, which providence we may call the angel world. The angels co-operate with us in shaping out our destinies from the whirlpool of circumstances surrounding us. Some, perhaps, are not capable of standing the test of temptation and adversity. They have not the proper organization for resisting "evil," as it is called, or perhaps their time has not yet come. But I believe that every soul will be fully tested sometime and somewhere; if not

here, then hereafter, and perhaps through ages of comparative darkness and suffering; or, if the doctrine of reincarnation be true, be obliged to return again and again to earth in order to receive all the necessary discipline, and pass through all the suffering, poverty and temptation which they have escaped in their present embodiment.

Some seem to be specially called upon to suffer and endure. I believe that in many such cases these are they who have been honored with a special mission for the good of others, whether that mission be apparent or not. The "angels" find in them a worthy instrument, discover that they are made of the right kind of metal, and so they set about it to temper them up to the highest point in order the better to use them for the carrying out of the work of reformation and salvation among the sons of earth—not for the good of the instrument alone, although they may also delight in working out a perfect instrument, but for the good that may be accomplished through that instrument. In the present condition of the world there is much need of tried metal, furbished instruments, souls perfected through discipline; and there are few comparatively who are capable of receiving the necessary discipline to fit them as helps for others. "Plunged in the flame, tempered in the ice-brook, polished by long attrition must the blade be, ere it may receive the tool of the graver, be set in the jeweled hilt, and flashed in the air as the general waves it in front of his on-moving legions." And weighed, melted, pressed, and heated in the furnace many times must the gold and silver be to make it pliable enough to be cut into coin. Nothing but the pure metal can stand the test; everything else is consumed. So that human being must be pure who, passing through extraordinary trials, comes out unconsumed. And as the gold thus purified receives an image and superscription, a stamp that testifies to its worth, so the soul thus tried and tested, receives an image and superscription, a stamp that testifies to its worth to the angels if not to men. Surely there is something grand in that soul who has truly learned.

"How sublime a thing it is
To suffer and be strong,"

though in receiving that strength he be carried down through the gates of apparent defeat, and even of death itself. These special instruments may be tried and tested and purified in the fires of affliction and temptation beyond what would be necessary for their own spiritual unfoldment, that they may become the means of salvation to others. In this sense, I may say, I believe in vicarious suffering. Not that any one can suffer the penalty attached to another's

guilt, but that one may suffer beyond his own deserts or necessities that he may be better qualified to work for, to sympathize with, and to understand the needs of others. "But," you say, "that is unjust." I shall not argue that now, but will simply say that perhaps the angels understand that these instruments, themselves, if they could see from *their* standpoint, would be more than willing to pass through the furnace of affliction for the sake of the good they may be enabled to do.

In closing I wish to say a few words in regard to the assertion sometimes made that "Whatever is, is right." I do not believe that whatever is, is absolutely right. If it were, then there would be no need of change, of progression, and of missionary effort on both sides of spirit life to make things better. I do not believe that because the few roll in wealth, and ease, and luxury, while the many toil, and suffer, and strife, and fight, and die, that it is right so. On the contrary, I believe it to be decidedly wrong, and that the spirit hosts are seeking to bring about a better condition of things when all shall have opportunities, all shall be able to partake of the earth's bounties, and all shall have sufficient leisure to study the needs of their higher natures, and develop them. I believe that very many suffer more than any higher power sees it to be necessary that they should suffer in this life (speaking from the standpoint of development) because this condition of things exists; while, on the other hand, the pampered sons and daughters of luxury—luxury often obtained by robbing the many—suffer, far less than is good for their soul development. But I believe there will be a balancing of accounts, sometime, and somewhere. If it be true, in any sense whatever, that "whatever is, is right," it is only that whatever is, is only the natural sequence of what has gone before—the legitimate effects of preceding causes, and perhaps the best possible use of outcoming or consequent circumstances by the angel-world to work out the problem of human destiny, and pave the way for a higher development. Whatever is, may thus be right in the sense that every cause must have its legitimate effect, that no penalty can be remitted for any broken law, and that the best that could be done is being wrought out with the conditions on hand. But it behooves us, as co-laborers with the angels, to work in the domain of causes, and see that hereafter better causes shall produce better effects.

The secular press refer in terms of commendation to the double-sheet edition of the *Golden Gate*. Praise from an unusual quarter.

The George Doctrine not New.

There seems to be a notion prevalent that the ideas advocated by Mr. George are novel. They once more illustrate the familiar fact that there is nothing new under the sun. Much the same doctrines were urged here in America at least forty years ago, and were the subject of comment in the papers of the day. Dr. J. R. Buchanan, now of Boston, presented the case at Cincinnati in 1847, much as it is now put by Mr. George and Mr. Davitt. The *Memphis Appeal*, of September 23d, of that year, gave an elaborate review of Dr. Buchanan's essay, in which it said:

"The Land and the People," is the title of a well written pamphlet from the pen of Dr. J. R. Buchanan, of Cincinnati, formerly known to our citizens as an able and accomplished lecturer on the science of neurology. It is quite plain from the production in question that the doctor has not confined himself to the study of the physiological system of which we believe he is the author, but has evidently thought deeply upon other subjects vitally concerning the well-being and progress of society. Whatever may be thought of the positions of this pamphlet, we cannot deny to it the merit of great beauty of style and force of logic. The whole argument is based upon the proposition that the earth is the original gift of God to man, and as such belongs of right to the human race in general, and not to the individuals of the race separately. The author insists that the land is not the product of man's labor any more than air, sunshine or water, and that originally this gift of God ought to have been left as free as those lighter, but indispensable elements must ever be, from their very nature. The artificial and unnatural laws which have sprung up and become fastened upon society have thrown immense obstacles in the way of the bare perception of this great truth, as the doctor deems it, besides at the same time interposing barriers almost insurmountable to its reception and adoption into the framework of government. It is insisted, however, that these obstacles may be overcome, and the rights of the people restored to them without any injustice to the present proprietors of land, and without any convulsions in the great elements of society."

Dr. Buchanan explained in his essay, as Mr. George does in his works now, that he did not mean to annul the existing title to land. "Far from it," Dr. Buchanan said. "Such a scheme would be a miserable climax of folly and injustice, fit only to render the great principle equally odious and ridiculous." The doctor insisted that he proposed to "maintain in legislation the broad principle that the nation owns the soil, and that this ownership is paramount to all individual claims, and from this fundamental proposition as a corner-stone the superstructure was to be built up. The present proprietors of the soil were not to be disturbed in their possession, and the government was not to interfere in the details of agriculture, renting and leasing estates, determining possession, etc., but the owners were to be considered as the tenants of the nation, paying rent to it for the benefit of the people at

large. This rent was to be extremely small at first, estimated upon the value of the soil alone, without the improvements, that being the original gift of nature, free to all. It was to be increased, however, in the course of two generations, until a rent of about five per cent should have been exacted from all the tenants of the nation—that is, from all who occupied any portion of the soil. The rent thus raised—a vast revenue—was to be applied to the establishment of free colleges, free schools, free libraries, and other institutions calculated to benefit and improve the citizen. This is the doctrine, substantially, as put forth at the present time by Mr. George, and by so many persons supposed to be entirely new.

Twenty Years In A Trance.

MISS MOLLIE FANCHER STILL ALIVE AND SLOWLY RECOVERING HER VITALITY.

In a three-story brown front in Brooklyn lives Miss Mollie Fancher. It was she who twelve years ago attracted universal attention as a mind reader. Her history is out of the ordinary and has a tinge of sadness in it. Over twenty years ago she was one of the most promising and bright pupils of Professor West's Academy in Montague street. She was then young, pretty and vivacious. There was nothing, however, in her appearance that would indicate that she possessed such wonderful powers as were afterwards developed through several accidents. She at that time did not know that she possessed such extraordinary gifts. One day when she was out horse-back riding, the animal became frightened and she was thrown to the ground, seriously injured. She recovered from the effects of the fall only to meet with a more serious accident which crippled her for life. She was stepping from a horse-car when her dress became entangled in the step. The car started and she was dragged over half a block. She was taken to her home unconscious. The accident brought on nervous prostration and other diseases which caused her intense agony for many months. For several days she was in a trance and had all the appearance of a corpse. The doctors believed her to be lifeless.

She finally recovered, but an awful change had taken place. The beautiful young girl was transformed to a distorted and crippled woman. She was blind and her lower limbs were twisted out of shape. Her hands were held at the back of her head and her arms could be moved only with great difficulty. It was that then she displayed her remarkable power of mind-reading. A certain physician had a valuable set of surgical instruments stolen from him. While pon-

dering over the robbery he called on Miss Fancher. As he came in her room she said: "Doctor, I am really sorry for your loss, but trust that you will soon recover the instruments." He was taken by surprise at Miss Fancher's divining his thoughts. No one had spoken to her about the robbery. Miss Fancher was offered a fortune by Barnum to display her powers in public. She refused. She is now a middle-aged, pleasant lady, living with her aunt, Miss Crosby. She has recovered the use of her hands and retains her power of mind-reading, and stated the other day that although her eyes are closed she can see as well as most people in possession of her sight. Her history would fill volumes and would be of great interest, but many Brooklynites are still familiar with the accounts of her powers that appeared in the papers a number of years ago.—*N. Y. World.*

Mrs. Richmond's Work in Chicago.

The ministrations of this lady's guides before the First Society of Spiritualists continue to attract large and appreciative audiences, the subjects being such as to interest large numbers of Spiritualists and of those who are newly interested; noticeably there are a great many young men in the congregations; they seem to be attracted to our new light. The flowers, under the skillful hands of Mrs. Hoffman, and from her generous heart, seem to blossom perennially, a fitting altar for the choice flowers of truth from the spirit guides. The choir improves constantly in their singing, and the fine parlor organ—nearly paid for by the Basket Party of two weeks ago, adds harmony to the well attuned voices. In the absence of the President this morning, our newly elected Vice-President, (Mrs. Chandler) presided with a grace and dignity that were charming; not one word too much was said by her, and we could well have listened to her finely modulated voice much longer had there been occasion for her to use it. The Band of Harmony meets every two weeks and is the strong social auxiliary to the First Society; "Ouina" is the presiding genius and all controls of media present are welcomed; then "Ouina" gives name poems and previously answers questions. The Ladies' Aid Society does its work silently but deeply in the hearts of those who attend; I understand the last lesson was from Madam de Staal on "Higher Education for Woman."—I should say it was a *higher recognition* rather than she urged. Not being able to be present I could not give a report, nor would that be possible at any time. The cause is steadily and constantly working its way in Chicago; the south side meetings, and mediums' meetings all over the city are

well attended, and there is a great outpouring upon us. Ox EYE.

—*The Spiritual Offering.*

Heredity and Education.

"Heredity and Education; their Relation to Each Other and to the Human Race," is the title of an address by Dr. E. A. Wood, as President of the Pennsylvania Medical Society. The author holds very positive views on the subject, both as to the excellence to which he would have us aim to bring the race, and with regard to the means to be used to reach the end. "If such a man as Shakespeare," he asks, "has lived, why may not men as great as he live again; and if one man attained this greatness, why may not the average man? If the old Greeks reached such perfect development, why may not Americans? Is it possible that we have reached the zenith of our possibilities? Is it not rather probable that Shakespeare approximated but did not attain the possible average of human development?—* * * Nature has written all over her page that Newton and Shakespeare were not accidents, but advance heralds, proclaiming the coming man. No man can conceive of the latent potentiality of the human race; by right effort continued in the right direction, man may be developed into a being grander than his loftiest ideals." Further: "Let it be written that many races of men have improved, are improving, and bid fair still further to improve; but man has not improved in accord with his powers and opportunities, has not reached the standard of excellence reached two thousand years ago, and is not improving so rapidly as are the animals domesticated by him. The first step toward race improvement must be to teach our children that reproduction is the highest and noblest function of the animal. We are losing time by not teaching this lesson, and all implied by it, immediately and thoroughly."—*Popular Science Monthly.*

"THE contagiousness of leprosy has for a long time been a mooted question. The Royal College of Physicians, in order to obtain the best information on this subject, sent inquiries to physicians throughout the world, whose practice had brought them in contact with the disease, and whose opinions would therefore be of value. Thirteen of these have no doubt of its non-contagiousness. Twelve regarded leprosy and syphilis as being intimately related; twenty-one believed there was no relation. Most of those to whom the inquiries were sent regard leprosy as hereditary, and also that it may originate spontaneously under suitable conditions.—*Science.*

Progress of Spiritualism in California.

BY W. N. SLOCUM.

Although the rush of gold-seekers for California did not begin until the excitement caused by the Rochester Knockings had been in progress a year or more, yet very few "forty-niners," and not many who arrived here during the five subsequent years; knew much of the new light that had begun to draw over the eastern portion of the continent. There were few believers here at that early day; they had no organization; circles were held occasionally in towns and mining camps, and in some cases with surprising results, but the number of Spiritualists did not perceptibly increase. In fact, an avowed Spiritualist would then have been generally considered as decidedly off from mental balance. The only manifestations of what purported to be spiritual power that came under the observation of the writer was at Horseshoe Bend, Mariposa county, where a miner named James Stuart (or Start) succeeded in gaining, through the aid of table tipplings, tidings from friends at home in advance of the mails. In most of the experiments made by Californians anxious to get information through the spiritual telegraph, it was found that little of general interest or great importance happening beyond the Rockies was ever revealed through the table. The tips and raps could tell that the folks were "all well at home," or that some friend of the sitter had the California fever, but the result of a Presidential election could not be known until a month after it had occurred. There were a few cases of sickness cured by spirit power, notably those through the agency of John Brown, of San Bernardino, but the healing mediums were generally indisposed to make the source of their power public.

The only public medium in the State known to the writer, prior to 1857, was Mrs. Swett of Marysville. Colonel Ransom, publisher of the *Marysville Herald*, was an avowed Spiritualist, and one of his sons, Elijah, was a medium, but the exercise of the gift was thought to be injurious to the health of the boy, and as the laws governing spirit control were at that time very imperfectly understood, not much satisfaction was derived from the experience. It was not until 1857, when the *Banner of Light* appeared as an organ of the new philosophy, that Spiritualism began to be recognized in California as having a distinct character of its own and vitality sufficient to withstand opposition and survive ridicule. The writer remembers the receipt of number one, volume one, of that handsome sheet, and the interest its advent excited in the little city of Marysville, when its agent, (Colonel Ransom,

almost the only avowed Spiritualist in that place,) scattered the new paper around among the people. Prior to this period, Spiritualism, in the public estimation, had been connected in a vague way with animal magnetism, or mesmerism, as it was called, and very few had any idea that it was destined to become either a science or a religion. It is true that some remarkable manifestations had taken place, beginning a year or two previous, but the general public had little knowledge of the facts.

The writer attended seances at the International Hotel as early as 1856, also at the house of Russel Ellis, near Sansome street, but the most remarkable manifestations occurred at the residence of J. P. Manrow, on Russian Hill, now the most delightful residence portion of San Francisco. The phenomena continued at intervals for five years, and were witnessed by many people. The medium was a colored man, a servant of Colonel Manrow. Some of the manifestations were of a violent and unpleasant nature, articles of furniture and crockery being broken and some of the sitters were bruised. Colonel Manrow used to amuse his visitors by requesting the performance of acts of mischief. For instance, asking the invisibles to break one of the plates piled up on the dining-room table, the top plate of the pile instantly flew across the room and was dashed in pieces against the wall. The feat was sometimes repeated by request, and the globe of the chandelier was broken in the same manner, no person being near it at the time. After awhile mischief was done when not desired, such as the breaking of costly panes of glass in the French windows, which, extending to the floor, were low enough for a geographical globe to roll out from its place in a corner of the room and bump against the window. The globe was on castors, and to prevent its rolling the castors were removed, but it walked out on its three legs and performed its work as effectually as before. The window was repaired and Colonel Manrow placed a large table in front of it, but soon the table was pushed aside by an invisible power and the globe butted a hole through the window, then immediately returned to its place in the corner, as usual.

Human figures appeared and disappeared at the window on moonlight evenings, and although every effort was made no person was ever caught playing spirit outside. In fact one of the apparitions was too hideous for any human being—a most frightful figure, horrible in its loathsomeness. Most of the company, on seeing it, ran from the room in alarm, but Colonel Manrow watched it about ten minutes, until it moved towards the barn and suddenly disappeared. Its

disappearance was also seen from the chamber window by members of the family. While the figure was sitting on a bench outside the window, the furniture in the parlor was all thrown into confusion, some of the flying articles striking the people who were leaving the room. The front door was found fastened in such a manner that the members of the circle could not leave the house, and returning to the seance room, they prayed that no more of such manifestations should occur, and the promise was given that evil spirits would thereafter be kept away. A circle was then formed, each member clasping the hand of his next neighbor, so that all would know that no one moved from his seat. The light was then extinguished, the room being lighted only by the moon shining through the open window. Almost immediately a cool breeze began playing across the faces of those in the circle, and soon soft and gentle hands caressed each one present, driving away all fear of evil; then spirit hands, somewhat luminous, were seen floating in the atmosphere, to the number of a dozen or more, of different shapes and sizes. On leaving the house it was ascertained that the garden gate had been torn from its hinges and used to barricade the front door.

At subsequent circles many other forms appeared at the window, some of them apparently solid, and others quite shadowy. Of the latter class one form passed through the solid wall of the house, remaining some time inside, then stood partly inside and partly out, the plastering and wooden walls of the building presenting no obstruction to its passage. Voices were heard in the room, and lights, moving and changeable in form, were seen through the window. A detailed history of the manifestations would fill a volume. There are still living in San Francisco many who have personal knowledge of the facts.

From 1856 to 1858 many manifestations occurred at the house of Mr. Mowry, corner of Broadway and Powell, San Francisco, and in 1859 the families of General M. G. Vallejo, Sonoma, and A. J. Butler, also of Sonoma, were favored with very strange manifestations. On one occasion a drum was brought, by request, at midnight, from the house of General Vallejo to that of Mr. Butler, a quarter of a mile distant, and rolled into the circle-room without visible propelling power. The spirits then tapped upon the drum in answer to questions, but appeared to be unable to play tunes. At the house of Dr. Charles H. Van Geldern, who was one of the Vallejo-Butler investigating circle, the spirits gave admirable imitations of sawing wood, planing, tacking on shingles, boring holes, etc. The harmony of the circles was

somewhat marred by the superstitious fears of some of the members, who, being Catholics, and ignorant of Spiritualism, considered the manifestations the work of the devil. "Son los infernos" was the usual greeting which the spirit friends of the sitters received. On one occasion a guitar was taken from the circle room by some invisible power and carried entirely around the house, the strings meantime being struck to prove that the feat was performed. At this circle communications were received in writing, the writing being independent of any one in the circle, and in some cases dropped from the ceiling.

THE FIRST LECTURES.

The limits of this article will not permit a detailed account of the progress of Spiritualism, and many names of early and earnest workers must necessarily be omitted. The first public lecture on Spiritualism given in San Francisco, within the knowledge of the writer, was by Mrs. Eliza W. Farnham, who during a visit she made to the East in 1856 had thoroughly informed herself of the facts which lay at the foundation of the science of Spiritualism. She was intimate with Judge Edmonds' family, and had access to the best spiritual circles of New York and other cities visited by her. The information she gathered was of great interest, and given to an audience in her easy, fluent, conversational style of oratory, it was very attractive and convincing. She returned to California in 1859, and immediately commenced lecturing on the subject to small but highly delighted audiences. The force of her clearly-presented facts, her logical arguments, the beauty and plausibility of the spiritual philosophy as explained by her, no less than her engaging manner, won many of the ablest and best of our citizens to investigate for themselves. A lecture given by her in Platt's Hall in August, 1859, was attended by many of the most intelligent people of the city, and she handled her subject with such intellectual force as to elicit the commendation of the press, although the subject was not one that editors then were in the habit of giving serious consideration. The lecture was published, and commented upon as of a high order intellectually. She showed how the discoveries in physiology, phrenology, mental science and animal magnetism had gradually led to and prepared the way for the higher development of the spiritual faculties of man, and what is more for their proper appreciation. Mrs. Farnham for several years after lectured frequently in Santa Cruz, where she resided, and, with her intellectual and energetic friend, Mrs. Georgiana B. Kirby, did much towards the spread of liberal thought in that part of the State.

Mrs. Farnham was followed in San Francisco by a young man named Beauharnais, who gave several lectures under "influence." Nelson J. Underwood, W. H. Rhodes, G. W. Baker and others, lectured occasionally, but no regular course of lectures was organized until Emma Hardinge came to the State, in 1864. After speaking on Spiritualism for a short time, she accepted an offer to canvass the State in the interest of the Republican party, which gave her an extensive acquaintance, and added greatly to her power for good. She organized the Friends of Progress in San Francisco, and the meetings were made free to the public. In 1864, also, Mrs. C. M. Stowe arrived overland with another medium, not a speaker, Mary Beach. Mrs. Stowe lectured in Pickwick Hall, Congress Hall, and other places at various times used by Spiritual societies. From that time to the present California has been favored with visits from some of the best mediums and finest orators in the world, but a history of the labors of each would fill a volume, therefore, only the names of the most prominent can be given. Mrs. Cora L. V. Tappan has been twice in the State, the last time as Mrs. Richmond. She did much to advance the cause. Mrs. Laura Cuppy, afterwards known as Mrs. Smith and Mrs. Kendrick, resided here about ten years, laboring constantly on the platform, as well as in the household, she being the mother of several children by her first husband, Mr. Alpers, and one by Mr. Smith. Benjamin Todd arrived in September, 1866, living here until his death. Mrs. Laura De Force Gordon came to the State in 1867, and lectured soon after her arrival in San Francisco, Sacramento and San Jose. Selden J. Finney, a brilliant orator, a man of culture and commanding intellect, spent the closing years of his life here. His scientific treatment of all subjects presented by him, although highly appreciated by educated and intellectual people, was not adapted to an ordinary, miscellaneous audience, yet he did much to advance the cause in the estimation of studious inquirers. The speakers who have occupied the Spiritual rostrum in California during the last twenty years make a long list. Without regard to order of time or merit, they are: J. M. Peebles, Warren Chase, J. S. Loveland, Gerald Massey, P. B. Randolph, William Denton, T. Gales Forster, J. Tyreman, Dean Clarke, J. L. York, Chauncey Barnes, Bishop Beals, W. H. Chaney, Eliza Fuller McKinley, Lois Waisbrooker, P. W. Stephens, Fannie Allyn, Jennie Leys, H. M. F. Brown, Addie L. Ballou, L. E. Drake, Belle Chamberlain, Miss Augusta Whiting, Mrs. Francis A. Logan, and others. Many of these rendered excellent service, and are deserv-

ing of more than passing notice. The later speakers are Mrs. Elizabeth L. Watson, still engaged, and J. W. Colville, whose work is fresh in the memory of the people.

PROMINENT MEDIUMS.

One of the first mediums who gave her services to the public (though she never advertised) was Mrs. Deiterlee, residence on Capp street. Mrs. Ada Hoyt Foye advertised to give sittings at 131 Montgomery street, in 1866; Mrs. Hendee, who, for several years in Sacramento and Petaluma, had served as medium and healer, opened an office in San Francisco in 1869. Since then the number has multiplied greatly, including mediums for all phases of manifestation. It is impossible, in writing a hurried sketch, to recall the names of all. The best (of course) are women: Mrs. S. F. Breed, Mrs. Loui M. Kerns, Mrs. Eggert Aitken, Mrs. Sawyer, Mrs. Reynolds, Mrs. Cummings, Mrs. H. A. Dunham, Mrs. A. J. Butler, Mrs. E. Beman, Clara Antonia, Mrs. Sproule, Mrs. M. M. Pearson, Mrs. C. M. Stowe, Mrs. C. M. Morrison, Mrs. A. Johnson, Wella and Pet Anderson, Mrs. A. M. Hyde, Mrs. Carrie B. Wright, W. H. Bancroft, Amanda Wiggins, and many others besides temporary visitors, like Dr. J. P. Bryant, Jesse Shepard, Charles Foster, and a host of late comers whose names are still in the advertising columns of the *Chronicle*. After this article (hurriedly written) is in print the writer will undoubtedly recall many others. The aid to Spiritualism contributed by these and other quiet workers in the cause, can never be estimated. Thousands of seekers after proof of the after life have been helped to such knowledge who have not thought it necessary to ally themselves openly with those known as Spiritualists. If the truth could be known, it would probably be found that there are more, even among church members, who base their hope of future life on the evidence given by Spiritualism than on that furnished by the church.

SOCIETIES.

The first State convention of Spiritualists was held at San Jose in May, 1866. It elected a State Central Committee consisting of J. H. Atkinson, J. D. Pierson, P. W. Randle, J. C. Mitchell, H. J. Paine, J. H. Josselyn, C. C. Coolidge and C. C. Knowles, of San Francisco; A. C. Stowe, J. J. Owen and W. N. Slocum, of Santa Clara; Henry Miller, W. F. Lyon, H. H. Bowman and C. W. Hoit, of Sacramento; E. Gibbs, San Joaquin; Almarin B. Paul, Inyo; Lena Hutchinson, Mono; Thomas Lloyd, Nevada; A. Shellenberger, Yuba; B. H. Allen, Butte; Dr. Hungerford, Napa; Mrs. Thomas Eagar, Alameda; J. Glass, Tuolumne; C. P. Hatch, Sonoma; L. A. Gitchell,

Del Norte; James Christian, Plumas; J. Fisk, Yolo. This committee issued an address to Spiritualists asking co-operation in efforts to advance the cause, sustain local societies and annual conventions. The following is an extract: "The hour has come for a clear expression of our convictions before the world. Old religious opinions are passing away, and new and higher revelations speak to us in language more significant than the world has before heard, by reason of its coming from realms where clearer views and holier truths are attainable. * * * To us is presented the golden opportunity of supplanting error with truth, darkness with light, and superstition with reason. For this purpose systematic effort and concert of action are necessary." Perhaps this movement towards organization resulted in some good, but at this time the effect is hardly appreciable. Other conventions were held, and the anniversary celebrations on the 31st of March were kept up, but it has been found almost impossible to secure cordial, united action of a permanent character. The present State organization for camp meeting purposes is the nearest approach to stability yet attained.

In 1874, a secret society, originated by A. C. Stowe, was started, and "circles," as they were called, were instituted in San Jose, San Francisco, and Sacramento. Mrs. Laverna Mathews was President of the San Francisco branch, serving two terms. There was hope at one time of great good growing out of this organization, but, like other efforts, it was finally abandoned. There has always been a lack of pecuniary means in spiritual movements of whatever nature, notwithstanding there have been and still are persons professing our faith who have wealth far beyond their needs. Thomas Blythe, who left millions for people to quarrel over, could not be induced to give anything for the advancement of the cause be admitted to be based on demonstrated truth. Others have acted in a similar manner, some of them giving largely to churches and charities because of their respectability. When Spiritualism becomes "respectable" probably it will fare better at the hands of such people.

The various local spiritual societies which have been organized, served their purpose and passed away, have not left records for a correct statement, and rather than make mistakes, the writer prefers to pass them by. The names of the principal workers in sustaining them will be of interest, suggesting many pleasant memories. Father Pierson and Father Mabrey, Mrs. Whitehead, H. H. Bowman, Dr. John Allyn, Mr. Robinson, Mrs. Laverna Mathews, Mrs. Eunice Sleeper, Mrs. Amy Post, L. B. Hopkins,

A. W. Allen, Mrs. Eliza Fuller McKinley, Jesse Butler, Lena Clarke Cooke, B. Shrafl, Mary A. Sterling, Mr. and Mrs. Hatch of Sonoma, C. W. Hoit, Sacramento, Mr. and Mrs. J. M. Spear, Dr. H. J. Payne, of San Francisco, Dr. O. B. Payne, and W. J. Sweasey of Humboldt, Mrs. Kirby and Mrs. Kittridge, Santa Cruz, Josephine Walcott, Santa Barbara, Lena Hutchinson, Inyo; A. C. Stowe, John A. Collins, Marshall Curtis, Judge A. M. Crane, Dr. Hollister, Mrs. Carrie F. Young, George O. Whitney, and many others.

THE PROGRESSIVE LYCEUM.

Before referring to the establishment of the Children's Lyceum in California, it may be well to state briefly its mode of origin. Its earthly originator was Andrew Jackson Davis, who, in visions of the Summer Land, saw schools of a similar character. The first Lyceum after the angel pattern was organized by Mr. Davis, in New York City, January 25, 1863, his opening address being, in substance, as follows:

"We have assembled to inaugurate an association for the physical and spiritual improvement of both sexes, and all ages. It is an attempt to unfold and actualize on earth (partially at least) a Progressive School, like those in the Summer Land, whither children are constantly going from earth, and where they are received into groups for soul growth. In those heavenly societies the young grow in love, as well as in wisdom. This Sunday meeting of the young may therefore be appropriately styled the Children's Progressive Lyceum, something truer and higher than the ordinary Sabbath school. It embraces within its plan the healthful development of the bodily functions, the conscientious exercise of the reasoning faculties, and the progressive unfolding of the social and divine affections by harmonious and happy methods. * * *

Such progressive Sunday gatherings of our beloved children will be, to some extent, a realization of the age of Harmony on Earth. * * * Our object is to develop a system of spirit culture which must, in its practical workings, prove exceedingly valuable for the successful development of the real genius, moral powers, and reasoning faculties of the youth of both sexes. * * * There are many reasons why friends of progress everywhere should establish and multiply Children's Progressive Lyceums, the most prominent being the fact that young minds are miseducated by the supporters of the popular dismal theologies. Our little ones learn lessons in orthodox Sunday schools which it takes years of mental struggle to unlearn. They are taught false conceptions of God, false thoughts of death, false ideas of life here, and false notions

of life hereafter, all of which they have to get rid of in after years, otherwise the false impressions are an incubus and a curse to the day of death."

Mr. Davis recommended the holding of children's festivals at Christmas or New Year, and as often during the year as convenient, also a picnic in the spring or summer.

Early in 1855 Mr. R. Moore arrived in California from New York and organized a Children's Progressive Lyceum at Sacramento, H. Bowman, now of Oakland, becoming the Superintendent. After getting the Sacramento school started, Mr. Moore came to San Francisco, and in June, 1865, a meeting of Spiritualists was held in the hall of the "Friends of Progress," on Market street, and Mr. Moore explained the method of conducting the Progressive Lyceum at the East. A committee was appointed to make the necessary arrangements, and on the 16th of July, 1885, the first meeting of the school was held in the new hall of the Friends of Progress, corner of Fourth and Jessie streets. Forty children were present and a large number of adults. Mr. Moore was chosen conductor and J. C. Mitchell, Assistant, with a full corps of leaders of groups, among whom were Mrs. Thorndike, Mrs. Whitehead, Dr. J. H. Paine and J. W. Mackie, then prominent among the Liberalists of San Francisco. If all the officers had been as zealous and faithful, the Lyceum would have been a grand success from its start, but, although it increased in the number of pupils, it was found very difficult to secure and retain competent teachers. Mr. Moore resigned the leadership of the Lyceum in October, and J. C. Mitchell was elected in his place. S. M. Lambourn continued to act as Secretary until April, 1866, when A. W. Allen accepted the position temporarily, Victor C. Post being elected in June. For nearly two years, under Mr. Mitchell's leadership, the Lyceum continued to increase in interest and usefulness until differences of opinion arose as to the manner of conducting the exercises. In Sacramento there was the same trouble, some of the leaders of groups taking the stand that calisthenic exercises on the "holy Sabbath day" were highly improper! The Sacramento Lyceum finally abandoned that part of the programme. The San Francisco Lyceum did not reach that point of "progress," some of the leaders strenuously opposing the "reform." Benjamin Todd, (who with W. H. Manning, commenced the publication of the *Banner of Progress* in January, 1867,) begged the conservative element not to teach the children that one day is more sacred than another, and strongly urged the retention of the lively and healthful part of the exercises.

The San Francisco Lyceum adhered pretty well to the method proposed by Mr. Davis, but there was little life to the exercises, and in July, '67 it was decided to suspend the meetings. Mr. Manning, in commenting on the causes of failure in his paper, intimates that the Lyceum, so conducted, was too much like an orthodox Sabbath school. He recommended in its place "a living, active, school, representative of liberal thought—no fossilized imitation of Dotheboys Hall, where theology and propriety may be ladled out to the children like treacle, but a place for recreation and instruction, the latter made attractive and impressive by the former. In November, '67, W. H. Manning, J. W. Mackie, Mrs. Thorndike, Mrs. Whitehead, A. W. Allen and others, revived the Lyceum, and were very successful for several months, when the meetings were again discontinued, not from lack of pupils, but for want of willing and efficient workers.

In May, 1870, another effort was made to reorganize the Lyceum, J. S. Loveland acting as conductor, but the officers of the old society were disinclined to give up the property of the Lyceum, and as Mr. Loveland soon after left the city, this attempt also proved a failure.

The Lyceum now well established in San Francisco was organized June 14, 1872, W. M. Rider being the first Conductor. J. M. Mathews was chosen Secretary and Treasurer, Mrs. Laverna Mathews and Mary E. Morse musical directors, Miss Lizzie Saul Guardian, and Mary Morse assistant, with a full corps of leaders. Most of the early officers have remained faithful during the fourteen years of the Lyceum's existence under its present organization, and are active workers. A. W. Allen has served continuously as Secretary from February, 1876, until —

Mrs. Laverna Mathews has filled some official position during this entire period, acting as Guardian, Conductor, Musical Director, or in any capacity where she could do the most good. In looking over the Secretary's minutes many familiar names are seen, such as J. D. Pierson, George O. Whitney, Dr. Poulson, J. C. Moody, L. B. Hopkins, George C. Irvin, W. H. Mills, Mrs. Mayo, Mrs. Macy, Mrs. Sterling, Mrs. McDonald, Mrs. Ada Foye, Laura Cuppy, Mrs. Fitzgerald.

The Lyceum is now in a flourishing condition, and gives promise of long life and increasing usefulness.

The only other Lyceum existing in the State is the one in Oakland recently revived. It was originally started in Liberty Hall, in 1876, with Father Mabry as conductor, assisted by Mrs. Mabry, Marshall Curtis, and others. The second Lyceum in Oakland was organized

in 1882, with Mrs. M. A. Gunn as conductor, continuing in operation two years. On the reorganization of the Lyceum, in November of this year, Mrs. Gunn was re-elected, but resigned on account of ill health, and Mrs. Sarah Seal was elected, under whose care, assisted by a good corps of conductors, it is now in a flourishing condition.

A Lyceum was organized in Santa Barbara, in 1878, with Mrs. H. F. M. Brown as conductor, but it did not long survive her departure, she leaving in 1879 for National City, where her earthly life soon ended, after a career of great usefulness and self-sacrifice. She is most gratefully remembered by Spiritualists on both sides of the continent.

SPIRITUAL PAPERS.

The first Spiritual paper published on this coast was *The Family Circle*, issued in San Francisco in 1859. It was short-lived, and so little impression did it make on the Spiritualists of that day that very few even recall its existence, and notwithstanding considerable inquiry, the writer could find no one who has preserved a single copy. It was a small sheet, and short-lived.

Then followed *The Golden Gate*, started by Fanny Green McDougal, in Sacramento. It was a well written sheet, as might be expected under the control of a woman of such ability and experience; but it was impecunious from the start, and starved to death before it had time to make its merits known.

That failure served as a warning against further attempts until 1867, when Benjamin Todd, lecturer, and W. H. Manning, practical printer, issued the *Banner of Progress*, headquarters in San Francisco. It was a good-looking and well conducted sheet, and possibly it might have lived if there had been harmony between the proprietors; but after getting along into the second year, Mr. Todd began to think Mr. Manning neglected his work, and Mr. Manning imagined that Todd (who was traveling most of the time, lecturing and soliciting subscribers) had an easier time than he (Manning) did; so, without giving the absent partner notice, he shut up the office, just as Todd had high hopes of future success.

This suspension, leaving some of the subscribers minus money and paper, sickened the Spiritualists of attempting to sustain a home journal devoted exclusively to the cause; so, when *Common Sense* was started, in 1874, the advance subscriptions did not come in very lively, and over a thousand free copies were distributed for several months in hopes of securing friends and aid. It was a sixteen-page weekly, printed on fine paper, and the outgoes from the first were far in excess of the receipts, yet it

managed to live through the first year and a few weeks into the second, when necessity compelled a suspension, the publishers having sunk over four thousand dollars in the enterprise.

Common Sense was started by W. N. and Amanda M. Slocum, who continued as editor and manager until its suspension, but during the later period of its existence the paper was ostensibly owned by a joint stock company, though comparatively little stock was issued beyond that taken by the original proprietors. The paper had warm friends and bitter enemies. Looking back upon its career in the light of later experience, it must be admitted that it made enemies unnecessarily. The editor had decided opinions, and felt it his duty to express them. He also desired to make the paper a medium for free discussion, and therefore admitted correspondence, reports of radical lectures, etc., which gave offence to the more conservative class of his readers. The most unfortunate circumstance in connection with this experience was the visit of Mrs. Woodhull to California soon after the paper started. The daily press misreported Mrs. W.'s lectures, and abused the lecturer; *Common Sense* reported her fairly and treated her justly; but the liars lived and flourished, while the truth-teller lost support and finally "went to the wall." The people were not prepared to sustain a journal which attempted a race handicapped with a load of its own and that of others added, which, for its own sake, should not have been assumed, even though the cause of truth and justice appeared to demand it. Good policy requires a reform journal to avoid the rocks and shoals which threaten shipwreck, though it may seem cowardly and contemptible to vary from the straight course the master marks out as the nearest to reach the desired goal. The trimmer may seem to some a fit object for contempt, but in this selfish world of ours it is the trimmer who succeeds.

In May, 1875, when *Common Sense* was about to leave the field, a pamphlet-shaped weekly, called *The Philomathean*, was started by Professor W. H. Chaney, the main reason given being the following: "Brother Slocum is administering intellectual food to a class of minds incapable of digesting the hearty diet that I offer, the straight out, simon-pure, no half-and-half." Brother Chaney was of the opinion that a little more Astrology in *Common Sense* would have saved its life, probably on the principle that "the hair of the dog will cure the bite." But the fact was *Common Sense* had too much instead of too little of the "science" of Astrology. That was a part of the handicap before referred to. Of course *The Philomathean* soon gave up the ghost.

A number of years elapsed before the next venture in Spiritualistic journalism, which was made by Mr. and Mrs. Winchester, publishers of *Light for All*. It was a much less costly paper than *Common Sense*, and managed to live longer, but it finally "passed in its checks," and darkness again brooded over the field of Spiritual journalism in California.

During a portion of the brief career of *Light for All* the paper had a rival in *The Reasoner*, published by Dr. J. D. MacLenihan of San Francisco. The reason for publishing *The Reasoner* was never apparent, unless the paper was intended to serve as an advertising medium for its owner. This method of advertising, however, was too expensive, and the effort was abandoned.

The *Dove* was started as a Lyceum paper, soon after the suspension of *Light for All*, but without thought of the broad field of usefulness which has opened up before it. The prospect is now good for still further improvement, until it will be without a probable rival in the line of illustrated Spiritual publications.

In 1884 an attempt was made to establish a weekly Spiritual paper in Brooklyn, Alameda county, called *The Pacific Leader*, but it lived a few weeks only.

The *Golden Gate*, born in July, 1885, was vigorous from the first, and has steadily increased in strength and power for good. It has already had more marked effect on the public mind than any of its weekly predecessors, and bids fair to be a "power in the land." The good that has been accomplished by the Spiritual press of the past in this State is a very "uncertain quantity," but there can be no question as to the great influence a first class journal may exert, and now that the Spiritualists of California have a weekly and a monthly, both of a high order, it is hoped they will support them. If they do it will be found that Spiritualism has a very bright future before it on this side of the continent.

The *World's Advance Thought* leads the way in Oregon, and California, with its two admirable publications, will not lag behind.

Book Notices.

"SPIRITUALISM SUSTAINED," IN FIVE LECTURES, BY JOHN R. KELSO, A. M. PUBLISHED BY THE "TRUTH SEEKER," NEW YORK. TWELVE MO; CLOTH, 145 PAGES. PRICE, \$1.

The admirers of Mr. Kelso's writings will give a warm welcome to this volume, which, like all his works, is full of facts. Assuming the general acceptance of the fact of continued existence after the death of the body, the author confines himself to the task of proving that disembodied spirits can communicate with those still in the body. The first chap-

ter of the book proves the fact of spiritual intercourse by Bible testimony, in which he finds confirmation of every phase of spiritualism. This portion of the book is addressed, of course, to those who have faith in the Bible as a true guide. The second chapter is devoted to a consideration of the proofs furnished by the Christian church and its acknowledged founders and high priests. Most of the testimony is from Catholic sources, the fathers of the church, the saints and martyrs, but he refers also to the early seceders from that church—Luther and Melancthon—and to the Wesleys, Dr. Adam Clarke, and others. The author then treats of Spiritualism as a necessity in God's general government, in fulfillment of the commands of Jesus, and in harmony with the nature of things. The philosophy of spiritual mediumship is then considered, and much practical information given to those seeking communication with the spirit world. He shows that great care should be exercised to discriminate between phenomena produced by the disembodied and that which may be caused by the mental action of those in the form. He does not encourage what is usually called spiritual unfoldment, holding that the forced development of the spiritual faculties is unnatural and hurtful. He affirms that this life is for physical and mental development, and that if we secure perfectly developed bodies, the spirit will be all right when the time comes for the exercise of its powers. In this Mr. Kelso differs diametrically with most spiritual teachers, who are of the opinion that we cannot develop the body perfectly until we first "find our own soul," or in other words, until we first recognize the fact that the spiritual man is, or should be, the master of the material man, and that by the proper use of the spiritual the material may be perfected. The concluding portion of the volume consists of answers to objections to Spiritualism, mainly those put forth by the church. In reference to the assertion that so-called spiritual manifestations are produced by human magnetism, Mr. Kelso says: "I once held this view myself, and having become a thorough believer in the immortality of man as an individualized intelligence, I undertook to investigate Spiritualism for the express purpose of exposing it. So far, however, from proving it to be an imposition, as I expected they would, my investigations proved it to be a glorious truth. My unbelief in the immortality of the human spirit, together with many of my strongest materialistic prejudices, were overcome, and under the benign, the soul-cheering, soul-elevating influences of Spiritualism, I became a better and a happier man. And

thus must it be with all who give it so fair an investigation."

The book can be ordered from the *Truth-Seeker*, 33 Clinton Place, New York.

POST MORTEM CONFESSIONS—BEING LETTERS WRITTEN THROUGH A MORTAL'S HAND BY SPIRITS WHO, WHEN IN MORTAL, WERE OFFICERS OF HARVARD COLLEGE.

Allen Putnam has done the cause of Spiritualism a real service by the publication of this little volume. About thirty years ago one of the students in the Divinity school attached to Harvard College, being a natural medium, was one evening controlled by spirits in the presence of one of the professors, in consequence of which he was accused of imposture and was expelled from the school. The case led to a discussion among the Faculty, and, assuming the claims of Spiritualists to be wholly groundless, and believing the "wise men" of the College quite equal to the task of proving the so called spirit manifestations a mixture of delusion and fraud, they selected what was called an "Investigating Committee," before which appeared the Fox sisters, the Davenport brothers, J. V. Mansfield and other mediums. The Committee, after the "investigation," denounced Spiritualism, and promised to publish a report of their proceedings with a scientific explanation of the "phenomena," but they never fulfilled their promise. The members of this famous committee are now in spirit life, and Allen Putnam, who was personally acquainted with some of them, has obtained (mainly through Mr. Mansfield) letters explanatory of the action of the committee. The letters were recently published in the *Banner of Light*, but have now been put in book form, with additional facts and deductions furnished by Mr. Putnam, making a volume of 118 pages, cloth bound 75 cents, paper 50 cents, which includes postage. Although published and for sale by Colby & Rich, it has been arranged that the veteran spiritualist, Allen Putnam, is to receive all the proceeds from sales, which it is hoped will be large enough to afford him a comfortable support in his old age. Address Allen Putnam, 46 Clarendon Street, Boston, or Colby & Rich, No. 9 Bosworth Street.

ATTENTION is called to the advertisement of Psycho-Brette, a new invention, by means of which many persons can communicate with their spirit friends. It is a very interesting and fascinating "medium" under the touch of certain individuals, and will not only afford amusement and entertainment, but valuable tests of spirit presence and identity are received through it. Orders received at this office. Price, \$1.25.

Independent Slate-writing.

THROUGH THE MEDIUMSHIP OF FRED EVANS, SAN FRANCISCO.

From the Golden Gate.

The above is a fac simile of a slate, slightly reduced in size, written through the mediumship of Mr. Fred Evans, of this city, in the presence of the editor of this journal and his wife. We regard it as the finest instance of psychographic writing yet given to the world.

The medium is a young man of twenty-four years, with only a moderate English education. No one who knows him believes him capable of writing such a slate as this; and to suppose that the various writings and languages could have been placed thereon by persons competent to do the same would be to suppose that such educated persons would become parties to a stupendous deception, involving the crime of forgery. The history of this slate is as follows:

In September last, the editor of this journal, having in contemplation the publication of a holiday number of the Golden Gate, called upon Mr. Evans, accompanied by his wife, for the purpose of consulting with him, or rather with his psychographic guide, Spirit John Gray, concerning the preparation of a slate, that we could have engraved, which should bear upon its face some intellectual evidence of genuineness, as any slate, written in English, no matter how crucial the conditions under which it is prepared, would be positive evidence only to those knowing to the facts.

Our first interview was on Sunday, September 11, 1886, at 10 o'clock A. M. Besides the invisibles, only the three persons above mentioned were present. Sitting at a table, in the full light of day, Mr. Gray instantly signalled his presence by raps upon the table, when we explained to him our object, inquiring if it was possible for him to bring together a number of spirits of different earthly nationalities, who could furnish us short messages in their native languages. He replied that he thought he could do so, answering our questions either by writing independently, by telegraphic rapping (which his medium has learned to read), or by writing automatically through the medium's hand. He at once entered heartily into our plans.

It was found, as has usually been our experience when sitting with mediums of this phase, that our presence afforded a strong assisting battery, and that the writing came with great readiness, three and four slates being written upon simultaneously, and all without the slightest attempt at concealment.

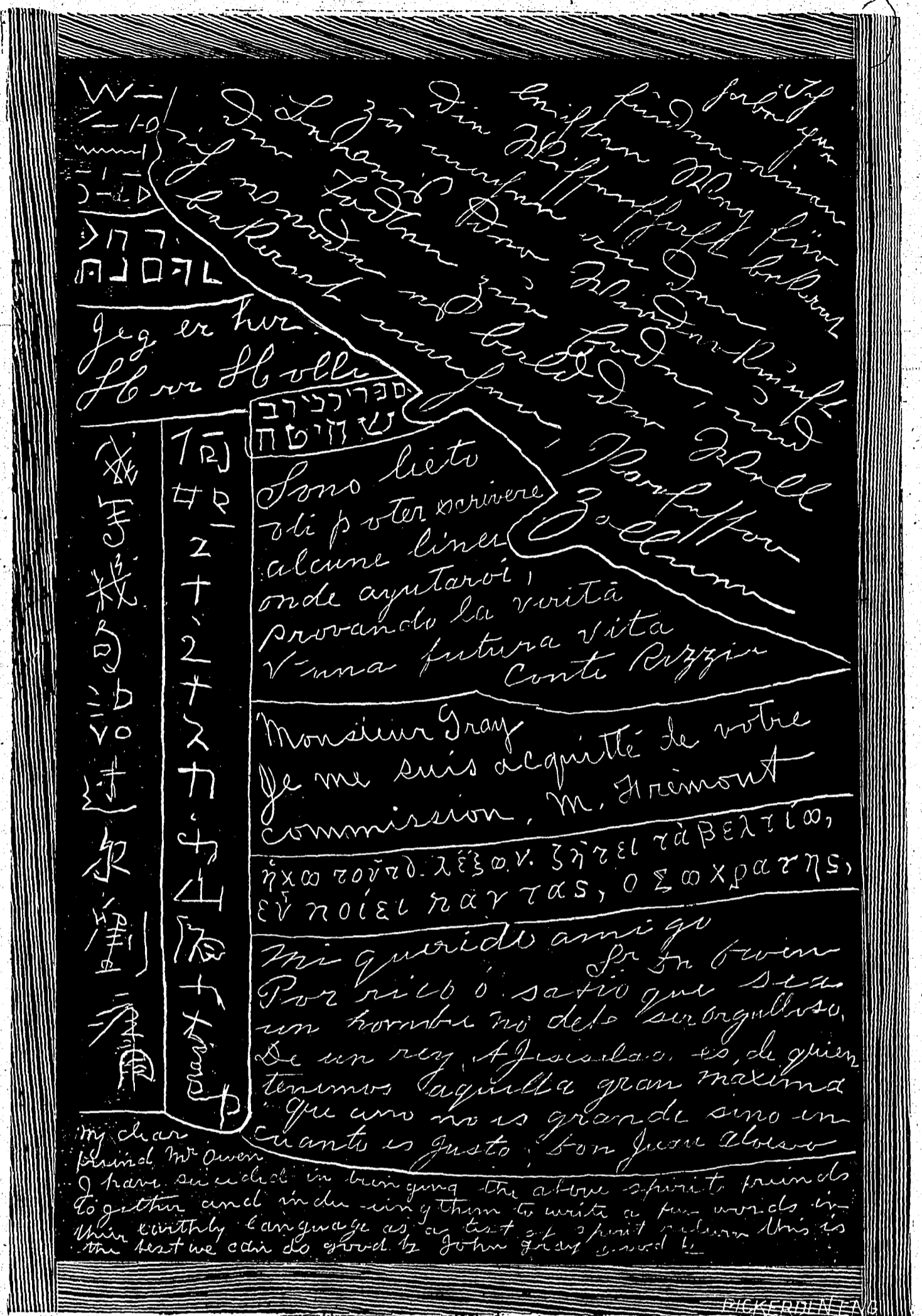
The controlling influence requested that we meet the medium at the same hour for a few Sundays, and hold the

same slate, when he could more fully determine his ability in the matter. We placed a private mark upon the slate, which we had then held for a few minutes, and it was laid aside until the following Sunday.

On the second Sunday writing came freely upon other slates lying upon the table, and upon some placed on the floor near where we were sitting, but none upon the slate under our hands. Mr. Gray assured us that he was getting along finely—that he was sure he would be able to procure writing in several languages. He recognized the excellent conditions we furnished him, and expressed himself as greatly pleased with the experiment.

On the third Sunday, September 25th, we were promptly on hand, as before. The slate containing our private mark

was taken by the medium, and first thoroughly rubbed on both sides with a cloth dampened with his saliva—not a very neat way of cleansing a slate, but Mr. Evans says the writing comes much more readily when the slates are thus prepared. He then handed the slate to us, and we (Mrs. O. and the writer) were both fully satisfied that there was no writing upon the slate. From that moment the slate never left our hands, nor was it for an instant out of our sight. A small bit of slate pencil was placed upon the table, and we placed the slate over it, with our four hands resting thereon. The medium, sitting upon the opposite side of the table, touched the outer edge of the slate frame for a few moments, and then removed his hands entirely. In about five minutes loud raps signalled that the writing was finished. We raised



PICKERDENT

the slate and found the under side covered as seen in the engraving.

Two other slates, which had been prepared in like manner and placed upon the floor, with a bit of pencil between, were found at the close of the seance written full. As the message purports to come from the controlling spirit, and relates to the main work in hand, we give it below:

MY DEAR FRIENDS, MR. AND MRS. OWEN: I see your object is to create an interest among skeptics of spiritual phenomena and cause them to investigate. I entered in with your feelings, and have succeeded in inducing twelve spirits of different nationality to write a few words in the language they used when on earth. You will, no doubt, find many defects, but we have done the best we can, and you must accept it with the knowledge that these spirits never wrote through the medium before; therefore they are at a disadvantage; and there is also a difficulty in bringing them here to write, for, as you well understand, there is no attraction for them. But I have the medium, yourself and wife for an attraction. You will see that the languages written embrace Chinese, Japanese, Egyptian, Old Asiatic, Hebrew, German, Italian, French, Spanish, Greek, Norwegian and English. Wishing your dear wife, yourself and the *Golden Gate* every prosperity, I am your friend and well wisher in spirit,
JOHN GRAY.

Of the messages given there are some defects, as Mr. Gray says may be expected; but on the whole we regard the writing most remarkable, the Asiatic languages especially, of which but very few of our own race have acquired anything more than an imperfect speaking knowledge. A learned professor, who assisted in the translation, thinks there is not a scholar in this city who can write all the languages given upon this slate. Following are the translations of the writings:

German—I have found an easy way for making known to science the proof of the return of the dead to this earth, and I shall soon give it to the world.
PROFESSOR ZOLLNER.

Italian—I am glad to be able to write you a few lines to aid in proving the truth of a future life.
COUNT ROZZIA.

French—Monsieur Gray: I have acquitted myself of your commission.
M. FREMONT.

Greek—I come to say this—seek for better things—think well of all.
SOCRATES.

Spanish—My Dear Friend, Sr. Don Owen: Rich or wise as a man may be, don't let him be proud. It is from a King, Agesilaus, we have that grand maxim, "that one is not great only as far as he is just."
DON JUAN ALVISO.

Norwegian—I am here.
HERR HOLLE.

Chinese—I write a few words for you.
LU YEUN.

Japanese—How do you do?
OYAMA GENTURA.

Hebrew—[This is the name of a book describing the killing of animals according to the Jewish rites.]

Egyptian and Old Asiatic—[See explanation below.]

My Dear Friend, Mr. Owen; I have succeeded in bringing the above spirit friends together and inducing them to write a few words in their earthly language, as a test of spirit return. This is the best we can do. Good bye.
JOHN GRAY.

Being unable to obtain translations of

these languages, [on the upper left hand corner of the slate], we submitted the matter to Spirit John Gray, and received from him, in the same manner as the first writing was obtained, a message in which he says, "I give it to you as received by me. The Egyptian reads: 'Yea, the spirit of man shall live forever.'—NERO; who was an old Egyptian seer. The old Asiatic is the Assyrian cuniform characters, which being interpreted reads, 'Tom Paine.' The alphabet is derived from the following:" Here follows the characters and the key thereto, which we are unable to reproduce in types.

To set at rest any idea that may be entertained that this writing was a transference from our own minds, we will say that with the exception of some little knowledge of French and less of Spanish, the English language is the only language with which we are familiar. We positively *know* that the writing was not done by any mortal hand. As we have in our possession the slate upon which it was written, any one interested can satisfy himself that the writing is by no chemical preparation, as the fine particles of slate caused by the attrition of the pencil over the surface of the slate can readily be seen.

We have given in the above statement the simple facts; the skeptical reader may explain them as best he may.

A Question of Evidence.

In commenting on the facts here presented, the editor of the *Golden Gate* says:

In connection with the slate-writing obtained through the mediumship of Fred Evans, we desire to call attention to some evidence of its genuineness other than that given by the editor of this journal and his wife, who were present at the seance, and who *knew* that the writing was done by no mortal hand.

Of course we do not claim that the messages were written in each instance by the spirits of the persons from whom they purport to come; in fact we are inclined to think that most of them may have been written by the psychographic guide of Mr. Evans while under control of said spirits—just as a German spirit, for instance, might influence a sensitive who had no knowledge of German, to speak or write that language. It would naturally be more or less imperfect. It is the *fact*, and not the *nature* of the writing, in the manner claimed for it, that we desire to establish.

Now, the skeptic will naturally insist that we were deceived—that the slate we held in our hands, and upon which we know there was no writing, was not the slate we found in our hands at the conclusion of the seance, and upon which the

writing appeared—that in some mysterious way that slate was changed in our hands. Let us, for the sake of argument, assume that this was the case. Then, the writing must have been placed thereon by Mr. Evans, or by persons familiar with the languages written. As for it being the work of Mr. Evans, no one who knows him believes him capable of doing anything of the kind. He is a young man of twenty-four, evidently unschooled in any language but the English, and only indifferently well in that. He has certainly, while residing in this city, never been heard to utter a word in any language except his own. This writing implies a classic education, which Mr. Evans surely has not. In fact, it is doubtful if there is a single individual in America who can write in the twelve languages named. There are probably many who can write in more languages, but not in those twelve. Hence we are obliged to dismiss the supposition that the writing was done by Mr. Evans.

Then, if not written as claimed, who could have done it but various persons in the community qualified to write said languages? And just here we encounter a difficulty which all must readily appreciate. Would an intelligent German, Spaniard, Italian, Frenchman, Norwegian, etc., be apt to lend himself to such a fraud and commit actual forgery by signing another's name to a written message? Don Juan Alviso, for instance, a former well-known resident of this State, addresses a personal note to the editor of this journal. Would any sensible and intelligent Spaniard, as the writer of that message evidently is, be apt to sign Alviso's name to a message of that kind? If these messages were written by any person in mortal life, they must certainly know it; and they must know that we have published to the world the claim that the writing was produced by some occult power. We now invite, yea, challenge them, in the interest of truth, to come forward and disprove the claim.

As confirmatory of the genuineness of the writing upon this slate, we might refer to a slate, a copy of which appeared in this journal in May last, an account of which was given in connection therewith. The slate contained fifteen messages. It was written at a seance given to the writer and a number of personal friends, nearly all of whom were strangers to the medium. The slates were prepared and sealed by a committee from the audience. They were wound with cord and suspended to the gas jet in the center of the room, the medium never touching the slates from the moment they were placed in the hands of the committee, and yet all but two persons present received messages thereon.

The Carrier Dove.

Entered at the Postoffice at Oakland as Second-class Matter.

AN ILLUSTRATED MONTHLY MAGAZINE DEVOTED TO

Spiritualism and Reform.

MRS. J. SCHLESINGER, Editor.

DR. L. SCHLESINGER, MRS. J. SCHLESINGER,
PUBLISHERS.

Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual-Workers of the Pacific Coast and elsewhere, and Spirit Pictures by our Artist Mediums. Also, Lectures, Essays, Poems, Spirit Messages, Editorial and Miscellaneous Items. All articles not credited to other source are written especially for the CARRIER DOVE.

TERMS.

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OUR AGENTS.

Thomas Lees, 142 Ontario St., Cleveland, Ohio.
Samuel D. Green, 132 Jefferson Ave., Brooklyn.
Mr. J. J. Morse, trance speaker, at present located at 541 Pacific street, Brooklyn, New York.
J. K. Cooper, 746 Market street, San Francisco, Cal.
W. H. Terry, 84 Russel street, Melbourne, Australia.
Banner of Light Bookstore, 9 Bosworth street, Boston.
EUROPEAN AGENCY.—Sole agent, H. A. Kersey, 1 Newgate street, Newcastle-on-Tyne, who will act as agent in England for the CARRIER DOVE during the absence of J. J. Morse. H. A. Kersey, the Progressive Literature agency, established 1878, as above, keeps on sale, and supplies to order all American books and periodicals.

One of the Duties of Spiritual Societies.

In this, our New Year DOVE, we wish to speak of an important duty of Spiritual Associations, now almost wholly neglected. It is one which, if properly attended to, would do much more toward spreading a general knowledge of the real work and progress of Spiritualism in the world than can be accomplished through any other channel. Each society should instruct its Secretary to furnish to the leading Spiritual journals a monthly report of the various mediums and speakers it employs; especially should their home publications be thus favored. It is quite impossible for an editor, without plenty of reliable and able assistants, to keep thoroughly informed concerning all that is being done at home and abroad; and few editors of Spiritual journals have the financial ability to hire reporters to visit all the different meetings and glean items of interest to the public; consequently much valuable work is never mentioned which might prove an incentive to other societies to do likewise, could it be made known. It would be comparatively a

light task for one to write such a report each month, making mention of lectures, tests, attendance, subjects discussed, receipts, prospects, etc. This would save editors much worry and trouble, as they are all anxious to make their papers as interesting as possible, and it is the duty of the officers of societies to help them do it. We would gladly publish accounts of the work, not only of our local societies in Oakland and San Francisco, but elsewhere, if such reports were furnished, but if they are not we cannot give them as complete as is desirable. Let the Presidents of societies act upon our suggestion, and they will soon see increased prosperity resulting from the free advertising thus obtained when public attention is constantly called to what they are doing.

John Slater.

The wonderful test medium from Brooklyn, N. Y., is in our midst, doing a good work for the cause of Spiritualism. His rooms are crowded daily with anxious seekers after truth, as are also his Sunday afternoon and evening meetings in the new Odd Fellows' Hall, corner Seventh and Market streets, San Francisco. Mr. Slater is a very effeminate appearing young man, about twenty-five years of age, and when upon the rostrum has an exceedingly nervous manner, walking rapidly from one side to the other as directed by the impressions or voices from the spirits. His tests are clear and distinct; no guess work or indecision. What he sees he sees, and what he hears he hears, and he usually sees and hears about the right things. Unfortunately for his auditors, he cannot be heard by many in the rear of the hall, as his voice, which is unusually soft and sweet, is correspondingly low. His singing is so charming, soothing and tender that one can almost fancy he hears the whispers of angels blending with the voice of the singer and the sweet tones of the organ. We have not yet had an opportunity to test Mr. Slater's gifts in a private sitting, but hope to have that pleasure soon.

Owing to illness in our family we were unable to attend the entertainment given for the benefit of the Free Spiritual Library of San Francisco.

The "Golden Gate."

The holiday number of this very excellent journal is before us, and we are charmed with its treasure-laden pages. On the first page is an illustrated poem entitled "The Golden Gate," by Madge Morris, which is exceptionally fine. There are engravings of two slates, the writing upon which was obtained through the mediumship of Fred. Evans and Dr. Stansbury. That of Fred. Evans, containing messages in twelve different languages, is reproduced in the DOVE, as we consider it one of the finest tests of spirit power in that line we have ever witnessed. The slates of Dr. Stansbury, containing the autographs of a number of persons, while produced under the strictest possible test conditions, would not be considered as remarkable as the other. However, both are positive evidences of the genuineness of the mediums through whom the writing was produced, and show what wonderful results may be obtained by an earnest, patient investigator, such as Mr. Owen has ever been. Another illustration in this issue of the *Golden Gate* is an excellent portrait of Dr. H. D. Cogswell, of San Francisco, who has obtained considerable notoriety as the generous donor of a number of elegant drinking fountains to various cities in the United States. It also contains valuable contributions from prominent writers, among whom are Dr. W. W. McKaig, J. J. Morse, W. N. Slocum, Albert Morton, Professor J. R. Buchanan, Wm. Emmette Coleman, John Wetherbee, John Allyn, Cora L. V. Richmond and many others. N. F. Ravlin gives his experience in a very interesting article, showing why he left the Baptist ministry and became a spiritual teacher in its true sense. We cannot mention in detail all the good things in this splendid holiday number, but advise all our readers to send for a copy, or, what is still better, subscribe for it. Send \$2.50 for one year to the publisher, 734 Montgomery street, San Francisco. Both the *Golden Gate* and CARRIER DOVE for \$4.00 per year. Subscriptions received at either office.

By mistake of the artist the frontispiece, in colors, was drawn too large for the size of the page. The error was discovered too late for remedy. The picture is one fourth the size of the original.

New Year Greeting.

To the friends and patrons of the CARRIER DOVE—to the earnest searchers into the treasures of the Spiritual kingdom—to the inspiring, soaring minds who are seeking "light, more light"—to the purified ones who, having lingered long in the "Valley," and become refined in the crucible of affliction, are now standing on the mountain tops—to those who still stand with hands outstretched and faces upturned toward the sublime heights they have not yet attained—to the lowly and sad ones—to the outcast and abandoned ones—to all of earth's children, everywhere, do we send our New Year greeting. We have not heretofore spoken to you of our personality; we have been content—yea, indeed, blest—to labor silently and unseen among you, seeking only the higher good that might result from our ministrations. We have sought each month to send you some star-gleams from the infinite shores, some hope-buds from the immortal gardens, some crystal draughts from the living fountains, some rays of light to illuminate your darkness, some words of comfort for your sorrow, some joy for your mourning, and, in your hours of trial and temptation, in your seasons of despair and doubting, when faith, hope and courage all have failed you, when utter darkness within and without encompassed you, then have we sought to impart that sublime faith which faileth not, that beautiful hope which anchors the soul to the everlasting rocks of truth, that courage which lays hold upon Spiritual potentialities saying—"ye are mine, and all things are possible unto me, even to the banishment of pain, disease and death." Though but few of you have grasped the great soul-truths we have sought through many channels to impart unto you, yet some glimmerings of the great light shining steadfastly far out into soul realms have reached you, and you have been quickened and renewed thereby. Some of you, in moments of exaltation, have caught the radiance of the far off glory, have laved in the billows of light from the other shore; some of you have beheld the faces of your beloved ones dwelling in the light of the eternal worlds—you have heard the murmur of voices long silent, and clasped the hands

long since folded upon peaceful, quiet breasts; the gates have swung wide open, and noiselessly as the falling dew have the shining ones descended, with their gentle ministrations soothing the wounds of the stricken souls of earth. And as we have ministered unto you, so shall you, in return, minister unto one another; as the angels have loved you, so love ye one another; as we have comforted you, so comfort ye one another. This is our New Year message unto you: *Love* more; cherish more; be more gentle, patient and forgiving; if you have been blest in "basket and store" of the material things of earth, so also should you dispense your blessing among those less favored. Strengthen and uphold the hands of those who are striving to become the worthy ambassadors of the angels; give them encouragement when they are weary; give them your love, sympathy and hearty co-operation in their good work, and thus make smooth the way and open wide the doors, that nearer and still nearer we may draw unto the hearts of men, turning them ever from darkness unto the everlasting light.

Current Literature.

The Century for December is an unusually interesting issue, containing a large number of beautifully illustrated articles, including "Henry Clay" and "Ashland," "French Sculpture," the illustrations being perfect gems of art, "Christmas Songs," another instalment of the new "Life of Lincoln," by Nicolay and Hay, continuation of the interesting articles on the civil war, being the "Second Day at Gettysburg," by General Hunt, and "Round Top," by General Law, also the "Capitulation at Harper's Ferry," by General White, etc., with the usual stories.

The Dove is in receipt of *Popular Science Monthly* for December, "Science and Theology," by John Burroughs; "Zoological Superstitions," by Felix Oswald; "The Higher Education of Woman," by Mrs. E. Lynn Lytton; "Geology of the Atlantic," "Life in the South Sea Islands," "The Physiology of Attention and Volition," "How to Warm Our Houses," and a sketch of M. Arago, with portrait, are among the articles.

Science, an illustrated weekly, 47 La-

fayette Place, New York, and organ of the Science Company, contains interesting comments and criticisms on current events, with scientific treatises by the leading scientists of America. The number for December 3d has an article on "The Deepest Fresh Water Lake in America," by Professor John Le Conte, "Music-reading," by Mr. Bishop, "Laws Against Quacks," etc., with a supplement containing an article on "The Panama Canal," by De Lesseps.

"The Woman's Tribune."

We have several times called the attention of our readers to this valuable journal which is devoted to one of the most important of all reforms—the emancipation of woman. Upon the solution of this question depends that of many others which are agitating the public mind, and until this is solved in the interest of right and justice, other issues will languish and wait. Every woman in the land should subscribe for *The Woman's Tribune*. It will greatly assist them in understanding fully the present aspect of the cause so dear to the heart of every true, intelligent woman, who is working and praying for better conditions for herself and her children. The price, \$1.00 per year, is so small any woman can save that amount if she tries. The editress, Mrs. Clara Bewick Colby, is a very talented woman, an easy, graceful writer, who makes her paper sparkle all over with the gems of truth it contains. Address *The Woman's Tribune*, Beatrice, Nebraska.

A Change of Base.

From the *Spiritual Offering* we learn that the publisher, Col. D. M. Fox, proposes to remove his paper from its present office of publication at Ottumwa, Iowa, to Chicago, Ill., where, it is said, better facilities for the work will be afforded. We wish the *Offering* success wherever it goes, for it is certainly a fine weekly, and deserving the generous support of Spiritualists everywhere. We also learn that the editress, Mrs. Nettie Pease Fox, who has been lecturing with marked success for the Union Society of Spiritualists of Cincinnati, Ohio, has been re-engaged by that body for the month of February.

Our Spiritual Exchanges.

First upon this list comes the dear old *Banner of Light*—the veteran journal devoted to Spiritualism. It was first unfurled to the criticising public thirty years ago, when the advocacy of an unpopular cause required courageous hearts, clear heads and brave, true souls to meet successfully the armies of prejudice, bigotry and superstition arrayed against it; and as such it has held the vantage ground over those of more recent date that have commenced their career under more favorable auspices. This journal has ever been the champion and defender of mediumship; the one strong arm upon which the weak and defenceless could lean in times of trial and adversity. Though its confidence may sometimes have been betrayed by unprincipled knaves, it only proves the nobility of its founders, whose own true souls expected truth in others. However, if there had never been a Judas there would not have been a crucified Christ, and one seems as essential in the orthodox plan of salvation as the other; and we cannot understand why the Judases, who betray their spirit friends and debase their own powers for gain, may not also serve a wise purpose in "the eternal fitness of things." This valuable paper contains information concerning the progress of Spiritualism in every part of the world, the work of mediums, speakers and societies, and intelligence pertaining to all phases of the movement. Colby & Rich, publishers, Boston, Mass.

The *Religio-Philosophical Journal*, of Chicago, edited by Colonel J. C. Bundy, is the organ of the religious and conservative class of Spiritualists. It is the reverse of the *Banner of Light* in its policy regarding mediums; dealing unsparingly with frauds, and requiring all to submit to crucial test conditions before they can pass muster at its tribunal. While this may be necessary to preserve the public from the imposition of tricksters and be intended as a protection to genuine mediums, we are not satisfied that it is always a success. None of us are infallible; and the *Journal* may sometimes make mistakes. A more lenient course would certainly be more in harmony with the teachings of our angel friends, who are constantly admonishing us to culti-

vate a larger charity and deeper sympathy for the frailties of our fellows, condemning none, but with arms of loving helpfulness encircling the weak and erring, leading them tenderly and carefully into higher and better conditions. Among the *Journal's* contributors are some of the most profound reasoners and eminent scholars in America.

Light for Thinkers, published at Chattanooga, Tenn., by A. C. Ladd and G. W. Kates, is the organ of the Southern Association of Spiritualists. Since the removal of this paper to its present location; it has been much improved in appearance, and contains an interesting "Philadelphia Department" edited by S. Wheeler and L. I. Abbott. It deserves the cordial support of Spiritualists, especially those of the South, as it is the only representative journal in that section.

The Watchman, published at Chicago, Ill., Mrs. Hattie A. Berry editress, contains excellent editorials of a progressive tendency, and well-written communications on subjects of practical reform. Among its list of regular contributors is Minerva Merrick, formerly publisher of *A Fountain of Light*, which did good service for the Spiritual cause during its short life. *The Watchman*, however, is a worthy successor, and in some respects an improvement. Unlike the *Religio*, published in the same city, it ignores personalities, and being actuated by a broad charity and an earnest love for humanity, it is exceedingly efficient in its efforts to advance every good and noble cause. *The Watchman* is now in its seventh year, and gives promise of long continued life and usefulness. It is not published to make money, but to serve a useful purpose. Although ostensibly devoted to the promulgation of truth as revealed from spirit sources, it is essentially an organ for the dissemination of facts and discussion of principles bearing on the problems of life here and now. It is issued monthly at one dollar per year. Address Hattie A. Berry, 1090 Central Park Avenue, Chicago, Ill.

Light in the West published at St. Louis, Mo., has passed the middle of its sixth volume. Formerly a semi-monthly, it is now issued weekly, a handsome, sixteen page sheet, pages the size of the

Dove. It contains much interesting matter, original and selected, of interest not only to Spiritualists but to the general reader.

The New Thought, edited by that veteran in the cause, Moses Hull, assisted by the earnest worker, Mattie E. Hull, *The New Thought*, is a radical sheet. Moses Hull couldn't publish anything else. He gives the truth as he sees it, and allows those who differ from him to do the same, even through his own columns. This is his third and best venture in the field of Spiritualistic journalism. *The New Thought*, nearly three years old, appears to be flourishing, as it has been enlarged twice since its birth, and has improved in many ways. It is an eight page weekly, price \$1.50 per year. Published at Des Moines, Iowa.

The New York Beacon Light, the only spiritual journal published in the City of New York, is nearing the close of its third year. It is an earnest advocate of reform in all the avenues of life, and contains many instructive messages from the spirit world. It is free from personalities, and does not delight in controversy, nevertheless it is lively and interesting. Mrs. M. E. Williams, the editress, is a materializing medium, and many "flashes from the cabinet" come from "Bright Eyes" the vivacious and sparkling little control.

The Eastern Star, published at Glenburn, Me., by C. M. Brown, is comparatively a new journal. It admirably supplies the demand for a spiritual paper in the extreme northeast portion of the Union, containing, as it does, reports of meetings and phenomena in that part of the country, besides editorials and contributed articles of excellent quality. The Dove notes with pleasure the rising of this new Star in the East, and hopes it may continue to increase in brightness while time lasts. At present *The Star* is published semi-monthly at \$1 per annum, but the proprietor thinks of issuing it weekly.

The Harbinger of Light, a twenty-page monthly, published at Melbourne, Australia, is a fine specimen of spiritual journal of the English type. It is devoted to Zoistic Science, Freethought, Spiritualism, and the Harmonial Philosophy. The November number contains a report

of a lecture by George Chainey, and a favorable notice of an address by Addie Ballou.

The World's Advance Thought continues to put forth new ideas in an attractive style. It is the most original of the entire galaxy of spiritual luminaries. Its editor is modest in everything except the presentation of what he deems to be important truths, and those he gives without reserve. The number for December is full of good things. In the line of prophecy the editor says: "Ere many months roll around our church friends will, in the most solemn and practical manner, admit the present existence of the spiritual gift of inspiration—now most stubbornly denied by nearly all of them. They will have their own inspirational speakers and writers, openly avowed and accepted as such. Inspirational mediums, conscious and unconscious, will come forth from pew and pulpit, and under their thrilling eloquence, flying from soul to soul as lightning leaps from cloud to cloud, the dividing walls will crumble and fall as did Jericho's walls under the blasts of Joshua's trumpet, and then it will be felt, will be known by soul sympathy, that God "hath made of one blood all nations of men." In another place the editor says: "New spirit elements are constantly being introduced into the earth's atmosphere from higher planes. About 1880 or 1881 these elements or occult forces became the controlling factor in all destinies, and now all of developed intuitions see spiritual relations as the real, the essential, of everything the human mind can cognize. The power—now in the ascendancy—is progressive and cumulative, and will soon be sweeping away obstructions and flooding the earth."

The Golden Gate, specially noticed elsewhere, maintains its well-earned reputation as one of the ablest as it is the handsomest of spiritual weeklies. The Spiritualists of the Pacific Coast may well be proud of their representative journals, the *Golden Gate*, the *Advance Thought*, and, may we not add, *The Carrier Dove*. Though they differ greatly in style, the publishers agree in their efforts to make each as nearly perfect in its line as circumstances will permit.

The *Spiritual Offering*, published at

Ottumwa, Iowa, by Colonel D. M. and Nettie Pease Fox, is a fine literary production. The interesting inspirational serials in this paper from the pen of the gifted editress are an important feature; and the contributions from Mrs. Cora L. V. Richmond and "Ouina," whose "Canoë" is always laden with treasures from the spirit world for the little ones of earth, are of a high order of spirituality, as well as practically instructive. Professor Henry Kiddle, of New York, is also a regular contributor to this valuable weekly journal.

"*The Olive Branch*" is a monthly, devoted to Spiritualism and its philosophy, David Jones editor, Utica, New York. This is a valuable journal, containing lectures, essays and poems of a high order and at the very low price of \$1.00 per year.

"*The N. D. C. Axe and True Key Stone*" is a weekly paper devoted to the development of mediumship and the interests of the National Developing Circle. James A. Bliss editor and publisher, Boston, Mass. Terms, 1.50 per year.

Foundation Principles, published at Clinton, Iowa, has recently changed hands, the founder—Lois Waisbrooker, having given up the work on account of ill health. Jay Chaappel succeeds her and furnishes an interesting, radical paper.

The Rostrum is published at Vineland, N. J., by A. C. Cotton. While devoted to Spiritualism, it embodies in its teachings all reforms; especially being anti-intemperance, anti-war, against monopoly, capital punishment, vivisection and vaccination to the bitter end. It is an eight page, fortnightly paper, price \$1.00 per year.

THE article on "Tobacco," by Joseph Simms, M. D., will be found an exceedingly instructive and valuable essay, which is the first of a series of three upon this subject from the same writer. In these articles the whole history of the weed, its nature, uses and abuses are delineated in a scientific and scholarly manner, making the most valuable treatise upon that subject ever published. It should be carefully read by professors, ministers, teachers and parents; and the young men of the land should commit it to memory and recite it to each other.

Editorial Notes.

WE have made special mention of a number of our valuable exchanges in this issue, hoping that our readers might be induced to subscribe for some of them and thus assist a worthy cause, and in return be compensated by the useful information received. When editors of Spiritual journals cease finding fault with, and publishing each other's weaknesses, errors and mistakes, instead of commending the good deeds, brave, true words and noble, unselfish qualities of each, then will the people at large be more ready to support Spiritual journals. We are all laboring for a common cause; our interests are identical, and every disparaging word reacts upon the individual who gives it utterance, retarding his own progress, as well as that of the one of whom the slander is spoken. Our methods of accomplishing good may be diverse; we cannot all be content to tread the same beaten path our fathers trod, and when one steps out of the old grooves and seeks a new and better way to the kingdom of happiness and peace, why should others less brave raise an alarm that puts every wild beast in the forest on the alert to devour the bold explorer? Let us cultivate kindly feelings for all, remembering we are not all electric lights set in towers for the illumination of millions, and that even the candle's feeble flame will assist in dispelling the darkness and reveal the sure path for the feet of the adventurer through the devious and intricate passages of dismal caves where the electric light would not be available.

MRS. E. L. WATSON's suggestive poem, entitled "Generation," contains beautiful ideals which *might* be actualized into real life were the same thought and attention devoted to the propagation of the human species that is given to the breeding of fine horses and other domestic animals. But, so far, the begetting of children has been, in most cases, accidental, and many times *undesirable* on the part of both father and mother, and the conditions surrounding their antenatal lives far inferior to that afforded the young of domestic animals, the mothers being carefully protected from excessive labor and unfavorable surroundings that would in any way inter-

feré with the highest development of the embryo animal.

The many friends of Mr. J. W. Colville, and all interested in metaphysical studies, will be glad to learn that twelve of Mr. Colville's lectures, phonographically reported by George H. Hawes, have been published in book form, and are sold for the low price of 50 cents for paper binding, and 75 cents for cloth. These are the lectures for which many of our people gladly paid \$5 to \$10 to listen to, and they will be in demand, not only by the pupils of Mr. Colville, who desire to refresh their memory, but also by many who were not able to attend their delivery. Orders may be addressed to Joseph W. Maguire, corner Fourteenth and Folsom streets, San Francisco. See advertisement in this issue of the *Dove*.

On another page will be found some questions for our lawyers and lawmakers to answer, from the pen of that wide awake woman, Mrs. Dr. D. H. Johnson of Clarinda, Iowa. It would be useless to ask the opinions of most men or women, as the majority of them have never read that document called the Constitution of the United States, and have little knowledge concerning the laws of the land. When the common people—men and women alike—take sufficient interest in politics to study the principles of government we may expect a radical change for the better, but nothing can be expected from a state of ignorance.

WE have been disappointed in regard to some engravings that were contemplated for this number of the *Dove*, in consequence of which the story of Lily Benton, which was commenced in November, will be deferred until next month, when we expect to have all the engravings completed with which to illustrate the story for the Children's Department, and will then reproduce the first chapter, so that it will be complete in this volume. None regret this delay more than ourselves, as we had hoped to have this new feature of our magazine in the present issue.

THE Children's Progressive Lyceum of San Francisco is in a very flourishing condition, and steadily doing its good work. Owing to our going to press earlier than usual, we are unable to give a report of its Christmas festival, which we

know must have been delightful and heartily enjoyed by old and young. The Oakland Lyceum called "The Hamilton Band of Hope" is steadily increasing in numbers and interest. Its Christmas festival will also be reported next month.

JESSE SHEPARD, the wonderful musical medium, is holding seances in San Diego. We hope Mr. Shepherd and Mrs. Lord will make it convenient to be in this part of the country in time for our next camp meeting, which will surely be one of the largest and most important spiritual convocations ever held on this Coast, and at which will be such an aggregation of mediumistic forces as will transcend anything ever before witnessed in any part of the world.

THE social entertainment in aid of the Free Spiritual Library of the Progressive Spiritualists of San Francisco, on Friday evening, December 10th, proved to be a grand success, socially and financially. The evening up to ten o'clock, was occupied in carrying out the musical and literary programme. The exercises closed, with a dance that was very enjoyable, and lasted until twelve o'clock. "May we soon have another," was the earnest wish of all present.

FROM a private letter we learn that Mrs. Maud Lord is in Los Angeles holding public meetings in Odd Fellows' Hall. It is to be hoped she will succeed in awakening sufficient interest in the work that meetings may hereafter be held regularly somewhere in that beautiful city, which *should* support a spiritual paper, own a fine hall, and be a center from which spiritual light would radiate throughout the whole Southern Pacific Coast.

ATTENTION is called to the advertisement of the new firm of Bankhead & Eliot, located on Washington street, between Eighth and Ninth streets, Oakland. These gentlemen are both staunch Spiritualists, and consequently can be relied upon as honest, upright, fair dealing merchants. From personal knowledge we can cheerfully recommend them to our readers as in every way worthy of their patronage.

THE *N. D. C. Axe*, commenting on an article in the *Dove*, says: "The fact that Mrs. Schlesinger has ever recognized

"mediumship" as "the foundation" has, we believe, drawn to her side spirit friends who have always sustained her in her work and made the *CARRIER DOVE* a grand success. The magazine improves with every number and is an honor to the Spiritualists of the Pacific Coast."

WE cannot give the promised review of the new book entitled "Irene, or The Road to Freedom," in this issue, as we have not had time to give it as careful a reading as we desire before deciding upon its merits. The "Acts of the Anti-Slavery Apostles" by Parker Pillsbury will also receive a review in our next issue.

The Popular Science Monthly for December, contains an article on "The Higher Education of Woman" taken from the "Fortnightly Review," which we shall review in detail soon. It contains too many erroneous statements to pass unnoticed.

The Open Court is the name selected for the new journal to be issued early this month in Chicago. It will be under the management of W. F. Underwood and Mrs. Sara A. Underwood, who have so long and ably conducted the *Index*, of Boston.

WE find it impossible to go through our exchange list and make even slight mention of all the good journals we receive. We will continue to speak of others hereafter. It is our earnest desire to help every good effort, no matter by whom made.

The Scientific American, of December 11th, has a full page illustration of the Manual Labor School, at Albermarle, Va.; an article on Torpedoes, descriptions and cuts of late inventions, etc.

THE *CARRIER DOVE* for November is fully up to its average for artistic merit and versatility and ability in subject matter; and that average is a high one. Broadly charitable, its field includes all reformatory movements, everything that tends to the elevation and spiritualization of humanity.—*World's Advance Thought*.

THE *CARRIER DOVE* of Oakland, Cal., for November, has beautiful portraits of noted mediums and is an acquisition to our Spiritualist literature of which we are proud. \$2.50 per year. 25 cents single copy.—*The Eastern Star*.

Children's Department.

Children.

Come, romping children come to me!
I'll fly your kites, I'll race with ye,
And up and down
Throughout the town
We'll hold a jolly jubilee.

You little imps, I love you all—
Your wicked ways and shout and bawl;
You give relief
From care and grief,
And from distraction sound the call.

Angels are ye, yes, every one,
With souls as radiant as the sun,
And then your free
Hearts' jollity
Is fountain of the world's best fun.

What solace to the wearied mind,
What rest from care in you we find;
What joy impart
You to the heart,
And loose affections catch and bind.

Life's purest pleasure comes from you;
You keep the ages fresh and new,
And in the bliss
Of baby's kiss

Are wavering hearts held firm and true.

Away with glory bought with blood,
And fame—a bubble on a flood—
Who wants them may
In plumes array,

And be a mark for envy's mud.

More glory to the true heart's ken;
More fame and greatness center in
One child's pure love,
Fresh from above,

Then plaudits of ten million men.

Then come, ye romps of all the street,
There's music in your pattering feet;
And every shout

Puts pain to rout,
While pallid sickness beats retreat.

—P. S. Cassidy, in *Spiritual Offering*.

Little Daisy's Death.

[The foll wing, republished fr m the CARRIER DOVE for Feb. ruary, 1884, is vouched f r as true in every particular by a very worthy lady who knew the family well. To Spiritualists it is nothing new; but coming from church members, it ges to show whither they are drifting.—ED.]

Daisy Irene Dryden, the subject of this little sketch, was ten years old at the time of her death. She had been ill of typhoid fever for five weeks, and was slowly recovering, when she had a relapse, and only survived three days.

She seemed to be dying those three days while she conversed with us, and took notes of all that passed. She could tell us also of what she saw of the spirit world. I have not time to write all she said in those three days. It was about three days before her death, and we felt almost sure of her recovery. Her father was sitting beside the bed, and I was standing on the other side, when all at once her countenance lighted up and a sweet rapture shone in her eyes. I said:

"Daisy, what is it?"

She held up her hand and in a soft whisper said:

"Oh, mamma! it is a spirit; it is Jesus, and he says I am going to be one of his little lambs. I shall not get well now, but will be in a few days."

At this time Dr. Cory thought her out

of danger. Three days later dangerous symptoms occurred and she was beyond hope.

She very frequently spoke of her little brother (who had died a year before, aged six) as telling her about the spirit world. Once when she was speaking about it, I said:

"Daisy, how do you talk with Albion; I do not hear you or even see your lips move?"

She smiled and replied:

"It is because we talk with our think; and I know what he says much better than if I heard him speak."

Once when Mr. Towner, her Sunday school superintendent, came to see her, she wished him to pray with her, as she always did when Christian people came to see her. On going, he took her hand and said:

"Daisy, you will soon be over the dark river."

After he was gone she said to her father:

"Why do they say the dark river? There is no river to cross; there is not even a curtain; no, not even a line," and with a gesture of the hand she said, "It's here, there and everywhere. Albion says Heaven is not away off; it is all around us. It is a state, not a place in particular. I am not going away off."

She was very fond of hearing her sister Lulu sing out of the Sunday school book. At one time she was singing the hymn whose chorus is, "O bear me away on your snowy wings," when Daisy said:

"Don't you think it strange, but angels have no wings at all. They don't need wings because they don't fly; they just come."

She spoke of a number of persons who came to her whom she had never seen in her life; but she knew them and described them perfectly. Among them were Mrs. Henry's children, who had been dead some time; but children who had been dead some years she spoke of as grown up. In speaking of her poor body, she said:

"I have had it ten years, but I will not need it any longer. I will have no more use for it than the angels have for wings."

When we asked her why it was that we could not see as she saw, she said no one could unless permitted of the Lord, and because she saw with dying eyes—that she did not see with her natural eyes but with the eyes of her spirit. In trying to tell us about Heaven, or as she always said, "the other side," she said it was very beautiful, but it was not like anything in this world, so she could not make us understand about it.

One of our neighbors had recently buried a little boy, but his surroundings were such that he could hardly be expected to be good. When his mother

came to see her, Daisy told her that her boy came with her, and that he said to her that he was "all right." Afterwards when we asked her how it could be all right with the boy when he was such a bad boy, she said:

"The Lord knew he didn't have half a chance here, and that he was good sometimes."

I do not think she ever saw evil spirits, as she never said anything about them. She did not during all her sickness express any fear of death. She seemed to have an unswerving trust, and she was never sad. Once I asked her how the angels came to her. She replied:

"I mostly hear sweet music, then the walls of the room go away and I can see miles away, and there are thousands of beautiful angels. Some I know as having lived on earth some time, because I know their folks, and others I will soon know."

The morning before she died she requested me to open the shutters that she might look on the world once more. She said:

"To-morrow I will not be here, so good-by, dear old world; goodby trees and flowers and sunshine; the world to which I am going is so much more beautiful. That will do, mother; don't look so sad. I am not going to leave you. We will be round."

One favorite position was to be helped up and to lay her head on her father's breast. On one of these occasions she said:

"Papa, I want to die this way. I will tell you in time, so you can take me up."

In the evening, about eight o'clock, she said:

"It is now eight o'clock, at fifteen minutes to eleven I'll be gone."

When asked how she knew the time so exactly, she said:

"Albi told me that he will come for me then."

So just at half-past ten she said;

"Now, papa, take me up."

Then she asked me to sing, and looked around for Lulu, but remembering that she had retired, she said:

"I should like to hear her sweet voice once more; but don't call her; it does not matter."

So she quietly passed away.

"She has gone," broke from her father's lips: "but thank God she has left us her testimony."

I could not weep; I was too happy for tears. How could I weep in the presence of the angels? It may seem singular to you, but I have never mourned for her as I did for the others. Her dying words, "We will be around," are a great comfort, and, though it seemed against the creed I had been taught, how could I doubt the remarkable words or their

teaching? I know I have climbed higher and have gained broader views since she passed into the spirit world.

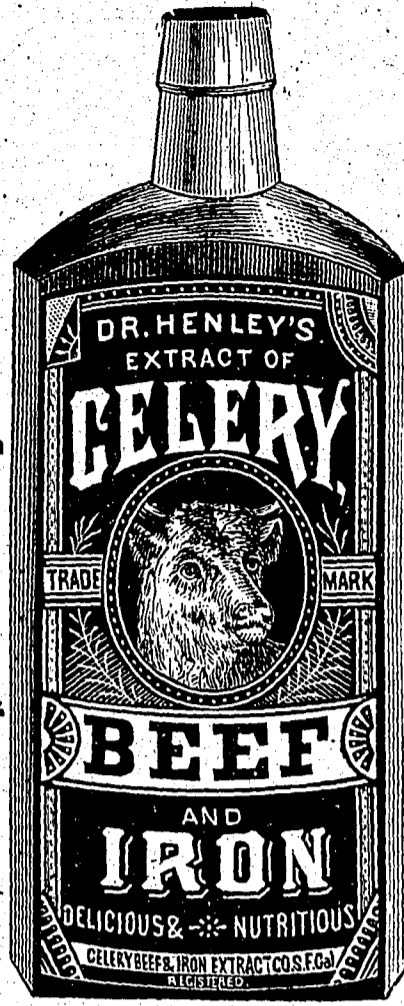
Book Notice.

THE MEDIUMISTIC EXPERIENCES OF JOHN BROWN, THE MEDIUM OF THE ROCKIES, WITH AN INTRODUCTION BY PROFESSOR J. S. LOVELAND, FROM THE PRESS OF MOSES HULL & CO., DES MOINES, IOWA. PRICE \$1.

This is a neatly printed, cloth-bound 12mo volume of 167 pages, a valuable addition to that part of Spiritual literature which relates mainly to phenomena. The philosophy of Spiritualism is barely alluded to, the reader being left to form his own conclusions from the facts presented. Mr. Loveland, in his introduction, assumes, with reason, that the book furnishes evidence of a design on the part of the spirit world to give to man indubitable proof of existence beyond the grave, and that the results that must necessarily follow such knowledge, were foreseen by the spirit intelligences from the beginning of modern manifestations. To that end they selected several centers of manifestation, including the "Rochester Knockings," the inspiration of Andrew Jackson Davis, and the earlier as well as quite distinct manifestations through John Brown (and others) at distant points. "At the commencement of the career of Brown, Davis and the Fox girls, none of them knew of the others. The fact of unity in fundamental principles between them is certainly the strongest presumption possible that their teachings emanated from the same source and evince a common purpose." Mr. Loveland argues that the proofs of spirit origin furnished by these diverse manifestations are much stronger than the evidences that are offered to prove the divine source of Christianity. He says: "Christian divines endeavor to make a strong argument for their system from the alleged harmony of the gospel writers. But there is nothing strange in the fact of two or four men who have lived for years in each other's company, reporting the acts and sayings of another companion substantially correct. But suppose they had never seen or heard of each other—had been widely separated, and had never outwardly seen their teacher, and then had affirmed his character and teachings with complete unanimity, would not the argument be infinitely stronger? Such is the argument which Spiritualism presents to the world." * * "Without knowledge of each other we have the same forms of manifestation, essentially the same teachings respecting this life and the future."

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its culture; the existence of God, magnetism, clairvoyance, etc. "The Reformer" is devoted to the consideration of "Physiological Vices and Virtues, and the Seven Phases of Marriage," and treats upon the uses of the conjugal principle, woman's rights and wrongs, etc; the entire work acting powerfully in the direction of mankind's regeneration and happiness. "The Thinker is distinguished for its comprehensiveness, analyzing, as it does, the nature and powers of mind, illustrating the philosophy of universal progress, and treating of the origin of life, and the law of immortality. These five volumes each.....\$1 50

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