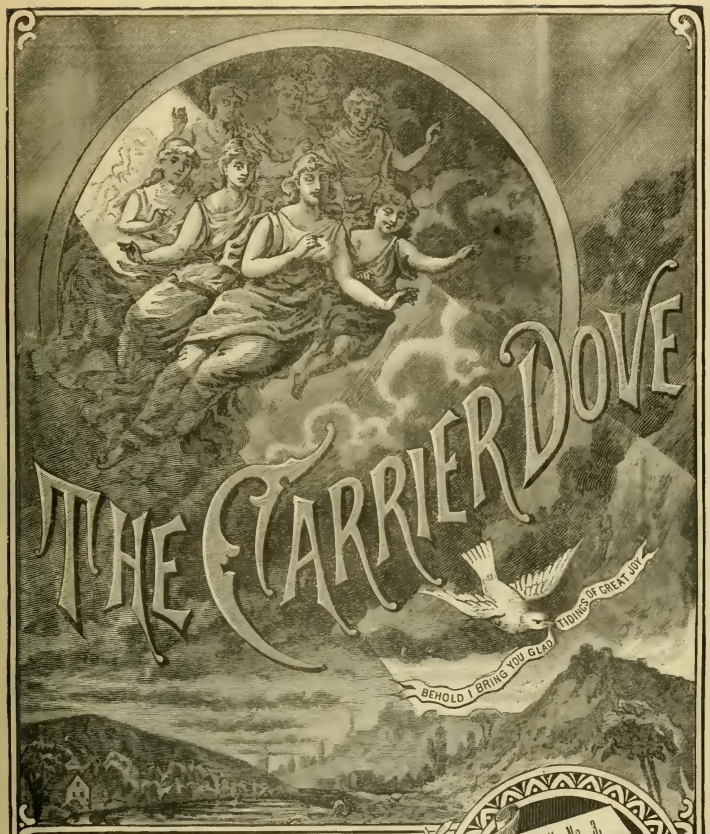


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Original Articles.

Al Koran.

BY HUDSON TUTTLE.

When the life of Mohammed is carefully studied without prejudice, it becomes clearly apparent that he was a medium, and that in his state of ecstasy or trance he was the mouthpiece of spiritual intelligence; not the highest, but far superior to the development of his countrymen, and fully acquainted with their wants and necessities for their advancement.

Scoff at the Koran as the Christian may, it has been a source of spiritual life to a great race, and has assisted in bringing it out of barbarism. Al Koran means "The Reading"—that which ought to be read—and is applied to the book delivered by Mohammed in a trance-like state during the years of his prophetship, and is regarded as sacred by the Mohammedans. Neither Mohammed himself nor any of his followers entertained the thought that he was its author. He repeatedly and most emphatically refers it to a supernatural origin. It is a production of the high heavens delivered, as occasion required, to and through him. If it has a fault or blemish, it is because of his own earthly clouded state preventing the transmission of the superior light.

The angel charged with this mission he calls Gabriel, a being prominent in Oriental theology. This is regarded by his detractors as an artful subterfuge, for had it been revealed at one time, and as a whole, it would not have possessed the elasticity by which it is adapted to all occasions and wants. It being held back by the angels, and only given in passages as the exigencies of the moment required, allowed unlimited freedom. But this supposition is of as little worth as the ridiculous fables invented to account for the sources from which he, an illiterate man, gained his information. It is true the method was most admirable, and also true that there is every evidence that the prophet was sincere in his claims.

In this matter-of-fact age the claim itself is puerile, and would condemn the author; in that age truth gained little hearing unless it appealed to superstition. The words of a camel-driver would be scorned; the voice of an angel, repeated in sweet measured passages from a book brought from heaven, would at once excite attention.

In this respect he resembled Buddha, who forbade his disciples becoming wonder-workers. When challenged by the multitudes demanding a sign, this is the miracle he commanded: "Hide your good deeds, and confess before the world the sins you have committed."

Mohammed would not work miracles. He scorned to descend to the rank of mountebank, and triumphantly pointed, when asked by the unbelievers to create a garden in the desert, bring the rains or stay the tempest, to the Divine Book he had spoken, and challenged the combined wit and eloquence of Arabia to equal its beauty of composition. He appealed to the great works of Allah, constantly transpiring before their eyes—the rising and setting of the sun, the revolution of the seasons, the rain that gave the harvest, the birth of living souls—as signs and wonders sufficient for a true believer.

A revelation like the Koran should not be judged as an ideal infallible authority. They who expect such a treasure, infinite in conception, taking in the past, and presciently interpreting the future, will ever be disappointed. The signet of man, not of God, must be stamped on every page. And yet it must be acknowledged that the style of the Koran is a model for the people for whom it was designed. The translation may be obscure and the language florid, but it cannot be in the original. There can be no reasonable doubt but Mohammed wrote the Koran. Christian writers have constantly attempted to prove him a villainous impostor, having invented fables beyond number to account for an illiterate man compassing such an important work. He, himself, denies its authorship, claiming to be but an humble instrument through whom it was delivered during the space of twenty three years. Few of the 114 chapters were delivered entire, being given in detached paragraphs, and written down in such chapters as the angel dictated. They wrote on palm-leaves, flat stones, leather, and the shoulder-blades of sheep, the only material they then possessed; the more devout committing to memory.

The originals were thrown into a chest, and remained undisturbed until two years after Mohammed's death, when Abubeke, considering the great number of passages committed to memory and the confusion existing and growing greater every day, had a perfect transcript made of the whole. He is said to have been the compiler of the Koran, but he did not change it in the least, such was the great reverence borne for the name of the apostle.

In the time of Othman the versions became so numerous and conflicting that he decreed in council that all copies which did not agree with the genuine one in the hands of Hapza, the widow of Mohammed, should be burnt; and this has remained unchanged to the present.

"And they say, we will by no means believe on thee, until thou cause a spring of water to gush forth out of the earth; or thou have a garden of palm trees and vines, and thou cause rivers to spring forth from the midst thereof in abundance; or thou cause the heavens to fall down upon us, as thou hast given out in prophecies; or thou bring down God and the angels to vouch for thee."

Answer: "Am I other than a man sent as an apostle?"

"Has God sent a man for his apostle?"

Answer: "If the angels bold walked on the earth as familiar inhabitants thereof, we would surely send down unto them an angel for an apostle."

"But we will oppose truth to vanity, and it shall confound the same; and behold it shall vanish away. Every soul shall taste death."

The magnanimity of character that was impressed upon them by the precepts of the Koran is illustrated by the lives of the chieftains who upheld its banner.

When Derar was brought a captive before the Emperor Heraclius, and was commanded to bow down in reverence to him, he replied, though death depended on his answer:—

"We bow to no created being; the apostle bids us to yield adoration to God alone."

The Christian patriarch of Antioch would convert them.

"What hinders ye from turning Christian?"

"The truth of our religion."

Heraclius, being at the main altar of the Caliph Omar, asked why he did not go richly clad like a prince?

"Because he cares not for this world, but for the world to come, and seeketh favor in the eyes of God alone."

"In what kind of a palace does he reside?"

"In a house built of mud."

"Who are his attendants?"

"Beggars and the poor."

"What tapestry does he sit upon?"

"Justice and equity."

"What is his throne?"

"Abstinence and true knowledge."

"What is his true treasure?"

"Trust in God."

When Mohammed, soon after the hegira, sent a letter to the Russian monarch, that ruler in rage tore it in pieces. Mohammed said to the messenger on his return, "Even so shall Allah rend his empire." The devout Moslems recalled this famous prophesy when they entered the deserted palace of the great king on their career of conquest exclaiming! "Behold the white palace of Khosm; this is the fulfillment of the prophesy of the apostle of God."

How beautiful the simplicity of that faith we learn by the decision of Omar, when a poor pilgrim, in making the circuit of the Coaba, trod on the scarf of Jabalah who ranked as king. This so incensed the latter he buffeted and struck the pilgrim, who referred his suit to Omar. Said the latter to Jabalah, unless forgiven by thy adversary you must submit to the law of retaliation,—"An eye for an eye, and a tooth for a tooth." "I am a king," haughtily said Jabalah, "he a peasant." "Ye are both Moslems, and in the sight of Allah, who is no respecter of persons, ye are equal."

Mohammed believed and taught that from the beginning to the end of the world, there is one true religion, which is revealed by God through apostles he sends from time to time as required, to teach mankind the great and immutable law of their being, in form and manner as the various wants of the age demanded. To this religion he gave the name of *Islam* which means resignation or submission to the will of God. It began with Adam, and Moses and the patriarchs, prophets and Christ were its exponents. It had become corrupted, and Mohammed was sent as the latest apostle to revivify it with new life, and cleanse it of idolatry and idle forms of worship by which its crystal stream had become polluted. He did not claim to introduce a new system. It was the world-old belief explained by the last apostle. It was the same broad and beautiful stream a few leagues lower down in its course. He comprehended the entire system in one brief proposition which formed the basis of the superstructure. There is but one God, and Mohammed is the apostle of God. As he was the latest apostle, he had the power to abrogate, modify or establish anew on divine authority.

Islam is divided into faith and practice; on these rest five fundamental points. The first rests on faith, and is its confession: "There is but one God, and Mohammed is the apostle of God." This is subdivided into belief in God, in his angels, in his scriptures, in his prophets, in the resurrection judgment day, and his absolute decree and pre-determination both of good and evil.

The points of practice are prayer, alms, fasting, and pilgrimage to Mecca.

Mohammed accepted both the Old and New Testaments, but claimed that the copies in the hands of Christians had been so corrupted as to become useless, and hence must yield the preference to the Koran, which God had taken care to preserve in its purity. The Mohammedans regard these books even in their complete forms as of divine authority, and often quote from them, finding various passages foretelling the coming of the apostle of Islam under the name of the Paraclete or Comforter.

The Koran says: "He hath sent down unto the book of the Koran with truth confirming what was revealed before it; for he had formerly sent down the law and the gospel, a direction unto men; and he had also sent down the distinction between good and evil."

There is quite as much diversity among Mohammedans as among Christians, some holding that the spirit at death departs immediately to its future abode, while others maintain that it remains in the grave until the great resurrection day. The time that event shall transpire is known only to God. It will be heralded by wonderful signs, but none will know the awful hour until the "blast of consternation" shall strike terror in the hearts of all. The second "blast of examination," will annihilate all creatures except those exempted from the common fate by the will of God.

Forty years thereafter Israel will again sound the "blast of resurrection," which will restore these to life.

Mohammed accepted predestination, the doctrine of absolute election and reprobation, the unshrinking logic of Calvinism, and it has exerted a great influence on the oriental mind, destroying the incentives to exertion in those who are not at best noted for energy.

The Koran says: "O true believers, surely wine, and lots, and images, and divining arrows, are an abomination of the work of Satan; therefore avoid them that ye may prosper." "They will ask thee concerning wine and lots; answer, in both there is great sin, and also some things of use to men; but their sinfulness is greater than their use." The influence of this commandment to abstain from wine, which includes all inebriating beverages, has been very great, and when Christian communities exist side by side with Mohammedan, the contrast is in nothing more marked than in the sobriety of the latter, with the drunkenness of the former. [By "lots" is meant games of chance.]

The judgment day will last a thousand years. The balance in which every soul is weighed is held by Gabriel, and exact justice meted out to all; after it is finished, those who are to be admitted into paradise take the right hand way, those who are destined for hell take the left.

There are seven hells, and seven heavens, and of the paradise of the true believers, it differs not from the picture drawn by the ardent imagination of the Christian of the new Jerusalem, except the addition of great sensuous delights.

While this belief made them heroes in the ages of their wild enthusiasm and upheld the ensign of Islamism in its desperate war conquest, it has proved a powerful narcotic in the period of their maturing, and exercised a highly deleterious influence over their advancement.

If what must come will come, to struggle against adverse fate or court fortune by effort is useless. Man is a puppet to dance to the decrees of destiny which cannot be averted.

To show the high moral grounds taken by the Koran, and how it has been maligned by its bigoted enemies, a few passages are here introduced. While reading them the reader must remember that they were written by an ignorant camel-driver, surrounded by a horde of Bedouins.

"Woe be unto those who give short measure or weight; who, when they receive by measure from other men, take the full; but when they measure unto them, or weigh unto them, defraud! Do not these think they shall be raised again at the great day, the day whereon mankind shall stand before the Lord of all creatures."

"Verily the righteous shall dwell among delights; seated on couches they shall behold objects of pleasure; thou shalt see in their faces the brightness of joy."

"The just shall have a place of delight, the wicked shall surely be in hell."

There is no want of the element of fear in the Koran. If it holds out a sensual paradise, its hell is sufficiently horrible to satisfy the most Orthodox Christian, and it delights in menacing the unbeliever with an awful doom.

"Now are the true believers happy, who humble themselves in

their prayers, and who eschew all vain discourse, and who are doers of alms-deeds; who keep themselves from lust . . . and who acquit themselves faithfully of their trust, and justly perform their covenant; and who observe their appointed times of prayer, these shall be the heirs who shall inherit paradise."

"Turn aside evil with that which is better, and say, O Lord, I fly unto thee for refuge, against the suggestion of the devils, and I have recourse unto thee, O Lord, to drive them away that they be not present."

The unbelievers, "when death overtakes any of them, then he saith, O Lord, suffer me to return to life, that I may do that which is right . . . . . but behind them there shall be a bar until the day of resurrection." Then "they whose balance shall be heavy with good works shall be happy; but they whose balance shall be light, are those who shall lose their souls, and shall remain in hell forever."

"No soul knoweth the complete satisfaction which is secretly prepared for them as a reward for that which they have wrought."

"Worship not the sun, neither the moon; but worship God, who has created them, if you serve him."

"Who so chooseth the tillage of the life to come, unto him will be given increase in his tillage; and whoso chooseth the tillage of this world, we will give him the fruit thereof, but he shall have no part in the life to come."

"Neither defame one another, nor call one another opprobrious appellations . . . . . Carefully avoid entertaining a suspicion of one another, for some suspicions are a crime. Inquire not too curiously into other men's failings; neither let one of you speak ill of another in his absence."

"If ye lend unto God an acceptable loan, he will double the same unto you."

"Woe unto every slanderer and backbiter, who heapeth up riches and prepareth the same for the time to come! He thinketh his riches will render him immortal. By no means. He shall surely be cast into Al Hotama."

"And whatever alms ye shall give, and whatsoever vow ye shall vow, verily God knoweth it."

"If ye make your alms appear it is well; but if you conceal them and give them unto the poor, this will be better for you, and will atone for your sins. And what good thing ye shall give in alms shall be repaid you. They who distribute alms of their substance night and day, in private and in public, shall have their reward with the Lord."

"Deal not unjustly with others and you shall not be dealt with unjustly."

"If there be any debtor under difficulty of paying his debts, let his creditor wait until it is easy for him to do it; but if he remit it as alms, it will be better for you."

"Human life is no more than a deceitful enjoyment."

"O Lord forgive us therefore our sins, and expiate our evil deeds from us, and make us to die with the righteous."

"Covet not that which God has bestowed on some of you preferable to others."

Miss Alice Ward, an educated young woman of Vermont, this summer mowed an entire lot of grass (fifty acres) on her father's farm with a mowing machine. She will graduate from the high school next year.—*Springfield Union.*

It is an impressive truth that sometimes in the lowest forms of duty, less than what would rank a man as a villain, there is, nevertheless, the sublimest ascent of self-sacrifice. To do less would class you as an object of scorn, to do so much presumes the grandeur of heroism.—*Thomas De Quincey.*

Miss Grace King, the new novel writer of the South, is said to be stately of figure and striking in features. The South is quite proud of her and hopes she will be a credit to that section.

Hints from a Stranger.

There is much said and written at the present time concerning the hostility of the Church toward Spiritualism, and the social ostracism of Spiritualists who openly avow their belief.

The desultory manner of worship is one drawback to good standing. The obscure position which spiritual societies occupy in a community of church going people, is not conducive to the spread of the truth they enjoy. Their meetings are too apt to be associated with cheap amusements; and the inappropriateness of the music, as a rule, adds not a little to the impression that they are lacking in reverence and cultivation. Is there any sufficient reason why they should be satisfied with inferior surroundings, or any wisdom in defying good taste, thereby subjecting themselves and their religion to unnecessary criticism? We think not. If Spiritualists ever expect to reform the world, they must come out of their hiding places into the light of modern ways, and take the lead in architecture, music and oratory.

Have they not the best religion on earth? And why should they not have the finest places of worship and the grandest anthems? All these things have an influence for good. We have not yet outgrown material things. We may be spiritual without losing our love of the beautiful. Why should the wicked flourish like a green bay tree and the seekers after the truth make no effort to obtain their share of worldly blessings. It is true that the angels compensate for such privations many who seek and acknowledge spiritual direction. Especially is this true of those of elevated mind who are capable of receiving instruction from the higher spheres; but if the desire is to bring converts into the knowledge of truth, new ways must be adopted to enlist attention.

It is most unpleasant to be ostracised by Christian (?) sects, and none more than the angels regret this unfriendliness. It has greatly retarded angelic work; and it is the duty of every Spiritualist to make an effort to raise the standard of Spiritualism in the estimation of the world.

Are all mediums acting in the Christ spirit, and should they be upheld by Spiritualists when they depart from good to do evil? Common sense will answer this question. Thorough organization would prevent much of the mischief that is done by mercenary and immoral self-styled leaders. Oftentimes those the least suited to direct are the most anxious to be conspicuous; and the most desirable men and women are crowded out, or are too careful of their reputation to be closely associated or identified with incompetent or questionable characters. Everyone who desires to elevate the cause, and uplift humanity, will live honestly. Spiritualists should not wink at deception, nor should they hesitate to express displeasure toward corrupt methods of gaining a livelihood.

The Church is powerful enough to conceal the faults of its teachers, but spiritual societies cannot afford, even were they strong enough, to do so. There is too much independence and indifference manifested by the believers in this great truth for the common good of all. They fail to realize that in union there is strength. They struggle along with little system, and are not alive to the demands of the hour. Would it not be better to be considered as a solid body than to be looked upon as spiritual tramps? Selfishness and greed may cause some to pull the wrong way, and conceit will probably thrust itself in the path of progress. If obstructionists cannot be convinced of their sin, leave them for the present and convert them later.

"A depth of philosophy bringeth man's mind about to religion." We may apply this old quotation to advanced Spiritualists. Those who have drunk at the well-spring of life are qualified to guide those on the lower plane of thought. When men realize how little they know, then they may become more teachable. Verily conceit is the foe of Progression. The phe-

nomena appears to satisfy fully one half of the believers in Spiritualism. They do not understand that the knowledge of spirit return is almost valueless without the philosophy; that the phenomena is merely to arouse the attention, and that the teachings are intended to follow in proper manner, for the benefit of the investigator.

It is those who have listened to the teachings that have been brought about to a religion that surpasses in beauty and purity any heretofore known. We must be instructed by the angel world. It is not necessary, nor is it taught by advanced minds in spirit life, that we search in the far east for our daily lessons. Why should we? If progression is our aim, why retrace our steps? Why not seek knowledge of our kindred on the spirit side of life? If they were truthful here, why distrust them now?

In examining ancient books we can learn much perhaps that will stimulate us to live holily; but ancient writings are not one whit better than modern for a sound mind to review. An intelligent and unprejudiced thinker can detect the flaws and accept the truths regardless of the age of the writing. The antiquity of the Bible adds greatly to its value in shallow minds. There is much of truth and much of priestcraft between its covers. It has been so often made over that its original usefulness has been well-nigh destroyed by its foolish tinkers, who sought to conceal its spiritual light; but fortunately, enough was left of the phenomena of Spiritualism to make the book more valuable to-day to Spiritualists than to priests; and it is pleasant to contemplate, when reading this old book, that in that far off time angels were known to men. But modern testimony is quite as important to the progressionist, although entirely rejected by Christian sects.

Jesus was a Spiritualist pure and lovely, and all Spiritualists should be like Jesus; and when they copy after his life, then will the truth for which they are now ostracised lift its bruised head and wipe its tearful eyes.

Inconsistent and thoughtless Spiritualists cast reproach upon the cause they profess to follow; and it requires more than ordinary courage and honesty to openly avow and identify one's self with the scattering groups of Spiritualists who meet in the byways and hedges for amusement or instruction as the desire may be. It has been said, and with truth we think, that if Jesus were to come again upon earth that he would be despised as of yore. But Spiritualists must not comfort themselves with this thought. They must make themselves heard in the land, and by their superior example of every day life, demand social recognition. Individually they may receive it; but not collectively are they honored. Only those who have been reared in the church, and been accustomed to its refining influences, can imagine the loneliness of one who has left its shelter to stand alone and unaided upon the ragged edge of Spiritualism, subject to the censure of old friends and finding little consolation in new associations. Were it not for angel sympathy, surely such could not long remain true to their convictions. Those who have not walked with churchmen may ridicule my words, but those who have will understand them.

The Church is greatly opposed to Spiritualism; but Spiritualists should not, by lack of proper steps, separate themselves from church goers. The great truth that has been received by them is too precious to be kept from others. Many reason that it is better to retain their church membership, doing what they can to enlighten their brethren, than to terminate their relationship and thereby curtail their usefulness. There are others, however, who longer refuse to subscribe to that which they do not believe, and these are they who are entitled to the most sympathy when they go forth alone. It is quite an easy thing to exchange from Methodism to any other Christian denomination, because there are so many doors open to receive converts; but to turn from any Christian creed to Spiritualism is to turn yourself out of doors altogether. This should not be so, but it is, and will be, until there are spiritual temples or churches in every city and hamlet in Christendom officered by men of the highest respectability, assisted by women whose purity of character will be refining, and a moral support to the cause they espouse.

There are, I am informed, several small societies in San Francisco, each owning considerable property, but without unity of purpose, which if united could lay the foundation of a People's Church that would be a power for good on this coast. Call it the Temple of Truth, if Church is displeasing, but let the edifice be worthy the cause, if the aim is to reach the multitudes. The reason so many cling to the church is because of the refinement of surroundings and the sweet music. The grand organ tones and harmony of cultivated voices appeal to the heart and make us better. It requires fortitude to deny the mind these pleasures, which are so generously offered by the various denominations, and seek some obscure hall to worship God according to honest conviction, to say nothing of severing pleasant associations and to be called either very wicked or demented.

The admiration of the beautiful is inherent in some natures. How well religious leaders understand this and strive to please. The best houses and the best music are none too good, reason they, to attract the wealthy families who are able and willing to put a hand deep into the pocket to meet the expense; and how soon societies grow strong when such methods are adopted. We are not commanded to entirely outgrow external things, nor ought we to, and Spiritualists will do well to consider these hints. The angels do not ask them to wear the garb of poverty. The dullness of a discourse is often overlooked if the organist and choir render their selections artistically, within dedicated walls. To be sure the cost of good music is considerable; but when Spiritualists or progressionists,—call them what you will,—combine, and erect a Temple for the worship of God, then will their numbers increase, and the treasury be filled to meet the demands; for then will those who have outgrown the *teachings* of the orthodox church know where to go for consolation, edification and instruction. There are liberal churches with open doors and free seats where many have gone who would gladly, we know, enter the Spiritual ranks were it considered equally respectable. And why is it that Spiritualists are, as a body, content to be ridiculed and pushed into the background, when their religion or philosophy is more beautiful than all other teachings?

Possibly it would be well to proselyte as do Christian organizations, and it could well be done if there were any temples wherein to invite inquirers. Do not erect Spiritual edifices in business centres, nor in unsavory neighborhoods, but seek choice and quiet avenues where the services will not be disturbed by unseemly noise. Dedicate the structures to God and the education of humanity. Keep all traffic from the doors. Do not be satisfied to meet over stores or saloons any longer. You may say you are too poor to do otherwise; you will remain poor if you do not change your ways. Spiritualism needs the social and monetary support of the wealthy class; it is foolish to ignore this fact; and it will obtain it when the surroundings are in keeping with its beauty and importance. Let the phenomena be sought outside the temples, that the cry of fraud and trick may not be heard from the enemy. Remember that those unacquainted with the "workings of the spirits" are oftener offended than enlightened in public places. Let the lessons taught therein be instructive rather than denunciatory; the music grand and inspiring; then that worshipful feeling so dear to the lover of the beautiful and holy will fill the mind; with love for all God's children and harmony shall prevail.

These are important suggestions for Spiritualists to consider if they really desire to lift the truth out of the mire into which

it has been trampled by the unscrupulous and selfish. Prepare a place for worshippers, and you will attract them. Spiritualism is old enough to occupy a leading position. Rid it of the immoralities and absurdities with which it has so long been burdened, and place the truth upon a solid and dignified basis, and mark the change. Its present defamers will become its future advocates. Some may think this view of the situation puerile, but others, who still move in the conventional world, will agree, as they realize, that until becoming places of worship are erected by Spiritual societies the church will retain its hold upon the people. Many believe in the religion of the spheres, who, although they love truth and righteousness, have not courage to defy public opinion and bear the slurs that are heaped upon a dissenter. No one welcomes them, nor do they desire to be without a house of worship.

Shall this great reformatory religion spread from organized Christian bodies, who are involuntarily absorbing the truth so long scoffed at by them, or shall Spiritualism stand upon its own merits and lead the people into higher channels of thought? Will clergymen who believe the Spiritual philosophy accomplish more good by keeping within the church fold, liberalizing and unfolding the minds of their flocks, than by severing their connection and losing leadership? This is a question that must be individually answered according to the light each one receives, and until there are Spiritual temples wherein to welcome these professional teachers, should we censure too severely? To organize now upon broad and liberal platforms would certainly make Spiritualists a power for good in resisting attempts to wrest from the people their mental liberty; and they owe this duty to present and future generations. Therefore let them exert themselves in this direction now, and lay the corner-stone of the mighty structure whereon the coming man may build unto Heaven. The angel world has entrusted them with a great and holy mission.

It is well if it be said at last to everyone who accepts this religion that was taught by Jesus: "Well done, good and faithful servant." Let Spiritualists do their earth work faithfully and seek their reward in the hereafter.

Brave Words.

LOIS WAISBROOKER.

The following brave words are a part of the defense prepared by Moses Harman to be made before Judge Phillips as to why sentence should not be passed upon him under a charge of sending obscene literature through the mails, but he was not accorded the opportunity, so he publishes the same in Lucifer:

"If I had a hundred lives, a thousand lives, a million lives, and these lives were all in the heyday of youth or prime of manhood, instead of having but one life, and that life now rapidly falling into the sere and yellow leaf, *all those* lives should be freely spent, in prison or out of prison, in defense of the right of freedom of speech, freedom of press, freedom of discussion and of honest investigation, and for the defense of woman's right to ownership and control of her person—in defense of the right of the millions of the unborn to a purer heredity, a purer fatherhood and motherhood, so that there may be in the years to come, fewer born imbeciles to fill asylums and poor-houses, fewer born criminals to fill prisons and furnish employment at high salaries for prosecuting attorneys, sheriffs, hangmen, keepers of jails and of penitentiaries." * * * "If it is the will of the man who now holds my liberty, and probably my life, in his hands, that I shall go to prison, so be it. I would much rather pass my remaining days, weeks or years, as the case may be, outside of prison walls, but while not seeking a martyr's fate, I solemnly and earnestly believe that I can much better afford to go to prison and end my days there, than you, Judge Phillips, or any other man, can afford to send me there."

He was sentenced to one year's hard labor in prison, and what for? For using the language necessary to make known to the general public the existence of a disgusting and health-destroying habit which is known to be common in cities and towns all over the country, and sending the same through the U. S. mails, that parents may be warned in time to give to their children such information as will protect them from contracting habits that not only will wreck their own lives, but transmits the weakness thus engendered to coming generations.

Not half of our honest country people know that such things exist, and their children are continually liable to be entrapped because of lack of knowledge, but Mother Grundy and Christian Comstock have such delicate ears, and said ears are of such transcendent value, that our United States courts send an honest man to prison for trying to warn the people against a terrible evil, lest those same ears should be hurt.

American Justice Verses Religious Anarchy.

W. W. JUDSON.

The object of governmental law is to protect those who are mentally or physically too weak to protect themselves. In order to meet the growing demands for such protection, we find it necessary not only to change the old, but to form new codes to regulate the actions of mankind, as well as societies towards each other. If children, who must naturally take the places of their parents, are not provided with better facilities for development than their fathers and mothers possessed, individual progress must cease, and human government never become any wiser or better. Relics of barbarism in the form of religious observances and customs will continue to hang upon the wings of reform, and the natural child of progress will be sacrificed that the so-called sacred relic may be preserved. Among the thousands of cases where the Roman Catholic church has seen fit to defiantly exercise its functions as an educator of American children and ruler of republican freemen, occasionally one comes to the surface as a reminder that soporific liberty invites tyranny. A case of this kind is now attracting the attention of the people of San Francisco:

It appears that Charles Pennington Tolor fell, or rather permitted his little daughter, Lena H., to fall, into one of the many Roman Catholic traps set and baited for human game in every nook and corner of this country. In other words, Lena was entered as a scholar at the Presentation Convent day school on the corner of Taylor and Ellis streets, San Francisco, when about 15 years of age. The trap was sprung, and unknown to either of the young lady's parents, she was baptized a member of the Catholic Church. By this act, Lena's confidence and trust in a loving mother and kind father were assasinated, stabbed to death with a sacredotal dagger, and cremated in the furnace fires of popery. Through the sacred smoke, dust and ashes, she could only see a Catholic confession box and the forms of holy priests. Mrs. Tolor, in an interview, said, "My daughter, Lena, did not inform me when she was baptized into the Catholic faith, and I only discovered the fact by chance, when the matter was brought to Mr. Tolor's knowledge." The young lady was taken away from the school, and peace was arranged by the daughter discontinuing going to school. But it was afterwards discovered that Lena arose at 4 o'clock mornings, and with the connivance of the servant girls in the house, attended early convent services. One morning she left home to accompany her little sister to school, and two hours later Mrs. Tolor found a letter in her room stating that she had gone never to return. She was 18 years of age and became a member of the convent at Berkeley as a novitiate for three years, afterwards becoming a nun.

At first sight, it may appear to some that there is no cause for complaint or need of protection in cases like the above, that Cath-

olics, as their religious right, simply maintain various religious institutions, whose doors swing open only at the voluntary request of non-catholics. But we contend that every man, woman and child in the United States need to be, and ought to be, protected, as far as possible, from all and every authority, religious or otherwise, which in any way injures them by disturbing their temporary comfort and happiness. · Mr. Tolor was a merchant of high standing in San Francisco for over forty years, and in a business way, by aid of the law, was perfectly capable of protecting himself and family. But, from all account, when it came to protection from educational and religious sharks, he found himself all at sea, without rudder, sail, or compass. He found no government back of him in the unequal struggle against a secret and extensive confederation of robbers known as a Roman Catholic heirarchy.

Mr. Tolor had accumulated a fortune, and being a man of nerve, he did not propose to tamely submit to having a large part of his accumulation drawn into the embrace of the same octopus which had already robbed him (as given in his own words) of his daughter's loving company, kindness and attention; consequently, he, in true western style, constituted himself a vigilance committee of one, to protect himself and family as best he could under the circumstances. He made a will devising $55,000 to his daughter, Ella, $40,000 to friends and charitable institutions, cutting off the convent daughter, Lena, with $2,500; the residue of his estate, estimated at over $250,000, to go to his wife. The sequel to the above is the cause of the whole matter being made public. Mr. Tolor died during the month of December, and it is reported that he never saw his daughter after she entered the convent. Speaking of her a short time before his death, he said, "Lena's leaving home has been the greatest sorrow of my life." As might have been expected, this Romish octopus was not content sucking the life blood of an American girl in the solitude of its cloister den, but through its hypnotized victim, is now grasping after the full share of her father's estate. A suit has been commenced to nullify the will.

It is a disgrace to every Catholic and non-catholic rational citizen of the United States that this government, after over a hundred years of Republican legislation, is yet conducted upon principles that make it possible for a church organization to legally steal children from their parents, and for parents to seek justice through robbing their own children. If we would prevent the spread of the above mentioned anarchy, the law must not only protect every child in its just and equal share of an estate, but must also protect every American family from the snares and wiles of religious organizations; against hypnotic, mesmeric, or other influences which in any way tend to alienate children from parents, or parents from children. The same Spartan justice which would break a prejudiced will, would likewise break up, and level to the ground, every mischievous nunnery existing under the same government. In view of all the facts in the above, and hosts of similar cases, and the danger to our country, which must, necessarily, become greater, as religious anarchy secures a firmer foothold upon American soil, we would suggest that sometime during the Columbian exhibition at Chicago, there be held in that city a national convention for the purpose of adopting ways and means to secure national and State legislation for the better protection of American private citizens, as against corporate, religious bodies.

The First Female Preachsr.

Mrs. Ella May Bennett was ordained a universalist preacher at Stony Brook September 25, and she is the first woman preacher ordained on Long Island. She is the mother of seven children, add is a hardworking housewife, yet she contrives to find leisure for study and the writing,of sermons. The advent ol women in the pulpit nowadays is not as startling as was the first appearance of women on the dramatic stage a few centuries ago.—*New York Telegram.*

Spiritualism and the Wisdom-Religion.

An Historical Sketch.

BY WM. EMMETTE COLEMAN.

N. B.—The principal Spiritualistic and Occultic journals will be, for the most part, designated by the following named abbreviations: B. L., Banner of Light; R. P. J., Religio-Philosophical Journal; Sp., Spiritualist; Sp. Sc., Spiritual Scientist; Lt., Light; T. W., Two Worlds; M. and D., Medium and Daybreak; Theos., Theosophist; Luc., Lucifer; T. S., Theosophical Siftings.

CHAPTER I.

During the year 1874 there were published in a number of the secular journals of America, from time to time, accounts of alleged wonderful manifestations of disembodied human spirits, occurring nightly at the residence of the Eddy family in Chittenden, Vermont. The phenomena were described as taking place during both light and dark seances, and were of the following character: (1) Full-form materializations of spirits in a dim light, through the mediumship of Wm. H. Eddy, the forms making their appearance from a cabinet, into which the medium had entered, and in which it was supposed that he was sitting entranced during the progress of the manifestations; (2) phenomena, in a light circle, through Horatio G. Eddy, consisting of the appearance of materialized hands, writing of the names of spirits on cards by these hands, playing of musical instruments, the so-called ring-test, etc., the medium being seated behind a shawl, his whole body except the head being concealed thereby; and (3) a dark seance of the two mediums, in the course of which were heard voices, the sound of heavy dancing, the noise of struggles and sword combats between two combatants, concert of musical instruments alone and in conjunction, improvisations of rhyme by a voice, upon subjects selected by the audience, the imitation of a storm at sea, etc. In addition, there occurred at the dark *seances* the moving of ponderous bodies, the floating of musical instruments through the air, the floating of phosphorescent lights, and the touching and patting of those present by alleged spirit hands. (See *People from the Other World*, by Henry S. Olcott, pp. 108 111.)

In the latter part of 1874 there was published in *The Daily Graphic*, of New York City, a series of illustrated articles by Col. H. S. Olcott, as reporter for that paper, descriptive of his experience at the Eddy homestead in Chittenden, including detailed descriptions of the remarkable phenomena said to have been witnessed by him. These articles, with some additional matter, pertaining to other alleged spiritualistic manifestations, were subsequently collected into a volume, issued early in 1875 by Col. Olcott, under the title of *People from the Other World*. According to published press statements, this work was not a financial success. From it we learn that Col. Olcott reached Chittenden Sept. 17, 1874, and attended the first *seance* thereat that evening. In all, he says, he attended about fifty of Wm. Eddy's materialization seances; and as one of these was held each evening except Sunday, Col. Olcott must have been at Chittenden about two months,—certainly a sufficient time to have made a thorough test of the true character of the phenomena seen and heard, had he been competent for the task.

On October 14, 1874, there occurred one of the most important events of the Colonel's life,—one that led to the changing of the current of his entire existence; for on that day he first met Madame Helena Petrovna Blavatsky, with whom he has been ever since continuously associated. On the date stated this lady arrived at Chittenden, and that evening she and Col. Olcott attended their first seance together; and on that and succeeding evenings of her stay at the Eddys' home, a number of the most astounding manifestations were made by "spirits" associated with the Madame, if we can believe the statements thereanent of herself and the Colonel. An account of a number of these asserted extraordinary phenomena will be found in a letter of Mme. B. printed below. This letter, however, omits the most remarkable of the alleged spirit performances at Chittenden connected with herself, details of which were published by Col. Olcott in the *Graphic*, and in his book on pages 355-359. During the usual dark circle, on the evening of October

24, the controlling spirit of the dark *seance*, "George Dix," is said to have placed in the hands of Mme. Blavatsky the buckle of a medal of honor worn by her father in life, and buried with his body in Slavropol, Russia,—that is, the spirits had gone to the grave of the father of Mme. B. in Russia, taken from the decayed body the buckle of the medal (why did they not take the whole medal, instead of detaching the buckle therefrom and leaving the remainder of the medal in the grave?), and brought it to Chittenden, and there given it to the lady in the dark. As Col. Olcott remarks, "Was there ever a manifestation more wonderful than this?"—if it was genuine and not a trick.

It appears that Dr. George M. Beard, a sturdy opponent of the reality of alleged spiritual manifestations and other peculiar psychic phenomena, had paid a visit to the Eddy mediums; and on his return to New York, he published in a leading daily of October 27, 1874, a statement of his experience at Chittenden, in which he denounced the phenomena as fraudulent. By this time Mme. Blavatsky had also got back to New York; and in the *Graphic* of October 30, 1874, p. 873, she published the following reply to Dr. Beard Particular attention is invited to this letter, especially to those parts in which the writer attests the genuine character of the manifestations of the deceased relatives of the many visitants to the Eddy seances, and to her emphatic indorsement of mediumship and of Spiritualism, as well as to her self-classification as a "a Spiritualist of many years' standing."

MARVELOUS SPIRIT MANIFESTATIONS—A SECOND IDA PFEIFFER WITH THE EDDYS—APPARITION OF GEORGIANS, PERSIANS, KURDS, CIRCASSIANS, AFRICANS, AND RUSSIANS—WHAT A RUSSIAN LADY THINKS OF DR. BEARD.

The following letter was addressed to a contemporary journal by Mme. Blavatsky, and was handed to us for publication in the *Daily Graphic*, as we have been taking the lead in the discussion of the curious subject of Spiritualism:

"Aware in the past of your love of justice and fair play, I most earnestly solicit the use of your columns to reply to an article of Dr. G. M. Beard in relation to the Eddy family in Vermont. He, in denouncing them and their spiritual manifestations in a most sweeping declaration, would aim a blow at the entire spiritual world of to-day. His letter appeared this morning (October 27). Dr. George M. Beard has, for the last few weeks, assumed the part of the "roaring lion" seeking for a medium "to devour." It appears that to-day the learned gentleman is more hungry than ever. No wonder, after the failure he has experienced with Mr. Brown, the "mind-reader," at New Haven.

"I do not know Dr. Beard personally, nor do I care to know how far he is entitled to wear the laurels of his profession as an M. D.; but what I do know is, that he may never hope to equal, much less to surpass, such men and *savans* as Crooker, Wallace, or even Flammarion, the French astronomer, all of whom have devoted years to the investigation of Spiritualism. All of them came to the conclusion that, supposing even the well-known phenomenon of materialization of spirits did not prove the identity of the persons whom they purported to represent, it was not, at all events, the work of mortal hands, still less was it a *fraud*.

"Now to the Eddys. Dozens of visitors have remained there for weeks and even for months, not a single seance has taken place but some of them realized the personal presence of a friend, a relative, a mother, father, or dear departed child. But here comes Dr. Beard, stops less than two days, applies his powerful electrical battery, under which the spirit does not even wink or flinch, closely examines the cabinet (in which he finds nothing), and then turns his back and declares most emphatically, "that he wishes it to be perfectly understood that if his scientific name ever appears in connection with the Eddy family, it must be only to expose them as the greatest frauds who cannot do even good trickery." "Consummatum est!" Spiritualism is defunct. "Requiescat in pace!" Dr. Beard has killed it with one word. Scatashes over your venerable but silly heads, O Crooker, Wallace, and Varley! Henceforth you must be considered as demented, psychologized, and fanatics, and so must it be with the many thousands of Spiritualists who have seen and talked with their friends and relatives departed, recognizing them at Moravia, at the Eddys', and elsewhere throughout the length and breadth of this continent. But is there no escape from the horns of this dilemma? Yea, verily. Dr. Beard writes thus: "When your correspondent returns to New York, I will teach him on any convenient evening to do all that the Eddys do." Pray, why should a *Daily Graphic* reporter be the only one selected by G. M. Beard, M. D., for initiation into the knowledge of so clever a "trick"? In such a case why not publicly denounce this universal trickery, and so benefit the whole world? But Dr. Beard seems to be as partial in his selections as he is clever in detecting said tricks. Didn't the learned doctor say to Colonel Olcott, while at the Eddys, that three dollars worth of second-hand drapery would be enough for him to show how to materialize all the spirits that visit the Eddy homestead?

"To this I reply, backed as I am by the testimony of hundreds of reliable witnesses, that all the wardrobe of Niblo's Theatre would not suffice to attire the numbers of spirits that emerge night after night from an empty little closet.

"Let Dr. Beard rise and explain the following fact if he can: I remained fourteen days at the Eddys' In that short time I saw *and recognized fully* out of 119 apparitions *seven spirits*. I admit that I was the only one to recognize them, the rest of the audience not having been with me in my numerous travels throughout the East, but their various dresses and costumes were plainly seen and closely examined by all.

"The first was a Georgian boy, dressed in the historical Caucasian attire the picture of whom will shortly appear in the *Daily Graphic* I recognized and questioned him in Georgian upon circumstances known only to myself. I was understood and answered Requested by me in his mother tongue (upon the whispered suggestion of Colonel Olcott) to play the "Lesguinka," a Circassian dance, he did so immediately upon the guitar.

"*Second*. A little old man appears. He is dressed as Persian merchants generally are. His dress is perfect as a national costume. Everything is in its right place, down to the "babouches" that are off his feet, he stepping out in his stockings. He speaks his name in a loud whisper. It is "Hassan Aga," an old man whom I and my family have known for twenty years at Tiflis. He says, half in Georgian and half in Persian, that he has got a "big secret to tell me," and comes at three different times, vainly seeking to finish his sentence.

"*Third* A man of giganic stature emerges forth, dressed in the picturesque attire of the warriors of Kurdistan. He does not speak, but bows in the Oriental fashion, and lifts up his spear ornamented with bright colored feathers, shaking it in token of welcome. I recognize him immediately as Saffar Ali Bek, a young chief of a tribe of Kurds who used to accompany me in my trips around Ararat, in Armenia, on horseback, and who on one occasion saved my life. More, he bends to the ground as though picking up a handful of mould and scattering it around, presses his hand to his bosom—a gesture familiar only to the tribes of Kurdistan.

"*Fourth* A Circassian comes out. I can imagine myself at Tiflis, so perfect is his costume of "nouker" (a man who either runs before or behind one on horseback). This one speaks. More, he corrects his name, which I pronounced wrong on recognizing him, and when I repeat it he bows, smiling, and says, in the purest guttural Tartar, which sounds so familiar to my ear, "Tchoch yachtchi" (all right), and goes away.

"*Fifth* An old woman appears with a Russian headgear. She comes out and addresses me in Russian, calling me by an endearing term that she used in my childhood. I recognize an old servant of my family, a nurse of my sister.

"*Sixth*. A large, powerful negro next appears on the platform. His head is ornamented with a wonderful coiffure, something like

horns wound about with white and gold. His looks are familiar to me, but I do not at first recollect where I have seen him. Very soon he begins to make some vivacious gestures, and his mimic helps me to recognize him at a glance. It is a conjurer from Central Africa. He grins and disappears.

"*Seventh and last.* A large gray-haired gentleman comes out attired in the conventional suit of black. The Russian decoration of Saint Ann hangs suspended by a large red moire ribbon—with two black stripes as every Russian will know, belonging to said decoration. This ribbon is worn around his neck. I feel faint, for I think of recognizing my father. But the latter was a great deal taller. In my excitement I address him in English, and ask him, "Are you my father?" He shakes his head in the negative, and answers as plainly as any mortal man can speak, and in Russian, "No; I am your uncle." The word "diadia" has been heard and remembered by all the audience. It means "uncle."

But what of that? Dr. Beard knows it to be but a pitiful trick, and we must submit in silence. People that know me, know that I am far from being credulous. Though a Spiritualist of many years' standing, I am more sceptical in receiving evidence from paid mediums than many unbelievers. But when I receive such evidences as I received at the Eddys', I feel bound on my honor, and under the penalty of confessing myself a moral coward, to defend the mediums, as well as the thousands of my brother and sister Spiritualists, against the conceit and slander of one man who has nothing and no one to back him in his assertions. I now hereby finally and publicly challenge Dr. Beard to the amount of $500 to produce before a public audience and under the same conditions, the manifestations herein attested, or, failing this, to fear the ignominious consequences of his proposed *expose*.

H. P. Blavatsky

124 East Sixteenth street, October 27.

It should be noted that, according to Col. Olcott, Mme. Blavatsky arrived at Chittenden October 14. and that, according to her own statement in this letter, she stayed there fourteen days,—that is, to October 28. We find her on October 27 in New York City, instead of at Chittenden. Evidently one or both of the two chroniclers has blundered or falsified. Again, although Col. Olcott tells us that he arrived at Chittenden Sept. 17, 1874 (*People from the Other World*, p. 132), he also informs us (p. 289) of certain phenomena that he saw performed there by Wm. Eddy August 31, 1874. The inaccuracy and misrepresentation that has permeated the writings of both from that time to the present attach themselves to these two from the very beginning of their association with each other.

To be Continued.

The Christ Plane a Failure.

BY LOIS WAISBROOKER.

The Christ plane is the plane of effects. It is sacrificing ourselves by devoting our efforts to the saving of humanity's wrecks, while leaving the real cause of their being wrecked untouched, consequently it has ever been and ever must be a failure.

Our asylums for the deaf, blind, idiotic, insane,—our homes for "fallen women,"—these are all pointed to as evidences of the superiority of the Christian religion over all other religions, as evidence of the spirit of Christ working to save humanity.

If this is so, if these things are the result of the teachings of him they call Christ, are the effect of his love acting through those who call themselves by his name, then he had better never have been born, for he is thus holding the race back from the path of genuine progress.

"The love of Jesus," instead of arousing woman to seek for the causes which have destroyed her physical health, and forced her out of life, has reconciled her to death, to the leaving of her little ones to the care of others, because she was going to Jesus, and her companion has stood by her cold clay and comforted himself with the thought that she was "in the arms of Jesus," perfectly unconscious that he had *claimed* his rights till her poor body could no longer endure. A love that makes a mother willing to leave her babes for Jesus, or any other man, is, to say the least, an unwise love, and unwise love ever proves a curse.

But this is on the Christ plane, is the result of a reliance upon love as a saving power. True, love is life, but it is life in the dark; it is the life of the unborn; a life that destroys both itself and mother unless it can come forth to light. Yes, love is life, but love without wisdom—knowledge rightly applied—becomes a stench in the nostrils, an unsavory odor which poisons the atmosphere of human life. Wisdom is the light that the race needs to direct its life aright, and wisdom is above the Christ plane; she dwells in the sphere of causes.

The Christian world glories in its asylums, retreats, places of refuge for the crushed and broken ones, but they make no effort to stop the crusher. They don't know how, have no idea it can be done, and so they glory in what is the result of their ignorance, consequently is their shame.

"We, as Christians, take care of our poor. We are a Christian nation, we are."

"Our poor." What business have we to have any poor? A just economic system, handled by a wise as well as a loving people, would secure to each and all not only the comforts but the luxuries of life; so it is because of our ignorance in this direction that there are any poor to be taken care of.

In a recent number of the *Woman's Tribune* we have a fine illustration of the Christ plane. An English lady becomes heir to a vast estate. Beside having large possessions in the heart of London,—that London from the slums of which Gen. Booth of Salvation Army fame is trying to save a few of the wrecks for "Christ Sake," that is to recruit the church army—beside having large possessions in that great city, she has nearly 100,000 tenants on her landed estate. Nearly 100,000 men with families stand so related to her that they are forced through the law of self preservation to put a portion of the results of their toil into her coffers annually.

A writer in the *Tribune* speaks of this woman as being "filled with the Christ spirit." She is called "a deeply taught Christian who received her election to the presidency of the British Woman's Temperance Association as a divine call into a higher sphere."

Now, please keep the 100,000 tenants in mind while we reason together. First, we will take the Christian's estimate of God—a personal being; one who created us and gave his son to die for us. We will now quote another paragraph from the article which extols "Lady Somerset:"

"The duty lying nearest was the care of her large tenantry." Indeed! The writer further says: "Her clarified vision recognized her responsibility." Indeed! Did she create them? "No, God did." Why then does he not take care of them? Can he shift his responsibilities upon a weak woman's shoulders? Only a coward would do that.

No, if God created them, he alone is the responsible party. What business has he to give this woman their land and then leave them for her to look after? Yes, *their* land, for even a God has no right to bring men and women into existence and then leave them without a place on which to stay unless they pay some other man or woman for the privilege, and support them in luxury by doing so. When she visited the West London Mission (missions in the place of justice) she said: "I will gladly receive some of the destitute poor of the slums of Soho into my country home."

Very kind of her. Her heart intent is all right, but suppose those 100,000 tenants should refuse to work for her; what then? Suppose God should give them back their land, what then? She would be more helpless than they. She is so thankful. She talks of loving one another as "*he has loved us.*" Has her God loved the people all alike, and if so, why so much difference in their conditions? Have I, has she, a right to thank God because she has so much more than they? She can do so if it is Christian, or

Christ-like, but as for me, I will never thank any being in the universe because he has done better by me than he has by my sisters. She calls those she aids, sisters, and has she a right to accept injustice because exercised in her favor?

"Praise God from whom all blessings flow."

Not till they flow to all alike. If I had a father who was so unjust, instead of dying to save the creatures of his will, I would live for the purpose of wresting the sceptre from his hands, and then restore to the wronged ones the rights that were theirs by the law of being. Again we quote:

"Her responsibilty concerning them in regard not only to physical, but to spiritual interest"—

So, so; God has not only put their material, but their spiritual welfare into the hands of this one woman—not only their present but their eternal interests. To use an expressive but inelegant phrase, "It makes me tired,"—tired to think that such nonsensical ideas prevail, when sense and reason should teach those who are willing to think, that there is not one element of genuine help for the race in any such sentimental, emotional efforts. Men and women who have grasped the earth as theirs, standing forth as God's representatives, talking in their sublime egotism of their responsibility to "God's poor." Again I must say: "It makes me tired," so I will turn to another phase of the Christ plane. I will look for a moment at Gen. Booth as he exemplifies the "Master's" love by going down into the slums of London to try to save a few of those who have paid rent and been cared for (?) by the rich till, worn out by toil, they and their children have gone deeper and still deeper into the earth-hells produced by a false economic system. He, too, is on the Christ plane. He, too, is looking after souls as well as bodies. He too is dealing with effects instead of causes, and so far as any permanent good is concerned he might as well try to dip the ocean dry with a spoon.

If I could find in Gen. Booth's plan, or in the article that so extols Lady Somerset because of her consecration to "Christ and his work," any intimation that this concentration of wealth in the hands of the few is not right—any intimation that it works evil to the masses—I should see some reason to hope that the true method that of dealing with causes, might in time be perceived and acted upon, but not a word.

The author of *Cæsar's Column*, horrid as is the picture he paints, seems to have a glimmer of the truth, but only a glimmer, and that is distorted in the lens of previous teaching. He says: "The many are plundered to enrich the few," that "vast combinations depress the price of labor and increase the cost of the necessities of existence."

Very true, but does he plead for an understanding of the underlying law of a just economic system? Not at all. He appeals only to the emotions—to love and fear. He pleads for "wider love and ampler *charity*." He says: "The world to-day clamors for deeds, not creeds; for bread, not dogma; for charity, not ceremony; for love, not *intellect*." Mark, he does not name justice, but that is the principal thing for which the world is clamoring—justice in the sphere of bread and butter. We do not decry love, but we certainly need that the light of the intellect be turned upon the causes which have so often hitherto made love a failure and a torture. When justice is done we shall have no more need for "charity" than for "ceremony."

The writer paints a heartless intellectual age to show that the intellect will not do the needed work. It is not the intellect, but its Christ plane misdirection which is at fault. The writer makes one of his characters, under the influence of strong emotion, rush into an assemblage of plotters, and beg of them "for the sake of Christ Jesus" to forego their plans. A great deal of intellect in that appeal. As well appeal to the flames that are lapping up our dwellings to desist for Christ's sake. The *law* that governs in both cases is immutable. The love of power which has been fanned from age to age by just such laws as give to Lady Somerset the control of the land of a hundred thousand men, forcing them to pay her for its use, has burst into a flame, and will destroy whatever stands in its way ere it will yield unless forced to do so by something stronger than "for Christ's sake."

Church intellect has stultified itself by beating against the unknowable, by talking of and trying to understand the how of a God, instead of studying the law of mind, and the inevitable result of a state of society in which there exists both lord and serf, king and subject. Hitherto, God has been the great attracting center. Get God out of the way and people will begin to analyze things nearer home.

One of the most repulsive, even to the point of being sickening, exhibitions of the God-dependent spirit is found on page 365 of the *Cæsar's Column*." The writer makes the narrator say:

"We ate our dinner at six, and then Mr. Phillips suggested that we should all join in family prayers. We might never have another opportunity, he said. He prayed long and earnestly to God to save the world and to protect his dear ones, and we all joined fervently in his supplications to the throne of grace."

Bosh! The "throne of grace" is an adjunct of the Christ plane. According to Christian teaching it had then stood 2,000 years (in the 20th century). Millions of prayers had been offered up to it during each succeeding generation, and the result, as portrayed by the writer—the destruction of civilization. If one thing more than another could show the insufficiency of the "throne of grace," could show the utter failure of acting on the "Christ plane," surely this ought to, but alas! such is the stupefying effect of the God-idea, of "God-knows-best," of "God's will be done," of "the saving power of God's grace," that then and there (in the midst of a condition in which at least 250,000 dead citizens and soldiers were lying about unburied, some of the streets being impassable therefrom, and the work of destruction still going on) this man who has just been freed from a 20 years' unjust imprisonment, from which his God did not save him, and while waiting for the air ship that *"intellect"* has provided to take him and his out of danger, out of the reach of carnage, this man, this just escaped prisoner, prays for God's *protection*, and the man who has just chained and burned one man at the stake, and hurled four more into the roaring vortex to avenge his father's wrongs, joins fervently in the petition. God heard them, of course.

True, this is but a word-painting, the writer's ideal of what must result unless there is a stop put to the centralizing of wealth in the hands of the few, but none the less does it show the stultifying effects of religious teaching upon the writer's mind. It is an exhibition of the "Though he slay me, yet will I trust in him" spirit.

Pray to an axiom in mathematics to reverse its action to bring about a result in your favor; pray to cold that it may not freeze, or to fire that it will not burn; pray to acorns that they will change to peaches, or potatoes that they will become strawberries, but cease, oh mortal, the folly of praying to a God, for none but a personal being can hear and answer you. A spirit friend, could he control conditions, might grant your petition, but he could only act from a knowledge of the law involved; in a word, he must know how. If that to which you pray is a personal being, it is less than infinite and bound by as fixed laws as you are, and these fixed, these immutable laws are the only methods of the infinite manifestation. They are unerring, axiomatic, everywhere present, and all that we can know of God. Study to understand and apply these laws in all departments of your being, in the spheres of matter, mind and spirit, and all need for the Christ plane will disappear.

If we build a house, and in doing so, violate the law of mechanics, it will not stand solidly upon the earth; we must prop it to keep it from falling. The Christ plane is the plane of propping. It is relied on to save a falsely constructed system of society. It cannot do it. The only salvation lies in reconstruction upon a solid basis, even as the only remedy for a badly constructed house lies in taking it down and rebuilding it upon correct principles.

There is, there can be, no salvation, either here or hereafter from efforts made upon the Christ plane. Even the author of *Cæsar's Column*, Christian as he is, paints the final results of the propping in colors as vivid as the judgment day. Jesus, with the priesthood to represent him, is the prop for the soul and the interests of the soul as involved in the structure of society. The priest seems to think that if the spiritual is well propped, it matters but little for the rest, but he wants plenty of the good things of this life all the same. The doctors, healers, etc., are the props for our diseased bodies, and the lawyers for our false economic system.

It is sometimes said that doctors kill more than they cure. I believe it to be true. That lawyers create more poverty than they prevent is certainly true, and the priest weakens if he does not destroy diseased spiritual natures by telling them to lean on Jesus. How can we grow strong by leaning on another? Tear out the props; obliterate the Christ plane; let that which cannot stand fall; then rebuild upon natural law, upon the rock of immutable principles, if you would have society well and strong instead of the limping, hobbling thing it now is.

A Dream and Prediction Fulfilled.

According to accounts published in the papers, Mrs. Rebecca Byrnes, of Helena, Ark., a lady of intellectual attainments and religious life, arose one morning recently in her usual health and spirits and summoned her children to come to her.

One son was residing in Topeka, Kan., one in New Orleans, two daughters were married and living in Sedalia, Mo., but, obedient to their mother's call, they came at once, though ignorant of the reason of their summons. When all were about her the lady informed them that she had had a dream, in which her husband, who had been dead for nearly fifteen years, had warned her that she had only ten days more of life. She sent for her children to bid them good-by, which she proceeded to do with much calmness, but with the air of one who had not the slightest doubt that she was already dying. Her friends attempted to reason with her and to point out the folly of placing such perfect confidence in a dream, but all to no purpose, for the lady persisted in asserting that she would depart from earth on such a day and exactly at a certain hour. Her pastor remonstrated with her, and even brought the severest censure to bear upon her alleged credulity, and at last Mrs. Byrnes ceased to speak of the matter, so that her family had begun to think that she had conquered her fancy. She continued in excellent health and pursued her usual daily life, but just before the hour she had predicted would be that of her death, she sought her children and bade them good-by; then, seating herself quietly in an arm-chair, expired just as the hour was struck. The physicians declare that her death was due solely to her imagination, but this seems to be a very superficial and inadequate explanation of the case. She was in health, and apparently in a normal condition mentally. She was intelligent, educated, respected and devoted to her family. She had a dream that she would die at a certain time, and she departed this life on the day and at the hour predicted. Many similar cases are on record. An investigator of psychical science is not obliged to accept as a finality the dictum of the doctors and be content with the explanation that imagination killed the woman. He is at liberty to pursue the subject further and to consider first whether there did not come to her ordinary consciousness a revelation from her deeper nature, from her "sub-consciousness," which actually foresaw the event, or the investigator may inquire whether the dream was not an impression actually produced by the husband in spirit life, who took this method of forewarning his beloved wife and preparing her for the impending change by which she would soon be restored to companionship with him. There is the credulity of superstition, which is bad, and the credulity that accepts as a valid explanation any statement, however insufficient, in regard to phenomena when it has on its side professional authority. Both extremes are to be avoided.—*Religio Philosophical Journal*

Startled by a Ghost.

The Chicago daily papers have contained detailed reports of an occurrence over which it is said that the people of Carthage, Ill., and of the countryside east of that city, are considerably excited. The following account is taken from the *Inter Ocean* of January 28th:

On Thanksgiving Day, Louis C. Boston, an exemplary young man, died, and on his death-bed made a most startling profession of faith, and declared that he yet hoped to see a number of young men of the neighborhood turn into better paths. Last Wednesday night as August Wright was feeding his horses at the barn an apparition stood before him which looked like a man. Wright hallooed at the object and it disappeared.

Sunday night young Wright was returning from church and while passing a lonely strip of road a form dressed in long white robes stepped out of the hedge fence in front of the horses. The animals reared and plunged with fright but the spook caught each one by the bridle rein saying "whoa Charlie, whoa Frank." The animals seemed to recognize their names, for they sank down on their haunches and trembled with fear. The ghost then climbed up on the buggy tongue and walked along it until the dashboard was reached; then it said: "Why, Aug, don't you know Louis Boston? shake hands with me." Wright, though terribly frightened, took the proffered hand and said it was as cold and clammy as that of a corpse. Wright then attempted to drive his team along but the spook said: "Wait, I want to talk to you, and if you will only listen to me a moment I will never bother you again."

Young Wright says he sat alongside of the horrible apparition which he swears was the wraith body of Louis Boston, while the spook delivered messages to loved ones and friends mostly of a religious nature. Wright has so far refused to repeat what Boston's spook told him.

Finally the spook said: "But I must go back: I am called; oh, I must go back; don't you hear the angels calling; good-by," and the spirit vanished.

Last night, while young Wright was doing chores around the barn, the same apparition appeared. "Go away," cried Wright, "I don't want to see you; go away I tell you."

"I want to say just one more word," said Boston.

"I don't want to see you," cried Wright, and in desperation threw a singletree at the object, which passed through it as though the object were mist. The long, white-robed thing moved away weeping bitterly and saying, "I want to say one more word."

It is now revealed that Mrs. Andrew Wright, mother of August Wright, who has been quite ill for some weeks, was the first victim of the apparition. She was in the barnyard, one evening about three weeks ago, when she was heard to utter piercing screams. She was found prostrate in an insensible condition and removed to the house. Delirium followed, in which she muttered the name of "Louis, Louis Boston," repeatedly. The lady is still quite sick.

The appearance of the specter has caused intense excitement through all the eastern portion of the country.

Reuben Boston, father of the dead boy, was seen by a reporter this evening. He is a well-to-do and intelligent farmer. "Do you believe this to be your boy," Mr. Boston?"

"I believe it is Louis; he was a good boy and had the welfare of his young friends at heart. I wish Aug. Wright would tell you what Louis told him, so you can print it. I believe he has wonderful things to tell."

"Have you ever seen the apparition?.'

"No; but I believe it must be Louis."

To-day the strange affair is the topic of conversation in Carthage, and future visitations from the spook are awaited with great interest.

Early Life in California.

BY LEON M. BOWDOIN.
NUMBER TWENTY.

After the news of the California fire that burned up all my property I was not long in making up my mind to tear myself away from my friends and go through another campaign on the Pacific Coast.

Wages then were the same as when I left the spring before—$6 per day, while in Cambridgeport, where I was working, $1.75 was the figure, and board in San Francisco about double what it was in the East. This left a good margin in favor of California, and hoping by coming to collect some of the debts due me, I was soon on the way to New York to take the steamer. Arriving there I found all the second-class tickets sold for the next steamer and concluded to lie over a fortnight.

In those two weeks I did New York up completely, and was glad when steamer day came. This time I decided to take the Nicaragua route, as I had taken in the Isthmus of Panama by crossing it twice. Vanderbilt was then an opposition man and the "Pacific Mail S. S. Co." the "old monopoly," and we looked to the Commodore for relief. He put on some very good steamers, but they didn't run with the regularity of the old company, and we found plenty to grumble at before getting through, as passengers always will. We wished to see the country to be able to compare it with the Isthmus of Panama, and the transit across gave us a fine opportunity, not being hurried over as we are on the cars.

The voyage from New York to Greytown was but little shorter than to Chagres or Aspinwall, but we found Nicaragua a much pleasanter country to cross than from Chagres to Panama. We found it more in a state of nature, nothing having disturbed the primeval forests. No ruins of old roads as at Panama, where for hundreds of years the treasures of South America had been transported. And we found no such ruins of old cathedrals and other buildings as at Panama—neither commerce nor agriculture.

There was much in the scenery that was interesting, and had we known that it would so soon be the scene of Walker's fillibustering expeditions and of the death of that "grey eyed man of destiny" as he was called, it would have added new interest to the country. And still more, had we known that the United States was some time to be instrumental in digging a ship canal over the ground where we travelled.

We can now see how much easier is the accomplishment of such a job there than De Lessep's scheme across the Isthmus of Panama with its death-dealing miasma swamps and granite mountains. In Nicaragua nature has done the greater part of the job, as you will see if you follow us from the time we leave the steamer on the Atlantic side at Greytown till we get aboard the Pacific steamer on the west. First we took a small steamboat up the San Juan river, which divides Costa Rica from Nicaragua, till we come to Castillio Rapids, where we take another steamer for the balance of the river route to Lake Nicaragua, and across the southern end of the lake.

We were huddled together like sheep on those little steamers, and were lucky to find a place to stretch out anywhere on deck during the one night we were on board. I had charge of a lady and two little girls, and found a chance for the little ones to lie down, and using my pea jacket for a pillow they slept on the deck quite comfortably while we older children sat on our baggage nearly through the night, gazing at the forests, the stars, the banks of the river, the lake, and the crater of an extinct volcano which rises abruptly out of the lake, apparently in its centre. Towards morning tired nature gave out, and pulling off my boots for a pillow I hunted a place where there was room for just one more sleepy head, and was soon in a sound sleep, dreaming of the "Golden West."

When the steamer came to her landing I awoke and found we were on the western side of the lake, twelve Spanish miles from the Pacific, and in the darkness of the night it seemed like "confusion worse confounded" to get ourselves untangled. At last I got my little charge awake and we waited till daylight to disembark. Then came the scramble for breakfast as they called it. One dollar each for poor coffee, ham and eggs, (some of them stale), and dry bread. Next, mules to ride to the Pacific.

We found the road not so mountainous as at Panama, only a slight elevation, and reached the Pacific Coast about noon, and by night were all aboard the steamer bound for San Francisco.

When that ship canal is done there must be quite a commerce grow up there from the natural products of the country. There are gigantic forests, and it is said there are over 100 varieties of trees grow there, among which the most valuable for commerce are Brazil wood, ebony, rosewood, mahogany and logwood. Ginger, ipecac, sarsaparilla, copal and gum arabic also grow there.

In the northern part the mines are rich with precious metals, but the unsettled state of the country has prevented their development.

Lake Nicaragua is a fine body of water. In it are numerous islands, some of which are volcanic, though not now in a state of eruption. The present capital of the country is Managua, with a population of 10,000. St. Leon, the former capital, is the largest town, with a population of 35,000.

Our voyage from Nicaragua to San Francisco was made without any unusual incidents, and occupied about twelve days. My first job after arriving in port was to find the husband and father of the family I had been escorting from New York. I found him in the lumber trade, living at the Oriental Hotel, and saw him and his family united; soon after I lost track of them and have never seen them since. That was in 1853. Their names were Johnson; the name of one of the little girls who was my especial charge was "Eureka." She was then three years old, and if living now is probably the mother of a family of native sons and daughters of the Golden West, and has forgotten how, when I carried her about in my arms amongst the Jamaica negroes, who were helping us "wood up" in the San Juan river; she made one of them wild with laughter by telling him he was a "drate bid monkey with a shawl on." He had on a red shirt, and I had just been showing her some monkeys hopping about on the bank of the river.

I had no trouble in getting work with my old partner, Samuel Bean, at $6 per day. On getting out of work I paid a visit to my old mining camp at Ophir, but after the fire it was never fully rebuilt, and I left my lot unimproved, and went back to the city and went to work. On getting to my boarding house I found myself the victim of a practical joke. We always carried our blankets with us in those days, and as mine were being rolled up, "the boys" remembering my temperance proclivities, managed to roll in a bottle of whiskey with my blankets! They were unrolled before the whole house, and much to my astonishment and that of my fellow boarders, out rolled the bottle of whiskey! I never heard the last of it and never shall till I am done meeting any of the boys of our old mining camp at Ophir. Wm. Milliken, who furnished the whiskey, is now a prosperous merchant in Portland, Maine, and still fond of a joke.

The seven months that I had been away had shown quite an improvement in San Francisco in some respects, but political corruption had grown beyond all else, and it was mostly attributed to the foreign element from Sydney—English convicts, but New York and other large cities furnished them leaders. The outcome was the "know nothing" movement of 53-54, which checked abuses for a while. It was during this time that Harry Meiggs ran off leaving everyone that loaned him money in the lurch.. I was lucky enough to take $500 out of his hands and send home with $300 more by Adam's & Co., two weeks before he failed and fled. He owed $800,000 to all classes, who had let it to "Honest Harry" at 3 per cent per month. The next steamer after the one that carried my draft for $800, Adams & Co's drafts were protested, and about that time Page, Bacon & Co. failed. Adams and Co's failure was for two million dollars, scattered all over the State. Wells Fargo & Co. date their existence from the time of Adams & Co's failure, and have survived all the changes of almost forty years, and with an apparent lease of forty years longer.

My stay in California after my return was one year, during which time, though wages were lower, (six dollars per day,) I saved more than in any previous year, as I met with no losses and expenses were less. There was more comfort in living here than at any time before, but the attractions of home and friends were too much, and in the fall of 1854 I took my departure from the State and did not return till twenty years after, though the California fever used to get hold of me every winter when the thermometer reached zero and twenty degrees below. Now after a stay of fifteen years more I should find it still harder to stand that zero weather and adapt myself to Eastern ways of life, and here, I expect, on this Pacific Coast that the bones of myself and children will find their last resting place, and from these shores will the spirit take its flight to its last home, which will be a haven of rest where so many of the loved ones have gone since the time that my "Early Life in California" commenced.

The "Native Sons and Daughters" of the Golden West" can not prize too highly the blessings of their heritage, and should see to it that when we old pioneers have all disappeared, they give a good account of themselves and uphold the honor of the State.

And thus closes my "Early Life in California," forty-one years ago to a day since first arriving in the "Golden State."

STOCKTON, Feb. 1891.

Order of the Magi.

The *Progressive Thinker* (Chicago) has a department devoted to a new vagary called the "Order of the Magi," something akin to and yet greatly differing from the "Sun Angels Order of Light," the weekly drivel of whose "divine Sadie" nauseated the readers of the *Golden Gate*, thereby assisting in the suspension of that journal. It is not probable that a similar fate awaits the *Thinker*, because the articles published are of a very different character, and far less prolix. They consist mainly of bulletins concerning the progress of the Order. The one published February 7th opens as follows:

"Work at the Temple has been very satisfactory since our last report. Many pilgrims have knocked at the door of Libra; some of them from long distances. We had the pleasure of welcoming Bro. Clark Rose, of Cavalier, North Dakota, who not only saw the light of the seventh house, but remained long enough to take a higher step as a true Mystic."

Bully for Bro. Rose! May he have no difficulty in finding in Dakota plenty of "light-seekers" to join the "neophytes" already secured by him for the formation of a "Court" wherein the mystic degrees will be conferred upon aspirants for occult knowledge, and the light-seekers may become light-bearers for the transmission to others of the sacred secrets and divine wisdom concerning which Brother Rose received an inkling when he took that "higher step as a true mystic" after seeing "the light of the seventh house."

A friend asking me if I knew anything of the "Order of the Magi," I was forced to acknowledge I did not, excepting what I infer from the name, and have learned through the *Thinker*. The name implies that the Order is composed of spiritually-minded people—progressive thinkers, seekers after divine wisdom, investigators of the occult, and aspirants for the realization of the "higher life" on earth. They appear to think that human virtues can be best inculcated when represented in symbols, or by words and ceremonies often repeated; consequently there are in the "secret work" of the Order many forms and emblems—external signs significant of esoteric realties, or what are supposed to be such. People who delight in formalities may be pleased to join the Magi, but it does not follow that such are further advanced, or really have any higher aspirations than the average. On the contrary, it is a fact that those most given to outward observances—most attracted by forms and ceremonies—are deficient in the qualities with which the external signs are supposed to correspond. The virtues are *supplanted* by the forms instead of being represented by them.

I do not see any use for the Magi in this age of the world. By consulting an encyclopedia I learn that the ancient Order of the Magi was instituted (in Media) for the preservation of traditional knowledge and the management of the sacred rights. Subsequently the institution extended into Persia, and the Magi there became not only the keepers of sacred things, but the directors of civil affairs. The Order was composed of the most learned of the people—philosophers, doctors, priests and other "servants of God," besides diviners, astrologers, etc. Their civil power did not last long; they rapidly lost influence, and finally dwindled down to a few wandering jugglers, fortune-tellers and sooth-sayers.

In this era of printing presses "traditional knowledge" don't amount to much, and "sacred things" science long since consigned to the tomb. Hence, what occasion can there be for the Magi? But the new Order does not seem to lack material for its growth. Applicants are numerous. It appears, however, that some have been denied admission to the Order on account of lax moral character, discovered I presume when the light from the upper story of the "Temple" fell upon the "light-seeker" as he or she advanced to knock upon the "door of Libra." The report (signed by Olney H. Richmond) says:

"We are sorry to say that some few persons, some of whom are mediums, have been kept from joining [he means have been rejected] on account of not having good reputations. These persons cannot be expected to speak well of the Order under the circumstances; it would not be human nature; but we must warn all light-seekers against being led astray by remarks made by such parties. They know nothing whatever about the Order one way or the other."

Of course not. They have never seen the sacred light shining from the chamber window of the seventh house, nor have they ever tasted the consecrated wine kept in the cellar thereof. In fact they know nothing about the house, from basement to garret; and where there is such dense ignorance there should be a respectful silence. For the same reason I say no more. Let those who are interested investigate.

W. N. SLOCUM.

Social of the Ladies' Elsmere Club.

A social, for the benefit of the Elsmere Free Kindergarten, was held at the residence of Mrs. Mary Irvin, 1143 Valencia street, on Thursday evening, January 29. As usual, a very enjoyable time was had by the many ladies and gentlemen present. Various amusements were indulged in during the evening. One of the most prominent features of the occasion was the telling of fortunes by Mrs. Morse in one of the anterooms, the proceeds therefrom derived being added to the Kindergarten fund. The seeress was kept busy all the evening. Another favorite pastime was parlor target practice, prizes being awarded to the best marksman of each sex,—the lady's prize being won by Mrs. Wheelock, President of the Club, and the gentleman's prize, by Master Ray Irwin. Mrs. Wm. Munn tied Mrs. Wheelock in the lady's competition, and the contest was decided by a cut at cards. The proceeds accruing from the payment for participation in the target practice were also turned into the treasury of the Club.

The regular collection was taken up toward the close of the social, with a good financial result. The company was favored with some excellent singing by Miss Gordon, Mrs. Rogers, and Mr. Titcomb; and a piano solo was well rendered by Master Ray Irvin.

At about 11:30 the happy party dispersed, the general expression being that a most delightful evening had been spent.

What greater thing is there for two human souls than to feel that they are joined for life—to strengthen each other in all labor, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent unspeakable memories at the moment of the last parting?

The Fourth Book of the Chronicles.

BY LUPA.

CHAPTER V.

1. Now when Susan had heard some what of the words and the acts of Elizabeth, she had laughed aloud saying,

2. What manner of woman is this? Give unto me, I pray thee, the parchment whereon are written the words of the scribe concerning her, that I may learn more of this matter. And they gave it to her till she had read every word.

3. And she returned unto the house of her father and inquired yet further concerning this new doctrine.

4. Then they all, with one accord, told what great things Elizabeth had done and how the power of the Lord went with her that she spoke no false word nor foolish thing.

5. And they said, We declare unto you that she hath called together the brethren and sisters, and expounded unto them her purpose that she hath nourished in her heart, namely; that hereafter and forever all women ought to be free even as men are free, and she hath made a vow that she will not dare to speak of this thing until she shall be gathered unto her fathers and laid by the side of her mothers, if so be that the people of the nation hearken not unto her and grant her petition.

6. And she and her friends have written their grievances upon a parchment that may be read of all men; and it declareth that even as aforetime the fathers rebelled against the king saying that they would have none of him because he had ruled unjustly, so do they, the mothers and the daughters of this nation rebel against the unjust rule which man hath set up over them, and as men have said, "Break the bonds of the slave and let the oppressed go free," so now they say, Let us, even the women of this land, be free to make laws unto ourselve .

7. For now may the sons of men take from us all our goods, our sheckels of gold and of silver, all that we have, even the child in our arms, and naught can we say that it may not be so.

8. They have said that in many things if we commit a sin, to us it is not a sin, if so be that our husbands have looked upon the act, and they shall answer for it unto the law, thereby making it manifest that we be weak in understanding and ignorant in our conscience.

9. When they do take a woman unto themselves in marriage, one of them giveth her unto another as a possession and a third declareth that she shall be his when he hath compelled her to promise that she will be obedient unto him; then is she his, even as the children of that marriage are his, and when she obeyeth him not, he may chastise her until that she do.

10. If she marrieth not, the law taketh a tithe of all her possessions for the building of such things as seem good unto the sons of men, and she may not say that it shall not be so.

11. All these things hath man said and done unto woman: yea, and more also.

12. He hath said that she may not work with her hands at that work wherein man toileth and receive gold thereof, lest peradventure he be by that means driven to want, and woman learn to be no more submissive unto man.

13. He hath said that in the courts, in the Sanhedrin and in the Synagogue, she may not open her mouth, even though it be in defense of her life.

14. He hath also declared that as concerning the relations between man and woman, that which is wrong for her may seem righteous in his eyes; and he may despise her and laugh at her calamity saying, Let her look to herself! Who hath made me her keeper? Forgetting that by the strength of his arm and the power of his will hath he made himself her keeper; and that inasmuch as he hath withheld from her this freedom which she now desires and which is her birthright, giving it unto the alien and the stranger, and to him that is short of understanding, hath he taken the bread from the childrens' mouths and given it unto the dogs, as the Scriptures have commanded that they should not do.

15. All this matter was shown unto Susan while in the house of her fathers, and when she had considered she said, Yea, verily, it is the truth. Henceforth shall my life be given unto this work.

A Lunatic's Narrative.

BY WM. HARRISON RILEY.

I am a native of Luna—a thoroughbred Lunatic. By what means I reached this earth I shall not, in this brief narrative, explain. It is evident that I *am* here, this writing being sufficient witness thereof.

In the ancient, powerful, and glorious Kingdom of Dementia (whose Flag has braved, a million years, the battle and the breeze,) I was introduced, as a native-born citizen, by my parents, (and by sanction of the Royal Clerics,) in the year of Sanctity 721,948. One year previous to my birth, my parents had purchased a license to become parents, therefore I was legally introduced into Luna. I was a legal person, with a legal body and a legal soul, and I had a legal right to keep my soul and body together—if I *could*. But I had no legal name, such as would suffice to distinguish me from other male infants. It was, however, only during the first three weeks of my existence that I was nameless, as I was taken before I was one month old, to one of the branches of the Royal Clerical Emporium, where my parents purchased the right to confer upon me the name TCHVEJ BUSA. The Clerics performed a solemn ceremony suitable and essential to the occasion. They lubricated my nose with oil, and publicly informed Jupiter, Saturn and Mars, that I was a legal person, with a legal name, and that the regular fees required to establish any person in such a legal position had been duly paid to and pocketed by the only genuine agents of the only genuine Emporium.

Jupiter, Saturn and Mars are, as all true Lunatics maintain and profess to believe, three Persons, of one substance, power and eternity. Saturn is the breath of Jupiter, and Mars is the breath of Jupiter and Saturn. Mars is of one substance, majesty and glory with Jupiter and Saturn, very and eternal Sol. There is but one living and true Sol, everlasting, without body, parts, or passions; and this one Sol—having no body or parts—is composed of three Persons—Jupiter, Saturn and Mars. Such is the foundation of the simple, logical and sublime belief of which the King of Dementia is the Protector.

Now, although Sol cannot err, and when he created mankind he declared the work to be good, yet mankind are born physically imperfect. Of course that is not Sol's fault, but is caused by mankind, who, without exception, obstinately and malevolently assume imperfect forms previous to their birth. I was no exception to the lamentable rule, for I had stubbornly caused myself to be born with two ears. Like all other persons, I was "born in sin and shapen in iniquity." I alone was to blame, for the marriage of my parents was sanctified by the Royal Clerics, and, therefore, my parents were blameless; and Sol, our Creator, cannot err. (*Sfoofno illinyt newteh troffli pettileno.*)

When I was six weeks old, an order was issued by the King of Dementia, and delivered by one of his detective agents, commanding my parents to employ a Royal Amputator to cut off my left ear. * They submitted, as they were not members of the "small, silly, but troublesome clique" of anti-amputators, but were true and loyal Lunatics, and orthodox subjects of the King of Dementia.

My left ear having been (successfully) removed from my head, I had, by that operation, surmounted the third step of legal subjection—as a loyal Lunatic. I was a legal inhabitant of Luna; I had a legal name; I had a legal constitution. If I died before arriving at the age of discretion, I should be transformed into a *MIBURFHC*—and I could not die of boils.

When I was six years old, I was sent to school, where I was taught to spell and cipher. I learned how to spell my name, but was never told what I was, or where I came from. After a time, however, I was told by a woman that I was found in a cabbage field, and my mother confirmed the statement. When I ventured to question my Sunday-school teacher on the subject, he told me I was made of dust. When I asked him who made me, he said it

was Sol. Then I asked who Sol was, and was told he was the creator of Luna. When I asked *where* Sol was, my teacher first said, "in heaven," and then "everywhere." So, being a little philosopher, I decided that as everywhere was heaven, therefore *I* was in heaven, but, much to my confusion, I was told I was extremely wrong.

Again I questioned, and was answered:—

"Is Sol alive?"

"Yes; he is the ever-living Sol."

"But he—he—he cannot *move*? If he is *everywhere* there is no place to move *to*."

Then I was told that something dreadful would happen to me, and was warned that I must not ask such questions. And I was told I must pray, but as I had no idea of the being I was told to address, I could not understand how I could pray. Praying to the air seemed like praying to nothing. I tried to think of some *form* of being to pray to, but failed. Then I began to reason—for, alas! I was an unregenerate boy, and was tempted by the omnipresent, everlasting serpent. I argued thus to myself:—If Sol is *everywhere*, he cannot move and cannot have any *shape*. If he has no shape, I cannot get any idea of such a being. If he has any shape, he cannot be everywhere. There must be something wrong. Then I tried to pray, in something like the following manner:—"Help me, oh Sol, of whom I know nothing—of whom I cannot even think."

*It is necessary to explain that a learned Royal Amputator, named Jenkins, had discovered that cutting off the left ear was a certain preventative of boils. The amputated person might suffer internally from poison, or from an accumulation of waste matter, and might even die in consequence thereof; but no boils or pimples could appear on the skin after the left ear had been amputated—successfully. By this wonderful and beneficient discovery it became possible to effectually counteract nature in all her ordinary and extraordinary efforts to expel poison from a human body by men s of boils, pimples, or other eruptions. Jenkins is regarded as the chief benefactor of his species—by all true lunatics. Many statues are erected, and many persons have been fined and imprisoned in his honor.

Sexual Ethics.

Sexual ethics is the very core of all ethics. It is the most important sphere of human conduct, the tenderest, holiest, and most delicate realm of moral aspirations. When speaking of morality, we first of all think of sexual purity. So much is sexual ethics regarded as the very essence of morality! And no wonder that it is so. Consider but for a moment the importance of sexual relations. The future of our race depends upon them. The generations to come are shaped, they are created through sexual relations. The sexual relation is a natural want produced through the necessity of self-preservation. The human soul yearns to live; it yearns to grow and multiply. In the face of death it longs for immortality, but immortality is not granted to the individual, and in order to become immortal an individual must grow beyond the limits of individuality. The natural consequence of these conditions is that immortality can spring from love only. Immortality must be gained by sacrifice, it must be taken by conquest, and there is but one power that can gain immortality. It is that power of which the Song of Songs says, "it is stronger than death." That one power is the holiness of the sexual relation, it is matrimonial love.

If we deprive sex-relation of its sanctity, it sinks down far below the most brutish acts of lowest animal life. Human sex-relation in which the spiritual elements of love and an exchange of soul are lacking degrades man and more so woman; it deprives them of their sanctity and sullies the holiest emotions they are capable of—the longing for immortal life.

The sexual instinct of man serves a most important and sacred purpose; it is the preservation of human soul-life, it is the attainment of immortality. If it is led into other channels, it decoys man into dangerous aberrations. Woe to those who find pleasure in depriving it of its sanctity! The curse that falls upon them will outlive them, for it will go down to their children and the children of their children.

It is not ethereal prudery that nature demands of us, not an extirpation or suppression of nature but an elevation and purification, that the noblest features of nature's living and moving and being may be developed. A cynical attitude towards the mysteries of sexual life besmirches the soul of man with moral filth.—*The Open Court.*

IMMORTALITY.

Brief Synopsis of Debate between Elder Miles Grant of Boston and Dr. N. F. Ravlin of this city. Reported by Mrs. Julia Schlesinger

The discussion of immortality between two prominent representatives of antagonistic beliefs naturally attracted large audiences at Metropolitan Temple on the evenings of Jan. 27th, 28th, 30th and 31st. The propositium discussed read as follows:

"*Resolved*:—That the Bible, Science and Reason teach that Man is Wholly Mortal and is Unconscious between Death and the Resurrection, therefure cannot Communicate with the Living on Earth."

Mr. Grant took the afirmative and Mr. Ravlin the negative side of the resolution. Mr. Strother was chosen as chairman, and introduced the speakers. The debate was opened by Mr. Grant, who read some Scripture texts and quoted the statements of some scientific men in support of the proposition. He made the following statements as the bases of his argument:

Any creed or system contradicted by a SINGLE FACT, CANNOT BE TRUE.

Whatever is sustained by one fact is sustained by all other correlative facts.

Whatever is supported by a LIE cannot be true.

No fact in science is contradicted by a single fact in the Bible.

There is no truth in the Bible, in science or reason, that any thing else leaves man at death but life.

It is an unthinkable, unimaginable, unsupposable, impossible thing to conceive a living, intelligent being without any material body.

The Lord God formed man out of the dust of the ground. My opponent cannot bring a single *fact* against it.

Life cannot be defined by science. The Bible tells us where it came from.

The doctrine of the immortality of the soul is of satanic origin.

It is impossible for an intelligent being to exist without a material organism.

[Time called.]

Mr. Ravlin:—In his opening speech Mr. Ravlin replied to the above by taking up the first proposition that "Any creed or system contradicted by a *single fact* cannot be true." He said that his opponent took the ground that the Bible meant just what it said—should be literally interpreted, and upon that basis many *facts* could be produced that would "contradict" Bible testimony. The speaker referred to the text in the book of Joshua, 10th chapter and 12 verse, where Joshua commanded the sun and moon to stand still until he had won a battle and destroyed his enemies. This statement was disproved by both science and reason.

Astronomical science demonstrates that the earth is spherical in form; that it revolves upon its axis every twenty-four hours, and makes its journey around the sun once a year; that the sun is stationary and does not revolve round the earth, but that the daily revolutions of the earth produce the phenomenon of day and night. Hence in order to have had the command of Joshua fulfilled, it would be necessary to stop the earth in its revolutions, while moving at the rate of 1000 miles an hour. Does my opponent believe this actually occurred? There is no limit to the credulity that could take that in. It is opposed alike to SCIENCE and to REASON.

Mr. Ravlin asked his opponent from whence came the four distinct races of people upon the earth, if God made but one man—Adam—and he was a white man. It was contrary to nature and science for white parents to beget black children, or negroes to beget white children, and if,—as Mr. Grant claimed—the whole human family deeended from the one man and woman how could the different races be accounted for? The truth is, man was evolved from primordial human germs, and

bence it is contrary to science and reason to suppose he was made a full grown man out of the dust; the laws of nature are harmonious and unbroken, and any statement, whether in the Bible, or out of it, which is in conflict with the uniform order of Nature cannot be true.

Neither the Bible statement, nor the Darwinian theory of man's origin are true. It is not reasonable to suppose nature capable of producing a multiplicity of vegetable and animal genus, and yet unable to produce only one type of human germs. And if God made Adam a full grown man out of the dust then why did he not keep on in the way of well doing, and people the world in that manner as he had a plenty of dirt to make any number of people out of it.

In reply to the statement that "It is an unthinkable, unimaginable, unsupposable, impossible thing to conceive of a living, intelligent being without a material body," Mr. Ravlin asked how angels existed. They certainly had not physical bodies and yet the Bible contained numerous accounts of the ministrations of angels and of their communicating with the inhabitants of earth.

Why did God allow the devil to do as he did, and gobble up a majority of the race?

On Wednesday evening, Jan. 28th, the discussion was resumed, and Mr. Grant made the opening address. The speaker said that the prominent point made by Mr. Ravlin to which he would reply first was the question "whence came the black man, the red man and the Chinese if God created but one pair in the beginning?" This, said Mr. Grant, was no more strange than that in a flock of sheep we frequently see black sheep of white parents. Scripture texts were introduced supposed to refer to the subject. "Why did God allow the devil to do as he did?" Because the devil was a free agent; men are free agents and can choose between good and evil. The speaker then introduced the subject of Christ's resurrection. He said if Jesus was not literally raised from the dead then was Christianity overthrown. The texts of scripture cited in proof were Matt. 28 chap., 29 verse; John 20:25; Luke 7:12 and 24:49. The resurrection of Lazarus was also cited as proof of the resurrection of the physical body: "He that was dead came forth." Not a word about a spiritual resurrection. In illustration of the possibility of the resurrection of the physical body that had mouldered into dust or been destroyed in any manner, the speaker related an experiment in chemistry whereby a silver cup was reduced to solution and again precipitated into its original form. If the Creator could produce such wonders in chemistry could He not also call together the atoms of which our bodies had been composed?

The Bible teaches the resurrection of the dead: "What is the use of raising the dead?" How can I be a man without a body? Spiritualism stands opposed to science and the Bible. It is impossible to exist without a physical organism. The *soul* of man is the life of man as taught in the Bible. Isaiah 7:15, Job 30:15. Soul is used 758 times and has a meaning, translated in fifty different ways. It first means life—used 120 times—and is also applied to beasts. [Here the speaker's argument was cut short by the Chairman's call—"Time."]

Mr. Ravlin said: "I do not see that I have anything special to reply to. There are one or two things that were passed over that I wish to refer to. "It is an unthinkable, impossible thing to conceive of an intelligent being to exist without a material organism." On that hypothesis I deny that angels or devils or even God exist. It is said God is a spirit, angels are spirits, and certainly they are not in material form. Now if it is impossible for an intelligent being to exist without a material organism, we say neither angels or devils exist. If they exist in material form we can see them. Either spirits can exist without a material body or the devil *cannot* exist without a body. Who tempted Christ? Was the devil in a material body when he took Jesus up into the high mountain, and when he placed him on the pinnacle of the temple? Jesus and the devil could have been seen on the top of that temple if he was a material, physical being. Now, the devil is a myth or he has a physical organism, according to my friend's philosophy. Such a wonderful phenomenon would have been published in the daily papers of Jerusalem. Why did not Jesus shake him off, for fear he would drop him while being taken from the top of the mountain to the pinnacle of the temple? I am going to have it that angels and devils cannot exist without a physical body; or if they can then spirits can also exist.

Concerning the resurrection of Jesus Mr. Grant says the same body that was laid in the tomb was the same that was resurrected. Mary Magdalene was an intimate friend of Jesus and he appeared to her in a materialized body, but not the body that was laid in the tomb. She did not know him; she thought it was the gardener. He meets two disciples and enters into conversation with them. They did not recognize him, until the breaking of bread and then he vanished from their sight—dematerialized as we Spiritualists say. He met eleven disciples on the first day of the week—and after having talked with *them* he vanished. How did he get out? On another occasion when Thomas was present he appeared in such a body as the crucified body and said to Thomas: "Reach forth thy hand and thrust it into my side."

Time was called, and the argument was resumed by Mr. Grant who said:

"I suppose you have all been interested. I have been. Mr. Ravlin says he will prove that devils cannot exist without a body. Mr. Ravlin knows enough about mesmerism to know that a mesmeriser can render himself invisible to his subjects. I have seen Prof. Carpenter of Boston, before a large audience make his subjects think he had disappeared, and they would stand looking up at the ceiling, where they supposed he had gone, while he stood on the platform beside them, in full view of the audience. Jesus could do the same thing. Angels have power to render themselves invisible as men can do by mesmerism. The Bible account of Balaam was used in illustration. The ass saw the angel but Balaam did not.

Human logic cannot stand against facts. It is impossible to have an existence without a physical body. Eminent authorities were quoted that the Bible does not teach the immortality of the soul. Bible texts were read bearing upon this point. "The dead know not anything." "There is no knowledge or device in the grave whither thou goest." "As man dieth so die the beasts also." The word spirit was explained. Four different words rendered spirit; twice in the New Testament it means fantasm—phantom, an unreal thing. Texts were cited in proof of different interpretations of the word spirit, state of feeling—breath of life—spirit of life. When a man is dead, and his spirit, soul, life, has gone out he cannot communicate with mortals. They die and return to dust. (Time called).

Mr. Ravlin said: "I do not speak to amuse this audience—I speak to defend what I *know* to be true. I take the living realties of the present in preference to the theories and suppositions of the past. The Bible contains many beautiful moral lessons, and I practice the Golden Rule as nearly as I can. I do not throw away the Bible, but I interpret it in the light of reason and science. Facts disprove theories; and *facts* prove that the Bible is not infallible.

Mr. Grant's explanation of the appearance and disappearance of men, angels and devils on the mesmeric theory is too thin. I cannot accept it, and am astonished that any one should attempt to explain phenomena on such grounds. The theory that anyone can render himself visible or invisible at will is contrary to science and reason. However, we will see how it works when applied to certain scripture statements. It is recorded that Jesus and his disciples went up to Mount Olivet and after giving his last parting counsel he ascended into

heaven and was lost to their sight. Now if this mesmeric theory is true, the disciples were only mesmerized and Jesus did not ascend into heaven at all; they only thought he ascended. If he did *not* ascend, he cannot come again, and our friend here will have to sleep in the grave forever, as everything, according to his doctrine, depends on the second coming of Jesus in person from the clouds of heaven. My friend believes in the literal interpretation of the Bible. Let us consider some of its statements. Take the account of the deluge. Noah builds an ark and gathers in the animals—two of each kind. It could not have been a literal fact. Figure up the amount of food necessary to supply all those animals. The ark was three stories high with but one window and one door and they were at the top. If that story is literally true they could not have lived three days. How did the animals get air in the stories below? The rainfall was seven hundred feet every twenty-four hours for forty days, if the Bible story is to be taken literally. I do not believe that statement because it is contray to reason and science, and nothing can be inspired of God contrary to these, for he is the author of both. Take the first eleven chapters of Genesis as allegorical and they convey beautiful spiritual truths, otherwise they are absurd.

Friday evening the discussion was resumed. Mr. Grant's reply to Mr. Ravlin's statement concerning the first eleven chapters of the Bible was that if one part was allegorical all the rest was. That all the doctrine of the Bible is expressed in literal language.

The speaker then introduced the Bible account of the communication from Samuel to Saul through the woman of Endor, and stated that it was *not* Samuel who "came up" *for he was dead*; and queried, "did Samuel's mantle really come up or was it hanging in some closet?" The speaker explained that it was not the spirit of Samuel but the same "Father of Lies"—the devil—who tempted Eve. He also stated that the prophecy purporting to come from Samuel was not true. The appearance of angels to Abraham was cited and explained upon the mesmeric theory.

Mr. Grant said we have reached the conclusion sustained by science, reason, and the Bible that only *life* leaves man at death, and that as the *soul is the life of man* it ceases to exist after the death of the physical body. The immaterial has no power of self motion, cannot think, has no sight, hearing, speech or character; has no body, never can be anybody. It is unthinkable, unreasonable and unscriptural to believe otherwise. This scripture was quoted: "In the latter days some shall depart from the faith, giving heed to doctrines of devils." Time was called and Mr. Ravlin resumed his part of the discussion.

Mr. Ravlin said that as Mr. Grant believed in the literal interpretation of the scriptures, he should insist that the account of Saul's interview with Samuel through the mediumship of the woman of Endor be taken exactly as it reads. The quotation: "And Samuel said to Saul, Why has thou disquieted me" etc. was read, and the speaker stated that "Samuel either said it or the Bible tells an untruth," and I shall object to having it explained away. If a demon said it what right has the word of demons to be in the holy word of God? The sum and substance of Samuel's prophecy was true and literally fulfilled. All attempts to explain it away are futile; it remains a historic fact. Daniel saw a man—Gabriel—the most distinguished angel referred to in the Bible. If men are not called angels in the Bible, why did Daniel call Gabriel a man? The Bible supports Spiritualism. Take the record of spiritual manifestations out of the Bible and nothing worthy of preservation or record remains. Jesus preached to "spirits in prison" after he was crucified and before the resurrection. They were antediluvian spirits.

Mr. Grant replied to Mr. Ravlin's remarks about Samuel with the text: "The dead know not *anything*." It is impossible for a dead man to communicate. He then declared that *all* dark-circle performances, rope-tying and materializations are frauds every one of them are frauds—and the mediums know they are frauds." Mr. Grant stated that he knew how most of them were done, and explained a ring test performance as being done with two rings, one being concealed in the medium's sleeve. Gave an account of a materializing seance of Mrs. Robert J. Hull of Maine, who confessed the fraud. Said "they were all the same—would stake my eternal life on it." The speaker related how Margaret Fox Kane had confessed that she had practiced the deception all her life which was commenced in her childhood, when she and her little sister Kalie tied an apple to a string and with it produced the wonderful raps that were heard at Hydesville forty-three years ago. When they could not use an apple to produce the raps they did it by cracking their toe joints. Other illustrations of the deception practiced by mediums were given and the argument was resumed by Mr. Ravlin.

The next testimony introduced by Mr. Ravlin was the transfiguration seance where Moses and Elias appeared and conversed with Jesus in the presence of his disciples. The speaker says "if Mr. Grant attempts to explain away this record he is guilty of handling the plainest text in the New Testament deceitfully. If Moses and Elias did not appear and speak who did?" Saul's conversion was related, and also the vision of John on the Isle of Patmos as recorded in Revelations, in support of the statement that men are called angels and angels are called men.

Mr. Ravlin referred to the silver cup spoken of by Mr. Grant and said: "The silver cup illustration used by my opponent, I cannot accept. I deny the truth of the statement, and demand proof. I readily concede that a silver cup can be reduced to solution by chemical action, but I deny that it can be or ever was, restored to its original form by the operation of chemical law. If the theory of the resurrection of these physical bodies contains no more truth than that statement, then certainly there will be no literal resurrection. My friend is unfortunate in his illustrations. They prove too much or else not enough to be of any use in the support of his theories."

Mr. Grant said in regard to the transfiguration scene that if Moses really was there he must have been raised from the dead, and Elias having been translated bodily to heaven did not see death; but the truth was that neither of them was there; it was a vision. They *appeared* to be there but were *not* there. The speaker said: "I believe there are spiritual forces or powers who can communicate with men, but they are demons who resemble men and are frequently called men in the Bible. They are spirits of devils going forth to the kings of the earth and stirring up strife. These demons claim they are the spirits of our friends, but are seducing spirits. Mesmerism is the key to unlock the whole system. The mesmerizer produces a mental picture in his own mind and immediately the subject sees the same thing. In all cases where mediums see their friends they see them mentally."

Mr. Ravlin said that the scriptures speak of the body as the veil of the flesh which conceals the spirit. Jesus said "spirit hath not flesh and bones," and flesh and blood cannot inherit the kingdom of heaven. "How then can people ascend into heaven with physical bodies? It is a scientific fact that our bodies change every seven years; then each individual will have a number of bodies during a life-time; which *one* of these bodies will be resurrected? God is everywhere; if confined in a material form he ceases to be God." Mr. Ravlin closed his speech with a recital of his experience with a slate-writing medium, and the statement that Maggie Fox had retracted her confession of fraud.

Saturday evening being the closing night but little new evidence

was introduced, the speakers confining themselves to a summing up and recapitulation of the facts presented on both sides. Mr. Grant denied that we had a new body every seven years. "If so, why do the eyes grow dim and the frame weak, and the step faltering, and why are the bones of an old man more easily broken than those of a young man? I have the same scars on my hands now that I had when a boy."

In reply to Mr. Ravlin's question, "How can we ascend into heaven with our physical bodies?" Mr. Grant said that Jesus ascended bodily; so did Elijah. Why? Because they could not go any other way. There is no such thing as a *bodiless* beings.

Mr. Grant declared Spiritualism opposed to science, reason, the Bible, and everything true. He related a seance with Mrs. Blair, the medium who paints flowers blindfolded, and said it was a deception; that the medium looked down under the bandage, and *saw* what she was doing.

[This statement we know to be untrue, as Mrs Blair allows the investigator to apply the bandage, which consists of a narrow strip of muslin folded sixteen times, forming a pad which completely fills the eye socket, over which is tied another bandage or pocket handkerchief, which effectually excludes every ray of light, and renders it impossible for the medium to see anything she is doing. Under such conditions she points with great rapidity, and gives tests at the same time. The work is done with one hand, as the medium was born with but one arm.—ED. CARRIER DOVE.]

Mr. Grant read an extract from the writings of P. B. Randolph, in which Spiritualists were charged with all the vices and immoralities known to the race, and the whole business denounced as a delusion and a snare of the devil.

[Mr. Randolph was always strange and erratic, almost unto insanity, and finally ended a misspent life by committing suicide. Poor authority.—EDITOR CARRIER DOVE.]

Mr. Grant said that he did not deny any of the phenomena of Spiritualism, but that it was the work of demons whom the Bible declared should go forth unto the kings of the earth and deceive many. He denounced the works of Spiritualists as immoral, low, vile and sensual. The visions of Andrew Jackson Davis and Emanuel Swedenborg were all declared deceptions.

In reply to this arraignment of Spiritualism and spiritualists, Mr Ravlin said there was one text of scripture which says: "By their fruits ye shall know them. A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit." If this be true, then Spiritualism and Spiritualists had nothing to fear. Their teachings were all love for humanity, peace on earth and good will to men. On the other hand, the "fruits" of Christianity were recorded in the history of the "dark ages" when the whole civilized world was drenched in blood and millions of innocent men and women slaughtered in the name of God. The wheels of science were blocked by the church, and men of intellect and reason who dared to advance new truths and new discoveries were put to torture and burned at the stake by the minions of the church, all in the name of God and Christianity. Mr. Ravlin said that the scientists quoted by his opponent as having declared against Spiritualism were Agnostics, and as much opposed to Mr. Grant's theories as they were to Spiritualism. The speaker read a long list of names of men of letters and renown who believed in Spiritualism. Among these he quoted Dr. Samuel Johnson of dictionary fame, who said:

"That the dead are seen no more, I will not undertake to maintain against the concurrent and universal testimony of all ages and of all nations.

There are no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion could become universal only by its truth. Those who never heard of one another, would not have agreed on a tale which nothing but experience could render credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears."

Prof. Alfred Russell Wallace, acknowledged one of the most scientific men on earth to-day, in his book entitled "Proof Palpable of Immortality," says: "I have seen the faces of spirits within three feet of me, about whose identity I could no more mistake than I could fail to recognize the members of my own family who are still in the material form."

Mr. Ravlin related his experience with Dr. Shlesinger, and how through the doctor's mediumship he became a convert to Spiritualism. The account of that wonderful seance was extremely interesting, and many in the audience were moved to tears by its recital; but we have not time nor space to reproduce it here. At the close the audience manifested the general feeling of approbation by enthusiastic applause. Mr. Ravlin was presented with a beautiful floral horseshoe and wreath by the members of his musical and dramatic club. Mrs. Ravlin was the recipient of an exquisitely arranged basket of choice flowers. Excellent vocal music by a choir of Mr Grant's friends closed the interesting series of meetings.

New Movement In Spiritualism.

NEW YORK, Feb. 8, 1891.

EDITOR DOVE:—Sunday, Feb. 1st, 1891, is a day which should long be remembered by the Spiritualists of the United States, and particularly by those of New York City, for then was held the first of a series of meetings which promise to herald what some are pleased to call a "new movement in Spiritualism." The following clipping from the New York *Tribune*, one of the leading dailies in this city, will show that if we are willing to advance the ideas of Spiritualism, *pure* and undefiled, the world is ready to extend to us the hand of respect, instead of derision, as we have had done so many times in the past.

THE NEW SOCIETY OF SPIRITUALISTS.

Several hundred people attended two meetings yesterday at the Knickerbocker Conservatory, No. 44 West Fourteenth street, and assisted in beginning what is called a new movement in Spiritualism. It is not, however, a movement in which new doctrines are to be promulgated, but rather one in which more conservative methods will be used in teaching views already familiar to those who call themselves Spiritualists. No formal organization has yet been effected, but it is the intention of those who have taken the lead in the matter to hold services each Sunday, and to form a permanent organization within a few weeks.

The chief speaker yesterday was Mrs. Helen T. Brigham, but ex-judge A. H. Dailey, of Brooklyn, Mrs. Rathbun and Dr. Silsbee also spoke at the morning service, while George H. Jones, Mrs. H. W. Farnsworth and George P. Colby assisted in the evening. Mrs Brigham was for many years the lecturer for the First Society of Spiritualists, and although it is asserted that no hostility is felt toward that body, the new society is really the result of a secession from it.

* * * * *

The new organization will be called "The New Society of Ethical Spiritualists," and it will have services in form not unlike those which are held in the more radical Unitarian churches.

With the substantial aid afforded by those interested, which comprise the best element in our ranks, the organization is an assured success. Mrs. Helen T. Brigham is our regularly engaged speaker, with occasional exchanges, and for the month of May we will have the pleasure of listening to Geo. P. Colby, of Florida, and Mrs. Hyzer. Hoping the DOVE will always occupy the proud place it now does, as one of the exponents of *True Spiritualism*, I am,

Yours Fraternally,

C. T. E.

Mysteries of Nature.

The telescope enables us to gaze through the boundaries of the stellar universe; the microscope enables us to look through the stratum of living forms and see the expanse of unappropriated mineral elements. Life even in its minutest forms is superimposed on matter. Strange life! The animalcule a million times smaller than the finest point that can be broken from a cambric needle manifests instincts as remarkable as are observed in higher animals. * * No words can describe, no pencil paint the wonders revealed in a single drop of stagnant water.—*Hudson Tuttle in Banner of Light.*

Notes and Comments.

BY W. N. SLOCUM.

A "No-Name Paper," in the *Arena*, says if one could have the privilege of living one's life over again, that to have the advantage of the experience already gained, would avail nothing, because:

"The inborn, inherent, irreversible tendency with which we come into the world, would hold its imperious course a second time, as it did the first."

It is true that inherited tendencies in great measure shape our course, but it is also true that many die just when they have learned how to live. Such, could they live again, or continue to live with full mental and physical vigor, would certainly make better use of their opportunities after than before acquiring experience, even on the supposition that the general condition of mankind remains unchanged.

But when this pessimistic philosopher goes on to assert that we might be born into a new civilization, and still life would be the same, he is certainly at fault. He says:

"We are the sheer shuttlecocks between the battledores of Organization and Circumstance, and we would be knocked about, in a fresh musk of flesh, a thousand years hence, not very differently from what we are knocked about A. D. 1890."

Not so. A thousand years hence this will be a new world. Even one century hence, if we may judge by the changes of the century past, many of the disabilities under which we labor will be removed. Mankind will become one great brotherhood. Human nature will be the same, but the better, not the worser, part will have opportunity for expression. In that coming era something akin to justice will prevail; equal rights will be established; poverty will be unknown, and life will have a new meaning.

The same writer goes on to say: 'Life may be an obligation; certes, it is not a delight, nor an advantage." No; it is not an "advantage" if we look upon it as a finality. If this life were all the best thing each of us could do would be to end it at once; but if it is a preparation, we would do well to wait until we graduate. Progress can be made only through experience; refinement comes only by suffering. We do not live merely to be happy, but to develop that which makes life worth living. It is a mistake to suppose that the object of life is happiness. The real use of earthly existence is development. Aside from growth life is useless, and without the future which growth fits us for it is meaningless. Through experience we get refinement, love, harmony, and finally happiness—this last not as the object of life, but as the result.

The editor of *Light* (London) translates a portion of the proceedings of the last annual meeting of French Spiritists. The following is an extract from the annual address by M. Leymarie:

"At each new terrestrial existence what does our spirit do? After having made an unconditional choice of the brain of a child, prepared by a father and mother according to the spirit's wish, it arranges the images acquired during its former lives in the cells of this brain. Together with these images it arranges other conditions, so that, when incarnated, it may better control its manner of living and thinking."

This is asserted as if it were fact instead of fancy. Theosophists, who are also Reincarnationists, do not believe the spirit has any "choice;" they assert that Karma decides what sort of a body the spirit must have in its next reincarnation. In another portion of his address, M. Leymarie says of departed spirits:

"They are waiting for the members of their families to evoke them, * * for they want so much to know what has become of the beloved little ones—of father, mother and old friends."

If spirits of their own volition have the power to arrange in the brain cells of infants in embryo the images acquired during former lives, it is strange they have to be "evoked" before they have power to return and ascertain what has become of their old friends. Here too the French Reincarnationists do not agree with the Theosophists, who hold that spirits do *not* return to communicate,—that the "thing" that comes back is a mere "shell," not the real person. The ego is on its way, through numerous transformations, towards Nirvana.

An unknown writer in the *Standard* (New York) says:

"Science, art, philosophy, religion and civilization will have failed of their use until they establish on earth the law of human brotherhood, whose first principle is violated when one of its members is forced to become a suppliant for charity."

Charity (in the sense of alms-giving) will live while our present unjust social system lives, for it is an integral part of it. When the system dies charity (of this vile sort) will no longer be called into being. It is the fruit of injustice; and when the tree of evil is dead the fruit thereof cannot mature.

Helen Gardner tells of an old soldier of her acquaintance who, after the war, was made a judge, with a good salary. Not satisfied with this, he applied for a pension from Government on the ground of incurable disease contracted in the service. He was examined by a doctor who certified to his physical disability. At the same time he had pending an application for life insurance, the examining physician of the company confirming his statement that he was a perfectly sound and healthy man. He succeeded in getting both the insurance and the pension. This is a fair illustration of the common dishonesty of our time. The "Judge" was shrewder than the majority, but no more untruthful, no less unscrupulous. He was an outgrowth of the competitive system, an average specimen of the fruit of our tree of semi-civilization. It will be a happy day when that tree is blasted, and a new growth starts up from fresh roots. The soil is good; human nature is not at fault; the germ of justice is planted in the human heart, and sometime, if not in our time, it will sprout and grow, and flower and fruit, and then will come the millenium. What a glorious world this will be though. Then man may say, with Festus: "Not he would go to heaven,—not though he might that moment."

One of the results of being honest may be that we suffer; yet we can better afford to suffer than to be dishonest. I do not mean by this that we must always act in accordance with the *conventional* idea of honesty. I mean that we must be true to ourselves in thought and act, and true to the best interests of others. Justice to ourselves may sometimes require us to take that which is claimed by another. The ethics of a transfer of property from the possession of one to another depends wholly upon the circumstances. That may be justice which the law forbids; that may be robbery which the law protects. Although it is the right and duty of an individual to decide for himself what is robbery and what justice, it may not be advisable to attempt to carry out one's own idea. Each man should endeavor to so live that he may safely be "a law unto himself," but as yet very few, if any, have reached that high standard of excellence; meantime the concurrent judgment of the people, as expressed in statute law, is undoubtedly more conducive to the public welfare than is the judgment or conscience of the vicious, who never stop to consider the ethics of an act, but solely their own interests. When the darkey was robbing a hen-roost, and doubt was expressed by his companion as to the justice of the proceeding, he said: "That is a great moral question; no time to discuss it now; hand out another chicken." Our railroad robbers, land thieves and monopolists generally, do not appear to consider that any question of morals is involved; they simply take advantage of opportunities which the law provides for them. The result is, the robbers are very rich; the mass of the people very poor; and I see no possible way to secure justice for mankind until the oppressed, either under the law or in defiance of it, take from their oppressors their share of the bounties of the earth which Nature provided for all, but which the few unjustly

withhold from the many. That is Nationalism. Some people call it robbery. But Nationalists retort that our present system is robbery.

W. W. Judson says: "The law must protect every child in a just and equal share of an estate." I say the law must do nothing of the kind. What it *should* do is to protect every human being in the enjoyment of an equal share of the bounties of nature and the products of industry. It will be a long time before we have justice like that—meanwhile, the law should permit each and every holder of property to dispose of it as he sees fit.

To talk of an impersonal God is to use terms that contradict each other; and to speak of a spiritual body is like talking of a mental cooking-stove.—*Hugh O. Pentecost.*

If "*im*personal God" is a contradiction of terms "personal God" is certainly more so. A person cannot have the attributes supposed to belong to a "God." To quote from an address made by me twenty-two years ago: "A person must have form; and if form, dimensions; and if dimensions, he must have limits; and if limits, he cannot be omnipresent; and if not omnipresent, he is not God." And omnipresence is only one of the "divine attributes" which a personal God cannot by any possibility possess.

Strictly speaking, there can be no such thing as a "spiritual body;" but, by common consent, the term has a definite meaning. (See 15th Ch. Cor.) Spiritualists generally consider man as possessing a three-fold nature: matter, soul and spirit—or, material body (the physical), spiritual body (the soul), and spirit (the ego) Spiritualists do not say we *shall* be spirits; but we *are* spirits; not we *shall* have souls; but we *have* souls. When the physical body dies the spirit leaves it, taking with it the soul as its new body. This idea seems wholly reasonable to Spiritualists. It is not a mere conjecture. The "spiritual body" has been seen, felt, weighed, measured and photographed, not merely by common people, but by scientists like Wm. Crooks; and its existence demonstrated by close observers like Alfred Russell Wallace. It is not a mere hypothesis, but a fact, the truth of which has been as satisfactorily proved as has any other fact which depends upon human testimony for its vindication. It isn't worth while to dispute about mere terms. It is the soul of things that we want to get at.

The man who believes in hell will pay the priest to assist him in shouldering his sins off on the "Savior," but convince him that he is in no danger, and he will refuse to pay one cent for the good news. I mean the average man—of course, there are exceptions. Unfortunately the exceptions are not numerous enough to furnish fair support to reform speakers and writers. This is the reason why Liberal lecturers and publishers of spiritualistic and freethought journals have such a hard time. In saving their fellow men from the fear of hell after death they get themselves into hell this side the grave; for what worse hell can there be than the struggle with poverty which nearly every preacher must make who ceases to frighten and tries to enlighten his fellow man? Recall to mind the clergymen of your acquaintance who have graduated out of the pulpit on to the reform platform—how many are there who have not found the new road a hard one to travel?

I am reminded of this by an address "To the Liberal Public," and published in *Freethought* of February 28. Mr. Putnam is an ex-clergyman—one of the publishers of the only organ the Free-thinkers have or ever had on this Coast. He says he must have help, or he will be forced to abandon the paper. His partner, Geo. E. Macdonald, has already resigned. In his "Observations," a department of the paper which has given wit and humor, life and variety to its columns, Mr. Macdonald says:

"I might sleep peacefully knowing that some enemy would not permit me to awake, but if I expected a bill to be presented the next day, when I could not pay it, there would be no rest for me. This has been my state of mind for the greater part of the past three years. For six months I have not enjoyed a full night's sleep, or a full day's wakefulness. Darkness has found me staring and open-eyed; daylight has been full of vertigenous periods when my whereabouts were unknown to myself. Potions to bring sleep at night, and potions to keep my eyelids lifted by day, have been equally ineffectual. It has seemed to be a choice between a change in my work and that other change that settles everything. I may be inexcusable for preferring the former, but such is my choice."

The readers of *Freethought* will be glad to learn that although Mr. Macdonald has retired from the editorial and business control of the paper, he will still write for it, and the prospect is that being relieved from business cares, his "Observations" will be livelier than ever,

> A smile may serve some sorrow to conceal,
> And then, again, it may real joy reveal.

Mr. Macdonald has secured a divorce from the financial troubles of *Freethought*, and possibly like the woman who separated from her husband, he will hereafter be more jolly than ever; and when friends say they always thought him happy, he can reply as she did: "Then I smiled to conceal my misery; now I laugh because I can't help it." Mac has escaped from hell; but he is too kind-hearted to ask anyone to fill the gap.

Children's Progressive Lyceum Corner.

W. J. KIRKWOOD.

Love, as the designer of every spirit, has many methods of securing happiness to each, but none more ample in satisfaction, than unselfish labor for the welfare of others. In seeing others happy, is all the reward that the true lyceum worker could desire; hence those who engage in the dissemination of spiritual truth by means of the lyceum system, or the preparing of the human spirit for the more ready entertainment of such beautiful thoughts, by educating it in the knowledge of the material universe and the sweeter relations of every individual as members of a great family, must lay aside all personal ambitions and imperfect desires for honor, or their labors fall far short of the fruition they might attain with disinterested effort.

In reviewing the winter just closing, it is occasion for some little regret that the vigorous plan inaugurated about two years ago, whereby the lyceum hall was crowded beyond its capacity for group arrangement, during the winter of 1889-90, could not have been pursued so that our numbers would have increased instead of falling away as has been markedly the case during the past few months. But the future lies all before us in which to correct our mistakes, and wiser council may prevail during this than last year.

The supply of leaders has been and continues to be almost equal to the requirement, and it can at least be said of the pupils and members that if they were fewer than they ought to have been, those who did attend were more generally regular than usual. One of the reassuring things to many of the lyceum workers is the interest that has finally been awakened in the youth, who have been so long overlooked, by the establishment of the Musical and Literary Society several weeks ago. That which interests the human family in its members, will eventually interest them in turn in the broader truths of existence that are grouped under the term Spirituality, i. e. immortality, spirit return, etc. Our library has been quite active, and the eagerness in selecting subjects for general discussion, indicates a healthful spirit of inquiry with the smaller members at least. Regular entertainments each month have been so long established that their announcement is sufficient to bring a large attendance, where sociability is a marked feature. We shall always hope for the best and find pleasure in whatever we realize.

SAN FRANCISCO, January 1891.

It was not till 1790 that girls were admitted to the public schools of Boston. What changes time has worked in equalizing the rights and privileges of the sexes!—*Boston Globe.*

Selected Articles.

Deplorable Social Conditions.

[From "Editorial Notes" in the *Arena* for February.]

SOCIAL problems are assuming giant proportions. The relations existing between capital and labor are daily growing more strained. The stream of misery grows broader as colossal fortunes rise skyward. The poverty in all our great centres of civilization, as well as throughout the landlord and mortgage-cursed frontiers, is, year by year, growing more terrible and more general. There have been two thousand six hundred and fifty foreclosures of farm mortgages in Kansas during the past six months. In the city of New York there are over one hundred and fifty thousand people who earn less than sixty cents a day. Thousands of this number are poor girls who work from eleven to sixteen hours a day. Last year there were over twenty-three thousand families forcibly evicted in that city, owing to their inability to pay their rent. One person in every ten who died in New York in 1889 was buried in the Potter's Field. These are facts which may well give rise to anxious thoughts.

UNINVITED POVERTY.

The prime factors in producing the crime, misery, and degradation which mark the lives of untold millions are summed up in that trinity of evil: poverty, rum, and masculine immorality. By poverty as here used I mean uninvited want. If we except the lot of the poor factory and sewing girls, whose fate is often so grimly tragic that it is only their splendid moral strength which keeps them from the abyss of vice, there are few sadder spectacles in life to-day than the poor who cry for work, who pace the pavements from dawn to dark, hunting employment and finding none. In his valuable work, "How the Other Half Lives," Mr. Riis cites the following case, typical of thousands of lives in New York City: "A young woman employed in a manufacturing house in New York; she averages three dollars a week, pays one dollar and a half for her room. For breakfast she has a cup of coffee; lunch she cannot afford. One meal a day is her allowance." According to Mr. Riis, the sweater of the East Side pays his white slaves from twenty to thirty five cents a dozen for making flannel shirts. During the great shirt-makers' strike in New York, many tales of infinite misery were recited. The pathos of some of these simple narrations eclipses the finest touches of the masters in fiction. One poor woman testified that she worked eleven hours in the shop and four hours at home, in all fifteen hours every day, and never made more than six dollars a week. "I commence work," said another, "at four in the morning, and do not leave off until eleven at night." They had to find their own thread and pay the rent of their machines out of the beggarly pittance they received. Nor is New York an exception, although poverty is doubtless more terrible there than in our other populous centres. All the great cities, however, have a large army of honest toilers who are heroically battling for the bare necessities of life; many struggle to hide their true condition, and it is only to those they know and in whom they can confide that the depth of life's bitterness is revealed. Many instances of this character are constantly coming to my ear.

A few weeks since a friend met a poor woman in the Institute Fair of this city. She was making four dollars a week; of this two dollars were spent for rent; one dollar and a half for food for herself and child, leaving fifty cents for light, heat, clothing, and extras. She lived a great distance from the Fair building, but could not afford to ride either way. She did not complain, however, of her condition so long as the Fair continued, but expressed dismay at the outlook after it closed, as winter was before her and she knew not what she could do. This case typifies hundreds in Boston. The Rev. Walter J. Swaffield of the Baptist Bethel in this city has recorded the following suggestive facts which he compiled for *The Arena*,—facts which have been forced upon his attention in visiting the very poor in his parish in Boston.

On the fifth floor of an over-crowded tenement house in the north end of Boston, a sick man, wife, and six children were found, huddled together in two dingy, smoky rooms, neither of them larger than 8x8, for which they had to pay one dollar and a half per week. The only means of support they had was the uncertain revenue derived by the woman for making pants. She could seldom earn more than two dollars and a quarter per week, leaving but seventy-five cents with which to clothe and support the family. For six years that woman had worn the same dress, while the children had but one or a part of one garment apiece.

Another family of seven persons, invalid husband, wife, and five children, were crowded in a room hardly large enough for two persons. All the furniture in the room was an old borrowed stove, one broken chair, and a broken bedstead, no cooking utensils. The children had scarcely a rag on them, and for their dinner were eating sliced raw potatoes. They had not tasted bread for three days, nor meat for weeks. One week after our visit another child was born into the family, only to die of starvation and cold, for the poor mother had no nourishment to give it, no fuel nor fire for two days, and was dependent upon the kindness of a widow in the next room for a warm place beside her fire.

In another house was an American family of six persons living in two rooms rented at one dollar and a half a week. The man out of work, not a morsel of food in the place, no fuel or fire, the only articles of furniture being a stove, a small trunk, a dry goods box, and on the floor in the corner of the room a heap of seaweed which was their only bed. It had been gathered from the beach the day before.

Not far from this family was found another room full of poor and suffering ones without food or fire, in the depth of winter. The four eldest children huddled together in bed at noontime to keep each other warm, while the hungry and crying baby was blue with cold in the bosom of its starving mother.

A widow, left with five little children, has to support herself and family, and pay one dollar and a half per week rent for two small rooms. Her only hope is in securing pants enough to make at fourteen cents a pair. In order to keep body and soul together, she must teach the two little girls, "Constance" and "Maggie," aged five and three, how to sew, and thus do their part in keeping the wolf from the door. These two babies work early and late, the five-year-old seamstress overcasting the long seams of four pairs of pants a day, and the three-year-old dot managing to overcast two pairs. They handle the needle like professionals. Mother and two daughters together thus earn from two dollars and a quarter to two dollars and a half a week, after paying rent, having but a single dollar left to feed and clothe the whole family.

The time of my visit was near the dinner hour, but all the preparation for the principal meal of the day was the stirring of corn meal into boiling water.

Mr. Swaffield declares that these are not exceptional cases, that there are scores if not hundreds of little ones, who are from three years old upwards, who are thus compelled to work or starve. These very poor persons, he observes, live on the very refuse of the market; they harden themselves against the bitter cry of hungry children. The army of the honest unemployed! Pathetic beyond words is their fate: hunger, cold, and humiliation their common lot. If they sink into vice or crime, no mercy is accorded them, and yet everything conspires to drag them down.

THE RUM CURSE.

No one who gives personal attention to the problems of poverty and crime can fail to be impressed with the power of the saloon as a factor in the degradation and misery of humanity. Rum is criminalizing the poverty-stricken world. This great deadly shadow, which rests so heavily over the teeming, seething, struggling millions, is the despair of the philanthropist. Take, for example, New York. In this city alone we find nearly eight thousand saloons. Below Fourteenth Street we find one hundred and eleven Protestant churches, and over *four thousand saloons!* And these four thousand rum shops are turning the political wheel of the Empire City, while they are glutting the criminal courts, and overshadowing with misery, degradation, and nameless dread the lives of tens of thousands of the half million dwellers in tenement houses who are huddled in this section of the city. "In Ireland," says Mr. Justice Fitzgerald, "intemperance leads to nineteen twentieths of the crime; but," he adds, "no one proposes a coercion act." English and American judges, who are not the proteges of the rum power, all agree that this is the giant feeder of crime. But aside from the crime that blazes forth in our criminal courts,

the saloon is one of the greatest feeders of the immorality that flourishes under cover, and which is probably more than any other one thing undermining society and enervating manhood and womanhood to-day. In his valuable work recently published in Paris, entitled "Anthropometric Study of Prostitutes and Thieves," Dr. Tarnowski informs us that both parents, in fifty cases out of one hundred and twenty-four prostitutes, whose cases he exhaustively examined, were drunkards, and ninety-five out of one hundred and fifty cases freely admitted that they used liquor to excess: in other words, they could ply their terrible trade only by drowning all their nobler impulses and unnaturally firing their bestial instincts. These are only hints of facts which are known to every one who stops to think. In vain do men lecture, in vain cite statistics, in vain prove that rum is filling our jails, peopling our prisons, and the prime consumer of millions upon millions of dollars for maintenance of criminal courts to inflict punishment on those who, through its deadly influence, have committed crime. We all know the facts. The very hopelessness of the case seems to lie in the indifference of society,—the conscience of civilization is so paralyzed that the appalling truth makes but little impression. Until this condition can be changed, until the moral death-spell can be broken and the higher impulses quickened, we may continue to pass laws, continue to experiment with a traffic which has proved itself to be the most unmitigated curse that has ever visited the earth; but little good will result. In olden times, *when Christianity meant something*, the great apostle of the Gentiles thundered forth these words, "If the eating of meat make my brother to offend, I will eat no flesh while the world standeth." At the present time, in the presence of a Christian civilization that is disgraced and dishonored by a curse which all admit is the most frightful source of crime and misery, the clergy of the Christian church is not imitating the apostle; on the contrary, many ministers are indulging moderately in wine, in brutal disregard of the weak brothers who are stumbling: while, with a few honorable exceptions, the clergy is not thundering against this curse. If with the vast influence which it wields it was filled with the conviction of common justice, lit by divine love for humanity, and fired by the spirit of truth, it could, in a few weeks, enthuse the civilized world; it could create public sentiment that would sweep this curse from the face of civilization. So deeply, however, has the rum power embedded itself in many of the churches, so powerfully do its feelers grasp the woof and web of fashionable Christianity, and so loudly does the cry, "Prophesy to us smooth things," come from the richly-cushioned pews on the one hand, while so meaningless have grown the grand ethical impulses of Christendom on the other, that we cannot expect such action from the church as a unit. Yet this direct appeal to the conscience of the people must be made. This positive and energetic agitation must be inaugurated. It is idle to make laws and leave the public impulse dormant. Arouse the people, and the evil will disappear. Make men see and feel that the rumseller is a greater curse to the community than a professional thief; that a saloon is a more positive evil to a neighborhood than a shanty filled with smallpox patients, and a fire will be kindled which will purge the country of its greatest crime and misery breeder, whose colossal shadow envelopes Christendom, and carries a thrill of misery, a pulsation of vice, a throb of degradation wherever it falls.

MASCULINE IMMORALITY.

There is another fruitful source of anguish and degradation, an evil whose cancer-like roots are stretching in every direction on the breast of civilization; an evil that has assumed enormous proportions, owing to the fatal mistake which conservative thought has made in uniting with the votaries of vice in attempting to crush all those who call public attention to the extent of the ravages of immorality, and create a general sentiment for reform in the only manner which has ever proved successful in accomplishing great revolutions—agitation—public, persistent, and determined agitation. If the true facts of masculine immorality in life to-day were forced home upon the people, a social revolution would follow as positive and beneficent as any which has marked the progress of humanity. We are constantly receiving hints in the papers, and in our contact with others in everyday life, which reveals the frightful degradation of manhood, owing to the double standard of morality. Mr. Stead's *Pall Mall Gazette* exposures, and the Cleveland Street scandal of London, the loathsome truths which come out constantly in divorce trials, such as were exhibited in the recent O'Shea suit, merely give us hints of the social ulcer that is eating into the heart of civilization. Those most conversant with college life know how frightful is the condition of morals in our colleges, but, save a hint now and then which creeps into the newspapers, the world is ignorant of the facts. The following news item, published recently in the court notes in our Boston papers, is typical of conditions as they exist in society to-day. It was apparently considered of too little importance, or of too common occurrence, to call forth editorial comment from the daily press. The facts published were substantially as follows: A poor girl was arrested for stealing; in court she was accused, and admitted the theft. "I had to steal or starve," she said. "But you stole clothing." "I have to wear something." "How do you pay your room rent?" "Oh, one of the Technology boys pays that." "Do you know of other girls who have their rent paid by Technology boys?" "Oh, yes, several; but they won't give us anything more than our room rent, and we have to eat and dress." Another hint of a condition far too common in collegiate life, especially in our great cities, was brought out in the recent suicide of Arthur Caldwell in Baltimore. Briefly stated, the facts that bear on the question under consideration, as reported in the daily press, are as follows. Eighteen months ago this young man, then only eighteen years of age, went from Canada to Baltimore, to attend the Baltimore College of Dental Surgery. Before long he became one of the "fast set" of the college, spending large sums sent him by his mother and uncle chiefly on wine and women. Once or twice, stricken by remorse, he made feeble attempts to reform, but in the midst of his gay associates he soon relapsed into his fast life. During a portion of his career, Arthur Caldwell roomed with a fellow student, on the corner of Green and Mulberry Streets. One day, during this period, his roommate brought home a companion, whom he introduced as Harry Eel. This young person wore knee breeches and a light coat, and was said to be very prepossessing. The three roomed together for some time. At last a quarrel arose between them, and Harry Eel and the roommate left Caldwell. During this time the police were searching far and wide for the eighteen-year-old daughter of a well-known citizen, who had suddenly disappeared. No traces of the girl could be discovered until Caldwell, out of pique, informed the police that Harry Eel was the young lady they were searching for. She was accordingly arrested, and proved to be in truth the missing girl. Nor was this by any means the only romance in which young Caldwell figured. On finding that his mother had been made acquainted with his habit of life, and that she was on her way to take him home, young Caldwell committed suicide. Such facts are typical of an appalling social condition, due largely to the fact that too long the agitation of the condition of man's degradation and its direful results has been "forbidden." "Oh, we all know these things exist, but we must not publish them!" exclaimed a timid friend, voicing the shallow cry of two classes,—the unwisely conservative, and the positively vicious." "Why?" It would not do for our girls to know of such things," came the prompt reply. In the name of sacred womanhood, why not? Why should they not know, that they may be forewarned? Why should they be kept in ignorance of the presence of vipers when they tread the thicket, until the fatal fangs enter their innocent flesh, and their cry proclaims their ruin? No duty confronts civilization that is more pressing than the enlightenment of our daughters on this most vital point—the dangers that beset them. We have long paid the tribute of silence which lust has demanded, and the result has been an ever increasing army of ruined girls—ruined because they were not properly warned; ruined because

they were not armed with the priceless knowledge that would have made them invulnerable; ruined because Mrs. Grundy has united with superficial prudes and lecherous hypocrites in crying down every effort to create a healthy agitation of this vital problem. The result of this fatal silence is as terrible to man as woman; it is ever lowering his standard of morality, sinking him in the depths of degradation, turning out armies of libertines who prey on innocence and beauty.

General Booth, in his "Darkest England," well observes: "The lot of a negress in equatorial Africa is not perhaps a very happy one, but is it worse than that of a pretty orphan girl in our Christian capital? A young, penniless girl, if she be pretty, is often hunted from pillar to post by her employers, confronted always by the alternative, starve or sin, and when once the poor girl has consented to buy the right to earn her living by the sacrifice of her virtue, then she is treated as a slave and an outcast by the very man who had ruined her; her word becomes unbelievable; her life ignominy, and she is swept downward into the bottomless perdition of prostitution." A report of one hundred cases taken as they were entered on the registry of one of the Salvation Army rescue stations, showed that the cause that led to the ruin of thirty-three out of the one hundred young women was seduction. One-third of the girls who fall in that life, which is far worse than death, meet their ruin by listening to the seductive voice of men, and when they have no adequate picture before their mental vision of the terrible results of yielding to their tempters; while it is certainly safe to add at least one-third of the poor girls in the great cities who become outcasts would have at least lived lives of self-respect, were it not for the immorality of men, who, taking advantage of their great need, have hounded them until they have accomplished their diabolical purpose, and then spurned them in their misery. *The ethical standard for man must be raised, or the degradation of woman will follow.* An equal standard should be the slogan cry of the rising generation, and that standard absolute purity. The triumph of love over lust, the moral over the animal, the soul over the body.

THE AGE OF CONSENT.

The degradation of manhood at the present time is evinced on every hand, but nowhere is it more vividly illustrated than in what are known as the "age of consent" laws, by which legal statutes define the age at which a girl may consent to her own ruin. Up to the time when Mr. Stead tore away the mask of hypocrisy that enveloped the lordly legislative despoilers of womanhood in England, and revealed the awful picture of an army of little girls being literally sacrificed every day of every week of every month to the lusts of rich men, the legal age of consent in between twenty and thirty States and Territories of the United States ranged between seven and ten years, and to-day in thirty-six of our States and Territories the legal age of consent is under fifteen years. Let us sound the import of this terrible truth. If a government has any legitimate function it is that of defending the weak from the outrages of the strong and securing as far as possible equal justice for her citizens. When a government legislates in the interest of one class and to the injury of another, it has clearly exceeded its functions, but when it goes beyond this and deliberately legislates in the interest of the lust of men, and against the most defenceless of its citizens, legislates to place little children whose lives have not yet opened into the flower of maturity, in the hands of moral lepers to be despoiled and forever ruined, it inaugurates a policy as suicidal as it is unjust, as destructive as it is infamous, a policy that vividly reminds us of the age of Agrippina and Nero, yet that is precisely the present status of our laws in every State excepting Kansas, where the age of consent is eighteen, or the same age as entitles a woman to marry and transact business in her own right. In thirty-six States and Territories the age of consent to her ruin is less than fifteen, notwithstanding she cannot marry without her parent's consent, nor can she transfer property until she reaches eighteen. Here for example is a poor girl: she has a little property left her, but she is only fourteen. The State, to protect her from being unduly influenced, because she is a frail child,—a minor,—steps in and forbids her handling her property. She wishes to make a contract; the State doesn't see that owing to her minority the contract shall not be binding. She falls in love with a man, and wishes to enter the bonds of honorable matrimony. Again the State interposes: her consent is no value. Again we find another girl struggling to sustain her failing strength on meagre wages. It is winter; she may have a helpless mother dependent on her; her employer takes advantage of her extremity, and makes the price of her virtue the condition of her continued wages. Does the law step in here where the poor child most needs protection, declaring in the name of justice that he who pollutes and degrades this defenceless minor shall suffer a punishment commensurate with the terrible crime? Oh, no! the fathers, husbands, and brothers who make laws for women and children, have stamped their own degradation on our statutes, for here the law comes forward and says, though the child shall be protected in her property, though her contracts in business affairs shall not be binding, though she shall not be allowed honorable marriage where parents or guardian object, she may consent to her spiritual, moral, and physical ruin, and the arch fiend who has thus robbed her of the crown of womanhood—her virtue—is protected behind these infamous laws, enacted by fathers, husbands, and brothers for the furtherance of animal lust and moral degradation in men, and the destruction of maidenhood. Such are the statutes which to-day blister the brow of justice in thirty-six states and Territories. Nor does this begin to express the horror of the situation. In the States of Minnesota, Colorado, Alabama, Georgia, North and South Carolina, Texas, Idaho, and South Dakota, the age of consent is only TEN YEARS; while Delaware has long retained a statute making the age seven years, and this statute of seven years in case of rape is unrepealed, although, through the persistent agitation of noble-hearted men and women last year, an act was passed fixing the age in cases of seduction at fifteen years. Think of the infamous laws passed to protect libertines, who pollute innocent little girls ten years old! Was ever travesty on justice greater, or has law ever touched a lower depth of degradation?

MORE FACTS AND WHAT THEY REVEAL.

I do not believe that such laws would be tolerated if the facts were generally known; but the fact is, the hypocrites have so stifled free discussion, and have so persistently cried down every effort to awaken and inform the public that comparatively few of the great mass of honest, earnest, home-loving people of the land know the awful truth. And we must not allow ourselves to be deceived by the delusive hope that man is growing more moral, high-minded, and humane, from the fact that during the last few years the age of consent has been raised in a score or more of States, from seven and ten, to from twelve to sixteen. There is a reason for these changes; a reason as significant as it is well-known to students of this problem. The *Pall Mall Gazette* revelation wrought this tremendous reaction. As Mr. A. M. Powell well observes: "It is encouraging to note the fact that nearly, if not quite, all the States which have raised the age of legal protection at all above twelve years, have done so since the agitation of the question by Mr. Stead, when he made his startling revelation in London." And this is true. That episode which cost Mr. Stead two years' imprisonment (he it said to the everlasting shame of England), saved millions of girls from ruin, and, in my judgment, was the grandest single act that has marked our epoch in recent years. What were the facts? A bill had been introduced to raise the age of consent in England from thirteen to sixteen years, but it had been pigeon-holed. There was no prospect of its passage, unless the people could be aroused. Thousands of persons knew the frightful condition of affairs, but were afraid to speak lest they be called "indelicate." Rather than risk public opprobrium they were willing that year by year thousands and tens of thousands of girls should be sacrificed on the altar of masculine lust. Mr. Stead, with the heroism of a high-

minded soul, tore aside the mask of hypocrisy. The world was amazed, horrified, sickened. In bold dramatic pictures the truth was brought home to the firesides of civilization as never before. Then, for the first time, men saw the enormity of the crimes, the existence of which they had before known but never given due thought. What was the result? Mr. Stead was sent to prison, but he had so aroused England that the people demanded the passage of the pigeon-holed bill, and the age of consent was raised from thirteen to sixteen years. Nor was this all. America felt the thrill of horror that the *Pall Mall Gazette* had awakened. Enormous editions of that journal containing the revelations were sold in the eastern cities. The press was full of it. In vain did conservatism endeavor to suppress the discussion and the details of the revelation on the threadbare plea that it was dangerous for the people, and especially young people, to know the truth. *The revelations were dangerous for the moral lepers.* They awakened parents to the perils before their daughters, and revealed to girls the snares that confronted them. They did more. They created that healthy public sentiment for right and justice that is always evinced when agitation unmasks a great wrong. New York was the first State to raise the age of consent from ten to sixteen years. Other States followed her example, but only after hard-fought battles, and in many instances the age has been only increased to twelve or thirteen years. Now, however, since the excitement of those revelations has died away, and under the fostering influence of that false sentiment which condems all brave efforts to arouse the public by picturing the awful truth as it is, year by year, in secret sessions, strenuous efforts are being put forth to again reduce the age of consent. As for example, in New York last year, where Senator McNaughton introduced into the State Senate a bill to reduce the age of consent from sixteen to fourteen years. The judiciary committee reported favorably, and had it not been discovered just as its framers were preparing to crowd it through in the closing hours it would doubtless have been passed. A few papers were courageous enough to denounce the bill in unmeasured terms, and it was killed. On the very day that Senator McNaughton introduced his bill to reduce the age of consent to fourteen years, an elderly man was convicted in the court of General Sessions in New York City for abducting a fourteen-year-old school girl. This man was a trustee of one of the Hoboken churches; had for years been employed in a Sixth Avenue hardware store. He took the girl first to a house of ill-repute, but was refused entrance because the child was not the legal age,—sixteen. He then went to a hotel, went upstairs alone, registered, and returned to take the girl with him, but the porter refused to let them go upstairs, as the child was so small. On leaving the house, he was arrested. In the interest of this army of moral lepers and the proprietors of houses of ill-repute, these efforts are being annually made to reduce the legal age of consent. It is worthy of note that these sessions are always secret, as it is said the matter is not fit for women to hear, and it would be highly demoralizing for young girls to know what is said. Was sophistry ever more blatant or hypocrisy more audacious? Mothers and maidens must not henr arguments advanced in favor of laws that protect blacklegs and libertines in their pastime of despoiling maidenhood. It is the laws, not the arguments advanced, that tend to pollute womanhood. It is the laws, not the exposure that leads to a cure, that are dangerous, and this is the one fact that must ever be kept in view. Dark as the outlook is I have strong hopes for the future. We have all seen what a policy of silence has produced. On the other hand the results that followed Mr. Stead's exposure have demonstrated what a fearless unmasking of the truth will accomplish. The most urgent need of the present is the united influence of the press, the pulpit, the novel, and the drama in *acquainting people with the terrible facts as they exist.* Then justice will follow.

Judge and Preacher

During the Sunday-law discussion last night, Judge Carpenter questioned the constitutionality of a law that allows privileges to some that it denies to others. This remark stirred up the Rev. Thomson, who in a sneering and insulting manner retorted that he was amazed at the dense ignorance of a man who was called "Judge," and who should raise such a question.

Now the veteran lawyer is anything but ignorant, and he is a bad man to trifle with, as Thomson subsequently discovered to his discomfiture. While the judge was leaving the capitol with some friends at the close of the Committee meeting, Thompson, to Carpenter's amazement, approached in a fresh and familiar way and began to talk, at the same time taking the Senator by the arm. The tall form of the old soldier was erect in a moment, and shaking off the preacher he turned upon him the withering power of his sarcasm.

"If I were Jesus Christ and made a man a Christian," he exclaimed, "I'd make him a gentleman first, or I'd kill him."

Thomson's cheek came quickly to his rescue, and he asked to know what he had said that could be objected to. He got the information, and in a way that he will probably not forget.

"You talk'd like a blackguard, sir," replied the Senator, "and you ought to control that foul mouth of yours. You not only denounced the Judges as ignorant, but the juries of the country as low and brutal."

Thomson had enough, and as soon as he could, parted company and went his way. *Sacramento Bee.*

No Sunday Law Needed

This is a land of liberty. This is the chosen spot to which the oppressed of all nations have flocked in hope to find a haven of freedom. Here, if anywhere, should the shackles be taken from the mind as well as from the body. Here, if anywhere, should that independence of action and of intellect, denied in the old world, be not only permitted but sacredly guarded as a right.

The *Bee* is unalterably opposed to any Sunday law that will in any manner interfere with the freedom of the individual. For that reason, it is heart and soul against the measure which a few people desire that the Legislature shall cram down the throats of the citizens. The State has no more moral right to pass a Sunday law than it has to pass a Saturday law, for Saturday is the Sabbath of the Jews and of the Seventh Day Adventists. To the law-giving power, all religions should be equally sacred, and all should be kept beneath, and not allowed to flaunt above the constitution.

The *Bee* believes in one day's rest out of seven, but it does not believe that the churches should be permitted to crack their whips over the shoulders of the people. Those who do not go to church and they are fully two thirds of the population, certainly have equally as much right as the one-third who do attend. Laws which aim to enforce a proper, respectful and orderly treatment of the usually-accepted Sabbath Day are well enough, and to those we could have no objection. But we certainly do protest against any such measure as is now before the Legislature—a measure redolent of slavery and of the crushing out of individual liberty.—*Sacramento Bee.*

Mrs. Mitchell of Monrovia has a rose bush from Indiana called the Confederate or the Lost Cause. Its peculiarity is that the roses change color three times a day. In the morning a pure white, at noon a beautiful pink and at night a dark purple. It is a beautiful flower and quite a curiosity.

Idleness standing in the midst of unattempted tasks is always proud. Work is always tending to humility. Work touches the keys of endless activity, opens the infinite, and stands awe-struck before the immensity of what there is to do. —*Phillips Brooks.*

Correspondence.

Doings at the Capitol.

SACRAMENTO, Feb. 23d, 1891.

EDITOR CARRIER DOVE:—When the present legislature became seated, we all hoped for advanced opportunities and recognition in a general way, as the majority in both houses are largely of the supposed more progressive party—but as yet, with only a few more days in which to conclude the work of legislature, but little has transpired to verify the hopes of those who have had faith to believe that out of any wholly masculine chamber of law-makers may come even a semblance of equity and justice. It is the same waste of time and the same cataract of words presumptively called oratory, the same contested ground in English torn to tatters—the same ego that has consumed the time and wasted the treasury of the people over and over again.

The Bill introduced for me by Mr. Dibble—Assembly Bill, No. 52, which provides for the appointment of women as Notaries Public in California—passed the Assembly with a large majority, and will pass the Senate without any doubt if ever that tediously slow body shall advance so far as to bring it uppermost on the file. The same is hoped for the Woman's Suffrage Bill which was introduced simultaneously in both chambers. At the time of its consideration by the Judiciary Committee, the women were granted a hearing, and the constitutional argument in its favor was ably made by Mrs. Laura De Force Gordon. The committees of both houses reported in favor of its passage. By a canvas of the members who at this session favor the passage of the Bill, there is a pretty sure indication that it will go through should it ever come to a vote, but like many another good bill, it may be so obstructed by the *special* orders and the never ending talk of members who have a chronic flow of words, and who fondly imagine they are as valuable as they are voluable, and contiaue to impede the work for which they are sent here by their constituents and taxpayers.

The famous Sunday Bill which seeks to revise the old code which was but recently repealed, and which makes it criminal to keep open places of business or amusement on Sunday under penalty has its many advocates about the lobby to say the least, and every effort to gain public sentiment in its favor is being pressed. To-day several churches are making it the theme of discourse, and its friends are faithfully pressing its claims. The Senate chamber was allowed for use in a joint committee consideration a few evenings ago, and discussion allowed for and against its merits, a report of which I send you with this from the *Sacramento Bee*. Notwithstanding all the efforts of its friends in the church, it will be pretty sure to be defeated as the Bill is discritionary and unconstitutional even if it were meritonous and what the people want. But as it now reads, it is among the most improbable of legislative acceptance.

The same cannot be safely said of the Mediums' Bill—since it had already gone to its third reading in one house some days ago; and may have already been passed; am not quite certain if the rumor to that effect is sustained by the fact. Is it not a little strange, therefore, that considering the number that will be effected by that "*Act*" should it pass that in California there is not more effort made to suppress further legislation in the matter? It is as evidently the work of the church faction as is the Sunday law—and unless something is done to smother it in the Assembly, it will doubtless become a law.

One of the worthy issues that has been presented is a Bill to parole prisoners who have rendered themselves worthy of such consideration. This should have taken effect in our State long ago, as it has done in several of the other States. Another session let us hope a step may be taken towards the repeal of Capital Punishment in California, at least, to do away with or substitute something for the cruelties of that brutal method of expiating crime, the hangman's noose and the gibbet.

Let us hope that the day is not far distant when a womanly sense of justice shall assist in the manufacture of laws by which all are indiscriminatingly governed. Till then hoping, I am yours,

ADDIE L. BALLOU.

Spiritualism in Salt Lake—Letter from Mrs. Miller.

EDITOR CARRIER DOVE:—Your angel mother came to me this morning and said, "Write to Julia." I have thought about you so often since coming to Salt Lake, but I have little that is good to tell you. I know of no place where there is more bigotry, more prejudice against Spiritualism, than here. All the church denominations are represented here, and nearly all the church members look upon Spiritualism as the work of the devil, and use all their influence and power to put it down. They tell people there is great danger in investigating it, so there is a prevalent fear even outside of the Church which prevents many from attending Spiritual meetings and keeps them from having anything to do with a medium. * * * I have not made expenses since I came here, and without help outside of my own resources, I could not have kept on with my work here.

Mr. and Mrs. King of San Diego, came here last September. Mr. King is a good healing medium, and Mrs. King a good test medium, yet they could not make expenses, and were glad when friends in San Diego sent for them to return.

Mr. and Mrs. Perkins, from San Francisco, are having a struggle. They have advertised extensively, and I have given out their notices at my meetings and circles, yet they are not making expenses, and will be glad to get away from Salt Lake.

There is no society here, and there were no Spiritual meetings except those I hold until Mrs. King came. She held meetings part of the time, but could not make her hall rent. Mr. and Mrs. Perkins are holding meetings Sunday nights in the next block north of me. The attendance at their Sunday evening meetings is very small, and they tell the audience that they can't do so well when there are so few people, and they must try to get more to come, and then they will give better tests.

The first week I came here (over seven months ago) I rented a hall and commenced holding Sunday evening meetings, and have kept them up ever since, having had a good attendance of intelligent, earnest people. I am doing a good work here in reaching the people and getting them to investigate. Those that do are gradually becoming interested, and are telling others, and thus slowly I am reaching the best class of people here. Many come to me in a social way, to ask questions. They go away pleased to learn that the principles of Spiritualism are so very much better than they had thought them. In this way I am doing missionary work, and am convinced that it is only a matter of time when good honest mediums can come here and have all they can do. When the people's eyes are opened and their prejudices destroyed, they will only be too glad to investigate the facts of Spiritualism and accept the precious jewels of truth offered to them from the spirit side of life; but until that time comes I think it would be wicked to encourage mediums to come here. If I am willing to work for humanity, and not make my expenses, that is my business, but I would not ask any one else to do it. I am happy in my spiritual work, and if I can get the necessaries of life, I do not ask any other reward than the good I can do.

There is no market for Spiritual papers here, but I would like to have the DOVE for my perusal. Perhaps I may get a subscriber or two. Please send me one printed for use in my of the cards used at Washington Hall, so I can have some meetings. Accept love and many kind wishes from your true friend and sister,

MELISSA MILLER.

Salt Lake City, January 27, 1891.

A Mohammedan young woman has just closed her medical studies in Odessa with a brilliant examination. She is the first Mohammedan woman who has received an M. D.'s diploma, and the state has granted her special permission to practice her profession.

MRS. SCHLESINGER:—You have been much in my thoughts of late. I think of your long and patient struggle to make the DOVE the representative of true Spiritualism on this coast; your efforts to make Spiritualism the synonym of Progress; your unwavering allegiance to what you feel to be true, and I wonder how you have had the courage to go so bravely forward, from whence came your strength to bear all the pains and burdens that have been your share in your efforts to help humanity. You have done nobly, won well deserved praise from those who can appreciate such work as yours, made your magazine an honor to the cause it represents; but how could you stand in the front and fight? I like the quiet places, the rest and security, and have not courage enough to do battle. I wish some one who has the gift of the heroic would tell me how it is to be attained. I lack the will, the purpose, or the faith to contend, and am about to begin my battle for bread in a country schoolhouse. I try a four months' mountain school, beginning the 1st of March. During the winter I've had a pleasant time speaking for a parlor meeting in San Jose and another at Lawrence, where a second agreeable group gather semi-occasionally.

It was my pleasure to hear a lady say not long ago, after having had a stray copy of the DOVE put in her hands by a friend: "It's full of good things. I've been disgusted with the Spiritual journals of late, but I am going to take the DOVE." I hope her good resolution held and you have the $2.50 in your pocket.

My conscience did reprove me for not sending my contribution to the holiday number till the magazine was in my hand, then I was glad anything from my weak pen was not among so much valuable matter.

I hope you will find time to send an occasional note to my mountain fastness, for though four months is a short time it is long enough to get very lonely away from all the interests of the past. I'll send SENOR to the DOVE office to fight with and for you while I am playing apostate.

Remember me to the friends in San Francisco, and accept my love and wishes for yourself. Sincerely,

EUDORA B. CROSSETTE

Bay Farm, Jan. 26, 1891.

EDITOR CARRIER DOVE:—The CARRIER DOVE for February has reached us safely. It is so packed full of food for reflection, in fact so intensely interesting that I feel, if I were a rich man, I could not possibly invest ten thousand dollars thus in distributing your admirable publication into every American home. And if ten thousand would not be sufficient I would like to add one hundred thousand more.

I am delighted to see that good, generous-hearted Moses Hull and wife are doing such good work. They are emphatically the right people in the right place, and that the good angels have a sweet bye and bye in store for them.

Good, honest, Lois Waisbrooker's advice for people to take care of themselves and at the same time search out and relieve the sufferings of others, instead of wasting time upon matters purely visionary, is the kind of doctrine which ought to be preached and practiced more. "*Lois*" has *music* in her of the right kind, and I am going to send her some musical papers to-day which will please her.

J. J. WATSON.

255 West 43d Street. NEW YORK, Feb. 19, 1891.

DEAR DOVE:—We incorporated a Spiritual Society here some two months ago under the name of Seattle Spiritual Temple. P. C. Mills, an old lecturer in the field, has been holding meetings at Red Men's Hall for several weeks. He is also President of the Society. There has been quite an awakening among Spiritualists in the last three months in this city, owing much to the influx of those earnest in the faith and who have belonged to other societies in the Eastern States. Circles are numerous and many are coming in with sincere purpose inquiring, "What is the Truth?"

We were very sorry not to be *able* to engage the services of Mr. and Mrs. Hull. I like those people much. Cordially,

LENA L. GIFFORD.

Cor. Second & Lenora Sts., Seattle, Wash.

EDITOR CARRIER DOVE:—The first Society of Spiritualists of Southern Oregon employed the well-known lecturer, Moses Hull, to deliver a course of five lectures on Spiritualism at the Ganiard Opera House in this city. The lectures were delivered on the 15th, 16th, 17th and 18th of the present month, and were a decided success in every particular. All the essential conditions were harmonious, the weather favorable, the lecturer's selection of fundamental points in the philosophy of Spiritualism were well chosen. His elucidation of his subjects from a Biblical standpoint caused many listeners to perceive a close resemblance of the Spiritualism of today to the Spiritualism indicated in the Bible as occurring some thousands of years ago. The public here were all prepared to receive those lectures, as Dr. Louis Schlesinger had been here about two weeks previously, and astonished many by his power as a medium, especially when the sitter was a sincere investigator or even an honest doubter.

P. LYTTLETON.

ASHLAND, Oregon, Jan. 29, 1891.

"CARRIER DOVE."—We are in receipt of a finely printed and illustrated monthly magazine bearing the above significant title. The magazine is mainly devoted to the exposition of modern Spiritualism, social and moral reform, and the elevation of mankind generally. Its contributors are among the ablest progressive writers and thinkers of the present age. It is most ably edited by Mrs. J. Schlesinger, and published by the Carrier Dove Publishing Co., at San Francisco, Cal., now in the eighth year of its publication. Its a publication we can most cordially commend. Terms, $2.50 per annum.—*Fox Lake Representative.*

The Mutual Help Association.

Let Us Help One Another.

The workers create all property. They dig the ore, make and equip the railroads, make the bonds, and make the safes to preserve them in. The policemen and soldiers are armed, uniformed, housed and fed by them; the court-houses are built by them; the law-books are made by them; the law-schools were built by them. The astronomer's observatory, the artist's studio the poet's study, the author's sanctum, and all their equipments, owe their existence to the workers. All the means of education are provided by the Workers, and all the money with which "they are paid for their services" is of their own making.

The Extortioners create no property, but acquire it. More than nine-tenths of all the property of the United States now belongs to them. They acquire it by usury.

Singly, each Worker is unable to extricate himself, or herself, from the toils of the extortioners, but in wise alliance with others the Workers can become free and prosperous. "We are many—they are few."

We use the word Workers as including all persons who earn their living honestly, either as producers, constructors or distributors; as *teachers, artists, physicians;* or as managers or employers. All persons who earn their living honestly, or wish to do so, are invited to co-operate in the MUTUAL HELP ASSOCIATION, and try to establish conditions under which the Workers can own the wealth they create.

We must help ourselves? Let us not talk so much about what "they" should do as about what *we* will do. Let us co-operate wisely, and be faithful to each other, and we can establish equitable and mutually helpful conditions, locally, nationally and internationally.

The specified "Object" of the MUTUAL HELP ASSOCIATION is,—"To do all the good we can by scientific organization and association.

The "Object" is comprehensive enough to include all the economics that may be gained by association, and excludes no effort or aim that is good and practicable.

The co-operation of all persons who are in sympathy with the movement is earnestly invited. For terms of membership, address the General Secretary, *pro tem.*,—

WM. HARRISON RILEY.

Townsend Centre, Mass.

Poetry.

Woman, the Queen.

(An Extract.)

BY ELIZA A. PITTSINGER.

Alpha, Omega, first and last,
Maid of the Morn, Queen of the Day,
For thy crown thou art holding fast
All the blooms that adorned thy way.
Fair Freedom has chosen a shrine,
And the mold of its image is thine!

Alpha, Omega, bride and wife,
Maid, woman, goddess, three in one;
Sole guardian of eternal life,
Crowned with the stars, robed in the Sun.
All Nature is swift to endow,
And place her fair gems on thy brow!

Queen of the future,
Maid of the past,
Spectre of ages,
Stand aghast!

First in the wiles of the serpent to gain
A weapon at last by which he is slain—
Sought, pampered, caressed, deluded and nursed
On that for which thou wast afterwards cursed;
Still sought and pursued through pleasure and pain
First to be tempted, and last to reign!

Queen of the future,
Maid of the past,
Spectre of ages,
Stand aghast!

Binding the sheaves that fortitude brings,
Bearing the seed of prophets and kings,
Cheering the cross and kissing the red,
Molding the germ in the soul of a god—

Fresh at the altar,
Fair at the pell,
First in the curse,
And first in the fall,

Hallowed by sorrow, and chastened by pain,
At the sweet blessed tomb of Him who was slain.
Like a spirit of beauty enwrapt in the sheen
And stillness of morning, thine image was seen!
O, Mary of Love, sweet Daughter of Eve,
Divine were the footprints and sign thou didst leave
On that spot where the Angel of Death and of Strife
Was vanquished and slain by the Angel of Life!

Fair Goddess of Morning,
Baptized in its light,
In thy union with spirit
How clear is thy sight!
The stars at thy nuptials
Sang sweetly and long,
And an Angel of Beauty sublime,
Sat and listened, recorded the song
In the great Book of Time—
O, Daughter of Eve,
In serving at first,
Thou hast been in the wilderness nursed!
Thou hast been in the forests and wilds,
In the shades of the valley immersed
Where silence beguiles!
An image of sorrow and blight,
Shut out from the summer and light.

The Sun in its splendor shone down,
Shone down through the silence and blight,
And placed on thy brow a sweet crown:
But, O, it was hidden in night,
In darkness was hidden away,
And kept from the light of the day!

Come forth, O, come up from the gloom,
Chant thy hymns to the new morning bloom:
For a prophet lies,
On thy lips, in thine eyes,
Enchanting and fair as a dream
Of sweet paradise!
And 'tis bright as the splendor and gleam,
The hue of the skies;
'Tis fair as the colors that beam
From the banners of freedom that gorgeously rise,
Whose folds in their lovliness shine
With symbols of beauty divine!

Ope thine eyes, and haste to the morn!
A new cycle, an era is born!
O, come in thy glory and sing
Thy peans of joy to the dawn!
Like Minerva, with helmet and shield,
Like Aurora, fresh-beaming and bright,
Speed on to the ripening field;
Come forth, let the world be healed,
And crowned with new garlands of light!

Inspirational.

BY MRS. F. E. ROGERS.

The following poem from Spirit Acksa W. Sprague, given December 7, 1890, in respectfully dedicated to Progressive Thinkers and Workers:

We come, with spirit greeting true,
To many earthly friends,
Grateful to those who will receive
The tokens that we send.
We say to those who know us not
In our celestial home,
That oft we come to kindred souls
In earthly paths to roam.

We note the higher aims of those
Who upward reach, and wait
For love-light from the spirit side
To crown their earthly state.
We know the many anxious cares,
The turmoil and the strife,
That come between the mortal side
And our more glorious life.

The era of a brighter dawn
For earth's more perfect day
Is marshaling the angel hosts
In wisdom's bright array;
And through the windows of the soul
We peer with anxious eyes
In search of elements of strength
To bear away the prize.

To wave the banner of the free
On every hill and plain,
And shout the song of victory
O'er nature's wide domain.
We labor on and anxious wait
For *justice, Truth*, and *Love*
To reign supreme on your fair earth
As in the realms above.

Our mission is in chosen one,
We hear the spirits call,
And on the wings of love we come
With words of cheer for all.
We need the aid of mortal minds,
And, for such as you we seek
To lead the way in lighter paths
Beyond the mountains bleak

We bring rare jewels of the mind,
That for you will brighter grow,
While the living inspiration
From higher realms doth flow.
Oh, speak the unbidden thoughts that come,
And send them out to bless
The waiting world, the hungry souls
Whom error's chains doth press.

We see for you bright laurel wreaths
Entwined with fadeless flowers,
Gathered by loving, unseen hands
In mystic spirit bowers.
They watch and wait for you to reach
The golden sunset shore,
Where, life complete, dear loved ones meet,
And parting is no more.

STERLING, ILL'o.

Beatrice.

LYMAN L. PALMER, IN N. Y. JOURNALIST.

"Say—what are we? We are but arrows winged with fear, and shot from darkness into darkness; we are blind leaders of the blind, aimless beaters of this wintry air, lost travelers by many paths ending in one end. Tell us, you who have outworn the common tragedy and passed the narrow way, what lies beyond its gate? You are dumb, or we cannot hear you speak. But Beatrice knows to-day."—Closing paragraph of "Beatrice," by H. RIDER HAGGARD.

Aye, doubting soul, well mayst thou ask
This question old once more;
The one unanswered question of
All ages gone before.
"Say—what are we? Whence did we come.
And whither do we go?"
And all mankind, from dawn of life.
Reply, "We do not know."

"We are but arrows, winged with fear,
Shot from the darkness out,
And speed our way with certain flight,
Into the breast of Nout.'
The blind who lead the blind along,
And aimless beat the air;
Lost travelers on the stony paths
Of life all ending—where?"

Oh! can it be that answering this
Doth satisfy the soul?
Do not the waves of darkest doubt,
Like mountains, o'er thee roll?
Well may you cry, with rending heart,
"To those" passed o'er the way."
"What lies beyond the gate of death—
You're dumb; you cannot say?"

Aye, truly, "Beatrice knows to day."
And, could you only hear,
Would tell of life, of hope, of joy,
And calm your every fear.
She'd tell you that the Angel, Hope,
In "starry robes" arrayed,
Holds forth a willing hand to all
By doubt and fear dismayed.

That when she sank beneath the wave,
A sacrifice for love,
There burst upon her wond'ring gaze
Bright angels from above;
The very heavens shook with song—
Hymns of supernal bliss—
"If one give life for love of man,
What more did Christ than this?"

'Tis he, not she, who "sits in halls
Of darkness and of death;"
In that bright realm where spirits dwell,
There's life in every breath.
To him she'd speak, could he but hear,
Like song of purling stream,
The "Word of Wisdom" that she saw
Upon his Ep in dream.

And surely he must hear the voice
Of her his spirit knew
And loved before the Past began—
O, endless love so true—
Of her his very other self,
His very Two-in-One,
With whom his wedded Soul in Sin
"The Future shall out-run."

So thou, poor sorrow-burdened soul;
Though "arrow winged with fear,"
If thou but harken with thy heart,
The voice of love shalt hear
Sweet voice outborn from paradise
To cheer thy lonely way;
Have faith and hope, and thou shalt know
What "Beatrice knows to-day."

THE CARRIER DOVE.

DEVOTED TO

Spiritualism and Reform.

PUBLISHED MONTHLY AT

121 Eighth Street, San Francisco, Cal.,

—BY THE—

CARRIER DOVE PRINTING and PUBLISHING COMPANY

$2.50 PER YEAR. SINGLE COPIES, 25 CENTS.

Board of Directors:

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

SAN FRANCISCO, - - MARCH, 1891

The New Psychical Society.

Spiritualism has been so often misrepresented and condemned by Christian ministers that a proposal by clergymen to investigate spirit phenomena and give the subject fair consideration, is a matter for general surprise. Rev. T. Ernest Allen, of Providence, R. I., Rev. Minot J. Savage, Rev. Edward Everett Aale, Rev. Edward A. Horton, of Bostou, and Rev. R. Hebor Newton, of New York, with others, have issued a "prospectus for the formation of a Psychic Investigation Association." Some of these men are known to be unprejudiced and anxious to establish the truth, whatever it may provo to be. Rev. Minot J. Savage says:

"I am in possession of a respectable body of facts that I do not know how to explain, except on the theory that I am dealing with some invisible intelligence. But I am not prepared as yet to say that there is no other possible explanation. I hold that as the only tenable theory I am acqualnted with."

Rev. Mr. Horton never investigated for himself, but is willing to do so, although he says:

"So far as I have information, I should say that the greater part of such phenomena as table-tippings, rappings, materializations, etc., are deceits, illusions, delusions and frauds. I abhor and am disgusted at this playing on the sacred feelings of individuals who have lost their friends."

They call upon ministers of all denominations, professional men, doctors, lawyers, chemists, etc., to join the society and assist in the investigation. The *Call* contains some injudicious expressions, such as: "Is it not in the best interests of humanity that this matter should be settled once for all?" The matter has been "settled" to the satisfaction of many thousands of investigators, but their experience has been worth little to others who have not investigated, and the same result will follow this investigation. "Once for all" is an intimation that their verdict will be accepted by the public as final. This is a mistake. It will occasion scarce a ripple on the sea of public opinion. Spiritualists smile when they think of the various "settlers" of the past. There was the "toe-joint" settler, and the "museular action" settler, and the "unconscious cerebration" settler, and the "odic force" settler, and the "magnets-hypnotic" settler, and the "telepathic" settler, and the "Satanic" settler, and the "fraud" settler, and all the other settlers, too numerous to mention; but it doesn't stay settled. For a thing that has been killed so often and so effectually, Spiritualism is a very lively corpse to-day.

Another objectionable expression in the *Call* is this:

"We wisb the phenomena under consideration to run such murderous gauntlet that only those vitalized by truth can emerge at the end of the line."

This looks as if some of the investigators have predetermined to attack Spiritualism, and if unable to destroy it, they will then be ready to declare it "the work of the devil." This does not augur well for the honesty of the investigators nor for the results of the investigation.

In answer to the question, "What will be the result of the investigation?" Mr. Ravlin, last Sunday, said: "If the verdict is favorable, the report of the society will give an impetus to Spiritualism unequalled by any event during the last forty years. If unfavorable, it will do it no harm. There is one thing certain, the church must accept Spiritualism or go down. Spiritualism will live, whether the church lives or not; but it is a question whether we are to follow the church or the church follow us. Sooner or later, all people must put themselves in line with the truth. Spiritualism rests upon facts in nature, and cannot be put down by any human power. The truth is mightier than men, and will ultimately prevail."

Tha Elsmere Club Tea.

A Tea for the benefit of the Elsmere Free Kindergarten, under the auspices of the Ladies' Elsmere Club, was served at the residence of Mrs. Dr. Thomas L. Hill, 1609 Gough street, on Saturday afternoon and evening, February 7. The handsomely adorned parlors and dining-hall were thronged with ladies and gentlemen from 2 P. M. till late in the evening, and the occasion was a pronounced success in every respect.

The charming hostess, Mrs. Hill, was assisted in receiving by Miss Alice Irving, Miss May Martin, Mrs. J. B. Rider, Miss Shannon, Miss Wade, Mrs. Annie Morro, Miss Burke, Mrs. Titcomb, Mrs. Rogers, Mrs. Wheelock, Miss Libbie Hill, Miss Josie Hill and also other ladies of the Club. Refreshments galore, consisting of ice-cream and cakes, salads, tea and coffee, lemonade and bouillon, were dispensed by the ladies in attendance to the steady stream of visitants.

During the afternoon a number of beautiful ballads were sung by Misses Elizabeth and Ada Parks, in connection with choice musical selections by Miss Annie Ayres, Miss Shannon, and Dr. G. H. Humphrey. In the evening an excellent musical programme was presented, while dancing to the witching strains of harps and violin was indulged in between each musical number

The initial feature of the evening's festivities was a song, by Miss Elizabeth Parks, entitled "Summer Night" by Gorring Thomas, which was rendered in an artistic and pleasing manner. Mr. A. M. Thornton, the famous basso, next favored the company with "A Bandit's Life for Me," sung in his customary excellent style. Then followed a delightful trio, on mandolins and a guitar, "Reverie," played by Prof. Samuel Adelstein, Miss Winterburn and Mr. Winterburn. Another song, by Mr. A. M. Thornton, "Farewell," by Graham, was subsequently given, with Mrs. George Winterburn, Jr., as piano accompanist. The musical programme was brought to a close by two lovely ballads, sung by Miss Elizabeth Parks as she alone can sing them, "Persian Love Song," by De Koven, and "Blue Eyes," by Lassen.

A very beautiful painting, which was painted expressly for the occasion by the hostess, Mrs. Hill, was disposed of in the evening, by lot, for the benefit of the Kindergarten, the lucky winner being Mrs. George Winterburn, Jr. The financial outcome of this enjoyable Tea exceeded the most sanguine expectations, the net sum realized being over sixty dollars. It was bordering upon midnight when the joyous party dispersed, after a delightful evening of innocent recreation and social converse.

The Tramp Law.

Among the number of remarkable bills introduced in the State Legislature this winter is one concerning the great army of unemployed, who are designated as "tramps." This bill aims to remedy the "tramp nuisance" by making it a crime to travel on foot when the person has no money with which to pay his fare on the railroad or hire a private conveyance. The enactment of such a law would result in the overcrowding of our jails, and the public degradation of many good, honest men, both young and old, by compelling them to work in gangs on our highways with criminals of a base sort, and being classed as such. *Freethought*, of this city, presents some thoughts upon the subject which we reproduce here as suggestive of what *may* come to pass after a little more class legislation favoring the rich and oppressing the poor.

"Our State Senate has committed itself to a bill introduced by one De Long, making it a crime to be idle. Now let them go further and condemn poverty as a misdemeanor. Of course when a man is out of work it is all his own fault. Almost anybody can earn a dollar a day. This sum will buy him food, which will enable him to work the next day, and with the dollar earned the next day he will be fortified to labor on the day following. If he pauses to analyze the situation he will find that he works so he may eat, and eats so he may work. The glory of that sort of life should be apparent to all working men. A procession of men marched through our streets the other day, and the banners which they carried bore this legend: "Our children cry for bread." Evidently those men were unnecessarily particular about their children's food. Why don't the brats eat cake?

Senator De Long's bill is called a "tramp law," and it proposes to arrest all persons found travelling through the State on foot and without money. Here again the laboring man is unreasonable enough to complain. But the remedy is clear—let him take money with him or buy a horse. Senator De Long has the whole thing in a nut-shell:

Are you starving for bread? Eat cake.

Are you arrested for tramping? Then ride.

I trust I may have time to reach the woods before the tramp, the unemployed, the destitute, and even the criminal flash out who are responsible for their poverty and misery, and fasten the blame on the legislators who are corrupted, and the opulent person who corrupted them. When the laborer learns that every cent he can make above the natural expenses of living is scooped in by somebody in the form of taxes, or rent, or interest, he may be considered excusable if he declines to work longer on those terms. And when the sheriff evicts him, or the policeman arrests him, or the Pinkerton detective shoots at him, he will be putting to society only good for evil if he refuses to be evicted, arrested, or shot.

Over in Oakland the other evening a man without money entered a barn and slept there. In the morning a policeman saw him emerge and arrested him. The man explained that he was a stranger in town; that he was without means or work; that the night was too cold for sleeping out of doors, and that, as he did not smoke or carry matches, and as the barn was open, he saw no harm in lodging inside. There is a premium on tramps in Oakland. The property holders want tools built, and find tramps so useful and cheap that they can afford to pay policemen a moiety of the fine imposed for vagrancy. This man slept in jail that night, and the next day the judge sentenced him to four days at hard labor. He protested against the injustice, and received an additional twenty days for contempt of court. So he will work twenty-four days without pay to construct a carriage road for the judge, and the property holders, and the legislators to bowl over on their way to church Sunday morning, or on their way to some suburban house on Sunday afternoon.

A one-armed laboring man who comes into *Freethought* office for his paper every Saturday called my attention to these facts, and inquired, "What will be the final result of this drift of things—a revolution?" I am no prophet, and it is not my business to answer political questions; but I think one result will be a very enthusiastic election in 1892, when worse men than we now have will be put in office. Some of the labor agitators will be provided with comfortable situations, whenever they will aspire to office, and if successful their voices will be heard in labor councils no more forever. Meanwhile the unexpected may happen.

The Logic and Ethics of Enlightened Christianity.

A correspondent of *The Christian Union* asks, "What are the grounds upon which enlightened Christianity rejects Modern Spiritualism?" The editor of the *Union* replies:

Spiritualism, or as we prefer to say, Spiritism, as held by those who profess it as a system of belief, is understood to base itself upon the revelations of alleged spirits in preference to the Holy Scriptures. This is the general ground on which an enlightened Christianity should dissent from it.

"Another ground is given by the confession of the better educated Spiritists that a great many professed mediums are charlatans and impostors."

Spiritualism is *not* "understood to base itself upon the revelations of alleged spirits," and only gross ignorance or unblushing mendacity could prompt a Christian editor to make such an assertion. Spiritualism is based merely upon the *fact* that communication is possible. The "revelations" are of all kinds from the most orthodox Christian dogmas to the most liberal humanitarian ideas. They are *not* accepted as truth; they are *not* binding, and are *not* a basis for any general belief. Therefore an "enlightened Christianity," in dissenting from Spiritualism on the ground stated, does not seem to have any "ground" to stand upon.

Modern spiritual communications are received through people whose honesty there is ample opportunity to investigate; each "revelation" is subject to criticism, and its value can be judged by all; yet "enlightened Christianity" rejects them without examination, while at the same time it accepts without question certain ancient "revelations" received through unknown sources, transmitted by tradition, adulterated by scribes, altered by translators, and much of which is contrary to nature, antagonistic to science, derogatory to morality, and an insult to reason. Yet, unsatisfactory as they are, take out the "spiritual revelations" from the Holy Scriptures," and what, in God's name, would be left?

It is probable that the fraud in Bible "revelations" as much exceeds the fraud of Modern Spiritualism as the time and opportunities of past ages exceed those of our present era; but we will not question that. Admitting that "many professed mediums are charlatans and frauds," this admission is very far from a confession that *Spiritualism* is a fraud. The fraudulent implies the existence of the genuine. There cannot be a counterfeit unless there is something to be counterfeited. Because there is spurious coin no "enlightened" person would reject genuine coin fresh from the government mint; and no "enlightened" people, (Christians excepted) would reject Spiritualism because of the existence of something *else* which is *not* Spiritualism. The logic of *The Christian Union* is on a par with its ethics. The Spiritualistic standard of justice and reason is so much higher than the Christian standard, that a similar exhibition of unfairness or an equal degree of puerility on the part of the editor of any Spiritualist journal would justly entitle him to the contempt of all "enlightened" Spiritualists.

Removal.

Since the last issue of the DOVE we have moved our printing office from 811 Market street to 121 Eighth street, where more pleasant, commodious quarters have been secured. The building where we are now located is a new four-story structure on a sunny corner where ample room for our work is secured. A long lease of the entire building was obtained by Dr. Schlesinger, and unless the fire fiend again visits us, our place of business will be permanent, and financial matters more prosperous we hope. If the DOVE's readers wish to aid in the work we are faithfully striving to do, they can assist very much by securing a few new subscribers. We hope to keep pace with the advance guard in all reforms and wield the pen ever in behalf of the wronged and oppressed, until injustice shall yield control and the reign of true equality and fraternity begin.

Justitiæ Home.

This new Co-operative Home established by Mrs. Olive Washburn, near San Jose, a full account of which was given in our last issue, is now fully established and receiving members. That no misconception of the aim and object of the Home may arise in the mind of any, we again reiterate them, as set forth in the circulars issued by the Board of Directors.

"The central and foundation principle governing the purpose of the Justitiæ Home is the attainment of a higher and more noble line of action and plane of life on earth than that reflecting only selfish ambition.

Believing that each of us possess a spiritual and divine nature that is eternal, and that our material, earthly existence is but a preparatory one, the purpose of which is to develop and individualize the part of us that never dies, it becomes a duty to so live and direct our energies as to cultivate the faculties that conduce to interior growth. To that end the Justitiæ Home will offer no inducements or conditions that tend to stimulate faculties and desires opposed to the development of the spiritual and divine within us.

Mental and moral culture precede spiritual growth; necessary to these is, as far as possible, a healthy, physical organism, necessary again to this is a true life, correct habits, temperence, and active exercise in the pursuit of some line of practical industry.

The purpose, again, of the Home is to insure to all its members the comforts and protection that legitimately inhere to a dwelling place of life on earth, and to promote such social relations as are necessary to harmony and happiness, a growth of soul, a true and pure life, reaching the possibility of a physical existence true to the principles that render life one uninterrupted line of progress from birth to eternity. Reaching a condition where the divine attributes of the human mind shall dominate all else. Where hatred, envy and malice shall be unknown, where absolute equality shall exist, where woman shall stand by the side of man his equal in everything that tends to individuality, selfhood and worth. His equal in rights and privileges; the means of education and attainments, and the rewards of equal service rendered. Where woman shall never be considered the inferior, but equal if not superior in all the relations of life."

From the above it will be seen that no wild, visionary schemes, no absurd fads, fancies or notions obtain among the inmates of Justitiæ Home. They are practical, level-headed, conscientious people, who realize the wrongs and injustice of the present competitive system, and are determined to demonstrate to the world the possibility of actualizing the principles of co-operation in all the affairs of life. They have nothing in common—no affilliation with, nor belief in the doctrines of Shakerism, Koreshanity, or any other of the many "isms" and notions that lead the unbalanced and weak-minded into foolish and dangerous paths. They are believers in the spiritual philosophy, and the practical application and demonstration of its teachings in all the relations of life. Those who wish to become members of the Home must be prepared to leave behind them their selfishness and greed, their animosities and discords; and with the one purpose of living for others as well as self, developing the highest and best within them, living pure, *natural* lives in accordance with the laws governing their higher, better natures, come together as brothers and sisters of one family, sharing equally the comforts and privileges, the labors, duties and responsibilities of the Home. The relations of the family will be sacredly respected and maintained in purity and freedom. Those who cannot subscribe to and live these principles have no place in a Home of Justice.

The *Scientific American*, published by Munn & Co., New York, during forty-five years, is, beyond all question, the leading paper relating to science, mechanics and inventions published on this continent. Each weekly issue presents the latest scientific topics in an interesting and reliable manner, accompanied with engravings prepared expressly to demonstrate the subjects. The *Scientific American* is invaluable to every person desiring to keep pace with the inventions and discoveries of the day.

The Province of Legislation.

In view of the vast amount of money paid annually by the people for the maintenance of law-makers and the enforcement of the laws, one would naturally suppose that law-makers should legislate in the interests of the people,—not a handful of people—but the great masses who elect them to office and whose faithful servants they should be. Such, however, is not the case. Minorities rule, not majorities. The monied few run things to suit themselves, and serve their interests, while the great multitudes are ignored and their rights as free American citizens are trampled under the feet of the money kings and monopolies.

In our own state we see every year the encroachments of the capitalists and the greater degradation of labor. Bills have been presented the Legislature this winter having for their sole object the oppression of the people and the destruction of personal liberty. Prominent among the number is the Medical Bill, the "Tramp" Bill, the Sunday Bill, the Bill against Fortune Tellers. If the originators of such bills succeed in convincing our legislators that the enactment of such laws are desired by the people and are for the general good, we may have some interesting times in California, as soon as their enforcement is attempted. Every one of these Bills are direct infringements upon the rights of the people in general, and some classes in particular. The medical bill is contructed in the interests of a few physicians and against the great majority. It is an attempt to compel intelligent people, who, by experience, have learned something of the healing art not taught in medical colleges, to go back into the old grooves and resort to old methods of healing diseases. They may not apply their new found knowledge and skill even in their own families with out the consent and under the supervision of a "regular" physician.

The idea of trying to compel people to keep one day in seven as a holy sabbath when they do not respect one day above another; or, if they do, it may be that Saturday is the day they consider the most sacred and the sabbath of the Bible. Such a law is a great infringement upon the religious liberty of the people and should not be tolerated by justice-loving citizens.

The bill against fortune-telling is aimed especially at mediums, and although the design is, in a measure, concealed by the manner in which it is worded, still the cloven foot is apparent to those who can see beyond outward appearances. Perhaps something of this sort was necessary to arouse the spiritualists of this state to a comprehension of the situation, and the danger which threatens not them alone, but every liberalist and freethinker in the country. The religious element is active, and on the alert to push church interests in every direction. Individual rights are not respected by the bigoted few who would, by force, compel every knee to bow, and every tongue to confess that *their* God is Lord of all and their Sabbath the *only* holy day. There are thousands of intelligent Jews and Adventists whose religious convictions compel *them* to keep Saturday as the Sabbath, and yet the same spirit of intolerance that would punish people for holding communion with their departed friends would crush them also. Shall we be crushed? is the question.

Against Long Dresses

It is to be deprecated that there is a strong tendency toward the revival of long dresses for the street. It seems hardly possible that any woman who has worn the short, comfortable street gown that has held its own for so many years should voluntarily wear anything so untidy and unclean as a dress that sweeps the pavement, taking to itself, as it must, all the dirt and filth that comes in its way. If women in general would only refuse to recognize such a fashion, they would gain in health and strength, for a dress long enough to act as a scavenger must prove unhealthful and burdensome.—*Housewife.*

Dove Notes

Many notices, books and other important matter is crowded out this month that will appear next month. Be patient.

Subscriptions for the CARRIER DOVE will be received at Davidson's Book Store, corner of Pearl street and the Arcade, Grand Rapids, Mich.

The removal of our office from 841 Market St., to its present beautiful location at 121 Eigth street, near the New City Hall, has occasioned some delay in the appearance of the DOVE this month, but hereafter it will be out on time and better than ever.

The ministrations of Mr. Ravlin are of such an acceptable and exalted nature that he has been reengaged by the Society of Progressive Spiritualists. His audiences each Sunday morning and evening are large and enthusiastic, and good work is being done.

Mrs. M. J. Hendee gave a fine inspirational address at St. Andrew's Hall before the Union Spiritual Society last Wednesday evening. At the close she gave superior psychometric readings and tests. Her healing powers are strong, and her mediumship most excellent. She is again at the front among the workers battling for true Spiritualism.

Mrs. Higgins-Wellman, a much beloved and honored medium who has been absent in Washington for some months past, has again returned to this city and located at 1806 Sutter street. Mr. and Mrs. Wellman are cordially welcomed "home" by their many friends, where we hope they may permanently reside.

The letter from Addie Ballou in this issue is especially interesting, as it comes from the Capitol City, where Mrs. Ballou has spent the greater part of the winter looking after the interests of her Bill conferring upon women the privilege of becoming Notaries Public and other reform measures. Mrs. Ballou is one of the most practical and efficient workers in the suffrage cause and other reform movements in the state. A few more like her and women would be recognized as a power for good not to be ignored in the management of the affairs of state and nation.

From a dear medium, a noble, earnest woman, living in an Eastern city, a stranger to us personally, came a sweet message of encouragement and appreciation, a greeting from the spirit friends who are familiar with our work and understand the difficulties with which we have to contend. This band of noble spirits, whose names are spoken with love and reverence in almost every Spiritualists' home sent a message to us, from which we make this extract:

"*Work on, hope on, struggle on a little while longer*, and then the way will be opened and the needed aid given you. Do not let the wings of the DOVE be clipped; do not give way to discouragement; work *while the night is upon you* for the *day* cometh that will bring you *light*."

The *test* conveyed in these words none but the one to whom they came can know or understand. They came from afar, from one who knew naught of us save through the Dove; and they came in answer to a mental question. The angel guides, who took this method of replying that we might know of a surety it was from them.

At the present writing the prospect that woman suffrage will win in this State seems probable. The Bill has already passed in the Senate, and before the DOVE again greets its readers the women of California may in deed and in truth be "citizens" of the republic. What a brilliant gem for the crown of our Golden State will this great advance step prove. California, the land of sunshine and flowers, the home of beautiful women and grand-souled progressive men, the *first state* to recognize the equal rights of its woman citizens. What an immortal record for future Native Sons and Daughters to boast of.

In this issue we reproduce some testimonials concerning the mediumship of Dr. Schlesinger, taken from the local papers of Grass Valley. The doctor makes converts wherever he goes as many private letters testify.

We hope our readers will note particularly what is said concerning "Justitiæ Home" on another page. Some inquirers obtain where nothing definite is *known*, that we [illegible] this editorial in order to explain and define to [illegible] rules governing that community. *It is not, nor never will be*, a Shaker community, a Koreshanity institution, nor an "Esoteric," (Butlerite), Sun Angel Order, Theosophical "Home." It will be a *plain, practical, common-sense, sinless pure spiritualistic, co-operative community*, governed by reason and intelligence. No "Messiahs," "Adepts," "Overseers," or "Superiors" wanted. Level-headed men and women are good enough.

Therapeutic Sarcognomy.

Readers of the DOVE are familiar with the writings of Dr. J. R. Buchanan, the veteran discoverer of psychometry and the forcible, earnest advocate of reforms in medical science, educational systems, etc. A new book from him is sure to attract attention, and the following remarks concerning his latest work will be read with interest by his many admirers on this Coast.

THERAPEUTIC SARCOGNOMY, a New Science of Soul, Brain and Body, a forthcoming work from the house of the J. G Cupples Co., Boston, is a book of as highly sensational and attractive a character as is to be found in the realms of Science. It makes a total revolution in physiology and medical philosophy, by presenting in one systematic view the functions of the brain, the body and the soul, with their exact anatomical connections and complex relations. Upon this view it develops a new system of practice in disease, and of hygienic laws for all, with a new electro-therapeutics and method of diagnosis. The ideas and experiments are singularly novel, but are strongly endorsed by colleges and investigating committees.

The author, Prof. J. R. Buchanan, is well known as a forcible and brilliant writer upon scientific and reformatory subjects, who has long been prominent in the medical profession, and whose scientific views and discoveries have attracted attention in Europe.

WM. EMMETTE COLEMAN.

Mrs Graham's Cosmetics.

Quite a controversy has been going on recently through the daily papers of this city regarding the merits of the cosmetics manufactured by Mrs. Gervaise Graham of 103 Post street. It originated in an attack made by the *Examiner* which reflected seriously upon Mrs. Graham and her cosmetics. Mrs. Graham published a defense in the *Call* and *Chronicle* of Feb. 1st, producing physicians certificates and the sworn testimony of chemists that her preparations are pure and harmless and of a high order of merit; also testimonials from those who had used them with beneficial results. Mrs. Graham's vindication was complete, and should have the effect of restoring public confidence and nullifying the slanderous statements made by the *Examiner*.

The Best of Books.

A little knot of a gentleman seated in front of a hotel last evening were discussing literary matters.

"By the way, Senator," said one, "what book do you think has helped you most?"

"Um—er—well, I guess maybe the pocket book."—*Washington Post*.

The Arena for February.

The February *Arena*, in addition to a brilliant array of American authors, presents two papers of great interest by foreign essayists. Camille Flammarion, probably the most eminent European astronomer, writes at length on "New Discoveries on Mars." His paper is accompanied with a full-page geographical map of this wonderful star, as prepared by Flammarion and other leading astronomers. It also contains two small maps illustrating strange changes that have recently taken place on one portion of Mars. The distinguished Frenchman's paper in the short compass of sixteen pages gives the busy reader the important astronomical discoveries of recent years in a nutshell. Alfred Russell Wallace, D. C. L., LL. D., contributes a striking paper on "The Nature and Cause of Apparitions." In the field of psychical research, Doctor Wallace seems as thoroughly master as in the realm of natural science. His paper will doubtless produce a profound impression on numbers of readers who have hitherto paid scant heed to the alleged facts of psychic phenomena. The paper which will probably attract most attention in this country, however, is by C. Wood Davis, whose contributions to the *Forum* last year, were so widely quoted. This paper is on "The Farmer, the Investor, and the Railway." It is a careful, exhaustive survey of one of the problems which is to-day challenging the widest attention. Everyone, especially every farmer who would intelligently discuss an issue which will be a paramount political issue in the near future, should not fail to read this remarkable essay and make a note of its valuable facts and statistics.

Prof. Jos. Rodes Buchanan writes ably on the nature of consumption of the lungs and the alleged discovery of Professor Koch, showing the weakness in the claims of the German professor. Dr. Buchanan regards the lymph craze as another of the numerous medical fads, which spring up from time to time like mushrooms, only to as readily pass away, because he believes the professor is proceeding on an unscientific hypothesis. He praises, however, the progressive spirit of investigation evinced by Professor Koch.

John Welch, LL. D., late Chief Justice of the Supreme Court of Ohio, contributes a short paper on Old Testament myths entitled "The Fall of Adam." Helen London writes vigorously on the rise of prudery, which shields immorality and creates an unhealthy morbid mind, which sees impurity where a healthy imagination beholds only beauty.

The editor of *The Arena* contributes a striking ethical criticism of Ward McAllister's book, "Society as I have found it," and Gen. Booth's "In Darkest England," under the title "The Froth and the Dregs." Mr. Flower also writes in his editorial department on Deplorable Social Conditions, Uninvited Poverty, the Rum Curse, Masculine Immorality and The Age of Consent laws, evincing a bold, fearless, and reformative spirit, which must accomplish much by bringing home startling conditions and facts in a striking manner.

Frances E. Russell writes at length on "Woman's Dress Reform," a question which is at present engaging the attention of leading women in conservative as well as radical circles. The No-Name paper is a striking story of heredity, entitled "His Mother's Boy," interesting and strongly suggestive. As will be readily seen the February *Arena* will appeal strongly to the thoughtful people. This magazine is a library in itself, treating all the great religious, reformative, ethical, educational, and scientific problems in a broad, fair, and impartial manner. Most of its contributors, moreover, possess the happy faculty of rendering their theme profoundly interesting while conveying the most vital truths.

The Battle On.

Proceedings in the Senate and Assembly

A couple of hundred people, mostly women, filled nearly every seat in the Senate chamber last night when the Joint Committee on Public Morals considered the proposed Sunday law.

Rev. Thumson opened the discussion and was accorded the privilege of closing which he did in an intemperate harangue, in which he denounced judges as ignorant and juries as low and brutal. He maintained that the Sanday as a day of rest is demanded by labor, but when Judge Carpenter asked him what labor organizations had petitioned for the passage of the bill, Mr. Thomson was compelled to admit that he had heard of none. The balance of the gentleman's argument ran in the old familiar groove that was in vogue before the people of the State spewed the law from the Stature books years ago.

Among the speakers for the bill was Rev. Silcox, of Sacramento who urged that the bill would promote morality.

Rev. Cuddy, a representative of the Seventh Day Adventists, denounced the men who legislate morality into men by putting them in jail for working on Sunday as imps of the devil. He asserted that the churches might better devote themselves to the unfortunates who cannot find work enough, rather than to those who work too much

Wm. Healy, of the Religious Liberty Association, insisted that the Legislature has as much right to declare in favor of Saturday as well as Sunday. This is religious legislation and repugnant to the Constitution.

The best speech by odds of the rather tedious evening was Mrs. Addie L. Ballou, who took up the bill and read off the list of things prohibited on Sunday, including bull, bear and cock fights and theatrical entertainments. She urged that if such things were wrong on Sunday, they were wrong on all days. If a thing is immoral on one day it is immoral at all times. She did not believe in the efficacy of compelling a man to be moral, because if you do he will make up for it the next day. Shall preachers pursue their business of preaching on Sundays? Shall hotels and restaurants sell liquors, and others be denied the privilege? The theatre may be the choice of thousands, as their method of recreation and rest, but this bill would prohibit both drama and concert, which in their way may be great instruments fur good. Her religion does not compel men to be decent and does not deny to any the rights of conscience. Rather she would go out among the people, lift up the erring sister, provide her with employment, and prove to her that Christianity is more than a precept. She would go among the poor, care for the forlorn child and guide its steps aright rather than hesiege Legislatures to pass laws tu make men moral.

While Mrs. Ballou's address was so pithy and intelligent, and free from cant that it evoked applause from the disinterested audience, it fairly dumbfounded the good people who were there to advocate the bill, and when one lady undertook to reply, she said that she was completely overwhelmed that anybody should oppose the bill.

The Committee will consider the question in executive session.

During the discussion, Young, of San Diego, asked Mr. Thumson about the use of wine in the church on Sabbath. Thumson said that the use of unfermented wine was becoming general and "Sconchin," who sat in the crowd, blurted out his opinion that Young's question was sacriligious.—*Sacramento Bee.*

A prominent New York physician has announced that the constant chewing of gum has produced weak minds in fourteen cases of young girls now under his treatment; the constant movement of the mouth causing too great a strain on the head. Here is a solemn warning which our girls should heed.

Dr. Schlesinger, the Test Medium.

Dr. Louis Schlesinger, the celebrated test and healing medium, arrived here on Tuesday, and will remain for some days, having taken rooms at the Holbrooke hotel. He has already given some remarkable demonstrations of his ability as a medium, which have been puzzling to his visitors, who are at a loss to decide whether his skill is mind reading or some other occult power. In these tests the Doctor has asked his visitors to write a number of names on paper, some of which are of persons deceased. These names he does not see, and when written on the slips the writer folds them up carefully so as to disguise the writing. After the slips are placed in a hat or mixed up the hands, so that the writer cannot tell one from another, the Doctor will pick out the ones which contain the names of the deceased persons, and will then give the full names of the deceased as written on the papers. He does not open any of these papers (only touching them with his fingers) and leaving the writer to open them and say whether he has selected the names correctly, and has given the correct names. In every instance he was correct as acknowledged by his visitors. In some instances he gave communications purporting to be from the deceased, as coming through him as a medium. As to the authenticity of these communications the visitors might have doubt, but as to the correctness of the names there could be no doubt, and those testing the powers of the medium felt surprised at the answers given them, and if not accepting them as coming through spiritualistic inspiration, were yet left in a maze of doubt as to the peculiar power of the medium. We understand that Dr. Schlesinger does not intend giving public manifestations as a medium, but will give private sittings while here, and that if he does not give satisfaction will make no charge for tests that he will make. He also undertakes to cure persons of the liquor and tobacco habit, so that they will lose all desire to continue these practices. The tests that he gives are said to be similar and as strange as those given by Charles Foster, the celebrated medium who visited this State many years ago.—*Grass Valley Union.*

Spiritualistic Tests.

Dr. Louis Schlesinger, the spiritualistic and test medium is at room 33 of the Holbrooke House. To-day a representative of *The Tidings* called upon the Doctor and was pleasantly received. The Doctor has been called a wonder by the press, and we can say that the test made to-day justifies the appellation. We were asked to write the names of six persons on slips of paper. While so doing the Doctor left the room. The slips were carefully folded. Among the list were the names of two dead persons. The doctor readily told the names of not only the dead but the living persons on the slips. Among the list of names was the name of Rufus Shoemaker, editor of the *Evening Telegraph*. The Doctor told us that the person was not in town, and also that he was the father of our friend who was in the parlor, James P. Shoemaker. The tests were made without the use of any blinds, closets or other appliances. The doctor also cures the tobacco habit and has with him complimentary notices from the press in all parts of the country. He will remain about ten days and those who do not believe such things can be done, will do well by calling upon him—*The Daily Tidings, Grass Valley, Nevada Co., Cal.*

A Spiritual Medium.

Dr. Louis Schlesinger, of San Francisco, is in town, and is at room 35 in the Holbrooke House. The spiritual tests of the Doctor are truly wonderful, and this writer in company with one of our leading clergymen, visited his rooms last night, and the tests given by him have puzzled us ever since. Whatever may be his mode or method, it is truly wonderful, and will make the most skeptical believe that there is a voice from beyond the grave.—*The Evening Telegraph, Grass Valley.*

The Pioneer Medium.

Dr. Louis Schlesinger, the publisher of the CARRIER DOVE (a spiritualistic paper,) and who claims to be a pioneer medium of the country, arrived here yesterday. Shortly after he reached town, the reporter visited his room in the National Hotel, and saw him perform some ballot tests which were interesting as well as mystifying. It is only justice to the gentleman to say that the article which appeared in this paper a few days ago under the heading, "Phenomenal Fakes," was not an attempted exposition of his methods, nor did it purport to be such.—*The Evening Herald, Nevada City, Cal., February 24, 1891.*

Schlesinger Here.

Dr. Louis Schlesinger, of San Francisco, is now here, mystifying skeptics and pleasing believers. The Doctor is a warm advocate of the philosophy he is now teaching, and his sincerity cannot be doubted. Wherever he has gone, he has attracted considerable attention, and in Grass Valley he made many converts. A number of our citizens visited him at his rooms in the National Hotel yesterday and received test sittings. It is an interesting phenomena, well worth investigating.—*The Daily Transcript, Nevada City, Cal., February 24, 1891.*

Still Mystified.

The medium, Dr. Schlesinger, is still mystifying his callers at the National. He has given some tests here that are truly wonderful to the skeptic.

Dr. Schlesinger, notwithstanding his German name, is an Englishman. He is the publisher of the CARRIER DOVE of San Francisco, and is now on a sort of missionary tour. Those who are interested in spiritual problems may find a solution of the same by visiting the doctor.—*The Evening Herald, Truckee, Cal., February 25, 1891.*

About Whipping A Horse.

It is rarely ever proper to strike a mettlesome horse. Occasionally a fault is clearly foolish, and no fear associated with it in the creature's mind, such as nipping his mate, or reaching round the head to see if you are about ready, or backing when you have no room, and must be obeyed with a bound; then a gentle reminder with the whip is well enough. On rare occasions authority may be maintained by enforcing fear. Yet if you terrorize the creature he will hate you. It seems hard for a horse or a dog to forget an injury. They never forgive in the sense that men do. This fact is often lost sight of by thoughtless people in their intercourse with dumb animals.—*New York Weekly.*

The Charm of Good Manners.

No one who has any appreciation of grace and beauty in nature or in art can fail to recognize the claim of fine manners in an individual. We rejoice in them as we do in a lovely sunset view or a beautiful piece of architecture or a fascinating poem, for their own sake and for what they express; but even beyond this they have another attraction in the magnetic power they exert upon all beholders in setting them at ease, in sweeping away shyness, awkwardness and restraint, and in stimulating them to the expression of whatever is best worth cherishing within them. It is undoubtedly true that the presence of fine manners, whether it be in the home or the social circle, in the workshop or the counting-room, in the visit of charity or the halls of legislation, has an immediate effect in reproducing itself, in diffusing happiness, in developing the faculties and in eliciting the best that is in everybody.—*N. Y. Ledger.*

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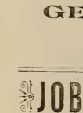
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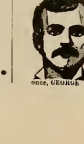
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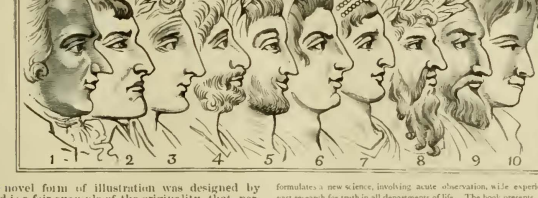
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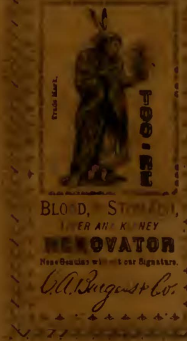
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