

The Carrier Dove.

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

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California Scenery.

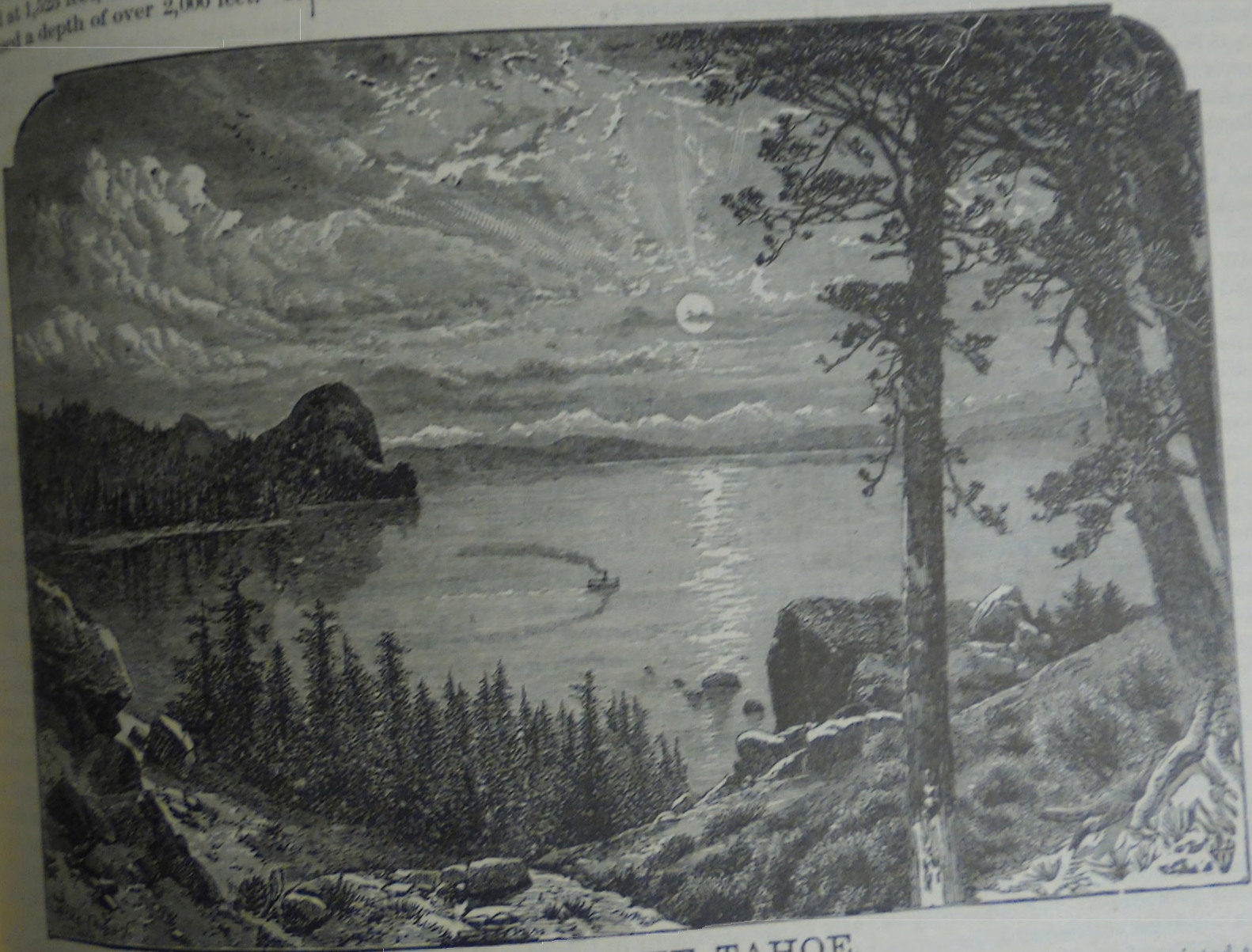
Lake Tahoe.

One of the most wonderful bodies of water in the world, lying at an altitude of 6,218 feet above the level of the sea. Its depth is generally stated at 1,525 feet, but later soundings have established a depth of over 2,000 feet. It

marshes in the vicinity of the lake to create malaria, and the climate, in the summer-time, for salubrity, is not excelled by any other in the world. The water of the lake is clear and pure and owing to its great altitude the rarity of the atmosphere is such that it has little buoyancy, and no objects float on its surface except the fishing and pleasure boats and the beautiful little steamers that ply to different points. The bodies of persons drowned in the lake are seldom recovered as

It is with narrow-scoled people as with narrow-necked bottles—the less they have in them the more noise they make in pouring it out.

No man is nobler born than another, unless he is born with better abilities and a more amiable disposition; they who make such a parade with their family pictures and pedigrees are properly speaking, rather to be called noted or notorious than noble persons.



VIEW OF LAKE TAHOE.

is about twenty-five miles in length and from twelve to fifteen miles in breadth, and with its numerous bays and inlets, covers an area of about three hundred square miles, being the largest and deepest lake, lying at so high an altitude yet discovered. It is fed by numerous streams from the Sierra and the numerous creeks and rivulets which have their source in the adjacent mountains which surround the lake. In some instances to upwards of two hundred feet. There are no swamps or

they sink to the bottom and never rise. To properly describe Lake Tahoe, and all its beautiful surroundings would require the sentiment of the poet, the skill of the artist and the descriptive power of the geographer. The lake is not only a very fashionable summer resort or watering place, but is also one of the sanitariums of the Pacific Coast. There are numerous hotels and summer resorts built on the margin of the lake.

A young lawyer was appointed to defend a negro who was too poor to hire a counsel of his own. After the jury was in the box the young lawyer challenged several jurymen whom his client said had a prejudice against him. "Are there any more jurymen who have a prejudice against you?" whispered the young lawyer. "No, boss, de jury am all right; but now I wants you to challenge de jedge. I has been convicted under him seberal times already, and maybe he is beginning to hab a prejudice agin n e."

The Platform.

THE MODERN SPIRITUALIST;

His Place and Work.

By the Controls of J. J. Morse, of England, Delivered at Metropolitan Temple, San Francisco, Cal., on Sunday Evening, March 25th, 1888.

(Reported for the CARRIER DOVE by C. H. Hawes.)

One of the most difficult lessons enforced upon certain people is the fact that human progress is a reality, that human progress in its reality is a truth in its entirety, and not a fact affecting one particular branch of human development alone. One of the cardinal doctrines, if we may so call it, of Modern Spiritualism is eternal progress beyond the grave; every returning spirit affirms it, every intelligent Spiritualist accepts it, and yet a great many Spiritualists seem to ignore the point that is really involved, viz., that if everlasting progress is a fact beyond the grave, it is equally a truth upon this side of the grave as well. Hence we have it, as a consequence of this lack of judgment, that certain classes of Spiritualists are very anxious to put their Modern Spiritualism into the old fashioned garments of the ancient Spiritualism, and would make the old time revelations, ideas and experiences the only measure, the only warrant, the only criterion in regard to the revelations and experiences they have received to-day. This, of course, is manifestly unwise. It arises from the fact, as stated in our opening, that it is difficult to make certain kinds of people believe that human progress affects the entirety of human affairs, and is not confined to any one department alone.

To make the point perfectly clear to you, every one admits that in art, science, industry, literature, government and society, the world has vastly improved within the last two thousand years, but when it is asserted that there should be, and ought to be, and perhaps is, a corresponding improvement and advance religiously, then the same people who affirm the progress in the above directions will deny it in this last mentioned one, and say that the alleged revelations the world received 1800 years ago, or 6,000 years ago, were final and complete; that nothing can be added to them, nor can they be improved in any essential particular. The absurdity of the position needs no argument of ours to enforce it, for the liberal world you are familiar with is proof that the same spirit of progress that has animated the progress of human life industrially, politically and socially, has, also, animated mankind philosophically and religiously.

Not to go too far back let us draw a parallel between the Spiritualism of a few hundred years ago and that of to-day, and in the comparison you will see the place the Modern

Spiritualist must, in the necessity of the case, occupy. The ancient Spiritualists occupied a very peculiar position in consequence of accepting the revelations which it is asserted they had received, and in consequence of their acceptance of the doctrines connected with a certain church, they were supposed to come out of the world to consecrate themselves to God and set themselves apart altogether for the service of the Most High. The result of this was the establishment of Monastic Orders, the institution of the convent, the cloister and the monastery, wherein men and women retired from the outer cares of the world, and freed from the materialism, temptations and difficulties pertaining to mortal life, were said to be secure from the assaults of the Adversary; that they were supposed to be free from all the cares of material existence and that which is carnal, and altogether consecrated in spirit and truth and purity to the service of the Most High. This was the position of the out and out Spiritualists of former days and ages.

Now let us look at the Modern Spiritualist. What would he do inside of a convent or inside a monastery? He would not submit to any such institution at all, and he would say that if he could not serve God in any other way, God would have to get along without his services. Would he not be justified in taking that ground? We think he would.

When the Spiritualist to-day says that the old fashioned Spiritualism is to be his model, why should he not go the entire length, and have the convent and the monastery, and even consent to live as did the Apostles and their leader, having all things in common, and present to the world a revival of the Spiritualism and its attendant circumstances and practices, of the first century of the Christian era? They would say that is absurd and that we have advanced beyond all that. Then if they have advanced beyond all that why this hankering after the old flesh pots, why this endeavor to invest Modern Spiritualism with a certain air of sacredness, a certain air of ancient customs, a certain air of supernaturalism—why the attempt to invest it with all these characteristics when they, in the same breath, will loudly denounce the absurdities, as you would call them, of the Spiritualism of eighteen hundred years ago? Logic is a thing that emotional people seem to have but little use for, and as far as we can judge of the position emotion gets the best of the argument in this case.

The position of the Modern Spiritualist is out in the clear sunshine of reason, on the solid ground of ascertained knowledge, with the blue horizon of truth bending over him on every side. When you take him out of that position you run him back again into the by-ways of superstition, into the mists of ecclesiasticism, into the crypts of ignorance where are all kinds of horrors, mentally, morally and spiritually. We take it, then, that he should stand outside upon the solid rock

of truth, the clear light shining around him, and so soon as you take out the ideas of the ancient Spiritualist from Modern Spiritualism, you understand that the Modern Spiritualist has no more peculiar blessings, and is no more the object of the favor of the mighty God, no more the recipient of the divine possibilities of nature, than any other being can become. Then you place him in his true position an upright and well advanced man standing erect before God and under the canopy of truth, illuminated by the clear light of reason in every path he may pursue.

Some may say that is all very well, but you know, when we become Spiritualists we should become spiritually minded, and when we become spiritually minded we shall live a spiritual life, and when we live a spiritual life we shall come out of the world, its dreams and fancies and circumstances, and we shall consecrate ourselves to the noble task of our own spiritual development. But there is just about as much selfishness contained within that sentiment as there possibly could be, for just as soon as you concentrate your attentions upon your own spiritual development you begin to forget there are other people in the world; you become the measure of existence, the standard of human life; your necessity becomes all the necessity there is in the world, until at last you become as self-righteous, as self-opinionated, as the most bigoted in the orthodox community around you.

Now do not misunderstand us here, and suppose we are arguing against the necessity of spiritual development; it is your duty to develop yourselves, because that is progression, but what we wish to point out is that you be not so wrapped up in your own development that you loftily draw your robes around you and pass by on the other side, while misery and need and wrong are everywhere about you. That desire for personal cultivation which secludes you from your place in the world and takes you out of the duties which you owe to your fellows is a curse instead of a blessing to you. Mankind does not need to be made selfish, it needs to be broadened out; men do not need to be so wrapped up in themselves that nothing can be seen of them; their souls need to shine out in daily deeds and actions so that mankind may know their hearts are beating with kindly feeling and love towards all.

The place of the Modern Spiritualist is not in some peculiar consecrated retreat, nor is it his place to withdraw from the world and seclude himself apart in some special community where he can work out his own peculiar ideas. There are a great many peculiar ideas associated with some Spiritualists, and they think that if they seclude themselves from the community at large, and start a new method of living, it would be just the thing for the entire world to pattern after. Such is a mere waste of time, a poor use of

existence while here on earth. The real place of the Modern Spiritualist, then, is in the world of effort, in the world of discovery, in the world of application; not only to make the truth of Modern Spiritualism more plain to those who have not accepted it, but to demonstrate it in your own lives, and its teachings, grand and valuable though they be, are utterly valueless so long as you only and merely talk about

in the world of effort, then, in the discovery of truth is where you should be; in the ranks of the scientists of the time, working side by side and shoulder to shoulder with them in every advance they are making in the realms of physics. This material universe is just as important to you as the spiritual universe, the same skill is manifested here as in the spiritual, and truth is just as much of value to you wherever you may find it, and in whichever world you may happen to be residing.

If the Modern Spiritualist be in the world of science, he cannot be in the world of superstition. In the world of effort is the only place where you can remove human sufferings, ignorance and wrongs, and build up a society on higher and better planes of character than that which exist to-day; in the world of application is where all the truth we have gathered shall be brought to practical use and applied for the benefit of humanity at large; therefore we say that the place for the Spiritualist of to-day is in every department of the great activities of the times.

But some will say there is no affinity between science and Spiritualism; science is antagonistic to Spiritualism. Yes, certain kinds of science may be antagonistic to certain kinds of Spiritualism, but truth is never false to itself, there are no principles in the universe that contradict each other, and the principles in modern science cannot contradict the principles in Modern Spiritualism, there can be no contradictions in God's universe, for everything is the result of law and principle, and therefore we boldly state that there is no conflict between the facts of science and the facts of Spiritualism, and your place is in the thickest of the fight in the discovery of truth, for you need to cast aside the shadow causing you to suppose that the facts of nature and science are in some mysterious way unnecessary to the facts Spiritualism, and the sooner you do this the better it will be for you.

You also need to throw off all the superstitions of the times; some imagine they see an evil spirit in the shadow of every tree, when coming home late at night; some person looks at them in an earnest manner, that they are going to be frightened and become a victim of some evil spirit. If this is all Modern Spiritualism has taught you, you have not been profiting very much by the coming of the angel whom you profess to admire and love so

The place, then, the Modern Spiritualist occupies is essentially different from the place the ancient Spiritualist occupied. The ancient Spiritualist supposed he was serving God and was compelled to serve God, in return for what God had done for him, by retiring from his fellows; the Modern Spiritualist realizes that his first service is to his fellows, and that by serving them honestly and justly he is but serving God. The radical distinction is, then, whereas the ancient Spiritualist thought he must consecrate himself and seclude himself from the world to search for God, the Modern Spiritualist feels compelled to go out into the world to serve God by doing good to his fellows.

Modern Spiritualism primarily asserts and demonstrates a continued life beyond the grave. Secondly it proves the possibility of a similar demonstration in all former times. A great many Spiritualists look upon all the sacred books of antiquity as so much useless literary lumber in the store houses of the world. A greater mistake could not be made; you will find in those books, with all their vagaries and unsound speculations, a vast amount of narrative concerning spiritual phenomena; those books are of great antiquity, reaching back into thousands of years, and they record spiritual facts in some cases similar to those you are familiar with to-day. Now, if you consider them only so much useless literary lumber, do you not see you are virtually cutting the ground from under your own feet? There, in the records of antiquity, facts are stated that have a family likeness to the phenomena of Modern Spiritualism, and to those who reject the latter but accept the former, the Modern Spiritualist can point him to the long line of historic spiritual manifestations, show them to be alike, and thus assist in establishing the facts of to-day, for then the past rises up as a witness in your favor. And you can say that the facts contained therein must have occurred because you have their duplicate now occurring in your midst. Spiritualism is thus illustrated by the recorded facts of ancient times, but you cannot possibly be bound by the opinions, speculations and conclusions of antiquity. This is a great and essential distinction which you need to bear in mind.

The work of the Spiritualist is to help the world realize that man lives beyond the grave. Sometimes we have been inclined to say that after all if man did not possess this knowledge it would perhaps not be the greatest hardship he would labor under. Suppose that the knowledge of immortality might be wiped out of your minds to-night, there might be other things far worse that could happen to you than the loss of your knowledge. At best your life is very brief; when you are youths and maidens it looks very long, but when you get along to forty or fifty years, when you begin to feel you have very few more years to live, you can scarcely realize

that the sand has left the upper chamber of the hour glass before the lower one is full; three-score years and ten, how brief to look back upon, and, really, you say, they pass all too soon! Supposing, then, that you lose the knowledge that you live after death, that work which will help to make the three score years and ten more tolerable and pleasant for you would be a very good exchange. Some people with the knowledge of immortality that Spiritualism has brought to them are led to dream their existence away in pleasant anticipations of what they are going to be when they get into the spheres beyond. "Ah, when I am over there; if I was only there now, oh, how pleasant it would be to lay aside the cares and crosses of this life." All this is supremely selfish; you have no right to be any where until you are prepared to go there, and if you were asked by a man holding a pistol to your forehead, "Are you ready to go to the spirit world?" in all probability ninety-nine per cent. of you would say, "not to-night, thank you." Therefore, you see, it is merely sentimental selfishness to wish to be "over there" to get out of your difficulties, and get where you think you are going to have your own way. Instead you had better go bravely and cheerfully to work, talk of your beauties here, forget what you are going to be by and by, put your shoulder to the wheel and manfully pursue your way, resolving to make this world the best of all worlds for you while you are living in it.

The work, then, of the Modern Spiritualist is to assist by every means in his power to make the truths and principles he has become conscious of the property of his fellows, and he should so understand himself that the knowledge of immortality shall not seduce him from the practical duties of this world while he is living in it.

There is one other duty here in the work of the Modern Spiritualist, and that is to see that the demonstration of the Modern Spiritual philosophy shall never become overcrowded with aught that can be undesirable; keep the passage way between the two worlds clear and open, free from all unfavorable circumstances and surroundings; see that those who stand as mediums of communication between the material and spiritual world are worthy of the high and noble office they have been called upon to assume, which is, at times, a difficult task indeed; let the would-be reformer of the world set out upon his mission, and if he does not like a thorny path and abundance of trouble, he had better change his occupation; but if you love your cause above all things else pursue the course you have selected, and then it may be your present pains shall earn you future joys.

The ancient Spiritualist claimed to have a monopoly of divine favor. There are some Modern Spiritualists who seem to run away with the same idea, that the truth they have is the only truth, and what they do not know or do not endorse, is not worth having. They

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will tell you they are a peculiar people, an especial "cult" who stand apart on the higher plane, and you are poor creatures down below them. When any people start out with any such proposition, if you do not denounce them you are encouraging a new reign of superstition, opening the way for a new priesthood, and laying the foundations of fresh ecclesiasticisms, forging shackles and manacles for your own bondage. These are serious considerations, and we ask every one to weigh them well. The world has been manacled and handcuffed to other men's opinions too long. It is now time that the shackles should be broken, and Truth alone should be her own authority, and man's judgment be free to take in her lessons from whatever quarter he may. The old Spiritualism resulted in ecclesiasticism, the fetters of which are still around the feet of men, and the mists of superstition still becloud the way of human progress.

The work of the Modern Spiritualist is to throw down all such arbitrary restrictions, to claim that the bible of nature is the only book of life, to claim that within man's nature are all the attributes of Deity, and therefore salvation comes from your own internal growth and character. The Modern Spiritualist should claim, as a part of his work, a stern, unyielding and uncompromising fight against error and falsehood and dogmatism in religion, in social and in political life,—in every department of human philosophy; he should take the principles of nature as the expressions of the purposes of God and apply them to the necessities of human life, so that the world may be blessed and benefited through an adoption of the foundation principles of eternal life and truth.

Will you act up to this knowledge? Will you be true to the noble heritage that has descended upon you? Or do you think that the coming of the angels, with their pretty speeches of love and joy, with all the sublime descriptions of their glorious home, with the kindly sentiments and loving words they breathe into your listening hearts, is all there is of the great subject of Spiritualism? Will you sit down with folded hands, upturned eyes and open mouths, and take in all the loved ones bring you, or will you, as earnest men and women, buckle on the armor, take the sword of truth in your hand, and go out into the world and smite the hosts of evil and help to clear the way for human progress? Will you stand up and say that as Spiritualists you proclaim that with the knowledge you have that your work is to see that error, ignorance, creeds and ecclesiastical opinions are cast to the earth as idols you will no longer worship, and that in their places you will enthrone the eternal verities of life, and maintain such inviolate from the hands of all usurpers? Will you do this? Your answer must be in the affirmative if you are true to the principles of the movement you have given fealty to for so many years.

The place of the Spiritualist is outside of all ecclesiasticism. There are men and women here in the sound of our voice to-night whose hearts beat warmer and grander than the hearts of those who were imbued with the old fashioned theological ideas, and whose love and intelligence exceeds that of the old theological Jehovah that you have bowed down to for so many generations. Not only is this true of you here to-night, but the realm of Christendom has grown wider and broader, and many of the old superstitions have gone down beneath the wheel of progress.

The thinkers within the domain of orthodox Christianity are broader, and deeper, and greater than their church, nobler than their doctrines, and better than their creeds, and have now a nobler conception of life and duty than has ever before been manifested in their midst. But your life should be nobler, better and truer, even, than the most advanced in the ranks of the Christian community. All we insist upon is that your place is outside of the old fashioned agencies which have been weighed in the balance and found wanting when applied to the necessities of modern life, which has advanced beyond them, therefore we ask why try to narrow yourself down into the ecclesiasticisms you have outgrown?

What is your work? Human effort for the well being of the community; to seek for the building up of the weak, the poor, the suffering, calling out all the latent energies of human life, making the world better in every department. The gospel of Spiritualism is that every man is a child of God; that latently within the souls of all men are the elements of eternal divinity. Cultivate those elements, bring them to the surface and throw them into active life that they may enrich yourself and bless the world. Are you afraid some one will look unkindly at you, that some one will say unkind things about you? If so, you are not true to the genius of the movement you belong to. Up, then, and work; work for the overthrow of ignorance and superstition; work for the removal of wrong wherever it may be found; work for the evolution of your own highest and best nature, work for the cultivation of your own latent powers and energies, and so help the cultivation and unfoldment of the powers and energies of those around you; work not only for yourself, but for your fellows, and in this way you will be working for the welfare of the world at large. Up, then, we say, and be true to the mandate that has come to you through the skies; true to the divine lessons that the angels have brought you, and when you work in the manner we have suggested you will be able to make the world understand the great and wonderful difference there is between the position of the ancient Spiritualist and the modern one.

You are called upon to work, we say, for the world's welfare and well being. How

many directions there are in which you can work it is needless for us to suggest to you, for as intelligent men and women the methods will at once suggest themselves to your own minds and judgments. There is one work we might refer to: The work of educating, and physically and morally training, the little waifs and strays that are always to be found in the great cities of the globe; poor ignorant little creatures floating upon the stream of outward life, wrecked it may be before scarcely they are aware that they are sailing upon the seas of being. These you have with you everywhere; these you have around you, daily witnesses of the carelessness and indifference of those who profess to be holier than thou. Give heed to them; remember that the child of to-day will be the man of to-morrow; remember that the child of to-day may become the parent of to-morrow; remember the immense interests and possibilities that are bound up in the nature of the child, and then you will see how important it is that the child of to-day be rightly trained, clothed and nourished, rightly directed upon the way of life, so that it may become an honest, respectable citizen, a good husband, wife, father or mother in after years. This care and training of the waifs and strays are too apt to be overlooked by the community at large.

To night you will be asked to assist in that good work. The Vice-President of this society, whose heart and soul goes out in generous labor to this end, on behalf of the Kindergarten under the management of this society and over which the sister mentioned exercises a wise and vigilant care, so that from month to month some of the wretchedness in this great city among the children may be removed, needs your help, give liberally to her, not with a mere sense that you are doing your duty, or pleasing your conscience, but out of the sublime consciousness that you are doing unto others even as you would that others should do unto you; that you are doing something for the world's good, and are not asking for a return; that you are not expecting to be praised for what you do, but do it for humanity and truth. And if you will do so, you will prove that our remarks to-night have not been in vain when we have told you that part of the work of the modern Spiritualist is the application of the truths of philosophy to ennobling human life, an effort towards which end is being made by this society, in the matter for which you are now about to be appealed to help.

Then keep your philosophy free and pure; keep the door wide open for the angels to come in; keep the mind and interior life unclouded, so that more and more of the sunlight of truth may come in, and in the light of immortality demonstrated, with the absolute certainty that you are holding communion with the angels—your beloved ones gone before—with the divine consciousness that you are destined to live eternally in the

Literary Department.

CROOKED PATHS,

OR
THE WAGES OF SIN.

BY M. T. SHELLHAMER,
AUTHOR OF "AFTER MANY DAYS." ETC.

CHAPTER XVI.

CONSULTING A CLAIRVOYANT.

The week allotted for the absence of Mr. and Mrs. Blunt expired, bringing that worthy pair back to their home. No word of the flight of their ward had come to them—for although the servants had missed their young mistress, they had refrained from instituting any search for her, believing she had gone to the Thorntons, or to some other friend, finding it lonely at home without her uncle and aunt.

Surprised at not being met and welcomed by the girl who cherished such an affection for her benefactress, Mrs. Blunt inquired of the housekeeper for May, only to be told that she had not been seen for three days.

"That is strange," the lady said. "When did she go, and what did she take with her?"

"She left on Tuesday morning, marm. I saw her crossing the road by the old tree, as I looked from the upper window. I noticed she had on her brown traveling dress, and held a satchel in her hand. I thought she might be going to see lame Susie, who thinks so much of her, but when she didn't come back at night, I made up my mind she had got tired of staying here alone, and had gone to some of her friends."

"And she left no word of any kind? That is not like her."

"No, marm; she never said a word. That morning she had her coffee in her own room, and Jane said her eyes were red, as though she hadn't slept well, but I don't know how it was. I didn't see her at all, only from the window down the road."

Thoroughly puzzled, Mrs. Blunt instituted a search at once. No clue was discovered as to the cause of May's disappearance.

The old box of books and trinkets was found open in the girl's room, but nothing in that indicated the cause of its owner's flight. Sharing somewhat in the anxiety of his wife, yet believing he should find the girl under the protection of Mrs. Thornton, George Blunt ordered the carriage, and himself drove off to bring her home.

But to his dismay, the object of his quest was not at the Thornton mansion, nor had any of its inmates seen her for a week. To other places he drove, only to be told the same story by the friends whom he found at their homes. None of them had seen May

Blake for a number of days. The now alarmed man turned his horse toward the little railway station, and here, in answer to his inquiries, he learned that his ward had purchased a ticket for Boston about three days before.

Back to Mossbank and to the anxious wife who awaited him George Blunt sped. The consultation that ensued between the couple was a hurried one, resulting in the decision to telegraph to Frank Thornton at Boston at once, to make inquiries of all who had met May during her previous visit to the city, as to her possible whereabouts, and if this failed to bring any satisfaction, to go to Boston themselves, and employ the best detective force of the city to find the missing girl.

The telegram was sent, arousing Lawyer Thornton from his law studies, and filling his heart with dismay and fear. "May missing! May in Boston unknown to her friends! What did it mean?" He hurried forth to inaugurate quietly the search desired of him, but all to no purpose. He could learn nothing of the fate of the one whose image nestled in his heart as that of the fairest and purest of women.

His unsatisfactory dispatch brought the Blunts to the city where the lawyer met and held consultation with them. No explanation could they make of the singular conduct of the girl. It was not possible to conjecture what had so wrought upon her as to cause her flight from home, friends, and all that heart could crave. The case was put into the hands of a skillful detective who promised to work it up silently and without attracting attention.

Nearly a week of their stay in Boston had elapsed and nothing had as yet been discovered. All the railway offices of the city had been visited, but none of their agents could give any information of the one they sought. There were so many ladies traveling alone, so many were young and slender, so many were robed in dark costumes and veiled, it was impossible to remember any particular one who had applied for a passage ticket at their windows; and even the detective was forced to admit that his clue to work on was but a slight one.

"George," said Mrs. Brunt, breaking in upon a conversation between her husband and young Thornton, who had dropped in to their hotel to bid his friends good morning, "this suspense is making me ill. I cannot sleep nor eat for thinking of the dreadful things May must be subjected to alone in a great city like this. Mrs. Darrel told me last evening that Foster, the wonderful medium, has registered in this house, and she asks me why I do not apply to him for information of our darling."

Mrs. Darrell was a lady who had at the former sojourn of the Blunts and Thorntons at the Parker House, where she resided, taken a great liking to both Mrs. Blunt and May, and who was now greatly distressed on

world beyond, there will come to you the sweet blessing that duty done and work accomplished for human good and your own well being are the surest methods for attaining happiness in the world beyond. Stand firm, then, and true, be loyal sons and daughters of eternal truth, loving sisters and brothers in the family of mankind, and if you will sustain such sweet and true relationships as these, then you will be able to agree with every word we have said to-night, concerning The Modern Spiritualist, His Place and Work.

Men and Women.

The relation between men and women ought to be as equal and as righteous as their love; also as clear sighted, that by means of it each may educate and elevate the other; both looking beyond each other to that absolute right and perfect love, without which all human love must surely soon or late melt away in disenchantment, distaste, or even mutual dislike. For love can die—there is no death more certain or more terrible, and each human being that lives carries within himself or herself the possibility of being its murderer. It will be seen that in all my judgments I have held a medium course, because to me at least, this appears the only one possible. Neither sex can benefit by over-exalting or lowering the other. They are meant to work together, side by side, for mutual help and comfort, each tacitly supplying the other's deficiencies, without recriminations or discussions as to what qualities are or are not possessed by either. The instant they begin to fight about their separate rights, they are almost sure to forget their mutual duties, which are much more important to the conservation of society. For—let them argue as they will—neither can do without the other.—*Cornhill Magazine.*

Doubt.

The first doubt was the womb and cradle of progress and from the first doubt man has continued to advance. Man began to investigate and the Church began to oppose. The astronomer scanned the heavens, while the Church branded his grand forehead with the word "infidel;" and now not a glittering star in all the vast expanse bears a Christian name. In spite of all religion, the geologist penetrated the Earth, read her history in rocks of stone, and found hidden within her human souvenirs of all the ages. Old ideas perished in the retort of the chemist, and useful truths took their places. One by one religious conceptions have been placed in the crucible of science, and thus far nothing but dross has been found. A new world has been discovered by the microscope; everywhere has been found the infinite; in every direction man has investigated and explored, and nowhere, in earth or stars, has been found the footstep of any being superior to independent of, Nature.—*R. G. Inger-*

being told in confidence, by her friend, of the absence of the girl. She was a lady of leisure and refinement who had studied into Metaphysical subjects, turning her attention to Spiritualism, and seeking to know something of its claims. The result of her investigations assured the lady there was truth in the thing, and had led her to seek to develop medial powers in herself, with but indifferent success. This, however, did not deter her from learning all she could on the subject, and of visiting mediums whom she believed could bring her into contact with beings from another world.

During her former visit to Boston, Mrs. Blunt had learned a little of Spiritualism from this lady, and had shown an interest in it, but Mr. Blunt had ignored the subject, and now as his wife spoke, he laughed and said:

"Oh!" that is all nonsense, dear, the man is a charlatan, preying upon the fortunes of the credulous. We shall get no satisfaction from him."

"But Mrs. Darrell says it is wonderful the secrets he brings to light, and the communications one receives from him; I should like to see him," persisted the lady with a wistful tone in her voice.

To the surprise of his companions, Frank Thornton said, "Pardon me, but I am not convinced the man is an impostor. I have myself heard marvelous stories of his powers, and have resolved to test them. I did not know he was in the city, but since he is, I will try to see him. If Mrs. Blunt would like I should be pleased with her company, and you," turning to that lady's husband, "can wait our return."

"No, I will go with you, but I do not think we shall do more than waste our time and our money."

The trio found Charles Foster alone in his room, placidly smoking a cigar, and in no way concerned whether he could get anything for them or not. Certainly, he did not seem like one anxious to make money, as he carelessly pointed out his callers to some chairs and said, "I don't think you'll get any satisfaction here, but you can try. Please write a number of names of parties, living and dead, on strips of paper. Do not let me see them; roll them tightly, mix them together and put them on the table."

He went on smoking unconcernedly, paying no attention to the two men, who with writing materials taken from their own pockets, proceeded to follow his instructions.

"This," the medium said, taking a pellet from the pile placed before him, "bears the name of Grace Thornton. She is a beautiful spirit and brings her love to her brother with the message that in good time he shall find the desire of his heart. This," holding up another paper, "has only the word 'Quiz' it is the pseudo name of a writer; a friend to one of you. He is alive and doing well. This pellet bears the name of 'Cora Blunt,'

a beautiful child who has grown to womanhood in a better world. She is here with her grandmother Graham. Both bring great love to the child's parents. They have a message for you lady," leaning toward the now agitated Mrs. Blunt. "They say they are watching over the child of your adoption. Oh! here is her name as you know it," picking up another pellet, "but not as it really is. They will take care of her. Now, I see another who is drawn by the name on this slip. It is a mother spirit. You have known her as 'Alice Blake,' she is Alice Lyman. She led her child from you to seek her father; she will find him. This girl you call 'May' will come back to you, but not till she has achieved a great name. She is well and safe; give up the search; go home for the letter that is waiting you there from her. That is all. My fee is five dollars."

While Mr. Blunt paid the fee, Frank Thornton unrolled the pellets that had been handled by the mysterious man who had resumed his cigar, only to find each one bearing the name he had mentioned in connection with it. The three deeply interested and amazed friends retired to talk over the strange experience. George Blunt was completely dumbfounded. Could it be that after all Spiritualism was a science worthy of investigation. It might be so. Certainly this man had revealed to him more things of heaven and earth than he had ever dreamed. His wife seemed to absorb the new light at once. His reference to her adored child, and her own beloved mother, had made her a convert directly to the verity of the medium's occult powers; while the strange story he had told of Alice Blake and her missing child, fastened upon her with conviction.

As for Frank Thornton, he knew not what to think. Surely it was his sister Grace who had been conjured up for him merely because he had traced her name on paper unknown to any one. Surely "Quiz" was the nom-de-plume of a near friend of his whom he knew to be alive and well, when he rolled up the pellet bearing the word, and who did promise the abilities of a great writer. Here was a subject for his thought and examination.

One thing was decided upon. The Blunts should return to their home, and if they found there the letter Foster declared they would, they would telegraph to Frank to withdraw the detective from his search, and patiently await the developments which the mysterious clairvoyant had promised them.

That night the Blunts departed for their home, to find on their arrival, a letter with an obliterated postmark, which had arrived in the morning's mail.

"Oh! my dear friends, I write to assure you of my safety. I am well and busily employed, making use of my 'one talent' in gaining a respectable livelihood. I cannot bear to tell you the cause of my flight from your kind protection. I feel that I have been

an impostor all my life. My name is not May Blake. Disgrace is written against that which is rightfully mine. I cannot bear to think of it. Forget me as one who never was. As for me, I shall pray always for the blessing on the loved friends who have been more than parents to me."

There was no date; no signature appended to the letter; but they recognized the penmanship, and knew that it had come from their missing ward. The telegram was sent to Lawyer Thornton, who later received the letter given above, from the Blunts. He could not understand it, but the young man recorded a vow that living or dead, he would yet find May Blake, and whether she bore a tarnished name or no name at all, he would do his best to bear to her his own.

(To be continued.)

A Quaker was once advising a drunkard to leave off his habit of drinking intoxicating liquor. "Can you tell me how to do it?" said the slave of the appetite. "Yes," answered the Quaker; "it is just as easy as to open thy hand friend." "Convince me of that, and I will promise upon my honour to do as you tell me," replied the drunkard. "Well my friend, when thou findest any vessel of intoxicating liquor in thy hand, open the bond that contains it before it reaches thy mouth, and thou will never be drunk again." The toper was so pleased with the plain advice that he followed it.

In one of the earliest trials before a coloured jury in Texas, twelve gentlemen were told by the judge to retire and "find the verdict." They went to the juryroom. The sheriffs and others standing outside heard the opening and shutting of doors and other sounds of unusual commotion. At last the jury came back into the court, when the foreman rose and said, "Massa Judge, we have done, looked everywhere—in the drawers and behind the do'—and can't found no verdict." It warn't in de room."

An Indian merchant took an elephant to a fair. No sooner had he arrived than he noticed a European, who, without saying a word, walked round and round the elephant, examining it attentively on all sides. The merchant addressed several questions to him without eliciting a reply. An intending purchaser appeared on the scene, and the merchant turned eagerly to the European and whispered in his ear, "Don't say a word till I have sold the elephant, and I will make you a handsome present." The stranger nodded assent and remained mute as before. When the bargain was concluded and the money paid, the merchant handed over ten per cent. of the purchase money, and said to the mysterious personage, "Now you can speak; I want you to explain how you came to notice the blemish in the left leg of my elephant, which I thought I had managed entirely to conceal?" "A blemish!" replied the silent one. "I discovered nothing; it is the first time I ever saw an elephant in my life, and I examined it out of sheer curiosity."

Original Contributions.

THE GREAT PROBLEM.

Can Society be Peacefully Reorganized on the Basis of Equality of Rights?

Life Labors of Hon. John A. Collins—A Born Reformer—An Original Abolitionist—The Skaneateles Community—Plan for Co-operative Associations Under Governmental Supervision.

BY WILLIAM N. SLOCUM.

All human history, from the first written record of man's condition to the present era of unfoldment, teaches that though principles remain the same, methods are ever changing. The law of evolution applies not only to the development of species, animal and human, but to all conditions of life, social, religious, educational, governmental—in short, to the birth, development and decay of all human institutions.

Progress appears, at times, to be greater in certain directions, but development is in the main harmonious, Nature being essentially one. There are, however, culminating points, the result perhaps of long previous preparation, when great changes occur in comparatively brief time. The nineteenth century is a transition period. It not only has been, but is to be prolific in the fruits of progress. Great changes are impending—aye, even now are in process of accomplishment—the result of causes innate in the nature of things, and are as sure of outworking to their destined end as are the planets to pass through their appointed courses.

Among the impending events, and in harmony with all others, is the inevitable change in our industrial and commercial methods. As comparatively few yet perceive the imperative necessity for such change, and fewer still understand the natural and only true remedy, many years may pass before the new order is established. The work of to-day is educational. When the truth is generally acknowledged progress will be rapid.

To act as a teacher and leader of men is a thankless task, involving great labor, many deprivations, much self-denial, grievous disappointments, and long and weary waiting for fruition. But some seem to be born for reformers. Unhappy as they often are, they would be still more so if they turned away from the task for which nature designed them. Their work, in some cases, is approved by succeeding generations, but most reformers are misunderstood, and few are appreciated even by those they most benefit. Happily for such they do not work for reward, but from a sense of duty—from an inner impelling force which will not let them rest while wrongs exist which they may assist in righting.

Among the reformers of this country few have labored so long and unselfishly as John

A. Collins of this city, now in his seventy-eighth year. His first public work was in the cause of Temperance, anterior to the Washingtonian movement, and at a time when intoxicants were in common use, and were considered almost as necessary as food. The use of distilled liquor as a beverage was recommended by physicians, sanctioned by the clergy, and sustained by public sentiment generally. Mr. Collins, then a mere youth, waged war upon such a use of alcohol as a curse to humanity, and for years he kept up the fight until the number of temperance advocates had so increased that he felt he might relax, though he never discontinued, his efforts.

Mr. Collins was one of the earliest abolitionists, a co-worker with William Lloyd Garrison, Arthur Tappan, Wendell Phillips, Isaac T. Hopper, Lucretia Mott, C. C. Burleigh, Gerrit Smith and others. His superior executive ability made his services of great value to the cause.

Coincident with the growth of the anti-slavery sentiment, and at first closely connected with it, was the effort to free woman from the disabilities under which she labored by law and custom, in which work Mr. Collins took an active part, contributing materially to the granting of educational privileges to women, and to the repeal of laws which bore unequally upon the sexes. At a later period, when public sentiment permitted the discussion of the subject, he became an advocate, by pen as well as voice, of woman suffrage, and on the western shore of the continent continued the work began at the East.

Always an advocate of equal rights, and desirous of promoting the welfare of the entire human race, Mr. Collins has made the social condition of the people a life-long study, and has looked hopefully forward to the time when competition in industry and trade, with its train of evils and injustice, will be eliminated from our social system. In 1843 he withdrew from active work in the anti-slavery movement for the purpose of organizing "The Skaneateles Community," designed not only to serve as an exemplar of the advantages of co-operation, but as a protest against the existing order of society. So extreme were Mr. Collins' views as to personal rights and individual freedom that he even denied the authority of the government to enforce the collection of taxes. He was, at that time, perhaps, an anarchist as well as a communist, but those, he says, were the days of inexperience. His views as to methods soon materially changed, and in four years, feeling the plans to be impracticable, he retired from the community. He had as associates some most excellent people, but he found that however honest and earnest the members of such communities might be, coming together, as they did, with characters unlike, views diverse, and habits fixed and irreconcilable, they could not be made to

harmonize without some controlling influence, such as religious superstition, or fanaticism of some kind, in which their individuality might in a measure be lost. Having no such bond of union the Skaneateles community disintegrated a year after Mr. Collins left it.

Although experience taught him that the methods then adopted were not adequate to the carrying out of the purpose in view, Mr. Collins never lost faith in the principle of co-operation, but has made this one of the chief studies of his long life, and as the result of many years' thought has formulated a plan of operation which he and others believe to be practical, and hope that it may yet, in its main features, at least, be accepted by the people. As he once labored to free the black man from slavery, so he now labors to free all men from a worse servitude. The competitive system, of which wage-slavery is a part, not only enslaves the laborer, but demoralizes all classes. Yet it is one which the majority believe to be ordained by nature, and not only impossible to eradicate, but undesirable even to disturb. Against such a thoroughly established system—the outgrowth of many generations of experience, and generally believed to be founded on the very nature of man—it is exceedingly difficult to make headway, and Judge Collins fully realizes the labor that awaits those who seek to change the present order of things.

His plan is, first, educational, then governmental, leading finally to self-controlling, independent associations, which may ultimately embrace the entire country, and wholly change our system of industry and trade. He proposes to establish the first associations by aid of government loans, at a low rate of interest, such loans, until paid, involving the right and duty of limited governmental supervision over the associations, under a law of Congress which it is hoped an enlightened public sentiment will ere long demand—the first legal step being such amendment of the Federal Constitution as may be necessary.

A pamphlet, written by Mr. Collins, which sets forth the evils of our present system, the necessity for a change and the means by which it may be effected, has been published by the "National Co-operative Homestead Society of San Francisco," of which Ex-Supreme Judge Heydenfeldt is President. To this work the reader is referred for particulars which cannot here be given. It presents the outlines of a proposed national co-operative homestead law designed to carry out a plan of co-operation which it is believed would prove a peaceful solution of the capital and labor problem. The pamphlet may be obtained by addressing the Secretary of the San Francisco Association, Monroe Thomson, 526 Kearny street.

Mr. Collins, being a lawyer by education and long practice, it is not strange that he sees success for co-operation only through aid

of statutory provisions, which, while securing equity to all, will compel obedience, and provide against the erratic acts of even well-disposed individuals. It has been objected to his plan that it takes away individual freedom, and concentrates power in the hands of the few, but it must be remembered that these provisions are merely temporary—preparatory to the self-government which will ensue when the co-operators, educated by experience under the wholesome restraint of directors wiser than themselves, may be safely trusted with the full and free exercise of their own judgment in the selection of executive officers, and in the unrestricted regulation of the association to which they belong.

The success of this plan presupposes greater wisdom and honesty on the part of government officials than is possessed by the average of those now in the public service, but Mr. Collins has faith that with the increasing intelligence of the people concerning the principles of co-operation and the equal rights of man, will come also the ability and disposition on the part of the executive officers of the general government to justly as well as wisely carry out the will of the people as expressed in the law which may be enacted.

Whatever may be the result of the contest now going on for a readjustment of our social system on the basis of equal natural rights, however long the final settlement may be delayed, and what methods may be adopted, one after another, before the true one is found, no person who has faith in the beneficence of nature, and in the final triumph of the right, can doubt that in due time and in harmony with the development of man, the change best for all will come. Yet this consideration does not warrant any in idly waiting for evolutionary processes. Nature works through instruments, and in human affairs instruments are as essential for the carrying on of her processes as are the forces of nature in material development. No human being who has the ability to be an instrument of good to humanity (and who has not?) can with impunity ignore the duty devolving upon him. Let every one who has any appreciation of the importance of this question—which affects every human being—take means to acquire correct information thereon, and endeavor in some way to assist in promoting the interests of humanity.

A Letter to Skeptics by One Who Recently was One.

Spiritualism is essentially a nineteenth century religion. Though it has existed from time immemorial, yet the advances made since 1848 are so great as to justify the above statement. The great majority of people look upon Spiritualism as pure unmitigated humbug, and even if they hear it spoken of will not condescend to investigate,

but simply sneer and pity the poor deluded mortals who pin their faith to such a visionary theory. The report of the Seybert commission will doubtless strengthen such people in their belief, and now, more than ever before will they look down from their lofty height on us ignorant visionary enthusiasts. Let them do so. The Seybert commission notwithstanding; thousands of practical business men, scholars, mechanics, etc., equal and perhaps superior in mental and moral ability and courage to the above designated class do not hesitate to announce that Spiritualism and the fact of spirit return are facts, and can be demonstrated and proven by evidence not only plausible but perfectly convincing. Every movement for the edification and improvement of mankind has had its inveterate enemies and so has this—the inauguration of the grandest religion known to man—the religion that underlies all the others, the only religion that can explain that marvelous book, the Bible, in any rational way. What was Abraham doing when he walked and eat with the angels; what was the handwriting on the wall which foretold Belshazzar's downfall; what were these and many others, but counterparts of the phenomena of materialization, slate-writing, etc., of the present day? Yet there is fraud, of the worst and most debasing kind, associated with Spiritualism. As long as there are fools who wish to be imposed upon, so long will there be a demand for dishonest mediums.

I wish to say to all honest skeptics who are willing to receive the truth if it is proven to them, go to some honest medium in an open spirit, get him or her to sit in your own home if you prefer it and you will get something to ponder on. To be able to know for an absolute certainty of the existence of our friends in the spirit life, of their close proximity to us in the many cases of life is indeed a great help.

The materialist may sneer, the skeptic may deride, the minister of religion may denounce; yet all their claims are disposed of on incontestable evidence, and shown to be entirely unable to form a consistent theory of the dual nature, the body and soul of man.

Though now laboring under a cloud on account of the impositions practiced in its name, the day cannot be far distant when Spiritualism shall emerge in a brightness and splendor befitting its true place.

The truth is mighty and will prevail.
Tulare, Cal.

Facts are to the mind what food is to the body, and on the due digestion of facts depends the strength and wisdom of the one, just as vigor and health depend on the other.

It is said that fully one-half of the people of Laine are non-church-goers, and one-third of the churches in the State are closed for lack of support. Out of 1,362 churches in the State 417 are vacant.

Correspondence.

A Letter From England.

EDITOR CARRIER DOVE: I have intended writing to you for some time past, but the pressing nature of my manifold duties has prevented me doing so. I was pleased to see that you deemed a sketch of my work in Spiritualism worthy a place in your columns, and thank you for inserting it together with my portrait.

The DOVE is excellent; I like its get up and contents. The varied bill of fare and the substantial and nourishing food you present should insure it a hearty welcome in the home of every Spiritualist. It is highly spoken of in this country.

Especially interesting to us is the record of the successful labors of the spirit friends through the instrumentality of my old and deeply esteemed brother and co-worker Mr. Morse.

He seems to have "broken out in a fresh place," so to speak, since he left us and developed a hitherto unsuspected gift for fiction writing which should make him even more widely known than before. We are able to "locate" some of his scenes and "spot" some of his characters. Our one regret was that the story was all too short.

The platform labors of Brother Morse must serve to strengthen the cause in Frisco and promote the spiritual and rational philosophy which his inspirers so ably expound. His genial wife and accomplished daughter make up a worthy trinity (a trinity in unity) who may be regarded as very good specimens of British Spiritualists.

We envy you and them the happiness of living in the land of sunshine and flowers. We have been undergoing penance for a month or more in the shape of East winds, keen, cutting, bitter and biting blasts, one had almost said from Sheol, only that place is hot, or said to be, and a breath from it would be a pleasant surprise! I see Brother Coleman has been aiming some vigorous blows at some of the absurdities clinging like barnacles to the spiritual ship. Alas that such work should be needed! I admire his fearless and outspoken spirit; he will provoke thought and do good. I am with you heartily in the desire for a clean, true, rational and progressive Spiritualism. Careful observation, clear and calm statement of fact, practical and reformatory teaching, honesty and worth in all, and an elevating philosophy which shall improve men *here* and not leave reform and happiness to the hereafter.

Now is the accepted time for action! But I must stop. Some day—whenever the powers that guide my steps shall so decree—I hope to make my home in the West, and trust I shall be able to meet and co-operate with yourselves and other good friends, but for the present my lot appears to be determined by

the existence of our venture *The Two Worlds* which is the outcome of a strong desire for a representative newspaper on a co-operative basis belonging to the movement. A large number of Spiritualist have taken shares and floated a company which has published this paper of which Mrs. Britten is the chosen conductor. It has met with good success and is steadily winning its way.

As a sample of what has been done; within three months from the first meeting of a few individuals to consider the need of something being done, the company was an accomplished fact, the minimum limit of capital passed and the first issue of the paper presented to the world. That's almost as quick as you could have done it in America, eh? Well, God speed you, and may wise angels guide and sustain you.

Ever yours, fraternally and sincerely,

E. W. WALLIS,

MANCHESTER, England.

Letter from James G. Clark.

EDITOR CARRIER DOVE; I have just arrived here on my way to San Diego, and find the CARRIER DOVE of March 24th, containing Mr. Coleman's elaborate review of my critique in your issue of Feb. 25th. I enjoyed his essay, as I do everything from his pen, but I do not regard it as a reply to mine in any broad or liberal sense, as we view things from utterly different standpoints, so different that further discussions are useless. In fact I briefly outlined that difference in the little note of correction I sent you one week ago from Denver, and cannot add anything unless it is to say that I am perhaps more familiar than he seems to imagine with the numerous materialistic authorities he quotes against my position. I will say, however, that his "two classes" are about as satisfactory as the "two ways" described by the colored preacher, "one leading down to hell and the other straight to perdition," and I think "I'll take to the woods." But Mr. Coleman, who has such a contempt for "dreamers," ought to learn by this time that the latter are never crushed by mathematics nor materialistic "authorities" and "precedents."

They manage somehow to see the "shadows" of "coming events" long before those events are *facts* in the minds of the all-sufficient "reasoners" who never realize or accept a truth till it strikes them square and full on their bump of causality. Like the laborers who blasted the rocks and leveled the mountains that stood in the way of our overland railway lines, they are good and indispensable in their way, and I will not say of them, as Mr. Coleman says of the "other class," that they are obstructions in the way of progress and reform, for all classes have their uses, but I do say that were it not for the dreamers whom they pity and despise, they would have nothing to do, and no plans to execute, because all concep-

tions of new truths and of higher orders come first through the dreamers, and not through the plodders and "reasoners" who are forever trying to disprove and crush out with precedent and authority all truth that has not, in their opinion, been properly proved and labeled. Even Mr. Coleman gives us not the least glimmer of anything new, but constantly emphasizes that which others have given from some peculiar point of view.

It was the same kind of reasoning (?) that killed Gallileo, and that would have kept Christopher Columbus in Spain, and confined Watt, Fulton and Morse in the mad house.

I admit that to a certain extent, it is good and indispensable, and that Mr. Coleman is a fair embodiment of it, but I deny that this proves that the dreamers, poets, prophets and seers are of no particular use except as "breeching" in the harness of reform work. They are in fact the pioneers without which a large number of intellectual men, like Mr. Coleman, would find their "occupation gone." Yours truly,

JAMES G. CLARK.

Newcastle, Cal., Mar. 31st. 1888.

Universal Law.

(Extracts from a lecture delivered by Charles Dawbarn, and reported in the *Worcester Daily Telegram* of March 19th, 1888.)

I am going to speak to you to-night upon "Universal Law." It does not seem strange that when the thunderbolt struck the cabin of the savage he should implore the unknown power to save him from another such visitation. When in India the natives see the stupendous mountains that cannot be tanned, and the rivers that cannot be crossed, it does not seem strange that there is something incomprehensible to them, and that they should worship the unknown power that built mountains far beyond the scope of their powers of conception.

But come down to Greece. We find it a land of little hills that the people could tunnel, and of small streams that they could throw their bridges across; consequently they could conceive of no divinity beyond a man, and their Jupiter Olympus was a great big man, to whom they made temples and of whom they built images.

All this nonsense about gods and long prayers for miracles is all done away with by searching into universal law.

Benjamin Franklin once described the value of a baby as being entirely dependent on future possibilities. So with the telescope, which reveals to us the course of the stars.

Gravitation is the law of the universe. A comet may have a tail 100,000,000 miles long, and 100,000 cubic miles of that comet's tail are, as scientists will tell you, outweighed by the air contained in a glass jar, yet every atom in the mass is governed by gravity. The microscope reveals the little speck of protoplasm one-millionth of an inch in diameter, but this, too, is obedient to the same

law. Thus we see from infinity on one side infinity on the other side, all obeying the same universal law. You get down at last where the microscope reveals nothing more. You get up where the telescope reveals nothing more. Matter stretches from the microscopic monad to the telescopic nebulae, yet all is controlled by gravity. Beyond that you know nothing. Why not be man enough to acknowledge that you know nothing at all about it? You cannot destroy the smallest atom, neither can the proudest God that mortal man ever conceived of. The proudest scientist knows no more of universal energy than does the insect that flutters in the sunshine.

The whole system of religion is of human manufacture. All the long prayers of Orthodoxy are said for the purpose of asking for something that would not or could not happen under universal law. Do you suppose that when this great blizzard originated away off in Utah, prayer would have averted its course? Do you suppose that if, when the people of England knew, by cable, that the storm was coming in that direction, they had prayed to their deity, he could have turned the course of the storm one atom?

A minister once wrote to me about the judgment of God as wonderfully shown in the burning of Chicago, which, he said, "the Almighty well knew was the worst city on the continent." My answer was, "why did God burn up all the churches and leave every house of ill fame in the city unharmed?" I have never heard from him since.

Dr. Johnson prayed to God to spare him from indolence, yet the doctor would sit up all night, if he could get any one to sit up with him, drink 13 successive cups of tea, and abuse his appetite in every way. A man must avoid indolence himself. If he doesn't, there never will be a God who will take by him the collar and shake the laziness out of him.

The moment you face universal law, a personal God becomes an impossibility. How can there be a personal God, sitting upon his great white throne, and at the same time the same God be away off on the outskirts raising a blizzard?

Mr. Dawbarn then went on to show that Spiritualism abolishes heaven and hell—the only thing science has left unmoved in the province of Christianity, and to say that Spiritualists should believe all truths. He denounced with especial unctiousness all Spiritualists who are so foolish as to pray, saying a Spiritualist who will offer long prayers for this thing and that thing is no better than a bigoted church member.

A poor man watched a thousand years before the gates of Paradise. Then while he snatched one little nap it opened and shut.—*Persian*.

In the man whose childhood has known caresses there is always a fibre of memory that can be touched to gentle issues.—*George Eliot*.

THE CARRIER DOVE,

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SAN FRANCISCO, APRIL 7, 1888.

THE FORTIETH ANNIVERSARY.

The fortieth anniversary of the advent of Modern Spiritualism has now become a matter of history. Throughout the world there have been celebrations of this event during the past week, and in all cases there has been much congratulation as to our progress and present position. In the United States, in Europe, in Great Britain and her colonies, beyond our borders, north and south, in short, throughout civilization, there has been accorded the annual recognition of the first rappings heard at Hydesville, forty years ago. Most momentous fact. Verily an epoch-making fact was that rapping which was heard by the little children in that lonely homestead.

The anniversary was celebrated in this city in a fashion that reflected every credit upon the cause, as well as upon those who labored to promote the several celebrations. Two of our largest halls contained immense audiences,—the Odd Fellows' and Metropolitan Temple,—while Washington Hall was crowded to its utmost capacity, many being turned away for lack of room. The various celebrations must have been attended by an aggregate of at least five thousand persons, which is, itself, an eloquent testimony to the interest taken in the occasion.

There was a more than noticeable feeling of harmony and spirituality pervading the meeting. Each person present appeared to feel "that it was good to be there," and in spite of the discomfort due to overcrowding, the utmost good humor prevailed in every meeting. In all cases the floral decorations were magnificent and profuse.

The speeches of the various meetings were alike able and appropriate. Every speaker appeared to be anxious to say just the right thing in the right manner. The various utterances were dignified, thoughtful and redolent of inspiration's sweet fragrance. No other body could have excelled the speeches of the occasion for ability or eloquence.

But, when all, speakers, vocalists, elocutionists, instrumentalists and managers, did so well—since each appeared to do their best—it would be invidious to select one person, or one meeting, for special notice, or praise. The CARRIER DOVE congratulates all parties concerned, and unhesitatingly affirms the late celebration to have been the finest ever held in the city of San Francisco and the State of California.

One noticeable feature of the occasion was the fair and respectful notices that appeared concerning the event in the city papers. The Daily and Sunday *Chronicle*, the *Examiner*, and *Alta California*, each giving excellent and extended notices of the proceedings.

From the reports appearing in another part of this issue the readers of the DOVE will be able to understand the nature of the various meetings, and the character of the proceedings thereat. It was impracticable to print full reports of the speeches delivered this week, as they would occupy more room than could be accorded in this issue. Next week the DOVE will commence their publication, and undoubtedly much interesting material will then be presented.

In reviewing the entire proceedings we are heartily rejoiced at the status of the cause, and full of hope for its future progress, as well as more determined than ever to push on bravely with the labor to which we have consecrated hand, heart and brain. Let us unite to help the work, to place our cause upon a secure base, and maintained its banner pure and unsullied against foes within and enemies without.

AN OCCASION OF REJOICING.

The fortieth anniversary of the advent of Modern Spiritualism was celebrated in this city on Saturday and Sunday, March 31st, and April 1st, with appropriate services, in various halls, and by the different societies. The effort made to harmonize and unite the different and conflicting elements, proved eminently successful and was the occasion of general rejoicing.

While it is not to be expected that Spiritualists will agree in all matters, they can, at least, unite upon the one broad, liberal basis which constitutes the fundamental principle of their faith, namely, a belief in the continuity of life beyond the grave, and of the power of the so-called dead to communicate with mortals. Upon this basis, many who hold quite different views regarding minor points of faith, assembled together upon this glad anniversary, and for the time forgot their differences in their efforts to be amiable and harmonious. It is to be hoped that this effort at reconcili-

ation and affiliation will not cease with the occasion which developed it; but that it will continue to grow and intensify in all the days to come, until a strong fraternal feeling shall pervade the hearts and lives of each and all. The world presents a broad field for regenerative work; there is a place and room for all who are striving for the elevation of humanity. Let each do his or her work in the best possible way, and assist others to do the same. By and by, as men and women advance in the scale of spiritual unfoldment and enlightenment, their differences of opinion will disappear, and they will learn to discern truth as it really is, and be drawn nearer and closer to each other in true fraternal ties. Then will discord cease, and universal harmony prevail. Each will seek the other's good, and in seeking be blest abundantly themselves. When each soul shall have attained perfect equipoise, there can be no more dissension; for calmness and serenity will not affiliate with discord, nor be disturbed thereby.

May the spirit of the blessed peace-maker abide in our midst until every discordant note shall cease and the sweet fountains of human love and tenderness spring forth afresh in every bosom, and their soft, refreshing baptismal waters penetrate the cold, hard soil of uncharitableness, hatred, envy and selfishness, until it shall be warned and softened, and become the fragrant garden wherein shall blossom and bloom in bounteous profusion all beautiful, sweet and holy affections, in the midst of which, towering above them all, shall wave the ever-green branches of the tree of universal love.

EASTER FESTIVAL AT THE JESSIE-STREET KINDERGARTEN.

As a fitting close to the anniversary exercises of the Metropolitan Temple Spiritual Society, an Easter festival was given the children of the Jessie-street Kindergarten, which is under charge of the said society, on Monday afternoon, April 2, at 1 P. M.

Over sixty little scholars were present, cleanly and neatly attired in honor of the occasion, and the good order and general good behavior of the "babies" reflected credit upon the excellent training of the principal of the school, Miss Josie M. Hill, and her two competent assistants, Misses Libbie J. Hill and Mattie Bullock.

A number of the Spiritualists from the Temple, and friends of the pupils, were present to witness the exercises, which were interesting and varied. Marching, singing, and various games were indulged in by the pupils with seemingly much zest; after which each little one was given an Easter egg. Cakes, oranges, and other refreshments galore were then distributed to young and old.

Thanks are due to Mrs. H. E. Robinson, the indefatigable manager of the school, for the success of this festival, the various edibles etc., having been collected by her personal solicitations therefor. The attention of the Spiritualists of this city is again invited to the

Anniversary Reports.

SAN FRANCISCO,

ODD FELLOWS' HALL.

The fortieth anniversary of Modern Spiritualism was celebrated at Odd Fellows' Hall, on Saturday evening, March 31st, by a grand gathering under the auspices of Mr. John Slater, the well-known and justly celebrated test medium. The celebration took the form of a most excellent entertainment, consisting of "music, oratory and song," as the programmes tersely put it. Mr. Slater had done his best to secure an entertainment that would be an honor to the occasion, and the results fully accomplished all that himself and his friends, could have possibly desired.

At eight o'clock, the large hall was completely filled, as upward of sixteen hundred persons had passed the ticket takers. A few minutes later many reluctantly turned away for lack of seating room.

Mr. J. J. Morse, who had been requested to preside, opened the meeting with a few remarks congratulatory upon the growth of the cause, and commended the excellent service that John Slater had rendered during his visit to this city, and the candid, generous manner in which the *Daily Chronicle* had that day spoken of Spiritualism.

He then introduced Senor W. D. Van Brunt, who gave an introductory piano solo. Miss E. Beresford Joy then sang "When the Tide Comes in," (Millard,) which was heartily encored. Miss Lina Crews, followed with an inspirational piano solo, which elicited loud applause. Next came the first great event of the evening, in the appearance of Mr. Slater, who was hailed with an outburst of applause that fairly made the hall ring. A number of very handsome and elaborate floral tributes were brought to the platform, consisting of baskets, harps, horns of plenty, boquets, anchors, etc. After obtaining silence Mr. Slater thanked them all for their kindness in a feeling little speech, and then sang "Then You'll Remember Me," but this being insufficient to gratify his friends, he responded with several other ballads in a manner that was highly gratifying to his admirers.

Miss Florence Morse then sang "In the Gloaming," in a sweet and touching manner, obtaining an enthusiastic recall. Miss Valerie Hicketier followed with an admirably rendered recitation "Woman's Mission," and upon being heartily recalled, rendered "Papa's Letter," in a sweetly sympathetic manner. Miss Lina Crews then executed another inspirational piano solo in brilliant style.

Mr. Slater, being again in demand, favored the audience with the famous duet, "The Larboard Watch," in company with Mr. Little, at the close of which he gave some excellent Tyrolese yodeling, and several very amusing imitations. Miss Joy then reap-

peared and sang an aria from the opera of "Dinorah," which elicited great applause; after which came the event of the evening, Mr. Slater's test seance. A number of tests, striking and convincing, were given to persons scattered throughout the vast audience, and in each case recognition was accorded. All that can be said has been expressed over Mr. Slater's tests, so it only need be stated that again he proved himself to be one of the most wonderful instruments before the public. The meeting was closed at quite a late hour with a solo "Thy Face," by Miss Florence Morse.

The close of the proceedings was marked by a tremendous crush to reach Mr. Slater, shake his hands and bid him good-bye and God speed upon his mission, as this was his last public appearance in San Francisco for the present. The entire meeting was a great success.

METROPOLITAN TEMPLE.

The Fortieth Anniversary of Modern Spiritualism was celebrated by the "Golden Gate Religious and Philosophical Society," in Metropolitan Temple, on Sunday last, by two of the finest services the above society has ever held.

The exercises took place in the morning and evening of the day, and Manager M. B. Dodge had evidently put his whole soul into the arrangements for the occasion. The platform was most effectively and handsomely decorated with an array of beautiful flowers and ferns, by Mrs. Nowell and Mr. Harvey, while in the centre was a handsome set piece in the form of an anchor, surmounted by a dove, being a tribute to the memory of Dr. F. H. Terrill, a late trustee of the Society, contributed by I. B. Slocum.

At the opening of the morning service the largest audience ever present in the forenoon had assembled, completely filling the floor, large numbers being seated in the galleries. The service was opened with an organ prelude by that accomplished musician, Senor S. Arrilaga, at the close of which the audience joined in singing "Our Citadel of Defense," a soulful and inspiring invocation was then given through Mr. J. J. Morse, while he was entranced, after which Mr. C. H. Wadsworth, the faithful chairman of these services, invited Mr. Morse to preside over the meeting. The new chairman then made one of his happy little speeches, after which he announced the duet, "Consider the Lilies," (Topliff,) by Miss E. Beresford-Joy and Mrs. Laura M. Dodge, the two ladies singing with excellent effect, and eliciting a hearty demonstration of appreciation.

Mr. William Emmette Coleman, the President of the Society, was then introduced and delivered the anniversary address, which was one of great ability, penetration, and sound advice, and elicited frequent and hearty applause during its delivery.

At the close of this address, Mr. C. H. Wadsworth sang, with feeling and expression, a vocal solo; "Some Sweet Day, By and By," (Doane), for which he was loudly applauded.

good work being done by this kindergarten; and its claims upon their warm and generous support, by contributions as well as by their presence and sympathy, cannot be overestimated.

WM. EMMETTE COLEMAN.

PROF. C. MORRIS CAMPBELL.

It is with pleasure that we give space to the following editorial notices which we clip from the *Peoria Illinois Democrat*, of a young professor of music, recently arrived in this city.

We regret the necessity of announcing that Prof. C. Morris Campbell is to leave this city for California in January or February. Peoria has never been so well supplied with musicians, competent and energetic, and the empty void that Prof. C. will leave behind him will be difficult to fill. It may be interesting for many who are not acquainted with him to know that after graduating with high honors in the Boston Conservatory of Music, better known as the New England, he assumed the chair of music in the Illinois Wesleyan University. Two years work in this institution brought to the treasury the largest receipts, and to the school the largest number of pupils that it has ever had. On assuming the organists position in the First Congregational church of Peoria, he removed his studio to this city and has been doing wonders for musical taste since then. The resolutions from the trustees of the Wesleyan university in his possession show a high appreciation of his ability, and Peoria will in all probability not be behind in their appreciation of his gentlemanly and artistic qualities. Prof. C. is the only man who has attempted the theoretical branches in this city successfully, and his ability as a church and concert organist is second to none. Peoria not only wishes him success in California but most heartily recommends him as a competent instructor and a man whose friends are named legion.

THE LAST OPPORTUNITY.

The people of Peoria, who have been so often delighted by the music as rendered by Prof. C. Morris Campbell, will be entertained but once more before he leaves here for San Francisco. Next Friday evening he will give a benefit concert at the First University church on Main Street. The simple announcement that he will play the organ will be sufficient to fill the house. Some of the finest vocal and instrumental talent in this section has been engaged and an operatic program will be given. Remember the date, Friday, December 30, 1887.

Miss Booth of *Harper's Bazar*, is credited with earning \$5,000 a year for translating, besides her \$8,000 as editor.

What can missionaries in Africa expect to accomplish when Christian Nations continue to supply the whiskey and rum in unlimited quantities? The statistics show that during a single year there were shipped to the west coast of Africa from Germany 7,136,236 gallons of rum, and from Great Britain, 601,328 gallons; from the United States whiskey and rum to the amount of 922,412 gallons. All the churches in the three nations could not overcome the devils inclosed in these shipments.—*Thought of the Times.*

Mrs. H. M. Robinson, the Vice-President, followed and gave an excellent impromptu speech, concluding with an appeal for friends for the Jessie-street Kindergarten, of which she is manager, said school being under the control of this Society. The closing speech of the morning was given by Mr. Geo. H. Hawes, the Secretary of the Society; and was alike eloquent, poetic, and in keeping with the spirit of the occasion. The Doxology, and a postlude upon the grand organ closed the service.

The celebration was resumed at the evening service. The audience was again very large, there being upwards of thirteen hundred persons present.

Senor S. Arrillaga again commenced the service with a prelude upon the great organ, Chairman C. H. Wadsworth following with the usual announcements, after which the large audience joined in singing the hymn "Joy to the World, the Darkness Flies." Mrs. E. T. Walton, the Society's regular speaker, then addressed the audience upon "The Fact We Celebrate, and its Relation to Nineteenth Century Civilization." Mrs. Watson's address was listened to with the utmost attention, and its various points were acknowledged with hearty enthusiasm, the audience being in entire sympathy with the earnestness and power of the able orator.

At the close of the address Miss E. Beresford-Joy sang, "Heaven and Earth," (Pinsuti,) in her usual inimitable manner, receiving hearty applause. Mr. J. J. Morse, under control, was then introduced, and his inspirers delivered a brief address in accord with the celebration of the day, which was received with enthusiasm, and evidently went right home to the hearts of all present. The musical gem of the evening was then presented in the form of a vocal solo, "Angels' Serenade;" by Miss E. Beresford-Joy, with violin obligato by Mr. L. Bresse, and piano accompaniment by Senor S. Arrillaga, which called forth a perfect ovation for the several artists concerned.

Miss Valerie Hichethier gave a recitation, "Beyond;" (Ella Wheeler Wilcox,) in an admirable manner.

The services were a great and gratifying success in every way, and reflected the utmost credit upon the manager, Mr. Dodge. Full reports of the speeches delivered will appear in future numbers of the DOVE.

WASHINGTON HALL.

The Anniversary exercises which commenced at Odd Fellows' Hall, on Saturday evening, by John Slater, and continued on Sunday morning at Metropolitan Temple, by the Temple Society, were continued by the Progressive Spiritualists, at their hall, in the afternoon. At an early hour the people began assembling, and soon every seat was taken and many were turned away for lack of room. This hall was also decorated with beautiful flowers and presented an attractive appearance.

Mr. S. B. Clark presided and made a few opening remarks. He then introduced the

Hon. John A. Collins, who made a brief speech reviewing the work of the movement and pointing out errors and their remedy. We will give a full report of this address in our next issue. Mrs. Sarah A. Harris followed with brief remarks upon the happy occasion which had called the people together.

Dr. W. W. McKaig spoke of the Easter day and its significance to the spiritual movement. Mrs. M. J. Hendee spoke under the control of Prof. Wm. Denton, of his life and labors in this world, and the continuation of his scientific researches in the world of which he is now a denizen. He congratulated the people upon their harmonious celebration of the day.

Mrs. Ada Foye made a happy little speech and promised to give a seance in the evening at which all could hear the veritable raps which first attracted public attention, and from which had sprung this grandest movement the world had ever known. Joseph Maguire sang a beautiful solo and also read an original poem which elicited hearty applause.

Mr. J. J. Owen stated that he had heard the rappings forty years ago through the mediumship of the Fox girls and had been investigating the phenomena of Spiritualism ever since that time. Mr. J. J. Morse said that it afforded him great pleasure to be permitted to meet with the Spiritualists of San Francisco upon such a happy occasion, and in behalf of our English brethren, who, in that little isle across the sea, were also celebrating that day, he extended their fraternal greetings. Mrs. J. Schlesinger made an appeal for funds for the purpose of purchasing new books for the free library, and asked the Chairman to permit a collection to be taken for that purpose, which was granted, and the sum of \$24.40 in cash was raised, and one book donated.

E. G. Anderson, W. R. Colby, Dr. Aspinwall, Mrs. Eggert Aitken, Mrs. H. R. Wilson, Mr. Davis, Mr. Tomson and John Slater all made brief speeches, and Mr. Slater gave some remarkable tests which elicited great enthusiasm. Wm. Emmette Coleman made a few remarks, but owing to the number of speakers and the brief time allowed each, he deferred saying what he had prepared for the occasion, but would furnish the CARRIER DOVE a copy of his intended remarks. These, among others will appear in due time in our columns, as space will permit. Mrs. Eugenia W. Clark and Joseph Maguire sang a duet, "Beautiful Angel" which was highly appreciated. Mrs. Rutter sang by request, "THE CARRIER DOVE" with Mrs. Morris as piano accompanist, which received hearty applause.

At 8 P. M. the day's services were concluded by a grand mediums' meeting under the management of Mrs. Ada Foye. Short speeches by a number of our prominent mediums, closing with a test seance by Mrs. Foye, constituted the order of exercises.

Thus ended one of the best conducted, best attended and most harmonious anniversary celebrations ever held in this city. All have

reason for congratulation over the advance step now taken, and it is devoutly to be wished that no inharmonious spirit may again arise to create dissension by resurrecting past differences and disagreements.

Spiritualism Versus Current Mysticism.

[These remarks were prepared for delivery at the Celebration of the Fortieth Anniversary of Modern Spiritualism by the Society of Progressive Spiritualists, in Washington Hall, San Francisco, Cal., Sunday afternoon, April 1, 1888, but owing to the limitation of time allowed consequent upon the lateness of the hour, it was impracticable to deliver them upon that occasion.]

BY WM. EMMETTE COLEMAN.

The event in commemoration of which we have assembled here this afternoon is one fraught with deep and mighty import to mankind. How vast has been the progress made in the tiny movement first instituted March 31, 1848. The little rivulet of spiritual revelation which then first started on its reformatory mission in circuit of the world has swelled into a mighty ocean-stream freighted with rich and priceless cargoes of truth ineffable, for the betterment of humanity, for the demolition of moral and social ills, for the "healing of the nations." Yet, like all great streams, in its onward rushing march it bears upon its breast more or less drift-wood, useless lumber, floating debris, picked up by it as it surges and rolls along. Corruptions, impurities, attach themselves to all reformatory movements, political, theological, ethical. Strange and noxious elements, foreign to its initial stages, inevitably attend the progress and growth of each new system of thought and action. How soon it was after the advent of Christianity that numerous novel ideas and theories, foreign to the mind of Jesus and the early apostles, dominated the nascent religion. The same principle has been exemplified in Buddhism, Brahmanism, Zoroastrianism, and other phases of religious thought. And in a similar manner has Spiritualism been infected with dangerous and baleful heresies, so to speak.

We have met here to-day to celebrate the birth of—what? The birth of intelligent communication with the inhabitants of the spiritual world, and the momentous consequences arising therefrom. From this communication there has been derived a sound and sensible philosophy of spirit existence and of man's destiny and duties here and hereafter, primarily based upon the information given us by the returning spirits. For over twenty years did American Spiritualism thrive and flourish under the fostering care of the inhabitants of the celestial courts, and during that time a rational, practical system of philosophy was given us from the Better Land. But about eighteen years ago there began the importation, into our sound, sensible American philosophy, of foreign exercises; the work of deterioration and disintegration began. Corruptions and extravagance, born of the vagaries and fallacies of earthly minds, having no real affinity with true Spiritualism, began to edge themselves

into the movement in America. Ideas monstrous and grotesque, with which the spirit-world had no connection, were foisted upon our philosophy, in the name of the "spirits," and at successive periods from that day to this have these heresies, non-spiritual in origin, been thrust into our cause, until they have become the very life of genuine Spiritualism, the very essence of all that is distinctively spiritual in our philosophy, is being undermined. Hosts of earnest minds, erstwhile zealous advocates of pristine spiritual truths, have been seduced from further adherence to the cause, and they now swell the ranks of the enemies of Spiritualism working so steadily in our midst.

We meet to celebrate the anniversary of the advent of Spiritualism, pure and simple; and as a Spiritualist, speaking to Spiritualists, I must solemnly and earnestly urge upon you not to lend no aid to these untruthful, demoralizing, deadly dogmas that are now threatening the disintegration, if not the ultimate dissolution, of the Spiritualism that we are now assembled in honor of. Give all these idle fancies the go-by; do not suffer yourselves to be misled by smoothly-rounded sentences and plausibly-put sophistries. Discard forever the idealisms and mysticisms of earthly dreamers,—speculative fantasies conjured up in the brains of illogical enthusiasts and crafty pretenders, devoid of truth, reason, or common sense.

What have Spiritualists to do with the anti-spiritual theories that many are seeking to entice the Spiritualists into the acceptance of? Spiritualism is one thing; these various speculative systems are other, very different things. All of these theories are opposed to Spiritualism, and to-day they constitute the deadliest enemies of Spiritualism. Their success, especially that of the one most prominent, means the downfall of Spiritualism. Their adherents are drawn mostly from the Spiritualists, and they are now weakening and dividing the Spiritualists everywhere. Is it not folly, then, ay, worse than folly, for Spiritualists to be lending their influence to bolster up these delusions, these foes of the essential truths of Spiritualism? Such policy is suicidal, is ruinous; and I hope that all true Spiritualists will in future lend no aid whatever to the promulgation and furtherance of the anti-spiritual theories pertaining to these delusive forms of nineteenth-century materialism. Spiritualists should strive to advance the interests of Spiritualism, not those of its worst enemies. Have nothing, then, to do with these unclean things; let them severely alone; you want none of them. There can be no real fellowship between Spiritualism and the leading or more prominent phase of modern occultism, to which I have specifically referred a moment ago. The one is of a spiritual origin and character; the other is a fabrication of earthly minds, almost exclusively the work of one designing person—a person who is probably the worst

enemy that Spiritualism has, a person who has done more to injure Spiritualism in the last dozen years than all other agencies combined; for there is no enemy to Spiritualism anywhere that can compare with the philosophical system founded by this person. It is eating its way into the heart of Spiritualism, slowly undermining its doctrines and principles; and it threatens in time to cause the whole fabric of spiritual phenomena and philosophy to topple and tumble to the ground. Its fundamental principles are in negation of the basic ideas of the spiritual philosophy. It denounces and discourages mediumship; it denies the possibility of communication with the departed dead, except in cases of wandering "shells," fragments of humanity, and elementary spirits. It affirms that our phenomena are the product of elemental or non-human spirits, and of elementary spirits or imperfect human beings; it declares that our relatives and friends in spirit-life are in a state of dream-like isolation, utterly unconscious of all things going on on earth, in which state they remain for thousands of years until they become re-incarnated in a material world.

Let me ask, in all seriousness, what lot or parcel have Spiritualists with doctrines like these, which totally subvert the very essence, the marrow, of the foundation principles of the Spiritual philosophy? The choice must be made between the two. "Choose you this day which ye will serve." "As for me and my house," we will stick to plain, old-fashioned, common-sense Spiritualism,—the Spiritualism whose birth we are commemorating to-day, a Spiritualism that denies emphatically the truth of the theses of this and the other variant forms of mysticism now engaging the attention of the world. As Spiritualists, then, let us be true to this Spiritualism. Let us present an undaunted front to all our enemies, the chief among which is the systematically-organized form of thought that has been given to the world by the person of whom I have spoken. I urge you, I implore you, to see to it that the banner of Spiritualism is kept ever unfurled to the breeze, clean and pure, free from the tarnish and defilements of extraneous impurities and corruptions. Let us all march proudly under its inspiring ægis, firmly, resolutely, facing all foes, whether found within the ranks of ecclesiastics, agnostics, and materialists, or acting ostensibly with us and for us.

Thou who wouldest give, give quickly. In the grave thy loved one can receive no kindness.—*Carlyle*.

The smallest hair casts a shadow; the most trifling act has its consequences, if not here, at least hereafter.—*Dyer*.

Strong minds suffer without complaining; weak ones complain without suffering.

Roche foucauld.

Chips.

"When down in our hearts we feel lonely and sad,
And our lot seems a hard one to bear—
When life hardly seems worth the living to us
And we're tired of sorrow and care,
We should look on the right side and not on the wrong,
And not spend all our time in repining;
For though the one side of our cloud may be drear,
It has always a silvery lining."

Dr. Schlesinger left the city on Tuesday last, for a visit to Stockton.

Mrs. Maude Lord-Drake and daughter, with Mr. Drake made a brief visit to the city on Monday, *en-route* for Kansas city. Mrs. Drake was in very excellent spirits.

On account of the space devoted to our anniversary meetings, several articles are crowded out, among which is Jonathan Whipple's interesting article about teaching the deaf to speak. It will appear next week.

The man who is ready to give pledge that the opinion he will hold to-morrow will be precisely the opinion that he holds to-day has either thought very little, or to little purpose, or has resolved to quit thinking altogether.

We are pleased to publish the letter of Mr. E. W. Wallis, of England, in this week's DOVE. Mr. Wallis is the associate editor of *The Two Worlds*, published in Manchester, England, and an earnest worker in our cause for many years.

The DOVE has on file, and will publish as soon as possible, an excellent account of the rise and progress of the Children's Progressive Lyceum, in England, from the pen of the pioneer in such work, Mr. Alfred Kitson. We shall also give that gentleman's portrait to our readers.

Originality, from the necessity of its nature, offends at its first appearance. Certain ways of acting, thinking and speaking, are in possession of the field, and claim to be the only legitimate ways. A man of genius strikes into a road of his own, and the first estimate of such a man has been, is, and always will be unfavorable.—*J. A. Froude*.

We are in receipt of *La Chaine Magnetique*, the organ of the magnetic societies of France and other countries. This valuable periodical is published monthly, in Paris, and is devoted to magnetism, historical, theoretic, and practical; hypnotism, fascination, suggestion, transmission and suspension of thought; somnambulism, experimental and lucid; magnetic therapeutics, physiology, psychology, spiritism, phrenology, chiromancy, astrology, etc., etc. Each number contains various well-written articles upon some of the subjects above named.

Mrs. E. L. Watson's late visit to the city was all to short too enable her to meet all who desired to see her. She received a warm welcome from her many friends at Metropolitan Temple on Sunday evening as well as many congratulations upon her able speech.

There are sophists in the world to-day who would try to make you think that you can worship God *and* Mammon. The splendid temples of the so-called Christian worship that are reared all around you prove this; the worshipers that march thither in silent procession prove this; they who from various nations worship at a given shrine of outward praise and by the signs and tokens of their lives prove that they worship Mammon, display of the nature of this sophism. Who is there teaching in the Christian pulpit who can be a follower of Christ and still declare that selfishness is justifiable? Who is there, perceiving the spirit of Christ, that can justify murder even in self defense, or under the sanction of the law? Who is there, perceiving the life and teachings of Christ who, can consistently think any evil thought, then claim to be a Christian? Who is there whose life, if sifted to the very center, to the very heart, does not reveal that the foundation of the success of nations and of individuals is to-day based upon the spirit of Mammon instead of Christ.—*The Weekly Discourse.*

Children's Department.

Strange Things.

BY WILLIAM H. STOCKWELL.

'Tis strange that men of common sense
Can be so taken in,
By drinking, at their own expense,
Of whiskey, rum and gin,
Which lead to every grave offence,
And every form of sin—
Since there's a shining goal far hence,
That all should aim and win.

'Tis strange that men with open eyes
Will go where they must fall;
That men, professing to be wise,
Can stoop to things so small.
The soul to honor sinks and dies,
And sorrows dark appall,
When there's a path in which to rise,
Inviting to us all!

'Tis strange men choose a path so low,
When they might rise so high!
'Tis strange men *buy* the cup of woe,
When joy's free cup is nigh!
'Tis strange that men false colors show,
Since all disclaim to lie!
'Tis strange that men can live as though
They were never to die!

'Tis strange that while light paths lead up,
And dark paths lead us down;
While light will fill the soul with hope,
And darkness hope will drown—
So many will in darkness grope,
Who might enjoy renown,
And, like the world's most favored group,
Wear honor's shinging crown.
Youth's Temperance Banner.

DOVE STORIES.

King George and Jonathan.

BY LUPA.

Something was making trouble in the dovecot. All the notes in all the tones of the dove language, mixed with spiteful flappings of wings, flutterings, and short, darting flights, were signs of some unusual event. Jonathan was in trouble. Jonathan's coat was white except on one shoulder where it darkened into brown; his bows to his mate were deep and graceful, and his throat swelled proudly as he stood beside her nest cooing softly over the two white eggs within; but Jonathan was in trouble.

King George, who wore a shoulder cape and breastplate of red and green that glittered in the sun with every turn of his dainty head, had come from a foreign cote and was strutting too near to Jonathan's mate, while she seemed to think only of keeping those white eggs warm, and took no notice of either as they scolded and struck at each other.

Day after day, though not a drop of blood was shed, the contest went on, the red and green breastplate flashing before her eyes; the soft, persuasive tones making a pleasant contrast to the angry, resentful ones that answered, till, at length, somehow, the change was made, and King George was the one who dipped and circled around her; fed her from his own mouth and took her place when she wished to stretch her wings in the sunshine, while Jonathan suddenly moped in a corner, refusing to be comforted, except, perhaps, with the thought of how much those young ones would eat and how scarce grain was at that time of the year; and, it may be, he hoped that plump, shining breast would grow lank and dull and the strong wings get weak in the days to come.

In time, another and more faithful mate consoled him, and all seemed peaceful again; but if they had been human creatures, instead of birds, what would have been done in this case of misplaced affection? Who would have been blamed? Who would have deserved blame? Would it all have been called accident, or the design of an overruling power?

An aimless life is commonly a nameless life.
W. Philpot.

Cultivate not only the corn-fields of your mind, but the pleasure-grounds also.
Whately.

Miscellaneous.

SYRIA'S BEAUTIFUL SLAVES.

The Arduous and Barbaric Duties of the Wives of the Bible Lands.

There are grand women in Arabia; women of ability, keen in insight; and wonderful capabilities. The duties of the wife of a Syrian of to-day, are as follows:

She brings all the water for family use from a distant well. This is accomplished by filling immense jars and bringing them upon her head. She rises early and goes to the handmill of the village carrying corn, enough of which for the day's bread she grinds by a slow, laborious process. This she carries home and cooks in an oven, which is made in the earth. It is a round hole, lined with oval and flat stones, and is heated by a fire built in it. When the bread is mixed with water and a little salt she removes the ashes and plasters pats of dough against the hot stones to cook. Could anything be more crude?

She cares for her children—usually a large family—and does all the rough work at intervals, while the husband calmly smokes his "argelie" or sits cross-legged upon his divan or house top, in converse with some equally hard-working member of Syrian society.

The houses are made of coarse stone, roughly hewn. The house tops are of clay, covered with coarse gravel. In hot weather the sun bakes this mud-formed roof, and large cracks appear. The rain comes, and, as a natural consequence, the roof leaks. This is something of which the fastidious inhabitant of the Bible land does not approve. It does not add to his bodily comfort.

He remedies the difficulty—shall I tell you how? Not by any effort of his own; far from it; his wife comes, ascends to the house top, and in the drenching rain propels a roller of solid stone, backward and forward, much as we use a lawn mower. This rolls the sun-dried cracks together and prevents the entrance of water.

These are only a few of the Syrian housewife's duties. Her reward is not in this world, surely. She cannot speak to her husband in public; she can receive no caress before his friends. She goes veiled and scantily clad. She has no time to make her own habiliments, for her hands must weave and spin and embroider artistically and abundantly for the husband and male children. In winter her feet are protected only by open wooden sandals, and drops of blood mark the Syrian well. Of course this is among the lower and middle classes of society in Syria, but those who belong to a higher class are very few.—*Ec.*

In Petticoats.

I have had an experience. One afternoon

I was dressed in woman's apparel. I was dressed by women because I don't think I could have properly adjusted the various articles. I requested them to dress me as the average woman dresses. When they laced the corset I told them they were making it too tight, but they earnestly claimed they were not making it as tight as average women do. After about a bushel of dry goods were attached to me, I was turned loose to try the realities of woman's dress, and there the trouble began. First, I couldn't breathe well enough, though I kept trying all the time. Second, when I undertook to put on my shoes I couldn't bend enough to reach my feet the first trial. Third, when I walked I had to push the skirts ahead with my front foot, and that took one-fifth more vital force than would have been required with only pantaloons. Fourth, in carrying two buckets of water up stairs I had to set one bucket down to get a free hand to raise my skirts and tuck them under my elbow, so I could hold them up. Fifth, it took twice as long to climb a fence, and three times the trouble to appear "elegant" and not show my pants. Sixth, while rowing I could not keep my skirts from getting wet and muddy from the bottom of the boat. Seventh, my stomach became heated and soured my dinner.

Why do women wear such clothes as they do? Their dress is a great drawback to their physical and mental development. The tightness about the waist lessens their life force by shutting off part of their breathing capacity, weakens all their powers and renders them an easy prey to the prevalent female diseases.

Is injuriousness is not equalled by the custom of the heathen Chinese in compressing the feet. Who thinks a wasp waist, a five inch foot, or a flat-head Indian is beautiful? Woman-kind are surely very tough to do the work and stand the worry they do, and wear tight dresses and long skirts suspended from the hips. Do they want to change and do better? Is popular opinion keeping them from it? Then let them all agree to adopt a change on a certain day and let the change be universal.

Oh, yes, I discovered one important thing. Economical county authorities could use corridors instead of prison cells to punish the bad men. I have never tried the prison cell, but I think the corset would be the greater punishment.

If any man objects to women wearing clothes similar to what he wears let him get his wife or sister to dress him in woman's ordinary dress, and let him wear it for a day and do his usual work, and if he don't change his mind it will be because—because—"A man changes his mind, but a fool never." If he wants to get the opinion of prominent health reformers on the subject let them get "Woman's Way Out," a little pamphlet advertised in *Lucifer*.
To return to the story. When evening

came and I divested myself of my torturous harness (with the help of an assistant who was better acquainted with the *modus operandi*) I felt free and happy, and I have been glad ever since that I was born a pantaloons-wearing animal instead of a skirt and corset wearing one.—LEROY HENRY, in *Lucifer*.

Thoughts From Great Minds.

Idleness travels very leisurely, and poverty soon overtakes her.—*Hunter*.

The childhood shows the man,
As morning shows the day.—*Milton*.

Cunning is a crooked wisdom; nothing is more hurtful than when cunning men pass for wise.—*Bacon*.

No man can be provident of his time who is not prudent in the choice of his company.

Jeremy Taylor.

Water, like wine and fire, is an excellent servant, but a bad master. An enthusiast may become quite as noisy, and in his enthusiasm, as absurd, at a pump as at a wine-cask.

Louglas Jerrold.

The man of vulgar tastes and coarse propensities may, perhaps, simulate the outward habitudes of society, speaking with practical intonation, and bowing with well-studied grace; yet he is no more a gentleman in his thought and feeling than is the tinselled actor who struts the boards the monarch his costume would bespeak him. This being the 'gentleman when he likes,' is but the mere performance of the character. It has all the swell of the stage and the footlights about it, and can never for a moment be mistaken by one who knows the world.

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