



MRS ADELAIDE SQUIRE

The Carrier Dove.

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

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Biography.

Mrs. Adelaide Squire.

BY H. H. KENYON.

To this medium there has not come persecution for accepting the religion of immortality and spirit return, nor was she aware that she had inherited a mediumistic nature, until sorrowing and suffering brought her into communion with her guardian angels; and it is quite likely that there are thousands who would be used by spirit friends, through family circles, to open the way for this religion of life beyond the grave, if sorrowing ones would listen to loved ones, who return from the beautiful country over the river and beyond.

Four years ago there was in the family of H. H. Squire, at St. Paul, Minn., an only child, a beautiful daughter of four years. Sickness came to this child and "death" followed so quickly that no warning of danger was received before the soul of their darling child had passed out of the mortal form. This child was one of those who carry the influence of the angel world with them, and are like all good children in Sunday school stories, who appear to come into life to entwine their loving nature around parental affection for the purpose of leading them away from earthly to heavenly thoughts. Whether this is true or not, the sorrow that enters the home-nest when such a child has passed away, can only be understood by those who have drunk from this cup of affliction.

Both father and mother were members of the Baptist Church, and appeared to have given no especial thought to the life beyond the grave, until this experience came to them. As is usual with people who have just commenced the journey of married life, when they come to face this sorrow the truth stood out boldly that it would be doubtful if there was any place in heaven where their darling child could be made happy among strangers, because she had never in earth life found any place except the home nest, where she was content for even one hour.

Then it was that the doctrine of the grave and the dead therein, as taught by orthodoxy—waiting for the Angel Gabriel to blow his trumpet at the resurrection day to call them forth, was brought home to them as

never before; resulting in rebellion and doubt as to the truth of the teachings of their church, upon the question of immortality and life beyond the grave.

In this time of sorrow and doubt, the teachings of the religion of Spiritualism was brought to their attention by the grandfather of the child, visiting a medium in a neighboring city, who was an entire stranger, when "Little Edna" came and made her presence known beyond the shadow of a doubt. The mother also visited the same and other mediums who were entire strangers to her; yet her child was there and made her presence known in a manner that removed all doubt; and then for the first time, the cloud of sorrow and despair was lifted, because she had learned that her child *was not dead*, nor had it any knowledge of the grave, but had returned with the assurance of a loving remembrance and tender tokens of happiness in the summer land, where were very many other little children who were happy among beautiful flowers, and were tenderly cared for by loving mammas, who would return with them to their real mammas whenever they wanted to do so. She would say, "Mamma must not cry so much for I am not dead and gone."

During these visits with mediums and the angel ones, she was urged to devote half an hour each day to the influences of spirit friends, that they might come to her in a manner that would remove all remaining doubt about spirit return and life beyond the grave; and though she never before knew anything of the religion of spirit return, nor supposed she was in the least mediumistic, she granted the request; for a mother's love knows no mortal fear under such circumstances, therefore she faithfully yielded to their influences, which in due time resulted in her becoming a trance and clairaudient medium.

The first spirit to make her presence known was "Adelaide," who came with the story of the reception of Little Edna in the spirit world, and that she was very glad to become the foster mother of the darling one and guardian angel of its mother; she also brought the assurance that no harm need be feared from those who had gathered around the medium as guides, for they would come for good only.

The second spirit was the "Rev. H. B. Kenyon," who in earth life was a Baptist preacher, and did not believe it possible to

return after death and communicate, but after thirty-five years sojourn in the spirit world, did return and settle the question of identity; then he was requested to give the story of his reception and *first thoughts* upon entering the spirit world, which was readily granted; and this story is also printed in the book "Beyond." At that time none of us had read any account of the real life in the spirit world, nor a description of that country, and when the messages making the book "Beyond" were given, the descriptions and experiences were so at variance with our preconceived opinions of heaven and the life there, that the manuscript remained a long time before we had the courage to put it into print, and we probably never would, had not the angel ones constantly urged that we do so, for they said, "we are actually living in the beyond, and are in condition to tell the truth about the country we are living in; and furthermore, sorrowing souls in earth life are hungering for some knowledge of the real life that loved ones have passed into, therefore, give the story of the "Beyond" to the world, and fear not. Thus it was that the book was printed."

The book "Beyond," and many other messages under various titles, have been given through the mediumship of Mrs. Squire and given to the world by request of her guides, who have remained with her from the commencement of her work.

About a year after Little Edna passed away, her father followed her into spirit life, to learn the truth of the descriptions given by others, of that beautiful country. His account of the greeting awaiting him, will be found in "Beyond," under the title of "Herbert's letter to his wife at St. Paul." This last cup of sorrow and disappointment was not so terrible as the first, because consumption proclaimed the danger and the end, so that the wife was in a measure prepared for the dread hour when the change would come; this time the messenger did not come to bring the assurance of death, but rather the resurrection, for now she had learned that there is no death to the soul of man, and that the resurrection will be, when the spirit lays aside the mortal and takes on the spirit body.

Mrs. Squire, now Mrs. Geo. H. Brooks, like all other mediums, has passed through discouragements and doubt as to what the harvest of her mediumship will be, but notwithstanding all doubt she continues to yield to

the pleadings of dear ones, to allow them to come with their various stories of real life in the spirit world, so that those in earth life may understand that there is not only life before the grave, but that there is also a real world upon the spirit side of life, where loved ones will finally be reunited to part no more.

It frequently happens that spirits who are strangers to us, come to our circle with messages for some dear one in earth life, and request that we send the message, which is always freely done; for we understand the longing of sorrowing souls for some word from those gone before. We also receive many letters from strangers, asking us to "call up the spirit of my friends and get a communication from them, that shall remove all doubt about the claims of spirit return," which only goes to show how little is understood about the laws regulating spirit communion. We cannot "call up" the "dead" at random; but when strangers do come, the door is open and they are gladly received, and their words of greeting sent where directed. At the same time we are not doing this work for money, and would advise all who are in doubt, to visit some test medium, personally, for all who seek in the spirit of honesty and truth, will receive information that will clear away all doubts about immortality and real life beyond the grave. Mrs. Brooks is simply a medium for the family circle, and cannot give her time for private sittings, nor any mediumistic work beside that, and it will save disappointment if this fact is remembered.

Proscribed Chestnuts.

The "comic papers" would do the reading public a favor if they would stop printing jokes about the Chicago girl's foot, the Kansas City real estate agent, the Boston girl's big words, the plumber's bills, the married man's night at the club, the boarding-house-keeper's butter and steak, the editor's poverty, Philadelphia's slowness, the commercial traveler's cheek, the grocer's sand, the lawyer's lies, the doctor's big fees, the messenger boy's slowness, the barber's talkativeness, the poet's honesty, the dude's Anglomania, the female sex's extravagance, the cabbage-leaf cigar, the Wall street "bear's" love for lambs, the drug clerk's mistakes, the Kentuckian's love for whisky, and the bank cashier's trips to Montreal.

Judge no one by his relations, whatever criticisms you pass upon his companions. Relations, like features, are thrust upon us; companions, like clothes, are more or less our own selections.—*Kate Field.*

This is the toast which the modest Irishman drank to the Englishman: "Here's to you as good as you are, and here's to me as bad as I am; but as good as you are, and as bad as I am, I'm as good as you are as bad as I am."

The Platform.

POVERTY; ITS CAUSES AND CURE.

By the Controls of J. J. Morse of England, delivered at Metropolitan Temple, San Francisco, Cal., on Sunday Evening, May 6th, 1888.

(Reported for the Carrier Dove, By G. H. Hawes.)

It is asserted on what is commonly accepted as a tolerable authority that "the poor ye have with you always." Unfortunately the conditions of human society, of past and present days, abundantly vindicate the statement, and the conditions of to-day, in almost all countries where civilization exists, seem likely to continue for generations yet to come.

That poverty has been recognized in all ages and among all thinkers as one of the grievous blots and sorry spots upon the fair escutcheon of human life and progress, is, of course, well known to all, and in all countries various schemes and efforts have been put forth from time to time to ameliorate its conditions, and, if possible, find a way for its ultimate removal. But, alas, in spite of all these good intentions, and the efforts that have been put forth, poverty still accumulates, and its victims still suffer all that arises therefrom. Indeed, it has passed into a sort of proverb, that it is no offense to be poor—it is more in the nature of a crime! We may suggest, perhaps here, at this point, that man has been so prone to look upon the conditions of material life—as for instance all the business of this present life, in one set way that the accumulation of riches, or the representative of riches, is the one sole and noble ambition that should—materially considered—occupy the mind and employ the energies of the race. Indeed, so far as this has been carried that the old Scotch woman's advice to her son on his taking leave of her to seek his own livelihood in the world has become the rule in the great majority of cases: "Sandy, my son, get siller; get it honestly if you can, but get siller." And really it seems the majority of people are bound on getting silver, and very often forget the instruction to get it honestly if they can, and are going to have the aforesaid 'siller' regardless of the way they get it.

Now the result is the poor and weak fall a prey to the craft and cupidity of the strong; he who is strongest and craftiest gets the most of the world's silver, and he who is weakest in body or in mind is crowded to the wall. The laws of political economy are referred to in conjunction with the mad rush for wealth, and the political economist will tell you that you cannot possibly escape from them; that in effect the law is that the weakest are crowded to the wall and the strongest always come out on top. It is very comfortable for the strongest, decidedly unfortunate for the weakest. The

latter need the comforts and advantages of life, and all that life can afford, just as much as those who are called the strongest in the race. When the result of civilization is that there is virtually a premium and a reward for craft and cunning and strength and force, one may reasonably ask, whether, after all, civilization is not a species of veneered barbarism, whether or not might is still right, as it was in the ages of darkness in the days gone by?

The poor, ah yes, your well fed, housed and clothed person, says, "no one ought to be poor." True enough in principle, in practice, unfortunately, it does not get carried out. People are poor, and as poverty, as already stated, has been the long experience of the race, we propose to very briefly search for some of the causes that have induced it and still continue it in your midst:

The first, and basic principle, of the whole question has already been suggested to you in the selfishness of human nature. The selfishness of men urges humanity forward solely upon the plane of personal acquisition and aggrandisement, and the result is, even as the political economist correctly states, that the strongest rise to the top and the weakest are crowded to the wall. When the weak rebel and say, "we have stomachs to be filled, backs to be clothed and bodies to be sheltered; we have a right to be sustained out of the conditions of the world of which we form an important part," then the aforesaid well fed, clothed and housed people lay down upon the poverty stricken individual and says "dog, lay down; be content with your bone and salt, and if perchance we choose to give you a little extra piece of meat now and then in the form of charity, you should growl your thanks and gratitude and say, 'we are infinitely obliged to you for your condescension.'"!

The philanthropist is always considered a noble character in human society. But philanthropy is only a glaze that covers over the troubles of poverty. What the poor need is justice, and when justice is wisely carried out and applied, philanthropy and charity will be relegated to the museum of barbarous appliances that men used in their days of ignorance to remove the difficulties they did not then understand. Philanthropy is only a plaster placed over the ugly wound that men call poverty. If justice was done philanthropy would be unnecessary, because when man has what he needs there is no necessity to give him more. If you give him what he has not, yet that which you admit he stands in need of, it is sure proof that some circumstance has deprived him of what you are in 'charity' bestowing upon him. Remove the circumstances which have deprived him of that which you are endeavoring to supply and allow him to be placed where he can honestly obtain all he needs for himself, then philanthropy is no longer needed in the commerce of human life.

Now, one other statement (apart from the cupidity of man's nature, which is a resultant of his undeveloped—mark you, a temporary condition, not an eternal one, and which is decreasing as the race improves and advances),—the Ignorance of humanity is another cause of the poverty that prevails. This may seem somewhat of a dry statement, and not pregnant with great issues. But a little reflection will show that herein is contained meat for cogitation. If men were wise they would act wisely. Only wise results and conditions would then prevail. That there are unwise—in a word, vicious—conditions and results prevailing in civilized society, is proof positive that men do not think and do not act wisely, or those unwise conditions would not exist.

Now the causes we have to deal with divide themselves into separate sections; those which pertain to the individual as he is to-day, and those which pertain to the conditions of human society at large. Let us take the general side of the question first.

Here are portions of nations poor, and portions of natures rich. Some of the features presented are alarming and startling indeed. But where does the poverty come in? It comes in always in that portion of the nation which is "the under dog" in the fight for life. The upper one's are the popes and bishops—the rulers of the world's religious life; all those who are living in the upper stratas of human society, its rulers on the throne, its teachers in the great pulpits and high ecclesiastics, its financiers, its monopolists; these, who are the governing classes of the community, they are the "rich" element of the nations wherever you turn, and will remain so as long as ever they can.

Now the ruler occupies his position, why? Well, because the governed have not grown wise enough, or are not strong enough, to pull him down from his gilded pinnacle and put a shovel or a pick in his hands, and tell him to go and dig for his living,—he would do that a great deal better than he rules his people in very many cases. He would be of more service to the world in making roads for wagons to pass over than he would by being the tool of the intriguing monsters who use him as a puppet to carry out their purposes, who use him as a mask, or as a wall surrounding their own actions, and from time to time, through the ignorance of the masses and to gratify their own ambitions, maintain a bloody war, that strips life and treasure from the entire community, of which the weaker members always have to bear the heaviest burden!

"What, do you mean to say that the existence of governments and the results of war are, on the one hand, oppressive of the people at large, and, on the other hand, a tributary cause to the poverty of the world; that the benefits of the existence of governments are, in the main, from

their commercial aspects, and not through the so-called governing classes?" That is exactly the position. You can review the history of the world, and you will always find this to be the case.

But there is another side of the question. We are told that war has been one of the great means of advancement and progress. In a certain sense it has. A certain class of thinkers will tell you that war is one of the useful agencies in keeping down an excess of population, and if it had not been for the great wars that have decimated races, the population of the world would have increased so much that the means of subsistence would not have been equal to the requirements. Is this true? Did God make this mighty world, and is he wiser than you? Did he create a world that could not sustain the people upon it? If so, then you will have to strip Him of the greatest attributes you ascribe to him. But you will find that the crafty, the cunning, the strong and the powerful, have monopolized and usurped the benefits that nature has conferred upon humanity, that there is no need of destroying the populations of the world, because grand, old mother earth contains that locked up within her bosom that could fill all the world to-day with comfort and satisfaction, and take care of a great many more people besides.

Then we are told another of the general causes of human poverty is that the "balance of trade" constantly varies; and we have the capitalist who smugly smiles upon the situation and arrogantly says, "I own the money of the world." In the name of God who made the money, who dug out of the ground that which you have made into golden eagles? Who broke up the virgin soil, and endured the toil and heat of the labor that produced the immense wealth of the present day? Not the men who own the most of it, who buy and sell and give fictitious values to it, the bankers, capitalists and leaders in finance who establish their rates of interest and force their demands no matter whether labor starves, no matter who suffers, as long as they draw their per cent., and keep their hands upon the treasury. But labor, being weak, has to submit, and becomes poor in proportion as the hand of Croesus closes around it. So it gets poorer and poorer, until to-day there is a privileged class of capitalists, who virtually govern the world, and labor is almost driven to a diet of bread and water, and scarcely knows whether it has a soul it can call its own.

Now these are facts; there is no getting behind the record. You can turn to reports sent to this country, from which you can gather the startling fact that the laborers of Continental Europe have been reduced to the merest pittance as a result of the present conditions of civilization; and when you read the facts reported in the pages of those reports, sent to you by your own Consuls from abroad, and see what is the result in the older countries of

Europe, you may stand aghast when you are virtually carrying forward the same commercial system among yourselves, and as surely as the stars shine above you, if you do not alter your system—so unjust and disastrous to the laborers—so sure as you do not revise your methods in harmony with higher and better purposes, greed and corruption will stalk through your fair and fertile fields, lay their bony hands upon labor and shake the life out of it, and your suffering and sorrow will equal that being endured in the old world at the present time. To perpetuate a system of commerce based on the old policies, is no advantage to the people who live under such conditions.

This is a proposition you will have to learn: Governments are only what the people make them, in the main, this Government of yours, particularly. And when you grasp the nature of this great question pertaining to poverty, you will see that something else than giving votes is necessary to lift labor up to that dignified position where it shall receive its due share of its own efforts and intelligence.

We go a step farther, and we have a very queer question here. You know the working man must be content to receive what the market value of his labor is—the market value of labor is just what it will fetch; the market value of everything is said to be what it will fetch. When you take a man and say to him, "My friend, will you work for me for \$2?" and he says, "Certainly;" and then you take a club in your hand, crowd him into a corner, and say, "My friend, do you not think you had better work for me for a dollar a day?" and he sees the club very close to his skull, and realizes that you mean to use it if he won't work on your terms, he will probably say, "I will." But what will be his work? The work of a man who feels an injustice has been done him, a man in whose breast resentment is burning, a man who feels that he is the slave of a tyrant, the work of a man who feels that sooner or later, and somehow or other, he will get the better of the man who has clubbed him into a corner.

What is the club? Capital. Capital that can afford to wait; for it is carefully stored away in the banking houses. Capital that has no anxiety as to what it is going to eat to-morrow or where it will sleep to-night. And yet this capital has been entirely derived from labor. But such is the infamous system that capital can say to the laborer, "If you don't work for half price, I can hold out longer than you can; you will be ruined, and no harm will come to me; you will want a night's lodging sooner than I want it, and if you do not take what I offer you, take the consequences and starve." It is very harsh, we know, but it is true. That is the only excuse we have to offer you for the very straightforward manner in which we are placing the situation before you.

Remember, then, that the government by classes, the existence and operation of war,

the existence of the capitalist, and the coercive power he is able to use over many, are general contributory causes to the poverty of the world, for it follows as a natural result that the more you crowd down the price of labor, the less the laboring man has to live upon, the fiercer becomes the struggle and the harsher becomes the fight, and the consequence is that as more and more is added to the wealth of those in the higher walks of life, there is less and less per capita to go around in the lower walks until at last labor becomes reduced to starvation, and accepts per force what capital is willing to give it.

One other point, which will be the last one in this connection. Commerce is the evidence of civilization; manufactories and industries are an absolute evidence of material prosperity. Therefore, one would suppose that where commerce flourishes, and manufactories and industries thrive, that the people would be wealthiest and happiest, generally speaking. The result is scarcely borne out by the facts, for the very reason already stated, that the capitalist secures the largest portion, and, shall we say it, steals from the industrial classes that which belongs to them.

There are certain general contributory causes which induce and perpetuate poverty; but now there is less excuse for the continuance of those causes than there was 500 years ago, because there is greater intelligence now than then. There must be something wrong then, in the use of the intelligence of the nineteenth century, or the causes of poverty to which we have adverted would be considerably less than they appear to be. Let us take an individual case. If a man will be thrifty, careful, intelligent and industrious, he need not be poor; this is the argument of the monied class; every man who will work can find work to do, and if he will only take care of the results of his labor, he can maintain himself in decency and comfort. We wish it was so—it ought to be so. Is the argument true? Is it an actual argument, or is it only a specious argument?

The great cause of poverty, it is urged, is the ignorance, thriftlessness and viciousness of the poor themselves; no consideration of economic questions and general principles that we have already referred to are needed now, the only cause of poverty is the ignorance, viciousness and thriftlessness of the poor themselves. Suppose a man has been industrious, built himself up a business, labored hard to maintain a due position, and deposits his money in the bank, and the good cashier, who, perhaps, is an estimable Sunday School Superintendent, concludes that the air of Canada is more salubrious than the air of the United States; then is our industrious man wrecked; he loses his all, becomes poor and despondent, and is an object of charity to his friends. He has only to go to work again and build up his fortune once more, you say! When a man is fifty

years of age, and the fruits of all his years of labor have been stripped away, by another's rascality, he has a great deal of inspiration to commence over again, has he not? It is more than probable that when the swindling cashier has departed with all he possessed, it will wreck his mind, and reduce him to anguish and despair, so that rather than undertake the struggle again, he will end his trouble by putting a bullet through his brain. How much swindling in commerce and trade has induced poverty is a question that the capitalistic classes never consent to argue for a moment; it would be letting too many cats out of too many bags.

Let us consider the argument as to the thriftlessness and vices of people making them poor. Intemperance is a very sad and sorry thing; it demoralizes, degrades and impoverishes, of course, and if the working classes would only be sober, and industrious, and thrifty, and not spend so much money for beer and tobacco, they would, of course, have a great deal more money in their pockets, better clothes upon their backs, and many more comforts than a great many of them have to-day. True, but when the working man turns round and gives moral advice to the employer and the capitalist, those two worthy bright-witted gentlemen say, "Stand back, and do not give advice to your superiors; if we choose to spend our money for liquors and enjoy ourselves, you, poor wretch, what has that to do with you? If we choose to gamble with cards for thousands of dollars, that is our affair. We make our money honestly, (very honestly!) and we have a right to spend it as we please; to have fine mansions, splendid equipages, fine furnishings, and everything that art and experience can do to adorn and ornament our homes." Do such people argue that this has nothing to do with the working man who wastes his money over beer and vulgar affairs, and who deserves the poverty that comes from his reckless extravagance. But the capitalistic employers, they are gentlemen, they have a right to get drunk behind the screen. Those who upbraid the working community for vice and thriftlessness are very often themselves more than open to similar charges. It is not wise to play with edged tools, but at the same time we are quite willing to admit the force of the argument, and say that one of the secondary causes of poverty, in all countries, is in the intemperance and thriftlessness of the community at large. Now why do we say a secondary cause? Because hitherto we have placed primal ones before you. The great general principles of society are primarily responsible for conditions in their secondary results.

Let us look at the question again. Men are ignorant, they are unwise, and consequently they are frequently vicious in their actions. We must remember that the greater the position, the sterner the duties and responsibilities thereof, and if it is true that

the working population are brutish, intemperate and thriftless, may we not arraign the superior classes for not having done their duty in educating the lower portions of society up to their own exalted level. But then, that would not do. You remember "the Lord" is said to have destroyed the tower of Babel presumably because he feared that when those who desired to scale it reached its summit would on reaching it know as much as he did. Education is the modern tower of Babel, and the dominant classes feel that if the working classes begin to climb heavenward they will know as much about the methods of government as those who are up there now and enjoying it all on their own account.

What is the basis of all wealth? The earth which you inherit, the brawny muscle you use, and the intelligence you possess, in a word, these are really the three prime factors of the whole situation. The natural raw materials of the world are the basis of all the wealth humanity possesses to-day. The strong right arm of the laborer, and the intelligence of the thinker have been the only factors in transforming the materials of nature into the commodities of civilization. When you go beyond that into the fanciful complications of trade and commerce and labor and capital, employers and employed, you are dealing with a mass of opinions and sophisms that from time immemorial have been brought forward to cover up the gravity of the situation, that the strong may hold the simple and weak in subjection and poverty.

Poverty, then rests primarily upon the ignorance of the community, ignorance of the principles of universal right. "But, oh, that sort of doctrine will never do at all," says one. "Supposing a man will not work at all; has he not a right to be poor?" If he will not labor, neither shall he eat, is very good wholesale doctrine; but what shall we say of the man who will not labor himself, but puts his money into stocks and bonds and will live on the results of other people's labor. That is another side of the situation, you say; he does not labor and yet he eats; and he will glibly quote the scripture phrase to some poor wretch, who, having no work, asks for a loaf of bread.

All these things, as you may observe, cut both ways. There is a very peculiar proposition involved which it is now our duty to place before you. It is this; that by prescriptive right it is customary usage to divide the community into two sections; on the one side we have the working man, and on the other side we have the capitalist and professional man—the upper crust and under crust. Who made them? According to their own story, according to the principles of universal justice, according to the theory of the political constitution of this country, are they not men and brothers? If true, is not the invidious distinction between laborer and employer, the professional

and governing classes and the working classes, one of the disgraceful blots upon the nineteenth century civilization, that sooner or later will have to be erased? Believe us, there is often more honor to the man who wields the pick and shovel, than there is to the man who sits in his office and plans a scheme that results in the ruin of thousands, but which his friends in Wall street say was a splendid piece of financial ability. On that infamous theological supposition, whereby man is said to be *condemned* to "to earn his bread by the sweat of his face," which has stolen the dignity from labor, and degraded it,—rests the responsibility for causing humanity to think that their only purpose should be to escape from toil and live in ease, no matter who else may suffer. Labor is not ignoble or disgraceful; and the man who works with his head is just as much a laboring man as he who toils with his hands. All men who work for their living and honorably sustain themselves and those depending upon them, whether they work in the clothes of the artisan or the clerk, the ruler or the toiler in the mines, all are equally laboring men, and there should never be admitted into your thought that there is degradation in any kind of labor whatsoever.

When you ask yourselves for what end is the labor of the world directed, you will help us to place before you one of the causes and the great cause of the world's poverty we might almost say. The labor of the world is not so much directed towards the supplying of the needs of the world as it is manipulated for speculative purposes, so that those who employ their capital in it may be able to realize a handsome return upon their investment; but if the labor of the world was directed towards supplying the needs of the world, there would be more leisure and less toil, and greater happiness for mankind at large. But the constant fighting, the everlasting strife and mad race after the rolling dollar comes to be a burden to the great majority of mankind from the cradle to the grave. Therefore, putting together all we have so far said what is the result? This: that the causes of human poverty lie in human ignorance, in human cupidity, in human weakness, in the greed, and selfishness on the part of the majority of humanity; in a usurpation on the part of the ruling and wealthy classes of the rights and privileges of the lower classes. Therefore, when the world realizes the rights of mankind at large,—that each man has not only an "inalienable right to life, liberty and the pursuit of happiness," but to everything that can prolong life, everything that can sustain liberty, everything that can increase happiness,—when the world realizes that all belongs to humanity, then you shall begin to see an end to the measures that result to-day in so much poverty.

What are the cures we shall suggest? There can be no question that the natural

results of labor are unequally distributed; there is the possible foundation of the argument. How that equitable distribution is to be accomplished is the problem of to-day. Co-operation will scarcely meet a full solution of the difficulty. We must go to the fountain head. Where is the fountain head? Why, in governmental institutions. There is where you have to go. So long as you submit to having financial burdens put around your necks, like mill-stones, so long as you are content to allow the men whom you select as your representatives to represent themselves rather than you, so long as you are content to allow your lands to slip through your fingers, so long as you are content to allow great "trusts" to be formed, that crush and grind the souls of people out of them, so long as you are content to let men play with your money and the results of your labor, and use these to satisfy their own personal ambitions and desires, so long as you allow men to play fast and loose with what is yours—as long as they reap temporary advantages from it,—so long will the causes of poverty prevail in your midst.

Government is but the expression of collective intelligence. Until you make your representatives conserve the interests of the whole people, rather than the advantages of a favored class, you will groan under increasing burdens that will continually afflict you. Education and intelligence, the assertion of humanity, and the maintenance of a self-respect which will prevent you descending into low and degrading courses, will, of course, save you from much of the poverty that now prevails. But it will not remove the injustice and iniquity that prevails in the commercial relationships of nations, or existing between the employer and the employed.

Labor has the right to the equitable results of its own creation, and the time will surely come when the wealth of the world will be in the hands of the workers; when every man and woman doing something for the common good will have a right to claim results from the common fund. Hitherto the commerce of the world, has been ordered by men for men, and woman has been left out of the question altogether. This will not be so in the future. The industrial female population is rapidly becoming a potent factor of the commerce and industries of the present age. It will have to be reckoned with. When you remember how much of domestic happiness and of personal well being, of morality and right living depend upon the power of woman, you will then be able to see that she has a great interest in the solution of the economic problem of the day. When she takes her part, asserts her individuality and claims to be and is recognized as a factor in the problems of the times, then you will probably be able to find that she will wield an influence not felt before which will cause the harsher features of to-day to disappear forever.

Remember, then, that the reformation of the industrial and social condition in its economic aspects must come, not from the privileged classes and the moneyed people of communities, but must come as the result of improvement from beneath—it will not come as the result of improvement from above, for in the present conditions of human nature the upper classes are bound to get all they can and converse their own interests; it will have to come through evolution, or revolution. When obtained by either process, it will result in an entire remodelling of the conditions of society. The time will come when every man will not only say that society owes him a living, but will also say "I owe society labor in return for the living it affords me."

Work is honorable and the only road to health and happiness. Laying aside all considerations of material wealth, as being the great object and point towards which you will strive, look forward to the time when justice shall universally prevail; when all the toilers shall equitably share in the fruits of their labors; when happiness, progress and health shall be the object of life; when money shall only be a representative of the fruits of labor, but not the means in the hands of a few to render intolerable the life of its producer. Then you will find that poverty will cease; the poor-house, and the pauper upon the street, will be known no more; the rags of want will no longer flutter in the face of affluence; there shall be one great family of brothers and sisters the whole world over, each recognizing the dignity and glory of reasonable work, each seeing that every one shall have food, shelter and education, the means of happiness and the possibilities of unfoldment; no child shall lack mental training, or a knowledge of the laws of physical life; work shall be for all, because all will do something for the world in which they live. And thus living, thus laboring, the hideous spectre of poverty shall once for all be banished from the stage of life, and in the place thereof Peace and her sister Plenty, smiling and radiant, shall beam upon the enfranchised and uplifted hosts of human kind, and honor and justice between man and man shall reign throughout the world. There shall be an end to sorrow and tears, peace shall be here and happiness shall abide with man and crown all his efforts while here on earth.

A Maltese.

A little girl of old New York descent, in whose presence the family glories were often talked about, was overheard lately rebuking her pet kitten. Holding pussy by her fore-paws and looking her full in the face, she remarked: "I'm ashamed of you, Kitty, for being so naughty, and just think, your grandmother was a Maltese!"—*Harper's Bazar*.

The greatest of home rulers.—the baby.

Original Contributions.

A Contrast.

HUDSON TUTTLE.

Delightful gods of Greece, fair as divine,
Perfection in the curve of every line,
With human sympathies, with joys and hates,
And bound, like man, with fetters by the Fates!
Their beauteous temples by aesthetic art,
Still to the lovely hills their grace impart,
But now for many an age the gods are dead,
With those who at their votive altars fled,
Sweet flowers now wreath a cross, a god thereon,
As heaven's incarnate, self-appointed One,
To bear the stains of life, and thereby save
The souls of men from sin's oblivious grave,
The love of death, not life, as Egypt old,
Revived again and gained still stronger hold,
No mortal suffering could with God's compare,
Nailed to the cross, abandoned to despair!
Pain was a pleasure, happiness a crime,
And nought desirable this side of time,
Ceres, beloved mother, on whose breast
The weary fed, and found their peaceful rest,
Became Madonna, trembling at her fears,
With ashen lips, and eyes bedewed with tears,
Horus, Adonis, the Incarnate One,
Sired by the Lord of heaven, the burning Sun,
Became the Christ who, mediating, stands,
And holds the keys of heaven within his hands.

To this changed faith a priesthood quickly came,
And fanned with selfish zeal the kindling flame,
Questions of faith were solved at point of sword,
And heresy became a damning word,
As in the flesh resid'd sin and wrong,
Men scourged the flesh with whip and biting thong;
They sought the wilderness, the desert cave,
That mortal pain their longing souls might save,
They mounted pillars, standing year by year,
A target for the winds, till by the misty tears
Of rain and dew, their rotted garments fell
From their gaunt limbs. More dreadful yet to tell
The agony of torture which befell
The one who disbelieved, or believed too well;
For them the knives which cut the quivering flesh,
The heated pinners tarring it afresh,
The rack which stretched the shrinking nerves apart,
The screw which made the blood from fingers start,
The flaming fagots, and the dungeon's gloom—
Where life was death prolonged within a tomb—
These were the means by superstition given
To win the soul from sin again to heaven.
The bigot was suprem; his law was might;
Distracted sects rushed to the bloody fight.
A thousand years the earth remained a hell
For those who thought and dared their thoughts to tell

That early faith which came to bless and save,
To shed the joys of life, and gild the grave,
Had in designing hands to creeds and dogmas grown,
By Superstition claimed as truth alone,
And with hot breath, through poison fangs she cried,
"Believe or damned, you must at once decide."

Prometheus bound by festering chain,
The man of Nazareth on his cross of pain,
And myriad martyrs who have thought to die,
Better than Truth as sovereign to deny,
By suffering like to these the world moves on
To those high lands where beams the mid-day sun.

Man, with great effort, leaves the miry fields
Of theologic strife, where Ignorance yields
Homage to Superstition, and the light
Of will-o-wisps far from the paths of right,
Across the quaking bog the striving soul
Leads with bewildered thoughts to unknown goal,
For though he stumbles, strives he for the right,
Against the powers of wrong, and gains the fight,
Even God himself could not mankind inspire,
If in its heart there burned no holy fire,

And having that, as sets the circling tide
Around the world, through oceans deep and wide,
It moves upon the current, sweeping past the heights,
Where Truth has placed eternal beacon lights.

FACTS FOR THINKERS.

Inter-dependence Is What We Need Not Independence.

BY ALBERT KIMBEY OWEN.

PART III.

In *The Guiding Star*, for January 1888, a magazine published in Chicago, by Dr. C. R. Teed, there is given an interesting series of thoughts in connection with the advantages of United Life. We quote the following:

"The preparation of food is more costly to families and less thorough than the people think, as a rule. A family of five persons requires about fourteen pounds of food per day. Buying and preparation cost four hours work; at seven cents per hour the time costs twenty-eight cents; two cents per pound.

"In United Life, with the most improved cooking, baking and butchering appliances, preparation of food costs only one-seventh of a cent, seven pounds for one cent. The quality and variety may be improved a hundred-fold in unity.

"Cracker factories can afford to make 120 different kinds of crackers, snaps, biscuits, jumbles and cakes. By united living we can produce and gratify every shade of smell and taste. A variety of selection is possible to the poorest person, prepared and superintended by cooks which only kings and millionaires can employ.

"God has created almost a numberless variety of meats, poultry, fish and many kinds of grains, nuts, fruits and vegetables. Each may be prepared in a dozen different ways. We may produce thousand-fold combinations in food.

"Freight from Italy across the Atlantic, costs only \$15 a ton, or three-fourths of a cent per pound. In buying fruits, coffee, teas, etc., directly from producers in the largest quantities, we may enjoy them at a very low cost. One family cannot buy a carload, but a family of 30,000 souls may buy a shipload of grapes, figs, bananas, dates, oranges, and the like, and thereby enjoy every good thing and have better table music than the Sultan of Turkey, at a cost which everybody can afford.

"Why should the American laborer, with his wife and children not live as well as an Emperor? We call them princes and princesses of the foremost nations; let us strive to treat them as such.

"A hash factory, bakery and laundry in every family, is about as great nonsense as a flour-mill and woolen-mill in every family. In unity we can raise and prepare food for one cent a pound, in division it costs four cents; in variety and quality we lose more.

"Grapes cost, in California, \$20 a ton in one cent a pound; it costs \$20 a ton for transportation, and we may enjoy fruits at two cents a pound; now we pay twelve to twenty cents. Six thousand families in United Life can be well fed for \$200,000 annually; in division the cost is \$1,200,000. Division costs us \$900,000 a year or 300 per cent more than the actual cost of food.

"In fifty years lifetime, the difference to a family amounts to \$45,000,000. The savings on food for three and one-half years pays the capital required for United Life.

"Exclusiveness and division is a form of sport. Politically in war, for the destruction of life and wealth we are united. In the production of life and wealth we are divided.

"A 100,000 acre farm, well stocked, yields material for raiment for 30,000 people. If it is refuse from meat and milk produce, we have only the cost of manufacture to consider. It will cost us fourteen cents to make a pound of cotton or wool into textile goods. Sewing girls get from six to ten cents per pound. In market we pay \$1 to \$5 per pound.

"Foot wear costs about \$1.50 per pound in the market. The cost of production in co-operation, avoiding all profits, transportation and handling will be about fifty cents a pound.

"Three hundred and fifty pounds of raiment, which cost over \$300,000 to 6,000 families, may be produced for \$100,000 or less, saving \$200,000 annually, \$13,000,000 in fifty years. The savings on clothing alone, made by co-operation, will pay in twelve years the entire capital of United Life.

"The cost of living to workingmen, which is the cost of labor in manufacture, has thus far received very little consideration from manufacturers, but in that direction is the greatest saving possible. *Labor constitutes four-fifths if not nine-tenths of the cost in manufacture.* All useless expenses and exorbitant profits on the workingmen's living are paid from the products of labor and capital in manufacture. *High rent to laboringmen is a direct expense of manufacture, so it is with fuel and all other necessities of life.* The first essential step in manufacture, is the cost of labor or living at the bed-rock, at the cost of production. The principles of production are not fully realized as yet. *The cost of living determines the cost of labor.* Manufacturers have thus far shown little interest in the cost of their labor. In United Life the cost of their living will be \$150 instead of \$400, and the product of one man's labor and \$1,000 capital will cost \$250 instead of \$500, thereby defying competition in manufacture.

"The annual production of 1,000 men and \$1,000,000 capital costs, as a rule, \$500,000, for labor \$400,000 and for capital \$100,000. In United Life the cost will be \$150,000, for labor and \$100,000 for capital. We can sell ten per cent below the common cost of manufacture, and make \$200,000 besides clear

profit. We can thus pay dividends to capital and better wages to labor. The laboring men must look to the clear profits above the cost of living. If a man makes \$400 a year and living costs him \$400 there is no profit; but when living costs only \$150 there is \$250 clear money. The cost of living principally determines the success of labor and capital.

"Workingmen should have the best meats, vegetables, milk, butter, fruits, etc., and receive the highest physical, mental and moral culture. A well fed, educated workman is like an improved machine. By his alertness and wits he accomplishes thrice as much labor.

"In United Life 6,000 workmen with families and \$3,000,000 capital, by occupying free government land, create \$30,000,000 to \$40,000,000 real estate wealth, and save annually on the cost of labor or living \$1,500,000. How long can capital and labor afford to ignore these advantages.

"Six years ago when Pullman & Co. settled Pullman City, it was considered in certain quarters, which is always prominent for its narrow minds and short-sightedness, a fanciful, hazardous undertaking, and was unspairingly criticized as such. But what is criticism in face of the fact that the Pullman land company made \$14,000,000 in real estate thereby. And greater things are possible in the future, to *united labor and capital*.

"Competition will force a recognition of these advantages. The Pioneers of United Life and co-operation on the largest scale, must bear the want of confidence from too conservative minds, and contend against inconsiderate ridicule and attacks. In the end, united labor and capital will be the victors in the production of life.

"We propose the permanent engagement of professional men and women, for fixed salaries, demanding a regular service from them. In United Life the living for professional men will be only one-third of the present cost, and we shall have the services of doctors, nurses, teachers, lecturers musicians, and actors proportinately less on this basis. Mechanics and farmers spend about \$21 annually for recreation, amusement, education, doctors and church life. But in division they get very little for their money, a few good books and papers. A few visits from a doctor with medicine cost \$20.

"Six thousand families have \$130,000 annually for the culture of their life. How can they obtain the most for their money?

"Forty musicians may be hired by the co-operation, for the necessaries of life and \$600 besides to each musician. Food, fuel, shelter and material for raiment, cost us \$150 per family. The cost for music will be \$750 per musician, \$30,000 annually, \$1 to each soul. In division two good concerts cost a dollar, in United Life we have 300 concerts for one dollar.

"One dollar in unity is equal in power to

\$150 in division to create and amuse the people. This rule applies to all kinds of amusements; operas, dramatic, circus, or any other performance. We hire performing companies for a fair price, and all the people will have enjoyment in unity, old and young, poor and rich.

"For *physical culture*, physicians and nurses may be hired with equal advantages. A physician or nurse may make in six hours eighteen twenty-minute visits to guide and direct those in feeble health, thereby a visit will cost us twelve to fifteen cents instead of two dollars; a good bill of medicine is sold for fifty cents which is worth only five cents. (United Life destroys the necessity for doctors and druggists.—Ed.) Fifteen cents in unity are equal to \$2 in division for physical culture.

"The highest culture of our minds and life demand every-day contact with the best men and women in the land. There is a power in personal presence, speaking and acting under a high, pure and personal spirit, that can never be equalled by written or printed thought. The spirit of Napoleon I, lead his mighty army, and swept down the military forces and aristocratic powers of Europe. It pervaded his generals and extended itself to the last soldier in the army. The printed words of Napoleon are little in comparison to the power of his spirit over man. It is the spirit that giveth life and quickens us to actions. To make our lives great and productive, they must be inspired and kindled by the fires of noble emotion and feelings from the best men and women.

"The moulding, shaping and raising of human life should be the highest aspirations of all great men and women. And the people should pay the highest wages for such labor, and honor it as much and more as they honor greatness in themselves.

One family is unable to pay \$6,000 to \$12,000 annually. The best men and women cannot be hired for less, except they love men with an exceptional love. The poor people thus who need culture and inspiration to a higher life mostly, must unite. Only kings can afford exclusiveness; the common people must live in unity to realize the higher enjoyments of life. We need to see the perfect life acted out upon the stage every day in the week, and drink in the pure spirit of manhood, grace and virtue of womanhood, and thereby become like it, and, if possible, excel it.

"The stage is to a certain extent demoralized, feeds often the lower natures of men; but the good men and women are here in this world to right that which is wrong, and it is their duty to make the stage the true representative of life as we should live it. In United Life men and women between 21 and 60 years of age are well able to perform all labor in four to six hours per day, and each boy and girl below 21 may have a college and university education, and de-

velop body and mind completely before any burdens of life are laid upon them.

"We never harness or yoke a horse or ox before their bodies are fully developed. But millions of children only half grown are ground in mills, stores and shops in an excessive way. The development of beasts is considered, the culture of helpless girls and boys is disregarded by the world. How much is a universal education for each boy and girl worth to parents and the country? \$20 in unity are equal in power to \$2,000 in division, for education, recreation, culture and higher enjoyments of life. I propose no saving or economy in the culture of life. Instead of \$20 we want \$60 for each, annually, and \$360,000 spent in unity will give us the best music, operas, dramatical performances, the best physicians, nurses, lecturers and moral teachers; and we shall enjoy for \$60 what we cannot buy for \$6,000 at present in division. Our social machine is a good thing for the junkshop, and many of our social engineers may go there also. Our age and times demand social improvements. Humanity hungers, cries and perishes for the want of the higher enjoyments of life; our social engineers waste means by the wholesale.

"It is high time for the leading spirits in the State and society to wake up and build a social fabric which shall give life to mankind at the lowest cost of production."

A year or so ago there was an appeal made to the working and business men of New York City, to co-operate to build and manage co-operative homes. "A model institution for raising the purchase power of wages 100 per cent, which secures the people for \$2 wages \$4 worth of life sustenance. Thus raising the \$700 of the poor man's wages to \$1,400 per annum."

This was a worthy effort, so far as it went, but it did not include anything except the simple advantage of purchasing at wholesale rather than by retail. If the advantages are so great in this one direction, how much more will they be when the farms are owned and worked by those who own and operate the factories, own, lay out, build and occupy the town, and who build and run their own railroads, street cars, gas works, water supplies, etc., etc. We quote the following from the said circular:

"An associated and co-operative home of a thousand families requires per day 100 bushels of wheat; to convert into bread and distribute the same, the cost is \$27, the wheat costing \$90, making this total expense \$117. The product is 5,850 pounds of bread; at five cents a pound we pay \$292.50, which is 150 per cent, making the purchase power of \$2 per day equal to wages of \$5 per day.

"The price of live stock is \$2.80 to \$5.50 per 160 pounds. A thousand families consume per day about 4,000 pounds, which yield 2,400 pounds dressed meats. Buying stock at \$4 per live weight, our meat will cost \$160, an average of six and two-thirds cents a pound

The hides would bring from \$6 to \$8, and pay for butchering and distribution. The present average retail price is twelve cents, \$288, each day we can save \$128 on our meat, raising our \$2 wages in purchase power equal to \$4 per day—100 per cent.

"A thousand families consume about 4,700 pounds of coffee per month. Cost of production in Brazil is six to nine cents a pound; transportation to our homes costs less than \$20 a ton, or one cent a pound; allowing ten per cent. as cost of distribution, our coffee should be two cents above cost of production. Higher association saves us \$600 a month on coffee. The purchase power of our wages will thus be raised from \$2 to \$6 per day.

"In view of the above facts, it seems plain and clear that *higher association, instead of higher wages is our need*, and most reasonable hope of success to better the condition of the toiling poor people.

"In appealing to every employee, let me impress and emphasize these facts. The Associated and Co-operative Home will double the efficiency of your toil, raising your salary 100 per cent. to increase the comforts and happiness of those whom you "love," and who look to you with tender eyes, honor, respect and warm affections, as the champion of their life and happiness; capable to match all difficulties in the way of Higher Association, which will not only increase their and your happiness, but take off your shoulders half the burdens of life, and off your hands the shackles of enslaving toil, making you a nobler, more powerful and freer man, or woman, which your children will inherit for all generations to come. The present economic demoralization is your shame and disgrace; your conscience and reason condemn it, you suffer for it. Let the future conditions be such as will bring to you honor and blessings for a thousand generations to come."

Correspondence.

The International Council.

Editor CARRIER DOVE: As I have not seen a letter in your columns from any one who was present at "The Woman's International Council" at Washington, I will try to give you some of the more prominent features of this meeting. Of course, if some one has written it up for you ere this reaches you, do not hesitate to consign my communication to the waste basket.

The programme alone would fill several columns so that it would be impossible to do justice to the many brilliant speakers in the limits of a magazine article. The proceedings and speeches were published entire in the "Woman's Tribune" and the seven numbers can be had, of Mrs. Clara B. Colby Beatrice Nebraska, for thirty-five cents; or

the "Tribune" for one year, including these seven, for one dollar (\$1.00).

The two sessions of the Council, of greatest interest to me, were those of Thursday evening, March 29th, on the legal conditions of women, and Friday morning, March 30th, on social purity; this latter being open to women alone.

One of the most feeling speeches of this latter, was that of Mrs Ormiston Chant, Delegate of Edinburgh National Society for Woman's Suffrage. Her experiences in the work of social reform especially fitted her to speak on this subject and some of the incidents which she related were of such a touching character that most of the vast audience wept for sympathy. This lady is a grand-niece of Edmund Burke and she is going to remain in this country for a time speaking in the interest of the W. C. T. U.

I wish you could publish her speech in the "DOVE" entire. I think it would be very acceptable reading to many of your readers.

The speeches on the political condition of women which especially pleased me were those of Mrs. Isabella Beecher Hooker, sister of Henry Ward Beecher, Mrs. J. Ellen Foster and Laura M. Johns. These two latter ladies are live, practical politicians, and I hope both of them may live to see an entirely new order of things in American politics. Mrs. Hooker's address was a masterpiece of clear logical reasoning on the "Constitutional Rights of the Women of the United States." Mrs. Lottie Devereux Blake should be especially noticed as having spoken very effectively on the legal condition of women; also Mrs. Alice Scatcherd "Delegate of Edinburgh National Society for Woman's Suffrage, and Darlington, Yorkshire and Southport Women's Liberal Association," Mrs. Lucy Stone "Delegate of American Woman Suffrage Association." The law as affecting women is especially objectionable in the State of New York, and from all the information gathered during the Council, I should rank Kansas as the most progressive State in the Union. She has raised the "age of consent" to eighteen; the only State so far to do so; and has a prohibitory amendment and municipal suffrage for women. Of course, I do not overlook the honorable record of Washington and Wyoming Territories, which grant full suffrage to women, but they lack the great glory of having a prohibitory amendment. Dakota also would have woman suffrage but for the veto of a "cowardly governor," as one lady denominated him in a speech. As for the school suffrage of Massachusetts, if the experiences of all is like that of Rev. Anna H. Shaw, the restrictions are so great that as Wendell Phillips, said of it "the game is not worth the candle." Each woman desiring to vote is required to go to an assessor and give in a list of her property, swearing to it as correct; Miss Shaw had a little property of which no assessment had ever been made, and from

which she derived the magnificent income of one hundred and four dollars (\$104) per year, out of this she was compelled to pay twenty-two dollars (\$22) tax in order to be allowed to vote for a school-committee man, who had already been nominated by men. What man would vote under such conditions? No wonder that after one such dearly paid-for vote, Rev. Miss Shaw invested her property anew and paid no more taxes. Why? the Republican and Democratic parties she could have bought twenty-two votes of negroes and unprincipled white men who would have voted as she desired them, for any official from the President down. What then is the use of wasting twenty-two dollars on a pitiful little vote for a school-committee man?

Mrs. Johns spoke of municipal suffrage in Kansas as being an excellent means by which city and town officials could be induced to see that the prohibitory law was observed; and as to differences arising on account of opposite political opinions in families, she in this State of Virginia if she had followed the example of the leaders of both facetiously remarked that she had only known of one man who had whipped his wife for voting differently from him. One thing which was waged upon all women who pay taxes without being allowed the rights of citizens, was the duty of writing a protest alongside of every assessment, and of everywhere making men feel that we feel the indignity of being a disfranchised class as much as they would. Mrs. Hooker was the speaker who especially dwelt on this latter point. This lady, by the way, in her address, on Sunday, April the 1st, avowed herself a Christian Spiritualist, and also gave to the audience the "Confession of Faith," which she had formulated for herself. A great deal of interest attached to the meeting of March 31st. The morning session was devoted to the Conference of the Pioneers, and the three who were most instrumental in calling the first Woman's Rights Convention ever held were spoken of with the deepest reverence and affection; these three were Mrs. Elizabeth Cady Stanton, Miss Susan B. Anthony and Lucretia Mott, whose portrait was there wreathed with flowers and who was lovingly referred to as being present in spirit. Lucy Stone, Amy Post, Antoinette Brown Blackwell, Fred Douglass, Henry B. Blackwell, Matilda Joslyn Gage, John W. Hutchinson, and many others of the early workers in the cause were present and many of them spoke.

Altogether the Council was a great success, and I feel sure that it has given an impetus to the woman's movement which will bring grand results. It is impossible to do any justice to the many fine speakers who were present, many of whom I have not even had time to mention, to say nothing of the letters of sympathy and material aid received from every direction, and from such eminent men

and women as John G. Whittier, Rev. T. De Witt Talmadge, T. W. Higgenson, Samuel E. Sewall, Dr. James C. Jackson, Mrs. E. P. Nichols, Lucy N. Coleman, Amelia Bloomer, Prince Krapotkin, Theodore D. Weld, Margaret E. Parker, F. Henrietta Muller, Josephine E. Butler, and many others both in this country and Europe.

The kindness of the press also in noticing so approvingly and reporting so fully the proceedings of the Council is worthy of note. And now if my letter should induce some to send for the seven copies of the *Tribune*, and read the proceedings in full I shall feel myself amply rewarded for having written it.

Yours truly, MINNIE L. BAUGH,
ABINGTON, VA., April 24, 1888.

Dr. York at Home.

EDITOR CARRIER DOVE: Perhaps you will find space in the DOVE for a few rambling notes from the lecture field; I am right glad to be once more at my home in the Garden City, after a campaign of one hundred days among the saints at Utah.

Of course, most of your readers know that Mormonism as a religion, is a grand jumble and conglomeration of every ism and vagary in the whole realm of myth and superstition from Judea to Jesus, Judaism, Mohammedanism, Romanism, Jesuitism, Protestantism and Diabolism; *well shaken before taken*, and the result is Mormonism, and as a system of morals and religion, apart from polygamy, is quite as rational as that of the Protestant Christian sects, and so far as credence in its revelations is concerned I had quite as soon take Joe Smith's dreams and the visions of his clairvoyant mother, as the word of God, as the orthodox solution based upon Joseph the carpenter's dream about Mary, and the rattle of John on Patmos. Why not? To my mind the only real distinction worthy of note is found in this simple fact, that orthodoxy is an old Pagan falsehood, time honored by usage as well as consecrated by fashion, and its discrepancies and incongruities are covered over with rhetorical flowers, while the emotions are wrought up, the reason is dazed with music and song, and all pass current for truth.

The other, Mormonism, is a batch of new lies, not in fashion and set upon by the war dogs of Christianity and the Government; and age alone can make the Mormon fraud and delusion, as well as their book and revelations, quite as true and entitled to respect, as the sister sects of Christianity, born of the Bible, and legitimate child of the Bible God.

Mormonism, as an ecclesiastical system and theocracy, like Romanism, is most complete in its methods and most devilish in its effects upon the mind, morals, womanhood, family and home life.

It is not so good and just in Utah as a government as even Church and State government, as there is no State, but a

simple theocracy of God, priest and church rule. This cursed church rule in Utah is a sample of what this union of States would become, should a recognition of God, Christ and the Bible by amendment be made in the organic law of our country; and these fanatical temperance cranks in their prohibition platform, with God and Sunday laws at the head, makes the movement a good one for true liberals to let alone.

The history of all the dark past reveals quite enough to warn us away from the hells of church and religious government, whether concealed under the false guise of temperance, God in the Constitution party, or Mormon theocracy; they all mean the subversion of American freedom, and the destruction of natural rights and mental liberty. *Put a pin in that spot.*

Well now, as I am not engaged to write you a sermon or lecture, I will come back to my first purpose to tell you of my work among the pseudo saints of God in Zion.

The country, soil, climate and resources are splendid, and must in the near future make of Salt Lake City a great railroad center and distributing point for a wide sweep of country, and already a southern line of rail is in progress of construction connecting Salt Lake and Los Angeles.

The rank and file of the people in Mormonism are sincere and kindly, and evince far greater willingness to hear and discuss theology, than any other of the sister sects; in fact my audiences which were large, say from three to seven hundred, at the various week-night lectures, outside of Salt Lake City, were composed of at least five-sixths Mormons, who seemed loth to depart at the close of a two-hour lecture; not so with Methodists and Presbyterians, one dose of radical freethought was quite sufficient for the bigoted Christians.

There are many Spiritualists in Salt Lake among which are Henry Lawrence, W. S. Godbee, E. L. Y. Harrison, A. S. Chapman and Walker Bros, all of which are prominent people, and except Bro. Chapman, were once high up in the mysteries of the Mormon church, but are just now more interested in redeeming their fair city and country from the virus of false religion, than they are about another world, and have helped to make my work a success in their city and territory, and have many thanks.

What Utah needs is the capable school teacher to teach natural science, rather than those miserable Mormon schools, where the catechism of Mormon faith is the chief object of the school with a class of teachers sadly below the standard of any other State or Territory in the Union. The people are grown up in ignorance—the mother of devotion and loyalty to gross absurdities and cruel superstition.

The only cure, however painful, is in the strict enforcement of the civil law, and the reformation of their school system to teach the children loyalty to the country in

which they live, rather than to spit upon the starry flag, and to pull it down to half mast, as they did two years ago, on the 4th of July, in Salt Lake City.

This disloyal spirit comes from the Catholic doctrine that God and Christ are the rulers among the nations; and there are some bitter lessons yet in store, to teach both Mormon and Catholic, that the power called God rules the natural universe, which is, through natural law, inherent in itself; but that Uncle Sam rules, by human enactment, these States of America, in their political, social and moral life.

My work in Salt Lake City, as all agree, was attended with the best of results. I lectured fourteen Sunday evenings at the Walker Opera House, which without exception was well filled, has a seating capacity of fifteen hundred, and was often greatly overtaxed for seats or even standing room.

The audiences from night to night were at least one-half Mormons in every degree of apostacy or declension, and my reception everywhere in Utah shows that the backbone of that beast is broken, and that the young people especially are slipping from the grasp of the bishops and elders of this abomination and dryrot of mental and moral life.

My campaign in Salt Lake was closed with a farewell lecture and social dance, at which time eight hundred jolly people took part, and at the close of the literary exercises some friendly resolutions were passed, inviting me to return for another campaign in January next, and the presentation of a fine gold-headed cane fitly inscribed, also a tribute of flowers, by the lady friends, for all of which I return many thanks, and trust that their expression of kindness and appreciation of my work will long be cherished in my heart, and that I shall find them as I left them, firmly standing on the walks of freethought and mental liberty, ready for the next campaign. In conclusion, Sister Schlesinger, I congratulate you and the other members of the Board of State camp meeting directors upon the array of talent and programme in your circular received to-day, and trust that a feast of things, both good and true, are in store for the people, and hope to be able to look in upon you for at least a day or so after the steam gets up and the meeting fairly under way.

With many good wishes for the DOVE and yourself, I am, as ever,

Yours for all truth,

DR. J. L. YORK.

One day Ernest had been lectured by his mother, and sent to the yard to find a switch with which to be punished. He returned very soon and said: "*I couldn't find a switch mamma, but here's a stone you can throw at me.*"—*Harper's Magazine.*

Her neck and arms were as naked as if she had never eaten of the tree of knowledge of good and evil.—*Jane Carlyle.*

THE CARRIER DOVE,

AN ILLUSTRATED WEEKLY JOURNAL

DEVOTED TO

SPIRITUALISM AND REFORM.

ENTERED AT SAN FRANCISCO POST-OFFICE AS SECOND-CLASS MATTER.

MRS. J. SCHLESINGER ----- EDITOR.

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

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SAN FRANCISCO, MAY 26, 1888.

OUR STATE CAMP-MEETING.

Once again the season of our annual camp-meeting has come round. By the time the next issue of the DOVE goes forth from the publishers every preparation will have been completed for the opening of the camp on Sunday morning, June 3d. Even now the arrangements are all in a forward state, active workers having been engaged for some weeks past in the preliminary duties of the occasion. The large pavilion will be arranged in a more complete fashion than ever before. The chairs will be "slatted" in sets, so as to avoid the constant and most annoying creaking from the movement of nervous sitters. The various aisles will be matted, so as to deaden the noise of feet, and the platform will be so built as to afford full opportunity alike for speakers and audience to obtain unobstructed views of one another.

The various tents used by the campers will be located in convenient positions; and every attention has been given to those most necessary matters—sanitation and water, of which latter an abundance is procurable from numerous hydrants in various parts about the grounds. The grounds will be duly watered every day, so all discomfort from dust will be avoided.

The officers and Board are, one and all, determined to leave nothing undone that shall in any way add to the comfort of campers, visitors, or audiences. They are determined to do all that can be done to insure a complete success. To this end they confidently count upon the hearty co-operation of all—for in the

end the results rest with the people who attend.

Mrs. R. Shepherd-Lillie is, according to all reports, an excellent speaker, whose method largely consists in considering various questions presented to her than in delivering a sustained lecture. She is, we understand, prepossessing in appearance and genial in manner—two qualities that will bring her into rapport with our people here. Edgar W. Emerson also bears a good repute in the East as an excellent medium. He is sympathetic in disposition, and is controlled in such a way, we learn, that will cause him to give no small satisfaction to all who hear him. These are the two leading features of the season, although Bro. J. J. Morse and W. J. Colville are also retained and will take active part in the labors of the camp.

During the camp the publishers of this journal have made arrangements to issue a DAILY DOVE, which will give a succinct and ample report of each camp days' doings and full announcements of the arrangements for the day to follow. The paper will be the same sized pages as the regular issue, and will be sold for five cents per copy. This new departure will prove a great value to all campers and their friends, besides giving a more complete report than a weekly journal could.

In advance we greet all the good souls that will assemble from afar. They will come in their thousands we are sure. May there be no cloud to mar the joyfulness of the meeting, but rather may the sunshine of love pervade every heart expelling every shade from each and all.

THE SPREAD OF SPIRITUALISM.

From the far-away island of New Zealand comes a little paper devoted to Spiritualism, named "More Light." It shows that the cause for which we labor is spreading "even unto the uttermost ends of the earth." We should all feel encouraged to press bravely on, scattering seeds of truth, when we know that every good thought once given wings will yield a goodly harvest by and by. Those who imagine that Spiritualism has been crushed may be surprised to learn that it was never more prosperous than now. Never has there been a time when there was such a spirit of earnestness and enquiry among the people regarding this great truth. Many who had never given the subject any attention heretofore have become interested by reading the denunciations of the pulpit and press during the last few months, and have commenced investigating the matter for their own satisfaction. The result is large accessions to our ranks; for no one can earnestly and honestly enter upon the investigation of this subject without becoming convinced that it is the grandest revelation of this or any other age, and destined to revolutionize and purify the world of the evils now weighing so heavily upon humanity.

It is the grand emancipation proclamation which shall break the shackles of Superstition,

and bid the slaves of priestcraft go free. It was not born to die at the hands of any legal or clerical executioner, and the blows of their battle axes fall harmlessly upon this heaven-born angel-guarded child of light whose coming means the salvation of the race from its manifold ills.

MEDIUM'S ADVERTISEMENTS.

A question that should receive the thoughtful consideration of our mediums is the proper method of newspaper advertising. Our attention was recently called to this matter by hearing the indignant protest of one of our best mediums, against being classed, in the columns of the daily papers, with the many charlatans and frauds who advertise as mediums in order to attract public attention and patronage. Of this class are those who claim to be "seventh sons of seventh sons" or "daughters" as the case may be, "born with a double veil, reveals the past, present and future in a *dead trance*, give the lucky numbers of lottery tickets, sell charms, and gives advice on love, marriage, stocks, etc." These same "greatest living clairvoyants" are often poor as a church mouse and altogether *unlucky* individuals.

Our genuine mediums advertise in the same papers, and their cards appear in the same column with these trickster's and it is all headed and labelled "Spiritualism."

No wonder that the would be investigator is repelled at once when the true, good and genuine are mixed up with such contemptible humbugs and impostors.

Our mediums should insist upon having a column in our city papers free from such trash or withdraw their patronage entirely from journals refusing to grant them this right. It would be quite as consistent to insert grocers' and butchers' advertisements with doctors' and lawyers' and label them all "Medical," as to put astrologers and fortune tellers along with genuine mediums and call it all "Spiritualism." Let us demand a reform and it will come.

THE DAILY DOVE.

During the Camp meeting we shall issue, daily a four page paper containing reports of all the meetings and camp "doings" with brief synopses of the various speeches and lectures as they are given, and of the tests and phenomena occurring at the public seances and meetings.

There will also be a page devoted to advertisements and medium's cards. Those desiring the benefit of this method of extensive advertising should apply at once as our space will be limited and early application will be necessary to enable us to get out the first number of the daily promptly on June 5th. Mediums should give the numbers of their tents and where located on the grounds, also home address.

PUBLIC RECEPTION TO MRS. LILLIE.

The Board of Directors of the State Camp Meeting Association have made arrangements for a public reception in honor of their Eastern

friends, Mrs. R. S. Lillie, the principal speaker, with her husband Mr. J. T. Lillie, Mr. Edgar Emerson, platform test medium, who have been engaged by them for the Camp meeting, also Dr. J. V. Mansfield, the veteran writing medium, who is on a visit to this Coast and will be present at the coming convention.

The reception will take place upon the arrival of our guests next week, and the time and place will be announced at the various spiritual meetings on Sunday, (to-morrow), and also in the daily papers. All are invited to join in this grand reunion and welcome giving to the stranger friends.

DONATIONS TO THE FREE LIBRARY.

The Society of Progressive Spiritualists wish to express their thanks to Mrs. Burmeister for five valuable books donated by her to their free library, and also to Dr. Albert Morton for six copies of the lecture, "If a Man Die Shall He Live Again?" which was delivered by Prof. Alfred Russel Wallace at Metropolitan Temple, San Francisco, June 5th, 1887, and published in neat pamphlet form by Mr. Morton.

ANOTHER ORIGINAL STORY.

The Dove has on file for early publication a brief but thrilling romance illustrative of man's latent psychical, or astral powers, in the form of a contribution from the pen of J. J. Morse. The novelette is entitled "Ione, or the Egyptian Statue," an astral romance. The story is at once weird and entertaining. The first chapter will appear in the next issue.

LIBERAL LECTURE.

Samuel P. Putnam, editor of *Freethought*, and President of the American Secular Union, will deliver a lecture on "The American Republic;" at Irving hall, Post street on Sunday evening May 27th. Mr. Putnam has made an extensive tour of the Southern portion of the State, lecturing before large audiences, and awakening an interest in liberalism wherever he has gone. He is an able and forcible speaker and should have a full house on this occasion.

GONE BEFORE.

JAMES LYMAN GROVER.

On Sunday, May 13th, at 9 o'clock in the morning, there passed to spirit life, in this city, James Lyman Grover, who at the time was the guest of his son-in-law, W. A. Halsted, 825 Golden Gate avenue. The immediate cause of the separation between the spirit and the body, was the culmination of long-standing heart troubles, to obtain relief from which he was consulting physicians in this city at the time of his departure. Our ascended friend was a native of Bethel, Me., coming to this State in 1851. In 1865 he removed to Santa Cruz, where he has since resided with his family. In connection with his brothers, S. F. and E. W. Grover, he was engaged in the

lumber trade, his son, Dwight Grover, being also included in the firm.

Besides the widow he leaves three children, Dwight W. Grover, Mrs. W. A. Halsted, and Mrs. Dr. A. B. Brown, the two last named residing in San Francisco. Besides his brothers mentioned, he has a sister, Mrs. F. P. Littlefield. The deceased was an important factor in commercial circles in Santa Cruz county. He was a sterling business man, of unquestioned integrity and honesty, and had the respect and confidence of the entire community. The firm of which he was the senior member have in their employ 120 men.

The remains were interred in the Odd Fellows' Cemetery, Santa Cruz, on Tuesday, the 15th, the funeral being under the auspices of the I. O. O. F., the exercises and funeral oration being conducted and delivered by Mr. J. J. Morse, who was specially retained for the purpose.

The main services were held in Unity Church, a structure that Mr. Grover purchased so that Spiritualism and liberal thought might be assured a place for presentation, he being, with his wife, an ardent Spiritualist, for upwards of thirty-five years. The church was a perfect bower of floral decorations, arranged under the direction of a number of ladies, while behind the speaker's desk a large banner contained the sentence, "He is not 'dead,' but gone before and, Immortality," the words being worked in evergreen leaves. Excellent music was rendered by a choir consisting of Mrs. Laura Alzina, Mrs. J. B. Peakes, Mrs. A. Shepherd, and Messrs. S. H. Bailey and A. Shepherd, with Mrs. E. Spalsbury as organist. The church was crowded to repletion, and several hundreds were turned away for want of room.

The address delivered by Mr. Morse was eminently appropriate to the occasion, passed in review the virtues and accomplishments of our friend, and emphasized his honesty and worth in all things, but especially in avowing his convictions as a Spiritualist, in spite of the distrust, the conventional feel towards that faith. As the *Santa Cruz Daily Turf* said, "The eulogy of the [departed] was not fulsome; but merited tribute to an honest man, a true husband, a kind father, and a good citizen: while the *Daily Sentinel* referred to it as "an at times eloquent address." This latter journal printed a very lengthy notice of the event,—giving a very full abstract of the invocation and address.

The funeral cortege was headed by the Hasting' and Odd Fellows, bands, which discoursed suitable dirges, and behind which marched upwards of two hundred members of "San Lorenzo" and "Branciforte" Lodges I. O. G. T., while there was over one hundred carriages behind the hearse. A brief Odd Fellows' service was held at the grave, the closing remarks being made by Mr. Morse.

It was one of the largest and most notable funerals ever witnessed in Santa Cruz, and the evidences of respect and sympathy were ob-

servable on all sides. The *Daily Sentinel* concluded an appreciative biographical notice with the following words—which may fitly close this brief account:

"That the loss of such a man to the community as was J. L. Grover, will be felt almost goes without saying, but the business he built and his good deeds will always remain as an everlasting monument, more durable than that built by hands.

Chips.

Ladies, use J. H. Grcensill's English Milk Weed for the complexion. For sale at Edwin W. Joy's drug store, 852 Market street.

The depth of a man's love for a cause is demonstrated by the depth he will go into his pocket to sustain that cause. Talk is very cheap, but *doing* is better.

An effort is being made by the New York Working Women's Society to have the factory inspection law amended so as to give women power to act as deputy inspectors.

We are pleased to announce that James G. Clark, the celebrated poet and singer will be in this city during the coming month, and we hope to hear his sweet songs at our camp-meeting.

Women are gradually becoming active in scientific work. The Royal Geographical Society of England has decided to admit them to fellowship, and other prominent societies will shortly follow the example.

While the Kansas women are making laws and drawing salaries with great success, the men seem to be devoting their energies to hunting horse thieves. Four were lately hung in one day, and more will soon follow.

Walter Howell, the well known and almost blind inspirational speaker, makes a brief visit to England this month, having sailed for Liverpool on the 12th inst. He returns for the Cassadaga Camp-meeting, where he is engaged for the entire season.

Mrs. F. A. Logan writes us from Ogden City, that she has turned her steps homeward and will lecture at a number of important points on the way, arriving here some time in June. She will therefore be present at the camp-meeting and greet her old time friends again.

We have received a copy of an illustrated paper issued by the Board of Trade of Olympia and Thurston counties, W. T., which gives very flattering accounts of those sections and their desirability as homes for those Eastern people who are coming West. We have a very favorable opinion of Washington Territory as a whole, an account of her justice and fair dealing with women, but notwithstanding all that we think California is ahead as regards climate, and productiveness of soil; the enfranchisement of her citizens will come ere long. In the meantime our superb climate is our consolation.

The Developing Circle that Mr. Morse commenced on the 15th, inst. has met with very pleasing results, nearly every one of the twenty sitters have already exhibited marked indications of mediumship. The Circle is a very harmonious one.

The preparations made for the coming camp meeting thus far are much more complete and elaborate than at any previous time; and everything seems to promise a grand gathering, surpassing anything of the kind ever convened on this Coast. The talent engaged is unexcelled.

Ladies who have any contributions in the way of potted plants, paper or wax flowers, mottoes, designs, bouquets, etc., that they may wish to loan the committee on decoration for use at the State Camp Meeting, will confer a favor by calling upon or addressing Mrs. C. E. Eliot, Henry House, Oakland.

Next Sunday (to-morrow) Mrs. E. L. Watson will participate in the farewell services of Mr. J. J. Morse at Metropolitan Temple. All who desire to hear these two gifted speakers should attend this last appearance of both on the rostrum together in this city. Mrs. Watson leaves for the East immediately, where she will spend her summer vacation. Mr. Morse remains in the city until the close of the State Camp Meeting, or about July 1st.

To those desirous of understanding the nature of Trance, the philosophy of mediumship and Spirit control, the true meaning of magic and sorcery, or of obtaining some really sound instruction upon various matters pertaining to the highest philosophy of Spiritualism no better book can be recommended than J. J. Morse's fine volume entitled "Practical Occultism." Full details will be found in our advertising columns. A dollar could not be better spent than in sending for a copy.

From a private letter we learn that a lady friend is making a surprise for the committee on decoration at the coming camp meeting. We cannot imagine what it can be unless it is some beautiful design covered with moss and cones which abound in the region where the lady resides. We know it will be appreciated by a grateful committee, whose labors heretofore have been very taxing, owing to the lack of durable, permanent decorations; leaving so much to be supplied in the way of fresh flowers every day, and their care and arrangement.

The beautiful lithograph which we present our readers this week of Mrs. Adelaide Squire, now Mrs. Geo. H. Brooks, is an excellent likeness; and the biography accompanying it will be found exceedingly interesting, as it relates how, through the loss of a dear child this gifted woman was brought into a knowledge of Spiritualism, and her own beautiful mediumship developed. The book "Beyond" which was given through the mediumship of Mrs. Squire, is on sale at this office, and is one that every investigator should read. Price 50 cents.

From a private letter we learn that some of our Tulare friends are doubtful about being able to make arrangements to attend the camp-meeting next month. This we regret to hear as the indications now promise a grand season of social and intellectual enjoyment far surpassing any previous convention on this coast. Friends from the country will be well repaid for any extra efforts they may make to come.

The liberal minded editor and proprietor of the *Saratoga Eagle*, Mr. John Johnson writes to us thus:

"You are doing a good work in enlightening the inhabitants of the Pacific Coast. In this case the *CARRIER DOVE* is indeed a bearer of glad tidings, a pioneer of progress, a factor in the greatest reformatory movement of the age."

These are encouraging words, for they express what we aim to do, and strive to be—reformers of the new dispensation, and not adherents to any of the worn-out, effete usages of the past, save as they serve a present good, which, in most instances they do not.

We are pleased to welcome in our midst Mrs. A. E. Bailey, M. D., of Chicago, who comes highly recommended by the United Society of Spiritualist of that city, "as a regular graduate of Hanneman Medical College, also a finely developed clairvoyant medium, with rare powers for diagnosing and curing diseases of every character. She is also a highly honored and worthy member of the above mentioned society." Mrs. Bailey is located at 618 Geary street, where she will be glad to meet and welcome all who may desire to make her acquaintance, or need her medical services.

Spiritual Meetings.

SAN FRANCISCO,

WASHINGTON HALL.

The subject of Woman Suffrage proved so interesting last Sunday, that it was again discussed, the meeting being opened by Mrs. Dr. Thompson of Oregon, who made a telling speech and was loudly applauded. Other speakers were Judge Swift, Mr. Tucker, Mrs. M. Miller, Mrs. Dr. Johnson, Judge Collins and others. Dr. Schlesinger gave satisfactory sittings to ten skeptics. Mme. De Roth, gave psychometric readings. Mrs. Rutter sang by request, "Where is my Wandering Boy To night;" there is much interest manifested in these discussions as shown by the large attendance and number of speakers.

METROPOLITAN TEMPLE.

As Mr. Morse's engagement at Metropolitan Temple approaches its termination, the interest in his labor rises higher each Sunday. On Sunday last two very large audiences assembled and by their sustained interest and enthusiasm showed that though our English visitor has been among us for a year he has by no means outworn his welcome.

The morning meeting, as usual, was devoted

to answering questions from the audience. The subjects considered covered a wide range of topics while the answers manifested all the characteristic excellencies for which Mr. Morse's control has won so much favorable comment.

The evening subject proved of great attractive power as it was listened to by a quite large audience. The subject was "Some Experiences in Earth Life and Spirit Life of the Control." The narration was fascinating in its interest, and the mode of delivery was possessed of an indescribable charm in manner the which no pen report can reproduce. Fortunately our good brother, G. H. Hawes, was at the reporter's table, so we hope ere long to present the experiences of this able control to the readers of the *DOVE*.

Owing to the serious illness of Miss Joy the vocal solos were rendered by Mr. W. H. Keith, Jr. and his accomplished renditions were warmly applauded as they well deserved.

Next Sunday terminates alike Mr. Morse's engagement at the Temple and the present seasons labors therein. The morning meeting will be devoted to answering questions.

At night there will be a grand farewell service to our friend, Brother Morse, at which Mrs. E. L. Watson will take part. It is a source of universal regret that our visitor is to now close his labors in this city as he can but ill be spared. No doubt a large audience will assemble at night to give him deserved honor on his closing appearance at the Temple meetings.

OAKLAND.

FRATERNITY HALL.

We had a very interesting meeting Sunday afternoon. The most intelligent people of our city are attending our afternoon and evening meetings now, and we are doing the best we can to have it interesting for them, so that they will continue to come. The mediums of this city and San Francisco are earnest in their endeavors to help us, for which we are thankful.

Mrs. Seal addressed a large audience Sunday evening, and many on leaving hoped that they would soon have the pleasure of hearing her again. After the lecture the mediums formed in circles, and gave tests which were well received. Next Sunday afternoon they meet to elect a new president; and in the evening Mrs. Miller and Mrs. De Roth will be present.

E. E. T.

In ancient Rome and Greece, women were allowed the privilege of pleading at the bar. Two noble dames, Amasia and Hortensia, were in the habit of defending the unfortunate. Actried, called Afrania, pleaded her own cause, but, by her effrontery and loquacity, she was forbidden to speak in public. This law was afterwards modified by the code of Theodoros, which permitted women to speak in their own defense, but did not allow them to act for another.

Selected Articles.

The Woman and the Angel.

BY JAMES G. CLARK.

She sat on the side of the mountain,
The cataract thundered below;
Above her the roofs of the ages
Were lifting their thatches of snow;
The landscape was swimming in glory
The sky and the earth were in love,
And the great peaks seemed hanging like anchors
Cast out from the planets above.

'Twas the land where the pale lips of winter
To the ripe lips of August are pressed;
Where the dead, frozen heart of the rain drop
Revives on the lily's white breast.
The cool tide of summer poured round us,
The bird in the aspen sang sweet,
And the cedar-ribbed shaft of the miner
Yawned darkly and deep at our feet.

She had turned from the vision of splendor,
Which nature before us had spread,
To a form that went down and ascended
By the windlass that wound overhead;
Then her face, for a moment averted,
Was raised to the blue of the skies,
And I saw the white soul of the woman
Shine out through the blue of her eyes.

Unmoved by the voices without her,
She hearkened to voices within,
And I know that the angels had spoken
To save her from anguish and sin.
Two spirits contended above her,
One fierce and malignant, one mild;
One strove for a treacherous lover,
One strove for a passion-swayed child.

Then she stooped, as our voices grew louder
In converse, in music and mirth,
And traced with her delicate finger
Strange lines in the dust of the earth.
She knew not their language or import,
A spirit directed her hand,
And heaven alone might interpret
Those characters written in sand.

She ceased, for the conflict was over,
The glory had gone from her face,
And a look, half despairing, half loving,
Came forth and was throned in its place;
And a storm, broken loose from the mountain,
Swept over the vale in its flight,
And the sweet bird that sang in the aspen
Fluttered downward in dumbness and fright.

She descended that night to the valley,
Oppressed with confusion and pain;
The tempter had conquered the tempted,
The angel had pleaded in vain;
And the will of her captor surged 'round her
Like the tide that encircles the bark,
Which, rudderless, crewless and helpless,
Drifts out in the desolate dark.

But the angel will follow her footsteps
O'er mountains, in cities and ships;
She will hear its low call in the midnight,
And awake to the touch of its lips;
And her soul from the spell shall be lifted,
For the woman illumines it still,
And the spirit that conquers the tempest
Shall strengthen the links of her will.

SPIRITUALISM.

The Great Amherst Mystery Described by an Investigator.

Walter Hubbell, an actor, of No. 69 Madison avenue, told this extraordinary story of

an experience which he says he had with ghosts in a haunted house in Nova Scotia.

"At seven o'clock on a beautiful June morning, I entered the haunted house of Daniel Teed, a shoemaker in Amherst, Nova Scotia, determined to fully investigate the great 'Amherst mystery,' as the phenomenon was called. After placing my umbrella in a corner of the dining room and my satchel on the dining table I sat down, wondering if what I had heard about the house could be true, when to my great amazement my umbrella was thrown by an invisible power within the atmosphere (for so it seemed to me), a distance of fully fifteen feet, passing over my head in its strange flight. At almost the same instant a large carving knife came whizzing toward me through the air and fell at my feet. I left the room immediately, taking my satchel to the parlor, where I sat down literally paralyzed with astonishment. I had only been seated about a minute when my satchel was thrown about ten feet across the room by the invisible power, and a large chair came rushing toward me, striking the one on which I was seated with such tremendous force that it was nearly knocked from under me. I wish it to be distinctly understood that all this occurred in a clear day when the sun was shining; that the house is a detached cottage, and that there was not the slightest deception of any kind about the marvelous manifestations of the power within the atmosphere, passing human intelligence, as I shall explain later on.

"At breakfast, the next morning, the lid of the stone-china sugar bowl (made of the same material) disappeared from the table, and in about ten ten minutes I saw it suspended a few inches from the ceiling, held there by the power which in about one minute afterward let it fall to the floor. In falling it struck a sofa and rolled to the floor without being broken. This state of things continued for days, varying in character until the ghosts commenced to make loud noises in the house, which they seemed to produce by striking the walls, doors and furniture with their hands.

"I must remark that Daniel Teed and his family attended the Methodist Church, and did not know anything about demonology or rather Modern Spiritualism, so called an ism. I may add that I have investigated and found wanting, whatever may have been the experience, and is to-day the credulous belief of thousands of worthy persons who patronize jugglers and charlatans claiming to hold intercourse with the unseen world.

"I became very well acquainted with the ghosts during my residence among them, and they would, when requested, furnish me with matches to light my pipe. One day they blew a trumpet from morning until late at night. This was the most uncanny feat they performed, and it made our flesh creep

and our hair stand almost on end. Toward the end of July the ghosts became so very malicious that it was not safe to live in the same house with them. They were continually starting fires, breaking the walls with chains, pulling the beds apart, throwing knives and forks with such force that they would remain sticking in doors and other inanimate objects, and worse than all this, strange voices could be heard by us all calling our names. I discovered that there were six ghosts, and by the same means as that used in the conversation I have mentioned, I learned their names by going over each letter of the alphabet until the names were spelt out. The chief said his name was 'Bob Nickel.' The others were Peter Cox, Mary and Maggie Fisher and Eliza and Jane McNeal. Maggie Fisher said she came from the vicinity of Amherst, but I couldn't find out from the others where they lived when on earth.

"You may be sure every means that could be suggested was tried to abolish the ghosts. We tried singing old-fashioned tunes while standing in a circle, and pasted verses from the Bible on the windows and walls of the cottage. But it was no use. The ghosts stayed all the time, and, indeed, continued to get bolder and more frequent in their visits. It is a singular thing, there were no manifestations of the ghosts on Sundays. Their wonderful exhibitions were frequently witnessed by ten or twelve persons at a time. The members of Mr. Teed's family were of course very much frightened by the presence of the ghosts, and they were put to great inconvenience by some of the things that these supernatural beings did, but Mr. Teed was unwilling to leave the house, as it would have put him to great inconvenience and expense, which he could ill afford."—*New York Commercial Advertiser.*

A Boston Divine on Physical Immortality.

Public attention has been called to the possibility of abolishing death, as announced by Dr. Hammond of New York. He says that, since death is only the wasting away and wearing out of this body, if we can only feed it properly and supply accurately the waste day by day, there is no reason why we should die. If a man could know enough to figure out just how much of his brain and muscle would be exhausted by his daily efforts, he might each day supply this waste and continue living for an indefinite time. Death, he tells us, is only ignorance, and not a part of the nature of things. I shall not attempt to meet him on his own ground. It is hard to take him seriously. One wonders whether he really means it or states it merely for sensationalism. We are bound to think that death is a part of God's divine economy, the same as birth. The order in the universe is birth, development and decay. The world runs through cycles. Though he were correct, though we could prove that

immortality on this earth were possible, I for one would be ready to head a petition that the order of things remain as it is.

I propose to show you that death is something not to be avoided. Suppose we could do as Dr. Hammond contends we can, he is forced to admit that everybody is not wise enough to do this. He does not claim that we can avoid accidents. Therefore, it is not possible for all to live forever. Suppose I were wise enough and could continue to live for 10,000 years, would I desire it? Most certainly not. I would not turn my hand over to change the laws of God. In the first place, it would mean separation from those we love. With the most of us this most truly would be leaving half who are already gone. It would mean that friend after friend who has not as good a constitution as I and is not as wise as I would fall down by my side. If this were so, those friends here would grow less and less, and my attachment to the world would grow correspondingly small. For even the man who lives to be eighty or ninety lives more in the past than in the present. Suppose 1,000 years had passed and I were still alive. I would be merely a curiosity to those around me, for what binds most people together are the common memories they have. The Wandering Jew is one of the saddest figures in the world's imaginary literature—a man wishing to die, but unable to do so.

It happens that the habitable part of this world is limited. How many years would it take to have this earth crowded full? In a little while it would be so crowded that there would not be a place for another body to live. It would mean, after a little while, the utter abolition of that sweetest of family ties—children. I think that without the child, with no more prattle of children, with no more of the toil and worry they bring us, life would be unbearable. A world of grown up people is not to be thought of. But this would be the result, unless we organized an assassination society to make room for somebody else. How many years would it take us to exhaust the learning of the world; to learn everything to be known; to say everything worth saying; to exhaust every new sensation? How long would it be before the world would be in the condition of the old French King, who was willing to pay a large price to anybody who would teach him a new sensation? I believe that this world is but one room in a mansion that has many. How many people are there in this world, physically well and capable of living eternally, who are so bound by social bonds that they are not at rest, and are sure they cannot be, unless there is a possibility of readjustment? Who would be willing to live a thousand years in his present condition? I don't believe that these physical bodies of ours are fitted to permit the mind or soul of man to grow to the extent to which it is capable. I believe the soul of man must have more

room, or it will stifle and die. As I look over the world, I believe there are thousands of people who have lived too long already. I should consider it simply a calamity to civilization if all the people now living could continue to live indefinitely. I cannot help feeling that we could approve of the death of many still living. What would it mean if Attila, Julius Cæsar and Napoleon Bonaparte were still alive, or if some of the great grasping money kings of the world could live forever?

I believe that this life is only preparatory to other lives. It would be only a calamity to stay here if that privilege were granted. Instead of looking at death as a calamity, we should look at it as God's servant letting the child out of school. One by one we come to the door and pass through, and we know we are only going into another grade, and will meet there the friends who have gone before. We cry over this life as children do over their lessons, because they don't understand the good of all they learn.—*Rev. J. Minot Savage.*

Children's Department.

DOVE STORIES.

Tom and Dick.

BY LUPA.

The funniest scene ever acted in the dove colony (for these are true stories), had two performers, Tom and Dick, nearly the same in size and age and both pure white. No mates were left for them, and these two bachelors cooed and bowed with no one to notice. No matter how often they stopped before the dainty dove maids or matrons and said, "How do you do?" in their best tones, none cared, and at length they retired to an empty box to think and talk over the situation; but each used the same language as the other and each wanted to be master, (a way that most Toms and Dicks have) and for some time the matter was no nearer being settled. Finally, Tom looked through the box, seemed to count the straws scattered about one corner and conclude that it would answer for a nest, then suddenly whirled, drove Dick inside and into the corner, insisting on his sitting down and staying there while he stood at the door watching and waiting.

Dick looked about as foolish as some human fathers when holding their first baby, but Tom was determined. His sharp eyes saw every movement and a warning note, a savage stroke of his strong right wing or a tap on the head, that must have felt much like our mother's correcting thimble in our young days, showed him that he must obey; yet no white egg lay among the scattered straws, till their young owner,

seeing the trouble they were in, gave them two that had failed to hatch, and then they went on with fresh hope; took turns in keeping the eggs warm, day and night, as they had seen other housekeepers do, and waited for the faint squeaking voices that would tell of two more little lives.

It was a cruel joke, and after some time they suspected it or grew tired of waiting for they threw the eggs to the ground and gave up housekeeping.

"What is home without a mother," and there was no mother in that house, still, if the eggs had been good, who knows what might have happened?

For Our Dumb Animals.

John and Byron.

John was a negro boy, full of fun and frolic; Byron was a large, white horse. Both lived and worked on Grandma Hudson's farm.

John had a habit that Byron disliked. While he was eating his supper of sweet hay and golden corn, John would stand in front of the stall and tease him by making all sorts of ugly grimaces.

John thought it fine fun to see Byron get angry, and try to bite him through the bars of the stall.

Uncle George had often reproved John for this naughty habit, telling him that the horse would hurt him sometime, if he continued his insults.

One day when Uncle George was away, John went into the stable to bridle Byron and lead him to the well. But, as he was reaching up to take hold of his mane, Byron opened his mouth, seized John by his thick, curly hair, lifted him from the floor, and walked leisurely out into the barn-yard.

Grandma heard a loud scream, and ran to the kitchen door to see what was the matter. There was Byron, with John hanging from his mouth, marching across the yard; he was not trying to hurt the boy, but only giving him a vigorous shake now and then, to show him what he could do if he had a mind to. When he had punished him sufficiently, he dropped him on the ground, and trotted away to the well. In this novel way John was taught to abandon the cruel and dangerous habit of teasing animals. We all thought Byron's trick a very smart one for a horse.

John never ventured to play any tricks upon him again, and there was no further trouble between them. All that Byron wanted was to be treated with proper respect.

LILLIAN M. D.

Betrayed by a Donkey.

A teamster drove a wagon loaded with stones into the city of Marseilles, France. At the gate the exciseman asked if he had anything to pay duty on. He had not, he said. The officers, examining the load, found below the stones three casks of brandy. The

teamster took to his heels, abandoning his property. "How can we find him?" was the question discussed by the officers. "I have it!" cried one of them. "Let me have the donkey, and I shall find the man." He allowed the donkey to select his own road. The donkey led the way through the most populous part of the city, and at last stood still in front of a house and began singing in his melodious tune. A window was thrown open, a man thrust out his head, and the officer immediately recognized the runaway teamster. This time the fellow failed to make his escape.—*Chicago Herald.*

A Bright Dog.

A dog story comes from Manchester. A bright-witted girl telephoned to her father at his office asking if her dog "Curly," was there. Reply came on that he was. "Well, take him up in your arms and hold the receiver to his ear; I want to tell him to come home," said the girl. Her father did so. The dog's countenance wore, momentarily, a look of astonishment at hearing, "Come home, Curly! Come home!" in the feminine tones of his mistress, but it took him only an instant to understand what was wanted, and he made a break for home as fast as he could go.—*Woburn Advertiser.*

"George," asked the teacher of a Sunday-School class, "whom, above all others, shall you wish to see when you get to heaven?" With a face brightening up with anticipation, the little fellow shouted, "Gerliah."—*Boston Christian Register.*

Special Notices.

The Psychograph or Dial Panchette.

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

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

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

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Call on Wadsworth, the Chairman of the Temple meetings and let him make you shirts that will fit you. His store is at 150 Eddy st.

June 3, 1888, July 1.
The California Spiritualists Camp Meeting,

will be held at
Lake Merrit Park, East Oakland, Cal.

(Same place as last year.)

Commencing on
SUNDAY, JUNE 3d, 1888,

Continuing over five Sundays.

President, I. C. STEELE, Pescadero.

The Meetings.

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

The Speakers.

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

MRS. R. S. LILLIE,

of Boston, Mass., who will be assisted by

J. J. MORSE,

England's Celebrated Trance Speaker, and

W. J. COLVILLE,

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

The Test Medium.

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

EDGAR W. EMERSON,

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

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

DR. J. V. MANSFIELD,

(the Spirit Postmaster),

will also be with us during the camp meeting.

MRS. ADA FOYE,

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

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

MR. J. T. LILLIE,

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

Special Assemblies.

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

A Developing Circle.

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

Spiritual Science Classes.

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

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

Times of Meetings.

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

Tents.

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

Restaurant.

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

Circulars and General Information

can be obtained from Mr. Geo. H. Hawes, Corresponding Secretary, 320 Sansome street, San Francisco, Cal.

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

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

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