



THE HIGHEST POINT OF THE SIERRA NEVADAS



# The Carrier Dove.

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

VOLUME V.

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## Original Poem.

### Sierra Nevada.

BY ELIZA A. PITTSINGER.

Imperial Mountains, beauteous and fair,  
That seem bebecked in braids of shining hair,  
As each bold tree now glitters in the haze  
And tranquil glamour of the golden days,  
Whose glories and whose prophecies sublime  
Sing songs imblended with the lays of time.

Bobbed in the regal splendors of a queen,  
Art thou, Sierra, glowing in the sheen  
Of clouds above thee; that like banners glide,  
Wave, undulate and tremble on the tide,  
Dye their soft colors, and their hues unfold  
In baths of amber, seas of shining gold.

O, what so fair, so charming to the view  
In this wide world we wander through and through?  
What now so lovely 'neath the smiling stars,  
The gorgeous Hesper or the fiery Mars,  
As these enchanting mountain peaks that stand  
A crown and glory of the Golden Land?

O, would that themes were music, words were fire,  
And dreams were real things that do inspire  
The soul with lasting bliss! that thoughts were strains,  
Whose lightning wings above the misty plains  
Might sweetly kindle to immortal verse,  
Whose glowing beams should clasp the universe!

O, would that all things dark were bright and fair,  
Like thee, my own loved mountains, reigning there,  
A shadow, symbol, and a sweet design  
Of the soul's progress in its growth divine—  
A type of all things lofty, grand and high,  
Pointing with deathless fingers to the sky.

Alps of the West, pride of the Golden State,  
Where all things seem to blend and culminate  
Most perfect and complete! as each tall pine  
A wondrous charm and splendor doth enshrine;  
Reminding one of some vast giant form,  
A Titan, struggling, wrestling with the storm!

Marriage enlarges the source of our happiness and miseries. A marriage of love is pleasant; a marriage of interest easy; and a marriage where both meet, *happy*. A happy marriage has in it all the pleasures of friendship, all the enjoyments of sense and reason, and, indeed, all the sweets of life. Those marriages generally abound most with love and constancy that are preceded by a long courtship. The passion should strike root and gather strength *before* marriage is grafted in it. There is nothing of so great importance to us as the good qualities of one to whom we join ourselves for life; they do not only make our present state agreeable, but often determine our happiness to all eternity.—*Addison*.

## The Platform.

### THE NEEDS OF THE HOUR.

Remarks made at the Fortieth Anniversary of Modern Spiritualism, in Metropolitan Temple, San Francisco, Cal., Sunday, April 1, 1888.

BY WM. EMMETTE COLEMAN.

We have assembled to-day to celebrate the anniversary of one of the most important events in the world's history. Just forty years ago yesterday was intelligent, rational communication established between this material world and its spiritual counterpart.

For forty years has the world-wide movement called Modern Spiritualism been in progress; and at this anniversary period of its existence it may not be inappropriate to take stock, as it were, of the condition of the movement, especially as it pertains to that branch of it represented by the services in this Temple. After the lapse of forty years' growth, how do we stand in San Francisco, so far as pertains to the promulgation and sustentation of rational Spiritualism in Metropolitan Temple? What are the needs of the hour here and elsewhere? Although a portion of my remarks may be made with immediate reference to this city and this society, yet they are by no means of local application only. They are pertinent to Spiritualism and Spiritualists everywhere.

As regards the condition of affairs so far as the services in this Temple are concerned, we can with joy and pride point to the ability, purity, and moral worth of the Sunday services here ever since their inauguration. With the exception of one or two instances, of trifling nature, in which the managers were in ignorance of the real character of those admitted thereto, this platform has been kept rigidly clean, pure, and elevating. As your late President remarked here a few weeks ago, "during the past six years there has been presented in San Francisco the best and purest Spiritualism in the world." No where in the world do I know of the presentation of sounder, more elevated, more inspiring, or more rational Spiritualism than has been given here from Sunday to Sunday, both by Mrs. E. L. Watson and Mr. J. J. Morse. No where on this planet, I am convinced, can our services be excelled. The first need of the hour is that, as in the past, so in the future, must this platform be kept

free from every thing impure, unclean, or of doubtful character. The exalted moral and spiritual purity for which our services are noted must be maintained at their present standard; no deterioration must be suffered to creep in. We want clean, honest, rational Spiritualism or we want none at all. We should see to it, then, that this platform is never allowed to be sullied, under the auspices of this society, by the presence of unworthy or untrustworthy representatives of Spiritualism, either in its philosophical or its phenomenal phases.

The attitude of this society and of this platform in the matter of the varied forms of phenomena that are asserted to be of a spiritual or supramundane origin has been in the past eminently sound and conservative. We have ever gladly welcomed all phases of phenomenal manifestation the genuineness of which could be rationally established; for the phenomena and philosophy of Spiritualism go hand in hand together, each being supplementary to and in sustentation of the other. Although our platform is more especially devoted to the philosophical presentation of the principles of the cause we so deeply cherish, yet the genuine phenomena upon which those philosophical principles are largely based have always received due recognition and appreciation; and there is no doubt that the same policy in this regard will be pursued hereafter. The second need of the hour is that so far as regards all spurious phenomena, as well as all phenomena for which there are just grounds of suspicion as to their genuine character, this platform should be rigidly exclusive. No countenance in any manner whatever should be given them, but whenever the interests of right and the conservation of the public morals demand it, the truth concerning these plague-spots upon the fair form of Spiritualistic verity should be clearly and honestly presented, "without fear, favor, or affection." We want a clean, pure Spiritualism phenomenally, or we want none at all. There is so much in this community that passes current among many for genuine spiritual phenomena that will not stand the test of a careful, scientific, analytic investigation,—so much that is certainly due to cunning imposture and shameless deception,—that careful discrimination as regards the true character of all phenomena of an asserted psychic or spiritual origin is demanded at all times. Full sorry are we to know that



large numbers of Spiritualists exercise scarcely any discrimination or judgment in this matter. Without any question, they accept alleged phenomena of a marvellous and sensational character, of the genuineness of which there is no conclusive proof, but of the spurious nature of which we have abundance of trustworthy evidence. So large is the wonder-loving propensity in many persons, that it seems that the more extraordinary the alleged phenomenon, the greater the avidity with which it is caught up and believed. It is an accepted philosophical axiom, the more marvelous and extraordinary the occurrence, the greater and stronger the evidence required to substantiate its truth. The importance of an adherence among Spiritualists to this wise and prudent rule of conduct seems to have been overlooked by many. Until the exercise of much greater care prevails among our people in the determination of the nature and character of the phenomena presented for their examination, disasters innumerable and exposures incessant will inevitably attend the Spiritual movement. The field of imposition and pretense is so largely occupied at this time, that extreme caution is an indispensable prerequisite to all attendants at Spiritual *seances*, lest that the unwary be deceived into accepting as real and genuine that which is spurious and tricky. It is such a common occurrence now-a-days for unprincipled parties to "steal the livery of heaven to serve the devil in," that we must be ever on our guard lest we fall a victim to the wiles of these designing ones. One of the most essential needs of the hour, not only in this vicinity, but everywhere, is the exercise of caution, prudence, and just discrimination in the consideration of the phenomenal phases of Spiritualism.

Nor can it be said, truthfully, that like caution and discrimination is not required in the consideration of the philosophical phases of what is called Spiritualism. Doctrines and dogmas, ideas, principles, sentiments, in opposition to the plainest teachings of common sense, the demonstrated truths of science, and the mandates of enlightened reason, have found lodgment within the strongholds of our cause. New-fangled notions, weak and silly, and without any solid foundation of substantial fact, the outcome either of diseased or cranky minds, or of designing impostors anxious for a little cheap notoriety, confront us on every side. Strange and *bizarre* conceits, born of unbridled fancy and wild, unchecked imagination, are given to the world as the veritable teachings of wise and exalted spirits resident in the celestial spheres or as the authoritative revealments of wisdom-inspired sages resident in the mountain fastnesses of Central Asia. Doctrines and dogmas so preposterous and repugnant to sensible minds, that the wonder is that any rational intelligence can seriously think of accepting their truth,

are promulgated far and wide; and they are greedily caught up by certain classes of thinkers, and heralded as the embodiment of the highest and most heavenly truth. Sad, sad it is that such should be the case; and one of the pressing needs of the hour is that neither on this platform nor by sensible Spiritualists anywhere should the smallest degree of countenance or favor be extended to any one of these fanciful and fantastic theories, born of ignorance and pretense. So far from giving them any assistance, they should be opposed and resisted at all times when the occasion and the cause of truth shall warrant it. This platform is dedicated to truth as found in rational Spiritualism, and whatever claims to be Spiritual verity that is not in accordance with the sound healthy principles of pure Spiritual philosophy should receive no welcome here. Delusions of various kinds are rampant in our ranks. Men and women are being led away into vagaries strange and startling. The pristine truths of our divine philosophy are being polluted by the unclean mysticisms of dreamers and pretenders. It remains for the wiser, more sensible among us to discourage all they can the influence of these impure elements, these off-shoots of disordered brains and exuberant fancy, nor cease their efforts in the direction of purification until the last vestige of these defiling impurities has been removed. We want sound, healthful, pure, clean Spiritual philosophy, or we want none at all.

The responsibilities of the spiritual press are mighty; it wields an influence for good or ill of deep import. Is this press, as a whole, performing anything like its duty? In truth, the reply must be made that it is not. In some quarters of our country the spiritual press is a power for good, in others it is a mighty instrument of evil. Some of our papers are doing a grand and noble work; others are, metaphorically speaking, doing the devil's work. Some of them either valiantly and openly combat the evils, both phenomenal and philosophical, that infest our cause, or else, by silence, refuse to lend aid to these impure and noxious elements. On the other hand, some of our Spiritual journals lend all the aid they can both to the phenomenal plague-spots defacing the body of the Spiritual movement and to the absurd and ridiculous ideas and dogmas that have attached themselves to our cause. Such journalism as this prostitutes the fair evangel of Spiritual truth to the debasing and demoralizing lusts of mammon. A pressing need of the hour is first, an enlightened public sentiment that shall view in the proper light the flagrant conduct of the recreant Spiritual journalism just referred to, and that shall, by the weight and power of its sturdy influence, so control for good the policy of this Judas-like journalism that it shall be compelled to retrace its steps and in future devote its energies solely to the advancement of the

good and true, and lend no aid or countenance to the vile and impure agencies with which the movement is now desecrated. Secondly, the need is for a just and honorable press everywhere conducted by men and women of farseeing judgment and discrimination, honest, truthful, careful, cautious, rational, incapable either of being hoodwinked or bribed by knavish charlatans,—men and women who will dare to speak the truth, whether in praise or censure, concerning all things phenomenal, philosophical, personal. A great reform in a large portion of the Spiritual journalism is indeed a pressing need.

Another need of the hour is individual reform among Spiritualists in general, to the end that they may practically embody in their daily life-walk the sublime principles taught by the philosophy they profess; in other words, it is needful that the Spiritualists live spiritual lives more than is often done. We want to actualize our principles in our every-day work and action,—not only professing to be Spiritualists, but actually being such practically and effectually. We should all be true to the higher instincts and aptitudes of our souls, we should follow the promptings of our better selves, and strive always to do that which our reason and conscience tell us is good, salutary, ennobling; and we should refrain, so far as in us lies, from everything tending to drag us down, to debase us in the moral scale. We should cultivate, as much as we can, both our intellectual and our moral natures, strive to improve ourselves in all directions, elevate ourselves to as high a plane as practicable while in this world, thereby being so much the better fitted for the enjoyment of the felicities of the higher planes of being in the spiritual realm. Let us all, so far as we can, be true to our better natures at all times, so that our enemies seeing our good works may be prompted to think more kindly of our philosophy and of our genuine phenomena.

Among the needs of the hour, among Spiritualists, is a recognition of the importance of doing all that is possible to improve the condition of the present world. Some Spiritualists have too much "other-worldliness." They are so absorbed in things pertaining to or purporting to emanate from the other world, that they neglect mundane matters,—they let the affairs of this world go, to a greater or less extent. Such action is quite reprehensible. We are all placed in this world to make the best possible use of it, to cultivate and improve it, to do all we can to make its inhabitants happier, wiser, better; and this duty, this requirement of nature, should never be neglected. The calls of philanthropy, sympathy, fraternity, are ever imperative, and to them we should never be heedless.

The aphorism "One world at a time," is often quoted by agnostics and materialists,



## Literary Department.

### CROOKED PATHS;

OR,  
THE WAGES OF SIN.

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

#### CHAPTER XVII.

##### ALONE IN THE WOLD.

On the third day following her interview with Mrs. Girard Lyman, we find our heroine seated in the little back room of a private boarding house in the distant city of C—. She had been recommended to this place by the proprietress of a bake shop, where she had stopped for a glass of milk and a plate of cakes on her arrival in the city, and had engaged the one now occupied, paying a fortnight's rent in advance from the slender store her purse contained. She had scanned the daily papers hoping to find an opening through their advertising columns as teacher of music. She had even visited two or three music stores with the hope of hearing of pupils, but with no good results. Now, as she glanced over the paper in her hand with a sickening sensation at her heart, these words met her eye: "Wanted, a lady pianist, to fill position in a large piano establishment; none but a skillful performer need apply. One having first-class vocal powers preferred. Inquire at Palace of Music, No. —, Earne St."

Hastily penciling down the address mentioned in this advertisement May put on her outer garments and left the house to inquire her way to the large piano establishment which she wished to find. A half hour later she was seated in the spacious office conversing with an elderly gentleman in relation to the duties of the situation she desired to secure.

"I would like to hear something of your powers of execution; will you be kind enough to favor me?" and the speaker pointed to a fine instrument opposite.

May arose, and seating herself at the piano ran her fingers over the keys. The bits of ivory seemed to respond to that skillful touch as though it had endowed them with sudden life, and the brilliant strains that followed filled the critical listener with surprise. As the last inspiring notes sank into silence, the white fingers once more glided over the keyboard, this time awakening the most delicious dreamy nocturne that one might wish to hear. The gentleman listened with a smile of satisfaction, and as the performer turned, he said, "I see you are master of your art. Will you do me the kindness to sing some little melody, that I may judge of your voice?"

Without a word the girl again turned to

the instrument, and quietly played the prelude of a pretty, simple air. The melody was merely a thread of music in itself, the words were not great, just a little song of remembrance, but the expression put into it by the singer, the interpretation of the soul of its composer, and over all, the marvelous sweetness of the voice, faltering over the simple strains, stirred the soul of the listener. There was a moment's pause, and then, breaking into a brilliant cascade of jubilant words set to triumphant chords, the singer flashed out anew in song, revealing the depth and height of her vocal powers, as the music rose to exalted pitch, or sank to strains of richest harmony.

"I am satisfied, young lady, you possess the qualifications requisite in the one I wish to employ. The duties of the position are not only to exhibit the powers of such instruments as I may sell, that their purchasers may understand just what they are bargaining for, but—as I hold symphony concerts in my parlors semi-monthly—also the playing of accompaniments for such singers as may desire them. Possessing a well trained musical voice, my assistant will be called upon to practice for solos for my concerts. The actual time devoted to labor in this establishment will be five hours daily. You play the organ, of course, but I would like to hear your execution on that instrument."

He led the way to an inner room, and paused before a very fine pipe organ. May seated herself, and the gentleman himself proceeded to blow the pipes. As the magnificent strains of one of Beethoven's harmonies pealed grandly forth, the voice of the fair performer once more awoke the surrounding echoes with its glorious power. Absorbed in her task, she did not observe the approach of footsteps, and not until she paused was she aware that a group of eager faces filled the doorway beyond. These belonged to the clerks and other attaches of the establishment who had been attracted by the grandeur of the melodious sounds issuing from their employer's office, and irresistibly drawn to the spot.

Mr. Harris—the proprietor—emerged from his place by the bellows, and the listening group slowly withdrew. A long conversation followed between the young lady and the manager. He wished her to enter into an engagement with him for a year, but she declined binding herself for a longer period than six months. With this he was obliged to rest satisfied. It was a high figure of remuneration that the young musician demanded for her services, but she understood her power and was not disposed to underate it. The manager also knew that unless he secured that wonderful gift of voice and execution, some rival company would be likely to do so, and he could not afford to miss the opportunity.

The engagement was soon completed. "Miss Mayo," as she gave her name, signified

and it voices a sound and sensible rule of conduct,—one the Spiritualists would do well to heed and practice. While in this world our duty is to bless and beautify it,—to utilize its advantages and opportunities to the full extent of our power,—leaving the next world to take care of itself. When we reach that world, in Nature's own good time, then we can turn our attention to its beauties and privileges. Not that we should be debarred from obtaining whatever light may be procurable concerning the conditions and circumstances of that life. By no means. All knowledge is useful, and certainly a knowledge of the country to which we are all tending is useful and desirable. But this knowledge when acquired should be utilized as an efficient agent in the improvement of ourselves and of our fellows in this world. Whatever knowledge of the future life we may obtain should be made to render service in the adornment, the betterment, and the glorification of this present world,—this mundane sphere of operations, in which we are placed by Nature for high and holy purposes. It is our prerogative and our duty to make this world a heaven here and now; for unless you are in heaven in this world you assuredly cannot be in heaven in any other world,—a mere change of locality having in itself no power to create a heaven where one did not previously exist.

Work for the improvement of this world surrounds us on every hand. Misery, poverty, vice, crime, injustice, cruelty, confront us at every turn; and the injunction of the Spiritual philosophy is that all souls should feel it their duty to co-operate with every species of genuine reform looking to the amelioration of the wrongs and hardships of this lower world. Our boasted civilization, despite its advantages over those of preceding ages, is in many respects radically defective. Crying evils and wrongs exist in our social structure, requiring amendment or suppression, and in this good work should Spiritualists ever be foremost.

Many other needs pressing upon the attention of the Spiritualists of to-day could be named, but the brief period allotted me will not admit of their mention at this time. A few of what seemed to me the more important of the needs of the hour have been briefly and all-too-inadequately touched upon. It is hoped that the feeble words spoken here this morning may not altogether be devoid of practical result. Let us, one and all, resolve to do our parts, severally and conjointly, for the promotion of a sound, healthful Spiritualism,—a Spiritualism ennobling and elevating, rational and progressive, firm and steadfast, anchored to demonstrated truth, based upon phenomena unmistakably genuine and philosophy of indisputable value, beauty, and helpfulness.

By stumbling and falling we come to know the path through life.



her readiness to enter upon her duties at once, and she was assigned a little office of her own, fitted up in a comfortable style, with desk, music rack, cabinet organ, and other necessary furnishing. Here she could pursue her musical practice, or employ herself in other lines connected with her vocation, when not required to play or sing, or to converse with the wealthy patrons of the establishment.

The work thus entered upon proved a congenial one to the girl who had cut herself off from home and friends to cope alone with the world. Her hours at the office were fully employed, for as soon as it became known what a musical genius had been secured by Manager Harris, his rooms were daily visited by the musical celebrities of the city, as well as by the wealthy public, demanding something new by way of entertainment, who came to listen to the skillful touch and glorious voice of the young performer. Many of her enchanted hearers insisted on purchasing for their homes the instrument she had hallowed for them by her gifted touch, and thus the business of Harris & Co. increased most wonderfully.

The semi-monthly symphony concerts became more popular than ever, the luxurious and spacious parlors in which they were held being crowded to suffocation by the elegant throng that came to listen to this young queen of song, and never was the fashionable world of C—so wrought upon in its conception of the laws of harmony and of sound as during the months of May and June, through which the concerts lingered.

Applications to the young musician to attend musicales and private concerts at the homes of the very *bon ton* were many, and occasionally of an evening she consented to do this, receiving a handsome price for her services in every instance.

For two weeks in July "Miss Mayo" was allowed a vacation, but these days were full of sorrowful and lonely retrospection, and she was glad when the time of furlough expired and she was remanded back to her post. In August, under the direction of Manager Harris, the lady went to a fashionable watering place, where three evenings per week were devoted to the giving of concerts, at which she was the principal attraction.

Back to the city and to the palace of music in September, to resume the duties that she had undertaken to fulfill, and to again delight the ears of those who came to listen to her gifts. Late in October the engagement into which she had entered with Manager Harris expired, and no inducements on the part of that gentleman could persuade the girl to a renewal. She had determined on a passage to Europe as soon as she could secure the means to pay the necessary expenses of such a trip. Her salary had not only been far exceeding what she needed to supply her simple wants, but she had also received large sums from her private patrons, whenever she

consented to appear as an artiste at their select parties and concerts, and now at the end of her season's labor, May found herself in possession of a sum more than sufficient to gratify her desire.

On leaving Mossbank, she had taken no clothing with her except that on her person, not expecting to be absent longer than was necessary for her to reach Burton, learn the mystery of her parentage and return to her friends. Therefore, upon her engagement at C. it became absolutely necessary for her to procure garments suitable to her position. A plainly-made black silk sufficed for her wear in the office of the music rooms, another more elaborately-fashioned; a costume of white mull and lace, and one of gray silk, served later as robes in which to appear at the symphonies and musicales at which she found favor. The heavy and serviceable traveling suit in which the girl fled from Mossbank was still handsome, and would answer admirably in which to travel across the Atlantic.

Whatever she had on was always made in the best of style, and to fit her willowy form perfectly. May's friends had said she could not look ill in anything, and it was true, for the fine form and patrician face would appear to advantage in the meanest kind of apparel.

Despite the regrets and futile persuasions of the new friends she had met in C., Miss May adhered to her resolution to leave the country, and the last day of October found her bidding adieu to those who felt an interest in her fate, and taking train for the distant city where she intended to embark for Europe. November gales blew around the steamer which bore the lonely passenger far across the deep waters, but they raged unheeded; little cared she whether the atmosphere was warm or cold, clear or undisturbed, so long as she could speed on her way to the protecting assistance of kind, old Herr Scheblin, whom she knew would give her a warm welcome.

At first Miss May spent her hours in solitude, pacing the deck and watching the foamy waves as they splashed against the steamer's side; or sitting in the pleasant cabin perusing some favorite work, for she had taken care to supply herself with interesting reading matter for her voyage. She seldom spoke to any one, save to pass the courtesies of the day or of the table; but, at length moved by the evident loneliness and sorrow of an elderly lady, who like herself seemed to be traveling alone, the girl made an effort to be social and entertaining.

Her task was not difficult. The stranger proved to be a lady of culture and intelligence, who was traveling to Germany to the side of her invalid son. This was the only child of a widowed mother; for two years he had been abroad in search of health. At first the sunny climate of southern France had seemed to promise relief to the lung trouble that afflicted him, but in a few months he dis-

covered that he had gained the utmost strength that country could afford him, and he had set out in search of further vitality. At the German watering places he paused, but in spite of medical prophecies of relief, and also of the medicated waters he quaffed so freely, his strength continued to fall, and it was now with the fear of not finding him alive that his distressed mother was hastening to his side. Miss May and the anxious mother became friends at once; the sad story of the elder lady won upon the sympathies of the younger, while something in the bearing of the beautiful young stranger, appealing to the kindly heart of the lonely Mrs. Clarke from the first. Destined for the same part, the ladies spent much of their time together; they were interested in the same country, they read the same books, and in comparing notes, found themselves possessed of similar tastes. It was, therefore, with a feeling of regret that the ladies finally separated; the one to hasten to the side of her son, the other to seek the kind, old master, who more than a year ago had urged her to remain with him, and who at the hour of parting had bade her to appeal to him if ever she needed a friend.

Herr Scheblin received his former pupil with open arms and many expressions of welcome. He had no desire to pry into her reason for coming. It sufficed him to know that she had come; that she cared enough to return to his tutorship and protection to face the raging of the ocean at such a season, and to come so far alone to reach him. So he accepted her little story of wishing to relieve her generous guardians of the burden of her support, and of gaining a name and place for herself in the world.

The old German composer had written an operatic score that he considered worthy of bringing out before the Imperial family itself, but in casting about for an artiste to essay the leading role, he had failed to find one with sufficient compass and sweetness of voice to answer his purpose. How he had sighed for his former pupil. If she had remained with him, his difficulties would never have been, for she was competent to undertake all that his critical taste demanded in the bringing out of his great production.

Now she had come to him, and it almost seemed to the enthusiastic professor that the desire of his heart had been wafted to him by angels' wings.

A month of patient and untiring study and preparation followed, and, then, in the presence of royalty itself, and in the very largest and handsomest edifice of Berlin, the young debutante to public favor made her first appearance upon the operatic stage. The old master himself had directed the robes she should wear; and clad in garments of snowy white satin, their shining folds falling gracefully around her dainty feet, the young prima donna seemed like a being from a celestial world, to the delighted audience that listened spellbound to the matchless melody issuing from her lips.



## Original Contributions.

### If You Were Not There!

BY GENA SMITH FAIRFIELD.

Heav'n may be a beauteous world  
Illumined with golden light,  
With flow'rs of rich hue  
Crowned with sparkling dew,  
And mansions of pearly white;  
But I should not care  
For its beauties fair,  
If *you* were not there.

Heav'n may be a peaceful world  
Where never a discord comes,  
And the air of balm  
Weaves a blissful calm  
Round the restful, angel homes;  
But I should not care  
Its quiet to share,  
If *you* were not there.

Heav'n may be a happy world  
Where no moan or sigh is heard,  
And no haunting fears,  
Pain, anguish, or tears  
The soul has cruelly stirred;  
But I should not care  
For its joy so rare,  
If *you* were not there.

Heav'n may be a sinless world,  
Where all are as pure as snow;  
Where innocence charms,  
No evil thing harms,  
And virtue and goodness grow;  
But I should not care  
Its robes spotless to wear,  
If *you* were not there.

Heav'n may be a holy world,  
Religious, solemn and sweet,  
Where worship and praise  
Make sacred its days,  
And seraphs hushed prayers repeat;  
But I should not care  
Its seal holy to bear,  
If *you* were not there.

Its brightest light would shadow be,  
Its flow'rs but withered leaves,  
Its quietude, strife  
And death all its life,  
Worthless tares its shining sheaves;  
My heart's sad, despair  
In Heav'n would declare  
That *you* were not there.

### Scientific Spiritualism.

BY A. F. MELCHERS.

Whether particularly appropriate or not, we employ this term in contradistinction to its philosophic side, which is the result of its phenomena, or the intelligence that exists in connection with it. Scientific Spiritualism may be made to apply to the

phenomena exclusively—either in elucidating the modus operandi of the same, or the channels through which they occur—mediumship so-called. Now, whether the phenomena itself be made a basis for investigations, or the nature of mediumship, is perhaps indifferent, as either would lead to a comprehension of the other at the same undertaking; and as the gift of mediumship is always present with the ones so endowed, the phenomena, not the former, offers the best field for study or research, and thus may be best elucidated by the mediums themselves, if they make self-study or introspection a subject of investigation.

Every medium has a mission in connection with his or her gift, as well as other mortals have, and which is to unfold in spirituality or self-culture according to the spare time allotted them. Of course, the individual's avocation is generally the life's plan laid out for this effect, but it may be interfered with by intemperance, or misused for selfish purposes, and thus the medium finds himself in an unperfected state at the close of his mortal career. But when permitting his better nature to govern him throughout, he not only reaches the end as a perfected being, but may begin to enjoy the fruits of the same before throwing off the mortal veil—such begin to sense the influences of future joys already, through his mortal or material condition, and which consists in contentment, peace or happiness according to circumstances or the general make-up of the individual. Contentment is an effect of physical purity, and peace an effect of an unselfish life—the first because ill-health has been stayed, and the second because no regrets arise within to disturb the soul's equanimity at the close of its earthly career. Now, happiness or buoyancy of soul may be one effect of either, and is rather due to temperament than to an effect of spiritual perfection. The thinker or intellectually developed being, for example, may enjoy a deep-felt soul contentment at this stage, while the much-tried individual enjoys a similar feeling of peace and calmness—both constituting a silent or an undemonstrative form of happiness, and is frequently more satisfactory than the afore-named. Buoyancy of the soul or joy, may also be caused by temporal things, but a reaction for an opposite effect is sure to follow, whereas attained through spiritual development, it becomes permanent or absolute, and causes the heart to swell out in love for everybody without regard to age, sex or race—only that it is controlled in its external expression according to the temperament or character of the individual. Of course, this often hides their true inwardness, and allows uncharitable people an opportunity of finding fault with them, or undiscerning ones to regard them as cold-hearted. But those who are any way penetrative or intuitive to causes cannot fail to overlook this, and

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More than a year elapsed, and the prima donna, desirous of appearing professionally in her own country, decided to return to America. The old German was in despair; he could not be induced to venture across the Atlantic himself, neither could he feel willing to part from his beloved protege. But at length he succumbed, and consented to bid her farewell, after having placed her in the care and under the engagement of the first musical leader and manager of this country, then traveling in Europe in search of celebrities to introduce upon the American stage. Thus it happened that once again our heroine crossed the ocean, making her first American appearance in grand opera before the critical New York public, and receiving the homage and applause of delighted multitudes as we have seen.

(To be continued.)

It is said that the Indians on the plains have always practiced a system of mental telegraphing among themselves, by means of which they communicate with each other almost instantaneously, and without messages or signals. This mental telegraphing is by no means peculiar to the Indians on the plains of the United States. The same thing has been done by many people on the plains and among the mountains, both of America and other countries, and is to-day, and always has been, one method of manifesting knowledge known to and practiced by many persons.

The manner in which such communications are made seems to be, and is a great mystery. Many theories about it have been suggested, all of which fell far short of satisfying the minds of people as to how it is done. The fact that such communications are sent and received, and that they are often genuine and true, and that such is one mode of manifesting knowledge is now almost universally conceded.—*Missouri Republican.*

Never get a reputation for a small perfection, if you are trying for fame in a loftier area. The world can only judge by generals, and it sees that those who pay considerable attention to minutiae, seldom have their minds occupied with great things. There are, it is true, exceptions; but to exceptions the world does not attend.—*Lord Lytton.*



## Original Contributions.

## If You Were Not There!

BY GENA SMITH FAIRFIELD.

Heav'n may be a beauteous world  
Illumined with golden light,  
With flow'rs of rich hue  
Crowned with sparkling dew,  
And mansions of pearly white;  
But I should not care  
For its beauties fair,  
If *you* were not there.

Heav'n may be a peaceful world  
Where never a discord comes,  
And the air of balm  
Weaves a blissful calm  
Round the restful, angel homes;  
But I should not care  
Its quiet to share,  
If *you* were not there.

Heav'n may be a happy world  
Where no moan or sigh is heard,  
And no haunting fears,  
Pain, anguish, or tears  
The soul has cruelly stirred;  
But I should not care  
For its joy so rare,  
If *you* were not there.

Heav'n may be a sinless world,  
Where all are as pure as snow;  
Where innocence charms,  
No evil thing harms,  
And virtue and goodness grow;  
But I should not care  
Its robes spotless to wear,  
If *you* were not there.

Heav'n may be a holy world,  
Religious, solemn and sweet,  
Where worship and praise  
Make sacred its days,  
And seraphs hushed prayers repeat;  
But I should not care  
Its seal holy to bear,  
If *you* were not there.

Its brightest light would shadow be,  
Its flow'rs but withered leaves,  
Its quietude, strife  
And death all its life,  
Worthless tares its shining sheaves;  
My heart's sad, despair  
In Heav'n would declare  
That *you* were not there.

## Scientific Spiritualism.

BY A. F. MELCHERS.

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phenomena exclusively—either in elucidating the modus operandi of the same, or the channels through which they occur—mediumship so-called. Now, whether the phenomena itself be made a basis for investigations, or the nature of mediumship, is perhaps indifferent, as either would lead to a comprehension of the other at the same undertaking; and as the gift of mediumship is always present with the ones so endowed, the phenomena, not the former, offers the best field for study or research, and thus may be best elucidated by the mediums themselves, if they make self-study or introspection a subject of investigation.

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sense the good beyond the bad, or the virtues in advance of the vices or evils—thus proving a similar state of existence in self. Man generally senses wrong in others in comparison to his own tendencies in that direction, and is particularly combative to those evils of which he has the fundamentals—even if unaware of the fact, or never permitting them to govern him. But this gives him no reason to be uncharitable in his denunciation of the same when discovered in others. Lack of charity is the lack of love, and is often indicative of a worse evil than the one that is combated—proving itself in the majority of cases to be selfishness or hatred. Of course it is denied, and most strenuously by those of the above category, as man generally denies most vigorously those evils which he possesses in the most active or deep-rooted form, whether consciously indulged, or dormant, and by which fact every one can begin the study of self. Introspection leads to a knowledge of causes in regard to one's own nature, and through which we become enabled to account for much not found in physiology. Many little selfish actions, committed through lack of conscientiousness for others, will be discovered as being the cause of a greater evil or discord, or of past suffering in consequence; and many little vanities or conceits will be found to have grown into a weakness or passion for this effect. And so it will be discovered that many little incidents of the past that seemed strange and unaccountable at the time, was due to causes existing in our being, and which introspection or self-study are accounting for in a most natural manner possible. Sensitiveness to influences is the most general of these inherent causes, and many persons will not only see that they are natural psychometrists, but that they have been psychometric since childhood; and what youth or manhood erased from memory as childish delusions, age will reinstate as veritable facts or spiritual manifestations not understood at the time being. So it will be discovered that much which has been treated as disease or regarded as mental aberrations, will unfold itself as medial phases, but destroyed by drugs or suffocated in its infancy through a misunderstanding of its true nature. Whether parents or the persons themselves are to blame, depends on circumstances. In the former instance it is mostly due to ignorance of psychic laws or spiritual influence; and although the latter may claim the same excuse for the past, there is none for the present. Every one who has advanced far enough to find fault, instead of sympathizing for such supposed sufferers, must guard similar attacks, or let only those "cast the first stone, who are without sin," themselves. But when this "sinless" state is reached, and who are really the most acute observers in this respect, absolute charity is attained in conjunction with it, and such are the only true sympathizers, for in knowing

the real cause of the evil (attained by studying the causes of their own maladies) they can best give remedies for their removal. Such are spiritual comforters in the true sense for to know self, is to understand nature's laws, and when mediums apply this doctrine to themselves, we will obtain an understanding of mediumship, and with it the cause and operation of the spiritual phenomena. Self-study in conjunction with mediumship, will therefore constitute scientific Spiritualism!

#### J. J. Morse's Practical Occultism.

Our Eastern contemporary, *The Banner of Light*, recently gave a long and appreciative review of the above-named work, but as it is too long to quote entire in the space at our disposal we present the following extracts. The book is selling well and exciting much interest. Says the review:

Mr. Morse's lectures are, in fact, as strongly stated in the preface, expositions of "common-sense, scientific, non-mystical Spiritualism—free at all times from the extravagances and perversions, the metaphysical idealisms, and the rhapsodical moonshine with which in some quarters the Spiritual Philosophy has been heavily burdened, to its sore detriment and disgrace."

The topic first discussed is "The Trance as the Doorway to the Occult," meaning that through the condition called trance (from the Latin *trans*, over) there is or may be an actual *passing over* of the spirit or the real personality into the domain of the spiritual, which is the occult, or that which is hidden from outward consciousness. This passing over is as real as in the case of death, only the separation from the body is not completed as in that case; and through its means something can be learned of that world or state into which death will sometime introduce us.

He proceeds to point out the three ways by which the trance may be induced—first, by self-induction, which is called the "natural" method; second, by magnetic or mesmeric processes; third, by spiritual influence. Whether either of these is available in any particular case depends upon certain constitutional aptitudes in the individual. The physiology of the process is described at some length, and the proper prerequisites for entering upon it, to useful ends, are pointed out—namely, health, harmony and cleanliness of body, accompanied equally by mental, moral and spiritual cleanliness in the individual subject. The counter theory that the mental and moral character of a trance subject has nothing to do with the phenomena presented that subject is rightly pronounced "a most dangerous and damaging doctrine, which hinders all psychical progress or spiritual development."

In the second lecture the subject "Mediumship—its Physical, Mental and Spiritual Conditions," is lucidly and sensibly considered.

The author does not regard mediumship as an undisguised blessing, to be sought for by all individuals and to be cultivated by household processes; but on the contrary it is of very questionable benefit, if not a positive injury, to many, depending on natural aptitude, physical health, and the uses to which it is applied. The sound opinion is expressed that "When mediumship comes or expresses itself spontaneously, manifesting itself of its own inherent power, then there can be no question that, rightly used and within proper, rational limits, the exercise of mediumship can be made a means of great blessing to the individual; not only to the individual but to the community as well."

The physiological effects of different forms of mediumship are delineated, and the opinion given that, properly exercised, mediumship should always be conducive to physical as well as mental and moral health, and where it is not so it should be discontinued. The mental and spiritual results of a proper cultivation of mediumship are declared of one's own spiritual powers, so that they may be exercised independently of control. This is real "adeptship." "Where the individual is always the subject of a dominant and controlling power, the day of tutelage is indefinitely prolonged, and no real advantage to the individual accrues."

The third lecture discusses the foundation, development, dangers and advantages of mediumship. It is regarded as the indication of superior powers latent in humanity while living in this world, and has nothing miraculous or special about it, but is a legitimate unfoldment of innate possibilities. But these possibilities should not be cultivated to the neglect of duties due to this world.

Mediumship which comes spontaneously is likely to be most satisfactory, and when it so comes, its unseen directors can generally be depended upon to give needful instruction for its development. "Personal moral responsibility must enter into the development of all forms of mediumship." It should be the development of the body, mind and soul of the individual, with due and proper attention to every law of health, of mental culture and of spiritual unfoldment.

The dangers of mediumship are strongly set forth, namely, that of being imposed upon "by spiritual vagrants, who may come just for the purpose of amusing themselves and bewildering you," also, dangers to the health, to the mind, and to the nervous system, arising from the inordinate practice of mediumship, which causes a drain upon the most refined forces of the system, and may result in muscular and nervous paralysis—in "drying up of the vital juices of the being, causing premature age, and destroying health of body and vigor of mind." What is urged under this head may be profitably studied by all who have any inclination to cultivate mediumship as a source of amusement, or of pecuniary gain, or from love of notoriety.



On the other hand, the advantages and blessings of mediumship, when rightly and orderly developed for its nobler uses, are justly portrayed as indeed great.

The fourth lecture deals with Magic, Sorcery and Witchcraft, in which it is claimed that the alleged extraordinary marvels of Oriental magic, sorcery, etc., have been very much exaggerated, and that all that is really valuable or potential in the arts of magicians, adepts, etc., is involved in the psychological and spiritual laws which Modern Spiritualism has brought to our knowledge. This knowledge, instead of being wrapped in mystery, veiled under symbols, and preserved to a privileged few, is to be usefully applied for the benefit of our fellows, and the cultivation of our own natures.

The remaining three lectures treat of the Three Planes of the Second State, the Natural Spiritual and Celestial; the Soul-World, its Hells, Heavens and Evolutions; and Life, Development and Death in Spirit-Land. We have not space for an analysis of what is presented on these interesting topics, but can say that the views presented, or rather descriptions given (for the spirit-lecturer appears to portray what he has actually witnessed), of the after-life, though somewhat novel at least in their form of statement, are eminently rational and intrinsically probable, as well as highly practical in tendency—albeit they differ widely alike from the popular conceptions of Christendom and the vaticinations of Oriental Theosophy, or Speculative Occultism.

The work, as a whole, is a very valuable contribution to the literature of Modern Spiritualism, and deserves the careful study of all who would master the underlying principles of this great movement of the age, or understand its true practical bearing on the present life.

### Things for Men to Think Of.

BY "LUPA."

We have lately been reminded of how much more readily the spirit body of a child can be impressed by the mother's desires and emotions than can the fleshly form; wonderment has been expressed as to whether or not we realize the importance of this truth as we should and we are asked if we know that intemperance etc. are molds that will give shape to and determine the nature and character of our offspring.

In return, I would like to ask how many men realize these truths; if even the progressive masculine mind has calculated and is prepared for the consequences of the stimulants now being fed to the feminine. Has he thought of the disturbance, social, political, moral and spiritual, that always follows the awakening of any portion of humanity to the idea of change from a long established way of thinking to another? There must always be dissatisfaction with the old before

the new will be adopted or desired, and discontent, unjustly opposed, becomes sullen or rebellious, when the feeling of need and want is strongest. What could be more natural than for children whose spiritual natures have been formed by such elements to mature into instigators and leaders of riots and revolutions; and what more unjust than for men to condemn and execute these unfortunate results of pre-natal conditions.

On the surface, it looks like a truth when the conservative says the old days of contented, domestic woman were best; but those old days cannot be brought back by wishing, nor would their return be desirable; and all ranks must join step in this onward march or be thrown into confusion; must get in harmony with the new order of things or find no fault with the consequence of their inaction.

Of what avail is it for woman to learn the sensitiveness of the delicate creation being evolved through her organism, thus, by means of her conscientiousness increasing the danger of injury, if she has little consideration and less help from the one who should give most? Who entertains the "dark desires" and commits the "darker" deeds" of which we are told? Hardly the mother, unless maternity is undesired, and then but seldom. Who is the intemperate one in a household? Who schemes day and night to increase wealth? Who will give the greater amount of what has been gained for the gratification of low desires—man or woman? If these influences are injurious, why should not the one who brings the most of them be held most accountable? Why is vice not called vice in one as much as the other? Why do many of our best women say, "I do not expect a man to be virtuous before marriage?" Simply because it would be an almost useless expectation.

From the time of the fabled Adam, man has yielded to his unreasoning impulses and then thrown the responsibility upon woman. He tells her he is what she makes him, when the truth is *he is what he forces her to make him*. Why should he expect her to reform the wrong inherited by herself from her ancestors and drag him into heaven against his will? How is she to keep herself holy in thought and impulse while living in an atmosphere of impurity which she often cannot escape without bringing misery on the innocent?

Read the laws, consider their meaning, think what wives are bound by the statutes to endure without any Court of Appeal except that composed entirely of men, and, therefore, incapable of understanding but one side of the question. They prate of the sacredness of motherhood and the crime of infanticide, but how many speak a word concerning the sacredness of fatherhood and the crime of causing woman to wish, not only the child but herself out of existence?

Oh, men! before you lash our consciences into

unwonted tenderness, hold counsel with your own, and decide as to whether or not you are ready to do your part in the development of those "beings who shall possess all the virtues and be saved from all the evils and vices which now afflict humanity."

### The American Society for Psychical Research.

The Boston correspondent of the Chicago *Tribune* gives some interesting information concerning the work of this society, received from the Secretary, Richard Hodgson, L.L.D., whose headquarters are located in Boylston Place, Boston. We make extracts which we think will prove of general interest as they demonstrate the fact that the investigation of Spiritualism is not (as we heard remarked recently), confined to "a few, old women of both sexes," but is engaging the serious attention of the most learned and scientific men of the present day.

Dr. Hodgson is an Englishman, about thirty-seven years old, a graduate of Cambridge University, a profound scholar and a level-headed man of much common sense. He is an enthusiast, and is devoted, heart and soul, to the work of the American Society for Psychical Research. The following statement given by Dr. Hodgson to the reporter, explains the objects of the society, and states who are its officers.

Our society was formed for the purpose of making an organized and systematic attempt to investigate that dark border-land of human experience, and to examine critically the phenomena which are not now explained by any satisfactory theory. Scientific men of eminence in all countries admit the possible existence of what the uneducated call ghosts or spirits, and, further, that one mind may exert upon another a positive influence otherwise than through the recognized sensory channels.

Our society is endeavoring to collect from reliable sources, such facts because if they are once incontestably established they will prove of the highest importance. The chief departments of our work are:

1. An examination of the nature and extent of any influence which may be exerted by one mind upon another in what is popularly called a supernatural way.
2. The study of hypnotism and mesmerism and an inquiry into the phenomena of clairvoyance.
3. An inquiry as to the existence of relations hitherto unrecognized by science between living organisms and magnetic and electric forces and also between living and inanimate bodies.
4. A careful investigation of any reports resting on testimony of apparitions occurring at the moment of death or otherwise, and of disturbances in houses reputed to be haunted.
5. An inquiry into various alleged physical phenomena, commonly called 'Spiritualistic.'

The research work of our society is divided among five committees, all of which are presided over by men of unquestioned ability, learning and fairness. Prof. H. P. Bowditch of Harvard is chairman of the committee on thought transference; Prof. Joshua Royce, of the committee on apparitions and haunted houses; C. B. Cary, a well known Bostonian,



of the committee on hypnotism; Dr. W. N. Bullard of Boston, of the committee on mediumistic phenomena; and Prof. C. S. Minst of Harvard, of the committee on experimental psychology.

Our society is composed of men of all sorts of beliefs and no beliefs. Some are Spiritualists, some Materialists, some Theists, and some Agnostics, but all intent on the discovery of truth, not by argument and ratiocination, but along the lines of incontestable experience.

When questioned regarding his own belief, Dr. Hodgson is reported to have related the following experience:

"A number of years ago, when I was a student in Cambridge, England, I met a man, an utter stranger to me. I have sufficient reason for believing that he knew nothing whatever about me or my past life. And yet this man told, with such minuteness of detail, circumstances and events of my life which I knew every one but myself to be ignorant of, that I was forced to confess his miraculous insight. This man, whom I met almost by accident, described to me with absolute fidelity to truth the peculiar manner of my cousin's death in Australia twelve years previous, where I was living. He said he saw my cousin with us in the room, where he and I were sitting alone talking just as you and I are talking now. He told me of our boyish pranks together and of little childish secrets that my cousin and I had between ourselves. He described with perfect truth many insignificant and yet enduring impressions received when I was a youth. In fact my whole past life lay before him like an open book. He read my inmost soul. I was at the time, as a sort of recreation, investigating Spiritualism, and from the number of frauds I had come across you may imagine how hard I was to convince. But this was sufficient to overcome my skepticism.

"Another incident of a different character, however, which came within my personal knowledge, served to confirm my belief that mind acts upon mind independent of matter or time and space. An English lady of my acquaintance living in London saw suddenly before her one afternoon the figure of her sister clad in a shroud, and with her hair cut close to the head. This sister was at the time on a voyage home from India. It afterward proved that on the very day and at the very hour when my lady friend saw the apparition her sister died on board the vessel. She had had her hair cut off to send to her friends at home as a souvenir."

"Why do not a few such instances as these, if incontrovertibly proved, asked the reporter, establish your theory beyond all possibility of doubt?"

"Because," replied Dr. Hodgson, "we are reasoning from facts to theories and not vice versa. The more facts we have the more solid is our foundation. That would be a treacherous structure which was placed only on one frail post. A theory of thought transference based on one or two or even a hundred cases, however well attested, would have no value. The existence of one spirit apart from the body would not prove the existence of other spirits. The fulfillment of one dream, the reality of one apparition, the verification of one premonition, might be called a coincidence, and the man who should attempt to build a theory on it would be justly ridiculed. But gives us out of 10,000 dreams, apparitions, and premonitions 1,000 which are verified, and the plea of mere coincidence no longer holds."

"Do you anticipate satisfactory results from the society's investigations?"

"Yes, personally I can say that I do. But the work is far from being completed. We have a vast amount of evidence, but it is not yet examined and sifted. A great deal of it is, of course, utterly worthless. The replies to our circulars asking for personal experiences are still coming in, and it will be months before tangible results can be announced."

The society guards its gathered materials with great secrecy. Its rich fund of facts is not published until they have been passed upon and thoroughly examined by the various committees. Even then the names of those who contribute their experiences are in no case furnished to the public."

A number of most remarkable facts were then related, which we have not space to reproduce here. They are but samples of thousands of similar experiences which are of daily occurrence in every portion of the globe; and when collected, arranged, examined, and thoroughly sifted of any possible errors or misstatements will make such a mass of evidence as must necessarily command the respectful attention of the whole civilized world. The Psychical Research Society has a vast work in hand, and should be aided in their efforts by Spiritualists everywhere, who are anxious to see the facts of Spiritualism placed before the world in a manner that will challenge a hearing, and receive the serious consideration of the world's thinkers.

## Our Exchanges.

The annexed extracts upon the "advantages of Spiritualism" are taken from a far away contemporary, *More Light*, published in Greytown, N. Z. Spiritual truths are being presented through the press in even the most remote quarters of the globe. The writer of the article, Robert White, from which we make extracts, says:

"One of the great advantages conferred upon our believers in Spiritualism is, they know to a greater extent than others the unseen forces and beings by whom they are surrounded, and can accordingly invite or repel the influence of these forces and beings. To all those who have made Spiritualism their ideal of life, the universe is the vast house of God, each chamber of which contains beings of various degrees of sympathy, intelligence and goodness, and the only barriers separating us from them are our ignorance, unbelief, and want of spiritual insight. The great and the good, the wise and the just of all ages, have been able to communicate with spirits. That grand old man of Greece, Socrates, the greatest critic, reformer, and martyr of antiquity, often became so absorbed in his communings with his guardian angel that he was oblivious to all outward impressions and existence.

The great writers, thinkers, and rulers of antiquity were greatly influenced and guided by the knowledge they received from friendly spirits. The courts of Egypt, India and Persia had their wise men and interpreters of dreams, who were, undoubtedly, the best

mediums that could be obtained. Julian, the Emperor of Rome (called the Apostate) was informed, before he went out to subdue the Persians, by his guardian angel, that he would not return, and the exact manner of his death was described to him. He had such implicit confidence in what he was told that he set his house in order, and went away cheerfully, well prepared to meet his fate.

Those who have thoroughly realized the refining and ennobling influence of loving communion with the departed ones, and who have made Spiritualism their ideal of life, will appreciate the following lines:

"We know the good are with us, night and day;  
They feel all we intend, or do, or say;  
Watching and guiding, helping where they love;  
They whisper words of comfort from above."

Concerning the much debated question of Organization on behalf of Spiritualism the following sentences from an able article by A. E. Newton, in the *Banner of Light* are well worthy perusal. Says Mr. Newton, "Organization is merely the common-sense method of facilitating co-operation. An unorganized body of people is but a mob, which can do little except destroy; or it is like a jelly-fish, that can only absorb and float. A human body without organs would be a useless thing. A body of people who would accomplish any useful work must have its head to plan and direct, its hands to execute—in short, its special organ for every function it proposes to fulfill; and all these should work together for the common end. There should be no useless members—mere dead weight for others to carry. Persons should join it for what they can do—not for what they can get. This is organized co-operation.

The proper use in such an organization of a statement of principles and objects—or a "creed," if any so please to term it—is not to set up a standard of belief for Spiritualists at large, to which all must assent or be regarded as heretics and excluded from sympathy; but rather, it is simply to furnish a necessary basis of agreement on which the members of a particular society can co-operate; since they cannot be expected to work together intelligently, harmoniously and successfully unless they are agreed both as to the principles or truths they wish to advance and the methods by which it shall be done.

Much can be and has been done, it is true, in all these directions, by individual effort, enterprise and devotion. But much more may be accomplished, and in a vastly more efficient way, by the combined efforts of numbers who see eye to eye as to what needs to be done, and who can work in organic harmony for its accomplishment. Much, indeed, has been done, in some localities, by organized societies for maintaining public lectures in exposition of what is vaguely termed Spiritualism, or the Spiritual Philosophy—which lectures, coming from various planes of thought or inspiration, are often incongruous if not flatly contradictory in their theories and affirmations, and serve only to bewilder the hearers and paralyze any action in the direction of moral culture or societary reform.

It is thus apparent that not only the needs of the time, but the drift of the great current of progress, and the wishes and designs of the celestial intelligences who are guiding it, call for earnest co-operative effort, not merely to proclaim the heavenly truths of the opening era, but to practically embody them, or at least approximate to their embodiment, in the customs and institutions of the new



social state which is now evolving. The first steps in this work are necessarily educational. And it is none too soon to begin an earnest study of what is required of us, as individuals and as a people, by the grand spiritual principle of universal Brotherhood."

In a recent number of the *Better Way* there is a brief address on "Capital Punishment," by Miss Jennie B. Hagan, from which we make the following thoughtful extracts:

"The causes of crime lead out in so many directions that I am free to say I pity all criminals. I have visited most of our large prisons in the East. I have been from cell to cell. I have learned the story of a great many of those men, and I have learned this, that in almost every case, if you can trace carefully you will find that they are not carrying the burden of their own sins, but the burden of their parents before them.

I do not believe it right to usher souls red and crimson with the hot boiling of their passion into the world of the hereafter. I believe it is right only when they retain them in this life until nature in her manner bears them out and away from existence, and should I have my way I should say: Let every murderer be safely incarcerated, and let him be educated just as far as he is capable of receiving and understanding that which concerns his own soul and the deed he has done, and to be useful to humanity in work of some kind in his labor. Let him work out his own way while he lives, and at last, when he shall pass out of this life by nature's own design, let him go and meet that which God has for him." I think it was better to put a mark on Cain than to have anything else happen to him. I think that we still should remember that and not have our murderers murdered. It would be full as wise in the end."

If the managers of the theatres in San Francisco followed the example referred to in the accompanying extract from the *Religio-Philosophical Journal* the DOVE wonders who would be the local "Goodwin" in the case? The closing sentence in the annexed quotation is equally applicable hereabouts.

"The management of McVicker's Theatre of this city, recently sent invitations to fifty ministers to attend a performance of "The Old Homestead," explaining that Rev. Lyman Abbott, D. D., editor of the *Christian Union*, had classed this play among those that "are not only wholly innocent, but absolutely beneficial." Rev. F. P. Goodwin immediately returned the tickets, declining to attend, with the remark that his views were "widely different from those of the Rev. Lyman Abbott." Mr. Goodwin is the minister who objected to sending a message of condolence to the widow of Henry Ward Beecher, on the death of the great preacher. Among the few ministers who attended was Dr. H. W. Thomas, who enjoyed the play and pronounced it capital. When informed of Rev. Goodwin's declination, he remarked, "Poor fellow! It is just the play that would have done him the most good." It is safe to say that if the clergy generally would attend the theatre and witness a good performance, say once a month, it would be greatly to their advantage, both as to manner of speaking and mental condition. By dwelling too much upon theological questions, and omitting to mingle with the people at places of amusement, they are liable to become abnormal and ascetic in disposition, and unable to take a cheerful and optimistic view of the

world and of man's relation to it. The efforts of the management of McVicker's Theatre to add to the enjoyment and mental wholesomeness of the Chicago clergy are very commendable.

The Very Rev. Dr. J. J. Prendergast who recently delivered a lecture upon Spiritualism, has lately delivered a sermon upon the "Causes of Unbelief," which our bright local contemporary *Freethought* deals with in a trenchant fashion. Some of the points are here reproduced:

There are, he avers, two causes for the widespread doubt and skepticism that prevail, namely, weakness and darkness of the intellect, and corruption of the heart. The first of these causes he did not find it convenient to elaborate, but he invited especial attention to the second. The reason, he claimed, why the intellect of the unbeliever can see no beauty in religion is because the exhalations of a sinful heart have clouded his mental vision. This is not an original notion with Mr. Prendergast. It has always been held by Christians, who have been satisfied with repeating instead of proving it. For instance, religious people hold that if a man is respectable it is quite easy for him to see that Abraham and Jacob and Lot, and other characters, who, if they lived in this locality would have their residence in San Quentin, were models to be revered if not imitated; whereas if he is skeptical with regard to their morality being inspired, it is a sign that he is one of their kind. The Christian people think, too, that if a person be honest, his respect for biblical prevarications will be sincere, while if he lacks that respect he must necessarily be something of a liar himself.

If we take the Rev. Mr. Prendergast's view, the Nine Demands of Liberalism are the concentrated expression of all that is unethical. A person whose heart is pre-empted with a due love of the good cannot ask that ecclesiastical property, which is protected by the state and is a source of revenue to its proprietors, shall devote any of that revenue for the protection afforded. He cannot object to being taxed to pay a chaplain for boring our legislators. He must admit that all sectarian institutions should be supported by the state; that the government should furnish us all with religious services, at our own expense, whether we desire them or not; that the word of an Atheist may be taken in court as to his belief, but may not be accepted as to facts; that every seventh day belongs to the priests because it is their busy day; and that, in short, the priests, who claim to be appointed by God, should make laws for the country, instead of the officers elected by the people. To-doubt any of these propositions is, in the Christian view, a manifestation of total depravity. They are doubted only by Infidels.

#### Storms.

ADA B. AYERS.

Storms are not unmixed evil; they are healthful processes of evolution clearing the atmosphere. Philosophers tell us that the soul of man is so strongly in sympathy, or is so intimately related to the surrounding elements, that it experiences and sympathizes with all changes from sunshine to storm. Stormy, tempestuous March! A wild, boisterous month, but it means warmer skies, and spring flowers on the way. Old

Winter has stormed himself tired. We shall soon have other phases of the Storm King, tempests, whirlwinds, cyclones.

Let us look within ourselves, study the sort of perturbations we are most subject to, and come into a right understanding of how to subject our human elements. Whirlwinds, tempests, blizzards, squalls, cyclones, sun-showers and thunder storms—you will find them all within, in their different phases. There are "men and women of great passionate natures, who flame out now and then in an outbreak like a volcano, from which everybody runs. This, though terrible while it lasts, is soon over, and there are great compensations in such souls. Their love is worth having. Their tenderness is great. One can forgive them their 'seventy times seven,' for the hasty words and actions of which they repent immediately with tears." There are many whose sunshiny natures are subject to what we would call sun-showers, when little discouragements and hindrances, like a cloud "small as a man's hand," bedim their vision. The shower comes, but through all, the sun shines with promise of a fair tomorrow, with a rainbow of God's blessing and strength. The soil in their hearts is better for the freshening, new purposes and bright hopes spring anew, the soul is purified, and once more there is a cloudless sunshine for them. I have met people who seemed to move in a murky atmosphere; having always a lowering sky with occasional sharp lights in the horizon. They undertake to be a continuous reproof (?) to their Maker for their creation; their trouble is heavier than that of others, their burdens greater; all fancied evil forces are united to make their life miserable. If a streak of good common sense lightning would only light up their souls, how quickly they would see that the same sun shines out from the clouds for us all.

It is well enough to talk of calms (methinks I hear some of you say) but not so easily experienced. Why, you don't know until you try. When your whole inner self gets rebellious, then is the time for a tempest. Let it come, let the storm beat down the rebellion, until the rays of goodness and love find plenty of places to shine through. Be sure and keep the tempest all within. Next time the clouds appear, the storm will be lighter, only a squall. A lady wrote me a short time since, "Continuous sunshine would be monotonous." This is true; but let your storms be of the refreshing kind, tempered and silver lined, not those of an angry nature at war with herself.—*Mental Science Magazine*.

There are only two beautiful things in the world—women and roses; and only two sweet things—women and melons.—*Malherbe*.

Women have more strength in their looks than we have in our laws, and more power by their tears than we have by arguments.—*Saville*



# THE CARRIER DOVE,

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SAN FRANCISCO, APRIL 14, 1888.

### PIXLEY'S PECULIAR PLUNGE.

Frank M. Pixley, editor of the *Argonaut*, published in this city, has again exhibited the temerity of a certain class of people who rush in where angels fear to tread. The result, in his case, is that he is virtually "between the devil and the deep sea," which are represented, in his predicament, by silliness and mendacity. The above-named journal, in its issue for April 11th, contained an editorial article designed to make things unpleasantly warm for those of its editors' fellow citizens who are known as Spiritualists. The article is nearly two columns in length, evidences the skill and facility of a ready writer, but, nevertheless it is a teeming hotch potch of abuse, misrepresentations and scurrility from beginning to end.

The gentlemanly (?) Pixley thus plunges in his opening sentence by stating that:

"That combination of moral wrecks and half-crazed idiots, who hang just over the borders of knavery and along the edges of irresponsibility, who are known as "Spiritualists," but who call themselves by all sorts of absurdly grotesque names, have been disappointed of a sensation at the temple where these immoral and destructive exhibitions have recently been made."

The writer of the foregoing lines is evidently imbued with the idea that "any stick is good enough to beat a dog with," or he would know that the only meetings held in the "temple" he refers to, Metropolitan Temple, that are connected with Spiritualism, are those conducted by the "Golden Gate Religious and Philosophical Society," a religious body chartered under the laws of the State of California. The "sensation" he refers to above, and to

which he again makes reference in another part of his article, had not only nothing to do with the regular meetings noted above, but it was not in any way endorsed, or supported or recognized as any part of Spiritualism, by any organization of our people in this city. In deed it was unstintedly condemned as a vicious and wicked travesty, and a disgraceful episode, by our people at large. While, instead of "seven hundred Spiritualists" standing "before the closed portals of Kalloch's temple," three score of idlers and hoodlums, among which half a dozen Spiritualists might have been found, represented the actual case!

But Pixley having made his plunge must needs persuade his readers that he is all right, so, in the following hysterical strain he proceeds to belabor his fellow citizens in the following fashion:

"Not content to give themselves the freedom of free-thinkers and the indulgence of an absolute denial of all Christian faith and precept, they make profession of retaining some lingering traces of belief in the immortality of the soul and of a future state, and not satisfied with the mysticism that hovers around departing souls and clouds the unknown land, they undertake to follow the spirits of the dead in their wanderings through the spirit realm; they undertake to solve the unsolvable riddle that has for all ages defied the wisdom of mortals; the unknown land that lies beyond the grave. If in this vain and blasphemous endeavor to expose the mysteries of the unknown, they did not violate all rules of common sense and murder all that was rational; if they did not commit the meanest and most vulgar of crimes;" all would be well we suppose to Pixley. But the editor of the *Argonaut* is so continually "pitching into" the Roman Catholics that he, in accusing Spiritualists of "vulgar crimes" has apparently lugged in one of his stock phrases for their benefit by mistake. Evidently Pixley is out of his depth, though, for if Spiritualists "make profession of some lingering traces of a belief in immortality," what is meant by saying "they undertake to solve" what, according to Pixley is unsolvable? If they have but some "lingering traces of a belief" it is scarcely rational of Pixley to say they are busy attempting to prove what he intends to insinuate they but lightly believe in!

Pixley grows eloquent about Christ and Christianity. Is he a Christian, believing in Hell and Heaven, in the Devil and in God? In the immortality of the soul? If so, why? Because he was taught such things in his youth by his Sunday school teacher and his parson? But did those, no doubt worthy people, know any more about such things as facts than Pixley did, or does? Or did not his youthful teachers, as do their successors to-day, follow the example he quotes, when saying that "Confucius, Buddha, and Mahomet have only drawn upon their Oriental imaginations for conception of the heavenly habitation, and the delights attainable by the worshipers and followers of their faith."

Again our sapient critic indulges in the following mutually destructive assertions, by first alleging that "The doctrines of Swedenborg and the belief of what is known as the "Christian Church" are tainted with none of the

corruptions of this new phase of jugglery" and then, a few sentences further on, writing that "In all the ages there has been no honest school of philosophy, and no responsible individual having the audacity to claim a glimpse beyond the tomb; on its threshold the wisest men and the most gifted intellects have paused; beyond its portals science and philosophy have not presumed to endeavor to explore. The most profound and pious of early fathers and theologians have not dared to define the exact conditions of a future life."

Now if Pixley knows anything of what he writes he must know that Swedenborg's "Memorable Relations," "Heaven and Hell," and "Arcana Celestia," are literally alive with detailed descriptions of "the exact conditions of the future life"—Pixley and his "pious early fathers" notwithstanding!

But Pixley's most peculiar plunge—for a wide-awake editor—is contained in the following extract, where he says:

"We look about us and see no men, or women, of intellectual capacity, unblemished reputation, and high moral character, who have thrown over this widespread humbuggery the protection of their names; in the scientific world no high authority has permitted himself to give to Modern Spiritualism the sanction of his endorsement."

Has Pixley never heard of Professor Mape, of Judge Edmonds, Prof. Hare? If not he is singularly behind the times. While if we turn to Europe we can quote from an English contemporary, *Light*, a list that will abundantly prove the absurdity of Pixley's rhetoric. Here are some of the more eminent persons in the world of science, who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic: The Earl of Crawford and Balcarres, F. R. S., President R. A. S.; W. Crooks, Fellow and Gold Medalist of the Royal Society; C. Varley, F. R. S., C. E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F. R. S. E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; Dr. J. Elliotson, F. R. S., some time President of the Royal Medical and Chirurgical Society of London; Professor de Morgan, sometime President of the Mathematical Society of London; Dr. Wm. Gregory, F. R. S. E., sometime Professor of Chemistry in the University of Edinburgh; Dr. Ashburner; Mr. Rutter; Dr. Herbert Mayo, F. R. S. Professor F. Zollner, of Leipzig, author of *Transcendental Physics* etc.; Professors G. T. Fechner, Scheibner, and J. H. Fichte of Leipzig; Professor W. E. Weber, of Gottingen; Professor Hoffman, of Wurzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Dr. Robert Friese, of Breslau; M. Camille Flammarion, Astronomer.

While in the ranks of literature the following names are submitted for Pixley's perusal, viz.: The Earl of Dunraven, T. A. Trollope, S. C. Hall, Gerald Massey, Sir R. Burton, Professor Cassal, L. L. D.; Lord Brougham; Lord Lyndhurst, Archbishop Wheatley, Dr. R. Chambers, F. R. S. E.; W. M. Thackeray; Nassau Senior, George Thompson, W. Howitt, Sergeant Cox; Mrs. Browning, Hon. Roden Noel, etc.

Bishop Clark, Rhode Island; Darius Lyman, Professor W. Denton, Professor Alex. Wilder, Professor Hiram Corson, Professor George Bush, and twenty-four Judges and ex-Judges of the U. S. Courts; W. Lloyd Garrison, Hon. R.



Owen, Hon. Epes Sargent, all of the United States; Baron du Potet, Count A. de Gasparin, Baron L. de Guldenstube, etc.

It is useless to thrash a dead ass, so we will let Pixley alone after administering a small dose of alterative medicine to correct his acrid condition. Pixley has either attended Spiritualist meetings and speaks from personal knowledge, or he but asserts from his own imaginings. If the first is the true case, then there are some 20,000 of the worst kind of people who are citizens, hereabouts. They do not figure in the police courts, jails or asylums. They do not appear at our public or social assemblies, for the people gathering thereat are as orderly-well-behaved, and as respectable in appearance as those who gather in our city churches. Every cause has black sheep—they can be found even among editors—our cause is no exception. But we challenge Pixley to prove our people, as a body, are the blackguards and fools he asserts.

On the other hand, if he writes without knowing, then is he a slanderer and a falsifier a man who sacrifices reason to rhetoric; a ready writer, but a reckless thinker. He may take which horn of the dilemma he chooses, but every honest, fair-minded man, will unhesitatingly condemn his recent article as the work of a petty minded, malicious sensation-monger, whose utter disregard of fact, decency and fairness disqualifies him for any other position than that of a literary fillibuster, who curries favor with the man on the top and coward-like kicks the man below.

#### THE LIBRARY BENEFIT.

The Progressive Spiritualists will give a fine musical and literary entertainment and dance at Washington Hall, 35 Eddy street, on Monday evening next, April 16th, for the benefit of the free spiritual library.

This library is now located at 841 Market street, where it is open to the public every day, from 9 A. M. to 5 P. M. (Sundays excepted) and also Saturday evenings.

It contains a large number of books upon Spiritualism by our best authors; but there are many more—recent publications—that the library is not possessed of, and which it greatly needs. These new books are in daily demand, and funds are required with which to purchase them. It is hoped that the proposed benefit will prove a great pecuniary success, and the question of finances be settled for the present. In order to attain this desirable result there must be a united effort on the part of all who are desirous of assisting the good work of disseminating Spiritual truths through our literature.

We sincerely hope that the spirit of harmony which was a beautiful characteristic of all our anniversary meetings in this city, may abide with us during the year and become an actualized fact, and not mere talk. When our Spiritual organizations combine their forces upon every important issue and all pull together they will accomplish wonderful results

of which each can be justly proud. There is no reason why the Spiritualists of San Francisco should not have a library and reading-room in which all could feel an interest and all contribute to maintain, that would be not only a power for good, but something that would be a credit to every Spiritualist in the State.

Of what value, Spiritualists, is your superior light if you hide it under a bushel? Of what value are your books if locked away from public use, growing musty and mouldy upon your library shelves where the light of day shines upon them but for a few brief hours once a week? Why not bring them out from their long resting places and give them wings that they may carry the bright rays of Spiritual light into other homes? Combine your forces into this grand movement and let us have our empty shelves filled with bright, clean, new books which reflect the accumulated facts of our phenomena, and the brightest, freshest, purest inspirations concerning our philosophy, that all may be partakers of the bread of life, without money and without price.

#### THE ENTERTAINMENT FOR THE BENEFIT OF THE SPIRITUAL LIBRARY.

It is hoped that the Spiritualists of our city will do what they can to make the entertainment at Washington hall, next Monday evening, for the benefit of the free Spiritual library, a pronounced success.

The object of the entertainment is one that should appeal to every believer in the reality of the Spiritual phenomena and philosophy, without regard to the variances of opinion on most points that exist in the Spiritual ranks.

That a free Spiritual library and reading-room is a blessing to the community every Spiritualist will admit, no matter what his or her belief on materialization, re-incarnation, obsession, theosophy, and what not. In the promotion of this laudable work of strengthening this valuable institution, all differences may be buried for the nonce, and all can unite with hearty good will. The price of tickets is so cheap that almost any one can procure them; and in case of those who do not desire to or cannot attend the entertainment, let them help the cause by procuring tickets and either distribute them to their friends or tear them up. Let us all unite and give the Library a rousing benefit.

WM. EMMETTE COLEMAN.

#### PASSED ON.

On Saturday, April 7th there passed to spirit life James R. Clark, a native of Scotland, aged sixty-three years. Mr. Clark had long been a resident in California, and was well-known in the mining regions. He was an earnest Spiritualist, though not a regular attendant at any of the meetings. He was personally well-known to Mr. M. B. Dodge, manager of the Temple meeting. The funeral exercises were conducted on Monday last, by J. J. Morse, whose inspirers ministered to the friends in suitable and satisfactory terms. The interment was at Odd Fellows Cemetery.

#### LET ALL UNITE.

It afforded me much pleasure to hear the announcement made at my meeting in Metropolitan Temple, on Sunday last concerning an entertainment in aid of the free Spiritual Library to be held at Washington hall on Monday next.

The movement referred to above is one that all classes of Spiritualists can consistently support; and I cordially and earnestly hope that a full attendance will assemble on the evening in question.

The fraternal co-operation of the Temple Society in making the announcement is most commendable and ought to be the key note of an excellent rallying on Monday evening. In so laudable a work let us, on this occasion, all unite.

J. J. MORSE.

#### A Shell Mound.

A correspondent of the *St. Nicholas*, writing from Peru, Florida, says that while with a party on a holiday excursion on the shore of Tampa Bay, they visited a shell mound which was about thirty feet high and a quarter of a mile long, and composed entirely of shells. There are several trees on the island, and it is covered with salvia, a perennial plant which is prized as a hot-house flower. The beautiful scarlet salvia you may have seen, as the plant thrives nicely in Northern gardens during the summer months.

#### The Power of Perfumes.

No power has yet been conceived to enable the human eye to see one of the atoms of musk, yet the organs of smell have the sensitiveness to detect them. Their smallness cannot even be imagined, and the same grain of musk undergoes absolutely no diminution in weight. A single drop of the oil of thyme, ground down with a piece of sugar and a little alcohol, will communicate its odor to twenty-five gallons of water. Haller kept for forty years papers perfumed with one grain of ambergris. After this time the odor was strong as ever.

#### The First Steam Vessels.

*Golden Days* is responsible for the following:

"The first attempt to propel vessels by steam power was made at Barcelona, Spain, by Blasco de Garay, in 1542, and various attempts were made during the sixteenth, seventeenth, and eighteenth centuries; but it was not until 1787 that successful steamboats were built, Fitch running a boat on the Delaware in that year; Smyginton, the "first practical steamboat," the Charlotte Dundas, in 1801; and Fulton, the Clermont, which was the first to regularly engage in traffic, in 1807."

If the whole world were put into the one scale and my mother into the other, the world would kick the beam.—*Lord Landsdowne*.



## Chips.

### Encouragement.

"There's many a germ that fails to grow,  
And many a bud that dies too soon;  
Because the cold embrace of snow  
Withholds too long the breath of June,  
And many a life, alas! is made  
To sink in darkness and decay  
Because no human hand gave aid,  
Nor pointed out a better way."

Robert G. Ingersoll is coming to the Pacific Coast.

Why are churches and puppies alike? Because they depend upon their dog-mas for existence.

Remember the social and dance at Washington Hall, next Monday evening, (April 16th) for the benefit of the library. All should attend who can possibly do so.

The report of Mrs. E. L. Watson's excellent anniversary oration reached the DOVE too late for use in this issue. It will, however, appear next week. It is most excellent reading.

I have known some men possessed of good qualities which were very serviceable to others, but useless to themselves—like a sun-dial on the front of a house, to inform the neighbors and passengers but not the owner within.

*Swift.*

Fred Emerson Brooks, the well known and talented poet and speaker will give one of his original recitations entitled "The California Flea," at the library benefit and social on Monday evening next. A fine programme has been arranged.

"Where is John Slater?" To this anxious inquiry, which we hear every day, we can only say that we have been told that Mr. Slater has gone into retirement for a little while to rest and recuperate. He will no doubt, soon reappear and resume work again.

The philosophy of one century is the common sense of the next. We should so live and labor in our time that what came to us as seed, may go to the next generation as blossom, and that what came to us a blossom may go to them as fruit.—*Henry Ward Beecher.*

Mrs. M. J. Hendee, one of our best known public mediums, called upon us a few days ago, and during her stay her guides came and gave us words of sweet encouragement, hope and cheer. They foretold a bright future of usefulness and prosperity for the DOVE.

The DOVE was pleased to receive letters upon the library entertainment on Monday evening next, from Wm. Emmette Coleman and J. J. Morse, the president and speaker respectively of the Temple society. What was most gratifying each gentleman wrote independently of the other. Such signs of the times are pleasant indeed.

The most important need of the immediate future is in the direction of associative, constructive and affirmative work. Let us unite, build, and definitely state where we stand and why. Results not creeds; definitions need not be called dogmas, nor are they when kept open for possible revision.

Dr. Schlesinger has returned from his recent trip, and will be found at his office, 32 Ellis street, every day from 1 P. M. to 5 P. M. Sitings at other than office hours must be by appointment. Any one desiring to see him can always find him in during the above mentioned hours. Sitings \$1.50.

I have great confidence in young men who believe in themselves, and are accustomed to rely on their own resources from an early period. When a resolute young fellow steps up to the great bully, the World, and takes him boldly by the beard, he is often surprised to find it come off in his hand, and that it was only tied on to scare away the timid adventurers.—*O. W. Holmes.*

Mrs. J. J. Wilson, President of the Union Spiritual Society, which meets in St. Andrew's Hall, 111 Larkin street, made us a pleasant visit recently, and stated that the society was prospering finely; their greatest discomfort arising from having a hall much too small for the audiences that assemble. Mrs. Wilson has proven a faithful, zealous worker, and much of the Society's success is due to her untiring labors.

Mrs. M. Miller of this city will speak and give tests for the Society of Progressive Spiritualists, at Fraternity Hall, corner Seventh and Peralta streets, Oakland, on Sunday evening, April 15th. Madame Deroche will also give psychometric readings. Mrs. Rutter, the faithful attendant and skillful singer of Washington Hall will be present and furnish the music for the occasion. We bespeak for them a full house.

Monday's *Alla California* contains a leading article on "Relics on the Crucifixion" It tells how St. Helena found the true cross in the sepulcher, and proved its genuineness by a miracle; the nails which held Christ to the cross; the inscription, "Jesus of Nazareth King of the Jews," which lay detached at a convenient distance, and such other fragments of the event as were deemed desirable. It is believed that the *Alla's* article was written for the Sunday issue, and was crowded out. It would have been very appropriate for a special April fool's day edition.—*Freethought.*

There is a center of attraction in life, as well as in matter; how gleefully we approach it, how reluctantly we leave it!

There are events in our lives which are not fairly understood until we live them over again in our memories; just as in a thoughtful book there are passages that need repeated perusal for a thorough understanding.

### IN MEMORIAM.

Mrs. Mary Milner Stephen.

It was about two years ago, I think, that Hon. George Milner Stephen and his wife arrived in San Francisco from Australia. For some years previous Mr. Stephen had been noted as a remarkable leader, and various accounts of his wonderful success in curing the ailments of humanity had reached America. Mr. Stephen is an honored member of an excellent and distinguished number of trust and importance under the governments of the Australian Colonies, at one time being acting Governor of South Australia. His sons have also taken an active part in the political life of the colonies, in parliament, not, his entire immediate family are Spiritualists.

For several months Mr. and Mrs. Stephen remained in San Francisco, Mr. Stephen during this time treating the sick with his usual success. It was my good fortune to become quite intimately acquainted with him and his wife during their sojourn in this city, and I found them most worthy people indeed,—cultured, refined, earnest, philanthropic. Mrs. Stephen endeared herself to all with whom she came into association, by her charming manner, and her sweetness and amiability of disposition. I have ever cherished pleasant memories of both her and her husband.

After a short sojourn in the East Mr. and Mrs. Stephen proceeded to London, England. Not long since intelligence was received of the death of Mrs. Stephen, and I am today in receipt from Mr. Stephen of a memorial tribute to his departed life-companion. From a notice of her decease published in the *London Light*, the following is excerpted:

"Mrs. Stephen was born in England, and was the youngest daughter of Rear Admiral Sir John Hindmarsh, K. H. She was from childhood spiritually instructed. When only five years of age she took great delight in gazing at the stars, saying "they were inhabited," and "when she died she should travel from one to the other."

Her sweet and affectionate nature led her to reject the harsher features of the popular religious creed, as inconsistent with the faith in a merciful and loving God. She delighted in teaching in the Sunday-school, visiting the poor, and attending the several church services. She early developed a great talent for drawing and music, and her rich contralto voice attracted much attention.

"Mrs. Stephen accompanied her father with his family to Australia, in 1826, on the occasion of his proceeding there to proclaim the new colony of South Australia as its first governor. It was while in South Australia that she became acquainted with and married Mr. Milner Stephen, who had been acting



governor, she being then in the twenty-second year of her age.

During her continuous travels with her husband she enriched her portfolio with many charming drawings of the most noted and picturesque landscapes. And she enchanted the many friends who visited them by her beautiful pianoforte operatic airs, and by her interesting description of the scenes and lands through which she had travelled.

Mrs. Stephen was singularly kind and charitable, especially to the poor and suffering. Her gentle and soothing influence with the sick made her a most valuable help to her husband in his beneficent labours to relieve the suffering and afflicted. Her friends were greatly attached to her; her servants all loved her, one living twenty-seven years with her; whilst her family adored her.

She resigned all the comforts of her beautiful Australian estate, and cheerfully made every necessary sacrifice, to share her husband's labours for the good of afflicted humanity. Her kind and gentle attention to his patients won their hearts, and many were the lovely wreaths and flowers with which in profusion they decked the dear form of their departed friend. She had loving correspondents in all parts of the world; to whom and to her family her death will be an irreparable loss."—WM. EMMETTE COLEMAN.

## Spiritual Meetings.

WASHINGTON HALL.

The usual exercises of the Society of Progressive Spiritualists was postponed on Sunday last on account of the annual business meeting of the society, and the election for the ensuing year of a board of nine Directors, from whom the other officers are chosen. Mr. S. B. Clark, the temporary chairman, presided, and stated the objects of the meeting. The reports of the officers were then read, and a resolution passed that they be submitted to the new Board for approval. Under the head of new business, Mr. S. B. Clark stated that he wished to present a matter for the consideration of the Society. It related to the building of an Old People's Home. He said that he had twice presented the matter to the Board of Directors but they had taken no action upon it. He had been offered a donation of thirty acres of land, amounting to about five thousand dollars, from one party, and an equal amount from another party whenever the Society should build such a home, but was obliged to keep the names of the donors a profound secret. A resolution was then offered that the new Board be instructed to take steps in the matter at once. This was discussed by a number of parties, and when the motion was finally voted upon, it was lost, the nays being in the majority, it being considered altogether too vague and uncertain a proposition to act upon. Dur-

ing an intermission of fifteen minutes, a conference of the Directors was held, and it was found that no record of Mr. Clark's proposition had ever been made, and that in fact it had never been brought before that body as a business matter, but only incidentally mentioned and hinted at by him. In justice, therefore, to the retiring Board, Mr. Clark made the above explanation at the close of the meeting.

A committee of three was chosen from the audience to nominate candidates for the new Board of Directors. It consisted of Mrs. White, E. G. Anderson and Mr. Bouton. The committee retired to the ante-room and made their selections, which they announced as follows: Hon. John A. Collins, Dr. E. J. Bailey, Monroe Thompson, Mrs. J. Schlesinger, Mrs. S. B. Whitehead, C. H. Gilman, F. A. Davis, S. B. Clark, H. C. Wilson. Balloting for candidates followed, which resulted in the election of the above named ladies and gentlemen as officers for the ensuing year. Owing to the lateness of the hour, no meeting of the new directors was then held, but was appointed for Thursday evening last, the 12th inst., at 32 Ellis street.

### METROPOLITAN TEMPLE.

Two very gratifying audiences assembled at Metropolitan Temple on Sunday last. At the morning meeting numerous questions were ably answered by the control of Mr. J. J. Morse, the audience frequently testifying its approval of the sentiments expressed.

In the evening Mr. Morse's control took "The Gospel of the Divine Humanity" for the subject of the discourse, treating it in an original and eloquent fashion. The control urged the importance of entertaining the best conception of human nature. The doctrine of total depravity was unsparingly condemned, and the fact that the teachings of the Spiritual Philosophy were on the lines of the purer thought regarding man's nature was clearly and felicitously expressed.

The vocal music, consisting of two solos "A Dream of Peace," (Barri) and "The Grand Old Ocean," (Millard) was supplied by the regular singer, Miss E. Beresford Joy, in her ever acceptable fashion, Senor S. Arrillaga accompanying her.

Meetings as usual on Sunday next, at 11 A. M. Answers to written questions; at 8 P. M. lecture through Mr. Morse—subject, "The Devils of Earth Life." Admission free.

Woman is the masterpiece.—*Confucius.*

Woman is the crown of creation.—*Herder.*

Women teach us repose, civility and dignity.—*Voltaire.*

All that I am my mother made me.—*John Quincy Adams.*

Shakespeare has no heroes—he has only heroines.—*Ruskin.*

A woman may be ugly, ill shaped, wicked, ignorant, silly and stupid, but hardly ever ridiculous.—*Lois Desnoyers.*

## Children's Department.

### Go Lang, Go Long, Go Lee.

BY M. J. WRISLEY.

'Tis eventide, and home the cows  
Come lowing up the lane;  
Young Ronald walks by Maggie's side,  
And sings the homely strain:  
"The lover's heart is leal and light,  
The maiden's true and free;  
We're driving home the cows to-night,  
Go lang, go long, go lee."

Now passed are the years, and Ronald walks  
With Maggie down the lane,  
And arm in arm they gaily sing  
Once more the homely strain:  
"The lover's heart is leal and light,  
The husband's love is strong;  
We're driving home the cows to-night,  
Go lee, go lang, go long."

In after years they walk again,  
When age has brought its snow,  
But still we hear the same old strain  
They sang long years ago:  
"The maiden's love is free and true,  
The wife's is deep and strong,  
The husband's love is ever new,  
Go lang, go lee, go long,

\* \* \* \* \*

The flowers bloom upon the hill,  
And spring has come again;  
In death they're sleeping cold and still  
Who sang the homely strain:  
But just above them in the boughs  
The robins chaunt their song,  
And other lovers bring the cows,  
"Go lang, go lee, go long."

### The Lost Child.

BY ZERAH C. WHIPPLE.

When death comes, and takes from our family group a darling child, how very hard it is to feel that all is well! When the grave has closed over the form of our loved one, and we return to our desolate home, and see the evidences of the life that had been there, but has now gone forever, and realize that never, never again, in this world, shall we look upon that familiar face, nor hear the voice that has sounded to us sweeter than music wrought by the most skillful masters, oh, how hard it is for us to realize that our child is still alive and is already roaming in scenes of glory, in the eternal world of Spirit.

But why should the change called death cause us so much sorrow, when changes, almost as great and just as real, are all the time taking place in our families, and occasion no other than pleasurable feelings when we think of them.

There is a mother, with her little girl leaning against her knee. She used to have a sweet little baby a few years ago, but now the baby is gone. The tiny dresses and shoes and stockings, are laid away in the bureau drawer. The rattle, which the baby was so eager to grasp with her chubby hands, the



spools, strung together on a piece of twine, the blocks and the defaced and broken doll, are kept carefully in the box where they were put, when baby got through with them.

But the baby can not be found. Time has wrought a change; and now that mother has a little girl instead. But she does not mourn the loss of her baby; she rejoices in the possession of such a sweet daughter, so intelligent and loving, and blesses God for the change. By and by, the little girl will be gone. There will remain, perhaps, some half worn school books and a slate, a few childish letters and pictures, remnants of worn-out garments, and similar mementoes, to show that the little girl had been in the family. The girl will change to a woman; still the change will bring only gladness to her parents' hearts.

There is another home, where a mother sits weeping. She holds in her hand a little apron, which she is about to lay away, for the little baby that wore it will never need it again. It has gone from her arms and from her sight, and she mourns, and can not be comforted.

Did she expect her baby could remain with her always? Oh, no; she knew that the touch of time would transform her infant into a stalwart man, but she was prepared for that; she desired it. But, oh! weeping mother, look upward! You prayed that your baby boy might become a good man, and the blessed Father has changed him to an angel. You asked that your darling's pathway might be freed from some of the trials and temptations of life, and was answered.

Let us not mourn as though we expected the separation to be eternal, when our children are called away to heaven. Let us try to feel as those do, whose children have grown to be men and women, and have left the home of their childhood to create new homes of their own; only remembering that when the little ones, in their innocence, are called, their pure souls can enter at once into the joys of the blessed.

#### A Word With the Mothers of Grown-up Children.

Dear women, why do some of you hide the love, the joy that your fond hearts feel for the strong men and women who call you mother.

Kisses and rapturous words were the rain that fell unstintingly on their baby life. Where is the tender hand that brushed the curls from baby's forehead for loving lips to press adoringly? Do you think the tired man doing his work in the world never thinks it would be sweet again to feel the tender hand or see the love-light in the eyes of her who made light blessed in his babyhood?

And do you not know that your daughter, perhaps a wife in her own home, is often

saddened by half-formed wishes that you would open wide your motherly arms and let the tired child fling herself upon the loving breast just as of yore, when she hid her face and sobbed out her childhood's griefs with a certainty of finding sympathy and comfort?

Loving her children as every good mother does, how can a woman as the years roll on, build a wall between herself and the children she has borne? It is hard, very hard for the children, but harder still for the mother, for her heart must ache with longing when she finds herself no longer a necessity to her dearly-loved ones, and, in her old age, when other joys are denied her, she is missing the cares of a former active life, and her circle of interest narrows, where is the joy of living if she is no longer her children's dearly-prized treasure?

Cultivate the gift of showing your affection in act, look and tone. It will not be easy to break the ice that has been hardening for years. Pride and selfishness will forbid your trying, but persevere and little by little the frosty cover that has hidden your heart from your dearest ones, will melt and let the sunshine of love shine upon their lives and yours.

—*Household Monthly.*

## Miscellaneous.

### Don't You Remember?

Under the oaks in the summer eves,  
When we pelted each other with fallen leaves,  
Out in the fields when the hay was dry,  
We wandered together, you and I,  
Don't you remember those long, hot days  
When we lay in the shade, and the noontide haze  
Quivered a lullaby to our eyes,  
And the wild roses nodded in shy surprise—  
When the vagrant breeze peeped into the hedge?  
Down by the river the tall, wet sedge  
Stared at itself in placid pride;  
The wood dove cooed to its mate "Abide,  
Abide with me—ah, stay and rest,  
And let me nestle against thy breast?"  
The blackbird piped in a distant grove;  
All Nature sang and breathed of love,  
Don't you remember those days gone by,  
When we trusted in loving, you and I?

### Lulu Hearst's Rival.

(Millidgeville Ga. Dispatch.)

"A new rival to Lulu Hurst, more wonderful in her powers and mysterious in her performances, has developed here in the person of Mrs. Dixie Haygood, widow of the late City Marshal Haygood, who was murdered during the prohibition campaign. Recent seances here, witnessed by editors and others, show that she is a medium of great force. Mrs. Haygood does not require the laying on of hands before the mysterious rapping commences. She takes a seat at the table, rests her hand or elbow upon it, and asks if a spirit is present. The table does not rise and rap with its legs. A peculiar noise is heard on

it, like the dropping of water. She can direct the rapping where she pleases. At the last seance a group of young people were asking questions at a table, another group at the same time were communing with a spirit on the floor, while a third group held to their ears a billiard etc.

All three of the groups were receiving intelligible answers at the same time, and the interest of the spectators was intense, yet ludicrous. One group would be talking to the table about matrimonial prospects, another talking to the floor about what kind of places heaven and hell were, and those talking through the billiard etc would be communing with some friend who had departed. Mrs. Haygood all this time held a little child in her arms, highly amused.

A young gentleman who has lived here only a year asked if the spirit present knew him. One answered in the affirmative. He asked where it had known him. It replied, "Louisville?" It was then requested to give the initials and finally to spell the name of departed spirit, which it did. The name was that of an acquaintance the young man had not heard of in years.

A farmer who had lost a bale of cotton went to Mrs. Haygood, and the spirits told the name of the negro who had stolen it, whom he sold the cotton to, and where it could be found. The farmer discovered his cotton as directed. Mrs. Haygood is also a writing medium. Some one takes out a note-book and writes a question in it; he closes the book and puts it in his pocket; a piece of paper is laid on the table; the medium takes a pencil and places it on the paper. Every muscle in her face becomes rigid, and the hand and arm holding the pencil grow cold. The hand moves involuntarily under mysterious guidance. All the letters are linked, and when the pencil reaches the edge of the paper it is dragged back and another line written. When the message is finished the pencil runs off the paper. During the writing the hand wavers, and one looking over the shoulder cannot decipher the chirography. Study of it, however, makes the answer clear, and it is direct to the question in the book.

A young man was communing with a cousin who had died. He wrote in his note-book, "Are you happy in the spirit world?" The answer came: "I never did it, and God knows that I did not." The answer was read. The young man turned pale and sprang up from his seat, avowing that he was satisfied. He exhibited the question, and the spectators could see no connection between it and the reply. After the young man grew calm he said that, while he had written the question in his note-book, yet he was all the time thinking of a crime that had been charged to his cousin, and which had never been cleared up, and the answer was to the question in his mind and not to the one written. Aside from Spiritualism, which Mrs. Haygood says she doesn't understand at all, and about



which she doesn't know what to believe, that lady is equal to Lulu Hurst. She does not weigh 100 pounds, and yet she can overcome the strength of several strong men. She takes a billiard cue and holding it in front of her stands on one foot and defies any two men to push her backward. She stands flat-footed and defies any man to catch her by the arms and lift her. She seems glued to the floor, and one is afraid of breaking her arms. She continues to stand immovable. She catches hold of a billiard cue, and two men try to lift her but unsuccessfully. She takes the cue, and no three or four men can put it to the ground with their combined strength. As many men as can get in a chair may pile on it, and by simply placing the palms of her hands on the chair rounds she lifts them two or three inches from the floor. A strong man may catch a chair up in his arms, and the little giantess has only to place the palm of one hand on the bottom and the other on the back, and the person goes staggering about the floor in spite of himself. All these remarkable feats are performed and she does not appear to strain a muscle."

#### Our Dear Boy.

I saw my wife pull out the bottom drawer of the old bureau, this evening, and I went softly out and wandered up and down until I knew she had shut it up and gone to her sewing. We have some things laid away in that drawer which the gold of kings could not buy, and yet they are relics which grieve us until our hearts are sore. I haven't dared look at them for a year, but I remember each article. There are two worn shoes, a little clip hat with part of the brim gone, some stockings, pantaloons, a coat, two or three spoons, bits of broken crockery, a whip, and several toys. Wife, poor thing, goes to that drawer every day of her life, and prays over it, and lets her tears fall upon the precious articles, but I dare not go. Sometimes we speak of little Jaek, but not often. It has been a long time, but, somehow we can't get over grieving. Sometimes, when we sit alone on an evening, I writing and she sewing, a child will call out in the street as our boy used to, and we will both start up with beating hearts and a wild hope, only to find the darkness more of a burden than ever. It is still and quiet now. I look up to the window where his blue eyes used to sparkle at my coming, but he is not there. I listen for his pattering feet, his merry shout, his ringing laugh, but there is no sound. There is no one to search my pockets and tease me for presents, and I never find the chairs turned over, the broom down, or ropes tied to the door knobs. I want some one to tease me for my knife; to ride on my shoulder; to lose my way; to follow me to the gate, when I go, and be there to meet me when I come; to call "good night" from the little bed now empty.

And wife, she misses him still more. There are no little feet to wash, no prayers to say, no voice teasing for lumps of sugar, or sobbing with the pain of hurt toe; and she would give her own life, almost, to awake at midnight and look across to the crib and see our boy there as he used to be. So we preserve our relics, and when we are dead we hope strangers will handle them tenderly even if they shed no tears over them.—*Cape Ann Advertiser.*

#### An Ancient Chair.

What is probably the most venerable piece of furniture in existence has just been deposited in the British museum. It is the throne of Queen Hatasitu, who reigned in the Nile valley some 1,600 years before Christ, and 29 before Moses. This now dilapidated object seems to be of lignum vitæ, the carvings of the legs being inlaid with gold and those of the back with silver.

Nature meant to make woman its master piece.—*Lessing.*

If woman lost us Eden, such as she alone restores it.—*Whittier.*

Women is the most perfect when the most womanly.—*Gladstone.*

Woman is last at the cross and first at the grave.—*E. S. Barrett.*

## Special Notices.

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

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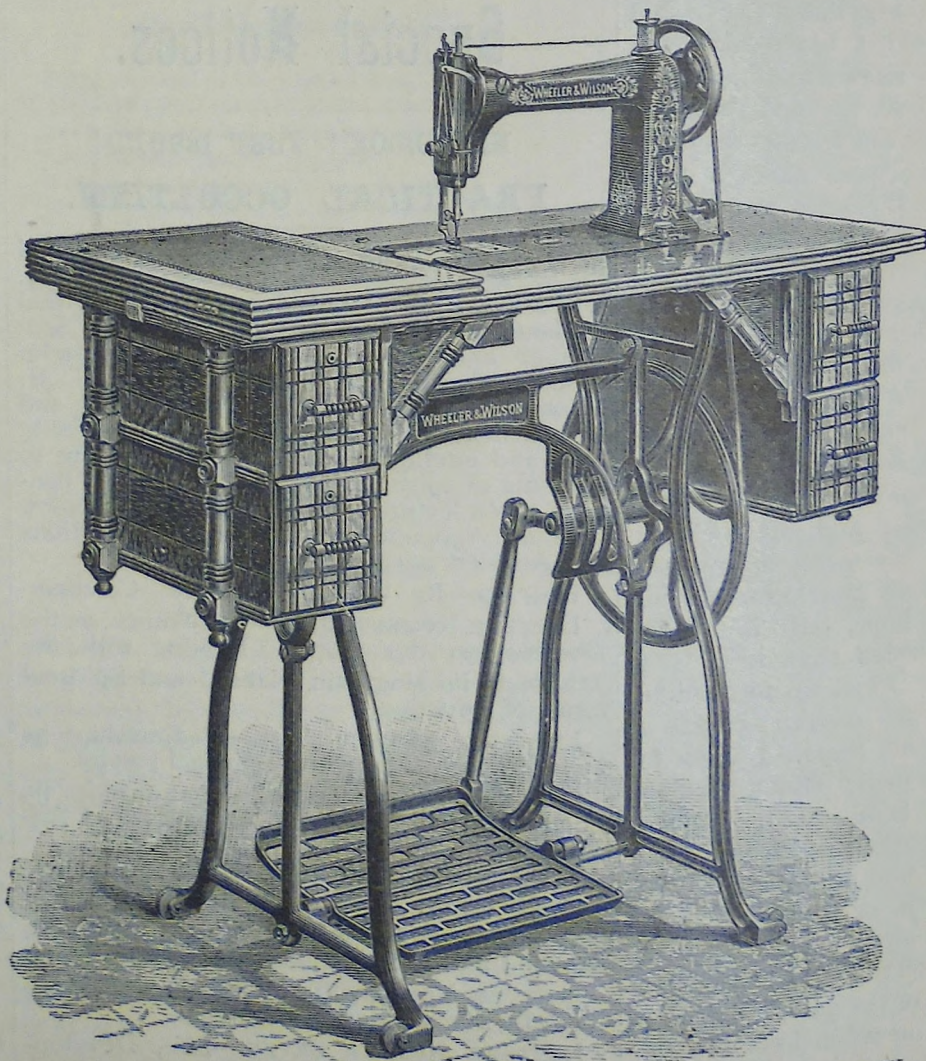
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