



DONNER LAKE, NEVADA COUNTY, CAL.

The Carrier Dove.

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

VOLUME V.

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California Scenery.

Donner Lake.

Few people, who know anything of the early history of California, have not heard of the Donner party, many of whom perished here in the winter of 1846-7. We have read with interest, several times, this thrilling "Tragedy of the Sierras," by Mr. C. F. McLashen, the publisher of the "History of the Donner Party." From its pages we take the following:

"Three miles from Truckee, Nevada county, California, lies one of the fairest and most picturesque lakes in all the Sierras. Above, and on either side, are lofty mountains, with castellated granite crests, while below, at the mouth of the lake, a grassy meadow valley widens out and extends almost to Truckee.

The body of water is three miles long, one and a half miles wide and four hundred and eighty-three feet in depth. Tourists and picnic parties annually flock to its shores, and Bierstadt has made it the subject of his finest and grandest paintings. In summer its willowy thickets, its forests of tamarack and pine are the favorite haunts and resting places of quail and grouse. Beautiful speckled mountain trout plentifully abound. A rippling breeze usually wimples and dimples its laughing surface, but in calmer moods it reflects, as in a polished mirror, the lofty overhanging mountains, with every stately pine, bounding rivulet, blossoming shrub, waving fern, and high, above all, on the right, the clinging thread-like line of the snowsheds of the Central Pacific."

A lady once told me she could always know when she had taken too much wine at dinner—her husband's jokes began to seem funny.

"Pray," said an army officer, who had been on guard duty in Washington seventeen years, to Miss Cleveland, "what do you ladies find to think about besides dresses and parties?" "The heroic deeds of our modern army officers," replied Miss Cleveland.

"Have you seen Mrs. — lately?"—a lady who did all the talking. "No, I had to give up her acquaintance. I tried for two years to tell her something in particular."

If steamers are named the Asia, the Russia, and the Scotia, why not call one the Nausea?
—*Louisa Alcott.*

The Platform.

A Review of Modern Spiritualism.

BY CHARLES DAWBARN.

An Anniversary Address Delivered Before the Ladies' Aid Society of Boston, Mass.

Reported for the Carrier Dove.

Forty years ago was not the commencement of spirit intercourse! That has travelled side by side with human history all along the ages. But forty years ago came the first successful attempt of the world of immortals to so bridge the chasm that a multitude of spirits might pass to and fro.

Not just a ghost haunted mansion—not merely sights and sounds startling some orthodox family—not a few frightened women and children—declaring they had seen the invisible—but forty years ago spirit intelligence burst its barrier, and at last found the world of mortals ready to listen to the wondrous tale.

Give to a king-cursed nation the thought of liberty, and some day it flowers into a revolution and a republic. Give to a world the knowledge that it is immortal in its own right, presently the old religion dies, and the priest goes hungry. So the knowledge of "spirit return" has been spreading as the people have listened and thought, till pulpits are silent to the old horror of a burning hell. None now, save a few fanatics and creed-bound revivalists sing the hymn of the tomb and the worm to frighten sinners into repentance.

I will leave our Spiritualist orators to chant their anthems to-day; to fight once again the old battle; and wave the flag of victory, for this fortieth anniversary brings with it lessons for me and you that demand our earnest attention. Suddenly awake humanity to thought on any subject once deemed sacred to the few, and you arouse an independence that may swoop as a cyclone, destroying both old and new, bad and good in one blast of the tempest. Amidst the fierce tumult of the new thought, with the old dying and the young yet in its swaddling clothes, no wonder that belief and unbelief run riot till many an enthusiast acts more like a wild school boy than a philosopher calmly seeking truth.

We must not forget that spirit return has yet many a foe amongst those who proclaim

themselves "wisest of the wise" and "shrewdest of the shrewd." Such are watching the vagaries of its believers counting them as evidences of folly and superstition. But in the ranks of Modern Spiritualism have been numbers growing very impatient because it has not yet proved a fashionable belief, because there has been no money in it, because they could not have their own way all the time. Some have honestly enough rebelled at the constant repetition of the old story from our platforms. So from one reason or another societies often dwindle, and the whilom enthusiast drops out of sight.

Men and women who have listened to the rap, and hunted the test, never caring for the mighty truths lying back of such experiences are wild for a little more of the sensational. Some have rushed into what is called metaphysics, Christian Science or Mind Cure, which offers them another experience of asserted facts, but denies or rejects spirit intercourse. Others have sought a little new excitement in "theosophy" which professes to teach how to work wonders, but at the same time declares that every spirit who returns is not a spirit at all, but only a "shell." This "shell" we are told, has a brief life in the old form, presently dying into nothingness, whilst the real spirit is getting ready to become a baby once more, and begin life all over again.

The time has come for Modern Spiritualism to give good reason for its existence. If it be a fact of nature, then like every other fact it stands to-day subject to careful examination to determine what there is of good to be welcomed, and what of ill to be avoided. The good has been shouted from 10,000 rostrums; and a million pens have told of joyful greetings with "loved ones gone before." Breaking hearts have found comfort as mother and child, husband and wife, maiden and lover, have realized that love and life are twin sisters.

Every word is true. Not one sob would I awake to new life. Not one tear should again flow at my command. But nevertheless Modern Spiritualism must do vastly more than this before it wins its spurs, and stands as a blessing to mankind. Motherly affection is beautiful, but the tigress has it too and will die for her cubs. Is the world the better for a tigress's love? The spider will cling to her young till death, but is a spider still, and devours her own husband. Is the world more moral for the spider's life? These

sensations and emotions, that the world counts as so beautiful, all lean to the preservation of race. But yet they belong to the animal in life; they are founded in the passions; and have no relations to morals. Herein comes the text of my address to-day.

The discovery of gravitation came as a revelation of the universal law governing matter, and as a blessing or a curse as we may use our knowledge. Modern Spiritualism comes as a revelation of the universal law governing life, and it too may become either curse or blessing as we use it. Morality means our conduct towards each other. The law of matter has nothing to do with it. But the law of life in its very essence deals with morals. So if our conduct towards our fellow men grows better in consequence of our belief in Modern Spiritualism, we may count such a belief as a blessing to humanity. But if we use our belief and knowledge so that it injure our fellows, by so much may our belief become a curse. It is our use of a fact of Nature that is to be judged. To place the fact itself on trial before Harvard professors, pharisees of theology, or Seybert commissioners is absurd nonsense.

So I assert that unless Modern Spiritualism bring with it a moral blessing to mankind, and can show a higher mankind as it result, it has no claim to attention from any earnest whole-souled mind. For it is not merely a science for use by civilization as light or heat or power; but it is a revelation of truth that the world has done without in the past, and can do without to-day, if humanity is not yet ready to put it to good service. So morality is the one all important point; that is to say our conduct to each other; and I want to begin by showing you that morality and religion have nothing to do with each other. And I shall do this because we have many Spiritualists who want to turn Modern Spiritualism into a new religion, or else shackle it on to the old Christianity.

Religion is simply worship of some being who can do you good or harm if he so choose. The savage worships the stick and the stone; he may have plenty of religion but he has no morals. Tribes living in those quaint pueblos of New Mexico still worship snakes, and pray them to be good. Nothing moral there. The Indian's worship of his great spirit, and his belief in happy hunting grounds left him just as ready to remove your scalp, or leap with pleasure as you writhed under the agony of his torture. Surely that kind of religion is as utterly without morality as the cruel ceremonies of the Mexicans, when tens of thousands were offered in holy sacrifice and worship. The Greeks and Romans had very many gods and plenty of worship. But those gods and goddesses owned cities and temples and fought against each other for wealth and power. The people never loved them, and I do not remember any account of their ever pretending love to mortals except in certain instances that do not count on the moral side of

history; so their religion was only a point for mutual gathering, like the battle flag in a regiment, which helps a man to become a better soldier, but leaves him a moral monster; but you tell me these were pagan religions. Very well, let us turn our back to the religion of Jehovah, and see if it involved anything we call morals.

The apostle tells us that Jehovah loved Jacob and hated Esau before the twins were born; so he inspired Jacob to steal the birth-right blessing. He murdered a whole world once, drowning men, women and babies like young kittens. The old man Noah whom he saved soon got drunk, and as a consequence the church has taught up to our late war, that it was right for American citizens to hold the children of Ham as negro slaves. Jehovah ordered Joshua to kill every man, woman and child as he advanced into Canaan; but on one occasion the young girls were ordered to be saved and divided amongst the soldiers and the priests. Any morals there? Jehovah loved human blood, so his holy brother Samuel hewed his prisoner King Agag in pieces before the altar. Jephtha sacrificed his sweet daughter, sooner than break a vow made to Jehovah; but I will not go on with the horrid history. If any man claims such religion as moral let him go live in an asylum; or, which may do as well let him take a pew in an orthodox church.

You tell me that was not Christianity, but Christianity is founded on the "fatherhood" of that Jehovah, god of the Jews, and its object was to save souls not mortals. Jesus and the apostles believed the world was soon coming to an end. So the holy men of the young church crawled into caves to fight the devil where they fasted, and said long prayers. What is the morality of such religion?

For 1000 years Christianity absolutely ruled Europe, during which period no wretch was too vile to go priest blessed to heaven, if only he had never wronged the church. "Forgive your enemies," said the priest to a dying warrior in the old story. "I have not an enemy in the world," said the rich man. "How can that be?" demanded the priest. "I have killed them all," said the murderer and died happy.

Such a belief requires ignorance, vice and superstition for a soil in which to grow, and as men grow into a higher manhood, they always grow away from their religion. In other words when men begin to grow moral, religion trembles. Its next move is always to adapt itself to the new condition. Civilization advances and the church tries to keep step by adding on the morals which had nothing to do with religion. So the clergy try to get hold of the public and private charities, and the schools; and they preach moral behavior so far as the interests of the church permit. An eminent Catholic clergyman said the other day in his sermon, "The man who will take his religion from Peter, and will not take his politics from Peter is no Christian."

There is a loud-lying outcry to-day. Listen to the falsehood. "If you touch the church, the bible, the Sabbath, you crush morals," but all the same we notice the most religious cashiers go to Canada. The religious book-keeper falsifies the accounts and forges the cheque. The railway stock jobbing thief is an honored church member; and the more religious the nation, the greater its trade casualties and open debaucheries as in Scotland, says Robert Chambers. I repeat that religion has no connection with morals save self-interest; and I cry, "Shame on the Spiritualist who wants to turn 'spirit return' into a religion, under the name of Christian Spiritualism."

Now what has all this to do with Modern Spiritualism. I will tell you. Modern Spiritualism has not one word about God in its entire compass. It is all morality or immorality and cannot be anything else. Christianity, so far as it reaches into human life, is largely immoral. The whole system of atonement is immoral; everlasting punishment is immoral; salvation by belief is immoral; just as immoral as the faggot, the rack, the massacre, the whipping-post with which Christianity has supported itself when it had the power.* And just so far as Modern Spiritualism shows any immoral effect upon humanity or any teachings leading in that direction. I propose to attach it every time; and to call upon you to do the same.

I have said morality is conduct of man with man. But Modern Spiritualism comes to enlarge the idea so as to take in man immortal too. So let us remember that morality emphatically includes the relations between mortals and spirits. I know there is many a mystery yet attached to spirit intercourse. I know that under certain conditions we get falsehood instead of truth; and that the laws of spirit return are yet but little understood. We have guilty mediums and guilty spirits, and guilty investigators in our problem, but all the same we often bring in one or the other as 'guilty' when the verdict shows nothing but our own ignorance.

The great lesson of these forty years should be that the sinner is the all important influence in spirit intercourse. You yourself are the magnet, and you draw to yourself love or lust; wisdom or folly, fraud or honesty. And when a number of you gather together with various desires or aspirations, you will get a mixture that will be in favor of the lower and against the higher of whatever manifestations may come. There is a beautiful side and a very unlovely side to spirit intercourse, each bearing on the question of morals. In reality the greetings of mortal and spirit are as many sided as those of acquaintances in earth life. And without a most careful study of our philosophy we shall have more unsolved problems than actually belong to the situation.

*See a magnificent sermon on this subject by Rev. J. Minot Savage, of Boston, Mass.

We should take notice that there is nothing in the bare fact of spirit return to count on the cause of morals. I have seen a father almost overcome with joy at the return of a daughter who had passed from his sight many years before. His soul seemed shaken to its very centre. Yet two months after, that millionaire father refused to aid in an effort that other fathers might meet their spirit daughters too. So his love was of the animal—of the tiger and spider variety—and his spirit unhelped by the fact of his father's return. I mention this incident, because—with some beautiful exceptions—it is the usual class of emotions experienced by the circle seeker and the test hunter of Modern Spiritualism.

I have noted many who have had a dozen such experiences of spirit return, yet sneaking, silently and cautiously into our meeting; and at the same time contributing lavishly to the church that calls such 'spirit return' as all of the devil. I know there is sometimes good cause to keep away from our public meetings as often conducted. I know how many hunger after the social privileges found in the church. But if such men and women deny or even hide their knowledge of the truth of 'spirit return' for any cause whatever, they are cowardly themselves and draw around them sneaks of the spirit world in harmony with their own mental level. There is no more morality in such Spiritualism than in the orthodox religion.

There are others who simply fail to grasp their privileges because they aim too low. I know some who spend their hours fixing screws and nets and curtains and cunning contrivance to keep the medium from committing fraud. And long are their reports of phenomena obtained under these conditions. But they ignore the fact that the medium takes her conditions so largely from the sitters, that all those fraud proof surroundings may leave her immersed in fraud all the same. The very most they can do is to prevent fraud peeping out in certain directions by their ingenious contrivances. But if fraud be in the cabinet it will come out one way if not another. The artists of the invisible may play bo-peep with the medium, and pass him from side to side of your fraud-proof netting, and yet the spirits whom you seek to attract will be beclouded by your fraud atmosphere if your circle conditions demand it.

You are not going the right way to work. What have you gained by your fraud-proof conditions if they leave spirits free to fool to their heart's content? You want your father not a spirit mask; your mother, not a resemblance; your love, not a spirit fraud; but all the time you have conditions that render it almost impossible for them to come.

I know of the man in Cincinnati who has thrilled the country by sitting outside the cabinet with the medium in his own parlors, and leaving the spirits to make their own

entrance. You may be sure that under those conditions he got results to the level of his own manhood. If those forms wanted a champagne lunch, and to play a friendly game of euchre, that was the level of their own soul, and no fraud-proof cabinet could alter that result. That is where that Cincinnati man belongs. He declares "no philosophy, no lectures," for him. He wants real ghosts, and he gets them every time, *on his own level*.

There are plenty of Dr. Wolfes in the country, and of both sexes, too, to whom Modern Spiritualism becomes a curse instead of a blessing. I can honor the seeker for father, mother, brother, sister, husband, wife, child or loved friend; but I can hardly find words to express my contempt and loathing for those who count Modern Spiritualism as a stimulant which, like alcohol, shall thrill the nerves into passional excitement.

Under the banner of reincarnation—that atrocious spirit fiction—there are many who hurry to meet their spirit males often thus forgetting their duties to the life of to-day. Mental infidelity to husband or wife is not excused because the spirit form calls himself or herself by some great name, or claims to have been a lover in the distant past. The house of spirit assignation is as great a blot upon the nineteenth century, as the house of mortal ill fame. We are living for this world, and Modern Spiritualism is for this world, with a power for good or ill that can help to make this world almost a paradise, or turn it into a hell if you will have it so.

Modern Spiritualism in its very essence deals with morals, not religion, and proclaims the gospel of true manhood as distinct from every other gospel that would lean upon God. But at every step of our road we choose our own companions, for we gather round us those who are in sympathy with our inner life. We learn from experience that myriads of men and women remain earth-bound spirits, because they have lived solely to earth life here. They have lived for what they could grasp and hold, regardless of the rights of others. They are tied to earth, because they have had no higher aspiration. So it is very easy for them to hold intercourse with us, and repeat as far as possible the experience of yesterday. They are easy for him to reach, because they are just mortals become invisible—nothing more. But the affectionate wife, the loving child, the faithful friend do not live in such an atmosphere, unless you can rise to their plane, they may give you greeting and a test or two, but for the rest you will find yourself often deceived when you try to reach them.

Do not throw the blame on the medium. You live in an atmosphere of deceptions. You are deceiving yourself as to the value of your own surroundings. You live for pleasure, for money, for ambition. You may win all you seek, but you are living in an atmosphere in

which no advanced spirit cares to stay. So I give you warning. If such be your life let Spiritualism alone, for it will bring you curse instead of blessing. Chase no medium; hunt no test; seek no phenomena. You live in hell now, and hell will surely come to you. Not the pictorial hell with devils to torture and humanity to suffer; but the real hell, that sets morality at defiance, and seeks his brother that he may put him to selfish use.

Cultivate morality here and now in its utmost essence. I mean wrong to no man. Scatter love and blessings as you go. It is not alone this world that will grow bright to you, but under universal law those spirits who come to you will be true brothers and sisters. You will bless the spirit, and presently you will discover that Modern Spiritualism means an extension of your own inner nature. If you are a thief it will make you a larger thief. If you are gross, sensual, grasping, hunting for self interest, Modern Spiritualism makes you a larger animal with greater powers. But if you are gentle, kind, loving, doing your duty to those around you as best you may, your manhood already transcends earth life. It breaks through time; and you find your own spirit in loving harmony with those who can wonderfully increase your power to make others happy.

Man has always lived under this law and had these powers when uncursed by religion. Turn back to old Egypt in the long ago, before the priests had gained a power that reduced the people to worshipping machines. Listen to the tone, so different from that of Greece or Rome, or any Christian who has had religion for his base rather than morality.

Here are statements on tombs; or epitaphs if you choose to call them so, 3,000 years before our era was born. "I have venerated my father. I have respected my mother, I have loved my brothers. I have done nothing evil against them while on earth. I have protected the poor against the rich. I have given hospitality to every one. I have been benevolent and loving. I have cherished my friends, and my hand has been open to him who had nothing. I have loved truth and hated a lie."

Not a single word there about "Forgive me, O Lord, for somebody else's sake." Not one immoral thought from beginning to end. Listen again to a voice from another tomb. "I was a father to the humble, and never a mischief-maker." So this man hated scandal. But he doesn't ask God to keep him from it. He avoids it for himself. The pious Christian exclaims, "hark, from the tombs a doleful sound." Why these old tombs breathe peace and love and joy. There is yet another probably written by a wife. "He loved his rather, he honored his mother, he loved his brethren, and never went from home in a bad temper." There was a model husband for you. But he is one of the lost arts. Christianity has failed to reinvent him. Its love

is for somebody else, and never home made, soul to soul.

Only one more. Listen to this- "I have given bread to the hungry; water to the thirsty; clothes to the naked; and shelter to strangers" Not one word there about earning heaven by good works, or blessing man because some church taught Savior loved him. That man simply lived a life of true morality.

This is the only real object of Modern Spiritualism. It teaches us to let the orthodox God and his religion severely alone; but to love man; work for man; and each strive to leave the world better than he found it. Then it is that the grandeur of Modern Spiritualism begins to appear. To such mortals heaven opens. The bright, pure and loving, the grand in wisdom, the strong in power will claim brotherhood with such mortals. Mediums will grow into angel instruments, and circles lift men heavenward. The inner life of the mortal shall be aflame with light from a sphere where nature and man dwell together in eternal harmony.

And this is the fruit of Modern Spiritualism when sown in the heart of any man or woman who would fain climb heavenward.

Literary Department.

CROOKED PATHS;

OR,
THE WAGES OF SIN.

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

CHAPTER XXI.

REUNIONS.

Of all who thronged the grand opera house night after night, none exhibited finer traits of gentle breeding and refinement than the little party of four who on several occasions during Alicia's stay in New Orleans occupied choice seats in the house. The tasty, black silk costumes of the ladies, and the neat suits of the gentlemen, would not have disgraced the persons of the society members; while the most critical and delicate ear could not have enjoyed the matchless strains of music more thoroughly than did those of the old French woman and her protege, Grace, or of Ben Johnson and his friend Frank.

Despite her many duties and cares, Marie Alicia found time to become very well acquainted with her father's friends, and it was owing to her persuasion that the wedding, intended for later in the season, took place in the presence of her father and herself as we have seen. While whispering her congratulations to the blushing bride, the prima donna took occasion to slip a purse of gold into her hand as a token of love from him who had been known as "Monsieur Henri." The bridal party was to spend the

night at the hotel, to be present at the departure of the opera troupe by an early train in the morning, and it was a late hour before the little company uttered its good nights.

Morning came and with it the farewells and tearful blessings spoken by tearful lips. Of all the friends of the great singer and her father, none uttered such heartfelt good wishes and "God bless you's" as the four humble souls each one of whom felt that under God they owed all the happiness of their lives to the weary invalid who was leaving them forever. Girard Lyman and his family had concluded to travel as far north as Washington with the company, where they should remain for a week or two.

At Washington the relatives bade each other good-bye. Henry Lyman had steadily resisted the importunities of his brother to go home with him. The stricken man could not bring himself to visit the scene of his downfall, and as for his daughter, her brief and forlorn errand to Burton had forever sickened her of the place, and the very thought of entering its streets again sent a shudder through her frame.

It was with a feeling of relief that the prima donna saw the last of the family with whom she had nothing in common. Harvey expressed himself disconsolate at parting with his fair cousin, and had he received any encouragement from her he would have deserted his party and followed in the wake of the opera troupe. As it was he concluded to remain with his parents.

As we have little more to do with these people we may as well bid them farewell also, only stating, that on her return to Burton, Isabella Lyman seemed more haughty and arrogant than ever, and her brother more inclined to tease her than before. In time, however, the chagrin over her failure to ensnare the rising Lawyer Thornton passed from the mind of the proud woman, and she at length consented to become engaged to a short portly man of wealth whose attentions she had formely greeted with disdain.

As for Harvey he seemed in no haste to wed, and long after the brilliant affair known as his sister's wedding had passed, and she had become established in a mansion of her own, the young man remained with his parents, who at last began to recognize the good in him, and to lean upon him in their declining years.

As he settled down at home, the business abilities Lyman senior possessed began to manifest themselves in the son, and it was not long before he was acknowledged in town as a fellow of penetration who would after all make a place in the world.

And so we leave the elder Lymans to follow the fortunes of those in whom we are more deeply interested.

According to a promise made her friends, Marie Alicia telegraphed Frank Thornton the date of her arrival in Boston, and accordingly that gentleman proceeded to se-

cure the right proscenium box of the Boston Theatre for the evening of the first appearance of the prima donna upon its stage. He then dispatched a note to his mother informing her what he had done, and requesting her to invite his father and their friends the Blunts to occupy the box with them on the evening mentioned, but on no account to whisper one word concerning the personality of the great singer they were about to hear. He should take occasion to secure rooms for the party at the Revere House, the letter went on to say, where the artiste intended to remain during her stay in the city.

It was the evening of the 23d of April, the sky was clear and cloudless, and the atmosphere soft and balmy. There was a great stir in the city because of the expected appearance of the world renowned cantatrice who as yet had not been seen by a Boston audience. The sale of tickets for the week of her engagement at the theatre had been immense and on this the opening night, a large throng waited impatiently for the doors to open; while before the curtain rolled up, every seat in the house was occupied, and outside a placard announced that the sale of tickets was closed.

In the right proscenium box we recognize a party of friends; first the delicate face of Mrs. Thornton, and beside it the still blooming features of Mrs. George Blunt. Back of these ladies we observe the forms of their respective husbands, neither of them appearing a day older than they did two years before, and in the rear of the box, now and then leaning forward to drop a word in the conversation of the two men in front of him, Frank Thornton, perhaps the most eager member of the company.

Let us look a little more closely at Mrs. Blunt; surely there are traces of silver in the brown hair, and an expression of deeper thoughtfulness lies almost like a shadow in her kindly eyes. She has missed and mourned the girl who had seemed so like a daughter to her life. Ever since the sitting with Foster the medium, the lady had kept her faith in the ultimate restoration of the missing one; but never a night had passed since the disappearance, but she had wept and prayed and longed for the absent.

During the past winter the Blunts had spent much of their time in Boston, and the lady, led by her intuitive nature, had expressed such a desire to learn of these things, and had attempted an investigation of Spiritualism. She had renewed her acquaintance with Mrs. Darrell, and in company the two ladies visited mediums and attended circles. On one such occasion little Cora Blunt controlled a medium, followed by her grandmother, Mrs. Graham. The identification of these two spirits was perfect, convincing Mrs. Blunt of their truth. Her representations induced her husband to accompany her to the next seance, at which he received such startling evidences of immortality as to sweep

away all his doubts, and to lead him to an acceptance of the truth. Under the advice of the spirit friends who met them at the seances they attended, the worthy couple decided to sit alone at regular hours in order to develop the medial powers they might possess. Already had their efforts in this line become successful, for beginning with little raps the spirits had succeeded in making themselves known, and now they could sometimes write messages of love or of identification on a slate held under a table by the hand of Mrs. Blunt.

On her return to Dalton Mrs. Thornton had learned of these wonders from her friend and had been induced to join the private circle at Mossbank, only to receive such convincing and beautiful messages from her spirit daughter Grace as to fill her soul with joy.

Judge Thornton, on the examination of these communications, was obliged to admit their production singular, but seemed inclined to ascribe it to the operation of some electrical force in the atmosphere rather than to the agency of his deceased daughter; but his son Frank accepted them at once, declaring them full of internal evidence as to their spiritual origin, and denying the possibility of any electrical atmospheric force exercising the intelligence and reason that only the human mind displays and with which these spirit messages were filled.

But we will now return to our party who seated in their box await the rising of the curtain. While the two ladies were engaged in a quiet little criticism over certain conspicuous costumes among the audience, little raps were heard, seemingly from the frame of the chair in which Mrs. Blunt was seated. Each of the party heard this tiny signal at the same moment, the two ladies ceased their whispered comments, and all listened till the raps spelled out, "The hour of your reward is at hand. The lost is about to be restored to you." Mrs. Thornton glanced over her shoulders and smiled at her son, but Mrs. Blunt grew pale as she whispered, "What can they mean?"

Just then the curtain was rung up, and the opening chorus of the opera began; it was nearly twenty minutes before the star of the evening appeared.

At sight of that well loved face, at the sound of that glorious voice, richer, fuller, more divine than she had dreamed it could be, the face of Mrs. Blunt turned to marble-like paleness. Her form trembled with agitation as with dilated eyes and clasped hands she leaned forward, devouring with her gaze the form of the singer upon the stage.

She listened to the matchless tones as like one in a dream; she never moved, but sat in that breathless attitude as if turned to stone until, amid round after round of applause, the wonderful strains died away and their singer retired from the stage.

But the lady was not the only one of her party moved by the public appearance of the girl she loved. At sight of the prima donna, George Blunt had started from his seat as though about to leap upon the stage, but restraining himself, remained standing immovable as a statue. Even the imperturbable old Judge leaned forward in amazed incredulity as though unable to believe his senses, and his son Frank, although knowing full well the identity of the great artiste, seemed to partake of the general agitation around him as he gazed upon the—to him—fairest figure in all the world. Only Mrs. Thornton remained calm and undisturbed through all this excitement, and once, when the singer turned her wine-brown eyes towards the box with an appealing glance, this lady answered with an assuring smile and a quick nod of cheerful encouragement.

As the enchantress retired from view, Mrs. Blunt sank back faint and pallid; "What does it mean?" she whispered, "How came she here?"

"Do not distress yourself dear friend. It is all too true. The lost has returned to you. I have kept her secret well, but now I may tell you." And between the soft snatches of music welling up from the orchestra, Mrs. Thornton, while fanning her friend, went on to tell something of what she knew of the experience of the prima donna. "I cannot tell you all" she said: "There is very much that you must hear from May herself. We have rooms at the same house where she is to stop."

Meanwhile, Frank Thornton had been briefly telling his father and George Blunt of his meeting the great singer in the South, and of the surprise he had felt in recognizing in Marie Alicia, the famous prima donna, his little friend May Blake. The reappearance of the star however put an end to his interesting recital and no more was said during the remainder of that never-to-be-forgotten representation of talent and power.

By the advice of Judge Thornton, the Blunt's did not seek their lost one amid the scenes of the theater, but drove quietly to their hotel to give her greeting there; that is, all but Frank Thornton; he quietly deserted his party at the door of the box promising to be with them at a later hour.

The promise was kept, when, just as the hands of his watch pointed to eleven, thirty, the lawyer appeared at the door of the private parlor occupied by the quartette of anxious friends, escorting the beautiful prima donna, who with a long wrap, thrown over her magnificent stage costume, seemed like some exquisite portrait stepping out of its frame to greet them.

Who shall describe the emotions of the returned wanderer, as folded in the embrace of the dear ones who had been father and mother to her she felt once more at home? Or who shall depict the overwhelming joy of that mother heart in once more clasping in

her arms the child she had taken to fill the void in her soul made vacant by the death of her own lovely Cora?

We draw a veil over the tenderness of this meeting, only assuring our readers that the welcome, the affectionate caresses, and words of endearment she received, removed all doubt from the mind of the girl as to the place she held in these faithful hearts.

But now there was a long story to be told, and seated between her foster parents, May poured out the history of her parentage and all that she had discovered of it from the hour when she found the missing packet in her mother's old book. The Thornton's would have withdrawn before this, but she requested them to remain, knowing that sympathy which she had found in Frank and his mother would sustain her through the trying revelation.

When she had ceased, Mrs. Blunt caught her once more to her heart, and said: "We are prepared to meet and love your father. We have learned of his existence and a little of his worth. How, we shall tell you at another time. Have no fear my love, you are very precious to us, and nothing can dislodge you from our hearts. As for your father, what you have told of his life only proves that his soul is a rare gem; it may have been tarnished once, but he has nobly repolished it, and its lustre is now undimmed; we must see him as soon as possible that we may pay him our respects."

The hours passed unheeded by the trio who remained to talk over the events of the past long after the Thorntons had made their adieus, but it was with thankful hearts and a feeling of happiness such as had long been unknown to them that they at last sought their rest. Peace and reunion, and the fulfillment of angelic guidance, had at last come to them and their measure of joy seemed full to overflowing.

Before another twelve hours had rolled by, May had brought her foster parents to her father. If he was delighted with the genial gentlemen, and his lovely wife, they were no less charmed with the gentle invalid who seemed to them to have been brought through a fiery school of trial only to reach the shore of the spiritual world in a purified state, and the meeting left each of the party very much interested in each other.

It was decided that the Blunts should remain in Boston with their darling until her week's sojourn should conclude, for they could not bear to part with her even for that brief period; then she would go with them to Mossbank, to once more find a home.

(To be continued.)

One loves to talk of one's self so much that one never tires of tete-a-tete with a lover for years. That is the reason why a devotee likes to be with her confessor. It is for the pleasure of talking of one's self—even though speaking of evil.—*Mme. de Sevigne.*

Original Contributions.

Alcohol and All Intoxicating Beverages.

BY DR. JOSEPH SIMMS.

THE CLASSICS OF DRUNKENNESS.

The Typtii used wine endemically, rubbing Bacchus into their system as mercury is now used. The Scythians who never kept sober till the second course used to saturate their garments after having soaked their insides with wine, and then rolled and revelled in the fumes like cats in a box of valerian. In Menander's time the synagogues were tipping clubs; and Rome in the time of the Cæsars was the wineshop of the world. Accounts are on record of Barbarian, Greek and Roman drinking matches (all equally barbarous) which might well pass belief, did we know any limits to human vileness left to its undismayed misguidance. Tiberius Nero, nicknamed *Biberius Nero* (*wine bibber*), proposed a prize for him who should swallow most wine at a *standing*; on which one of the Circean troop having swallowed three gallons at a draught so delighted the emperor that he dubbed him *tricongarius*, "knight of the three gallons," on the spot. Alexander the Great, who died not in arms of Victoria but of Bacchus, had more than 300 years previously instituted similar rewards for the man who should carry away most liquor in his stomach. The first prize fell to one Promachus who drank off continuously four gallons of unmixed wine. The other prizes were not awarded, as thirty of the contenders died almost instantly after the efforts, and six more soon after in the tents, as both Elian and Athenæus relate. Among many other great names famed (infamous) for this vice that of Cato of Utica, who passed entire nights in fuddling his mind with Tabernian wine, is specially cited. The philosopher Xenocrates got a crown of gold from Dionysius for drinking a whole gallon before him at a single draught; and the philosopher Anacharsis, while being entertained by Periander at Corinth, (665-585 B. C.) claimed the prize at a drinking match for being drunk the first, observing that was the object proposed in drinking, and that he being foremost at the goal ought to carry away the cup. Even Seneca, the moral and excellent, thought that some griefs were so great that nothing but deep drinking would drown. In the Tragedy of *Antigone* by Sophocles (450 B. C.), in a sublime address to the Sun (in the opening chorus), as he is seen rising the first morning after the departure of the invading army from before the walls of Thebes, the rhapsody is wound up by exhorting their fellow citizens to go the round of all the temples in succession, but first to begin the day's festivities by getting drunk at six in the morning.

THE PERSIANS. DISCOVERY OF FERMENTATION BY THEM.

In Malcolm's "History of Persia" the following anecdote is extracted from Moolah Akbers's MSS. (1580 A. D.) The founder of Persepolis was exceedingly fond of grapes, and with the view of preserving some he placed them in vessels which were lodged in vaults for future use. When the vessels were opened it was found the juice which had issued from them had fermented. This juice proved to be so acid that Akber believed it to be poisonous. A label with the word poison was put upon each of the vessels. One of the ladies of the court was seized with attacks of nervous headache, in a paroxysm of which she resolved to put an end to her existence. By accident she found one of the vessels with the word poison written on it, and intent on her purpose, she swallowed its contents. Stupefaction followed this act, and unlike similar indulgence in modern times, her headache was gone. Charmed with the remedy she often repeated the experiment until the Shah's poison was all drunk. The theft was soon discovered and the lady culprit confessed the deed. A quantity of wine was again made and Jem Sheed and all his court partook of the newly-discovered beverage.

PHILIP OF MACEDON AND HIS SON ALEXANDER THE GREAT.

Philip II, King of Macedon, was one of the most subtle potentates of his age (382-336 B. C.); and as a general displayed great superiority in the discipline of his army.

A slave to intemperance, however, this celebrated monarch frequently abandoned himself to the most disgusting excesses. Much of his time was passed at dissipated feasts in debauchery of the most profligate character. Late in life he became enamored of a lady named Cleopatra, whom he afterwards married. A feast was held to celebrate the event, at which were present Alexander and Attalus, her uncle. Attalus got drunk and insulted Alexander by requesting the Macedonians to unite in prayer that this marriage might produce a legitimate heir to the throne. Alexander, enraged at this insolence, retorted by throwing his cup at the head of Attalus. Philip in a passion now interfered and drawing his sword made towards his son; anger and wine, however, had so enervated him that he fell in the attempt. Alexander then shouted, "Men of Macedon, see there the man who was preparing to pass from Europe to Asia. He is not able to pass from one table to another without falling."

ALEXANDER'S DRUNKENNESS.

The intemperance of Alexander soon put a stop to his celebrated career. Previous to his death his mind was greatly depressed by forebodings of a superstitious nature. Plutarch relates that one day Medias called upon him and induced him to engage in a carousal

which was about to take place. "There Alexander drank all that night as well as the next day, till at last he felt a fever coming upon him." Aristobulus states during the violence of the fever being tormented with thirst, he swallowed a draught of wine which hastened his end. "Here," says Seneca, "is this hero, invincible by all the toils of prodigious marches, by all the dangers of sieges and combats, by the most violent extremes of heat and cold, here he lies conquered by his intemperance and struck to the earth by the fatal cup of Hercules."

The fatal intoxicating drink we have been just referring to is wine; let us now refer to distilled spirits or alcoholic drinks and their accursed effects.

DISTILLATION DISCOVERED.

The discovery of distillation forms an important and remarkable epoch in the history of intoxicating liquors. This fatal invention placed within the reach of man a readier, more sudden, and more effectual means of sensual gratification. The date as well as the names of the authors and circumstances of this invention are involved in considerable obscurity. The Chinese and Saracens were at very remote times acquainted with a species of distillation by which they could extract the essence and aroma of flowers. Perfumes and essences were held in great esteem by Orientals. Pliny (61-115 A. D.) does not make any allusion to distillation. Galen (131-200 A. D.) is also silent on this subject. His only reference to it is as a means of extracting the aroma of plants. Phazes, Albucassis, and Avicenna, three celebrated physicians of the tenth and eleventh centuries A. D., speak of the distillation of roses but do not allude to the extraction of intoxicating spirit from fermented liquors. The first writer that distinctly alludes to the discovery of ardent spirit is Arnoldus de Villanova, a physician of Southern Europe who flourished in the thirteenth century. From his statements it seems that the ancients were not acquainted with the process, that it had only recently become known, and that when discovered it was believed to be the universal *panacea* which had so long been the object of philosophical investigation. Raymond Lully (1236-1315 A. D.) a native of Majorca and disciple of Villanova, writes in the most enthusiastic terms on this newly discovered medicine. Lully believed it to be an emanation of divinity sent for the physical renovation of mankind. Through the influence of Villanova and Lully this medicine gradually extended its influence northward and all over Europe.

In the sixteenth century alcohol became more generally known, and as a medicine it was highly extolled and several treatises were written in its recommendation. In one of these by Michael Savonarola (1384-1461 A. D.) published about a century after his death, it is stated that at that period the *spirit of wine* was used as a medicine only

and was known under the name of *aqua vite* (water of life), from its supposed property of prolonging human life! In proof of its excellence, Ulstadius, of the same epoch, advances this most singular property, "it will burn being kindled." Up till this period (1550 (?) A. D.) it was treated only as a medicine. Until about the end of the seventeenth century, distillation was not conducted on a large scale. About the time of Henry II of England, (1152-1189 A. D.) distillation is supposed to have been introduced into England. In Ireland spirit was distilled from oats at an early period. In Irish the name given it was *usquebeath*, (pronounced *us-kway-bah*) water of life; this name became *whisky*. The Irish gave it also the name of *buleann* which literally means "head (*cann*) madness (*buile*)." *Usque* simply means "water," "whisky." In the seventh part of the "Confession of the Waldenses and Albigenses," composed about 1120 A. D., the drinking tavern or groggery is described in pithy language as, "The fountain of sin; the school of the devil. It is the manner of God to show his power in the church, and to work miracles, *i.e.* to give sight to the blind, to make the lame go, the dumb to speak and the deaf to hear; but the devil doth quite contrary to all this in the tavern; for when a man goeth to a tavern, he goeth upright, but when he cometh forth, he cannot go at all, and he hath lost his sight, his hearing and his speech. The lectures that are read in the school of the devil, are gluttonies, perjuries, lyings and blasphemies, and divers other villainies; for in a tavern are quarrels, slanders, contentions and murder." True and pithy, this.

CURIOUS FACTS ANENT DRINKING ABOUT TWO CENTURIES AGO.

In the time of Oliver Cromwell (1649-1659 A. D.) the magistrates in the north of England punished drunkards by making them carry what was called,

THE DRUNKARD'S CLOAK.

"The Drunkard's Cloak." This was a large barrel with one head out and a hole through the other, through which the drunkard was made to put his head, while his hands were drawn through two small holes, one on each side. With this he was compelled to march along the public streets. The vicar of Acton, Edward Burghall, in 1631, says, "This year five alderman of Macclesfield, met at a tavern and drank excessively of sack (strong sherry) and *aqua vite*; three of them died the next day and the other two were dangerous sick. Oh, that drunkards would learn to be wise.

SCOTCH DRUNKENNESS 250 YEARS AGO.

On the 1st of September, 1657, when General Monk attacked and took Dundee, the townsmen did no duty in their defense, but were most of them drunken, like so many beasts. This is a libel on the poor beasts—they are not drunkards!

By a proclamation of the privy council of Scotland, about the time of the Revolution of 1688, it was declared "that whosoever shall drink unto excess, shall be liable: each nobleman in £20 Scots (\$1 13s 4d sterling); each baron in 20 marks; each gentleman, heritor, or burgess in 10 marks; each yeoman in 40 shillings; each servant in 24 shillings, Scots, *toties quoties*; each minister in the fifth part of his year's stipend; and that the offender unable to pay the aforesaid penalties be exemplarily punished in his body according to the demerit of his fault.

OPINIONS OF EMINENT MEN ON INTOXICATING DRINKS.

THE LANCET.

In 1000 grains of beef there are 207½ grains of nourishment. In 100 grains of wine there are only 1½ grains of nourishment. Beef contains 156 times more nourishment than wine.

Kant, the famous philosopher states that, "Beer is very injurious to health and destructive of life."

BARON LIEBIG.

Baron Liebig, the great German chemist, says, 730 gallons of the best Bavarian beer contain exactly as much nourishment as a 5lb loaf.

BISMARCK.

The great and powerful Bismarck affirms that: "Beer stupefies and besots."

HUXLEY.

Professor Huxley says: "It is absolutely necessary that the body should be supplied with fresh air, pure water, good food."

Dr Cheyne,—"Alcohol certainly shortens the duration of life to all who use it, even in moderation."

Sir Henry Thomson, F. R. C. S.,—"There is no greater cause of evil, moral or physical, than the use of alcoholic beverages."

Norman Kerr, M. D.,—"Man's power to work, both with brain and muscle, is not increased, but rather diminished, by drinking alcohol."

B. W. Richardson, M. D.,—"The evidence is all perfect, that alcohol gives no potential power to brain or muscle."

The Archbishop of York says, "Drink is best stalking horse the devil has got. He gets within reach of many a soul by the help of drink that he would not be able to bring to ruin in any other way."

John Wesley says, "Neither may we gain by hurting our neighbor *in his body*, therefore we may not sell anything which tends to impair health. Such is all that *liquid fire*, commonly called spirituous liquors. All who sell them in a common way are poisoners general."

Sir Adam Clarke, M. D.—"Strong drink is not only the way to the devil, but the devil's way into you."

Jewish Essenes, B. C., 200 years.—"Intoxicating wine is the physic of fools."

Sir Astley Cooper, M. D., says, "I never

suffer ardent spirits in my house, thinking them evil spirits. If the poor could see the white livers and shattered nervous systems which I have seen as the consequences of drinking, they would be aware that spirits and poison mean the same thing."

Dr. Abernathy, who had the best medical practice in England while he lived, says, "If people will leave off drinking alcohol, live plainly, and take very little medicine, they will find that many disorders will be relieved by this treatment alone. Wine is neither food nor drink, but a stimulant."

Dr. Lankester, F. R. S., who was the oldest coroner in England, says, "The death from alcoholic poisoning in Great Britain is prodigious. It may be set down at something like one-tenth of the whole death rate of the country."

Dr. Livingstone, the famous African traveler, said, "I have acted on the principle of total abstinence from all alcoholic liquors for more than twenty years. My opinion is that the most severe labors or privations may be undergone without alcoholic stimulants."

Dr. Guttstadt, Berlin, 1884, informs us that "Three thousand cases of alcoholism are treated yearly in the hospitals."

ROWING.

Edward Hanlan, the ex-champion sculler of the world, says, "In my opinion the best physical performances can only be secured through the absolute abstinence from the use of alcohol and tobacco. I believe that the use of liquor and tobacco has a most injurious effect upon the system of an athlete by irritating the vitals and consequently weakening the system."

SWIMMING.

One of the greatest feats of endurance was that of Captain Webb, who astonished every one by swimming across the Channel from England to France without the help of ale, wine, or spirits.

WALKING.

Weston, the pedestrian who walked 450 miles in six days—in one day walking 96 miles—is another proof of the power of endurance without the aid of intoxicating drinks. He has since walked 500 miles in six days.

ATHLETIC SPORTS.

Mr. J. C. Clegg, a solicitor of Sheffield, has been a total abstainer all his life. While studying for his profession, in 1870, he secured no fewer than 31 first prizes, and in 1872, 34 prizes. Altogether, Mr. Clegg has won 84 prizes, 74 of which are first. These exploits show that stimulating liquors are not essential or beneficial to maintain speed or strength.

EXPLORING.

In the recent expedition to explore the Arctic regions, Adam Ayles and a few others of the party, endured all the hardships of that trying enterprise, better than those who drank, without using any strong drink. *Punch* notices their heroic conduct and wishes

"A health to gallant Adam Aylmer,
Who o'er the toppers still prevails,
From scurvy free and Arctic gales,
Through drinking only Adam's Ale."

SHOOTING.

The celebrated Dr. W. F. Carver of whose skill as a marksman the *Times* says: "The teetotallers will be pleased to know that Dr. Carver has never tasted any intoxicating drinks, nor does he use tobacco in any form."

MARCHING.

General Lord Wolseley,—"The old superstition that grog is a good thing for men before, during, or after a march, has been proved by the scientific men of all nations to be a fallacy, and is still maintained only by men who mistake the cravings arising solely from habit for the promptings of Nature herself."

R. B. Grindrod, M. D., F. R. C. S., of Malvern, says: "Opium is a narcotic, tobacco is a narcotic, alcohol is a narcotic. These narcotics destroy the nervous system."

The Rev. Dr. Cuyler, of America, says, "The influence of all the Good Templar lodges I have ever been connected with for twenty years, has been decidedly sound and religious. I find our Order to be a valuable auxiliary to the Church. The two harmonize completely. Christians can honor their Divine Lord in a lodge room as truly as in a Sunday School. That tie may be used to lead souls to Christ. After twenty years' experience in its ranks, I do most earnestly recommend all my brother ministers to come into the Order of Good Templars, and give a new impetus to one of the most powerful and vital wings of the grand army of reform."

INTEMPERANCE OF THE CLERGY IN THE SEVENTEENTH CENTURY.

The following extract from the parish books of Darlington, Durham County, England, is much too interesting and instructive to be omitted here. A. B. 1639 (14 Charles I.) "For Mr. Thompson that preached the forenoon and afternoon, for a quart of sacke (strong sherry) xiiiid (14 pence).

"A. D. 1650 (Commonwealth) For six quarts of sacke to the ministere (nine shillings.)

A. D. 1666 (6 Charles II.) For one quart of sacke bestowed on Mr. Jewett when he preached, 2s. 4d."

"A. D. 1691 (4 William and Mary). For a pint of brandy, when Mr. George Bell preached here 1s. 4p.

"When the Dean of Durham preached here, spent in a treat with him 3s. 6d."

"For a stranger that preached, a dozen of ale, 1s. 11d." N. B. These items are copied from "Bacchus," by Dr. Grindrod.

"I never heard," said Lord Burleigh to his son, "praise ascribed to a drunkard, but for bearing of his drink, which is a commendation for a brewer's horse, or a drayman rather than a gentleman."

Æschines having commended Philip of Macedon (389—314 B. C.) as a man that drank

freely, Demosthenes replied that it was a good quality in a sponge, but not in a man.

Drunkenness is the cause of almost every crime. The old legend says, "The devil gave a hermit a choice of three vices, of which one was drunkenness. *The hermit chose this as being the least sinful; he got drunk and committed the other two.* Jeremy Taylor says,

"It causeth woes and mischief, wounds and sorrows, sin and shame; it maketh bitterness of spirit, brawling and quarreling. It increaseth rage and lesseneth strength; it maketh red eyes and loose and babbling tongue."

The Earl of Rochester was such a complete slave to drunkenness that by his own confession to Dr. Burnet (1653—1715 A. D.) he had not been completely sober and master of himself for one day during five years in succession. Alexander the Great we have seen, was a slave to wine, and in a fit of intoxication he murdered his friend Clito, and in another fit he destroyed the beautiful city of Persepolis.

FORMER IRISH HOSPITALITY.

From the year 1700 A. D., claret was the great common drink, or rather poison, of the Irish landlords—no fewer than 8000 tons of that wine having been imported and consumed in the year 1763. "The great end and aim of life," says the author of "Ireland Sixty Years Ago," "seems to have been convivial indulgence to excess." The inexorable rule of drinking was that no man should leave the company until he was unable to stand, and then he might leave, if he could walk. Sir Jonah Barrington (1767—1834) in his "Personal Sketches," gives some graphic pictures of the conviviality of the period, into which, as a youth, he was plunged headlong. Take one as a sample: Near the kennel of his father's hounds was built a small lodge; to this was rolled a hogshead of claret; a carcass of beef was hung up against the wall; a kind of ante-room was filled with straw, as a kennel for the company when inclined to sleep; and all the windows were closed to exclude the light. Here was a match of what was called "hard goings" commenced and kept up *con amore*. Sir Jonah's two brothers and five or six sporting blades composed the permanent bacchanalians, though a few others were occasionally admitted. The party was attended by two pipers and a fiddler with two couple of hounds to join the chorus raised by the guests. Among the sports introduced was a cockfight, in which a dozen of the *rare* Irish "game" were thrown on the floor and fought together till one remained alive and was declared the victor. Thus for seven days (like Job's sons of old) the party were shut in till the cow was declared cut up and the claret on the stoop, when the last gallon was mulled with spices and drank in goblets to their next meeting. See Dr. White's Speech at the Meeting of the Wexford Temperance Society, June 9, 1851, for further even more racy anecdotes.

LONDON INTEMPERANCE LAST CENTURY.

Walker, in his "Original" states that sixty or seventy years before his time, certain hackney coachmen in London drove a lucrative business by walking their vehicles during the night through the streets in order to take home gentlemen whom they saw staggering about, and who next day paid them liberally for their pains.

RULES OF IRISH GENTLEMEN DURING DRINKING BOUTS 150 YEARS AGO.

No man was allowed to leave the company till he was unable to stand, and then only he might depart if he could stagger—not fall. When a guest left the room bits of paper were put into his glass intimating the number of rounds the bottle had gone, and on his return he was obliged to swallow a glass for each of the bits, under the penalty of so many glasses of salt and water. Stopping the bottle was rendered impossible by a contrivance of having the decanter bottom-shaped like a modern soda bottle, and the only contrivance in which it could stand was before the host. Thus every one was obliged to fill his glass at once and pass the bottle to his neighbor's hand. A still more common practice was to knock the stems off the glasses with a knife so that they must be emptied as fast as they were filled not being fit to stand. At such orgies a common advice of a father to a son was: "Make your head my boy, while you're young." Hence the steady old toppers were called *The Heads*, from their impenetrability to the effects of liquor. *Dublin University Magazine*.

INTEMPERANCE OF THE GENTRY OF EDINBURGH ABOUT A CENTURY SINCE

To be "as drunk as a lord" became a familiar national expression. It was very usual for a party of gentlemen met at dinner to sit all night and only to disperse when they should have been rising from their beds. A story is still told in Edinburgh of a Lord of Session having been seen showing a guest out of his own door with a lighted candle in his hand at eleven o'clock on Sunday morning when the good people were wending their way to church. Sometimes in those drunken times the guests were locked in by the host, who pointed with one hand to the bottles on the table, and with the other, to the shakedown in the adjacent apartment.

CUSTOMS OF THE ANCIENT CALEDONIANS.

In former times large companies assembled, the chief leading men of the Islands. Such an assembly was called a *streak* or *round* from the guests sitting in a circle. Full goblets of liquor were handed round by cupbearers. These the guests swilled till not a drop remained. Our *rounds of glasses* is supposed to have originated in this practice. During the revel two men stood at the door with a barrow, and when any one became incapable he was carried to his bed. In his "Lord of the Isles," Sir Walter Scott states that this custom was still in existence. Martin in his

"History of the Western Isles" says that it was deemed a breach of hospitality among persons of distinction to broach a cask of *aqua vitae* and not see it finished at the time.

FACTS FOR THINKERS.

Inter-dependence Is What We Need Not Independence.

BY ALBERT KIMSEY OWEN.

PART I.

It was Thomas Jefferson, I believe, who said to our Colonial forefathers: "We must hang together or hang separate;" and if there was ever a time when Americans should be aroused to look at the advantages of associated life and the disadvantages of separated existence, that time is now.

If there is anything as certain as taxes, war and death in this life, it is, that it is not good for man to be alone. Every comfort, entertainment, and refined thought, which man and woman have, he and she owe to the associated efforts of mankind. No person amounts to anything alone. Every one is inter-dependent with every one else; but, as yet, very few have been intelligent enough to see this great truth, and fewer still, have been of sufficient character to teach the lesson to others. "Divided we fall, united we stand," has been the adage of aeons, but its importance has only been urged in the times of war. Its blessings have yet to be utilized in the periods of peace. What is absolutely impossible with one is easy with many. Labors which are burdens to the persons acting separately become pleasures when they are parts of a concentrated plan for a work to benefit all.

From the cradle to the crematory, man is helpless to do for himself. He needs the constant, incessant and multifold attentions and services of others every thrice—every sixtieth part of a second of his life. Yes! even from his conception, to the preserving of his ashes in a funeral urn, he is inter-dependent and never independent of his fellow beings; and, as strange as it may seem, he is not more in the power of his friends before his birth and after his death, than he is in the hey-day of his life when apparently dependent upon himself and independent of others.

Without fear of contradiction, we make bold to say, that not any management or government will or can guide the people of any town, State or Nation in any section of the earth, to utilize the millionth part of their labors, their resources and their opportunities, which does not come of, from and for themselves—and be in its organization paternal.

The child does comparatively well, as all know, while the natural parent counsels, instructs and guides. But at the age of twenty, at the very time when the boy is full of childhood's errors and has no idea of the requirements of a man—the tendency is

to cut loose from the family influence, to go it alone, with temptation and confusion to mislead.

The mistake is for society to think, for a moment, that the man and woman do not stand as much in the need of kindly counsel and experienced guidance as the boy or girl. Therefore, there should be an artificial parent—a corporation, if you please, created, which will assist and in case of death or incompetency take the place of the natural parents with the children, and ever stand in storm and sunshine, during the day and in the night, never tired, always alert, ever ready, uniformly kind and catholic in its experiences to guard, counsel and assist every member of the society, in any and every useful and necessary duty, and function of life.

An association incorporated for such purposes, could include, not only all the utilities of all other incorporated companies combined but could protect its stockholders from abuses common to stock companies, and at the same time could introduce new powers and functions in keeping with the best information in ethics and culture.

Before glancing at the advantages of associated life, let us take a hurried look at the way civilized people are now conducting their every day affairs under the best form of government recognized on earth.

The landed property of England covers 72,600,000 acres. It is worth \$10,000,000,000, and yields an annual rent, independent of mines, \$330,000,000. One-half of this property is held by 7,400 persons. In fact, 600 peers own nearly one fifth of the kingdom, or 14,000,000 acres; worth \$2,000,000,000, and with an annual rental of \$66,000,000. The population of England is 35,000,000. As bad as this is, in Ireland and Scotland it is worse. Scotland is the paradise of the peers. The County of Sutherland contains 1,299,253 acres, of which the Duke of Sutherland, owns 1,176,343. The population of the county is 24, 317. In Great Britain there are 1,160,000 tenant farmers. These facts, even if there were no governments and cities to be supported, or national, city and corporation debts to be sustained, would show the common people of Great Britain to be slaves. A whole nation is chained by rents, taxes and interests to the land, to the government and to the incorporated companies, without a soul to call their own, nor have they an hour in the day or night that they are not mortgaged for, and their children after them. It is not surprising, therefore, that from 200,000 to 250,000 of British subjects sail from English ports annually, for other countries.* And

*Most of these emigrants are men and boys. This force of circumstances, together with the wars carried on by Great Britain, have left the girls and women 800,000 in the majority, 500,000 of whom are over thirty-five years of age. Such an abnormal state of affairs encourages prostitution, demoralizes labor and undermines society. Existing systems of attempt at government will but aggravate these conditions; and every move made, which does not deal with society as a whole, will intensify these evils and will increase the gravity of the situation. France has recently caught the financial demoralization so common to the other governments. Its national debt is near \$5,000,000,000.

for what? To meet rents, taxes and interests in every country on the earth, and most of them to fall into premature graves, vainly searching simply for the opportunity to work.

In London, 48,000 paupers fill the almshouses, while an equal number, the census tells us, hide away in her dens and slums; 60,000 families, or probably 240,000 souls manage to eke out an existence in her cellars; 20,000 saloons are supported by 600,000 declared drunkards; 80,000 women are driven to prostitution, and 250,000 sewing women, in London, get but \$1.50 a week. What could be more appalling?

The manual laborers of England, add billions of wealth every year to the nation and they are homeless, tax-burdened, rent embarrassed, interest-ridden, half-starved, shirtless, and yet always in debt. The schemers and Shylocks, simply control the laws governing the nation's finances, or system of payments, and with law, "You draw on me and I will draw on you," they grab every article produced and appropriate, without the asking, every service fulfilled and every article made, which they wish.

In France, you find the people in the country better off, because there are more owners of the lands than in England, and those who own the farms mostly work them*.

But in Paris we find 125,000 paupers receiving aid annually. As free as light and air are, there are 27,000 families in Paris inhabiting apartments having no other opening than one door. It cost France \$60,700,000 last year to keep the city going. Over \$4,000,000 of this, was for keeping the poor from starving, and a great part of this is a tax collected from every vegetable, egg, fish, quart of liquor, pound of meat, etc., which enters the city. In Paris, the paupers are 1 to 18 of the population; in London 1 to 30. In Paris the suicides are 1 to 72; London 1 to

*Mr. Bernard O'Ricly gives the following:

"The interests most threatened now in the French Republic, after those of religion, are those of the farmers. Perhaps the laws passed in the Convention toward the end of the last century, and favoring the establishment of numerous small land proprietors, have worked out some extreme results displeasing to a certain school of economists. But it is none the less unquestionable fact that this small proprietary class of agriculturists were the backbone of the nation.

"Well, ever since the downfall of Napoleon III., yearly efforts have been made by outside speculators to control legislation for the establishment of what is called a *Credit Mobilier Agricole*. This is neither more nor less than a gigantic and cunningly devised scheme for getting farmers into the power of speculators. When the farmer wants seed grain in springtime he will find banks of this *Credit Mobilier* system who will advance him money on good interest and for which he gives his note of hand. This note becomes a bond which any money broker can buy. It has only a short term to run. This term come, the farmer has to pay capital advanced, with interest, or his farm will be sold at auction. This is the odious, the detestable feature in the proposed system. It has disposed one-half of the farmers of Austria. It will do the same in France.

"And what the French farmer does to get seed grain, he will do to get farm stock and improved implements. Yet this new *Credit Mobilier* is sure to become a law ere long. It will ruin the land interests in this beautiful country."

175; New York 1 to 169. In Paris there are 180 families or about 500 persons living in one house. This rookery is called "*The House of the Grace of God.*"

Berlin has an annual budget of about \$15,000,000, yet 100,000 of her citizens live in cellars; and vice is, probably, carried on to a greater extent and to a deeper depth than in any other city in the world.

When we come to the United States, we find the results of political management of public affairs a failure—a most lamentable failure. Two and one-half per cent of the population own one-half of all the wealth; and these two and one-half per cent do nothing but distort legislation, and, by law, take for their own what the producers make. There are mortgages on the farms of ten Western States amounting to \$1,200,000,000. "Bonanza farms double every three years. In 1870, the census gives 2,075,338 farms under 100 acres; in 1880, there were 2,208,374, or a small increase. Farms of over 100 acres and under 500 acres in 1870,—565,054; in 1880, 1,695,983—300 per cent increase. Farms of 500 acres or over, and under 1000 acres in 1870—1,500; in 1880, 75,000—500 per cent increase. Farms over 1000 acres in 1870, 3,400; in 1880, 28,000—800 per cent increase. Not very pleasant reading to one who believes in a democratic government. A tenant class is an excrescence in a republic.

"The census of 1880 tells us there were 1,024,601 tenant farmers in the United States; 200,000 more than Great Britain had in the most prosperous times of Irish landlordism. In 1880 we had the largest tenant farming class in the world. Illinois alone, with less population, had 20,000 more tenant farmers than Scotland."

"France with her expensive soil, and with 15,000,000 less population than the United States, had (1880) over 5,000,000 farmers who own the land, while America, with the richest soil in the world, had only 2,981,306 farmers who own their farms. In France, landlordism was decreasing, while with us, it was constantly increasing in its most brutal and revolting form."

From 1883 to 1887, inclusive, there were some 52,000 failures in the United States, amounting to \$788,000,000. These were only those forced into publicity. But those who know, say that there are thousands of failures every month, which are quietly settled by the parties at interest, hushed up and never recorded. In fact, statisticians make bold to say that only three persons in every one hundred, who engage in business, ever succeed.

"Fire losses in the United States for 1887 prove to have been \$129,264,400, and in the last five years have been \$555,064,400, or half as big as the national debt. The share of these losses which the companies pay grows faster than their general business, for in the eleven years from 1876 to 1886, the risks written rose from five and one-tenth billion dollars to seven and one-fifth billions, while

the losses paid advanced from \$23,118,183 to \$40,220,119 an increase nearly double. This growth in fire losses, as compared with business, has, of course, only to go on far enough to wipe out the entire margin of profit which exists after deducting the cost of carrying on the business and of paying losses from the premiums. The advance in fire losses is nearly as regular and far more rapid than that in the aggregate of risks written, and the most deplorable part of the losses, that due to incendiary fires, increases year by year, and there is reason to believe that it was never larger than last year. The loss due to this cause is estimated at twenty-five per cent, a proportion which stands as a shocking proof of low commercial morality.

During 1887 there were 884 strikes and up to April 1st of 1888, there have been 100 more. Those of 1887 involved about 500,000 employees and the loss was \$13,500,000 in wages; 10,000,000 days labor were lost to the country. We have the result—wages on the average reduced 10 per cent—a general feeling of insecurity for property employees and employers more than ever antagonistic, and each watching an opportunity to ruin the other.

In 1880, 6,000,000 persons, ten years of age and over, lived in the United States, who could not read or write. At this time, it is estimated, that there are 10,000,000. Think of a republic which depends for good government upon the education of its people, after one hundred years of most successful trial, having almost a sixth of its citizens unable to read or write. How appalling would be the census could it show how many who can read and write, who do neither, and others who do both, but who never think at all—who simply drift—who get up, wash, lounge, eat and go to bed. Think of a society which has been based upon the theory that "*All men support all women,*" and then think of the fact, that 3,000,000 women in these United States, have to work for wages lest they starve. In Massachusetts, alone, there are from 250,000 to 300,000 women earning their living. In Pennsylvania there are said to be 125,000 children under fifteen years of age working in the mills, mines, and at other occupations. When we think that these children are to be the mothers and fathers of the next generation, what hope can there be of a better government under their control than we have now. Of the 61,000,000 of population now in the United States, one-half are boys and girls under twenty years of age. If they are neglected, they, in time, will neglect others.

The principle underlying the United States Government, is that there should never be taxation without representation. Yet our women are taxed and are denied representation. In some states, New York, for instance, a mother cannot own her own child, for the father can sell it while he lives and will it away after he is dead. This gov-

ernment is to try persons by their peers; but a woman is not tried by women; and although she is not responsible for the laws she is held responsible to them. Such injustice can have but two endings—either a radical change must be made and a government formed which will secure to all its citizens employments, and protection; or war and chaos will level all in one common misery.

(To be continued.)

Original Poem.

[Written for the CARRIER DOVE.]
The False and the True.

EMMA TRAIN.

"Within the dark and dismal tomb
She'll rest till the judgment day."

(From an obituary notice.)

Within the dark and dismal tomb,
Where not a ray of light can fall,
No sunbeam pierce the awful gloom,
No zephyr breeze stir shroud and pall;
To be within a dreamless sleep,
While restless ages onward roll,
Unmindful in that slumber deep
Of cares and triumphs of the soul.

Within the dark and dismal tomb,
Unmindful of the calm or storm,
While wondrous flowers above her bloom,
And feed upon her silent form,
Till all the earthly clay she wore
In flowers and grasses pure and fair,
Live in the sunlit world once more
And send their perfume on the air.

Within the dark and dismal tomb,
While lambkins, frisking o'er her head,
Breathe in the fragrant, sweet perfume
And crop the grasses from her bed,
Till when the autumn breezes blow,
Through nature's dim, mysterious art,
Her form that rested there below
Is made of theirs a living part.

Within the dark and dismal tomb,
While they are slaughtered at the need,
As winter brings its chill and gloom,
The hungry multitude to feed;
And now the form there laid away
Is part of many changed and tossed,
From whence when dawns the judgment day
Can you expect your loved and lost?

Within the dark and dismal tomb,
Oh, friends, the story is not true,
Too precious far, for such a doom,
The cherished one so fair to you,
Within the tomb you never laid
Her who to you so dear had grown;
The chrysalis alone could fade—
She claimed a heritage her own.

Within the dark and dismal tomb
Moulders naught that is of worth;
But in a land of light and bloom
Dwells her you cherished here on earth.
Her gentle lips will speak again
If you will only list to hear,
Her voice will sound as sweet as when
You heard its accents echo clear.

Within the dark and dismal tomb
Sleeps not the one you loved of yore,
Awake to all the light and bloom
She lives in joy forevermore.
O, learn the higher, grander truth—
The light of heaven is round her now,
And in a land of endless youth,
The crown of light rests on her brow.

Correspondence.

The Work In San Jose.

"The Psychic," of San Jose, held their first annual meeting Sunday, April 29th, at G. A. R. hall and elected the following officers for the ensuing year: Pres. Mark Silcox; Vice Pres. J. R. Taylor; Sec. Mrs. M. H. Bigelow, re-elected; Treas. Mrs. Holtum, re-elected; Ex-Committee, Chairman J. R. Taylor, Mrs. M. C. Barnes, Mrs. A. Knowles.

This society has been in existence now a little more than a twelve-month. At first, it was only for members and their especially invited guests; but at the beginning of the year they opened their doors to the general public. Since then Mrs. E. B. Crossette has been their principal speaker. At other times local and visiting talent has occupied the platform.

The aim of the society for this coming year is to increase its usefulness and establish a strong Spiritual organization in San Jose. Much interest is being manifested, and bright hopes are entertained for the future of the work.

MRS. M. CONNOR.

San Jose, April 30, 1888.

The Fortieth Anniversary In Chicago.

Editor CARRIER DOVE: The United Society of Spiritualists celebrated the fortieth anniversary of Modern Spiritualism on Sunday, April 1st, at 2:30 P. M. at Madison St. Theatre to an audience of 500, the largest spiritual audience that day in the city of Chicago. M. Gohegan, the president, presiding. Frank C. Algerton the Boy Medium was engaged to deliver the opening address. After the Invocation, questions were answered by the medium which highly interested and instructed the assemblage. The subject of the afternoon's discourse was taken from the audience, and was, "Spiritualism forty years ago and Spiritualism forty years hence." It was handled in an eloquent manner and produced a profound impression upon the audience, many skeptics and Christians present wondering how a young man, only twenty-one years of age and without scholastic education, could speak so eloquently and scientifically upon an impromptu subject, showing a depth of thought far surpassing many of the noted ministers of Chicago. Mr. Algerton, although scarcely eighteen months upon the spiritualistic rostrum, is a most charming speaker and convinces hundreds of the truths of Inspiration. Among the prominent Spiritualists of Illinois and Missouri, he is regarded as one of the finest trance speakers. After the medium finished his discourse, the Hon. Judge Holbrook addressed the audience, eliciting hearty applause by his appropriate remarks. Judge Holbrook is a very forcible speaker, and his words carry conviction and truth to the hearts

of the investigators. Tests were then given by Mrs. Thomas, many of which were recognized by the audience, and thus three hours of profitable communion with the spirit world was had by an audience who numbered among them some of the legal and literary lights of Chicago. The society, which was chartered in November, is doing a grand work for the cause and adding scores to the great number who can truly and joyfully exclaim, "O, death! where is thy sting? O, grave! where is thy victory?"

GEORGE CANN, Sec. U. S. S.
Chicago, Ill., April 20, 1888

Concerning the Labors of J. J. Morse.

The words of our ever persecuted and divine Shepherd, whose time was freely spent among publicans and sinners, advised his disciples to "gather up the fragments, that nothing be lost," are ever instructive and of paramount interest to this and future generations of man, in more ways than one. But the one thing to which we would respectfully call the attention of your patrons at this time, would be to save the divine influx of food—which, sabbath after sabbath, has been so freely and generously showered down like unto the descent of manna in the wilderness—that has been feeding the hungry on this coast, who are seeking after hidden truths only taught to the spirits of mankind in the exalted spheres of a purer and higher life, through the present advent of our miraculously controlled medium and co-worker in the cause of eternal truth who is still in our midst. We most respectfully and sincerely introduce to your serious consideration J. J. Morse from England.

We particularly refer all to the answers to questions which higher and more experienced intelligences have, from time to time, been so freely and wisely administering unto us through the lips of our friendly visitor and co-worker in the interests of man's present and future life.

If only a part could have been secured through the hand of a reporter, then duly arranged and compiled in book form, we might presume that no other work on record, in one bound volume, has ever contained that knowledge of secret matters pertaining to the seen and unseen worlds of natural laws and forces always at work, that has ever fallen into the hands of man on this material globe of ours. It is a wasteful pity that this subject has been so unwisely over looked now, while our ministering servant is still amongst us. Some of this bread, cast upon the waters, we hope and pray may return again unto us at some early future day.

If our wise ones had diligently secured those golden threads, secrets and sentences, that were transmitted through this medium's control, coming from so high a source of intelligent spirits—every page would have contained a text and revelation of greater import and more satisfying than can be found

in the pages or books of the old Hebrew record. And now allow this servant to to close, with this one remark. A word to the *prudent*, and *wise* is sufficient.

SOLOMON. W. JEWETT.

San Francisco, May 7, 1888.

Forgetting Their Parts.

A writer in the Brooklyn *Eagle* asserts that the comic opera "Erminie," was ordered to be withdrawn from the New York Casino stage, after a long run, for the curious reason that the actors were forgetting their parts. Sounds absurd, doesn't it? But just let anyone sit down and begin to say over to themselves a word, say "luncheon," for example. It conveys a definite and rather agreeable idea to the mind. Keeping on saying it, and it will begin to lose its meaning. Repeat it again and again and it grows absolutely unintelligible, and sounds like some mere gibberish, or a foreign word which conveys no definition by its sound. Well, something of this sort has taken place with the leading people in the Casino play. Remember, they have played it 700 times. Try saying over any sentence 700 times and watch the result. Mark Smith's predecessor in the part of the bold rogue soon gave out, and Smith got his place. The character Marie Jansen plays has had two or three different interpreters; the Princess has been changed once and the minor parts also from time to time, but Francis Wilson and Pauline Hall have played right along from the first, and now they can't remember their parts because the words no longer convey the smallest intelligibility to them. They have to rehearse frequently, and several times of late Pauline Hall has had absolutely to take a night off and let her under study do the part, because she could not, even by the most violent effort, recollect her lines, and only a good twenty-four hours' rest could restore her capacity for repeating them. Something of the sort happened at the Madison Square Theater when "Esmeralda" had its great run. The actress who took the part of Esmeralda told me that toward the end she had constantly to be prompted, rehearsed nearly every day, and yet was constantly pursued by a terrible consciousness that what she was saying to the audience was simply unmeaning gibberish, which was conveying no idea to them.

If the Venus de Medeci could be animated into life, women could only remark that her waist is large.—*Ouida*.

When you wish to affirm anything, you always call God to witness because he never contradicts you.—*Queen of Roumania*.

A friend said to the sister of President Cleveland, as she was leaving Buffalo for Washington: "I hope you will hail from Buffalo." "Oh, you expect me to hail from Buffalo and reign in Washington."

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SAN FRANCISCO, MAY 12, 1888.

"EXPOSING SPOOKS."

For several weeks past this office has been perfectly deluged with a variety of newspapers containing marked articles relating to the exposure of mediums and a general denunciation of Spiritualism by the press, pulpit and bar.

So very crushing has been the amount of evidence against the whole movement that were we not possessed of an elastic, buoyant disposition that is not easily crushed, the effect might have been serious and resulted in our recantation and complete "squelching" of Spiritualistic tendencies.

However we feel just the reverse; and the greater the demand for strength the stronger we feel to do battle for our principles, which we know are founded upon truth no matter how much that truth may be temporarily obscured by the rubbish heaped upon it in its name.

Glancing over the pile of marked papers we find the *New York World* of April 8th, and on the first page a lengthy, illustrated article entitled "Exposing Spooks," by Henry Guy Carleton. The first illustration is a grinning skull with a large hole in the top from which the brains have been scooped, and from which now protrudes a quill and pencils; emblematic, no doubt, of the condition of the aforesaid writer's cranium as evidenced in what follows this suggestive illustration. The writer commences by relating what occurred at a seance with Henry Slade, the world-renowned medium, and how successfully this genius discovered the "tricks" by which Slade produced

his wonderful manifestations. The whole account evidenced an effort to decry mediumship at the expense of the writer's veracity. According to the investigator's report, Mr. Slade is quite a genius, at least, as he gives him credit for producing raps, slate writing, and kicking over a table all at the same time besides conversing with the sitter while doing all these things.

Mr. Carleton starts out with the crushing announcement that the whole fabric of Spiritualism is based upon, and had its origin in the fraudulent practices of the Fox girls who produced the raps by *dislocating their knee and toe joints*. What an important disclosure! What wonderful skill they must have possessed in the dislocating joint business in order to deceive so successfully, for forty years, the thousands of people who have been the grateful recipients of indisputable evidence through communications from their deceased friends, through the mediumship of these same Fox girls, when all the time these startling facts and revelations given by them have been the result of knowing how to "dislocate" their toe joints. Alas! poor blind humanity.

Mr. Carleton also refers to the late Chas. H. Foster as being very successful in the practice of his mediumship, saying that "he seldom lost a trick." But we have neither time nor space to devote to this most arrant of all humbugs—the writer himself. We will leave him, knowing well that some time during the vast cycles of eternity he will develop sufficient intelligence to enable him to grasp spiritual verities.

Another paper—*The Newburyport Daily News*—contains an abstract of a sermon by the Rev. C. P. Mills on "Women Spiritualists." The speaker took for his text the old, threadbare story of the woman of Endor and Saul, and by drawing largely upon his own imagination, pictured the scene in vivid colors. The woman he called a "witch" and "necromancer," and explains the wonderful communication received by Saul in this wise:

"Saul was in a nervous frame of mind and the woman, of a nervous temperament, put herself in magnetic or electric communication with his mind. There was no spirit. She said 'I see an aged form covered with a mantle,' when Saul exclaimed, 'It is Samuel!' She did not say it was Samuel, but she saw in the mind of Saul the figure he desired to see. Do you think, that the good God who had approved Samuel, would put his spirit in connection with an old hag, to communicate with one who had set every good precept at defiance?"

Mr. Mills argued that the witch was an experienced ventriloquist, of which there were many in those days, and she thus spoke to Saul, as he learned nothing but what he knew before he called on her. We wonder what authority the reverend gentleman has for the above statement; *not bible authority, certainly*. The same speaker asserts also that spiritual phenomena will not stand the test of scientific experts; and yet no scientist has ever explained a single little rap, neither can it be duplicated by any any feat of legerdemain. And all over the world are our rapping mediums, such as the Fox girls and Mrs. Ada Foye, who are continually demon-

strating the falsehood of such statements. Spiritualism will live and flourish, and mediums will continue to be developed and give these truths to the world long after its clerical defamers have passed from the material life and in new and more exalted conditions learned how foolish and unwise were their puny efforts against it.

SOME DUTIES OF SPIRITUALISTS.

The following list of "duties" was suggested by reading in one of our Christian exchanges a similar list under the heading of "Duties I owe to God and the Brotherhood;" by an Evangelist. Knowing from experience the success attending the labors of these "Evangelists" the thought came, why cannot Spiritualists adopt a similar policy and succeed equally well in the "saving" business? The terms used in defining "duties" are, of course, changed to meet the requirements of the "Gospel of the Angels."

1. Preach the truth.
2. Organize new societies.
3. Reorganize and revive the work in old societies.
4. Sell, or distribute gratis, pamphlets, journals and spiritual books where needed.
5. Endeavor to get all the lecturers, mediums, officers and members of societies to freely and heartily co-operate in the great work of educating the masses out of the bondage of superstition into the light of reason and spiritual truth.
6. Collect money for missionary work.
7. Find work for good speakers and mediums who are unemployed.
8. Assist societies in getting speakers to suit them.
9. Correspond with speakers and mediums who live in other States and who desire to locate in ours.
10. Keep on the lookout for the development of reliable young mediums and talented young speakers.
11. Take subscriptions for our home papers and recommend spiritual reading generally.
12. Be instrumental in spreading the light, trust in the angels, search for truth, help weaker ones to bear their burdens, and do all the good you can at all times.

Here are the twelve duties; take them for what they are worth, and may they prove reminders of duties undone when you are asking, so helplessly, What can I do?

CONCERNING THE CAMP-MEETING.

From various letters and numerous enquiries the DOVE is glad to note that the impending camp-meeting is exciting an unusual amount of interest this year. From all parts of the State—north and south—in the large cities and smaller towns, letters come in asking for information, or expressing the determination of their writers to personally attend. The supplement issued with the DOVE last week, however, gives all the information needed by enquirers or visitors, so that in nearly all cases the ques-

tions reaching this office can be answered by a reference thereto.

There are two items of the arrangements, though, to which special attention may be well called; they are the memorial day and the children's day. The first mentioned is a day that should be observed by every body of Spiritualists once each year, and with the deepest sentiments of affection for those gone before. As Spiritualists we need not indulge on such occasions in lugubrious regrets for the loss of former associates, friends, or workers, for such would be entirely contrary to the teachings of our beautiful philosophy. Our friends, we know, are not dead, nor are they indifferent to us who remain. Their testimony comes to us that they are as interested in the work and as actively engaged in its furtherance as while with us. The least that we can do, then, is once a year to devote a space to them, honoring their past, recognizing their presence, and doubtless, gaining new inspiration and encouragement by their mingling with us on the day in question. "It is sweet to be remembered," and we, too, when passed to the spirit side, will feel a pleasure at being still remembered by those we have left behind, but with whom we labored while on earth. Sunday afternoon, June 17th, is the date fixed for their service. Let our "All Souls' Day" be one of the features of the camp.

Regarding the children's day much might be said, for the DOVE is ever the champion and friend of the little ones—as witness its children's corner. Those who participated in the exercises of the children's day last year will remember what an excellent and enjoyable time was had alike by adults and little ones. There is no reason why even a better time should not be had this season. A suggestion that the DOVE would offer is that the Children's Progressive Lyceum of this city take an official and active part in the exercises of the day; that it bring its targets, banners and badges, and give, on the grounds, an exhibition of marching and calisthenics; some of its scholars give recitations, etc., in the pavilion, while the officers and leaders be asked to assist in the work incident to the occasion, thereby insuring the necessary supervision to maintain proper order and effectiveness.

The two occasions above referred to are quite important ones and deserve the earnest consideration of all concerned. We have no doubt the events that will transpire on the special days indicated will fully meet all expectations, forming, indeed, red-letter days in the camp-meeting of 1888.

The DOVE will contain full reports of the exercises on the above named days, as well as of all the meetings held during the season. Next week our columns will contain further explanations and plans. Let all unite in an earnest effort, and then we shall have, as it promises, the best camp-meeting ever held this side of the Rocky Mountains.

Do not squander time, for that is the stuff life is made of.

THE HENRY HOUSE.

Now that our State Camp Meeting is near at hand and people from all parts of the country are making preparations to attend, many are making enquiries about rooms, and it seems an appropriate time to call attention to the fact that the worthy Vice President, Mr. C. E. Eliot of Oakland, in anticipation of the needs of the strangers who may wish accommodation in Oakland, has secured the Henry House, a fine, commodious hotel in the heart of the city, and has had it thoroughly renovated and refurnished ready for the reception of guests. No more genial, accommodating host and hostess could be found anywhere than Mr. and Mrs. Eliot, and we would earnestly recommend the friends to patronize their house and make of it the spiritual headquarters during the coming month.

The location is central and not more than five minutes walk from the Narrow or Broad Guage R. R. depots and all lines of cars.

Address Chas. E. Eliot, Henry House, 462 Ninth street, Oakland, Cal.

Chips.

Nowhere do women so energetically embrace their opportunities for education as in Russia.

There are twenty women students in the medical department of the Buffalo University.

Cultivate receptivity to all pure and elevating influences, and resistance to all that is impure and degrading.

We send men to prison for getting drunk; the drunkard makers we send to Congress and the legislatures.

The University of Wisconsin has graduated a larger number of women than any other co-educational institution.

They say, "every cloud has a silver lining;" but sometimes the cloud is so black that the lining is quite indistinguishable.

Next week we will give a report of the basket picnic on the 10th inst, at "Sunny Brae," the beautiful home of Mrs. E. L. Watson.

The Union Spiritual Society held another of their enjoyable socials at St. Andrew's Hall last Tuesday evening. It was a social and financial success.

Landlord—"I've called to tell you, Bridget, that I am going to raise your rent."

Bridget—"Glad to hear it, sor. Faith I can't raise it meselt."—*Siftings*.

"Is Mr. Anthony Comstock present?" inquired the speaker, pausing a moment. "No," came from the audience. "Then, friends and fellow citizens," went on the orator, raising his voice till the rafters rang, "the sentiment I have just uttered is the naked truth.—*New York Sun*.

People who dwell upon the mountain tops bathe in perpetual sunshine; but they who dwell in the valleys are in the midst of shadows. Let us go up into the light.

"Over there" are green meadows, flower-decked and sunny, where sport innocent children who have passed through the pearly gateway so sadly misnamed—death.

The glory of the Eternal World is reflected upon the spiritual heights of aspiration, and they who receive its illumination must rise above the clouds of doubt and distrust into the clear atmosphere of receptivity and trust.

The Free Spiritual Library and Reading Room is indebted to Mr. W. C. R. Smith for a number of elegantly illustrated books published by various Boards of Trade throughout the State in the interests of their respective sections.

To be a medium through whom the angel world can voice its messages of love to humanity is very desirable; but to live in such close proximity and affiliation with that world that its messages can be impressed upon the tablet of each individual soul and actualized in each human life, is far more desirable.

The DOVE acknowledges the copies of receipt of interesting papers and also a box of beautiful moss and cones, and a most lovely snow flower, all the gift of Mrs. M. A. Mayo of Pine City. We are deeply grateful for this kindly remembrance, and trust that our dear sister may receive in spiritual blessings all and a hundred-fold more than we can bestow of material things.

We have some interesting correspondence on hand which will appear just as soon as space will admit. One especially interesting letter from a lady who was present at the International Council of Women, held in Washington, will appear next week; also a letter from a Stockton friend concerning the progress of Spiritualism in that city. Our Correspondence department will always be found to contain much of interest.

Mr. Morse's next Developing Circle will assemble Tuesday evening next, May 15th, at 32 Ellis street, San Francisco, at 8 P. M. A few seats are still vacant, and can be secured of either Mr. Morse, Mr. Dodge or Dr. Schlesinger. The previous circle was very interesting in experiences and results; several strongly marked cases of mediumship have been developed. The circle is kept quite select and is limited in numbers.

Thousands of girls in New York City receive only \$3 a week. Here is how one of them lives. She pays \$1.25 room rent. She has bread and tea for breakfast, and is at her work at 8 o'clock. For lunch she has a couple of chocolate creams or cream puffs, which cost little and are sweet. She goes home at 6 o'clock and has bread and tea for supper. In the evening she makes her own clothes, mends and washes and irons them.

Mrs. H. S. Lake spoke for the First Association of Spiritualists of Philadelphia during April. Mr. Chas. Dawbarn speaks for them during May. Many visitors attend their Lyceum to see the scholars in their numerous exercises.

We have repeatedly requested that the presidents or secretaries of various spiritual societies in this city, Oakland, and elsewhere send reports of their meetings when they desire them noticed in this journal. We cannot attend *all* of your meetings and report from personal knowledge; and when information is gathered from unauthentic sources it may not prove correct. Please bear this in mind, and when your services are not noticed, remember it is because the editor has not been able to attend, and you have failed to send her your reports.

Spiritual Meetings.

SAN FRANCISCO.

METROPOLITAN TEMPLE.

An unusually large audience assembled at Metropolitan Temple on Sunday morning last, while an exceptionally interesting series of questions were propounded to Mr. Morse's control. The topics considered embraced: the philosophy of prophecy, the nature of spirit, is mortal rebirth a fact, the opinion of the spirits upon keeping the Sabbath, and the true nature of love, to all of which the controls gave eloquent and explicit replies of a most deeply interesting and entertaining nature.

Another very large audience assembled at the evening meeting and they were treated to a masterly discourse upon "Poverty, its causes and cure," which the DOVE has had reported and will present to its readers in due course. The address was heartily received, warmly applauded from time to time, and was one of the best the control has delivered.

Mrs. E. Beresford-Joy contributed the usual vocal solos, selecting for the occasion "Two Wings," (Pinsuti,) and "Under the Linden Tree," (Schubert,) and "Under the Daisies" as encore.

Meetings as usual on Sunday next. Answers to questions at 11 A. M., and at 8 P. M. lecture, subject: "Crime and Criminals as viewed by the Spirits." Remember Mr. Morse will close his engagement at the Temple on the last Sunday of this month.

WASHINGTON HALL.

Sunday, May 6, the meeting at Washington Hall was unusually interesting; the subject under discussion was, "Shall we have a public defender of criminals as well as a public prosecutor, and was very ably discussed pro and con by E. G. Anderson, A. P. Bouton, Judge Collins, Mr. Mead and Mrs. M. Miller. A duet was sweetly rendered by Mrs. M. E. Morris and Mrs. K. Parks; Mrs. Parks also

gave a solo. Dr. Schlesinger gave sittings to several skeptics. Mrs. Eggert Aitken's tests from the platform were very satisfactory. Much interest is manifested in these discussions, and the people are responding liberally toward keeping the doors open free to all.

MRS. ADE FOYE'S MEETINGS.

Every Sunday evening at Washington Hall, 35 Eddy st., Mrs. Foye gives her wonderful tests of spirit return to skeptics. Large audiences always greet this medium, and last Sunday evening the house was crowded to overflowing, many being turned away who could not gain admittance. The first hour was devoted to a short address upon "Prophecy" by Mrs. Foye, who was followed by Judge Swift upon the same subject; then came the seance, which was full of interest as the tests were remarkably good.

OAKLAND.

FRATERNITY HALL.

On Sunday evening last Mrs. A. Wiggin of this city addressed the Society of Progressive Spiritualists at the above named hall, corner of 7th and Peralta streets, Oakland. Mrs. S. Seal was also present and made a few remarks, promising to speak for them at some future time. Mrs. M. Miller and Madame de Roth of San Francisco, and Mrs. Cowell, Mrs. Turner and other mediums of Oakland, gave tests.

Next Sunday, May 18th, Mrs. Cowell will lecture, and Miss Lizzie Plimley, the child medium, will draw a picture while under control. The Sunday afternoon meetings are well attended and quite an interest manifested by all.

The Reviewer.

WHAT I SAW AT CASSADAGA LAKE. A REVIEW OF THE SEYBERT COMMISSION, by A. B. Richmond. Boston, Mass. Colby and Rich Publishing House, 9 Bosworth street.

The above-described volume has attracted considerable attention during the past few months, coming as it did at the time of the public notice accorded the commission to which the greatest part of its pages is devoted.

What Mr. Richmond saw at Cassadaga Lake is retold in the twelve pages occupied with the reprint of his "Open Letter to the Seybert Commission," which previously appeared in the *Banner of Light*, of Boston, Mass. The remainder of the work is devoted to a "review" of the much talked about commission above referred to.

Mr. Richmond's pages are alive from first to last. He smites the learned commissioners "hip and thigh" with the keen steel of his irony, and with an array of evidence that is simply overwhelming he routs them, foot, horse and artillery. The assault on the fitness and ability of the celebrated Professors Zollner, Fechner, Scheibner and Weber, by Geo. S. Fullerton, is admirably countered by Mr. Richmond

by the incorporation in his narrative of the crushing rejoinder of C. C. Massey, an eminent English barrister, which appeared in *Light*, London, England, during August of last year, while the citation of innumerable facts and experiences, as well as a remorseless examination of the famous report, all tends to show the utter unfitness of the "commissioners" for the duty that devolved upon them.

Mr. Richmond disclaims being a Spiritualist, but certain it is that no Spiritualist could have written more effectively or to better purpose. To all who desire a handy volume full of weighty testimony as to facts, a bright and caustic examination of the Seybert commission's celebrated report, this work will be invaluable, though the experiences of its writer at the charming resort, Cassadaga Lake, were neither better nor different from those obtained by thousands, in this or other countries, who have honestly and candidly investigated the phenomenon designated as "slate writing."

If the writer may express one hope ere closing, it is this: that as Mr. Richmond has been familiar with spiritual phenomena for upwards of thirty-four years, that he may soon become possessed of sufficient evidence to convince him of their spiritual origin, so that before he departs this life the "but if" and "the so called" upon the last page of his present book may be converted, for him, into a reality, but even now, as he has written, one feels he is almost a Spiritualist in spite of his several times repeated disclaimer.

The book is handy in size, well printed and neatly bound, and will be extremely useful to give to intelligent critics and enquirers.

J. J. MORSE.

Miscellaneous.

"What Good Has Spiritualism Done?"

This question is daily put to Spiritualists by self-appointed inquisitors. We can reply by affirming that in its forty years of existence this philosophy has accomplished more than any faith or system of religion ever did in five centuries. We do not mean it has slain as many millions with the sword, nor has it furnished so many thousands of victims for the guillotine and inquisition. No, in these specialties Spiritualism must step aside while Mohammedanism and Christianity dispute for the honors.

Spiritualism has won her laurels on other fields. Her inspirational speakers and writers have given to the world some of its choicest literature. Her clairvoyant healers have restored countless invalids to health. Her nineteenth century facts have fanned into a flame in millions of homes the dying embers of hope that the superstitious belief in hell or annihilation had so nearly extinguished. Her philosophy has given an added meaning to the word "charity."

She has, from birth, boldly declared in favor of prison reform, the settlement of national disputes by arbitration and against capital punishment. Her leaders have ever been foremost in questions of universal freedom, universal suffrage and universal education. The temperance cause has found its ablest generals and bravest soldiers among Spiritualists.

Many valuable discoveries in the different branches of science are due to spirit intercourse. Instances without number are recorded where people have been warned against accident and death in time to avoid them. No Spiritualist need hesitate for lack of material with which to answer the question given at the head of this article.

Only a few days since we heard from a friend in Washington Territory of the discovery, by a medium named Luther L. Moore, of certain plants, growing in the woods on Puget Sound, that possess wonderful healing properties, capable of restoring people to health though suffering from long-standing complaints of almost any character. The herbs performed such astonishing cures that the people at the Sound country flooded Mr. Moore with requests for some of his preparations, while questions regarding his discovery poured in thick and fast. When he came out publicly, in leading newspapers, and declared he arrived at his knowledge entirely through spirit agency; a goodly number dropped him and fell back upon their old methods of doctoring, such is the prejudice still existing among many of earth's children. However, we learn that he has been obliged to quit all other business and turn his whole attention to compounding his remedies, and that capitalists are doing their best to induce him to part with his secret.

Who will say that spirit intercourse is doing no good to humanity? We have written to Mr. Moore, who resides at Seattle, W. T., regarding his discovery.—*Exchange.*

Special Notices.

The Psychograph or Dial Panchette.

This is the perfection of the instrument used by Prof. Robert Hare in his investigation on Spiritualism, and has gained astonishing results, both as to communications given, and development of mediumship. A well-known lady in San Francisco writes that she obtained valuable communications at the first sitting, and has by the means become a writing medium. Numerous letters of commendation might be given. The Psychograph is endorsed by such eminent writers as Dr. Samuel Watson, Dr. Eugene Crowell, Giles Stebbins, W. H. Terry of Australia, etc.

Full instructions with each instrument. It is admirably designed for the home circle. Sent post paid for \$1.00. Address, Hudson Tuttle, Berlin Heights, Ohio.

Mrs. Jennie R. Warren has sold volume 1st of "New Revelation," and has about two hundred copies of the second volume, and she hopes that the Spiritualists of California will buy the second, as the time is drawing near to print the third. The third will be printed as soon as the second is sold. Address J. R. Warren, C St., between Seventh & Eighth, San Bernardino, California.

June 3, 1888, July 1.
The California Spiritualists Camp Meeting,
 will be held at
Lake Merrit Park, East Oakland, Cal.
 (Same place as last year.)
 Commencing on
SUNDAY, JUNE 3d, 1888,
 Continuing over five Sundays.
 President, I. C. STEELE, Pescadero.

The Meetings.

Lectures, Test meetings, Conferences and Experience meetings will be held every day during each week. The very best talent has been secured.

The Speakers.

Our foremost advocate this year is the well-known Eastern Inspirational Speaker,

MRS. R. S. LILLIE,

of Boston, Mass., who will be assisted by

J. J. MORSE,

England's Celebrated Trance Speaker, and

W. J. COLVILLE,

the Celebrated Inspirational Lecturer. With the above-named able advocates, and the services of such workers as W. W. McKaig, W. E. Coleman, J. J. Owen, Dr. C. C. Peet, Mrs. J. Schlesinger, Mrs. Sarah A. Harris, and others of our home talent, the platform will leave nothing to be desired.

The Test Medium.

For this season the exclusive services have been secured of the celebrated and highly recommended test medium,

EDGAR W. EMERSON,

whose reputation in all the leading cities of the East justly place him in the front rank among those in his peculiar line.

NOTE: The public is informed that Mrs. Lillie and Mr. Emerson will not appear at any other place during their visit to this State. They leave the Coast immediately at the close of the camp.

DR. J. V. MANSFIELD,

(the Spirit Postmaster),

will also be with us during the camp meeting.

MRS. ADA FOYE,

will attend the Camp, giving her marvelous "ballot" seances, which have astonished and delighted thousands.

Music.

The musical arrangements are of the most satisfactory nature, and include the services of

MR. J. T. LILLIE,

who is an able and pleasing soloist, with others whose names will be announced as soon as negotiations are completed. The San Francisco Cornet Band, brass and string, unexcelled for its rendition of pleasing selections, will furnish concerts each Sunday, both outside and inside the grand pavilion.

Special Assemblies.

These will include a MEMORIAL Day, a CHILDREN'S Day, and a LITERARY entertainment and DANCE every Friday evening.

A Developing Circle.

Mr. J. J. Morse will hold another of his successful Developing Circles every Tuesday, Thursday and Saturday mornings during the Camp. Fee for the series of twelve sittings \$5. No single admissions.

Spiritual Science Classes.

A class will be held by W. J. Colville every Monday, Wednesday and Friday mornings during the Camp. Fee for the course of twelve lessons \$2.50. Single admissions 25 cents.

The above gentlemen have generously agreed to donate half the proceeds of their respective meetings to the funds of the Association.

Times of Meetings.

Sunday meetings will commence at 11 A. M. and 2 and 7:30 P. M.; week day meetings will commence at 10 A. M. and 2:30 and 7:30 P. M.

Tents.

Tents will be rented at the lowest price, which will only cover their cost to the Association.

Restaurant.

There will be a good Restaurant upon the grounds where excellent meals can be had at a reasonable price.

Circulars and General Information

can be obtained from Mr. Geo. H. Hawes, Corresponding Secretary, 329 Sansome street, San Francisco, Cal.

PHYSIO-PSYCHOLOGICAL SCIENCE, The New System of Character Reading.

Examination and Advice

UPON

Life, Health, Mind, Physiological Power, Marriage, and the General Unfoldment of Body, Mind and Soul.

GIVEN BY

J. J. MORSE, OF ENGLAND.

Mr. Morse, by his system of "Physio-Psychological Science," is able to give personal delineations, indicating the mental possibilities, spiritual development psychic powers, bodily health, and functional capacities of those of either sex, thereby imparting sound practical advice to all consulting him upon the above matters.

A CHART

Upon an entirely new basis, which contains a systematized statement of the organs, functions divisions, attributes, and physio-psychological composition of the human being, has been prepared for the purpose of marking out the relative powers, capacities, characteristics and development of the individual as ascertained by the examiner; thus enabling all to obtain a tabulated statement of great value in all the relations duties and engagements of life. With the chart is included

THE MANUAL

Which contains a complete explanation, including a concise description of the divisions of the chart, over eighty in number, and is in all cases given with the personal examinations. It contains the chart above referred to,

THE MARRIAGE TABLE

And the advice it presents will prove invaluable to many in the selection of their conjugal companions, and other domestic matters of importance to happiness and morality.

Mr. Morse is quite remarkable as an Inspirational Examiner; often giving very wonderful readings to those consulting him.

For a complete examination marked upon the chart and including the manual..... \$3.00

Ditto with examination and advice written out in full..... \$5.00

Examinations at all times, or by appointment, which can be made in advance, either by letter or personally, at 331 Turk Street, San Francisco, Cal.

New Book! Just Issued!

PRACTICAL OCCULTISM.

This work, 16 mo. of 159 pages, contains all the lectures delivered by the control of Mr. J. J. Morse, at the late Advanced class of spiritual students, which met in this city during September and October of last year, verbatim reports of which were taken by Mr. G. H. Hawes. The topics are deeply interesting and most instructive, making many points perfectly clear and intelligible that are often obscure to students of spiritual matters. The work contains seven lectures, upon the following topics, with an Appendix containing the Questions and Answers arising from the students.

PREFACE—By William Emmette Coleman.

LECTURE NUMBER ONE.—The Trance, as the Doorway to the Occult. Dealing with the Trance in its Magnetic, Natural and Spiritual forms of induction.

LECTURE NUMBER TWO.—Mediumship: its Physiological, Mental and Spiritual results.

LECTURE NUMBER THREE.—Mediumship: its Foundation, Development, Dangers and Advantages.

LECTURE NUMBER FOUR.—Magic, Sorcery and Witchcraft.

LECTURE NUMBER FIVE.—The Material, Spiritual and Celestial planes of Second State.

LECTURE NUMBER SIX.—The Soul World—its Hells' Heavens and Evolutions.

LECTURE NUMBER SEVEN.—Life, Development and Death in Spirit-Land.

APPENDIX.—This consists of answers to Questions. The work is printed in clear, readable type, on good paper, and handsomely bound in cloth. All desiring to possess a most valuable work should send for copies at once.

For sale by CARRIER DOVE publishers, 341 Market Street, San Francisco, Cal. Price One Dollar.

English Milk Weed.

J. H. Greensill's English Milk Weed is adding scores of lovely complexions to San Francisco's already large quota of pretty women. Its name suggests what it is, and as it contains no injurious mineral substance, it can be relied upon as being absolutely harmless. It is in powder form, delightfully perfumed, and when properly applied to the skin it is invisible and produces that soft, velvety appearance so much desired. It is cool and refreshing to the skin and stays on without permitting the face to grow shiny. Being invisible it imparts a delightful complexion without the loud, glaring artificial effect that is the inevitable result of the average cheap powders that do not assimilate with the skin. Greensill's English Milk Weed is in four colors white flesh, cream and pink. But one size. Price fifty cents. For sale in San Francisco at Edwin W. Joy's, 852 Market street and L. C. Ellerts, corner California and Kearny streets. See that the name is on the box; J. H. Greensill, Wellington Road, London.

Shopping done for ladies out of the city. For particulars and samples address: Miss W.—618 Eddy St., S. F.

A WOMAN'S WAY.

A Startling Business Proposition.

A little over six weeks ago Mrs. Fowler of 327 Ellis street, San Francisco, stopped in at a leading city druggist's to ask what effect Joy's Vegetable Sarsaparilla, about which she had heard so much recently, would have in cases of dyspepsia and sick headache. She was assured that in most cases it would relieve both. She was, however, so incredulous that finally the druggist gave her a bottle, not to be paid for unless it effected a cure. A proposition so startlingly practical has seldom, if ever before, been made. The following just received is the convincing conclusion, and tells its own story:

San Francisco, February 8, 1888.
DEAR SIR: I write to admit that, notwithstanding my misgivings, Joy's Vegetable Sarsaparilla did all that you promised. I had tried so many prescriptions, to no purpose, that I had come to believe nothing would relieve my dyspepsia and sick headaches, but I have not had a return of either since I commenced taking it. I believe I am permanently cured, but will, out of an abundance of caution, continue to take it regularly for a while yet. You have my permission to make this public, for it is my belief that a remedy that will cure dyspepsia and prevent sick headaches should be generally known. Respectfully,

Mrs. M. Fowler,
327 Ellis street.

SPIRITUAL MEETINGS.

San Francisco.

J. J. MORSE, THE CELEBRATED ENGLISH Trance Speaker, lectures for the Golden Gate Society, Metropolitan Temple, Fifth street, every Sunday, at 11 A. M. and 8 P. M. Answers to questions in the morning, a lecture in the evening. Miss E. Beresford Joy, soloist, Senor S. Arrillaga, organist. Admission free to each meeting. All are invited.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meets every Sunday at 1 P. M., in Washington Hall, 35 Eddy street. Good speakers upon all live subjects pertaining to Spiritualism and humanity. All are invited.

UNION SPIRITUAL MEETING EVERY Wednesday evening, at St. Andrews' Hall, No. 111 Larkin street. Interesting addresses, followed by tests by the mediums. Admission free.

THE SOCIETY FOR THEOSOPHICAL RESEARCH meets every Saturday, at 7:30 P. M. in rooms 106 McAllister street. Interesting and instructive papers and essays are read by the members, and no subjects are excluded from discussion. Free Library, and free admission.

Chicago, Ill.

THE YOUNG PEOPLE'S PROGRESSIVE Society of Chicago, meets in Avenue Hall, Wabash Avenue and 22d St., Sunday evenings at 7:45.

Cleveland, Ohio.

THE CHILDREN'S PROGRESSIVE LYCEUM No. 1 meets at G. A. R. Hall, 170 Superior St., every Sunday, 10:45 A. M. The public invited. E. W. Gaylord, Conductor.

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REMOVED ALIVE, IN 1 or 2 hours, head and all—or no charges—at the office. No fasting required—no sickness caused. My medicines are simple and harmless. Thousands of people who are suffering with dyspepsia, indigestion, biliousness, nervousness, general debility, pain and dizziness over the eyes, a weak, tired feeling, etc., are afflicted with the tape worm or stomach worms. Over 1200 TAPE WORMS removed on this coast in the past six years by PROF. R. K. SHIPLEY'S CELEBRATED TAPE WORM MEDICINE. Hundreds of people here can testify to my wonderful cures, and their restoration to health. Send for circular giving symptoms. Medicines sent by Express C. O. D. all over the world. Circulars and directions in ENGLISH, SPANISH AND GERMAN. Special attention given to children afflicted with worms and fits. Consultation free to all. Call at my office, or write for circular. PROF. R. K. SHIPLEY, 930 MARKET ST., SAN FRANCISCO, CAL., PARLORS 5 AND 6, near the Baldwin Hotel.

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1st Premiums. 25,000 in use, 20 years Established. New patented Steel Tuning Device, in use in no other Piano, by which our Pianos stand in tune 20 years, good for 100; not affected by climate. No wood to split, break, swell, shrink, crack, decay, or wear out; we guarantee it. Elegant Rosewood Cases, 3 strings, double repeating action; finest ivory keys; the Famous ANTISELL. Call or write for Catalogue, free. T. M. ANTISELL PIANO CO., Manufacturers, Odd Fellows' Hall, Market and Seventh Streets, San Francisco.

Mrs. Nettie P. Fox,—Books.

Reduced in price from 25 to 100 Per Cent.

Address her at 1150 Sixth Street, Des Moines Iowa, and she will send, postage paid, on receipt of price named, *Mysteries of the Border Land and Golden Key*, or *Mysteries Beyond the Veil*, \$1.25 (600 pages.) Same in full gilt, a beautiful present for a friend, \$1.50. *The Phantom Form*, or *Experiences in Earth and Spirit Life*, 75 cts. *Quina's Canoe and Christmas Offering*, a nice present for the young, 50 cts. *Lectures, poems, and answers to 50 questions by Mrs. C. L. V. Richmond*, 50 cts. Same in paper 35 cts. *Joan of Arc, or Spiritualism in France*, 400 years ago, 35 cts. *Obituaries of Bible Characters*, an amusing and instructive book, 40 cts.

For 10 cents any of the following: *The Independent Voice; Common Sense on Money; Spiritualism. What Is It? Including a full account of Abraham Lincoln's Spiritualism*, also Reports from Insane Asylums; *Twenty-sixth Anniversary Addresses by Mrs. Richmond and Mrs. Fox*, in one pamphlet; *Modern Faith, vs. Popular Thought*, a Rhythmical Anniversary Lecture by Mrs. Fox.

The following for 5 cents each, six for 25 cents: *Modern Materialization, Answers to Exposers and Fraud Hunters; The Spiritual Philosophy—What It Is and What It Is Not; Relation of Modern Spiritualism to Human Progress, etc.*, by J. S. Loveland; *Organization, Words of Inquiry; Constitution of the Iowa Conference of Spiritualists*, and other interesting matter; *The Death Penalty a Failure*; one of the most concise and best works on that subject ever published; *Leadership and Organization, Anniversary Oration, Prof. S. B. Brittan; God, Heaven and Hell, In the Light of Modern Spiritualism; Woman's Right in Government; Christ and the Resurrection, In the light of Modern Spiritualism; Spiritualism vs the Bible; A rare Vindication Charges of Unfair Dealings made by Jno. C. Bundy against Thos. R Hazard: the Decline of Faith.*

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