

MRS E.F. MOKINLEY

## The Carrier Dove.

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

VOLUME V.

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## Biography.

Memorial Tribute to a Zealous, Soulful Worker for Spiritual Truth.

BIOGRAPHICAL SKETCH OF

Mrs. Eliza Fuller McKinley.

BY WILLIAM EMMETTE COLEMAN.

On June 27, 1841, at La Grange, Maine, the world was enriched by the advent into its midst of the infant spirit of Eliza Howe Fuller. The parents, who were of honest, heart by the presence in their joyous houseful little lassie; though little wot they then

character. These admirable traits ever practiced the healing art most successfully, ence being very marked at all times and unpleasurable occupation enlisted her time transition to the Summer-land but twenty place in 1868.

brother at the time were in a remote district in California, far removed from post offices, and nothing had been heard from them by their friends in Maine for some time,-some little uneasiness regarding them being thus engendered in the minds of the home-folks. Little Eliza was one day moved to write a communication remany occasions, in public halls and in deceased cousin, to the effect that no fears in turtherance of the truths so ardently concerning their safety need be felt; that revered and championed by her. they had written east, and had sent their funeral services, at the yearly exercises in letters to the nearest post office by teamsters, honor of the advent of Spiritualism, at substantial farmer stock, were gladdened in the only means of reaching them, and the wedding anniversaries (tin, silver, golden, teamsters had lost or destroyed them. In etc.), at birthday parties, surprise parties, hold of such a blooming, rosy-hued, health- due time a letter was received confirming in receptions, etc., has Mrs. McKinley's every particular the spirit-message. From genial, sunny presence almost invariably of the eventful future that should crown that laughing, crowing baby-girl's career in lite. Happily mated, the father and mother added inspirational speaking; and at a flowed from her spirit-touched lips. Her of little Eliza lived to a good old age, hav-later period she became developed as a gifts of healing have also been exercised ing been enabled to celebrate their golden healer, the most practically useful of from time to time, in a private, unobtruwedding prior to the father's departure to the Aidenn Land above. The mother still survives.

During childhood Eliza was noted for the through Maine and Massachusetts, her she could take patients. But no one was warmth and sincerity of her affections and labors in that regard being blessed with ever turned away because he or she was for her exceeding amiability and sweetness of much success and appreciation. She also unable to pay for the services rendered. remained with her, their presence and influ- making many striking and effective cures.

She arrived in San Francisco, May 4, der all circumstances. Her attachment, 1868, and immediately resumed her public was not benefited. Her overmastering love both in childhood and in maturer years, to work, lecturing almost constantly until her for humanity was a potential element in her family and immediate connections, was marriage with Mr. James McKinley a her healing, her cures being largely furthered steady and masterful. The element of gentleman of intelligence and means be-through the predominance in her of the love, manifested not only towards kinsfolk longing to an Ohio family of high standing, and precious friends but to humanity gen- - his brother William McKinley, Jr., now erally, helpfully, sympathetically, philan- serving his sixth consecutive term in Conthropically, seemed ever paramount in her gress from that State. This union, produc- invariably spoken of by those most intimate nature. Precocity in study, during child- tive of naught but happiness to the wedded with her, as a true woman and a true mother. hood and youth, was also a dominant char- pair, was celebrated May 1, 1869, a year one San Francisco friend telling the writer acteristic of this sweetly-attuned and gentle after her arrival in this State. It has been that he regarded her as the best woman he soul. Quickness of intellectual comprehen- crowned with the birth of five children,sion conjoined to a retentive memory a boy who passed away in early infancy; the afflicted, in order both to aid and served to constantly place her in the fore- Stella, a lovely child who was taken by the counsel them. It is said that she never front of scholarship in her native town. On angels after a mortal duration of only gave an unkind word to anyone. She June 1, 1854, when not quite thirteen years fourteen months; Hope, who lived to be of always encouraged mediums, never criticiof age, she began to teach school, which the age of eleven and survived her mother's sing or disparaging them. and attention until about two years prior to days; Gracie, now aged nine; and Jemmie, that of Frank Sprague, a son of Judge her departure for California, which took aged seven. The exceeding beauty of Mrs. Sprague, of Woodland, Cal. He was quite McKinley's children, as regards physical deformed, a hunchback, with scrofulous The earliest manifestations of her perfection and grace, was ever noticeable. sores and other ailments afflicting him. The writer was accustomed to see several of She took him to her home, straightened him she was but twelve years old, and in the form them some years ago with their mother physically, and restored him to complete

of writing. The first writing of a spiritual Sunday after Sunday at the Children's character done by and through her was of Progressive Lyceum in this city, and his the following character: her father and invariable comment upon them was, that they were the finest looking children that he had ever seen.

After her marriage Mrs. McKinley ceased her regular public platform labors, but she never ceased to cherish the warmest interest in the propagation and advancement of the garding them, signed with the name of a private gatherings, has her voice been heard

> As a healer her success was quite marked. She has many testimonials of success, and no instance is known in which the sufferer love principle. I am informed that she grew to love all her patients before she had finished her treatment of them. She is ever knew. She sought out the needy and

Perhaps her most remarkable cure was

and, had been given up by the Stockton to come. physicians. She was sent for by the said safety, and the physicians gave her a written statement that to her was due the credit for his recovery.

Shortly after her arrival in California, the Medical fournal of this city published an article with reference to one of her cures to the following purport:-Referring to a lady that had been given up as hopeless by the medical fraternity, it remarked that "strange to say, a female mountebank stepped in, took charge of her, and in a week or two the patient was on Kearny

street shopping.

The 15th of November, 1887, witnessed the birth of the spirit of Mrs. McKinley into the brighter glories and purer felicities of the higher life. On that day, after a brief illness of typhoid fever, her immortal portion was wafted by loving angel ministrants to its haven of rest in the Infinite Beyond. Her oldest daughter, Hope, was carried away by the same fell disease on the 5th of December following. The two surfrom the attacks of the same dread malady, but they are now convalescing. Mr. Mc-Kinley had a premonition of her approaching departure from earth. She informed her husband some six or seven months previous to her translation, that her time on earth was short, -that she should precede him to the heavenly land. Mr. McKinley was inclined to make light of this, owing to her excellent health, giving prospect of a long and physically-pleasurable life. The result proved, however, the correctness of the woman's intuitions as against the man's rational deductions. Her funeral obsequies were conducted at the Metropolitan Temple on the morning of November 17th, under the direction of her esteemed friend, Mrs. Elizabeth Lowe Watson, who paid a just and glowing tribute to her many virtues and to her life of mingled usefulness and beauty.

Since the severance of the life of Mrs. McKinley from mortal environment, her husband has several times visited a young girl in Oakland who, having lost her vision, was restored by his wife to partial sight, sufficiently so as to enable her to distinguish colors. This girl is mediumistic, and she often sees and communes with the ascended spirits of Mrs. McKinley and Hope. On the occasion of Mr. McKinley's gressing in power. She is welcomed where-last visit to her, she greeted him with the ever she goes, even by persons opposed in remark that she knew he was coming to see principle to the philosophy she inculcates, her that day, because his wife had come to and will produce a beneficial result in her and told her that he was coming. A building up a theological structure founded previous Sunday Mr. McKinley had thought upon reason, that shall be acceptable to all their faculties.

He is now a lawyer practic- of visiting her, but circumstances prevented the tearing down and destroying when next he saw her she told the tearing down and destroying ing at Woodland, and has always regarded his going. When next he saw her she told Mrs. McKinley as his saviour. Another him that she had not expected him to call notable cure of hers was that of Mr. Ivory as intended, inasmuch as Mrs. McKinley He had had his leg amputated, had informed her that he should not be able

A correspondent of the Banner of Light, physicians to take charge of him. She in 1868, thus wrote of Miss Fuller's minisbrought him through the crisis in perfect trations in San Francisco: "She is a noble young soul, brimming over with love and charity for all of God's children . . . . It is felt that her advent is the harbinger of lasting good to all Spiritualists, and through them to all others. She scatters goodness, truth, and mercy wherever she goes, and they cannot but be contagious.'

The editor of a San Francisco Spiritualist journal published-also in 1868-the following well-merited tribute to the worth and elevating influence of this pure and noble

woman:

.. Miss Fuller is between twenty-five and thirty years of age. Though not tall, she vet possesses a fine, commanding presence, has dark hair, hazel eyes, and a genial smile, seemingly perfectly happy in her relations with all the world, envying none, possessing a good conscience and at piece with all mankind.

"Although she had the benefit of an excellent education, such as is to be expected from all Maine people, her style viving children have also been suffering impresses one with the idea that she is more indebted to nature, than to art or science, for what she is. She manifests an intuitive sense of the beautiful in all she says or reads; her selections of poetry are always first-class.

"Her social relations are of the most and yet always looked fresh as a new-blom delightful character, and greatly tend, no doubt, to constitute her genial, happy nature; she lives in a world of affection and love. Her father and mother, who constantly attend her lectures, and who appear as delighted with them as anybody, are beautiful samples of a bygone age, - people that we read about, but seldom see. Imagine a fine old gentleman, a well-to-do New England farmer, and his good, old, kindhearted, matronly wife, and you will not be far from the idea of the parents of Miss

"With an unbounded philanthropy, and wishing good to all, it is doubtful if she has an enemy in all the world, not an unkind word being ever spoken of her in public or in private. Even materialists, who sneer at the religious element of her nature, are dumb against her public or private char-

"She is undoubtedly destined for a great work upon this coast, and is evidently pro-

the tearing down and destroying princip of mediums of a more materialistic plan who have for so long infested this and tended to bring Spiritualism to the point in the estimation of the world which it stands to-day. May the god angels ever guard and guide her!"

This all-too-feeble tribute to the man sterling virtues of this excellent work may fittingly be closed with the append remarks sent me by Mrs. E. L. Watson, compliance with my request to her that s would furnish me with a few lines express of her remembrances of Mrs. McKinley

" My relations with Mrs. McKinley from first to last were most cordial. She alway contributed something beautiful and tende to the pleasures of my private and public receptions. She seemed absolutely free from all pettiness, and gloried in her sign, woman's success. Herself an eloquere advocate of Spiritualism, she awarded all others their full due. Her sympathy for the sick and suffering was unbounded and she gave her time and strength to the sick poor, 'without money and without price,' turning none away when it was possible to serve him or her without injustice to her family. She always seemed to me a perfect mother, the very ideal of wise womanly devotion to all the duties of life She had the most beautiful faith in herself as a medium-physician, and it made one happy to look into her clear, sweet eyes, full of faith and tenderness. I considered her the handsomest matron in the whole She was an indefatigable worker, rose. Her death was a great shock to in. I feel that pure Spiritualism has met with an irreparable loss, from the fact of her devotion to its higher phases, coupled with her sweet, personal influence as a woman and as a co-worker with angelic wisdom.'

A little Rochester girl drew the picture of a dog and cat on her slate, and calling her mother's attention to it, said, "A call oughtn't to have but four legs, but I drew it with six so she could run away from the

154 YEARS .- The Cincinnati Evening Telegram recently published a special from San Antonio, Tex., which says: News has just reached here, from a most reliable source, of the recent death, in the State of Vera Cruz, Mex., of Jesus Valdonado, farmer and ranchman of considerable posessions. This man's age at the time of death was indisputably 154 years. At Val donado's funeral the pall-bearers were his three sons, aged respectively 140, 120, and They were white-haired, but 109 years. strong and hearty, and in full possession

## The Platform.

Theosophy and Spiritualism.—Their Points of Contact and Divergence.

By the Controls of J. J. Morse of England, Delivered In Metropolitan Temple, Sunday Evening, Dec. 11, 1887,

[Reported for the CARRIER DOVE by G. H. Hawes.]

It will be necessary for us to make certain critical examinations in regard to both Modern Spiritualism and Theosophy, and place those examinations clearly before you.

There can be no question that Theosophy to-day occupies a prominent position in the minds of many hundreds of intelligent men and women in this and other countries. There can be no question, also, that to these men and women Theosophy brings mental food and spiritual sustenance that they have failed to find the like of in other systems; and it cannot be disputed that a very large percentage of people who are interested in Theosophy were originally more interested in what is commonly described as the Philosophy of Modern Spiritualism,that they now look upon Modern Spiritualism somewhat askance, and are inclined to underestimate its importance and undervalue its facts and teachings. These are matters of common notoriety, and need no further confirmation than the mere statement.

But at this point it is a very interesting query to ask, why it is that these people who were one time satisfied with the facts and philosophy of Spiritualism, pure and simple, now underestimate and undervalue it, look upon it askance, and profess to find in the teachings of Theosophy that which is better, that which is higher, that which is more suited to help their spiritual unfolment. Why have they changed their opinion? We will not do them the injustice of saying that they are all fickle-minded persons, people easily swayed by this, that or the other new opinion that happens to come before them; we will be even more than just, we will be a trifle generous, and assume that in very many cases they are quite intelligent people, and have taken their new position honestly, in accordance with the fresh convictions that have been born within

There are, of course, attached to all movements a fringe of persons who are so easily impressed with the ideas of a movement in the first instance, that it is quite natural to expect that they will be equally as easily impressed with any other new idea that comes before them; and they will, of course, forsake the former idea for the new one, just as lightly and easily as they forsook that former idea for the ideas that preceded sions, if you please; we are not saying their

equation we have to solve.

more set purposes, and have changed their position from Spiritualism to Theosophy because of one particular fact. You will remember that in our address delivered here the lack of coherence of the Spiritual Philosophy, and of the present domination of the phenomenalists in the movement itself. There is a great deal more involved in those statements than the time at our disposal humanity, and the duration of existence. would enable us to present to you on that occasion. Let us just briefly refer to what was omitted then. If you will bear in mind the fact that you have not yet accepted, or, if you have accepted, you have not formulated as Spiritualists, a consistent scheme of philosophical thought with regard to the origin of the universe, the character of its operations, the appearance and destiny of development and moral responsibility; these are factors (shall we call them planks) in the spiritualistic platform that you have not yet nailed into their position. Instead of doing this, the phenomenalists, who now dominate the movement to a very large extent, have been engaged in the evolution of phenomenal fact; and that has caused the stultificaprinciples.

Now there are a great many persons who, when once they have been convinced of a fact, naturally inquire for the philosophy of that fact, -who, when they know by evidence and observation and examination, that the facts of Spiritualism are true, then inquire what is the philosophy behind those facts. What do these facts teach in regard to the spiritual, moral, and intellectual weland in the states that follow this world? and when they find a chaotic jumble of differing and diverging opinions presented by Spiritualists and spirits, then they are very apt to say, "This does not meet our requirements; we were better off before we gained the some sure ground, as we thought, to stand upon, but now we have a presentation of a mass of facts and phenomena without any connecting link or medium to unite them into a series of philosophical support." They say that "in the philosophy of Theosophy we find a spiritual teaching that lifts us beyond the range of mere sensuous phenomena, and attempts, with more or less success, to grapple with the problems we have just referred to."

Now we are not justifying their conclu-

blown about in the atmosphere of human ape and follow. In some respects we can thought,-here to-day and somewhere else heartily sympathize with them; for you will to-morrow; they are not factors in the of course clearly understand that as Spiritualists you are not yet united, or at least The people we have referred to have you have not outwardly expressed your acquiescence in any substantial planks that would make a coherent system of Modern Spiritualism. You have been, of course, so very anxious to have the facts proven a short time ago on the weaknesses and true, immortality demonstrated, that perdangers of Modern Spiritualism, we spoke of haps in the rush and anxiety involved in these matters you have not had leisure or time enough to take the course so needed, -the evolution of a coherent system of spiritual philosophy in regard to being,

Here, then, we stand exactly at that point where the questions of the evening are clearly before us. When we are asked what we understand by the term Theosophy, we are obliged to state that from our observation it divides itself into two broad and general divisions; that which is purely philosophical in character, and that which is purely practical in character. Before we take up humanity, and the questions of intellectual these two divisions and analyze the components of each, it would be just and wise, perhaps, to inquire whence this Theosophy came? how long has it been a distinct movement? and what are the exact positions it ought to occupy?

There can be no question that at this time Theosophy is working within the movement of Modern Spiritualism in a tion of the inquiry into philosophical constructive and discretive sense, rather than a constructive and accretive sense, so far as Spiritualism itself is concerned.

You will find that modern Theosophy as you find it to-day is practically some thirteen years old. Previous to that time there was scarcely anything of Theosophy in association with the spiritual movement; and you will find upon further inquiry that the earlier communications received from the spiritual world contained no mention of the fare and progress of humanity in this world theosophical doctrines that now occupy the stage of spiritual thought. These theosophical doctrines really date back from the commencement of the labors of two persons, -Madame Blavatsky and Col. H.S. Olcott. These are the foundation stones, practically, of the commencement of the externalization knowledge of these facts, for then we had of the ideas that are now known as Theos-

Now the persons to whom we have referred, gaining some little smattering of theosophical doctrine, concluded it wise to leave the country of their adoption and birth, traverse the wide waste of waters, and go to India, the source from which current theosophical doctrines are largely derived.

Thus, you will see, the commencement of it was purely and peculiarly human; it began in this sphere of yours, it belongs to this sphere of yours, and is to a very large it. To these people we have nothing to say; argument is correct in any sense at all; we extent, as we shall endeavor to show you, they are intellectual feathers, so to speak, are only stating the line of procedure they dominated very much by human conditions.

Theosophy have been derived from certain the common people. mysterious personages who are said to reside in the fastnesses of the Himalaya mountains of class distinctions in their clearest and in the fastnesses of the Himalaya mountains strongest form, and you have a speciallyin the fastnesses of the Himalaya mountains of class distinctions in their clearest and in the fastnesses of the Himalaya mountains of class distinctions in their clearest and in the fastnesses of the Himalaya mountains of class distinctions in their clearest and of that wondrous country and of the wondrous country and of the fastnesses, these mahatmas, the favored class beyond all other classes who persons, these adepts, these mahatmas, the favored class beyond all other classes who posed to be put in possession of the favored class distinctions in their clearest and the favored class distinctions in their clearest and the favored class distinctions in their clearest and the favored class of the Himalaya mountains of class distinctions in their clearest and the favored class distinctions in their clearest and the favored class beyond all other classes who persons, these adepts, these mahatmas, the favored class beyond all other classes who posed to be put in possession of the favored class beyond the favo persons, these adepts, these mahatmas, the favored class beyond an other. Theosophy, posed to be put in possession of the supposed to possess this Theosophy, posed to be put in possession of the supposed to possess this too information that has been guarded to be put in possession of the supposed to possess this too information that has been guarded to be put in possession of the supposed to possess this too information that has been guarded to be put in possession of the supposed mysterious brothers, as they have been so are supposed to possess this mysterious brothers, as they have been so are supposed to possess this distribution information that has been guarded for supposed to possess this distribution information that has been guarded for supposed to possess this distribution information that has been guarded for supposed to possess this distribution information that has been guarded for supposed to possess this distribution information that has been guarded for supposed to possess this distribution information that has been guarded for supposed to possess this distribution information that has been guarded for supposed to possess this distribution information that has been guarded for supposed to possess this distribution information that has been guarded for supposed to possess this distribution information that has been guarded for supposed to possess this distribution information that has been guarded for supposed to possess this distribution information that has been guarded for supposed to possess this distribution information that has been guarded for supposed to possess this distribution information that has been guarded for supposed to possess this distribution information that has been guarded for supposed to possess the distribution information that has been guarded for supposed to possess the distribution information that has been guarded for supposed to possess the distribution information that has been guarded for supposed to possess the distribution information that has been guarded for supposed to possess the distribution that has been guarded for supposed to possess the distribution that has been guarded for supposed to possess the distribution that has been guarded for supposed to possess the distribution that has been guarded for supposed to possess the distribution that has been guarded for supposed to possess the distribution that has been guarded for supposed to possess the distribution that has been guarded for supposed to possess the distribution that has be from time to time through the agency of the two persons we have referred to, and percolate in common society.

There is a mystic point here. through intermediary agencies, given to the

erto utterly failed to comprehend the real justifiable. Buddhistic teachings, for the simple reason had but very little relevancy to the real doc- and the practical sides of it. trines which they so zealously concealed

India is divided up into quite a number of progress in and through it, and of his ulticastes and classes, and these class lines mate condition in the states that lie beyond are rigidly defined, and that it is almost im-possible for a member of one caste to pass to reduce this large and perplexing problem, over and become a member of the class be- which includes intellectual development and yond his own, and that the priests have moral happiness, down to the level of the surely crumble into ruins sooner or later. been derived altogether from one class in the main, you can clearly see how rigid and secure have been the barriers erected be. secure have been the barriers erected be- to many minds who are dissatisfied because tween the commonality on the one side and they have not found a coherent system in the the priesthood on the other. And the as-sertion has been that the knowledge that sertion has been that the knowledge that the priesthood possessed, the knowledge that the reason may be that they have not found and from time to time there is an intermitant that the adepts obtained as a result of their it we must deal with the reason may be that they have not found and from time to time there is an intermitant that the adepts obtained as a result of their it we must deal with the reason may be that they have not found and from time to time there is an intermitant that the adepts obtained as a result of their it we must deal with the reason may be that they have not found and from time to time there is an intermitant that the adepts obtained as a result of their it we must deal with the reason may be that they have not found and from time to time there is an intermitant that the adepts obtained as a result of their it we must deal with the reason may be that they have not found and from time to time there is an intermitant that the adepts obtained as a result of their it we must deal with the reason may be that they have not found and from time to time there is an intermitant that they have not found and from time to time there is an intermitant that they have not found and from time to time there is an intermitant that they have not found and from time to time there is an intermitant that they have not found and from time to time there is an intermitant that they have not found and from time to time there is an intermitant that they have not found and from time there is an intermitant that the reason may be the reas that the adepts obtained as a result of their it, we must deal with the results as expressed tent state, instead of a continuous existence long and patient periods of effort to attain in their design to the results as expressed tent state, instead of a continuous existence long and patient periods of effort to attain in their design to the results as expressed tent state, instead of a continuous existence. long and patient periods of effort to attain, in their desire to be satisfied concerning the That is the key-stone of the whole position was too important, and, we might almost problems. There are the problems and the concerning the state, instead of a continuous examples and the concerning the state, instead of a continuous examples and the concerning the state, instead of a continuous examples and patient periods of effort to attain, in their desire to be satisfied concerning the state, instead of a continuous examples and patient periods of effort to attain, in their desire to be satisfied concerning the state, instead of a continuous examples and the concerning the state, instead of a continuous examples and the concerning the state and the concerning the concerning the concerning the concerning the state and the concerning the was too important, and, we might almost problems Theosophy claims to be able to add, too dangerous, to be allowed to be speak authoritatively upon.

Now it is alleged that the teachings of translated freely into the consciousness of

through intermediary agencies, given to the world the knowledge which is now concen- as the western mind might readily do, and of those who may be honest, intelligent who in and condemn the earnest people, but who, neverthal, and world the knowledge which is now concentrated in the form and under the definition unhesitatingly rush in and condemn the earnest people, but who, nevertheless, and have been imposed upon; for the source, and the position which it is said have been imposed upon; for the source, and the properties of the source, and the properties of the source of the unhesitatingly rush in and condemnation have been imposed upon; for the source of the position which it is said have been imposed upon; for the source of th Theosophy to-day.

Now one peculiarity asserts itself at this to have taken; because such condemnation authority is beyond examination. The many priesthood for the position which is authority is beyond examination. The many priesthood for the position which is authority is beyond examination. Now one peculiarity asserts itself at this to have taken; because such condensation that the house point; the position stands just as we have would be very unjust. Now you know terious brothers in the Himalaya Monte. point; the position stands just as we have would be very unjust. How you tains are the missing X in the equation stated it; but another factor, or in fact us well enough, friends, to understand we tains are the missing X in the equation. stated it; but another factor, or in fact us well enough, meno, two other factors begin to obtrude them- are no friends of priestcraft and ecclesias- Who are they? where are they? and the two other factors begin to obtrude them- are no friends of priestcraft and ecclesias- Who are they? where are they? and the two other factors begin to obtrude them- are no mends of precisions and the selves in the form of two other somewhat ticism; but a little justice should be allowed has seen them? The testimony on all these points is so indefinite. distinguished personages,—a certain A. P. to sway your judgments in regard to what three points is so indefinite, so nebulon distinguished personages,—a certain A. P. to sway your judgments in regard to that Sinnett, and an old-time worker in this great cause of modern Spiritualism, known to you as Emma Hardinge-Britten. So far religion rigidly maintains these caste lines, into you as Emma Hardinge-Britten. So far religion rigidly maintains these caste lines, not go so far as that at present we will as her particular part in the matter is con- for the reason that they represent actual not go so far as that at present: we will only cerned, her action is mainly connected with grades of development, and that only those point out the weakness of the prime found. that practical side of Theosophy which we who have arrived at certain spiritual prowill have to deal with later. Mr. Sinnett cesses of unfoldment, and have attained to tation of these alleged revelations of the and Mrs. Britten are mainly related to the certain positions in the general and individ-more practical side of the subject. There- ual developments here in this world, are three persons already alluded to, Blavatski, fore, for the moment we must find room for able to apprehend the principles which they Olcott, and Sinnett. who belong to the higher castes are capable It is asserted that the esoteric teachings of comprehending, you will see that from you; and even Theosophists are not above of the Hindoo faiths, Buddhism and Brah- that point of view the priesthood would be criticising her, and allege that she is only a manism, have been concealed with zealous care by the priestly classes; that this sacred doctrine and these sacred facts and this philosophy have been zealously guarded for ble of comprehending its nature, and there- through Spiritualism into Indian Theosophy many, many ages and generations. So fore incapable of applying it to righteous and there parades before the world as one secretly have these things been guarded, and proper ends and uses. We do not of the great lights of the nineteenth century. that European investigators, in their examination of the literature and history of India the point of view of the priest and of the teachings are nonsense, all her revelations in its religious aspect, have, it is alleged, hith- adept, it would be perfectly correct and are moonshine, and all the wonderful state

Now we go one step beyond that, and we that it was veiled in symbols and ex- ask you to remember that the Theosophy pressed in allegories, that the outward writ- we are discussing, as stated already, resolves ings and sayings of its public expounders itself into two branches; the philosophical

The philosophy of Theosophy endeavors the future existence of man; and thus, you to give you an intelligible interpretation of If you will remember that social life in the universe, of man's development and

Now the Theosopy of to-day is distinguished in character. It is desired Now the The Buddhistic in character. It is derived from the first in said to be the first India, and it is said to be the first present does not discuss its own origin; it is a synta Now do not fall into any mistake here, of authority. You have to take the authority who may be honest, intolly

Madame Blavatsky is known to some of ments of marvelous powers have been evolved, like the Teuton's donkey, from her own inner consciousness.

The philosophy of Theosophy concerns some important points, to-wit: the nature of man, the re-imbodiments of man, and see, attempts to deal with the universe, is inhabitants, and their positions.

The cardinal doctrine of Theosophy in regard to the character of man is the key stone of the whole position. If that kerstone is wrong, rotten, and useless, then the arch it is supposed to support will most humanity is, that the individual soul is a monad, an individual unit, that flits from world to world, from form to form, alter-

If man's soul is not a monad, and man's life is continuous instead of intermit tent, then down falls the superstructure reflections, for this reason: it is said that Think of it! Remember clearly what it reared upon the two points just referred to. these astral bodies, which were one time means! The communicating intelligences Do you understand what the monadical called "shells," have an existence and you welcome to your hearts and undertheory in this regard means? It means that there is, in fact, from the central source innumerable sparks sent out that float and intelligent, and that they are not permanent, loka. You get the very worst kind of roll through being until they find entrance but that they have a certain persistence and gentry from the spiritual world. Is it not into material conditions. It means, also, a certain consciousness of their own; and very remarkable that thirty-nine years ago that these atoms themselves are unconscious, that they float about and live near to the when the spirits flooded the world with and that they only have a conscious exist-tence as a consequence of the conjunction selves at this time separated from them and never shown stronger in your midst, that with the conditions of being that they come existing in the astral life. And it is said by you did not then learn about it? That into from time to time. It means that this some Theosophists that these shells are, to shells and the victims of accidents and claim of persistent personality, that you a very large extent, the only spirits that the suicides were the only spiritual people that cling to, has no foundation in fact. It Spiritualist comes in contact with; that were coming back? They never said so means that you are not the sons and these semi-conscious shells that arise from then, they never say so now; and if Theosdaughters of your parents. It means that the decaying body are vitalized by the in- ophy thus interpreted leads you so to underthe children of the world have no real telligence of the medium, and are endowed stand, then here we might well pause and affinity, essentially, between their monads, for the time with a temporary and partial say that the facts stated in both cases are so one with the other. It means that the material sentient consciousness; and that these shells opposed each to the other, that there can existence is only a vehicle for temporary thus endowed, these worn-out astral suits of be no possible contact between the two external personal consciousness and indi-clothes, are said to produce a great many movements. We will not make the breach viduality. It means that the individual of the spiritual phenomena that are asso- just yet; let us go a stage further. form of personality is only temporary, and ciated with Modern Spiritualism. How belongs only to this condition of existence. satisfactory this is to you who are Spirit- he goes into one or other of the states It means all these things and some more, which we will show you presently.

ualists, we will not just now attempt to say; devachan or avitchi in the kama-loka. If we will show you presently.

of a man? Here again arises another curi- presently. ous point. There is not only a cardinal postulate in regard to Theosophy, but there into one of two conditions, and here, also When he withdraws from the material world, is a cardinal numeral also in association are involved very important considerations with it; and that numeral is the number We must confess that the doctrine of re- and he becomes an inhabitant of the seven. There are seven rounds of progress, embodiment, as taught by Theosophy, is, devachan state. There, in a purely subjecand seven distinct degrees belonging to each in the sense we are interpreting it, the most tive condition, he becomes conscious,—that of these rounds; there are seven parts in a rational conception of that doctrine that is to say, his karma inflicts a consciousness man's nature; there are seven steps up the you could accept in regard to such an upon him, and he lives in a species of spiritladder of life, leading to the wondrous eighth irrational proposition. But when we have ual isolation by himself, to himself, and of that lies beyond it. This number seven said that much, we are only saying it in himself, and altogether dreams, shall we plays a most important part in the esoteric regard to the consistency of the entire say, the existence in which he then finds doctrines of Theosophy. How it does, scheme as a whole. We have nothing to himself. All the aspirations, all the pleasthough, we shall leave you to determine.

We are not responsible for the doctrine, mark you; we are responsible for the ex
according to the karma generated by a and are real to him; but if a subjective position of it which we are placing before human person while living in this world, so reality, he has no outward visible form, as

the result of the good and evil desires of justice of God. life. You are not to infer that at death in

This offers

go forward in association with what is de- out a successful scheme that shall har- desire. scribed as the karma of the individual, - monize the inequalities of life with the

But what becomes of the individual at every case the human soul or the spiritual first? The first condition that he can enter soul or the spirit has been fully and com- into is that which is denominated the existence in the second instance. pletely unfolded on the higher scale; rather kama-loka, and in that state you will find is it probable that successive incarnations or the astral shells, the victims of accidents, stated that it is the philosophy of intermitembodiments are requisite for the complete and the suicides; and from that state of tent living instead of continuous consciousevolution of the septennial results referred life you are said to get the great majority of ness; for he remembers naught in this world some very interesting nomena that are accepted by Spiritualists. remembers naught of this world when in

When the individual passes away, or dies, Now what is the theosophical definition this question, while we revert to it again some little progress in culture and development, his destination is devachan, if not, When the individual dies he will pass avitchi is his home. What does he do there? consciousness is annihilated, extinguished, will be the character of the embodiment he you would understand it, but exists there as Now these seven parts of man require just seeks next; and, instead of its being the a potentiality in subjective activity. And a little attention. Man is divisible into his gratification of individual desires and the then, when all the karma he has generated body, the vitality that belongs to his body, giving to a man favors in one life that he has been exhausted, he gradually ceases to the astral body, the animal soul, the human did not get in another, it is an attempt, be conscious, sinks into oblivion and forsoul, the spiritual soul, and the spirit ulti- more or less clumsy, to adjudicate upon the getfulness, and only recovers action again mately. Now these seven divisions of man's deeds of an individual while he lives in one when he has accomplished another re-emnature call for a more close examination; embodiment, so that in the next embodi- bodiment; and that re-embodiment is for the body and its vitality, and the astral bedy, are left behind at the process of death, be as a result of his previous embodiment, needs, rather than as a consequence of the while the animal soul and the human soul and by this expedient it is hoped to work conscious selection of it as an intelligent

> Between the entrance into devachan and the departure therefrom, there is a complete cessation of recollection of material existence in the first instance, and of the devachan

Thus you see we were correct when we the spiritual communications and phe- of his experiences in devachan, and he ultimately arrives at the state denominated from Spiritualism, because he claims it did Nirvana he will be able to turn over these pages of this book, and will find that his progress has been along a certain straight line, so far as he is concerned, and an intermittent line of varying consciousness, so far as his external character is concerned.

Thus you will see that there are recognized two important distinctions,-the purely subjective, and the purely objective; that it is the entrance into and passing out in a series of spiral progressions that helps to round out and develop and unfold the monad that is making all these mysterious windings through the order of existence.

We are not concerned about very much more in this regard, save only to say that the individual ultimately progresses, by reason of his embodiments, mark you, up to what is denominated rupa-loka, a condition or state of substantial spiritual verities, but subjective, and therefore intangible to the inhabitants of kama-loka or to the inhabitants of the material sphere; and through these he ultimately ascends to the highest condition of arupa-loka, and there ultimately reaches forward into that Nirvana condition where all the preceding experiences take conscious possession of the monad. We suppose then that he shall have attained an estate divine in character and in interior association with the divine consciousness of God, from which it is even possible to escape and go back through all the lower conditions, coming into material existence again and taking on another form.

Thus you see that from the very commencement, in kama-loka and the astral life, to the very highest possibility, the necessity of re-embodiments is the only means of development and progress. This is persistently and continuously presented, and through it all runs the statement that the individual himself—the ultimate analysis perhaps we had better say-is an unconscious monad of spiritual forces and power; and therefore we are justified in saying there are no brothers and sisters, no sons and daughters, no husbands and wives,-they are only material vehicles through which simple monads are being passed in a long series up to the wondrous Nirvana that lies beyond. But these monads have gone through the chemical conditions of life, they have gone through the inorganic conditions of life, through the animal conditions of life, have gone through the whole of the conditions of life in every department of terrestrial being; these departments have been the vehicles through which these monads have passed in their efforts to obtain a condition of soul-element and spiritual development.

placed this theosophical doctrine before you. Let us look at Spiritualism. We It is also claimed that by a cultivation of been here for ages past; and we know noth-

devachan, though it is alleged that when he have said that the Theosophist has recoiled the astral power the person is enabled to not present to him a consistent theory of spiritual development. Now, if the Theosophist will only turn to the writings of Paschal Beverley Randolph he will find this monadial theory distinctly stated therein, of spirits being concerned in the production he will find the doctrine of re-embodiment of these alleged phenomena, they are the to a very large extent affirmed, and a great deal of the theosophical teachings of to-day; he will also find a great deal of the practical part of Theosophy, to which we idea that each grade of life has its own shall refer presently.

The aforesaid writer claimed to be a member of the Rosicrucians, and also of various other secret occult orders of like character in Egypt, Spain and various countries of Europe, as well as in various sections of this country. Most of the higher and best of the theosophical teachings were very clearly stated forty years ago in the works of Andrew Jackson Davis, particularly in "Nature's Divine Revelations."

In the name of common sense, where is the necessity of a movement which contains literature within itself that substantially deals with a great many of the points that Theosophy claims peculiar to itself, and thus dealt with them years and years before Theosophy ever became occult,where is the necessity, we say, of the former

adopting the basis of the latter?

We are only asking intelligence from Spiritualists, for reasonable consideration on the part of Spiritualists; we are only asking that they shall be as capable of dealing with the movement they belong to, as the chemist is with chemistry, the astronomer with astronomy, the historian with history,-in each and all of these to make themselves familiar with the literature, researches, and results of their predecessors, before they consider themselves capable of dealing with the experiences of their cotemporaries.

Now the practical side we must deal with briefly. The subject grows rapidly on our hands, and branches out into so many directions, that we shall have to condense. The practical side of Theosophy is the cultivation of the astral powers, the so-called occult faculties of mankind, and practical occultism is the opposite side of philosophical Theosophy; these are the two extremes. But the cultivation of the astral power is of no use to the immortal consciousness,-we beg pardon, the persistent monad, -since you will forget it all in the devachan state. Practical occultism teaches that you must eat sparingly and drink next to nothing at all, avoid all passional exercises of any sort; that you must retire from the world, forget your father and mother and friends, and live in contemplation and seclusion, and endeavor Now, we think we have justly and clearly to work up to that condition wherein the "We live here, and there are millions adepts shall receive you within their ranks.

project himself here and there at will, and to transmit articles to a distance. It is alleged that the astral faculties that you possess are really the only foundations for certain forms of mediumship; and instead outwardly-unconscious expression of the astral faculties you possess.

Practical occultism deals also with the spiritual personalities; that there are gnomes in the mountains, elementaries in the elements, fairies in the glades, sylphs in the woods, nymphs in the waters; that there are spirits of the air, spirits of the flame, spirits of the land. Practical occultism tells you all these things, and asks you to believe that, as the highest condition of material existence has produced man, so all the lower conditions of material existence have also their personal soul. So when you crush a flower, you may kill its spirit; when you blast the rocks for gold, you injure the spirit of the rock; when, hunting in the woods, you fire a shot through the bushes and trees, you may wound the spirits therein; and so on through all the realms of material existence, for practical occultism tells you that personality is a possibility for all conditions of existence.

Now we come to the spiritual side of the question. As we stated, the literature of Modern Spiritualism when investigated can produce for your inspection a large proportion of the philosophy of the higher and better sort that is presented to you in the

form of Theosophy.

Now what does Spiritualism say? It says that which the Theosophist esteems of least importance, the continuity of personality is a fact; that man's conscious personality is continued beyond the grave; that there he is not living in the devachan condition, and only conscious himself in that condition, and not conscious of that condition when he is out of it. How the mystic brothers or any of the other adepts discovered that the inhabitants of devachan were only conscious while in devachan and not conscious when they got out of it, since they themselves must have been in it, is a problem we shall have to leave to the mystic brothers themselves to solve; for we must candidly confess that we are utterly incapable of telling you how people who are unconscious while living in one state can ever come back and tell you that they have lived in that unknowable condition!

Then these spiritual people come to you and tell you that consciousness and individuality continue beyond the grave; that the karma of their lives truly blesses them in that condition of spiritual progress to which They tell you, they properly belong. around us who are living here who have

ing of the necessity of re-embodying ourselves in order that we may develop the human soul and the spiritual soul or the spirit, and come up through kama-loka into arupa-loka into Nirvana. But we know that as has been our natures on earth, as has been our sayings and our doings, so are we when we enter into the spiritual world."

The spiritual philosophers say, "We know nothing of these monads that are thrown off from the central source, as sparks may be said to be thrown off from the grindstone when it is being turned; we find in nature and in being the process of evolution, but we interpret it altogether differently from the interpretations of Buddhistic Theosophy (for that is all Theosophy is, it is Buddhism adapted to the ideas of the western mind, and in the transfer it loses three-fourths of the practical Hindoo flavor that belongs to it). We know nothing of the interpretation of the western Theosophists of the doctrine of evolution; but this we know, that nature and being are a unit in divine relationship, that the latent element in all is the divine spirit of the eternal God, which working up from orders and forms, through ages and periods, at last becomes concentrated and developed into consciousness of the human creature; and when that concentration has once been accomplished, the divine element is sufficient for the future contingencies, and it continues to expand, in the improved conditions in which it finds itself, through successive periods of evolution, in the spiritual condition, and consequently there is no necessity for it ever seeking a re-embodiment, either to be punished for past misdeeds in previous earthly lives, or to be rewarded for good conduct when embodied under previous conditions."

What, then, is the point of contact between these two systems? Veiled in the astral light there is a semi-conscious and semirational existence, and these fathers and mothers that come back to you, the spirits of children once clothed in flesh, who trod the ways of mortal life, and are now living in the immortal worlds beyond—these are only their astral representations. A doctrine that interprets your Spiritualism in this sort is destructive to all you hold dear, and to every sentiment the spiritual world has given to you from the days of the Rochester knockings down to the present hour. The Theosophy that tells you that spiritual progress can only be accomplished by successive re-embodiments into material conditions, so that the materials whereby spiritual progress is assisted and rendered possible can be accumulated, is, if we may be allowed the expression, virtually putting the cart before the horse; for to come back again, to go down in order to get up, is the peculiar interpretation of Theosophy of the evolution of universal life and progress.

the phenomena of the universe in this manner, while it may present in itself and of itself, a perfectly coherent system, and be rupa-loka then into arupa-loka and from all of a piece and fit completely in detail and general principles, fit completely in every relationship, is neither more nor less than an absolute destruction and annihilation of the facts of science, the revelations of spirits, and the progress of humanity at of the continuity of individuality and perlarge.

In closing, let us put the point very clearly before you. The eastern mind gives absolute supremacy to mental analysis and spiritual subjectivity, sees life from the plane that internal absorption and contemplation presents: the western mind interprets life from the outward side of the human intellect, deals with life's issues as they are, not as contemplation imagines them to be. The eastern mind accepts the authority of the adept, and concludes that whatever the adept says, whatsoever they who have reached the plane of the mahatmas may say, is literally true, for it is alleged that what these highest and wisest teachers say is the truth, although there is no way you can demonstrate it for yourself; and when it is a subjective analysis, a subjective proposition a subjective demonstration, the resultant philosophy is altogether dissimilar from that which is presented to the minds of the western people who work objectively, who take nothing upon authority, and who interpret the facts of nature as they are, not as the subjective nature supposes them to be.

It is then a conflict, a square and open conflict, between two differing methods of thought. Shall the eastern method dominate the western, or shall he western dominate the eastern? Shall there be a war between intellect and spirituality, the old warfare of Armageddon in a new form? There need be no conflict. Let Theosophists drop some of their extravagant claims which are utterly incapable of being demonstrated, let Spiritualists leave phenomenality on one side and cultivate their interior qualities, and each will learn that intellect and spirituality are absolute necessities in the solution of the problems of existence; and where they check and counter check each other, then jointly used they may help to solve the dual problem of existence in relation to the material and spiritual worlds.

But when we are asked to assent to the statement that Theosophy is higher than Spiritualism, that it goes deeper than Spiritualism, that it is a more refined and spiritual system than Spiritualism, we can only shake our heads in sad, sad denial and say, look at the foundations upon which it stands; remember that you must take it upon trust, upon the good faith of three noted persons, and that all you have to rest

A Theosophy that endeavors to explain those who say that they have received these revelations from the mahatmas of India.

We repudiate the foundations utterly and completely, and say that it is improbable and absurd; that the doctrines that are evolved and have been built upon it are subversive to morality and intellectual culture; and that a rational Spiritualism that gives you a plain, clear idea of the continuity of consciousness, sonality, and assures you progress through the worlds of the vet-to be without the necessity of returning to the conditions of earthly life again, is the only real solution of the problems of life and the destiny of humanity.

If we have said aught that seems harsh to you, we, of course, do not wish unnecessarily to wound your feelings, but the truth must be spoken whatever befalls speakers or listeners, the truth alone can make you free. We are willing to give all honor where it is due. We are willing to say there are weaknesses in Spiritualism; there is the weakness we mentioned in our opening. Therefore the necessity exists for Spiritualists themselves who desire a coherent system to consult in regard to this very point, and wish to place it before the world as what we know of spiritual science and spiritual philosophy.

But shall the west, quick with the life of intelligence, sparkling and brimful of aspiration, activity and desire, shall the west and the north, with these strong powers that have conquered the desert, elevated the savage into civilization, filled the plains with teeming life, and flooded the world with the pulses of thought and feeling, shall the north and the west, the strong, strong people of the world, who have fought their way to freedom and progress, contesting every inch of the ground ever since error and superstition existed, shall the mighty minds who have never given way to the power of ignorance and superstition, we ask, shall you yourselves, who have done so much for the world's progress, elevated the culture of the human intellect so high, expanded the powers of human nature, and made them practical, shall you come down from your high estate and sit at the feet of the invisible and mysterious, and again put the sacerdotal yoke upon your necks and confess that specially-called people, who seclude themselves from life, have nothing in common with its active requirements, are your only fit counsellors and teachers? If you do, then farewell to the light of civilization, farewell to the glory of Modern Spiritualism; darkness will descend upon you and shut out the progress of today, and the world will be flooded with baleful influences.

In the name, then, of humanity, in the name of science, in the name of Spiritualism, we say, having now placed the points of contact and divergence between upon is the statements that are made by Theosophy and Spiritualism before you, take whatsoever there is good and true in with reason, and hold fast the fact which you thus find to be good. But Theosophy completely considered, with all its peculiar doctrines by itself, as we have placed it before you, is absolutely an untenable doctrine, and destructive of that spiritual revelation that has done so much to win the world to a knowledge of immortality, and make men realize that death was not an everlasting and eternal sleep.

# Literary Dept.

## CROOKED PATHS OR THE WAGES OF SIN.

BY M. T. SHELHAMER

AUTHOR OF "AFTER MANY DAYS," ETC., ETC.

## CHAPTER I.

THE MEETING.

"Gin a body meet a body Coming frae the town, Gin a body greet a body, Need a body frown? Every lassie has her laddie, Nain they say have I-

The clear sweet tones soaring high like the notes of a bird clearing the blue sky ceased abruptly, and the fair songstress flushed from temple to throat as her eyes fell upon the form of a dark-eyed handsome stranger, who, leaning over the low paling that skirted her father's garden, seemed to be drinking in the words that had just fallen from her fair lips.

The stranger started, and raising his hat, saying, "I beg your pardon if I intrude. Tempted by the loveliness of the morning, I started out for an early ramble, and in passing, the beauty of your garden attracted me." And he glanced with admiration upon the and could hold her own in any circle of beds of blooming flowers that spread before him, his gaze settling lastly upon the countenance of the girl in his path. It was, indeed, a form and face of witching loveliness, tall, slender and fair, with a complexion of roses and pearls, eyes as blue as a cloudless summer sky, and hair of a peculiar golden tint that fell in rich profusion around her sloping shoulders. Alice Blake did not tones, but they were clear and sweet, and require the dressmaker's art to enhance her seemed to be under perfect control;" and charms, for the simple gingham gown, Henry Lyman smiled in remembrance of belted at the waist, and finished at throat and wrists with snowy bands of linen, only served to increase the beauty of form and feature.

"You are quite pardonable," she responded with gentle dignity. "It is a most delightful morning, and as for our flowers, our church," and if her husband had not we do pride ourselves upon their good looks;" and she smiled frankly upon her to go with him on a drive of some miles for the next Sabbath, for if that young lady visitor.

"I am a stranger in the village, having launched forth into a long panegyric of the either system, in harmony with nature and arrived, for the first time, last evening, to pay a long promised visit to my old-time friend and college classmate, the Rev. George Fergurson. My name is Henry Lyman, and I am from the town of Burton.'

"Any friend of our dear pastor is sure to find a welcome in Cloverdale," returned the young lady. "My father, Dr. Blake, will be pleased to meet you while you are here."

"Thank you very much; and now I must leave you to attend to your duties," glancing at the watering-pot in her hand, "but, pardon me; you have so many of them, would it be too presumptuous for me to beg a rose from your garden?"
"Not at all," she laughingly replied.

"As you say, we have so many of them one could not be missed." And she broke the stem of a beautiful cluster of creamy, halfopened roses whose rich fragrance scented the balmy air.

With another bow of thanks the stranger accepted the blossoms and placed them in his button hole, and lifting his hat, turned and slowly retraced his steps into the heart of the village. An hour later, when seated at the hospitable breakfast table of his host, he related his adventure, requesting to know something of the fair girl he had encountered.

"Nellie can tell you more of her than I can," said the minister; "for wife and she are fast friends, having many tastes in common, such as music and literature, and a love of the æsthetic. I know that she is a charming girl, nineteen years of age, the only daughter of Dr. Blake, our one physi-She is an unsophisticated rural cian. beauty, ignorant of the world and its ways, but sound and sweet to the core, and one well worth knowing."

"Alice is not so ignorant as you imply, George," interrupted sprightly Mrs. Nellie, from behind the steaming coffee urn.

"She is well read, cultivated and refined, society she should chance to enter.'

"True, dear," mildly replied her husband, "I only meant to say that she has never mingled with the world outside of Cloverdale, and that she is as innocent of its wiles as an infant."

"I should judge that her voice is a treasure in itself. I only heard a few of its the confusion his presence had caused the singer in the garden.

"Oh, yes, Alice is perfectly at home with music and song; she has a voice of You will hear it more rare sweetness. fully on Sunday, as she is first soprano in that morning, the little woman might have was first soprano, Mrs. Fergurson was

virtues of her friend, for the minister's wife could talk when once her tongue was set in motion, though be it said to her credit that her voice was never raised in scandal, or in the small talk that is productive of so much mischief in the world. She was head and front of all the social interests in Cloverdale and her influence and example together with that of her friend, the Doctor's daugh ter, had effectually checked whatever dispose sition there had been among the members of the sewing circle and weekly sociable to retail gossip, and had introduced higher themes for discussion among the ladies, such as would lead to their self improve-

George Fergurson and Henry Lyman had been chums at college—the former, a plain, substantial, rather ordinary looking young man of studious habits and well principled mind, had chosen the ministry for his pro-The latter, tall, handsome and fession. dark, with jetty locks and bronze-brown eyes, had not come to college to study any particular profession, but rather to gain a broad and liberal education for the foundation of a mercantile career. The two had become fast friends at once; and when class days were over promised to see much of each other. But the promise had failed of fulfillment. The young theological student received a call to the pastorate of the Congregational Church at Cloverdale-a coun. try village at least a hundred miles distant from Burton, the scene of Henry Lyman's career; there he had settled, married a charming little dark-eyed woman, and became the sympathetic pastor and friend of all the country folk. Lyman in the meanwhile had entered the employment of the Burton Bank, a large and respectable establishment that enjoyed the confidence of all the moneyed people of that thriving town. He had become promoted to the position of head cashier, and had attended to the responsibilities and duties of his post with unfailing trust and steadiness. Now, after the lapse of thirteen years, he felt a strong desire to see his former friend and classmate, and as his summer vacation was at hand he determined to run down to Cloverdale and pay the minister a visit. Thus do we find him on the morning when our story opens. His old friend received him with open arms, and metaphorically speaking, the little wife did the same. As for their tiny six-year-old daughter, -the image of her mother, -she became friendly with the visitor at once and engaged to show him all her treasures, from the kitten to the big waxen doll that could open and close its

The day following the encounter in the garden brought Alice Blake to the home of

organist at church, and the two ladies to the preaching of his friend, a promise passed many hours together in the rehearsal of their music. And so a formal introduction between Henry Lyman and the young himself and sweet Alice took the usual singer was brought about; and at the close course, ripening into love, and culminating right. of the long summer day the dark-eyed in a confession of mutual affection and a stranger had the pleasure of acting as escort to the fair-haired girl whose presence had set his pulses beating and his heart aglow as no other of the gentler sex had succeeded in doing in all the thirty-three years of The days sped swiftly away bringing his vacation to its close. Under some pretext or another he had devised ways of meeting Miss Blake nearly every day. On the Sabbath he had looked for her coming, and a smile brightened his face as he watched her enter the gallery and take her place among the choristers. His anticipations of the rich feast in store for him were fully realized and as the clear sweet tones of the soprano rose in triumphant strains as if soaring in their notes of praise to the highest heaven, he listened reverently, and with a feeling of awe, such as even the deep practical and fervent lessons of the sermon that followed failed to inspire.

Dr. Blake was a man who had passed the greater part of his life in the sick room, leaving the care of his motherless young daughter to housemaid and nurse. though a man of sterling worth and integrity he was seldom seen to smile and his quiet, almost stern manner, served to repel rather than to attract others to his side. As a physician he was successful, because of his scientific knowledge of medicine and of the human body, but magnetically he was not adapted to the pursuit of such a profession, and would have been more at home in the world of Natural History than in the field of medicine. He had aimed to give his daughter a good education, and had to an extent superintended her studies himself; but he never thought that the young heart cried out for love, companionship and sympathy; and that in the quiet house, it silently sought in books and music for the fellowship it craved, reaching out to external life for warmth, beauty and tenderness as the early blossoms of spring shiver in the cold blast, and long for the radiance glow and warmth of balmer days.

During his visit to Cloverdale, Henry Lyman became acquainted with Dr. Blake, but from the first the old physician conceived a dislike for the stranger. Henry was magnetic, full of subtle grace and polish, of easy address and social manners. Quite the opposite to the staid, old doctor, who saw danger ahead to the household if family. this man was admitted as a frequent guest. Yet the physician could not ignore his pastor's friend, and he was obliged to pass with him the civilities of life.

an occasional Sabbath at Cloverdale to listen schooled nature.

religiously kept during the autumn and for a handsome amount, with the underwinter. The friendship formed between betrothal. At first the father was unwilling to yield his consent, but finally did so with the stipulation that they should wait one vear before marriage.

And so it happened that just two years and a week from the day Henry Lyman startled pretty Alice Blake out of the melody of her song, and the words

"Every lassie has her laddie, Nain they say have I—"

fell from her lips never to be caught up again with truth, another summer morning flushed out in radiance upon the peaceful, but now jubilant village of Cloverdale, the morning that ushered in alike to Alice Blake her twenty-first birthday and her wedding-day.

Fair, and sweet and stately as a lily, she looked in her bridal robes of snowy white. Billows upon billows of foamy lace caught up by clusters of the same rich creamy blossoms, one spray of which she had given her lover at their first meeting. Standing now in the little church, leaning upon his arm and listening to the words pronounced by their pastor, that made her the wife of the man she adored, it seemed to her that the height of joy and bliss had been reached, and that her cup was full.

After the wedding-breakfast, there was a reception in the doctor's home, then a change of apparel, and the young bride robed in dainty grey garments was handed into the waiting carriage and, in company with her husband and her father, who had taken a day from duty to accompany his daughter to her new home, driven to the railway station to take the train for Burton.

Harry Lyman had no relatives but one brother, seven years his senior, who was admired. himself a member of the Board of Directors of the town bank, and a prominent business man. To the home of this brother the traveling party were taken, where they met with a warm greeting.

Mrs. Girard Lyman was a fashionable woman; one who had been an acknowledged beauty and belle, and who, in her matronly dignity, was still known as a handsome woman of commanding presence and haughty demeanor. She was quite charmed with her young sister-in-law, for she recognized in Alice, one who would not discredit the social position of the

Here in such a home of taste and elegance as Mrs. Girard Lyman could maintain, Dr. Blake left his daughter, but not without many misgivings as to the When Henry Lyman returned to his effect such a life as she was likely to into her hands. home it was with the promise of spending lead would work upon her sensitive, un-

However, he left in her hands a check standing that it should be used in securing an establishment for herself in her own

And now a new life opened upon the young wife. The æsthetic part of her nature that had hitherto been cramped, found an opportunity for unfoldment. In the midst of the beautiful works of art, the lovely creations of refined taste that surrounded her, her soul seemed to drink in new power and ecstasy day after day. The very people she met, so faultless in manner, so refined in bearing, so exquisite and irreproachable in dress, came to her, as it were, out of another world, and when they took her up and petted her and called her their own-for this fresh, new wonder, with the superb bearing of an empress, and the quiet gentleness of a child, together with the marvelous voice, created a stir at once in the social circles of Burton-was it any wonder that she yielded to the tide and felt herself floating out upon the current of fashionable life and its accompaniments? Hitherto, Henry Lyman had been a quiet, staid sort of fellow, pleasant and social in his way, but caring little for the diversions of fashionable life, devoting his daily hours to business, and spending his evenings at the club. But now the homage that society paid to his wife pleased him, and he found himself not unwilling to be drawn with her out into ballroom or soirée and other brilliant gatherings.

The new house had been purchased in the best portion of the town, and furnished with exquisite taste by Alice under the advice of Mrs. Girard Lyman, and it soon became the scene of many a select and social gathering, for it would never do for Henry Lyman's wife to ignore the claims of that society that had taken her up and set her upon its pinnacle as a creature to be

## CHAPTER II.

THE FLIGHT.

It was the evening of a grand fete to be given in honor of a distinguished guest by Mrs. Augustus Hill, the acknowledged leader of Burton society. All the fashionables of that aristocratic town were content to follow in the wake of this dignified person, and to them her smile of approval was as sweet as her frown was terrible. For weeks the contemplated ball had been the town talk. All Burton had been on the qui vive to know who would receive invitations to this select affair, and many a fair face flushed with pleasure as the dainty billet which entitled its owner to a place in the Hill mansion on that occasion was passed

The Lyman invitation had been a foregone conclusion, for the handsome Henry, Lymans, were excluded from no social to call the temptations of fashionable life of living when a girl in her father, but gathering, however select and formal it to-day?" gathering, however select and formal it might prove. And therefore, the fair Alice, that I was justified in my course. Had I can furnish and as far as possible that I was justified in my course. might prove. And therefore, the fair Alice, that I was justified in my course. Had I can furnish and as far as possible that I was justified in my course band had fostered this ignorate. the eventful night of which we write.

band and wife again allowed themselves to peril." be drawn from the domestic fireside into the whirlpool of gayety.

two years old, there was a cessation of party your generosity in the past, but we have no them once again. They are just right for going and party giving. Dr. Blake had desire to further encroach upon it. When ball room, and you looked most exquisite been paying a visit of a few weeks to his I introduced Alice to my relatives and them, then, why not wear them to the Redaughter. The old gentleman, with his severe ideas of life and its duties, looked upon the, to him, waste and extravagance would delight her sensitive, beauty-loving promised to air her wedding garments, as law, concerning his private means, asking keep her in the position she has won." how it was possible for a bank clerk on a

expensive style of living.

younger man. "As you well know, my position is a responsible and trusted one, and my salary is commensurate with its father's tones as he bade his son good ment but a cluster of creamy roses such a duties. I had saved something before my night. marriage, and that together with the small

"Very well, I am glad that this can be so readily explained," rejoined the physician in rather a nettled tone, "but I warn stance for no good result. You will someferent things from her. But it is no use to Rev. George Fergurson and another friend than though I had chosen the handscale talk to a woman; she cannot see what is as trustees and executors.

Some for her own good. Given fine dress and For her own good. Given fine dress and For her own good. for her own good. Given fine dress and for nothing else-

companion, "that if you had allowed your to lift, and he was more outspoken and and then to have Girard sent away just daughter to enjoy some of the pleasures of cheerful than the was more outspoken and and then to have Girard sent away just the pleasures of cheerful than the way more outspoken and the pleasures of t daughter to enjoy some of the pleasures of cheerful than he had been for some time. this time is annoying, though he expects congenial companionship, if you had consented to her meeting with young friends realize the anxiety that he had been for some time. The be back in time for the fete to-night. sented to her meeting with young friends realize the anxiety that had formerly rang An hour later, Henry Lyman placed in social entertainment, at her own or other out in her husband's tone of the elegant in social entertainment, at her own or other out in her husband's tones when at times wife in a brilliant corner of the elegant

with his sweet, musical wife, flanked by the countenance and connection of the Girard to call the temptations of fashionable life of living when a girl in her lather to she had grown up, to an expenditures of the she had grown up, to an expenditures of the she had grown up, to an expenditures of the she had grown up, to an expenditure of the she had grown up to a she had grown

although now a mother as well as a wife, that I was justified in my counter and there band had fostered this ignorance had long been anticipating the coming of allowed my daughter to run here and there band had fostered this ignorance had long been anticipating the coming of to this party and that, her head might have wife. to this party and that, her head might have wife. Six years have passed since the newly- been turned much earlier than it has. Six years have passed since the newly-married pair had established their home in However," he continued, "you will both fever and ferment of the exciting like the marriage, but a series been turned much earner that I have nothing more to spare had led since her marriage, but a series been turned much earner that I have nothing more to spare had led since her marriage, but a series been turned much earner that I have nothing more to spare had led since her marriage, but a series been turned much earner that I have nothing more to spare had led since her marriage, but a series been turned much earner that I have nothing more to spare had led since her marriage, but a series been turned much earner than the series of the exciting the series of the se married pair had established their home in However," he continued, for this sort of living. The larger share loved her stern old father in a way and the state of the sort of living. Burton and been taken up by the arms of society. At the birth of their child, who was now a lovely little girl of four, they had retired for a time from the excitements of me; the little remaining, together with my tional period of mourning. retired for a time from the excitements of me; the little remaining, expension of social life, but the glare, and glitter, and Cloverdale home, I can find a better use again began to go out and to reach the large it swallowed up by the social life, but the glare, and glitter, and artificialities of the outside world had not yet begun to pall upon them and all too soon the babe grew out of the arms of its mother into those of a nurse, while the husmother into the particle year had expired, the largest had again began to go out and to receive a nurse in the particle year had expired, the largest had again began to go out and to receive a nurse in the particle year had expired, the largest had again began to go out and to receive a nurse in the particle year had expired, the largest had again began to go out and to receive a nurse in the particle year had expired to the particle year had again began to go out and to receive a nurse in the particle year had again began to go out and to receive a nurse in the particle year h

offended with us, but I do not see the dan- your wedding robes since the morning we Once again, when little Alicia was but ger you apprehend. We are grateful for were wed. I would like to see you apprehend. and folly of their household with disapprov- nature. Her loveliness and accomplish- to try them on. And so on the night of the ing eyes. The night before his departure he ments took the town by storm, and proud grand ball, she stood in the blazing light of held a long and serious talk with his son-in- of my wife, I have so far been enabled to her dressing room, arrayed in the even

"All the more senseless on your part, and satin slippers that had decked her sense salary, to maintain such an imprudent and my boy. It would have been much on her wedding morn. better to have settled her in a cosy little. In her ears and at her throat a set of mile "You will remember, sir, that this house home by a domestic fireside where you white pearls shimmered in the light, then and its appointments belong to my wife, could both enjoy home life. But I see it is with a large circular fan of snowy featers purchased with your own generous gift to no use for me to talk. You must go your had been brought to her by her lover talk been brought to her by So we will not part in anger," and there arranged in a mass of shining ringlets upon was a sound of genuine emotion in the old the top of her shapely head bore no one

Three months later Dr. Blake died after around her form, not wholly unlike in legacy left me by my father, has enabled an illness of two weeks, brought on from blossoms that had decked her bridal most me to gratify my wife's and my own rather severe exposure at night in going a long in the days gone by.

luxuriant tastes in the manner you condistance to attend a patient. His daughter that had defined by the days gone by. distance to attend a patient. His daughter was with him for a week before the end, throwing the dainty opera cloak around the but he did not recognize her, and he passed on without a word or sign to anyone.

After the funeral it was found that he had you that you are wasting your time and subwhich he deeded all his real and personal time find these golden apples turning to estate to his "beloved grandchild Mary bitterness in your mouth. I am surprised Alicia Lyman, to be held for her in trust wafting him a gust of perfumed air from he at Alice; with her training I expected dif- until the age of twenty-one;" naming the fan Chut I think I do look well, been until the age of twenty-one;" naming the fan, "but I think I do look well, bear

For a year after this event, the Lymans am so glad, dear, to see you so ment ther things to correspond, and she looks or nothing else———"

"Do you not think, sir," interrupted his settled upon the brown of the looks of thought you quite careworn the business at the ciety. The cloud that had occasionally days." "All owing to the business at the looks of thought you quite careworn the business at the looks of thought you quite careworn the business at the looks of thought you quite careworn the business at the looks of the looks of thought you quite careworn the business at the looks of thought you quite careworn the business at the looks of thought you quite careworn the last in the looks of thought you quite careworn the last in the looks of thought you quite careworn the last in the looks of thought you quite careworn the last in the looks of thought you quite careworn the last in the looks of thought you quite careworn the last in the looks of the lo "Do you not think, sir," interrupted his settled upon the brow of the husband seemed bank. It is somewhat tangled at presenting that if you had allowed your to life

she had grown up, to an extent, by the same sources of expense that

She now missed the exhibition to

must attend that and in full dress,

"Very well, sir. I am sorry you are "Wife, darling, you have never won

folds of shimmering lace, the white him

Her husband paused in admiration before sloping shoulders as he said, "You will be off the palm to-night, my pearl-I have never seen you look more superb; none of it

taste and beauty."

"Oh, Harry! you are but a partial judge

room at Mrs. Augustus Hill's, where she of innocence and beauty fair to look upon. pert back with him to Burton, and this man had left her side, and she presently observed anguish upon the features before him. amination of its affairs. him in conversation with a young man who had acted as escort to a niece of Mrs. Girard Lyman now visiting at that lady's

In a little while he approached his wife and said, "Have you yet spoken with Isabel?" indicating his brother's wife who, radiant in black velvet and diamonds, stood at a little distance in conversation with friends. "Only to pass greetings, but I do not see Girard here. Has he not

returned?"

"Yes, but Ames tells me he is at the hank in conference on important business with the Board of Directors. I may be sent for to join them. If so, I shall have to leave you, but you can enjoy yourself, and, if I do not return, the carriage will be here on time and James will take you home." Here a circle of friends closed around them, and soft voices claimed the attention of the smiling wife. Extricating himself from the throng, Henry sauntered out of their sight and did not reappear for some time.

The glare, the perfume and the crush were at their height. The sweet, dulcet strains of music floated from behind the silken curtains where the musicians were stationed. An exquisite swell, visiting Burton from the metropolis, was just in the act of soliciting the hand of Mrs. Lyman in a quadrille when her husband appeared. "I must go, dear," he whispered, "but

give yourself no uneasiness. If I do not return for you James will take you home. Do not wait up for me, but retire and seek your rest," and he smiled pleasantly upon

"How annoying," she rejoined, "but Girard is not here either nor Mr. Boynton, the president of the bank, so I suppose we must excuse you. I shall be glad when this troublesome business is settled."

"And I, too, will be glad--it is a wretched complication, but good-bye and the best of happiness attend you, my wife," and bowing gracefully to Alice, and to the dandy who stood waiting at a little distance till the interview should end, the hurried man turned to make his adieus to his host and hostess.

Half an hour passed, and the form of a man might have been seen entering the dimly-lighted home of Alice Lyman. Hastily he passed up the stairs, through the sleeping apartment and dressing-room of the lady into a chamber beyond. A feeble light revealed a cot bed in one corner upon which slumbered the form of an elderly woman. In a crib by the side of the bed, massed with snowy draperies, lay the form of a sleeping child, whose flushed face, rosy by the impending discovery of his wrong- And those only who join thy ministry lips and curly brown hair, made a picture doing. Girard Lyman had brought an ex- Are worthy to share thy immortality!

soon became the centre of an admiring The man knelt by the side of this crib crowd of fashionable friends. Her husband and gazed with an expression of love and "Oh, my darling! my darling! my little May Blossom!" he moaned. "That it should come to this. God knows I did not dream of the end. May he protect and guard my child !" Slowly he turned and passed from the room. A few moments more and again the front door of the house opened as Henry Lyman descended to the street and disappeared into the gloom.

The morning sun shone brightly into the sleeping-room of Alice Lyman. The fair occupant of the bed had not yet aroused, although it was getting on to eleven o'clock. A messenger had come from the bank, making inquiries for Henry Lyman, who had not been seen, but the nurse would not allow her mistress to be disturbed. Elated, triumphant, full of conscious gladness over the genuine admiration she had won at the ball, Alice had returned to her home too weary to think of her husband's protracted absence, and she was now sleeping in blissful unconsciousness of impending doom.

Presently there was a little rap upon the door which aroused her, and in answer to her summons the nurse entered. "If you please, marm, I am sorry to disturb you, but for the second time a message has come from the bank for Mr. Lymam. The gentleman is now in the parlor, and says if he cannot see him he must see you." "But my husband must be at the bank if he is not at home," said the bewildered woman, raising her head and gazing around.

"I beg pardon, but they say he is not there, nor has he been since yesterday

"But he left me last evening to meet his friends at the bank. Help me dress quickly, nurse, something is wrong here. I must see your caller at once. hastily springing from the bed she proceeded to quickly make her toilet. As she reached for a pin from her dressing case her eyes fell upon a sealed letter laying upon it, addressed to herself, in her husband's handwriting. Tearing it open she devoured its lines with staring eyes and sinking heart. From its contents she learned that he, her idol, her trusted husband, the father of her child, had for a long while kept up a systematic series of embezzlements from the establishment in which he was employed. That, secure in the confidence of his employers, he had been able to so balance his accounts and manipulate his books as to cover up his defalcations, and not till very recently had his misconduct been suspected. "wretched complications" to which he had referred, the absence of his brother, his own anxiety, had all been occasioned of a sleeping child, whose flushed face, rosy by the impending discovery of his wrong-

had passed the night with the Board of Directors, at the bank, making a thorough ex-

"And I must leave you to bear the disgrace as best you can. You will never wish to look upon my face again. God knows I love you. But it is my ruin. The house is yours. Do not part with it. They cannot take it from you ---.

She could go no further, and with a loud cry she fell to the floor in a deep and deathlike swoon.

(To be continued.)

THIRTY-THREE CHILDREN.— A West Virginian named Brown recently visited Washington to furnish evidence in a pension claim. Inquiry showed that his mother had borne thirty-three children in all. Twenty of this number were boys, sixteen of whom had served in the Union army. Two were killed. The others survived. The death of the two boys entitles the mother to a pension. General Black says the files of the office fail to show another record where the sixteen sons of one father and mother served as soldiers in the late war.

## Original Contributions.

 ${}^*{}_*{}^*{\rm Articles}$  appearing under this head are in all cases written especially and solely for the Carrier Dove.

#### Love.

BY ELIZABETH LOWE WATSON.

O love! creative spirit! but for thee What soul would ask for immortality! Thy pure presence hath the power to quell The devil's darkest brood in deepest hell; While heaven would be a sad anomaly If 'twere bereft of thy sweet ministry! Th' eternal stars are but the symbols bright Of thy precious and all-pervading light; While flowers and all the sweetest things of earth E'er proclaim where thou hast lowliest birth.

Would that I were worthy to sing thy praise, Who art the source of all life's happy days; Or in one grand vision I might show All thy wonder-workings, e'en here below! Thy gentle leadings toward the true and good, Thy patient pleadings through the angelhood That, thick-veiled in our common, human day, Doth keep the world so young and fair alway!

Dear eyes, that e'er before were dim and dull, When lighted by thy beams are beautiful! And oft the lips that did but dumbly move Grow eloquent when inspired by true love! Rough hands that have thy magic method caught-Become as tender as an angel's thought ! While feet, that lagged before with weariness, Will, for love, still onward, unwearied press, And frailest woman bravely undertake A task Herculean for love's sweet sake !

How gently hast thou cradled all mankind! And when life's sad, brief day for each decline, Thou love, hast kissed the tired eye-lids down-Th' same for beggar as wearer of a crown! And they alone are dead who take no part In th' noble labor of a loving heart

## San Francisco, the Ultima Thule.

[Written During a Gorgeous Sunset.]

BY ELIZA A. PITTSINGER.

This poem is, in our opinion, the very best that has ever been written concerning "the Queen City by the Sea." It is grand, glorious and unapproachable in the imperial splendor of its beauty, and entitles the gifted authoress to a statue on Telegraph Hill, where she resides with her sister. During the late war, Mrs. Pittsinger was the Union poet of the far west, and what John G. Whittier was to the Atlantic, Mrs. Pittsinger was to the Pacific shore. If her harp had been unstrung and broken during these intervening years, this one matchless song of the "Ultima Thule" would have restored all its inspiration and harmony.

Oh, strange and wonderful city
Of a strange and wonderful land!
Where creation's last musical ditty,
Through sea-foam, through cloud-wreath and strand,
Through rhythms of new revelations,
In measures and symbols sublime,
Is chanting the pean of nations
Up the sun-girdled arches of time.

Through hills that are brown as the ages,
Through seas ever peaceful and bright,
Through glorious sibylline pages
Imblended with symbols of light; Through legends prophetic and thrilling,
Through episodes winged and terse,
This song of creation is trilling—
While the waves in their grandeur rehearse
To the hill-tops, all throbbing and thrilling
With the rapture and passion of verse.

Through suns that are gorgeous and golden, Through moons that are dreamy and bland, Through skies like the skies of the olden, Olympian, classical land-Through prisms and mist-wreath of splendors, Electrical airs, that bring
On their tides what the winter surrenders
To the starry-eyed sibyls of spring.

Through incense and balmy aromas, Through heart-gifts and offerings divine, Where springs and perennial summers Their garlands and evergreens twine— Through nature's great spirit-refiners, Through energies quickened by loss,
'Mid the domes where the golden shekinahs
Tower high o'er the crescent and cross;
And 'tis here where the laurel is shining, Where the genius of progress essays, In a grand melodrama, combining The songs of thanksgiving and praise.

Oh, here in this city of races, By nature's great heritage free!
Like orbs in their crystalline spaces,
Like ships speeding out to the sea!
'Tis here on the hill-top of nations
In this spot of enchantment and tryst,
Where the sun time of name have In this spot of enchantment and tryst,
Where the sun-tints of new-born creations
Are gleaming through rainbows of mist!
Fair city of magical beauty,
Engirt with a magical band,
In the centre and ultima thule
Of all that is gorgeous and grand,
Is a figure, an image, but newly
Foot-printed and limned on the sand!

Oh, would that my pen was of ruby,
And would that my words were like fire,
My fancies like splendors that woo me,
My shrine like the charms that inspire!
Oh, would by their hues throbbing through me,
Down twilights whose glories unfurl
Their prism of wreaths to subdue me,
And thrill me with jasper and pearl!
And would by all this thrilling through me,
Down valleys and oceans of mist,

Down rainbows of opal and ruby,
Through sunsets of pure amethyst,
I might call back the visions that newly Remind me of raptures long missed!

Oh, wonderful, beautiful region, Like a city enchanted and old,
Whose splendors and glories were legion,
And whose sceptre and crown were of gold,
Ah, surely thou art the completion,
The embryo symbol and mould!

And 'tis here where the sibyls are singing, Where in endless vibration and chime The sirens of beauty are bringing
Their chaplets and garlands sublime
To crown the great temples of time!

## San Francisco.

BY O. B. SERVER.

Our winter's but a name. No driving sleet Hinders the traveler on his homeward way; Perennial flowers exhale their odors sweet, And balmy breezes waft from day to day

Their gentle zephyrs from the Golden Gate, Tempering the ardent rays of noonday sun; While on the pleasure-steamers congregate Groups of gay children, bent on romp and fun.

The streets are thronged with people-all the stores With gay-dressed windows tempt the passer-by To feast his eyes, while the wide-open doors Invite the buyer's wants to satisfy.

No car-blockades from drifting snow are known, Nor driver's oath to weary steeds is heard, But cable trains, unaided and alone. Mount the steep hills as noiseless as a bird.

Upon the sidewalks merry children play In the warm beams of a December sun, While bounteous Nature in bright garb is gay In fragrant blossom, though but just begun.

O California! land of fruit and flower, Thy glories cannot be described by pen; They gather beauty with each passing hour-Eternal summer art thou known of men.

-Masonic Record.

### Christmas and the Christ.

BY WM. EMMETTE COLEMAN.

### CHRISTMAS.

Christmas is the Christ-mass,—the mass of the Christ, -so called because upon that day a special mass was observed in honor of the Christ in the early Catholic church.

### THE CHRIST.

The title of Christ was applied to Jesus of of the Captivity to the days of Herod the Nazareth, because he was supposed to be the Great. Sometimes the conception of a Jewish Messiah. Messiah is an anglicized form of the Greek word Messias; Messias is a corruption of the Hebrew Mashiakh or nation collectively, purified and redeemed Mashiach. Ha Mashiakh means, in the chosen race, would fill the role of the Hebrew. "the anointed" of Yahweh. expected Messiah, the anointed of Yahweh. Yahweh is the more correct pronunciation In the troublous times of Herod, however, of the name of the Hebrew God commonly the hope of a personal Messiah revived. called Jehovah. The Greek form Messias, and when Jesus of Nazareth appeared is found in but two passages in the New Galilee the Messianic hope was ripe among Testament,—John i. 41; iv. 25. The early the people. The advent of the Messiah Christians, speaking and writing Greek, in popular parlance called the coming of the generally used Christos, instead of Messias, "kingdom of heaven," the term "kingdom in designating their Lord and Master by of heaven," or "kingdom of God," being a first side of the control of t his official title. Christos, in Greek, signisynonymous with the reign of the Messister over Israel.

equivalent of the Hebrew Mashiakh. equivalent of the recognition of the unknown who first designated Jesus in Grand unknown who first designated as Christos rather than Messias Probable of the M. Paul, the first expounder of the Message to the Gentile world Paul, the first exposition of Jesus to the Gentile world ship of Jesus to the term Christon, has been contained the term Christon. have introduced the term Christon and an apposites, retaining a them; the other apostles, retaining their states against the Gentile Jewish prejudices against the Gentiles Jewish prejudices against the Messias, as have preferred the term Messias, as have preferred the Hebrer have preferred the term closely approximating the Hebrew Mathiakh. Christos becomes Christus in Iath and Christ in English.

#### THE MESSIAH.

The origin of the Messianic expectation Israel lay in the fact that the Hebrews h garded themselves as the "chosen people" of God, -Yahweh. In the Old Testane the term Mashiakh is applied to the Israel itish kings, and is usually translated in ou authorized English version by the word "anointed" (I Sam. xii. 3, 5. etc). the first king, is the first one designated a the Messiah, — Mashiakh nagid, the anoine chief. In after years, even Cyrus, the Great Persian King, who released the Jen from captivity, was styled by the second or Deutero-Isaiah as the Lord's Messal (Isaiah xlv. 1).

### THE MESSIAH-KING.

After the overthrow of the northern king dom of Israel, or Samaria, at the hands the Assyrian hosts, there arose in the Hebrew mind the conception of a personal deliverer, a descendant of David (David haring been their most illustrious prince, and his reign the most glorious epoch in their national history), who should be raised up by Yahweh to restore the ancient glories of David's time, and re-unite the now disrupted kingdom. This deliverer was called the Messiah; and under his sway the lewish people was to be supreme over all nations, the ruler and judge of the world, and was to inaugurate an era of perpetual peace and happiness in all the earth.

## THE MESSIANIC EXPECTATION.

The Messianic hope passed through various phases during the fluctuating fortunes of the Jewish people from the time personal Messiah became weakened the idea becoming paramount that the whole in the chosen race, would fill the role of the



IESUS THE MESSIAH.

John the Baptist, and other zealots in the first century, began to preach the speedy coming of the kingdom of heaven, urging personal righteousness as a preparation for its advent. Jesus was attracted to John, and was baptized as one of his disciples; and after John's imprisonment he took up the work of John, repeating John's command, "Repent, for the kingdom of heaven is at hand!" It is evident, that, in the beginning of Jesus' ministry, he had no thought that he himself was to be the coming Messiah; but, toward the latter part of his ministrations, the idea dawned upon him that he of all living Hebrews was the better fitted for the Messiahship, in which opinion he was confirmed by his enthusiastic followers, headed by the impulsive Peter, (Matt. xvi. 13, 16); and from that time forth, he proclaimed himself the Messiah, thereby speedily losing his life. The Messiah was to be King of the Jews; he was to deliver Israel from foreign oppression and bondage, to revive the glories of the ancient monarchy; to set up a heavenly kingdom on earth, at Jerusalem, in which kingdom all righteous Israelites of former generations, by being resurrected or raised from the dead, should dwell forever. When Jesus was hailed as King of the Jews by the multitude, at the time of his triumphant entry into Jerusalem, he brought himself into conflict with the Roman authorities; and in a few days thereafter he was executed for insurrection or sedition. The Messiahship had both a political and theological signification; the Messiah was to be a heavenly ruler on earth, the vice-regent of God, to reign in Jerusalem, primarily over the Jews and eventually over all nations as King and Lord. This is what Jesus claimed to be; but he was rejected as such by his countrymen, and through their efforts his death was hastened, and, if any reliance can be placed upon the record, the last words of Jesus indicated that he died in despair and disappointment (Matt. xxvii.

THE CHRIST PURELY JEWISH.

The title Messiah or Christ, applied to Jesus by himself and early followers, denoted simply and exclusively that he was the temporal and spiritual ruler of the Jews. It had no reference to the Gentile world, save that it was held that the Jews, under rule of the Messiah, would rule all other enter ye not. But go rather to the lost King of the Jews in his trial before Pilate of like character.

of faith in Jesus as the Christ. For this misguided enthusiasts. action of Paul, the other apostles denounced him severely, and did all they could to tian, who does not believe that Jesus was

the old Judaism with the Messiahship of sive of all other or Gentile nations. The superadded.

#### THE CHRIST-IDEA OR PRINCIPLE.

principle? Simply this: Christ is equiva- lem. That idea has long since been abanlent to Messiah, and Messiah is the title of doned; and in the light of the above undethe temporal and spiritual ruler of the Jews, niable facts, it is meaningless to talk of an earthly potentate, based upon a vague Christian Spiritualism or Christian Spiritualdream and hope of the Jews, never yet ists. There is, really, no such thing as a realized and that never can be. Historically and etymologically the Christ-principle has no connection with the principle of love, Christian Christian wholly illegitimate and or charity, or fraternity, with which it is foundationless, and expressive of ideas sometimes erroneously associated. It is totally unknown to the mind of Jesus. In purely politico-theocratic, and aside from truth Jesus never heard of the word the Jewish nation is devoid of meaning. Christian, no such term having been used Viewed in the light of these facts, and no during his lifetime; and he never dreamed well-informed, truthful person can deny of founding a new religion to supersede them, how absurd to speak of the Christ- Judaism, to be founded upon his Messianic principle being synonymous with love or title and in a foreign tongue (Greek), of beneficence, or as being the corner-stone of which in all probability Jesus knew nothing. Spiritualism. Only think of it; the King of Jesus was not a Christian in any modern the Jews constitutes the corner-stone of acceptation of the term; he was a Jewish Spiritualism.

## WHO ARE THE CHRISTIANS?

siah, the King of the Jews. Jesus claimed to be the King of the Jews, and for so claiming was crucified. The apostles regarded him as King of the Jews; and Luke tells us (xxiv, 21), that after his death the apostles said that they had "trusted that it had been few in numbers, let us be thankful, for he which should have redeemed Israel," nations,—that all the world would submit an exclusively Jewish conception, we see. historical existence or Jesus of Nazareth. to the sway of their Messiah-King in The angel is said to have told Mary, before These parties allege that primitive Chris-Jerusalem. The Christ-idea is wholly the birth of Jesus, that the "Lord God tianity was only a form of solar mythology; Jewish; and that it had this signification in shall give unto him the throne of his father that Jesus, the Christ, was primarily the the mind of Jesus is evidenced by his David, and he shall reign over the house of sun-god, instead of a human being; and command to his disciples, when he sent Jacob forever, and of his kingdom there that the Twelve Apostles were not living huthem forth to preach the speedy coming of shall be no end" (i, 32,33). The wise men man beings, but were personifications of the the Messiah: "Go not into the way of the from the East hailed him as King of the sun's annual course through the twelve signs Gentiles, and into any city of the Samaritans | Jews (Matt. ii, 2); Jesus claimed to be of the zodiac; with many another absurdity

sheep of the House of Israel." And again (Matt. xxvii, 11); and the superscription Jesus said: "I am not sent but unto the over his cross was, "The King of the Jews." lost sheep of the house of Israel." (Matt. x. Yet Jesus never was King of the Jews in 5; xv. 24). After the death of Jesus the any sense, temporal or spiritual; he never twelve apostles continued strict lews in all redeemed Israel, as the disciples hoped; he things, and required all converts to faith in never sat on the throne of David; he never Jesus as the Messiah to conform to the reigned over the house of Jacob. Jesus whole Mosaic law. The only difference promised his twelve disciples (including between them and the other Jews was, that, Judas) that they should sit on twelve thrones, in addition to their Mosaism, they had judging the twelve tribes of Israel, another belief in Jesus as the Jewish Messiah, and purely Jewish conception (Matt. xix. 28); in his speedy reappearance on earth to sit but his promise was never fulfilled, and up his Messianic kingdom in Jerusalem. never will be. Jesus no doubt was honest Paul was the first who declared that the in asserting himself to be the Messiah, the sacrifice of Jesus on the cross abrogated King of the Jews, but he was sadly misthe Mosaic law, admitting all Gentiles to taken; and an untimely death ended his the Christian fold upon the simple condition ambitious hopes, as in other cases of honest,

No one, then, is really and truly a Christhwart his efforts to liberalize Christianity. the King of the Jews, the destined Messiah Christianity in their minds was merely of the Holy Nation, aside from and excluapostles and early Christians were true Christians, for they believed this, and expected the speedy coming of their Lord to What then is the Christ-idea or Christ- establish his Messianic kingdom at Jerusatheologico-moral reformer, anxious to establish a better system of morals than then obtained in Judea and Galilee, and who was A Christian, in the only true sense, is one so far self-deceived as to imagine himself who accepts Jesus as the Christ, the Mes- the long-expected Messiah of his people, Israel.

> CHRISTMAS-DAY, AND THE ALLEGED SOLAR-MYTHIC CHRIST.

> There are certain classes of free-thinkers, truth's sake, who dogmatically deny the

Among the many asserted coincidences tion with solar mythology, but was based on times, as of no importance; so, in any the historic fact of there being, as was gentlement, and the historic fact of there being, as was gentlement, and fearth days to the solar mythology, but was based on times, as the new faith increased; in any the solar mythology, but was based on times, as the new faith increased; in any the solar mythology, but was based on the solar mythology. Among the many asserted coincidences tion with solar mythology, but was based on times, as the new faith increased in the historic fact of there being, as was gentimes, as the new faith increased in the church a number of the church and the church a number of the church and the Among the many asserted coincidences the between the solar mythos of antiquity and the historic fact of there being, as was gentle between the solar mythos of antiquity and the historic fact of there being, as was gentle bers, and feast-days began to spring the church, a number of different days and lated by tradition and by authority, and claimed by certain writers as probation of the Captivity, devoted followers of the solar three being, as was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, a number of different days was gentle bers, and feast-days began to spring the church, and the church, and the church, and the church are church and the chu claimed by certain writers as probabeen for many generations, up to the time of the complete identification of the Captivity, devoted followers of the solar ject; hence guess-work and speculation of the complete identification of the Captivity, devoted followers of the solar ject; hence guess-work and speculation of the complete identification of the Captivity, devoted followers of the solar ject; hence guess-work and speculation of the captivity and even lehovah himself, or Yahweh, tive of the complete identification of the Captivity, devoted followers of the Solar, bad full swing, and it has been said the crucified Nazarene with the sun-god, cult; and even Jehovah himself, or Yahweh, had full swing, and it has been said the crucified Nazarene with the sun-god, cult; and even Jehovah himself, or Yahweh, had full swing, and it has been said the crucified Nazarene with the sun-god, cult; and even Jehovah himself, or Yahweh, had full swing, and it has been said the crucified Nazarene with the sun-god, cult; and even Jehovah himself, or Yahweh, had full swing, and it has been said the crucified Nazarene with the sun-god, cult; and even Jehovah himself, or Yahweh, had full swing and it has been said the crucified Nazarene with the sun-god, cult; and even Jehovah himself, or Yahweh, had full swing and it has been said the crucified Nazarene with the sun-god, cult; and even Jehovah himself, or Yahweh, had full swing and it has been said the crucified Nazarene with the sun-god, cult; and even Jehovah himself, or Yahweh, had full swing and it has been said the crucified Nazarene with the sun-god, cult; and even Jehovah himself, or Yahweh, had full swing and it has been said the crucified Nazarene with the sun-god, cult; and been in primitive times a solar deity over a hundred different days were the crucified Nazarene with the sun-god, we find one which, in reality, has a solar-mythic origin, so far as its connection with Christianity is concerned. The day selected Christianity and modern civilization contain General Christianity is concerned. The day selected Christianity and modern civilization contain Jesus was no sun-god. The birth of the bi Christianity is concerned. The day selected as the birthday of Jesus—the twenty-fifth of December—had, undeniably, been celebrated in the heathen world as the natal day brated in the heathen world as the natal day brated in the heather brated brated in the heathen world as the natal day of the revivified sun-god centuries before the birth of Jesus; and from pagan mythology was it transferred to the Christian bave been thus derived, it behooves us to see the solar deity, a derivation sustains the solar-mythic celebrated universally in the Roman of the control of the only thing pertaining to Jesus's life proven to have been thus derived, it behooves us to see ogy was it transferred to the Christian have been thus derived, it believes, it believes the pagan derivation if such derivation sustains the solar-mythic celebrated universally in the Romano-Greek world on the same date. The few world on the same date. of this festal day in any manner lend weight theory of Jesus. to the theory that the life of Jesus is prima
It is claimed that Jesus is simply the sun one knew when Jesus was born, and that rily a solar myth, with no historical foundation? If I am not mistaken, this is the only that the New Testament narratives of him date, shows that he was not primarily a solar method in the fact that his and the solar hero's sun-god: and the fact that his muthical accounts of the solar hero's sun-god: and the fact that his muthical accounts of the solar hero's sun-god: and the fact that his muthical accounts of the solar hero's sun-god: and the fact that his muthical accounts of the solar hero's sun-god: and the fact that his muthical accounts of the solar hero's sun-god: be indisputably traced to a purely solar- are mythical accounts of the solar hero's sun-god; and the fact that his early fol mythical source. Most of the so-called exploits. If the gospels were written as lowers and worshipers did not select the proofs of the identity of Jesus and the sun- lives of a sun-god, born December twenty- date of the sun-god's birth as Jesus's natural transfer of the sun-god's god are valueless, far-fetched, chimerical fifth, then why is it that nowhere in the day proves that no conception of Jesus as speculations; while of the remaining few it whole New Testament is there a hint of his cannot be positively established whether or having been born on that day? The solar selection of so many different days as Jesus's not the Christian legends had a solar- deities, we are told, are all born at that birthday by the early Christians is demonstrated whether of having over the christian legends had a solarmythic origin. The date of the Nativity, date, and the narratives of them so state; strative that the solar-mythic theory of however, is certainly a remnant of solar then why is it that the New Testament Jesus was foreign to the primitive Christian mythology, and the only one positively accounts of Jesus never refer to his birth atestablished as forming a part of the Christian system,—that is, as primarily derived and Luke minutely describe his conception,

25th of December was settled on in the by Christianity at first hand from solar birth, and infancy, but say not a word church as the day to be celebrated as mythology. There are many things in about the twenty-fifth of December. On Christmas; and it was so decreed at that Christianity, in Judaism, in our modern civilization, even in our advanced science, which originally formed a part of ancient solar mythology, but which had lost their over their flocks in December, as Luke empire, this, with other Pagan elements, and has obtained in the Christianity has over their flocks in December, as Luke empire, this, with other Pagan elements. his sub-rulers twelve men, one for each tribe. Thus we have a historic fact, the original root of which was grounded in the regarded Jesus as a crucified Jew; a man, olar mythology of thousands of years previ- not a myth. had not, in his mind, the remotest connection birth by the early Christians; it was regarded the strongest proof that Jesus could not post

mythological signification, by transforma- tells us was the case when Jesus was born; has added to it. This is merely one of the ion and by their embodiment in historic hence, according to Luke, Jesus was not many Pagan accretions of the Christian refacts, prior to their assimilation or inheri-tance by the modern world or by the primi-tive Christian Church. For example: It writing a history of a sun-god, but rather number of other sacred days, saints' days. is claimed that the twelve apostles of Jesus the life of a human being, living and dying etc., were borrowed at that time from Pa were myths, personifications of the twelve in Palestine, regarded by him as the Christ ganism. But these things formed no part constellations of the zodiac. It is possible that the sacredness of the number twelve arose from the twelve months of the year, and the movements of the sun during those twelve months. Solar-mythic nature. But in none of the solar mythologists. Primitive Christianity and the movements of the sun solar-mythic nature. But in none of the solar mythologists. during those twelve months, culminating narratives of Jesus's birth, both in the knew nothing of Jesus having been born the establishment of the truther than the stablishment of the solar mythologists. in the establishment of the twelve signs of canonical and the apocryphal gospels, is his their corresponding constellations; and it is probable that the division those mends from forms. lations; and it is probable that the division those gospels, from first to last, indicative day in the Pagan world. In the fourth center of the Israelites into twolve tribes areas that the of the Israelites into twelve tribes arose that the writers regarded Jesus as a sun-god. tury, when primitive Christianity became from the sacredness of the number twelve. Nowhere the sacredness of the number twelve. from the sacredness of the number twelve. Nowhere in any Christian writing of any Paganized largely, it borrowed from Paganized largely, it borrowed largely large Jesus, a historic character, claiming to be age or country, from Paul to Channing and the God-appointed ruler of the restored Jew-Beecher, is there a trace of so preposterous as the birthday of its Redeement as the birthday of its Redeement as the conception as that Jesus was a solar myth; Hence, according to the solar mythologists, a conception as that Jesus was a solar myth; Hence, according to the solar mythologists, and the conception as that Jesus was a solar myth; Hence, according to the solar mythologists. re-gathered twelve tribes of Isreal, chose for neither was this idea ever broached in the primitive Christianity was a solar mythic primitive Christianity was a solar myth;

world on the same date. The fact that to

In truth, the facts concerning the original But Jesus's choice of twelve disciples

No special date was assigned to Jesus's etc., of Christmas-day afford, in themselves ot, in his mind, the remotest connect birth by the early Christian

sibly have been a solar myth, and that primastronomer in Germany, published several distinguished female artists, as Fontana and itive Christianity was entirely dissociated almanacs, and did much good work. Maria Sirani in Italy, Elizabeth Cheron and Angefrom solar mythology, -- a separate and disfrom solar mythology,—a separate and distinct cult of Jewish origin, founded primative works chiefly on astronomical subjects, in England. rily by a young Hebrew, Jesus, and spread which proved her a mathematician of no abroad in the Roman Empire by another mean order; and shortly afterwards Maria there were women who rose above the lewish detestation of Pagan mythology, church became infected after the death of women are more numerous. In 1738, Such as Catharine of Siena, Joan of Arc, its early champions.

BY DR. JOSEPH SIMMS.

men. The boasted civilization of ancient de Horlogerie." Greece demanded the strict seclusion of nations were generally considered as fit Mrs. Schoolcraft, Mrs. Dana, and Mrs. Hall or sorrow, that the ladies, deprived only for domestic employment. Their distinguished themselves in America.

The Civil, Social, Intellectual, and Moral a professorship, with the option of lecturing Chisholm, and Lucretia Mott, the American Aspects of the Entire Subject. on any branch of philosophy she preferred. In the same century, several ladies distinern Turkey and India, their position is little, Herschel, the sister and fellow student of Quincy Adams, "All that I am my if at all ameliorated by their being freed Sir William, who was her senior by twelve mother made me." from the coarser toils of life only to be years; and Madame Lepante, who made

the married women. We learn from classic above were natives of continental Europe. the latter. A great impetus was given in literature that such a one might not meet her husband at the threshold of her dwell- more than a very few females of scientific chinery came to supercede the needle-work ing for fear of being seen; and that a distinction either in Great Britain or Amer- which had formed the staple of almost woman known to be acquainted with litera- ica. But now we have celebrated names, every lady's industry, just as the spinning ture or science was understood to be acces- some of them born earlier, but none having wheel had been displaced at an earlier sible as a courtesan. Even civilization, achieved great things before this century period. The lords of creation, who inthe genius of which is so clearly opposed to this degradation of the female sex, has but in Mrs. Somerville one of the most able try to relieve female hands from toil, but slowly and partially succeeded in establish- mathematicians of the day; and Lady simply as matter of business to aggraning a better order of things; and a hundred Murchison, scarcely, if at all, behind her dize themselves by getting cheaper labor, years ago, the women of the most civilized husband in geology; while in the same line have lived to see, whether to their joy

education seldom extended beyond the the most celebrated women that distinguished both in the walks of business and the merest elements of learning; and if their themselves in those branches of knowledge for learned professions. There have now been, station in life raised them above performing the servile work of their homes, their chief necessary, yet before it was dreamed that tinguished women to banish the old ideas. occupation was plain and fancy needle-work. The higher establishments of edu-But besides these scientists there had been noble, heroic and self-sacrificing women, were closed against them. Few and far be- high reputation as poetesses, essayists, for the welfare of others.

Hebrew, Paul; both of whom had the usual S. Merian appeared in Switzerland as a dis-natural timidity of their sex, and distin-Jewish detestation of Pagan mythology, tinguished naturalist and artist. In the guished themselves by deeds of heroism with which mythology, however, the nascent eighteenth century, the names of eminent which have immortalized their names. Maria Agnesi, an Italian, published near Jeane Hachette of France, Anne Askew, two hundred philosophical treatises, includ- the English martyr, J. Arnauld the abbess The Past, Present, and Future of ing almost every branch of moral and nat- of Port Royal, and Charlotte de la Tre-Women. was science; and in 1732, Maria Bassi, monille, Countess of Derby. So have another native of Italy, received the degree there been ladies who have led the van in of Doctor of Philosophy from the University certain walks of philanthropy; as Mrs. Fry, of Bologna, after which the Senate gave her Miss Nightengale, Lydia Sellon, Mrs.

Moreover, the importance of women as Among all savage nations, the females of guished themselves for scientific attainments mothers was admitted even in bygone ages, the human race have been regarded as little in connection with their husbands or other from the well accredited fact that some of better than slaves to those who proudly deem themselves the lords of creation. In some states of semi-civilization, as in mod-

No wonder that at length the men began shut up in their homes, secluded with jeal- large contributions to metrical science, fur- to open their eyes, and to think that women ous care from all society, and taught to be nishing a valuable table on the length of were fit for something besides manual labor, the mere toys, not the companions of the clock pendulums to her husband's "Traité coarse or fine. No wonder they guessed that females might be made intelligent com-It will be observed that almost all the panions for men, to the great advantage of mental powers were left uncultivated; their We have mentioned first and chiefly some of selves to become equals and rivals

cation as well as the learned professions meanwhile a number of female authors of whose lives were guided by a pure enthusiasm tween, but not wholly wanting, were those who in any century before the present, distinguished themselves by intellectual achieveMontague, Elizabeth Carter, Mrs. Opie, losing this character, she is coming to be ments in spite of their disadvantages. So early as the first half of the sixteenth century, Olympia Fluvia Morata, an Italian poetess, had acquired such proficiency in the classics of antiquity that she was invited by the Elector Palatine to assume the vited by the Elector Palatine to assume the transport of the sixteenth century, Olympia Fluvia Morata, an Italian poetess, had acquired such proficiency in the classics of antiquity that she was invited by the Elector Palatine to assume the transport of the classics of antiquity that she was invited by the Elector Palatine to assume the transport of the classics of antiquity that she was invited by the Elector Palatine to assume the transport of the classics of antiquity that she was invited by the Elector Palatine to assume the transport of the classics of antiquity that she was invited by the Elector Palatine to assume the transport of the classics of antiquity that she was invited by the Elector Palatine to assume the transport of the classics of antiquity that she was invited by the Elector Palatine to assume the transport of the classics of antiquity that she was invited by the Elector Palatine to assume the transport of the classics of antiquity that she was invited by the Elector Palatine to assume the transport of the classics of antiquity that she was invited by the Elector Palatine to assume the transport of the classics of antiquity that she was invited by the Elector Palatine to assume the transport of the classics of antiquity that she was invited by the Elector Palatine to assume the transport of the classics of antiquity that she was invited by the Elector Palatine to assume the transport of the classics of antiquity that she was invited by the Elector Palatine to assume the transport of the classics of antiquity that the classics of a professorship of Greek in the University of Hemans, all of whom had attained celebrity or as matter of revenge for some real or Heidelberg. In the first half of the cen- before the first quarter of the present cen- imaginary wrong received from the oppotury following, Maria M. W. Kirch, a lady tury had elapsed. There had also been site sex. But as a general rule, a low estihuman family.

features of the wonderfully rapid advance, class honor in zoology with very high which has been permitted to the female sex distinction. Three ladies from the London within the last thirty or forty years, that which first and chiefly attracts our attention is the opening to them of opportunities for one of them availing herself of the permisdescended to hold examinations for female midsummer examinations of 1887. candidates, and award them honors. The It were endless to collect the announceilar rank at the same examination; so that (\$100), founded by M. Pasteur.

She had taken precedence of all the men of

Miss Eva A. Smith, a lady of the year as a classical scholar. Queen lectual type, born in Herkimer county, ever, that the attainments necessary for ciation of this success by sending Miss graduated with honors at Cornell University, though probably they are at least as high as Ramsay a portrait engraving of herself, bear- N. Y., in 1886 after five years' diligent would be required from male candidates. writing, and accompanied by a letter from Liberal Institute, at Fort Plain, New York, expressed the opinion on a recent occasion, Sir H. Ponsonby, to the effect, that the men had been devoting their attention rather Austria, and one from Romania. to athletic exercises than intellectual culti-

1887, says: "The great increase in the professors, each of whom has devoted his matter of regret, if, in order to encounge number of candidates for matriculation at life to his particular branch of learning. the London University, which we lately One of these says of the annex: "The courses noticed, has been fully sustained at the most frequented are those of the most seri- male students; but we cannot learn that subsequent examinations in the several fac- ous character. Among my pupils I have this has been the case, except possibly in ulties, the results of which are just published. found some of marked excellence, and all The ladies have done their part very well have given evidence of ability and serious indeed, especially in the Faculty of Arts, purpose." Professor Byerly says that the to the total number. In the Faculty of Arts higher in his annex classes, than in those there were last year 266 successful candi- of the college proper. Another professor some slight addition may, perhaps, be made hereafter from the colonial examinations." Every one of these young women is a missionary. In training one you may be trainfurther details are, that while one in every ing hundreds." Among those who were the proportion among the females is one in now classical and mathematical teachers in school for women, the curriculum of which

mate of woman belongs to those who have four. In modern languages four ladies schools of the East; two are principals of mingled early and much with vulgar and obtain double honors. This appears to be classical schools in Kansas and Montana, Oha vicious associates; and nothing is consid- their forte. In German they have the first ered so true a mark of a man free from ple- and second classes all to themselves, while bian sentiments and debauched habits, as in the third there are only two male students. the pure and chaste estimate he entertains They are less distinguished in science; and expresses regarding the females of the nevertheless, out of twelve who passed the intermediate examination three obtained When we begin to note the leading honors, including one who gained a firstthe higher branches of education, formerly sion to except part of this examination. It the exclusive privilege of men. Many of seems there have been loud complaints the old colleges have made arrangements about the severity of the London examinafor the admission of females; and many new tions, but these have not come from the ones have been established for them exclu- female candidates. Such are a few items sively; while several universities have con- of the London University's report for the

literary world was startled a short time ago ments which appear from time to time of ment in favor of women. As for Scotland by the announcement that Miss Ramsay, the the honors awarded to lady students in varithird daughter of Sir James Ramsay of ous countries; such as Mlle. Thiriat, pupil Banff, Scotland, had obtained the high honor of the Jardin des Plantes section of the of senior classic at the University of Cam- union Française de la Jeunesse has received bridge, and that no man had attained a sim- the first prize in chemistry worth 500 francs as compared with 391 in 1886; and of these

Miss Eva A. Smith, a lady of high intel- subjects required. It must be added, how-Victoria was pleased to manifest her appre- New York, of a most estimable family, this degree are considered much too low, ing an inscription in her Majesty's own hand- study, and is now teacher in the Clinton Dr. Struthers of the Aberdeen University

At the University of Zurich, 459 students | that a degree "implied far more in the way royal gift to Miss Ramsay is "in apprecia- matriculated last winter. Of these fifty- of education and examination than was tion of the high honors gained by her in the one were ladies, thirty-eight of whom entered required for that piece of tinsel, that piece recent examination." Since this intelligence for the medical classes, seventeen for phil- of gew-gaw given by St. Andrew's Univerwas published, it has been announced that osophy and one for law. With respect to sity to ladies. He hoped the Universities at Colby University, five young women their nationalities, eleven were from Switzer- of Scotland would go together in this matter, of the junior class have carried off the honors, land, seventeen from Russia, twelve from and make a respectable qualification for ladies the reason alleged being that the young America, six from Germany, four from in the nature of a higher certificate; because

At Harvard, near Boston, there is now a female department called the annex, where by the isolated course of conduct pursued The Pall Mall Budget of August 18, ladies receive instruction from the Harvard which makes by far the largest contribution average attainments have invariably been dates, including forty-five ladies. This says he has uniformly met great earnestness year, at the same examination, there were and ability of a high order; and Professor 340 successful candidates, sixty-one of Lane writes: "I sincerely hope the annex to propose to the Imperial Council the these being ladies; and to these figures will be sustained in every possible way. five of the male candidates obtains honors, students of the annex are several who are

is professor of astronomy in Carleton College Minnesota; others are teachers of Greek at Vassar and Wellesley Colleges. It does not seem, however, that as yet the anner has that official connection with Harvard University which would enable female sto. dents to obtain academic honors and degrees.

We read of a young lady, Iginia Massa, rini obtaining a high degree in mathematics at the Royal University of Naples; ninety, four votes out of 110 being given to her.

It has also been announced that a Miss Johnson has passed successfully at the matric. ulation examination of the Royal University of Ireland, recently held in Dublin. This is welcome news, for Ireland has been be. hind in this respect, and we cannot learn that the old Dublin University, known as Trinity College, has made the least moveit has at least one female college; and we have seen an announcement to the effect that at St. Andrew's University 597 ladies entered this year for the L. L. A. diploma, eighty-three passed in the full number of he did not think any good was being done to the reputation of Scottish Universities by St. Andrews." Of course it must be a female scholarship, the standard should be made lower than would be required for this instance. However, we rejoice that a few universities have permitted women to participate in their educational advantages: let us hope that the other universities will be stimulated to do something worthy of themselves in the same line.

News comes from St. Petersburgh that the minister of public instruction is about foundation of a university for women; comprising chairs of history, philosophy natural science and mathematics. At the same time there is to be opened a medical is to be in all respects like that of the male medical schools.

At the Council of Melbourne University on the 21st of February last, it was decided by a large majority, that females should be admitted as medical students.

Fraulein Sohr's archive, that Italy is waking up to the necessity for higher female education. Twenty-five years ago, she enjoyed the bad pre-eminence of having a larger percentage of illiterate persons than any other country in Europe. But the political changes which have set Italy on the path of progress in other respects, have favored her in this also. Mediæval monasteries in the very heart of Rome, have opened their doors to little scholars; and the gifted improvisatrice, Giannina Milli, was for several years superintendent of a normal school for training governesses in an ancient convent, which soon became too small to contain the pupils. From this school there issues competent teachers to form new ones in every part of the kingdom. Then Rome has an industrial school where girls over ten years of age are instructed in the first principles of science, with history, geography, book-keeping, etc., besides every branch of woman's handicraft. A further advance has been made in a high school for females under the patronage of Queen Margherita, who distributed the prizes in one of the halls of the capital itself at the annual examination. This public event is commemorated by a tablet affixed to the walls of the capitol and bearing these words: "Let this solemn ceremonial remind our maidens how much the country expects from its future mothers." Lectures are here delivered weekly by some of the first men in Rome.

Female education is advancing in Russia. The universities had 779 female students in 1886, of whom 437 were daughters of noble-

men and official personages.

On the other hand Germany and the Prussian Minister of Education refuses to admit them to any university or medical school. Austria was once more advanced than Germany, but virtually to-day Austria maintains a firm attitude against admitting women to the rights of any of her universities. The civilization of the men of a nation is manifested by the manner in which they treat women.

In France there are twenty-three lyceums and twenty-six colleges in working order for girls, besides a normal school for future teachers in these forty-nine institutions of learning; while two provisional lyceums are in full force for women, and three more are in process of construction. There are demands for twenty-nine more in the large | Doctor of Philosophy; and Irene Alstrom | towns; municipalities are most liberal in is recognized by her nation as the dauntless voting funds for these schools. M. Camille pioneer of woman's progress. See thinks that if the cramming system be avoided in these girls' colleges and lyceums, themselves in legal knowledge, and the pro- in New York, finished her studies in Vienna

France will retain her old rank at the head of European civilization.

"Co-education," says the Journal of Man, "is successful; nearly every prominent college is beginning to admit women, and they often carry off the prizes from the men. It is satisfactory to learn, as we do from Exclusive masculine colleges will soon rank among the barbarisms of the past."

Even in Turkey, where fifty years ago it was considered a shame for a woman to read, two schools have been established by

the sultan himself.

Some individuals who cling to the old ideas about women will be ready to express a fear that so much learning will make them neglectful of the domestic duties which belong to them as wives and mothers. But listen to what Grace Greenwood says: believe that for one whom the pursuits of literature, the ambition of authorship and home life, a thousand have been made undomestic by poor social strivings, the follies of fashion, and the intoxicating distinction which mere personal beauty confers."

Besides, all women have not domestic duties of an absorbing kind. They are, doubtless, of St. Paul's opinion, that their happiest lot would be to "marry, bear children, and guide the house;" but, marriage is confessedly on the decline among the educated classes, especially in Great Britladies must find something else to do.

Some of the most distinguished women have achieved their success through great difficulties. Not to mention some of the most celebrated actresses, as Clara Morris, Maud Granger, Sarah Bernhardt, Matilda Heron, with the vocalists, Christine Nilsson and Jenny Lind, all of whom began life in a very humble way, Maria Mitchel, the great American astronomer, was the daughter of a small farmer, and she was constantly occupied with common household duties, her early life, she says, having been "an endless washing of dishes." And more recently a poor Finish girl, as she tended her father's cattle, dreamed over the marvels of science and learning, and at the age of eighteen first entered a school. Having first studied and then taught under severe privations, she found herself mistress of twenty dollars, and with this started to Helsingfors to seek matriculation. paid fifteen dollars for her winter's lodging, and invested five dollars in hard rye biscuits, dividing them so as to have a piece every day till Christmas. In the depth of winter she studied without a fire, and taught again after her matriculation. Finally she has achieved the distinction, unique in her country, of a diploma as the first female

priety of admitting them to the bar is extensively discussed. About nine-tenths of the newspapers favor their admission.

Probably the most important result of a college education for women will prove to be that of qualifying them to become medical and surgical practitioners. It has always been admitted that they are the best, and indeed the only suitable nurses for the sick. The angel-like ministrations of woman with her unwearied patience through long weeks or months of mental and physical suffering have been abundantly celebrated both in poetry and prose. But till a comparatively recent period, no one seems to have dreamed of initiating her into the healing art, or raising her above being merely the humble servant of the doctors at the sick bed. And yet nothing is more obvious to every right minded person than the love of fame have rendered unfit for that women, and they only ought, in most cases, to deal with the ailments of their own sex. In those countries, India for instance, where the women are secluded in Zenanas which no man may enter, a set of well qualified lady doctors must be a priceless boon; and Lady Dufferin is president of a society to educate women for this purpose. Twelve women, natives of Bombay, are studying at the college of medicine there, where female candidates are allowed to compete for the same examain; and if the gentlemen will not wed, the inations as male students. Two English ladies carry on a successful practice in this province. Anandibal Joshee, a Hindoo woman of the highest Brahminical caste and an accomplished linguist is studying in the Woman's Medical College of Pennsylvania. She is the first Brahmin woman that ever left India; and to preserve her caste she has to live by herself, prepare her own food, wear her native costume, and rigidly observe certain religious rites. (This lady graduated, and returned to her native land where she soon after died .-- Ed. Dove.)

In Turkey and Egypt, where women are similarly secluded, lady doctors are practicing with fair success.

Mrs. Dr. Ellis, an American lady, is physician to the Queen of Corea, and has apartments in the royal palace with a salary of \$18,000.

The first Chilian woman that has studied medicine successfully, passed her examination in Santiago, a short time ago, and is now practicing in Valparaiso. The first Danish lady physician has begun to practice at Copenhagen, after taking her degree with the highest honors.

Mrs. Emily Dawson, after four days' thorough examination before the Irish college of surgeons, received her license to practice. She is the first lady surgeon Ireland has produced.

An American lady physician, Miss Alice B. Brill, M. D., is practicing at Rome, Several Italian ladies have distinguished Italy. She graduated at Blackwell College

for Psychical Research.

lady who has opened a dentist's establish- address. ment in New York, and whose surroundings, abate much of the terror that usually waits on the footsteps of the dentist.

advancement of the women, but for the children. welfare of the patients. The Pennsylvania plan at Norristown of placing a lady physician at the head of the female wards, has proved in every way a success; and the labors of the ladies so employed have received favorable recognition from the

profession.

shown little disposition to encourage lady doctors; but the London School of Mediof late, and the New Hospital for women in the Marylebone Road, where all the physithe poor appreciate the lady doctors.

The winter session 1887-8, of the London School of Medicine for women was opened by Mrs. Scharlieb who delivered an interesting address chiefly on the state of be prepared to be calumniated, misunderstood, and unjustly condemned," but it is not altogether the fact that they need "seek no earthly reward." Quite evidently to all who have watched the progress of their movement, women doctors are succeeding. They have undoubtedly made their way through much calumny and injustice, and with these opposing forces they have not Jesus. One afternoon a friend suggested wrath. But this same ignorance of naturally done yet; but not so very long ago the that they drop in to hear him, just out of works woe to many a family whose blight

and Paris, six years ago, and is an advanced thinker and member of the London Society whole world was against them. It is protected that the state of the London Society foundly humiliating to remember the shallow sermon depicted certain events in the state of the securious sermon depicted certain events in the state of the securious sermon depicted certain events in the state of the securious sermon depicted certain events in the state of the securious sermon depicted certain events in the state of the securious sermon depicted certain events in the securious sermon depicted certain events and the securious sermon depicted certain events are securious sermon depicted certain events and t foundly humiliating to remember the since sermon depicted certain events in the life life of Jesus in such glowing colors as But America is the Eldorado of the doc-America is the Eldorado of the doc-There are thousands of practitioners should take to medicine was received in this should take to medicine was received in this sensation, and at the same time produce in the States, and a goodly number of col- country only some twenty or twenty-five sensations entirely new to her in the States, and a goodly number of colleges for their education. From an interesting account of "Women as Physicians," bravery, however, it was all withstood, and esting account of "Women as Physicians," bravery, however, it was all withstood, and prejudices growing more powerful, till one after the control of the states and prejudices growing more powerful, till one after the control of the states, and prejudices growing more powerful, till one after the control of the states, and prejudices growing more powerful, till one after the control of the states and prejudices growing more powerful, till one after the control of the states and prejudices growing more powerful, till one after the control of the states are control of the states and prejudices growing more powerful, till one after the control of the states and prejudices growing more powerful, till one after the control of the states are control of the states and prejudices growing more powerful, till one after the control of the states are control of the s esting account of "Women as Physicians," bravery, nowever, it was an webset growing more powerful, till one afternoon ber friend suggested that they like the state of the suggested that they like the suggested the suggested that they like the suggested the appears that there are at present 150 female still opposing, the way is very much smoother her friend suggested that they linger for a moment's introduction to the reappears that there are at present 150 temale still opposing, the way 15 to y and describing doctors in New York, while those in Brook- than it was. The Daily News describing moment's introduction to the preacher. The crowd soon passed out and the growd so the growd soon passed out and the growd soon passe lyn and the neighboring towns are almost this address, gives its opinion that "it is crowd soon passed out, and the revivalise the revivalise was leaving his vestry when the revivalise that the revivalise was leaving his vestry when the revivalise that the revivalise was leaving his vestry when the revivalise that the revivalise was leaving his vestry when the revivalise that the revivalise was leaving his vestry when the revivalise that the revivalise was leaving his vestry when the revivalise that the revivalise was leaving his vestry when the revivalise that the revivalise was leaving his vestry when the revivalise that the revivalise was leaving his vestry when the revivalise that the revivalise was leaving the revivalise that the revivalise that the revivalise that the revivalise was leaving the revivalise that the revivalise tha lyn and the neighboring towns are almost this address, gives its opinion that double that number. Their professional not absolutely necessary that girls whose was leaving his vestry when the two ladies are almost this address, gives its opinion that earnings are generally quite equal to those ambition it is to minister to the sick and approached. Our lady infidelin the conversation, with the conversation, with the of the average male practitioner, and one suffering, equipped with all that science can of the conversation with the reverend is said to have been realizing \$20,000 a provide, should "give all for the love of preacher told him that never having heard year, while quite a number are known to man," and so entirely disregard their own much, or read much about Jesus, his teach make \$8,000 a year regularly. Miss Bond interests as Mrs. Scharlieb seemed to inculings were novel and interesting to her. Then may be mentioned as a very intelligent lady cate. There is no doubt, however, that the happened to be standing in front of the rail. physician in New York, and is said to have medical profession in England still offers ing where mourners gather. Down dropped a lucrative practice. In short, as a con- but a poor prospect to women; the greater the preacher on his knees, and began to temporary has observed, the doctress seems is the honor to those who deliberately ennot only to have "come to stay," but to be gage in it. Miss Elizabeth Blackwell who destined to drive her male competitor led the van and took by storm the first returned home feeling her will power almost altogether out of the field. A somewhat medical degree ever given to a woman, was gone; and all but ready to join the chart unique case is that of a charming young among those who listened to Mrs. Scharlieb's as an avowed believer in all its dogmas.

sunny, home-like and feminine, are said to ning to overcome the English on this subject. A medical school for women was him her recent experience, and that she had opened at Kingston, Ontario, about three almost determined to join the church; and The New York Medico-Legal Journal has years ago, and several of the graduates have most fortunate was it, that she had such expressed its approval of female physicians already won celebrity in practice. They for lunatic asylums, and this not for the confine themselves to attending women and

(Concluded next week.)

## The Danger of Ignorance.

BY CHARLES DAWBARN.

I lately met a lady whose psychic experi-The general public in Great Britain have ence under a revivalist's influence was a lesson the world would do well to heed.

cine for women has been making progress was carefully educated, and guarded from investigation, whereby she discovered that contact with the dark side of earth life. the whole city had been divided into dis-Both her father and mother were freecians are females, has its out-patient de- thinkers, and infidel to every teaching of fully selected committees were furnished partment crowded every day, a proof that theology; so their daughter grew up to lists of those whose conversion was of most womanhood without caring more for the importance to the church. Under this plan Bible than for the Koran or Zend Avesta, but she had been lured to the meetings, and all counting all so-called "holy books" as dull reading for an independent mind.

It is now a score of years since her parpublic opinion on this subject. She said it ents died. Having an ample independence he could play the "Holy Ghost," and he was true, no doubt, that ladies who devote she has lived a quiet life of unmarried bliss, gain church members. She was startled !! themselves to medicine and surgery "must and working gladly in such public charities discover that she, herself, was so sensitive as were free from the theological influence that hovers over most sewing societies and sociables.

A year ago a noted revivalist was invited to the city where this lady has her home, and very soon crowded audiences began to furnish the customary "mourners" seeking which they ignorantly counted as a Go pardon for their sins through the blood of sent influence to save them from his eters

and Paris, six years ago, and is an advanced whole world was against them. It is procuriosity, and to witness the excitencent

She returned again and again to hear the pour out prayer to God for mercy on this poor lost child; till at last the "poor lost child

The next day she received a call from an In Canada the American feeling is begin- old friend of her father's, who had made: study of psychology. Of course, she told a friend in the hour of her need. He gave her an account of the recent experiments in "hypnotism" (mesmerism) by Professor Charcot before the medical faculty in Paris and showed her that the same influence which could induce an innocent girl to attempt to kill an affectionate sister the day after the experiment was amply sufficient to play the "Holy Ghost," and lead a poor sensitive away from a free womanhood down into the slavery of church membership. This was startling to the lady, but, acting The only child of cultured parents, she under his advice, she made a little shrend tricts by the cunning theologians; and careunconsciously brought under the hypnotising influence of a revivalist, whose profits depended upon the magnetic force with which to this force, and now declares that he narrow escape has taught her the danger ignorance of these powers of nature.

This is but one of a myriad such instances for most conscientious church members dat their conversion from just such feelings

happiness stands as a monument of the dark and spirit being the only things. These he says, "it is nowhere. Light and color men and women remain ignorant of the di- control or with some other methods. rect influence of mind over mind, so long suggestion.

463 West 23d, New York, N. Y.

#### Christian Science in New York.

BY E. D. BABBITT, M. D., D. M.

hoods that the world has ever seen.

To day I have attended a so-called Christswallow her discourse whole without once material things after all. perceiving that she was building on the most monstrously false premises. She was mind cure writers take broader views, shadows and not worth considering, God with his theory. "If music is not in us," West Twenty-seventh St., N. Y.

ages. Only the other day we were startled people ridicule the idea of paying attention are not outside of me, but in me. I am by the highly educated daughter of wealthy to food, or exercise, or hygiene, or the light." In this Mr. Evans confounds parents in Pennsylvania eloping with a coffee- conditions, of the body generally, and the perception of sound, light and color with colored mulatto coachman, already married consider the fact of disease a delusion, for the things themselves. When Mr. Evans to a woman of his own race, and the father as spirit is all in all there can be no such becomes deaf, will all thunders and sounds of a family. The poor girl left a letter, thing as bodily disease. The conditions of of the eternal universe cease? When saying, she did not love the man, and for consumption, typhoid fever, smallpox or a month had struggled daily to overcome other diseases are to have no external glories of light and color be blotted out his influence. It was simply another "Holy attention paid to them and the patients from the heavens and earth, and will the Ghost" incident, but working this time to are to be allowed to die because the trouble mighty sun lose its magic power over immediate destruction instead of to church being all in the mind nothing should be done animal and vegetable life? Is it possible membership. Had those parents trained outside of mental effort. In saying this I their daughter to understand these "psychic" am not denying that they make cures, laws, she would have met this debasing influence, either by her own will power, or training the psychological forces of the Father as to assert that he has spread out this that of some experienced friend. She patient and imparting some of their own measureless universe of stars and suns as a would thus have remained safe from the magnetic aura some excellent results should hypnotic poison, whether of revivalist be achieved. Their healing, however, will hireling, or of coffee-colored coachman. not compare with the achievements of mag-In knowledge is safety. Just so long as netic physicians who work under spirit

Among others whom I saw at the meeting will there be Christians saved by blood; and was a German, who had thrown aside all his so long will womanhood continue to be de- electrical instruments, with which he had broader truths. He said he knew a case of cancer which had been cured in two weeks by the Christian Science methods. But with the burning lens cancers have been cured in two days, and a lame knee of tenyears' standing was permanently cured in I have time to-day for only a brief letter. fifteen minutes by focusing red light upon Every age must have its fanaticisms and its it. To believe in this theory we must bubbles, for the great mass of minds are ignore millions of facts from the whole uninot yet sufficiently trained and widened out verse around us. We must actually stultify in their reasoning powers to weigh principles ourselves, and, spirit being omnipotent, we correctly. Some earnest plausible speaker need not provide ourselves with fire in winwill have a one-sided view of a certain ter, or shelter against the storm if we act truth and get a whole community to logically. The sun and the heavens are advocating it. Christian Science, Mental resplendent, but entirely useless. All the Cure, Mind Cure, the Metaphysical system, science of the ages is a delusion. Directed are all very similar in their nature and by higher wisdom, I have been developing would be accomplishing a valuable work the exact law of atomic, chemical, electrical, for the world in one direction were it not magnetic and psychological action, and have for the fact that in another direction they already made many important discoveries are building on one of the greatest false-in connection therewith, but according to this theory, all of this is useless.

If these people, who proclaim that they ian Science meeting on Thirty-fourth street are working out divine results of cure, and in which a number of very pleasant ladies and upbuilding through the power of spirit, gentlemen were gathered, all of whom were red hot in this new fanaticism. One of the truly in this work, one would think they first things that was said was to signify that would teach it for almost nothing. Instead they were not advocates of Spiritualism, of this, however, they charge the most and yet I recognized a number of old exorbitant prices perhaps ever known, their Spiritualists there who were as wild as the terms usually running from fifty dollars to rest of them in this new heresy. One of three hundred dollars for twelve lessons. the lady speakers from Washington followed When Mrs. Eddy thus charges twenty-five out her argument with a considerable dollars for each lesson, it looks as if she had logical acumen, and her audience seemed to a keen perception of the importance of standing that they shall have half of the

Mr. Evans of Boston, and some other taking it for granted that the whole external and give many practical hints as to manipuniverse is composed of mere myths and ulation, etc., but in this he is inconsistent

that even fine minds can be led into such hallucinations? Is it possible that even pious minds can so blaspheme the Infinite vain show? No! Matter is an eternal entity that helps formulate and individualize human spirits out of the vast ocean of spiritual being, just as spirit animates and enkindles matter. Bodily forces act on the soul just as the soul acts on the body. Infinite ages may roll away; the spirit may ascend from sphere to sphere, and yet it is ever stroyed under the foul force of hypnotic made so many fine cures, and refused to combined with its perisprit which is a read all books which might lead him into grade of matter, although this matter becomes exquisite beyond our conception. But even the coarser grade of atomic combinations, which we usually term matter, must be understood and harmonized with, for, working with spirit, it becomes the starting point of all life. Let us understand the duality that rules throughout the universe, and not swing to those one-sided theories which in the end tend to ruinous

Will you allow me, dear editors, to state that when the fall term of my New York College of Magnetics has closed, in case a sufficient number of persons in the far West shall signify their willingness to take an eight weeks' course of lectures at Los Angeles, to commence sometime in February. I will make arrangements to give them? The course will embrace electrical, chemical, magnetic, solar and psychological forces, a general outline of anatomy, physiology and pathology, sun healing, and use of instruments, mind cure in its higher phases, including statuvolence, magnetic massage and other of the higher methods of cure. I should propose to take some of our beautiful instruments and set the students directly at work in practical healing under my directions, with the underproceeds. Those who become proficient shall be entitled to the diploma of the New York College of Magnetics.

New York College of Magnetics, 39

### What Spiritualism has Accomplished in Forty Years.

BY HUDSON TUTTLE.

It may be thought unwarrantable to claim the progress of this half century, material as well as spiritual, as the result of the advent of Spiritualism; yet, if we carefully study this most important era in the history of man, one which for rapidity of changes and advancement none can be compared; one to which in far reaching results, the first portion of the present era only holds likeness we shall find that these changes have direct relation to Spiritualism.

It is scarcely possible for us to appreciate the condition of religious thought only so the minds of men.

long ago as forty years.

Voltaire, Hume and Paine. There was endless disputation about words, with words, nothing but words. Criticism was coarse, unappreciative, and dishonest. Public opinion was arrayed on the side of the churches, and he who thought differently, was regarded with suspicion. Free religion and agnosticism were unknown. The churches relied on the Bible and that alone, and the highest scholarship was devoted to revising and correcting the scriptural text as of more value than anything else.

Evolution has determined the laws of causation. Agnosticism by doubting has shaken the very citadel of belief, and emphasized the teachings of Spiritualism by contrast. The agnostic says he knows little, and the rest of the world knows less. All the churches claim may be true, but no one knows it to be true. There may be a God and a spirit world but no one has proven the existence of either. Oh, it is a glad relief when Spiritualism furnishes the evi-

dence of that spirit life!

came a mighty flood of thought. The churches were liberalized, the people instructed, and old ideas gave way to new on every hand. Those who lectured on Spiritualism, at first had the old ideas to combat, a stubborn point of superstition to overcome. They, of necessity, were iconoclastic levelers, instead of builders. They armed themselves after the manner of Paine, and made no attempt at scholarly arguments or criticisms. How strange their speeches read to us now; however, they interested us at the time they were given! The world has advanced beyond them, the churches, even, have outgrown them, and are now more pervaded by the genius of Spiritualism than batted with evidence, but to be outgrown, were they.

Evolution fought no battle with the the savage. Mosaic account of the creation, which for thousands of years had been taken in its literal sense, and used as the foundation of a patiently to the well-worn sermons they do My 18, 8, 7, 13, 24, 26, 23, 8, 18, 19, vast and complex theological system. It not believe. The minister delivers sermons II is a nich of science in which remark-

fought no battle, but quietly presented the he knows are obsolete, outgrown and untrue true method by which creation was evolved He hopes the laity will not protest, and from chaos. It made no comparison, yet the laity most sincerely hope their ministers the Mosaic story faded from view, becoming are not as foggy as their words represent less and less seriously regarded, until now it them to be. The whole church fabric is remains a dead letter on the pages of the theo- honey-combed by doubts, and new ideas are logical law book. Science that has illumined everywhere forcing out the established faith the dark places with the electric light of of the fathers. thought, and they who still retain the old | Can we accept the normal growth of man dogmas, do so only in appearance. The as fully accounting for this unparalleled preachers whose highest ambition was to movement? That he has made an advance expound the mysterious questions of doc- in all directions in the last forty years trine, now seek to present the freshest greater than during any three previous thoughts of thinkers outside of the churches, centuries, in fact, so far surpassing that and are successful in exact proportion as no length of interval can be compared, for they are able to do so. The day of dog- the progress has not been along old lines. matism has gone by never again to afflict but in new and hitherto unknown channels.

Evolution was then unknown. The in- depths, and agitated as never before. The cause. The events of these years point to fidel fought with the weapons given him by old landmarks have been swept away, and other forces working independently of when questions are discussed in the old human efforts. way, by appeals to bible texts, and the testimony of the fathers, men scarcely pause to listen. If inventions constantly exceed the wonders of yesterday, the speed of steam increase, the telephone directly connects us with distant places, the telegraph fathoms the oceans, electricity warms and lights our dwellings, all these 25, 11, 7, 8, 5, 24, 25, 2, 16, 17, 6, 23, physical inventions and the changes they have 24, 17, 2, 1, 13 is an organic chemical wrought in the manners of life, are as nothing compound. compared with the changes in the thought realm of the age. The most conservative shrub. sects, even the Catholic which proudly claims unchangeableness, after fulmin-ating against the spiritual tide, are now quietly falling into line, and tacitly sanctioning the labor movement, which of all others is in direct antagonism to the policy it has pursued from the days of Constantine of supporting the monopoly of authority, riches and power. That labor movement, able Italian sculptor. crude as yet, and not comprehending its purposes, is the great question of the hour, Coincident with the advent of Spiritualism and on its true and just solution depends the welfare of the coming generations not logical concept. only of this country but of the world.

My 9, 19, 2,

The whole mass of humanity is seething living philologist. under some potent influence, like an ocean under whose fathomless abysses volcanic forces upheave the oozy bed, and dash the waves contending against each other. There is no longer rest in the bosom of the mother church, and the lingering superstition, which causes the children to follow often the footsteps of their parents, the scientist comes in and explains, as not the fault of the individual, but of heredity, the traits inherited from a long line of church-going allbelieving ancestors, that is not to be comas man has outgrown the brutal nature of

No rest in the church with its established creed, and the assembled worshippers listen

The unprejudiced mind cannot refer The mental world is stirred to its very effects so tremendous to such an inadequate

### Scientific Enigma.

BY WILLIAM EMMETTE COLEMAN.

I am composed of 26 letters.

My 1, 2, 13, 22, 19, 11, 7, 18, 19, 13,

My 2, 12, 8 is an American high-water

My 3, 23, 8, 6, is a machine used in building.

My 4, 19, 24, 21, is an aboriginal Asiatic

My 5, 13, 16, 26, 7, 24, 1, 24, 25 is a paleontological animal form.

My 6, 13, 25, 13, 1, 13, 22, 22, 24, 26, 16, 8, 23, 7, 24, 22, 22, 2, was a remark-

My 7, 16, 22; 5, is a musical composer of to-day of some fame.

My 8, 7, 22, 23, 16, 2, 21, 17 is a socio-

My 9, 19, 2, 22, 25, 13, 11 is a noted

My 10, 3, 6, 8, 16, 23 is a theologian eminent in Biblical science.

My 11, 8, 21, 19, 22 is reverenced in Parseeism.

My 12, 23, 2, 8, 3, is a product of sea-

My 13, 7, 18, 2, 21 is one of the asteroids.

My 14, 8, 25, 22, 19, 24, 21, was a city of Western Asia, captured by Cyrus

and Alexander the Great. My 15, 16, 2, 18, 16, was used by the Peruvians for mathematical purposes.

My 16, 22, 23 is an oriental sweet-smelling essence.

My 17, 23, 2, 22, 11, 16, is a Hindu mythological being.

the present century.

My 19, 11, 23, 8, 14, is a small gregarious vertebrate.

My 20, 16, 26, 7, 8, 25, 21, is an article in materia medica.

My 21, 3, 19, 24, 7, 2, 16, 17 is a term in geometry.

My 22, 11, 17, 18, 8, 25, is a typographical appliance.

My 23, 8, 17, 13, 21, 21, 16, 17, 2, 8, 17, 13, 25, is a notable figure in Egyptology. My 24, 25, 16, 21, 18, 23, 24, 6, 8, 25, 1, 2, is an oft-used legal term.

My 25, 13, 23, 26, 8, 7, was an important member of the Assyro-Akkadian pan-

My 26, 23, 24, 16, 25, 1, 22, 8, 3, 4, 7, 13 is often used in nautical parlance. My whole is invaluable in all branches of science.

Answer next week.

### An Open Letter to My Friends.

BY J. J. MORSE.

The courteous editor of the CARRIER Dove has asked me to contribute an article to the pages of its New Year's holiday issue. Let me trust that the perusal of this epistle will not cause either herself or her readers to repent the writer's acceptance of the privilege accorded.

But, what shall my article be aboutsome abstract proposition in philosophy, an abstruse question of scientific research, or a subtle disquisition upon some recondite spiritualistic problem? No; the first is tedious, the next would lack general interest, while the last would probably scare up more literary hornets about my ears than San Francisco has ammonia enough to dull the pains their stings would inflict; while, too, holidays and abstract philosophy do not harmonize. So, as I sit by my cheerful fire--while the big rain drops splash against my window panes, and the bustling winds chase the grey clouds above our heads, a little voice whispers, "Why not write a letter to your friends in 'Frisco'?" Ah, why not? It is a good thought-I

Well, then, my good friends, how can I, and those who are dear to me, -ever repay you for the many acts of kindness we have received at your hands any time these seven months past? From the moment when the Camp-meeting deputation met us up at Port Costa down to the Christmas season with its many gifts and good wishes, our stay, thanks to your kindness, has been one long summer's day of content and pleasure. Long shall we remember the pleasant meeting on the train with Bros. Hawes, Eliot and Clark, and Mesdames Eliot and

will give it heed.

city.

Merritt's leafy shores. Audiences that left nothing to be desired either as to enthusiasm, intelligence, respectability or size; while the officials, who were courteousness itself, ably seconded the stranger speaker's are. work, doing all that could be done to make his duties pleasing and easy at all times. met me twice each week in semi-public Then, too, that memorable Fourth of July oration, by which the unseen inspirers raised such a whirlwind and tempest of enthusiasm that fairly makes one's head swim to four thousand attendances are recorded on think of, even now, while the resolutions my registers for those classes, and many are and presentation, and all the kind things the warm friendships resulting therefrom; said at the close of the camp, are all stored away in memory's chambers as most de- culminated in the joyful surprise party lightful recollections of an ever memorable organized by the members of our last class. season of useful labor.

When the tents were "struck" and camp was "broke," then came the next phase of the visitor's work in the Golden State, his almost enough of names has been secured appearance before the cultured and refined audience assembling in the Temple, where the earnest voice of the inspired sister, E. L. Watson, had been heard for so long to such acceptance

The "little Englishman" felt nervous, positively! To follow a lady so beloved, of wart son, and winsome daughter, a snowywhom report spoke so emphatically upon, the man was a stranger, too, the task was and fruits, we three rested in the warm sunmade the harder. The man remembered shine of the Santa Clara Valley and felt, there was one bond of union between the indeed, that it was good to be there. lady and himself-they were both prepared Rather curious that two speakers lived amicto battle for the truth against the world. ably under one roof for a whole week, the So he girded up his loins, stepped upon the cynical might say. Would it were more stage with Brother Wadsworth and made his the rule, as it would be if more of faith in bow.

Six months have rolled past since then,

free open doors. Without reward he labors, of many able contributors. no salary, commission, or pro rata sharing Ellsworth, than whose greetings none could are his-the sweet consciousness of having have taken you into my study this morning

able achievements have been made during with my valued and long time friend and reward he desires for himself. I thank him fellow-fighter, William Emmette Coleman, heartily, for all his fraternal attentions and who warmly greeted us on arrival in the the every consideration he has bestowed upon me in public and in private, and And what a splendid time we had during honestly rejoice fate provided so honest and the camp-meeting, over there by Lake earnest a manager for the society that has retained me for its Sunday meetings. Sustain him royally, dear friends, so that his hands be strengthened and the meetings he directs be made even more useful than they

For nearly six months many good friends classes in the pursuit of rational spiritual teaching upon matters of moment to life on either side of the mystic vail. Upwards of the kindly feelings of which quite recently Presently the class will re-assemble; so those who read this who have scolded me for resting will please now cease complaining, for to re-commence with.

Right here, friends, let me tell you how we all three, wife, daughter and self, took "a wee bit" holiday down at "Sunny Brae," where lives sundry most amiable folk named Watson; a mother with her stalhaired brother-in-law, and a brother with was no small ordeal for a man! But when his wife. While there basking amid flowers good and truth prevailed.

Then, just a line here, of thanks, to the dear friends, and what thoughts think you editor of the Carrier Dove, whose journal does your visitor from afar entertain upon is the most handsome typographical prohis work in 'Frisco now? Naught but duction in our ranks to-day. Almost pleasant thoughts he honestly assures you, week by week there has been printed one and all! Most intelligent audiences, one of the lectures given through cultured and refined, and of excellent me, while at all times it has ably and social position, have continued to greet him earnestly sustained the Temple workers Sunday after Sunday, and he is more than and myself-for which I, at least, most heartproud to know that the noble immortal who ily thank the keeper of the Dovecote! I controls him, has so ably ministered to the wish the Dove every success, for its present many hundreds he has addressed from the line of conduct entitles it to the confidence platform of Metropolitan Temple during and trust of all Spiritualists who desire to see these six months past. But just a word, the best interests of our cause sustained. friends, here, over this same Temple work. As concerns that support I am delighted to Do you know how much you owe its man- say, my friends, the Dove's assistance has ager, your and my good friend and Brother, been entirely fraternal and spontaneous; it Mr. M. B. Dodge? Sometimes I think you was neither asked for nor paid for, hence do not know his devotion, his faith- I respect and appreciate it. Long may it fulness, his assiduous labor for the sus- continue its weekly visits to your homes, taining fof these Temple meetings with and ever may it contain the sterling thoughts

There, my good and many friends, I have been more cordial, as was the case done his duty to the angel world is all the to hold this pen-and-ink chat with you, so that you might know what I think about remember our visit to the city by the sea. grains of sand our cup has held once or statutes are allowed to stand. - Ex. twice count as nothing. We cannot all see alike, nor would it be good for us if we could. For my part I ask favors of none, but justice from all. I bear no man to part, but when the snows next cover happy, useful and prosperous New Year.

## Selected Articles.

### Laws That Govern Woman.

in his duty, as witness the following laws made by men for her benefit:

rents or profits.

long as he lives.

hold in common he controls.

for her husband's debts.

sued alone.

In North Carolina, the wife cannot Eagle. contract concerning her separate property without the consent of her husband.

In New Mexico, the husband controls her separate property

District of Columbia, gives her earnings to him.

In Florida, she cannot transfer her own property without his consent.

Georgia, will allow her to become a free trader by consent of her husband.

Missouri has no statute allowing her to become a trader, and this right does not exist at common law.

New Jersey's law requires the husband's consent to her separate estate.

In Pennsylvania, she cannot make a valid contract, except for necessaries. Her earnings belong to her husband, unless reserved to her by an order of the court.

In Washington Territory he controls all property acquired after marriage.

These abstracts are, or were until a very you all. In a word I am delighted with recent date substantially correct, and are you! Your city is a wonder-so is your remnants of the old law that made woman climate. We enjoy it all, and shall long a chattel of her husband. We ask if she is treated in these fourteen States as an equal We have had so much of sunshine and with man? Public sentiment must be pleasure since coming to you that the little considered unjust to women as long as these

## Why They Should Vote.

Why am I a woman suffragist? Because malice however hard I may strike his I am. Because a woman has more good, opinions-principles not persons is a good hard common sense than a man. Because motto at all times. I look regretfully at she makes less bluster about her rights and the coming of the time when we shall have quietly maintains them better than a man. Because she won't give \$1.50 for an article eastern fields and farms your remembered that she knows very well she can get for 75 faces will then be far behind me. I trust we cents. Because she does not stalk loftily may still continue to love each other as much away from the counter without her change if or more than now as the coming months the robber behind it is a little reluctant about roll by. As I close my little letter to counting it out. Because she is too indeyou let me wish you all, most truly, a pendent to pay the landlord \$2 for her dinner and then pay the head waiter \$1.00 to send a waiter who will bring it to her for 50 cents. Because she will hold her money tightly in her own good, little, right hand for two hours, until she gets first, a receipt for it from a fellow who made her husband pay the same bill five times last year. Woman's natural protector too often fails any "just give you credit for it" for her. Because one day a Pullman porter complained to me, "No money on this trip; In Alabama, the husband manages his too many women aboard. Don't never get wife's property and is not responsible for nothin' out of a woman 'ceptin' her regular I had just paid him twenty-five Connecticut gives him a right to the use of cents for blacking one of my boots and losall lands of his wife during her life, and if ing the other. And when he said that, she have children that survive her, then as when I saw for myself the heroic firmness of those women, traveling alone, paying California laws say that the property they their fare, and refusing to pay the salaries of the employee of a wealthy corporation, I In Massachusetts, her property is liable said: These women have a right to vote. To vote? By all that is brave and self-re-In Mississippi, the wife cannot sue or be liant and sensible, they have a right to run the government.—Burdette in Brooklyn

#### Would Not Die.

"One of the most striking instances of 'mind-cure' I ever saw," said Judge Wone day, "was exhibited in an old lady client of mine; but it was a case of self-cure. Her name was Norton. She had been a second wife. She was in bed, seriously ill, and sent for me to draw up her will.

"I hastened to the house with paper and pen. I found a table and chair ready for me at the woman's bedside, and in a few moments I told her I was ready to prepare the will if she would tell me what she wished its provisions to be. I wrote the introductory phrase rapidly, and leaning over toward her, said: 'Now, go on, Mrs. Norton.

'First of all, I want to give the farm to my hair of both. The light struck this section

sons, Harry and James; just put that down.'

"But,' said I, 'you can't do that, Mrs. Norton; the farm isn't yours to give away.' "'The farm isn't mine!' she said, in a

voice decidedly stronger than before.

... No, the farm isn't yours. You have only a life interest in it.'

". This farm that I've run for goin' on forty-three years next spring isn't mine to do what I please with it! Why not, judge? I'd like to know what you mean?'

"Why, Mr. Norton-your husbandgave you a life estate in all his property, and on your death the farm goes to his son John, and your children get the village houses.'

"'And when I die John Norton is to have this house and farm whether I will or

"Just so."

". Then I ain't going to die, said the old woman, in a clear and decidedly ringing, healthful voice.

"And so saying, she threw her feet over the front of the bed, sat up, gathered a blanket and coverlid about her, straightened up her gaunt form, walked across the room, and sat down in a chair before the fire. The doctor and I came home. That was fifteen years ago. The old lady's alive to-day." - Youths' Companion.

### Transparent Ladies.

THE PICTURE THAT IS PUZZLING PHILADEL-PHIA PHOTOGRAPHERS.

A photograph was taken in a sitting-room up-town a few weeks ago that has been puzzling amateur and professional photographers alike ever since. The artist was W. Curtis Taylor, one of the most experienced photographers in the city, and the subject was a group of eighteen young ladies. It was not a good picture, because several of the ladies moved, and Mr. Taylor had them sit again, but he finished up the nagative and took a proof print from it, and then he saw several queer things in it.

On the extreme right of the group one lady stood partly against a white door, while another lady sat directly in front of her. The clear outlines of their faces show that neither of these ladies changed her position during the exposure of the plate; nevertheless the edge of the door-frame, which appears above their heads, is continued without a break, down through the hair of the lady who is standing, just misses her eye, and loses itself in her chin; while the paneling of the door shows through her shoulder and through the hair of the lady sitting in front of her.

Two ladies stood against the closed shutters of a bay window. Both their faces "Her voice was quite faint, and she show distinctly in the photograph, but the seemed to speak with an effort. She said: lines of the molding appear through the



of the window. Two other ladies stoodone against a dark section of the window, the other against a part of the frame which shows light. Both faces are badly blurred, but in neither case do the lines behind them

appear on their portraits.

ladies appear so alarmingly transparent, behind them to impress themselves on the sensitive plate, which they will do, under certain circumstances, like a flash. obvious fact that to do this some of them, especially the lady first mentioned, must have swung their heads and shoulders through

But the hypothesis, such as it is, breaks down completely before the problem presented by the central figure of the groupa lady sitting in a deep, comfortable armchair, with a solid back of wicker work. She could not have moved out of that chair without falling out, and her beautiful, clear portrait, the best in the group, shows that she must have sat like a statue; yet through her face, through her neck and through her body all the way down to her waist the wicker plaiting of the chair-back is seen almost as distinctly as if there were nothing between it and the lens. The lady's body appears as a dark shadow projected on the lighter surface of the chair.

When asked to explain the phenomenon Mr. Taylor promptly gave it up. The number of photographers, both professional and amateur, and was discussed at the recent meeting of the Amateur Photographer's Society, and always with the same result. As a last resource it was submitted to A. K. P. Trask, the photographer of the Seybert Com- fessionally that day. and he could not account for it.

This is the way the case stands now: The photograph cannot be accounted for under it may have something to do with the "fourth dimension" for which some theorists contend. It is not a "spirit-photo-graph," for, if it were, Mr. Trask would meet the case, and for the present it remains a curious scientific problem.—Philadelphia

RIER DOVE.

## A Strange Story.

THRILLING ADVENTURE OF A PHYSICIAN.

JOHN SLATER.

In all these cases in which the young the front door, a ring of the bell, and to you should be out in.' the query, "Is Mr. Slater at home?" photographers say there is only one way to the answer, "Yes, sir, will you walk in looking into my face. account for the mystery—the ladies must and take a seat? He is engaged at present, have moved long enough for the high lights but will soon be at leisure, and will see come to mamma, she is so sick, and needs you."

I was engaged in giving a private seance The to a lady, and after she had taken her not, only repeating in a plaintive voice that departure, I went into the parlor and greeted a rather tall, well-built gentleman, with a overcoat, grabbed my bag, and as she had said high, intellectual-looking forehead and that she would lead me, so I followed her.

I answered "Yes, sir."

ism and its phenomena, and also relate, if vanished. it will not bore you, a very strange experiup and see you, for if I were to tell my friends about what I have seen, they would say that I am laboring under an hallucination, or a phantasy of the mind.

"In the first place, let me tell you that I am not a Spiritualist, nor have I until this asked if anyone was in pain. A feeble present moment ever come in contact with any of the so-called mediums of Spiritualism. The fact of the matter is that I never proof has passed through the hands of a even gave the subject a thought until this

to me.

"I was sitting in my office one evening not long ago, deeply thinking of a patient that I had been called upon to visit pro-Well, I had not mission, who has made a special study of been more than two minutes wrapped in this ghostly photography, and can turn out "spirit reverie, when I heard on the outer door photographs" in any quantity to order. He a sound as if some one rapping; it was accepted the movement hypothesis as to rather faint at first, but gradually got the door and window lines, but when his stronger. I arose from my chair and went attention was called to the wicker chair, he to the door and opened it; there was no confessed that it was beyond his philosophy one there. A gust of snow blew in on me. I shut the door, returned to my seat, when the rapping noise came again, this time louder, and I jumped up suddenly, deterany of the known laws of matter; though mined to catch the person who, as I thought, was playing a practical joke. I opened the door and I must say that I was nonplussed; no one was there, not even footprints in the snow on the stoop. I looked recognize it, and, besides, building materials up and down the street; no one in sight; and articles of furniture do not have spirits. nothing to see but the street lamp shedding me to the wretched hovel that I was in. She None of the known laws of optics seem to its rays on the snow-covered ground. I did lay cold and stiff in death, and no doubt not know what to think. I returned once more to my chair, and again heard the rapping noise. I went to the door again and opened it, and I started back in aston-Now is the time to subscribe for the CAR- ishment. On the top doorstep stood a fair- spirit of the little girl who came to me, or haired little girl, without wraps of any kind | what?"

on, and she had not even shoes on her tiny feet. She looked at me steadily and said:

"'Are you a doctor man?'"

"Yes," I said, "but come in child and A quick step upon the stairs leading to get warm; this is not the kind of weather

"She did not answer my question, only

"She said piteously: 'Won't you please you.

"I directed her to come in, but she would 'mamma was so sick.' I hurried on my an arc of forty-five degrees is not permitted to interfere with the hypothesis.

But the hypothesis, such as it is, breaks Such as i followed her up stairs until we had arrived He said: "I am Dr. B., and if you have at the very top of the house, she pointing at a few moments of leisure time I would like a door in the hall. I looked at the door to have a short talk with you on Spiritual- and turned to speak to her, but she had

> "I was bewildered, and did not know what ence that I had a short time ago. Hearing to do. I, a stranger in as trange house. I of you accidentally, I thought I would come was going toward the stairs, with the intention of getting out of the house as quickly as possible, when I heard a loud noise, someone moaning. I stopped and listened. I heard the moan again, and I thought I would investigate. I opened the door, and voice answered out of the darkness, for there was no light in the room.

"'Yes, sir; for God's sake help me."

"I quickly struck a match, and by its strange story that I am about to relate came feeble rays I saw a woman in a bed in the corner of the room. I took in the situation at once. I hurried out, and at one of those stores that are open at all hours, I got a candle, and told the woman to send some coal and wood up to the room. I hurried back as quickly as possible, and lighted the candle, and I found one of the numerous cases of starving poor. The woman had had nothing to eat for days, and was slowly starving to death. I did all that could be done for her comfort under the circumstances, and was about taking my leave, when suddenly the woman burst out crying, and turning to know the meaning of her outburst of grief, she said:

> "'Oh! doctor, you have been so kind and good to me that I forgot my poor little

Lily, who lies in the corner.

"I turned to the corner, and there on a trundle bed lay the dead body of the child who had called at my house, and brought had been dead for a couple of hours. Now you may say it was a delusion. If so, the delusion was the means of saving her mother's life. Now I ask you, was it the

## THE CARRIER DOVE

SPIRIBUALISM AND REPORM.

MRS. J. SCHLESINGER..... Editor

L. SCHLESINGER.

MRS. J. SCHLESINGER

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#### AGENTS.

W H. Terry, 87 Little

## THE CARRIER DOVE

SAN FRANCISCO, CAL., JAN. 7, 1888.

## New Year Greeting.

editorial for the new year, we are seriously world, that all may bask in its sunshine and impressed with the responsibility of our revel in its glory; that the sad and disposition, and the importance of weighing heartened may be cheered and comforted, the highest good may come to our readers and strive earnestly day after day. It is for as a result of our teachings, our prayer- this we gave wings to the Dove, that it thoughts go out to the wise and loving ones might bear the "good tidings" to the utterwho have passed on into the higher spheres most ends of the earth. of being, that they may inspire us with We look about, and see the trail of forces of spiritual life lifting, encourse wisdom from on high," until we shall no ignorance and se wisdom from on bigh," until we shall no ignorance and superstition in every land. longer "see as with a glass darkly," but We see governments founded upon the realization of the sublimity and grant the sublimity and responsible to the sublimity and grant t ith a clear, illuminated, spiritual perceptions of a bygone, barbarous age, when the of life. May its duties and responsibility and some conceptions of the sublimity and some relication of the sub the wilderness to the famished Israelites.

We would begin the new year with "malice conceptions herems and low in keeping with sideration, and above and begin the development of the age; but those false the divine principle of love permease to the divine permease to the We would begin the new year with "malice conceptions became so firmly grounded in thought and action and shed its head toward none and with charity for all," the race through the development of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but those false the divine principle of love permanent of the age; but the divine principle of love permanent of the age; but the divine principle of love permanent of the age; but the divine permanent of the age; but the divine permanent of the age; but the divine permanent of the age; but toward none and with charity for all,"

knowing that no matter how low and deand kings that they be knowing that no matter how low and de-praved some of our fellow creatures may religions and government a part of the thoughts, ignoble deeds and splits. praved some of our fellow creatures may religions and governments of the world; and poses shall give place to tender pity.

have become, that there yet remains within potic rule, and bearing the larger their burdens they bere into have become, that there yet remains the potic rule, and bearing under them a spark of that divinity which shall burdens they have inflicted under their their them a spark of that divinity which shall burdens they have inflicted under their their their them. them a spark of that divinity which them a spark of that divinity which ultimately lift them to the highest heaven. burdens they have inflicted upon us ing the last half century a Let us, then, endeavor to tan that specific dawned upon the world; a new light into a flame that will illuminate the underinto a flame that will be a flame that will into a flame that will illuminate the under the last been given to humanity, and show the plain and perfect brought such indisputable to humanity, and in the last been given to humanity and in the last been given to humanity. way that leads to life and happiness to the way that leads to life and happiness to the spiritual origin, and worked such benefit through the mental enfrantesion of the spiritual origin, and worked such benefits the spiritual origin. In our condemnation of evil let us creations of millions of people from the land to the erring of millions of people from the land to the land to the erring of millions of people from the land to th actuated by the highest and purest are to the erring of millions of people from the bonday that at last good may come to the erring of millions of people from the bonday.

We love the cause we have the because it gave to us our first gleams of because it gave to us our first gleams of and spiritual conditions which are because it gave to us our first gleams of because it gave to us our met general evolved, we see the reign of peace light. It planted the stars of a deathless evolved, we see the reign of peace a harmony dawning upon the world hope into the black skies of despair, and harmony dawning upon the world. We be be beautiful rainbow of mental freedom taking the place. hope into the black skies of despinion mental freedom taking the place of shape gleamed upon us like a beautiful rainbow of mental freedom taking the place of shape like a beautiful rainbow of fear and superstition; we say the promise when the tempests fiercely raged; fear and superstition; we see human are and later on, as we became more attuned to just laws superseding the arbitrary and a sould eater inst legislation of the past. In the whispers of the angels, we could catch just legislation of the past. Instead of su their words of love and tenderness, their less forms and ceremonies, there is a general religion downland their words of love and tenderness, their less forms and ceremonies, there is a general religion downland. gentle admonitions and warnings, and sometimes catch a glimpse of a snowy garment men that will infuse warmth, light and he and a sainted mother's face, beaming upon into the cold and lifeless religious of 6 us as she whispered to the troubled soul, past and present, and be to them a re-"Peace, be still; my child, look up and ative power, quickening and permentrust."

Spiritualism did not reveal itself to us with startling and wonderful phenomena. It came silently, softly, tenderly, lovingly, as falls the snowflake, and intuitively we perceived its truth, long before that truth was attested to us through physical demonstrations. When such demonstration came it was gratefully received, as it substantiated what we already knew. Having been so greatly blest through this knowledge in our As we take our pen to write the first own lives, we long to give it to the whole well our words before giving them wings. and the bereaved know for a surety that And as we most earnestly desire that only their loved still live. It is for this we labor

discern spiritual truths that shall be to conceptions of men regarding God and become subjects of earnest, thoughtful truths as was manna in nature were crude and the conceptions. hungering multitudes as was manna in nature were crude and low in keeping with sideration, and above and beyond the development of the account of the development of the sideration.

brought such indisputable proofs of that at last good may come to the the right. superstition, that we feel hopeful for through our efforts to show them the right. Under the influence that the hopeful for the influence that the influence t we love the cause we have espoused and spiritual conditions which them with a life and love unknown being Instead of worshiping an unknown Gal men will worship and love human Instead of vast and magnificent cathelin there will be halls of learning and home for the poor. Instead of the working Mammon will be the worship of god Men will vie with each other in dispensing blessings upon their tellows, and the greates hero and saint will be the one who lovel and served humanity the best. That allenial time which seems afar off is very nor to the realization of all who seek to have its coming. It is within the power of all a have a fore-taste of its joys and benefacture now. The kingdom of heaven or bell s within each human being and not depends upon time or locality.

May every reader of these pages resolution purposes. May every one feel the district and inspiring them towards a more perconsideration and mutual helpfulness, until the reign of universal brotherhood is no longer a blissful dream of the future, but one of the living verities of the present.

## We Are Here to Stay.

The "candid friend" is a species of the genus homo who is always bubbling over with frank advice to all and sundry. When Dove made its first appearance as a weekly journal he frequently dropped into the Editorial sanctum and in the most candid and friendly manner assured us we had made a great mistake in changing our period of appearance from once a month to once a week. There was not room for two papers. Two papers were not needed, while some even hinted that a woman could not edit a paper that appeared so often! The editor listened attentively but said nothing. There was nothing to say, for it is a fixed fact that if a journal is wanted it will be sustained. It is true there is only room for first-clast papers, such as we have made ours. If the weak and vacillating ones die it is because there is no room for such organs. So we let our candid friends say on, biding the time when we could determine by the safest of all rules, the dimensions of the paid subscribers' list, whether there was need of or room for the Dove as a weekly journal.

We are now able to determine the foregoing point in the affirmative. The Dove is needed, and there is room for it. subscription list has steadily risen from the first in a way that has astonished us. Our renewals are more than satisfactory, while our new subscribers for 1888 are a little army in themselves. So great has been our success that our mailing force is greatly overtaxed, often working until midnight to get our weekly edition deposited in the mails. Some of our enquiring friends have often asked us how large our circulation was and we find that the modesty of the answer given them has caused them to think that we were having hard work for small things. Let us, then, assure one and all, our candid friends, and our sincere and real friends, that our weekly issue long since ceased to be an experiment, that for some time past it has been an assured permanency, that, in a sentence, we are here to say.

satisfactory state of affairs, friends, con- raphy, "Leaves from My Life," which work

tributors, subscribers and assistants, we return our heartfelt thanks. There is no doubt that we shall go on during this year with leaps and bounds again to even greater and main. For honest workers and a rational Spiritualism we are prepared to de- then residing in New York City. In his vote all our time, strength and talents. Be of good cheer, then, even as we are, for the future is brighter than ever before.

Tested by the commendations of influential readers, the financial support of sub- Wella Anderson, the spirit artist, whose scribers and the large increase in our circu- name is quite familiar to every American lation, we beg to assure one and all that we Spiritualist. \* \* \* My friend, Mr. R. are here to stay, and that our foundations grow firmer every week.

## A New Feature.

regular publication of a page devoted to a pletely blindfolded him; further he then be-Mediums' Directory. We call public attention to the above fact in the interests of in- dition he took a piece of cartridge paper, vestigators, Spiritualists and mediums. We about two inches by two and one-half shall strictly reserve this new department for those whom we feel we can conscientiously present to the public, but, of course, we or faltering, but done as naturally as though cannot undertake to guarantee that satisfac- in full possession of his normal sight. tory experiences can be obtained by every person, or given by every medium. Our me to favor them with half an hour's quiet on local mediums are much pleased at this a certain day, the twenty-sixth of that month, feature as will be understood from the fact that all the available space was taken within a few hours.

### Spirit Picture.

The picture that adorns one of our pages is that of the control of Mr. J. J. Morse, who gives his name as "Tien Sien Tie," and who for upwards of eighteen years has used Mr. Morse as his inspired instrument upon our platforms in England and America. The picture scarcely does full justice to the photograph it has been drawn from, but it is a sufficiently faithful reproduction to show the force, power and character that are contained in the nature of this able and vigorous spirit-teacher, who has so acceptably ministered to our San Francisco Spiritualists for the past six months. As the circumstances under which Mr. Morse obtained the picture are quite interesting we have prevailed upon that gentleman to To all concerned in helping us to this favor us with an extract from his autobiog-

has long been entirely out of print, in explanation of the matter. It may be premised, however, that the original, a handsome pencil drawing, full bust size, was obtained success than was achieved during the past through the mediumship of Wella Anderson, year. For Spiritualism and progressive the well-known spirit artist, who, at the time work we shall continue to labor with might in question, -1875-when Mr. Morse paid his first visit to the United States,—was book Mr. Morse says:

"It was while in New York that I obtained the portrait of my chief control. \* \*

It arose out of an improptu visit paid Mr. Cooper, was with me. had quite a pleasant chat together and Mr. Anderson afforded us a slight specimen of his powers. He requested us to bandage In this week's issue we commence the his eyes. We did so in a manner that comcame entranced. While in the above coninches, and drew a face on each side the drawing being executed upside down; no hitch \* Mr. Anderson's guides requested [July]. I replied, "I shall be 270 miles distant, at Silver Lake." Mr. Anderson's controls wrote that did not matter; all that was required was my passivity, so I assented. \* \* With regard to the picture the following correspondence transpired, which will explain the matter fully:

303 West Eleventh St., NEW YORK CITY,

July 31, 1875.

DEAR BROTHER MORSE—The last touches are on the picture of the bright and beautiful Chinese, completed this P. M. The picture awaits your order. Please accept it with the kindest regards and best wishes of most truly and fraternally thine,
WELLA ANDERSON.

303 West Eleventh St., NEW YORK CITY, September 4, 1875.

DEAR BROTHER MORSE-Your kind and welcome letter is before me. I feel very much gratified to learn that the picture of your bright and noble guide was admired by your many friends. In regard to the time occupied in its execution it was nine days, one sitting per day of about twelve minutes—one hundred minutes—taken by Raphael Sanzio through the fingers of your humble servant with a No. 2 Faber's pencil, except the hair which is of a No. 1 Faber, done while I was lost to this cold discordant world, which I hope soon to leave. Please allow me to tender my most heartfelt thanks for the picture l found enclosed in your last of my much esteemed friend and genial brother, J. J. Morse. I am most friend and geniar of truly and fraternally thine,

WELLA ANDERSON.

voyants on his return to England spontaneously recognized the picture on seeing it, as he did himself on its receipt twelve years ago. The original drawing occupies the place of honor in our good brother's home across the Atlantic. Long may so useful an instrument and able a control continue in the cause, is our earnest wish.

## The Dove Thanks its Friends.

For the many kindnesses at your hands, of which we have been the recipients during the past year, we wish to thank you one and all. For the words of encouragement you have spoken, for the timely assistance rendered, for the gems of wisdom and pearls of truth with which you have enriched the pages of the Dove, we are most deeply grateful. And for the roses you have scattered, and thorns you have removed, the path we have traversed has been rendered fragrant and pleasant. Occasionally an arrow from some covert enemy has been directed at us, but some kind guardian has rendered it powerless to harm; and steadily and safely the Dove has pursued its onward and upward course, oblivious of foes, concealed or open, who would gladly wound what they cannot destroy.

As the New Year grows old, and another dawns, we still hope to deserve and receive your support and co-operation. We shall do our best to reciprocate every favor, and render you a worthy equivalent for your support. Thanking you all again, dear friends, we wish you a bright, happy, and prosperous New Year; fraught with spiritual and material blessings manifold.

### "Practical Occultism."

Mr. Morse's new book, "Practical Occultism," will be ready for delivery in a fortnight's time. From the advance proofs instant, the control of Mr. J. J. Morse adwe have seen, we can assure our readers a dressed the members of the Union Spiritualvery handsome volume is being produced. ists Society at St. Andrew's Hall, Larkin The paper is a rich antique note, and the street. binding will be in chaste and neat cloth. It will be exceedingly cheap at its price of has Spiritualism Contributed to Modern one dollar per copy.

### Our Engravings.

The beautiful engravings of Mrs. McKinley and the control of Mr. J. J. Morse were executed by that excellent artist, Mr. A. K. Kipps, of this city, and are fine speci-

Mr. Morse tells us that many clair- ley was copied from a photograph taken has an antidote against the disease, and the Doctor's come large crayon picture which was done to the Doctor's come large crayon picture which was done to the Doctor's come large crayon picture which was done to the Doctor's come a large cray which was done to the Doctor's come a large crayon picture which was done to the Doctor's come a large cray which was done to the Doctor's come a large cray which was done to the Doctor's come a large cray which was done to the Doctor's come a large cray which was done to the Doctor's come a large cray which was done to the Doctor's come a large cray which was done to the Doctor's come a large cray which was done to the Doctor's come a large cray which was done to the Doctor's come a from a large crayon picture which was done reliable. some years ago, and which faithfully porsome years ago, and which was habit- street, two doors from 7th street, trays the sweet expression which was habitual to that lovely woman. Mr. Kipps' work ual to that lovely woman. Mr. Kipps ual to that lovely woman. Mr. Kipps ual to that lovely woman. Mr. Kipps notice, for we consider  $D_{t}$ , Smith the speaks for itself, and needs no recomment notice, for we consider  $D_{t}$ , Smith the speaks for itself, and reliable observed the most skillful and reliable observed. speaks for itself, and needs no recommendation or word of praise from us. His studio the most skillful and reliable physicians this city. He cured our little days to the cured our little day

See advertisement on another page.

## Spiritual Meetings in San Francisco.

METROPOLITAN TEMPLE.

The services at Metropolitan Temple, on Sunday last, were conducted in the morning by Mr. J. J. Morse, and in the evening by Mrs. E. L. Watson. The morning was devoted to a lecture by Mr. Morse's control, the subject, which was chosen by the audience, being "Can you give us any proof that the soul is not the essence underlying materiality?" upon which a profound metaphysical argument was presented.

Watson, gave a rousing address upon the of the Dove for 1887 to any person the 'New Year, its perils and possibilities," her cogent and radical remarks being cordially received. We shall print the lecture in our pages in due course so that our could be furnished. The bound volume friends may be able to peruse it at their will contain 626 pages of reading maner, be leisure, and so profit from its excellently ex- sides about sixty full page engravings, among pressed conclusions.

finish, and was heartily applauded.

On Sunday next the usual question meeting in the morning at 11 o'clock; at night the lecture, through Mr. Morse, will be upon "Metaphysical Science, its teachings and their value." Meeting commences at 7:30 P. M. Admission free.

#### ST. ANDREW'S HALL.

On Wednesday evening last, the fourth

The subject of the address was "What Thought?" Mr. Morse, as usual, gave his services gratuitously to the Society in aid of its funds, which fact was cordially appreciated by all concerned.

## Important Notice.

mens of art. The portrait of Mrs. McKin- Dr. Smith at 569 Stevenson street. He -by Bushby, of Boston, Mass.

The Doctor's office is 569 Steren

It is with pleasure we insen the the the most this city. He cured our little daring at it had been given up to die by other plan cians and after an illness of six more during which time it had been declared have whooping cough, pneumonia, but chitis and asthma. For children's discount croup, diphtheria, colds, sore throat, coups etc., Dr. Smith gives immediate the The children like him and cry for hi medicines. He is spoken of in the higher terms by those who know of his succession practice for many years.

## Premium Notice.

We will send the CARRIER Dove for the At night our good sister, Mrs. E. L. year 1888, and an elegantly bound volume will send us five dollars before March is 1888. This is the very lowest terms at which such a large amount of valuable main which are portraits of prominent Spinimi Mr. Keith, Jr., sang again with his usual ists, scenes in spirit life, spirit pictures views of the City of Oakland, and fine illus trations for the children's department. I contains many valuable lectures, stories and essays of great importance.

## Chips.

#### Aspiration.

"Life should be full of earnest work, Our hearts undashed by Fortune's frown; Let Perseverance conquer fate, And Merit seize the victor's crown The battle is not to the strong,
The race not always to the fleet;
And he who seeks to pluck the stars,
Will lose the jewe's at his feet."

Have the courage to show your respect for honesty, in whatever guise it appear and your contempt for dishonest duplicity by whomsoever exhibited.

Portraits of J. J. Morse, price 25 cents, can be had at Metropolitan Temple every To all afraid of Small-pox, call and see Sunday. It is a very fine picture—cabinet faculties then undergo a development and spiritual movement of to-day. display an energy of which they were previously unsusceptible.

The reported and expected materializaoccur. We presume it was too wet. What next?

editor, C. M. Brown, is determined to give an equivalent for value received as the excellent table of contents, weekly spread before the readers of the Star, fully attests.

When the spirit of truth within touches begin to grow in strength and beauty; and am glad of it. when you cease to tread the path of error. point, then will the God within you say, "Well done." A. E. TISDALE.

In addition to the regular musical exercises at Metropolitan Temple next Sunday evening there will be a violin obligato-"Stella Confidente," by the very talented musician, Mr. L. Bresse, whom many of the habitues of the Temple will remember as having performed a most charming selection upon his favorite instrument at the Temple you the occasion of the visit of Mrs. E. L. Watson to our city in September last.

sudden and desperate charge against a battery with his regiment he the matter with you fellows? Do you expect to live forever?"

Whendia in their public meetings, we

To be thrown upon one's own resources is to and not try to introduce such old superbe cast in the very lap of fortune; for our stitions into the enlightened, progressive,

Mrs. E. D. Watson made a brief visit to the city during last week, occupying the Temple platform on Sunday evening last. tion of a certain person's control that was Our sister co-worker spoke with her accusto have taken place in full view of the tomed fluency and grace, giving full satisfacaudience, on Sunday evening last, did not tion to her friends. We are glad to know that her health is improving, and that her welcome among her many friends was as warm and genial as could be desired. We The holiday number of the Eastern Star trust every good may attend her during the is double the usual size, and filled with ensuing year, and that when she resumes her choice reading matter. The enterprising place in September next her health may be completely restored.

I am not a bit sorry, Mr. Chairman, when I find some cases which are passing for true mediumship, but which are false to the core, exposed to view. It is right that with reason's light your soul, it will then such should be exposed, and I for one

I want every true medium to know that and seek the path that truth and reason I am in hearty sympathy with him or her, but I want every false trickster to know I am in hearty sympathy with the revealers of the sham; and what is more, I will do my part, as a spirit, to make the sham manifest to mankind. Spirit Henry F. Gardiner, in the Banner of Light.

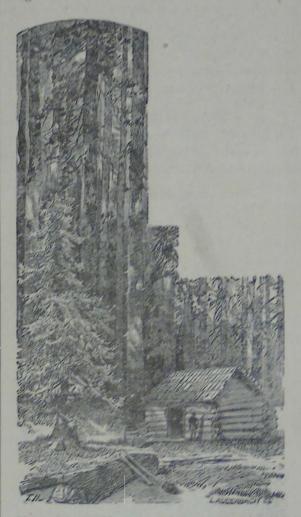
## California Scenery.

The Yosemite and Other Natural Curiosities.

Among the many remarkable natural curiosities of California is the valley of the It is told of a gallant confederate officer Yosemite with its surrounding cascades and that at one time while he was leading a mountain peaks. It is situated in Mariposa county, on the western slope of the Sierra, midway between its east and west base, at an elevation of 4,060 feet above looked back and noticed the slow the sea. It is 140 miles in a direct line a of his men to advance, when he little south of east from San Francisco, but exclaimed: "What in the h-l is about 250 by any usually traveled route. Here, within a space of less than twenty miles long and ten miles wide, is probably presented more grand and beautiful scenery than is found in any similar area in the than is found in any spiritualists have to burn wax world. By act of Congress, the Yosemite world. By act of Congress, and the Valley, embracing 36,111 acres, and the Congress with pictures Big Tree Grove in Mariposa county, 2,589 the infant Christ and similar Catholic acres, have been granted to California to be held for all time as places of public resort. The Geysers are also remarkable sort. The Geysels are then the sort in a collection we were up early next morning, and off for natural phenomena. There is a collection we were up early next morning, and off for the sort in eighteen miles more on horseback to Institute. at once where they would have of hot sulphur springs, more than 300 in eighteen miles more on horseback to Inspisymbols" to their heart's desire; number, covering about 200 acres in a deep ration Point, which overlooks Yosemite

gorge in the north-eastern part of Sonoma county. They are about 1,700 feet above the sea, and are surrounded by mountains from 3,000 to 4,000 feet high. Hot and cold, quiet and boiling springs are found within a few feet of each other.

There are five natural bridges in California. The largest one is on a small creek emptying into the Hay Fork of Trinity river, 80 feet long, with its top 170 feet above the water. In Siskiyou county there are two about 30 feet apart, 90 feet long, and there are two more on Coyote creek in Tuolumne county, the larger 285 feet



FIRST LOG HUT IN MARIPOSA GROVE.

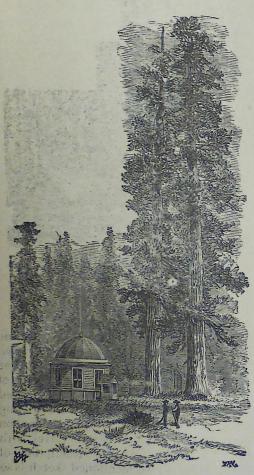
The following sketch of the Yosemite and big trees is taken from the Resources of California of January, 1881. Since that time the facilities for reaching these places of interest have been greatly increased, and instead of the narrow trails necessitating horseback riding, there are good wagon roads, over which tourists can travel with ease and safety. As the description of scenery in the above mentioned sketch is so minute, we reproduce it in full.

## APPROACHING THE VALLEY.

"After our rough ride of upward of twentyfive miles, we were tired enough to go to bed early and sleep well, which we did.

Valley. The way was pretty much up hill. It was about three o'clock in the afternoon when we came of a sudden upon the dizzy edge, and looked over into the valley.

There are places, as well as times and occasions in this world when speech seems wholly out of place, and all talk merest gabble. There was no place for words here, in the awful hush that fell upon us, all at once, as we stood upon the edge of this fearful revelation. At first sight it was a great horror-a profound abyss, on whose frightful edge we hung. Three-quarters of a mile stretched off upon a level is easily enough comprehended. You may measure it off in your mind's eye, and set the stakes for it; but three-quarters of a mile straight down, and you leaning over the edge of it, is more difficult to grasp. I may give you figures and distances, but no one can realize it without the actual sight. We were at the lower end of the valley, and the great, ghastly gash in the mountains lay extended before us. Over across from us, white in the sunlight and terrible in the grandeur and gloom of its solitude, was El Capitan, with its



THE SENTINELS, CALAVERAS GROVE. Each over 300 feet high.

3,300 feet perpendicular of granite, the wall of dizzy and catching our breath, the green that side of the valley, and the most conspicuous feature of the view. Farther on, upon the there were groves of trees, and green fields same side, were the three peaks, rising one and meadows, and the sparkle of a river above the other, to which the Indians gave flowing through it all, and everything in girl to another who had taken the best



map-maker to the "Three Brothers."

Directly in front, as we stood looking up the valley, were the Cathedral Rocks, of which this was a rear view.

A silvery trickle of water, which we could just see shivering its way down the rocks dropped over the edge of the mountain wall and into the valley below.

It was the Bridal Veil Fail, by which the stream of the same name from the Sierras finds its way, by a leap of 630 feet, to a rocky basin, whence, in a series of cascades, it tumbles three hundred feet further down to the level of the plain, where it joins the main stream of the Merced. Over the heads of the Cathedral Rocks we could see the peak of the Sentinel, and away beyond, at the extreme upper end of the valley, we could see the grand, old domes of the Yosemite standing each other, distinct and clear in outline, and cleanly cut against the background of the sky. At the right, a little way beyond, Mount Broderick, or Liberty Cap, reared its head above the surrounding peaks, and all around the edges of the valley, towards the horizon, were the rough and ragged outlines of a desolation of mountains.

At our feet, as we stood there and looked downwards for a few yards there were stunted shrubs and bushes, and then the vision, glancing off, found no resting place for the eye for all the distance down, until, plain at the bottom arrested our sight. And the acts so much to look for friends." the name of Pompompasus, or Leaping marked and cheerful contrast with the apple in the dish-"I wanted that apple."

barren and desolate outlook over the edges towards the horizon. It was a dream of beauty set in the frame of a nightmare.'

(To be continued.)

"Are you having a pleasant time?" asked a lady of a little miss at a fashionable children's party. "Delightful, thanks." "And will your papa and mamma come later?" "Oh, dear no; papa and mamma and I don't belong to the same set."-Harper's Bazaar.

"In this cold world true friends are rare," sings a poetess. "Yes, dear poetess, that is why the men at the theatre go out between

"How greedy you are!" said one little

## Children's Dept.

### Saved.

BY E. M. S. BUMSTEAD.

He shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands.—

Psalms xci: 11.

Was she trying to rival the birds in the blossoming orchard there,

On a slender wavering perch so high in the Summer air?

Oh! beautiful baby girl, the birds can do such things Gaily and safely, too, but you know the birds have

A winsome, reckless girl, but she knew the chance it meant.

When, under her helpless feet, the green bough cracked and bent.

Nothing to save her under the suddenly darkened sun!

Just for a deathly moment the great sky reeled and spun.

But in the hopeless instant that heralded fatal harm, She felt the enfolding pressure of a fond, sustaining

None but a mother's hand had been so quick and so loving-sweet!

The light came back, the sky stood still—the glad earth pressed her feet.

She felt her mother was there, although she had never

In her orphaned babyhood a motherly look and tone. She felt her mother was there, although she could not

And others knew of their knowledge that no such thing could be.

But she knew of her wisdom that such a thing had

And her loving heart closed round it and shut the memory in.

It was a child's true instinct, and why should the

wise delight

To measure these inner senses by hearing, and touch, and sight?

If all the might of a mother's love could pass with a passing breath, The blight were more than the blossom, and life were

less than death.

While little ones laugh in the cradle, and nature

May the child, grown older, cling to her childish faith to-day: Narrow and high is the path where Duty leads the

way.

And oh! when the great sky reels and the sun in heaven is black,

May she lean on her mother's arm till the blessed light comes back

Banner of Light.

## How to Help.

"I can, mother; I know that I can."

"I am not so sure, my boy. Ten dollors is a great deal for a little boy to earn, especially if he is going to earn it all with a little boy's devising."

much in earnest I am about this matter. I

come a great man."

"Well, Johnny, I cannot tell you how much pleased I am to find you so unselfish. It means a great deal to me that my little in his bosom a happy heart; and his friend boy is willing to undertake a severe summer's work that he may earn money to send another boy to school.

" Now, what are your plans? You will be willing of course to talk them over with

"Why, yes, mother, I am willing to tell you all about it, as far as I myself have thought. I heard of a boy that made some money last year as a table-waiter in a hotel at the White Mountains. I think I should like to try something of that kind."

"But, you are not old enough, or large enough to be hired for a table waiter, and besides I could not consent to have you go away from me for a whole summer. What would you do if you were to be sick with no mother to care for you?"

"I should not get on very well I am sure But if I do not carry out that plan what shall I do?"

"I think we will try some ways of making money right here at home."

"What can I do here, mother?"

"Well, I am not sure but I can afford to hire an errand-boy this summer. During the ten weeks that you will be out of school, I will give you a quarter of a dollar each week, and you, in return for it, must use your hands and feet in my service.

"Oh, mother, I shall be very glad to do that. Only think of it; this will be two and a half dollars of the ten, and I know I can earn the remaining seven and a half.

"Now, I must tell you another plan I have had in my mind. I would like to have a lemonade-stand just outside of our gate and see how much money I can make on that during the hot summer days; and I shines and sings,
Let us come out of the darkness and trust in holier think I can have a menagerie, too, and catch a good many pennies in that way."

"What do you mean by having a menagerie, my boy?"

"You wait, mother, until I get it fixed, and then you will say, I know, that it is worth paying a penny for the sight."

Mrs. Calthorp was very willing to wait, and Johnny began at once to arrange his

He got two goods boxes and nailed slats across the front of them. These he placed in a corner of the garden with the face away from the street, so that no one could look upon the sight until he had paid his penny at the garden gate.

Into the upper box he put his favorite cat, and into the lower his rabbits. From "But, mother, you do not know how the branch of the great tree overhead, he do really think that Alva Morris is a genius. and at the side of one of the boxes he tied order in the spiritual realm. Another class, I believe that if he could have these two Rover, the house-dog. Then he was ready dozing on their oars in the stream of prowinter terms at school he would be able to for customers, and it was surprising how gress, drift with the swollen current amid

help himself afterward, and when he gets much lemonade he sold outside the gate through college, I believe that he will be- and how many pennies he took from those who wished to see the show inside.

> Before the summer was over, Johnny had in his bank twelve dollars and a half, and Alva Morris had the opportunity at school, and the joy which the encouraging of a great hope always gives.

> Are not such boys as these worthy of our sympathy and love?—Selected.

## Correspondence.

"x"Under this head we will insert brief letters of general in terest, and reply to our correspondents, on topics or questions within the range of the Carrier Dove's objects. The Dove does not necessarily endorse the opinions of its correspondents in their letters appearing under this head.

Editor CARRIER DOVE: The spiritual meetings in Oakland that have been nearly five years kept up by the kind and earnest efforts of Brother Geo. A. Carter have been suspended nearly three months, and fearing that they may not be resumed I have taken Shattuck Hall, at 453 Eighth street, (the one we used to occupy), and our meetings will commence on Sunday, the 15th of this month. There will be three sessions a day beginning with a conference in the forenoon, Mediums' meeting at 2 P. M., and lecture in the evening.

I have been pressed into this service by the solicitation of many friends, who assure me of their co-operation.

WALTER HYDE, Kindly yours, January 3d, 1888. Alameda, Cal.

## A Just Tribute to Wm. Emmette Coleman.

Editor CARRIER DOVE: -I have perused, with much pleasure, the exposition of the spiritual philosophy from the erudite pen of Bro. Emmette Coleman, in recent issues of the Carrier Dove. In my opinion, the work is well done. He has surveyed the whole field, examined every obscuring obstacle, held each up in plain view, carefully analyzed, and with a strong arm victoriously dashed them to the earth whence they

He has presented the spiritual philosophy, divested of ancient absurdities and their modern remains, to the common sense of humanity, glowing with symmetry and sparkling with beauty. His effort was opportune for many honest and well meaning in our ranks, but unable to detect sophistry were being led from the true and simple basis of our philosophy, into labyrinths of confusion; by the very dogmatism, the absurdity of which he has demonstrated beyond question, wherein they were about to hung the cage which held his canary-bird doubt if there be certain protection, law or

effete matter and muddy waters, neither at- may be reckoned "reincarnation," theostempting to pull up stream nor for the ophy, "mental healing," prayer-cure, obshore not even dreaming that its waters, in their normal condition, are pure and clear; this class needed it as an awakening influence, to make its paths straight.

Perhaps Brother Coleman did not give of setting up business for themselves. sufficiently strong emphasis to the necessity the earth they are earthy.

Kindness of spirit and sincerity of inten- everything into the ground?" tion throughout, can easily be read "beranks, having the purity of our simple and are from the old world, -staid old England, lies there is less patience with each other's sublime philosophy at heart, will cordially sunny France, and imperial Russia giving differences of opinion than with those of unite with me in declaring, that, for this us the ablest advocates of "reincarnation" clear exposition of our philosophy Brother theosophy and "mind-cure"—while among with us? Our intense individuality pre-Coleman deserves our highest commenda- the transcendentalists of Germany we find vents us yielding in the least to members of I. LORAIN.

GREEN VALLEY, CAL. 1887.

## A Family Chat.

want to have a little "family chat," with jackets, it is only the natural consequence for the opinions of our own believers. We the Liberals and Spiritualists of this coast -the re-action-making us go to the talk of the intolerance of the churches, (and if "our family" reaches to any other extreme of individual opinion and fancy. coast, let them attend also), to the end that we may be enabled to work to more advantage together in the spreading of Spiritualism, and inculcating its principles.

talk is private, so there may be no "eaves- the fact that those who have missed their get the whole truth. dropping." If I had put a heading to this chance of getting earth experience may make talk it would have been, "The Vagaries of it up by coming back as spectators or as par-Spiritualists." In beginning my investiga- ticipants, indirectly perhaps, in the battle of with our mediums, what one cannot give, tions of Spiritualism some ten years ago, a life. great stumbling block in the way of its acceptance was what seemed to me the within us getting the upper hands when we vagaries of some "advanced" Spiritualists, allow passion to have full sway. and there was always present a mental res- In "mind cure" is a grain of truth, for ervation,-"If I have got to believe thus we see what a potent influence the state of and so, I prefer not to "advance," but stay mind has on the health either to break it down on terra firma, and be content with down or improve it. The "prayer cure' the plain article pure and simple without may even attract influences that are somethe extras." Perhaps this and that "craze" will wear off like the whooping cough or conditions of life in India, theosophy may measles, when it has had its "run"—and if, find its fitting votaries. like them, it never attacks people, but once But why shall we found a pet theory on we can stand it. But this hope has not each fragmentary truth that we get hold of, been realized as a whole, some adherents of running amuck with every basic principle of these various whims throw them off or tone our philosophy that we come in contact them down after awhile and come down to with? hard common sense. But Spiritualism seems "All are but parts of one stupeudous much in the condition of the "fox in the whole." Why magnify mole hills into brambles," in the old fable, and has to sup- mountains, till we hide from view the main port a succeeding set of "swallows" more truth that has drawn us together? credulous or flighty than the last.

ualists that have such pet theories that they stration. Why spend our time and oceans here and sit by me," exclaimed an exasperwant to magnify into "isms" among which of words in elaborating vague and mystic ated teacher.

session, etc.

but which should be subordinate to a eyes for something to bring away, may folgrander truth that comprises them all instead low up each trail till we are lost in a laby.

of the spirit instrument being entirely at- less "level" than others, or are more rier spinning around after the place where tuned, in order that each note of the music credulous? This might at first seem to be the tail was! This may be owing to dullreach us in its intended harmony. Doubt- the solution, but as a matter of fact we are ness of apprehension but many are in the less, from this cause—from the absence of less credulous than non-Spiritualists. This same dilemma. harmonicus mental and moral unfoldment, want of credulity, lack of faith, demanding many otherwise grand, good and true com- the proof, is what has made us Spiritualists. to set up so many theories may be thought munications are somewhat transformed—of Is it then the Vankee propensity to go to harmless, but we can see from it, effects extremes, to use a slang phrase, to "run

No, this cannot be so, for the strongest ing animosities that tend to increase. I opine that all in our advocates of some of these extravagances representatives of these vague and musty our own spiritualistic family-while agreeing December 26, theories; so we see that not among any in the main principles—and this makes us particular type of persons or nationalities grow apart where we should grow together. can we find the key to this mystery, but in the circumstances of the case.

As a new year is about commencing, I restraints of church dogmas and straight most differences, and have the least charity a tangent, thinking we have the whole. Outsiders will please take notice that this The reincarnation idea may be built on From different standpoints we may the better

times effectual-and under the peculiar

Why is it there are so many among Spirit- that is tangible that is capable of demon- those scholars on the bench. Come up

philosophies when we have enough that is real just within our grasp?

We may sit for hours and listen to some All having a truth at their base, perhaps, of these harangues, straining our ears and rinth of obscurities, not finding anything Is this because Spiritualists have heads more tangible than does the bob-tailed ter-

Though a waste of power this propensity upon our cause that are most disastrous, not only destroying harmony, but engender-

It is frequently noticed that among famioutsiders, and is not this too much the case

We ought to be the most harmonious body in the world with our harmonial phil-Having thrown off the yoke, the old osophy to help us on-whereas, we have the while we discount them all in that respect. things in a light different from themselves.

There is no one capable of seeing all around a subject from one side. And so another can, and so all should rejoice in the "Obsession" may be only the devil ability of each to contribute their share in the great work. And when all have given all they can there is plenty more to come. We have cause for congratulation, that our publications in this city get along so harmoniously, and let us in the beginning of this new year put away all envy, intolerance, or uncharitableness, and adjust our methods so that we may work unitedly. We have no "Moses" to lead us through the "Red Sea," to the land of promise, therefore, each of us should guard well our own footstepsin order that the "Golden Gate" may swing wide open for us, and the CARRIER Dove give the news to all the world: "Behold I bring you glad tidings of great joy.' LEON M. BOWDOIN.

STOCKTON, Jan. 1, 1888.

"Henry, you are such a bad boy that And this, too, when we have so much you are not fit to sit in the company of