



D D Home

# The Carrier Dove.

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

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## Daniel Dunglass Home.

By Albert Morton.

In writing a sketch of the work of this medium of world-wide celebrity I am only able to present the most salient points; confining myself principally to the varied phases of mediumship, as presented before many of the leading minds of this country and Europe. The portrait is from an excellent steel engraving published in *Brittan's Journal*, together with an excellent biographical sketch by Miss Belle Bush, from which I have gathered much of the matter herewith presented.

Some of the phenomena occurring through Mr. Home have not been published, except in fugitive form in the *Spiritual papers*, and for this I have to rely upon my memory—not having the papers for reference.

"Daniel Dunglass Home, one of the most remarkable mediums for spirit manifestation of a physical order that the age has produced, was born near Edinburgh, Scotland, March 20, 1833. His father was a son of Alexander, tenth Earl of Home. His mother was gifted with what is called in Scotland the second sight, as were also her uncles, Mr. Mackenzie and Colin Urguhart. It was doubtless from this source that he inherited the peculiar organization that rendered him subject to the strange phenomena which have attended him, and which commenced even before his remembrance. When he was about a year old he was adopted by an aunt, with whom he lived till near his maturity. He was very delicate as a child, and of a temperament so extremely nervous that serious doubts were entertained of his being reared, but he was favored, even in his infancy, by strange events and omens that seemed to portend a remarkable destiny.

In his ninth year Daniel was brought by his aunt and her husband to this country and resided at Norwich, Conn. While there he formed a strong attachment for a boy and made an agreement with him that "whichever one of them should first be called from earth, would, if God permitted it, appear to the other the third day after." The following June, while residing at Troy, N. Y., he had a vision in which his friend appeared as in a cloud of brightness, illuminating his face with a distinctness more

than mortal. He looked on me with a smile of ineffable sweetness, then slowly raising the right arm, he pointed upward, making with it *three* circles in the air. As soon as the power of movement was restored, I rang the bell, and the family, thinking I was ill, came to my room, when my first words were, 'I have seen Edwin, he died three days ago, at this very hour.' This was verified by a letter which came a few days later.

In his fifteenth year he united with the Wesleyan Church, but, meeting with violent opposition from his aunt, who was a member of the Kirk of Scotland, he left the Wesleyan and joined the Congregationalists.

Two years later he was again residing in Norwich, while his mother lived twelve miles distant. Being impressed that she wished to see him he walked all the way, and as soon as they were left alone he asked, "What have you to say to me mother?" She looked at him with surprise and answered, "Well, dear, it is only to tell you that four months from this time I shall leave you;" and after telling him about a vision she had, foreshadowing her death, she added, "and I shall be quite alone when I die, and there will not be a relative near to close my eyes." This prophecy was fulfilled. On the evening of her death her son heard a voice at the head of his bed which said to him, "Dan, twelve o'clock," when turning his head he saw the bust of his mother, her lips moved and again she said, "Dan, twelve o'clock." This was repeated a third time then she disappeared. Calling his aunt he said, "Aunty, mother died to-day at twelve o'clock, because I have seen her and she told me." "Nonsense, child, you are ill, and this is the result of a fevered brain," said the aunt. It was true, as his father informed them, she died at twelve o'clock, without a relative near to close her eyes.

A few months after this event he heard loud blows on the head of his bed. The next morning when seating themselves at the table they were greeted by a shower of raps all over the table. His aunt exclaimed in accents of horror, "So, you've brought the devil to my house, have you?" and passionately she threw a chair at him. Notwithstanding his aunt's forcible measures to exorcise his Satanic Majesty, combined with those of the Baptist, Wesleyan and Congregational clergymen, whose assistance was invoked, the rappings continued to be given

during their prayers, at every mention of the names of God and Jesus, and every invocation for God's mercy to be shown. Mr. Home says: "I was so struck, and so deeply impressed by this, that there and then, on my knees, I resolved to place myself at God's disposal, and to follow the leadings of that which I then felt must be only good and true; else why should it have signified its joy at those special portions of prayer?" At the age of eighteen he was expelled from the house of his aunt, who was unable to bear the phenomena, and entered upon "the then tempestuous sea of mediumship." He was soon submitting to investigation by some of the best literary and scientific minds of the age in New York, Brooklyn and other cities. Prof. George Bush, the eminent Swedenborgian, took a deep interest in the phenomena, and assured him there was no doubt in his mind of the presence of spirits gone before. At the earnest solicitation of Prof. Bush, Mr. Home took up his residence with him for the purpose of studying for the ministry. Within forty-eight hours after so doing he saw, while awake, the spirit of his mother, who said to him: "My son, you must not accept this kind offer, as your mission is a more extended one than pulpit-preaching." Prof. Bush regretted the sudden termination of the studies but they parted friends, and so remained. In May 1852 Mr. Home was cordially received by candid and eminent investigators in New York, among them Judge Edmonds, Dr. Gray, Dr. S. B. Britten, Dr. Hallock, Dr. Hull, Prof. Hare, Prof. Mapes and others, many of whom furnished the newspapers with reports of the manifestations, and openly avowed a firm belief in their spiritual origin.

At the house of Mr. Ward Cheney, Mr. Home was first lifted in the air by spirit power, a manifestation which has since frequently occurred in the presence of reputable witnesses in England and France. On one occasion at a seance in London he was floated through an open window, at an elevation of seventy feet from the pavement below, and re-entered the room through an adjoining window. Mr. Home says, in substance, "I usually experience no particular sensations other than an electrical fullness about the feet. At times, when I reach the ceiling my feet are brought on a level with my face, and I am held in a reclining position. On some occasions the rigidity of my arm relaxes, and I have with

a pencil made letters and signs on the ceiling."

In the autumn of 1852 Mr. Home intended to commence the study of medicine in New York, but was unable to carry out the intention, as his friends advised. Of this he says: "The kind friends who were doing what they thought best, in preventing others from seeing the manifestations, did not take into consideration that the phenomena which had been a source of information and consolation to them were God-given, and that we had no right to conceal their light from any."

At the house of Rufus Elmer, in Springfield, the manifestations were of a new character, and accounts were given for publication by my esteemed friend, Dr. H. F. Gardner. Heavy articles were moved by the invisibles, and while those present were singing a hymn a bell was raised from the floor and rung in perfect time, after which another tune was drummed by the bell on the underside of the table, the sound resembling the roll of drumsticks by the hands of a skillful drummer, yet no human hand touched the bell. In Nov. Mr. Home resumed his medical studies in New York but continued to hold seances at his rooms and among the poorer classes, of whom he says: "I have always found them to be the most candid and thorough in their investigations, and when they were in reality convinced, they were the most thankful to God in allowing such proofs of spiritual beings and forces to exist."

Mr. Home's health again failed and he was forced to finally abandon his medical studies. On the 31st day of March, 1855, he sailed from Boston for England, and was honored in all his wanderings in Europe for his spiritual ministrations. He has been the honored guest of the most distinguished personages, convincing them as well as thousands of people of the grand truths of immortality and the heaven-ordained power of an angel ministry and spiritual communion. Emperors and kings, lords and ladies—savans, authors, artists, orators have all paid homage to his mediumistic gifts. New developments of spirit agency were given. Flowers were brought from unknown sources, musical instruments were made to give forth celestial strains; there were materializations of spirit hands. The hand of Napoleon was materialized at seances given at the Tuilleries before Napoleon III and the Empress Eugenie. Spirit forms were seen passing from one to another, dispensing blessings and tokens of love to each one present; there were levitations and prophecies, signs and messages to the earthly friends from the living and loved ones beyond the veil. These manifestations were witnessed and testified to by people of the highest standing, whose veracity it would be presumptuous folly to dispute.

In March, 1858, Mr. Home was introduced to a Russian lady, the Countess de

Koucheleff, in Rome, and was married to her sister the following August. Mr. Home was received and entertained by the Czar of Russia at his palace, and through his kind influence all obstacles to the marriage were removed. Mrs. Mary Howitt, wife of William Howitt, both eminent writers and devoted, out-spoken Spiritualists, writes: "This marriage took place at St. Petersburg, and was celebrated in the presence of M. Alexander Dumas (an enthusiastic Spiritualist), who went from Paris on purpose to be present, and to officiate as Godfather to the bridegroom, and the Emperor presented to Mr. Home a diamond ring of great value. \* \* \* On the birth of their only child, a son, the Emperor expressed his continued friendship for Mr. and Mrs. Home by presenting to them a ring of emeralds and diamonds. \* \* \* Mrs. Home was a deeply believing Spiritualist. God's love had made known to her the reality of the spirit world, and so loyal was she to this knowledge that she was ready to attest it in life and death. "Mrs. Home passed to spirit life in the twenty-second year of her age, and Mr. Home was left with his son, then three years old, to look with longing eyes to the celestial home to which his beloved Sacha had passed. We regret that our limited space forbids our dwelling upon the life of this pure, angelic woman, but can only give a brief extract from the loving tribute of one of England's sweetest writers. Mrs. S. C. Hall writes: "I had several times the full conviction (as I have at this moment) that she was with me; but I have no medium power, and beyond the cool breeze that passes across my hand or brow, 'the air of the angel's wing' I received no sign of such presence, nor do I need it. Mr. Home returned to England, and after our first meeting, those who loved her could not call it sad, for he was assured of her happiness; we arranged an evening seance in the drawing-room, which was let as usual—only five persons present—five who had known and loved Sacha.

Before what the world calls death, she had asked her husband to give me a little lace cap, the embroidery of her own hands and I had asked him for a braid of her hair; he brought both, tied in one of her white handkerchiefs, and placed them on the table. More than the usual manifestations came that night; not only the table but our chairs, and the very room shook, and the raps were everywhere around us. A lady, whose consolation was indeed blessed, received several messages in answer to her thoughts, and a very eminent sculptor, whose engagements on public works are unceasing, had been rising before day to finish a bust of Sacha, which he desired to present her husband—this fact was not even known to her own household—he received a message thus: "Thanks for your early morning labor, I have been often near you." While the message was rapped out, he felt her little hand repeatedly on his, in loving confirmation of her thanks. This was the first time

he had ever felt the touch of the "spirit hand," and it affected him deeply.

Mr. Home then placed the embroidery and hair under the table. "Sacha," he said, "wishes to give them to you herself." Presently my dress was pulled. I put down my hand, and the cap was not only placed in it, but my fingers closed over it, by her own hand. I could not be misaken, I knew that hand so well! My dress was again pulled, and I laid my hand in my lap, then I felt her hand more distinctly; it was placed entirely in mine, and after a pressure, left me the lock of hair."

In the *Cornhill Magazine*, published by William M. Thackeray, a devoted Spiritualist, who proved his fidelity to truth by publishing many articles in favor of Spiritualism in his magazine, at the cost of a disastrous diminution in its circulation—appeared this beautiful description of a musical manifestation, where an accordeon was played upon without human agency. The writer says: "Apart from the wonderful consideration of its being played without hands — no less wonderful was the fact of its being played in a narrow space which would not admit of its being drawn out with the requisite freedom to its full extent. We listened with suspended breath. The air was wild, and full of strange transitions, with a wail of the most pathetic sweetness running through it. The execution was no less remarkable for its delicacy than its power. When the notes swelled in some of the bold passages, the sound rolled through the room with an astounding reverberation; then, gently subsiding, sank into a strain of divine tenderness. But it was the close that touched the hearts, and drew the tears of the listeners. Milton dreamt of this wondrous termination when he wrote of 'linked sweetness long drawn out.' By what art the accordeon was made to yield that dying note let practical musicians determine. Our ears, that heard it, had never before been visited by a sound so fine. It continued diminishing and diminishing, and stretching far away into darkness, until the attenuated thread of sound became so exquisite that it was impossible at last to fix the moment when it ceased."

The same writer gives the following graphic description of the phenomenon of levitation: "Presently, he said, in a quiet voice, 'My chair is moving—I am off the ground, don't notice me, talk of something else,' or words to that effect. As he ascended higher he described his position, as at first perpendicular, and afterwards horizontal. He said he felt as if he had been turned in the gentlest manner, as a child is turned in the arms of a nurse. In a moment or two more he told us that he was going to pass across the window, against the gray, silvery light of which he would be visible. We watched in profound stillness, and saw his figure pass from one side of the window to the other, feet foremost, lying horizontally in the air. He spoke to us as

he passed, and told us that he would turn the reverse way, and recross the window, which he did. His own tranquil confidence in the safety of what seemed from below a situation of the most novel peril, gave confidence to everybody else; but with the strongest nerves, it was impossible not to be conscious of a certain sensation of fear or awe. He hovered round the circle for several minutes, and passed, this time, perpendicularly, over our heads. I heard his voice behind me in the air, and felt something lightly brush my chair. It was his foot, which he gave me leave to touch. Turning to the spot where it was on the top of the chair. I placed my hand gently upon it, when he uttered a cry of pain, and the foot was withdrawn quickly with a palpable shudder. It was evidently not resting on the chair, but floating; and it sprang from the touch as a bird would. He now passed over to the farthest extremity of the room, and we could judge by his voice of the attitude and distance he had attained. He had reached the ceiling, upon which he made a slight mark, and soon afterwards descended and resumed his place at the table. An incident which occurred during this aerial passage, and imparted a strange solemnity to it, was that the accordion, which we supposed to be on the ground under the window close to us, played a strain of wild pathos in the air from the most distant corner in the room."

Mr. Home has on many occasions had manifestations of a nature similar to those which occurred where the ancient Hebrew mediums were cast into a fiery furnace and came out without singeing a hair. On several occasions he has been influenced to rake open the glowing coals in grates and lay his face down in the burning mass, without the least injury to himself, or of fire upon his person or garments. He has taken red-hot coals from the grates and carried the burning masses around the rooms for inspection by the members of the circle; and on one occasion, at least, (I quote from memory of the statements published in London papers) the power of resisting the action of heat was transmitted to another, when, taking a mass of glowing coals, Home laid it upon the white hair on the head of the venerable literateur, S. C. Hall, who bore the seeming terrible ordeal with unflinching faith, and escaped without the slightest injury or appearance of the action of the fire upon him.

To attempt to explain this phenomena by attributing the exemption from the usual effects of fire to the use of chemicals, as practiced by the so-called fire kings and fakirs, is equivalent to charging some of the most eminent writers and gentry of England with being accomplices with a swindler whom they had met in the homes of their most valued friends—a conclusion to contemptible and frivolous to be entertained for a moment by any sensible person.

With a brief allusion to one of the most remarkable phenomena which has several

times occurred, under the close scrutiny of critical investigators, in the presence of Mr. Home, I will close this concise record of the different phases of spirit manifestations through this wonderful medium. Several times the limbs and body of Mr. Home have been elongated to a remarkable extent, far beyond the power of any ordinary contortionist. On one occasion, while his feet were held to the floor, his limbs and body were elongated, by actual measurement, to the extent of nearly, or quite, nine inches beyond his ordinary height. I have not the published statements by me from which to give the precise measurements, but am confident this statement is quite within bounds.

I have endeavored to give a faithful account of the grand mediamic work, which I believe to have been conscientiously given through Daniel D. Home, the medium, and would gladly close my sketch without further comment; but I cannot conscientiously go upon record as an endorser of the medium without an expression of my abhorrence of his oft repeated attacks in his books, and spiritual papers, upon other mediums, and upon my friends, who, in intellectual attainments, moral attributes, and unselfish, self-sacrificing devotion to spiritual truth tower above him as the Alps above a mole hill. Had Mr. Home closed his literary labors with the production of the first series of "Incidents of my Life," his work in that direction would have been creditable, but "Fools rush in where angels fear to tread," add this self-vaunted pet of royalty and nobility (whose endorsement among sensible people is valuable only in proportion to their intelligence and integrity) on many occasions has manifested a most uncharitable spirit toward mediums possessing powers equal, or superior, to his own.

In "Lights and Shadows of Spiritualism," p. 416, and following, he derides a well established phenomenon. He says, "I have never yet beheld anything which could cause me to accept the phenomenon of matter passing through matter." Indeed, probably this "Daniel come to judgement" has overlooked the investigations of the world renowned scientist, Prof. Zollner, whose evidence of this "fourth dimensional" subject, as presented through the mediumship of Henry Slade, is conclusive. Prof. Zollner's descriptions and illustrations of this phenomenon, as given in "Transcendental Physics," gives testimony which cannot be gainsayed. I have witnessed this phenomenon through the mediumship of Henry Slade and Wm. Davenport under test conditions. This phase of mediumship has been publicly given by many mediums, and to deny it shows an ignorance of the common phenomena of Spiritualism remarkable in one professing to be conversant with the subject.

On page 434 of "Lights and Shadows" Mr. Home begins a tirade against a phase of mediumship which is as strongly endorsed as that of levitation. He says: "One of

the geniuses in question, we learn, after thoughtful consideration of a paraffine candle, suddenly started, and cried, 'Eureka! I have hit it! Forthwith his discovery was made public, and became popular.' It was well for Mr. Home that he mentioned no names. The "genius in question," who demonstrated the paraffine mould test through the mediumship of Mary Hardy, was my friend of long standing, William Denton, the eminent scientist, who sacrificed fair prospects for obtaining a fortune in bearing public testimony to the truth of Spiritualism throughout this land and Australia, and I should consider myself recreant to truth and friendship to permit such sneers to pass unrebuked.

Mr. Home in this shadowy book also attacks a paper which has always been a warm, consistent friend to all worthy mediums, and has always stood ready to expose any person convicted of fraud in mediumship. Mr. Home has been out of the field of spiritual labor for several years, owing to long protracted illness, from which I am glad to learn he is recovering, and it is to be hoped his sufferings have chastened his spirit and taught him to exercise greater charity towards his fellow workers; those ministers of "glad tidings of great joy" whose aching, sensitive brows are too often crowned with thorns by those to whom they have ministered. Mediums should be the last persons to reverse the legal axiom that all persons are innocent until proven guilty. Leave the scavenger work to those who like the "man with the muck-rake," prefer to delve in mud than scan the opening heavens, remembering that envious tirades like the boomerang, always return to the projector.

#### A Strange Occurrence.

Several years since in the late spring, I had in some way, not known, broken a pane of glass in my bed-room window. A stand stood by the head of my bed just under my window. I gathered up the broken pieces, all, as I supposed. Some little time had elapsed after this, and I desired to make a thorough cleaning of said room, as well as some other parts of the house; I accordingly employed a young woman to do the heaviest of the work. I told her to begin at my bed-room and to take every thing out. She went to work, and in moving the stand with its contents, she called to me, "Why, here is a piece of glass and there is a face drawn on it." I took the piece of glass, and nearly fainted, as I saw as distinct a photograph of one that had passed into spirit life, as if taken by a skilled artist. There had been no Spiritualists about, and I am not one—that is, modern Spiritualism. I would like to know more about this, if any one can tell me who the spirit was drawn on this piece of glass; I would like them to do so.

MRS. ELIZA G. KEMBLE,  
76 Gould Street, Toronto, Canada.

## George Milner Stephen.

"The Great Australian Healer."

This gentleman, whose portrait we present herewith, is now staying in this city, on his way to England, practicing his great gifts of healing. Mr. Stephen has had a very eventful career, chiefly in the Australian Colonies, where he has held important official positions. The authorities from which we gather the material for this sketch are Mrs. Hardinge-Britten's *Nineteenth Century Miracles*, the *Religio-Philosophical Journal*, and a biographical sketch of Mr. Stephen, published in Sydney, Australia, by his son, Harold Wilberforce Stephen, a member of the Legislature of that colony.

GEORGE MILNER STEPHEN was born in Somerset, England, in the year 1812. He was educated at the Honiton Grammar School, where he stood at the head of every class. As an illustration of his remarkable memory it may be stated, that on one occasion, being unexpectedly called upon to repeat quotations from the classics, he recited the entire Eton Latin Syntax, consisting of about twenty-five pages. He belongs to an eminent family of lawyers, of whom no less than eight have raised themselves, by their ability and character, to position of judges in the Courts of England and Australia. His father, John Stephen, was the first Puisne Judge of the Supreme Court in New South Wales. His eldest brother, Sidney, died Chief Justice of New Zealand. His brother, Sir Alfred Stephen, G. C. M. G. & C. B., now the permanent Lieutenant-Governor, was for 35 years Chief Justice of New South Wales. His uncle, James Stephen, M. P., who, with his brother-in-law, the celebrated William Wilberforce, fought successfully in Parliament for the "Abolition of Slavery" in the British Empire, was Master in the Court of Chancery in England, and his uncle and cousin, George Milner (his Godfather) Deputy Lord-Lieutenant of Cambridge, was for 25 years Chairman of the Court of Quarter Sessions. Two distinguished cousins, Sir Fitz-James Stephen, one of the Barons of the High Court of Justice in London, and Leslie Stephen, one of the leaders of "Free-Thought" in England, have their biographies recorded in *Men of the Time*, for their great literary works, etc.

George Milner Stephen came out to Sydney with his father in 1824, and began public life in the Commissariat. At the age of 18 he was appointed Clerk of the Supreme Court at Hobarton, Tasmania, and Arch-deacon's Registrar. From thence he went to South Australia, having been sent for by the Governor to take the post of Advocate-General and Executive Councillor, by virtue of which afterwards on the Governor, Rear Admiral Sir John Hindmarsh, K. H., returning to England, George Milner Stephen officiated as Acting Governor. His services in that capacity were acknowledged by the Home Government in the following dispatch

from the Secretary of State to Governor Gawler.

No. 2. Downing-street,  
27th June, 1839.

Sir.—I have to acknowledge the receipt of the several dispatches addressed to this department by Acting Governor Stephen, from No. 1 to 17, on various subjects connected with the affairs of South Australia. It is not necessary that I should notice in detail the different topics embraced in those dispatches; but I request that you will convey to Mr. Stephen the acknowledgments of Her Majesty's Government of the satisfactory manner in which he appears to have administered the affairs of the colony, under the difficult and embarrassing circumstances in which he was placed.

I have, etc.

MARQUIS NORMANBY.

He also received an unusually complimentary address from the colonists, acknowledging his "generosity, integrity and independence of character," etc., and he declined to receive any further marks of public esteem, upon seeing a requisition published by the Sheriff with that object.

Shortly afterwards he was married to the youngest daughter of Sir John Hindmarsh, and in the year 1840 he returned to England, where (after some time passed as Secretary to the Government of Heligoland) on leaving which island he received an address from the Parliament and chief inhabitants, he kept his terms at the Middle Temple, and was duly called to the bar. At this time he also studied miniature painting, being undecided whether or not to adopt the career of an artist. Some of these miniatures have been admired by some of the leading English artists, and been examined by the editor of this journal, who considers them to be gems of art.

He painted portraits of Christian VIII., King of Denmark, for which he was honored with numerous sittings by His Majesty, the Prince of Thurn and Taxis, Prince Esterhazy, and several other notabilities, from whom he received many compliments and rich gifts.

Having become a Barrister, George Milner Stephen left for Australia, previously refusing the Colonial Secretaryship of New Zealand, which Lord Stanley urgently pressed him to accept—war with the Maoris having just broken out—and settled in Adelaide, where he practiced his profession until the gold discovery, when he removed to Melbourne. There, for a time, he made a very large income, being engaged in nearly every important case. He established a Society of Fine Arts, of which he was elected Chairman, and the Geological Society, since merged in the Royal Society, of which he was the first Vice-President, the Governor being President. In 1853 he again left Australia, his health having broken down through his immense practice as a lawyer, and settled in London, where he remained two years, occupying himself chiefly with mineralogy, of which he had made a special

study. He contributed papers on this subject to the Geological Society of London, of which he was elected F. G. S. in 1854, and was made an honorary member of the Natural History Society of Dresden, and the Geological Society of Berlin, etc. To each of these societies he exhibited his splendid collection of gems and gold crystals, which he had in many cases discovered, and for which he had been awarded a medal at the first Melbourne Exhibition, and again at the Sydney Exhibition.

At the request of the Secretary of State he also prepared an elaborate report, with drawings, upon the resources, etc., of Heligoland, with a view to its occupation as a training depot for the German Legion; where 10,000 men were thereupon located during the Crimean War; and for his services the Secretary for War permitted him to nominate several gentlemen for commissions in that corps.

In 1856 he returned to Melbourne, and at once took a high stand in his profession. He sat in Parliament for some time as Member for Collingwood, then the largest constituency in Victoria, and after some years, legal practice in Melbourne, he resolved to return to Sydney, where his brother, nearest living relative, resides, and in which colony his wife's trustees purchased for her a beautiful vineyard residence, and where he still continues to reside.

During the early part of his career in that colony Mr. Stephen was engaged with a small body of friends in mining operations on an extensive scale, and did not attempt to practice his profession until after the panic, which completely destroyed the public confidence in every description of mining enterprise.

Mr. Stephen performed the duties of Parliamentary Draftsman for over two years, giving such satisfaction that forty-one members of Parliament, out of the then 75 members, recommended his permanent appointment. This, however, was withheld from him and bestowed upon another barrister, owing to the enmity of the then Attorney-General.

As instances of Mr. Stephen's versatility of talent, it may be mentioned that he is an accomplished flute player, and an excellent carpenter and mechanic, of which last he gave proof by the invention of a gold-washing machine and "hammer battery" for prospecting, which he patented, and which met with much favor from those who understood their working.

The foregoing particulars serve at least to show that Mr. Stephen possesses more than average ability, and that neither by the associations of a long life, by his training or inheritance, is he likely to be either a charlatan or the subject of hallucination.

"Of his disposition, his son says, the writer cannot be supposed to speak otherwise than partially; but those who know him best will probably agree that he is singularly sweet-tempered and hopeful. He is not 'a good hater,' and has had many



G. Milner Stephens

severe losses through his trustfulness; he is also generous and sympathizing."

As instances of his personal courage and sense of duty, the following are extracted from documents, the originals of which are in the Colonial office: "Accompanied solely by Henry Inman, afterwards a clergyman in England, who bravely volunteered, when a small party of marines placed under the command of Mr. Stephen were panic-stricken and halted, he, then Advocate-General of South Australia, entered the encampment of some 200 armed and excited aborigines, and made prisoner of one of them, who had just assassinated a colonist."

"On another occasion, in the night-time, when five armed bushrangers had got possession of a hut, and threatened to fire upon a party of marines, again placed under his orders, Mr. Stephen, to spare lives, halted the marines, and proceeded alone to the hut, when he prevailed upon the bushrangers to surrender to himself, and yield up their arms."

"Mr. Stephen also personally arrested, in the night, another armed bushranger, who had fired at the Sheriff in his house, and who was thereupon tried and executed."

Finally, it may be added that, throughout his life, Mr. Stephen has evinced the greatest horror of smoking and drinking, and that he has always been exceedingly temperate in all his habits.

Mr. Stephen was on Circuit as a Crown Prosecutor at a town in the interior of New South Wales, on April 2, 1880, when, on paying a visit to a friend who for 10 years was intensely deaf, he said playfully to Mr. S., "I wish you would cure my deafness;" upon which Mr. S., who knew nothing of mesmerism and had never even heard of healing by magnetism, told his friend to sit down. Mr. S. began to make passes over his ears, and after visiting him the next day, his friend, at a large party, acknowledged his cure. From that time the public have not allowed Mr. Stephen to practice as a lawyer, and he has been compelled to adopt "Healing by laying on of hands" as a profession, often healing from 50 to 70 patients per diem, as he traveled through the Australian colonies.

The following are a few of Mr. Milner Stephen's marvelous cures, as reported by the press throughout the Australasian colonies, selected out of thousands, on account of their extraordinary nature.

1. CANCER—Mrs. M. E. Hawker, N. S. Wales, cured after three visits of internal cancer.

After nine years suffering intense pain, having had eight doctors, who said "She would be dead in six months." Testimonial, dated January 27, 1882 (nineteen months after), adds: "I was quite well at the end of the week, and so continued."

2. CANCER—Mr. Joseph Walters, manufacturer, Melbourne, June 23, 1882, cancerous tumors in the windpipe.

Five months suffering—His sworn testi-

monial states: "I had two surgeons, who both agreed that the disease was so violent that it must prove fatal. I had studied anatomy and surgery at St. George's Hospital, London. As a last resource, therefore, on June 23, 1882, I left Stowell, in company with my wife, 170 miles from Melbourne, and the same evening was under treatment by Stephen. I am delighted to say, that from the first treatment by Mr. S., which consisted only of laying on of hands and the use of magnetised oil and water, I have from day to day gained strength, without the use of wine, stimulants or medicine. That the tumors, both outside, which was originally the size of a goose's egg, and inside my throat, have diminished in size gradually, until they are now perfectly gone; leaving only a slight thickening of one of the muscles of the neck, which has daily become less. This day's treatment will complete my third week under Mr. Stephen, and I am now about to return home, as I believe thoroughly cured."

3. CANCER IN THE HEEL—Mr. William Lawrence mate of a vessel, Melbourne.

Nine years suffering—Cancer as large as half a hen's egg; went to doctors in different parts of the world, and at last came to Dr. —, of Melbourne. H. C. cut away the flesh and part of the heel bone, about three inches by two inches, on the 2nd of May last. The flesh grew very rapidly, all but one sore spot. \* \* \* About a week after you treated me for the moon-blindness, 26th of July, of which you cured me last month. My wife saw a little root of the cancer sticking out of the sore and she pulled it out. I went to you on Wednesday, the 6th of September, when you laid your hands upon my heel, and that night I had the most frightful pain in the heel, and next day there was a lot of discolored matter came out, which I firmly believe was the roots, and it began to heal rapidly. Yesterday, September 20th, you placed your hands on it again, and it is now quite healed and well!"

Cure confirmed next year, July 16, 1883, by a letter from his wife, who wrote, "He is quite cured of the cancer in his heel." He is now trading between Sydney and the River Don, Tasmania.

4. CANCER IN WOMB AND LIP—Mrs. M. A. Prysk.

Had five doctors at Christchurch; treated 5th and 7th March, 1883. Testimonial, dated 4th October, 1884, 19 months after, states, "She has had no pains since from the cancers," and "she hopes and believes that the cancers are killed."

5. CANCER OF THE WOMB—Mrs. M. Farquhar—pronounced by five doctors at Dunedin; treated in July, 1884. Her cure solemnly declared on the 25th of July, before the Mayor of Dunedin, N. Z. and part of can-

cers exhibited, saved from two wash-hand basinsful.

6. CANCER IN THE STOMACH—Mrs. Jeremiah Hervis.

Had thirteen doctors at Auckland; treated on 14th November, 1884. Her cure solemnly declared on 3rd December, 1884, before the Mayor of Auckland, N. Z. This case is confirmed by a scientific report on the case by the learned senior physician of New Zealand, James Kilgour, Esq., M. D., of London, addressed to Mr. Milner Stephen, which will shortly be published. It should be stated that, previous to her cure, she wore a large apron, to conceal the size of her body and her arm, which was used to support its weight. The following are extracts: "I have no knowledge of the of the cases of disease, which you claim to have treated successfully, except that of Mrs. Hervis, whom I examined, and from whom I received the history of her case. From that statement it would seem that the disorder had lasted for sometime, and has caused the patient great suffering and debility, by which her life was endangered. In those circumstances many medical men were unsettled (thirteen if I recollect rightly), but from their ministrations no relief had been obtained. They unanimously pronounced the disease to be cancer!"

[The doctor explains all the symptoms of her disease as detailed by her, adding that her statement was strictly examined by him and his theory of the way in which Mr. Milner Stephen's magnetic treatment acted upon the cancer, and adds: "We are thus brought face to face with what must be considered as a fact, viz. the cure of a disease, which is known to be nearly incurable, and generally fatal!" But here the cure has been brought about, not through the agency of medicine or surgery, but by means of a vital energy, a power passing from one human organism to another." The learned doctor thus proceeds: "If the opinion of thirteen men in medical practice is to be trusted, respecting the nature of the disease, under which Mrs. Hervis suffered, then it must be admitted that a case of cancer has been cured by you, in virtue of the magnetic power with which you are endowed."

7. CANCER IN THE BREAST—Mrs. Parcini, Brisbane, Queensland, Nov. 1883.

Three doctors had removed a cancer from her breast, but it would not heal, and the cancer commenced to grow again. The doctors decided that another operation would prove fatal, owing to her extreme prostration; and one of them advised that Mr. Milner Stephen should be consulted. He came and instantly removed her terrible pains, and the wound rapidly healed up. After eight visits she had grown plump in figure and declared herself perfectly well; and she came no more.

8. CANCER IN THE WOMB—Mrs. Waymouth, Auckland, N. Z., on December 12, 1884:

She had left the hospital incurable the day previous, refusing to submit to an operation, and came to Mr. Milner Stephen's Public Healing. The moment he placed his hands upon her, she fainted away, when he told the spectators, that "they had thus seen him kill a cancer!" On the 19th, of December she came again to the Public Healing, as stated in the following report of the *Auckland Telephone*:—

"Mrs. Waymouth was again treated for CANCER which was now leaving her. *She had seen portions of the Cancer coming away!*" Mr. Stephen visited her about a week afterwards, when she showed him more pieces of cancer, which she had that day exhibited to Mrs. Herved, whom he sent to make inquiries. The next day two doctors came and performed an operation!!! *Cui bono?*

CANCER IN THE LIP AND MOUTH.—Alexander Beaton, 65 years old, was in the hospital one week waiting to have it cut away.

Five doctors examined him, but Dr. B. having said, "it was no use, as it would grow again," he procured a letter of recommendation to Mr. M. Stephen, from Archdeacon Dudley, on Feb. 12, 1885, when Mr. Stephen treated him, and several times after, until he left Auckland. On the April 21, Beaton gave a testimonial, which states that "he believes the cure will soon be complete, as he believes the cancer is dead; as the lip is closed up, and the swelling is nearly all gone, and he can press it without feeling any pain!"

Mr. Alfred J. Taylor: Spinal injury; bent double; was in hospital at Auckland; treated 14th November, 1884; testimonial of cure dated 5th December.

Mrs. A. J. Taylor: two years' asthma and bronchitis: treated on 14th November, 1884; testimonial dated 5th December.

Mr. Jeremiah Herved: nine years' sore leg, and unable to work; had doctors in England, Canada, and New Zealand; treated on 14th November, 1884; his cure solemnly declared on 3rd December, 1884, before the Mayor of Auckland.

Dr. Charles H. J. Hovel, Surgeon: five months' concussion of the brain and his neck immovable through fall from his horse, with great pain in the head; treated on 26th November, 1884, at Auckland; testimonial dated 27th December. "Was surprised at the way in which the cure was effected—one hand on my neck, the other on my head—less than a minute."

TOTAL BLINDNESS—Mrs. Sarah Beehag, Sydney, N. S. W., 29th December 1880: Perfect eyesight "*suddenly restored* at the

second visit in presence of forty or fifty ladies and gentlemen."

Testimonial signed by herself and eleven witnesses instantly. Cure "solemnly declared" by herself and husband before a special magistrate, 28th October, 1885, (*five years afterwards!*) states "she has ever since had the perfect use of her eyesight."

TOTAL BLINDNESS OF ONE EYE.—Miss Sarah Russell, Sydney, N. S. W., 10th August, 1880. Her testimonial states: "I was blind with one of my eyes for nearly 3 years, through the bursting of a bottle of soda water. In three minutes I received my sight, in presence of 150 people." (She went home and threaded a needle with that eye alone!!) *Confirmed* by a letter dated November, 1885. (*5 years after.*)

ACUTE RHEUMATISM.—DEATH EXPECTED. In June, 1880, my wife was bedridden with acute rheumatism all over her body; she could not bear the sheet to touch her. It was suspended over her bed. She had been afflicted for seven years, and was expected by myself and all her friends to be close upon her death. My son-in-law went for Mr. Milner Stephen, who kindly came up to Windsor, and the same evening he removed all pain from her, *and she went into the garden next morning, and has been free from rheumatism ever since.*

WILLIAM HULL  
(Master Miller.)

CONFIRMATION ENDORSED.

I have not had an attack of rheumatism since you (Mr. Milner Stephen) cured me eighteen months ago.

(MRS) MARY HULL.  
Sydney, 4th January, 1882.

FRACTURED SKULL AND BLINDNESS CURED. —Curran street, Ponsoby, February 27, 1885. Her testimonial states:

"I have been suffering through a kick by a horse, on the right side of my head, for eight years. It caused such a deep depression, that when at school at Dunedin I amused my schoolfellows by putting an orange in the hole, while having my head erect, and if I put a paper-knife across it I could pass two fingers underneath.

"I went to Mr. Milner Stephen, on the 3rd of November last, and at the first treatment, he removed all pain. A practical proof of this is, if I now put the paper-knife across, it is in contact with the whole of the late depression, which shows that it is no longer a hole! I lost the use of my left eye, caused by the skull pressing on the brain, and so on the optic nerve. I could only just see the light with it, and the other was so much affected that I was obliged to wear spectacles, and now, since being treated by Mr. Stephen I have left them off, and can read and sew at night without them, and standing in Ponsoby with the right eye closed I can count the houses at Northcote. Mr. Stephen has

treated me three times a week till this month, when I go to him occasionally. As my mother is on a visit to Dunedin, I have asked our friends, Mr. and Mrs. W. Campbell, to confirm my statement as witnesses as they advised me to go to Mr. Stephen. I am, etc.,

IDA S. HYLTON,  
Witnesses: W. D. Campbell, A. K. C.,  
F. G. S., J. C. Campbell, Mr. Hylton.

LEG LENGTHENED SIX INCHES confirmed.  
BALWAIN, N. S. W., Jan. 19, 1882.

*Dear Mr. Stephen.*—I have great pleasure in telling you that my leg, which you lengthened six inches on August 12, 1880, just 17 months ago, continues as long as the other, and it has become so much stronger that I have lately danced at a ball, and I take long walks without feeling any fatigue whatever. I remain yours sincerely and gratefully,

A. SHEPHERD.  
[N. B. Her father is Bailiff of the County Court, and his testimonial states that the young lady, then 18, had for 16 years been under treatment by doctors, and wore iron supports fastened to a high heeled boot.]

INFLAMMATION OF THE LUNGS AND VIOLENT  
DIARRHOEA. Death expected.

Mr. Adam Waugh, Dunedin, N. Z., July 29, 1885, having been attended by Dr. Stenhouse, who had a consultation with Dr. ——— and Dr. ———, they informed us that he was in a "galloping consumption," and "getting nearer death every day," and at last Dr. S. ordered half a glass of brandy to be given him every two hours. I brought Mr. Milner Stephen to see my son-in-law, who was then two weak to answer any questions. \* \* \* Diarrhoea being strong upon him, Mr. S. magnetised him, and ordered all medicines to be put away. The result of this magnetic treatment was Mr. Waugh's rapid improvement and recovery in a few days. Solemnly declared before J. Logan, J. P., Sept. 6, 1885, by Mr. Robert Brown, confectioner.

Confirmation by Adam Waugh's letter, Sept. 9th, to *Otago Daily Times*.

[N. B.—The Captain of his company of volunteers was going to request the band to practice the "Dead March in Saul," to play at his funeral.]

ACUTE RHEUMATISM 26 YEARS.—Bathurst, N. S. W., May 2, 1881.

"About 26 years ago I had a severe attack of rheumatism . . . . (which you cured early in August last year). My hands, ankles and knees had chalky excrescences on the joints; and, for about a fortnight before you treated me, the excruciating pain in my heart, which seemed to run up to my head, prevented my lying down in bed . . . . I went to Sydney, and saw you three times during the week . . . . and I returned home strong and well . . . . The lumps on my joints immediately began to melt away. I took magnetised water (5 bottles), which finished my cure. My case being well known in Bathurst, hundreds of people, including Bishop

Marsden and his wife, came to be assured of my cure, after such a long and extraordinary severe illness that the *Western Independent* had an article about it.

HARRIET HAYWARD.

Witness—Wm. Hayward, who, by letter, dated May 9, 1885, comprises the case.

RHEUMATISM IN THE HEAD. — Sydney *Evening News*, August 1881.

....About twelve months ago, when suffering intensely from rheumatism in the head, my wife wrote to you for some magnetised flannel. This you very kindly sent me by return post, and was at once applied. The result was perfect freedom from pain in less than five minutes .....

L. A. FOSBERR, J. P. Coroner.

Wagga, July 25, 1881.

DISEASE OF KNEE—Leg saved from amputation.

My daughter, about nine years ago, met with an accident, thrown from her horse, .....injuring the cartilage of the knee .....On Thursday last the pain was so great that my daughter expressed her belief that she would have to submit to have her leg taken off, when I happily suggested to send for Mr. G. Milner Stephen. He came at once, breathed on the knee, etc., when all pain from that moment ceased, and has not returned. On Sunday she walked to church for the first time for years

G. R. WHITING.

Hunter street, July 8, 1880.

The lady's account of her cure.—*South Australian Advertiser*, July, 1880.

.....My knee became quite stiff, and the pain never ceased night or day; the only relief to be obtained was by pouring hot water and turpentine over the knee, which is still quite well after 5 years.

LUCILLE WHITING.

COPY OF THE ADDRESS OF THE CIVIL OFFICERS.

MELBOURNE, Sept. 4, 1862.

To George Milner Stephen, Esq.

DEAR SIR: The probability of a judicial appointment in a neighboring colony being conferred on you having become known, affords us an opportunity of conveying to you an expression of our best wishes for your prosperity and success in a position, for which your talents and acquirements eminently adapt you. And we trust that the appointment, if obtained, may prove a source of much satisfaction to yourself and family, after the various difficulties which you have hitherto so successfully combated.

As members of the Civil Service of this Colony, we beg to tender you our acknowledgments of your valuable services in your public capacity, as a member of the Legislative Assembly, and our congratulations on the prospect of a high appointment being conferred upon you.

Believe us to remain, dear sir, very faithfully yours.

[Signed by 12 Permanent Heads of Departments, and 188 others.]

Several of the Judges, Members of the Bar and Clergy sent him farewell complimentary letters.

CURES IN SAN FRANCISCO.

Mr. Milner Stephens' presence in this city is scarcely known of by the community, as the press will not publish any reports of his cures, made in public halls, unless paid for. And yet it is a curious fact that the principal Australian and New Zealand newspapers, during the five years he has been exercising his many "Gifts of Healing," have published extended reports of his public healings of the poor in the halls of the several colonies. So that Mr. Milner Stephens' cures are better known and appreciated in foreign countries than in this at present. He has, however, cured or relieved many scores of patients, who are not asked to give their statements until more time has elapsed to test the results of his rapid treatments, so that patients must have faith in the numerous published proofs of his great healing powers, whether in the foregoing samples of extraordinary cases, the originals of which we have seen, or in the dozen framed reports in the newspapers which Mr. Stephen has habitually exhibited and quoted at his weekly public healings of the poor, in addition to the cancers and roots, which he has caused to leave his highly fortunate patients.

Some of his friends have signed a paper "certifying to the public, that they have more or less often been spectators of his public healings," and have seen him instantly relieve or cure patients of severe maladies, such as sciatica, rheumatism, neuralgia, deafness, partial blindness, paralysis, etc. \* \* \* "Many of them without being touched by Mr. Stephen."

The names of ladies being "held sacred," it is sufficient to state that many well-known gentlemen may be referred to as having been successfully treated by Mr. Milner Stephen.

Names following he has supplied to us:

Messrs. W. H. Campbell, importing and commission merchant, 402 Front street.

P. J. Murphy, Attorney-at-Law, 214 Sansome street.

John Henry Taylor, importers, etc., Pine street.

J. P. Thorpe, Attorney-at-Law, California street.

Col. A. H. Wands, 24 Elgin Park.

Captain Henry Ball, late Judge, 1908 Stockton street.

Mr. H. A. Palmer, President of Union National Bank, Oakland.

Dr. Hood, M. D. of London, care of Mr. Edson, Montgomery Block.

Mr. R. T. Pratt, lessee of Irving Hall, Post street.

Mr. A. Doble, iron merchant, 1315 Fremont street.

Mr. H. D. Morris, 24 Fremont street, and scores of others might be added.

Mr. Milner Stephen's arrival in this city

"on his way to England," has been announced in a London Journal called *Light*, together with a long Australian extract of his cures. We understand that he will remain in San Francisco only one month longer.

FRED. EVANS.

Independent Writing Medium.

By Albert Morton.

Mr. Evans is a native of Liverpool, Eng., in which city he was born on the 9th of June, 1862. His first experience in mediumship occurred in his seventh year, when he saw what he now believes to be the materialized spirit of a venerable man approach to his bedside, and felt the gentle pressure of the spirit's hands upon his head, soon after disappearing as mysteriously as it first made its presence manifest.

At the age of thirteen the medium entered upon a seaman's life, which pursuit he followed for seven years, visiting many seaports in the four quarters of the world.

During this period of time he had several experiences which gave evidence of his possession of the mediumistic powers of prevision, clairvoyance and physical phenomena but he had no knowledge of Spiritualism until beginning his investigations of the subject in this city, where he located, giving up a seafarer's life in 1883.

Through the solicitations of a friend he commenced attending Spiritual seances in October, 1884, which resulted in sittings for the development of powers he was informed he possessed. The rapid unfoldment of his powers was marked, and in February, 1885, by advice of his spirit friends he gave up other pursuits and devoted himself to the public exercise of his mediumship as an independent slate writer.

In the following September he was united in marriage to Miss Agnes Hance, an excellent professional trance and test medium, and shortly thereafter removed to his present abiding place and office, 1244 Mission street.

The following account of a seance with Mr. Evans, was published in the columns of our highly esteemed contemporary, the *Golden Gate*, on the 19th of December, 1885, and is justly entitled

"A CRUCIAL TEST."

Our mediumistic friend, Mr. Fred Evans, the independent slate-writer, of 1244 Mission street, took our article in last week's *Golden Gate*, entitled, "How it is Said to be Done," as pointing to himself, as he was the only slate-writing medium in the city whose methods were similar to those mentioned in said article, the alleged explanation of which, as given to us, was described therein.

Now, we claim that no honest medium need fear the most rigid scrutiny into his methods. He need not hesitate to subject

himself to the most careful conditions compatible with the laws of spirit manifestations. And such a medium Mr. Evans has proven himself to be. He offered to come to our office and upon our own slates, prepared in our own way, subject his mediumistic powers to such crucial test as we might direct. He could promise nothing, but he was willing to try. Surely, this was all any reasonable investigator could ask.

Accordingly, on Monday last, he came to this office, where we were provided with our own slates. Two gentlemen, friends of the editor, having casually dropped in, were present. We asked him if he preferred to sit with us alone. He replied that he would so prefer, but should not presume to dictate—that we could have our friends present if we chose. We explained to them the object of the seance, and asked them to remain, as, if there was any deception practiced—which we are sure there was not—it would be more difficult to confound three pair of eyes than one.

We took the slates, and after carefully washing and drying them, we placed two or three bits of pencil upon one of the slates, covering it with the other. Mr. Evans then placed his hands upon the slates, the other gentlemen present doing likewise, thus holding the slates in the grasp of four pair of hands. After a few minutes tiny raps were heard upon the slates, and the pencils were also heard to be moving. Upon opening the slates, which the writer was careful to do himself, we found a number of pencil marks, with the letters "J. O." The marks were effaced and the slates were again held as before, when the writing was more distinctly heard. This time an intelligible message appeared, the words being somewhat scrawled and scattered over the inner surface of the slates. They were as follows: "It is true; this can not be trick. Your Father."

Of the fact of the genuineness of this writing we have no more doubt than we have of our own existence. There was no table used; everything was fair and above board, and the light was that of noonday. Both the gentlemen present, one of whom, Mr. Harrison of Gilroy, was a stranger to Mr. Evans, are alike positive with us that no fraud was possible under the conditions imposed. We really expected to get no writing, as Mr. Evans was very nervous, evidently keenly feeling the suspicion of dishonesty of which he suspected he had been accused.

It is well understood by those familiar with physical phenomena, that absolute test conditions interpose a barrier of positive magnetism between the medium and the manifestations, difficult for the spirits to overcome; hence, the manifestations are never as complete, under such conditions, as where the medium is left free and untrammelled; but to the skeptic they are vastly more satisfactory.

We will add, that Mr. Evans is a young man, being about twenty-two years of age.

He has been a medium for independent slate-writing only since February last. That he possesses most remarkable mediumistic powers; is, with us, henceforth beyond question. His wife, (*nee* Miss Hance), to whom he was recently married, is also a remarkable trance and test medium."

Although arrangements had been partially made with Mr. Evans, for the publication of his portrait, and the sketch of his mediumistic career, before control of this department of the CARRIER DOVE was placed in my charge, it was with feelings of reluctance, induced by unfavorable reports brought to me, that I acquiesced in presenting the matter to our readers.

However, the foregoing article by a gentleman in whose judgment,—based upon his *personal* experiences—I place implicit confidence, removed all feelings of hesitation. I frankly expressed my feelings to Mr. Evans, and he proposed to give me personal evidence of his powers.

In accordance with our engagement on the fifth of March, I held a seance with Mr. Evans at his office, and the results were gratifying beyond my expectations. Having been on intimate relations for years, and for several weeks an inmate of the home, and a daily witness of the phenomena given through one of the most celebrated slate-writing mediums in the world. It does not seem presumptuous in me to consider myself qualified to give reliable testimony as to my experience.

Being seated at his table, the medium asked if ballots were to be written, to which I replied, "I prefer to leave the matter to the judgment of the spirits—let them present such evidences as they deem best." The four slates used were thoroughly washed and dried under my inspection; were entirely free from writing, and were not out of my sight until wrapped up for me at the close of the seance. The medium placed a fragment of slate-pencil on the lower slate, then placing another slate above it, the two were tied together and held by me until requested to examine them. After sitting a few minutes the medium released his hold upon the slates and taking another one, cleaned it, and then put a fragment of pencil upon the carpet about three feet from the table, within the range of my sight; shortly afterwards he cleaned a fourth slate and placed it over a fragment of pencil on the table near my right side, placing a writing tray upon it. We sat for several minutes during which time telegraphic raps—which the medium proposed to read impressionally—were given upon different parts of the table, in answer to questions, and after the expiration of about twenty minutes Mr. Evans leaned back in his chair, saying, "Please open the slates; I think they have written." Untying the slates in my possession I separated them and found a piece of pencil upon the lower one which bore traces of having been used. Upon the lower side of the upper slate, was a message, written with great regularity and in remarkably fine writing. The message—

although of a private and very laudatory nature—it is necessary to give for obvious reasons, and was as follows:—

"Albert, my dear boy, I am happy to write these few lines to you, and feel that your long and hard fight for the cause of Spiritualism will soon meet with its just reward. You have sown the seed of reform in the cause of Spiritualism, and you will yet live on earth to reap what you have sown. For years you have striven to do what your reason decided was right, and you can look forward to a bright and happy mansion in the spirit world, for have you not built it? Both you and your dear wife have done much to enlighten humanity, and spirits and mortals have much to bless you both for. There are many spirits here who wish to be kindly remembered to you and your dear wife.

Among them are your wife's dear control, Dr. Rush; your old friend Charles Foster, who has lately joined our spirit band, and who will soon control your dear wife. Thomas Starr King is also here, and joins with us in sending love and best wishes to you and yours; and may your stay on earth be happy, is the earnest wish of lovingly and waitingly,"

E. MORTON.

I then raised the slate from the floor—the medium declining to touch any of the slates until the writing was displayed—and found this message, written in a large free hand:—

"MY DEAR FRIEND MORTON:—I am happy to come back and say a few words to you, I have been watching you in your work of writing my works, and I thank you for your brotherly feelings towards me. I feel relieved in my spirit home, and have nothing to grieve for in my spirit home. I will control your wife in a new phase as soon as I become more spiritualized.

Your Friend and Well-wisher

CHARLES FOSTER."

The medium then requested me to examine the slate laid upon the table. Removing the tray, upon the under side of the slate I found this message:—

"FRIEND MORTON:—With pleasure I respond to your call for spirit communication, and wish you and your dear companion in life every success, for I know you both deserve it. There is much for you both to do before you join us, and you will have my every aid for your success. This from  
DR. RUSH."

The writing upon each slate was of an entirely dissimilar style from the others, and *was not* upon them when placed in the positions from which I removed them as stated. Admitting for the time that the medium had read the sketch of Mrs. Morton's life the January number of the CARRIER DOVE, and had learned therefrom our association with Dr. Rush, and may have known of my writing a sketch of C. H. Foster, for the March number of the same magazine, also considering the omission of the initial



Fred Evans

in Foster's name, no more remarkable than the leaving out the given name of Dr. Benjamin Rush, which had been made public—the identity of the spirits communicating might reasonably be questioned; but still the evidence of the presence of an unseen, intelligent power was irrefragable. By my request the medium permitted me to retain the slates and I was preparing to retire when he exclaimed, "Doctor, the power with us is very strong and I would like to try an experiment with you," protesting, at the time, his doubts of success.

Taking a small piece of paper, which I saw was free from writing, the medium cut a portion, in zig-zag form from it and handed me the smaller part which I folded and placed in my pocket. He then folded the other portion of the paper into a small compass and forced it into a two-ounce, wide-mouthed, glass vial, and closed it with a paper stopper. A common glass stand containing ink was placed beside the vial, and a silk handkerchief thrown over both. My hands encircled the vial and ink-stand and we waited for results; shortly the medium exclaimed, "Stop; I've forgotten something," and raising a portion of the handkerchief, he dropped a steel pen into the ink bottle. After sitting a few minutes Mr. Evans concluded "they" had finished, and by his request I lifted the handkerchief, upon which my hands had rested; removed the stopper from the vial, picked therefrom the folded paper, opened it and found the irregularities where cut corresponded exactly with that portion which had not left my possession.

Written upon the paper taken from the vial, with ink still damp was the following message:

"MY DEAR FRIEND MORTON:—I am happy to give you these few lines as a test of spirit power and will soon demonstrate much wonderful phenomena through the mediumship of your wife. My kind wishes to all inquiring friends,

Your friend in spirit,

CHARLES FOSTER."

How a piece of paper about three and a quarter by two and a half inches square, and folded twice each way, could be written upon inside a vial as regularly as though done under ordinary conditions without transference of the damp ink upon the opposite side of the paper with which it was in contact, is to me a mystery, which will be solved by some by a flat denial that it did occur. That the writing upon the slates and upon the paper in the vial occurred precisely as I have stated is a fact within my knowledge. Taking the slates I returned to my studio, and at the usual hour went home. My wife inquired as to the contents of my package to which I replied: "I have seen Evans, and want a sitting after dinner; after that I will tell you." The identity of the signer of the first communication puzzled

me and I did not wish to give my wife any information which might—as some would think—affect her mind, and color the message given through her.

At a sitting in the evening, when my wife was unconscious, and "Milly," her control, speaking for others, Dr. Rush and Foster avowed the production of the slate writing to be theirs. I then asked Foster if the writing in the vial was his, to which he replied, "Of course it was. That's as easy as any writing if one understands the chemical laws. Don't you know everything is porous?" I dropped that subject and asked Milly, "Who wrote the Morton message?" to which she replied, "I don't know; there are a great many here with that name." Again I asked: "Can it be the Uncle Edwin who died more than forty years ago?" The answer was: "No. He was older than that, I mean he died longer ago: he says in the last century. He has a funny name; it is Eb-Ebenazar."

The name was not familiar, but looking up the skeleton of a pedigree I learned that four generations backward my ancestor, Ebenazar Morton, was born in Middleborough, Mass. in 1696. When this discovery was announced my antiquated progenitor seemed overjoyed to make the personal acquaintance of his grandson, and shook my hand heartily.

No evidence of others as to what has been done, or may transpire at subsequent seances can contravene the evidence of my own senses as to the production of the writing on the slates and paper by unseen intelligent powers; and the statements made to me by spirits with whom I have been in intimate relations for many years, through a medium I know to be conscientious in her spiritual work is to me sufficient evidence of the identity of the spirits purporting to give the manifestations. If the medium continues to act in as conscientious a manner as in the two cases cited, he will richly deserve, and will receive the earnest commendations and support of all earnest investigators; and his labors will be a comfort and blessing to many sorrowing mortals.

#### Mrs. Melissa Miller.

Biographical Sketch by Mrs. A. W. Mayo.

Mrs. Melissa Miller was born in Ellisburg, Jefferson County, New York, January 1, 1831. She was one of a family of five children. To her father's home had come a son and a daughter, but the death angel came and took the little girl to bloom in paradise, and left the parents grief-stricken. In the anguish of their hearts, and the blindness of this day and generation they believed the event to be a visitation from God as a punishment for their sinfulness, as they were what was then termed the "world's people." So they sought the "better way," and found salvation as they supposed through "the wonderful plan,

which God has invented to save erring man." The father read his bible by the blazing light of pine knots, and prayed earnestly for the blessing of another daughter, promising she should be "dedicated to God." So when the little Melissa came she was welcomed with rejoicings, and fulfilled the expectation of her fond parent's hearts by her deep interest in bible lore, asking and answering questions even as did Christ of old. Her father, with increasing faith in the promises of God, became a class leader, and finally a minister of the gospel of Christ, a Methodist itinerant preacher. His health was rapidly failing, but in a vision he was promised a restoration to health if he would go forth and preach to the world. So this daughter's infancy and childhood was surrounded by deep religious influences which helped to form her character and develop her into what she now claims to be, a bible Spiritualist. In the light of this glorious faith, she now fully realizes that from birth almost she has been a medium, and that she was in reality "dedicated to God" by the holy evangelists to do "His will," in a labor of love towards all humanity. Mrs. Miller was married at the early age of sixteen years to Mr. George M. Mead of Hampton, Ill. Four children came to bless their union and their home. One little daughter passed over the shining river in childhood, and became one of Mrs. Miller's loving guides to bear the messages to friends on this side, softening the grief of the mother's heart by so doing. Mrs. Miller commenced her public work in 1868, traveling and lecturing on "The Life of Christ," afterwards on "The Union of the Church." Her first husband passed away, and she was then united in marriage to Mr. Joseph Miller. She left the church and all its forms, becoming a medium for the spiritual work, and came to California by the direction of her guides to regain her health, settling in Eureka, Humboldt County. Six years ago last August she came to San Francisco, and from that time on until the present has been giving sittings daily and holding seances weekly for tests and development, healing the sick and pouring the balm of consolation into wounded, sorrowing hearts, doing her work in an humble quiet way, giving freely of her oft-times scanty means to assist others even poorer than herself along the weary pathway of life. She has known sickness and poverty, has struggled with many disadvantages in her life work which would have discouraged many a stouter physical organization; but being true to her angel guides, they have never failed her. With loving trust in their kindly ministrations, an indomitable will to "never give up," an abiding faith in the promises given to the true in heart, she stands to-day as one of the world's workers. When life's labors are over, and the toilsome journey finished, she can fold her hands serenely and hear the glad welcome from angel friends, and the "well done, good and faithful worker, enter thou into the joyous reward so nobly earned

by a life filled with kindly ministrations to earth's children.

"The world has leaders, self-reliant, strong,  
And consecrated by a noble aim,  
Or right would yield remorselessly to wrong,  
To selfish ease, to greed, and love of fame.

"High souls and true, seek not the rabble's bags,  
Not count the homage of the passing hour;  
Their eyes, prophetic, read of coming days,  
And see through present failure, power.

"Brave hearts will dare, for the world's good, to fail;  
Spirits with noblest principles imbued,  
Count it all joy, if but the right prevail,  
To hear reproaches from the multitude.

"Press bravely on! It is not ours to see  
The issues of thy work in life's brief span;  
'Twill broaden down the ages, making free  
From superstition's thrall the soul of man."

### The Question of the Hour.

An Address by Mrs. J. Schlesinger, delivered at Washington Hall, San Francisco, Sunday, March 21, 1896.

This is a subject which will admit of a variety of interpretations when considered from an individual or factional standpoint; each illustrative of the special grievances or wrongs which the parties seek to have redressed. For instance, last Sunday our worthy brother, Dr. T. B. Taylor, presented the injustice of the law regulating the practice of medicine in this State, as the question requiring your most thoughtful consideration.

Some earnest, honest people consider temperance the most important issue, and believe that if prohibition was established the millennial day would soon dawn upon the world. Others think the proper adjustment and equalization of capital and labor would usher in that "good time coming" which has not yet arrived; and there are still others, at least a faction on this coast, who believe that when the Chinese are driven from our shores the promised time will have come, and peace and plenty will sit smiling at every door. That all of these are reformatory measures, meant for good, we cannot doubt; but it must be remembered these are only partial reforms, benefitting certain classes, while back of all these, above and beyond, encompassing them all in the great vital question, the universal problem, the one involving the best interests of the whole human family, left unnoticed and unsolved.

It is upon this great question of the hour—Woman—her true position in the home, in society and the government of nations that all other reforms depend; the right solution of which will remedy all these lesser evils, and give such a divine impetus to all good works as shall ultimate in the achievement of victory over wrong doing and the rapid strides of humanity from the valley of ignorance up to the beautiful table-lands of wisdom and peace.

Beginning at the source of being, we see

the mothers are the architects and builders. It is they who fashion and shape the men of genius, the grand statesmen, the philosophers and scientists, sculptors and musicians, who fill our world with beauty, poetry and song. It is they, also, who have brought forth imbeciles, criminals and human monstrosities to curse the world with moral and physical deformity. And why? Because the makers and builders of men are wronged and oppressed, denied in the beginning the opportunity to sow that from which shall spring the golden love-fruits of Eden, instead of the bitter apples of Sodom. Nature is the great teacher. Her examples are beautiful and her products without flaw. Let us go and learn of her. In the animal kingdom we see none of these differences arising from sex that are manifested among human beings. The female is the equal of the male. For several years we lived away "out on the plains" in Western Nebraska. Large herds of antelope often came quite near our door. Beautiful, symmetrical creatures, with large, intelligent, speaking eyes. When startled by a slight noise they would go bounding away over the hills with a grace of motion unsurpassed. There were no idiots, insane, deaf, dumb or blind, no cripples or deformed ones, no rheumatic or sick ones among them; but abundant life, health, agility, symmetry, and beauty characterized them all. And what was true of them is true of all other species of wild animals. Why is this? Does nature provide more generously for the brute creation than for man? Does she guard more sacredly the fountains of life in the animal that no such unfortunates are born, than she does in the human? Certainly not. But among all species of animals, *motherhood is respected*. The mother is free: she owns herself; she is the equal of the father. Not so with the mothers of the human race. Man has arrogated to himself all rights and privileges, and by reason of his superior physical strength in earlier ages subordinated woman, and by means of that same power governs and controls her still. But you say, "women are treated with the greatest respect by men." Let us see. Is it treating women with respect when their right to the enjoyment of life, liberty and the pursuit of happiness is denied them? And when they enter that most sacred of all relationships, marriage, to give up their individuality entirely and become slaves. Do not say this is untrue, until we investigate further.

Webster says: "A slave is a person held in bondage to another; one who is wholly subject to the will of another; one who has no freedom of action, but whose person and services are wholly under the control of another. "If this does not apply to the laws governing married women, then why should bills asking the repeal of such laws be presented to State Legislatures? Let us read an extract from the *Day Star* of New York. "Two remarkable bills, which are, probably, with few exceptions, new to the public in this part of the country, although passed by

the Legislatures of several States, have been introduced in the New Jersey Legislature by Senator Fish, of Newark, Essex county. They are both very short, and as appears at first sight aim to remedy evils and injustice of great magnitude and extent. The fact is that the people generally have not realized, and without special attention called to the existing state of things, could not realize that such a denial of right as these bills seek to put an end to, would continue unnoticed and almost unknown in this nineteenth century. If the evils complained of do really exist as generally as is asserted, the Legislature of New Jersey, and of every other State, cannot pass them any too soon. They are as follows:

#### *An Act to declare and Protect the Legal Identity of Married Women.*

That henceforth woman shall retain the same legal existence and legal personality after marriage as before marriage, and shall receive the same protection of all her rights, as a woman, that her husband does, as a man; and for any injury sustained to her reputation, person, property, character or any natural right, she shall have the same right to appeal in her own name alone to the courts of law or equity for redress and protection that the husband has to appeal in his own name alone; provided, this act shall not confer upon the wife the right to vote or hold office, except as is otherwise provided by law.

How many people who read this ever considered that a married woman in this country has no legal status whatever. But it is a fact that cannot be disputed that she has no separate existence apart from her husband except where it has been conferred by law in a few States. A learned judge, to whom the subject was presented, wrote as follows regarding the above bill:

"This is a new presentation of the true legal position of married women, but it is correct as Blackstone defines the common law of marriage. And to me it is a wonder that no one has ever found this out before and thus struck the axe at the root of the evils of our social system. This ought to have been done fifty or a hundred years ago; for all this time the protection of the wife has been the practice of enlightened civilization; while the subjection of the wife has been the law. Therefore in my decisions I have found it difficult to do that justice for married women which society demands for them. But when her identity is declared I can do justice to her, and her interests, just as I can do for other women. And since the husband has the same protection of law after marriage as before marriage, why should the law-makers object to their wives having it also?

It is not remarkable that the Judiciary Committee of the New Jersey Senate reported the bill to that body with a unanimous recommendation that it be passed. Socially, a married woman is treated as the equal of her husband in this country and in

England, but legally she has no more rights by the common law than his horse or his dog. "Her legal existence is merged into that of her husband, or at least suspended during the coverture," says Blackstone in his commentaries. He owns and controls both her and all her property, and may lawfully dictate to her what she shall do. The husband and wife are one person in law, and the husband is that person from the moment of their marriage. He can dictate her food, dress, occupation and conduct, and she has no redress or remedy at law except where the statutes or the decisions of the courts have provided a remedy as has generally been done regarding her property rights. But this has not changed her personal position, which is that of a legal nonentity, a non-existence during her marriage. That American husbands do not exercise their legal rights against their wives is to their credit, but there is nothing to prevent them from doing so if self-respect, affection, civilization or public sentiment, do not prevent them."

We all know these sentiments do not prevent brutal, vicious men from tyrannizing over the one individual whom the law places under their control in many nameless instances and ways of which we cannot speak. We will quote a brief extract from the writings of John Stuart Mill, who is unquestionably most excellent authority. He says: "The law of servitude in marriage is a monstrous contradiction to all the principles of the modern world, and to all the experience through which those principles have been slowly and painfully worked out. It is the sole case now that negro slavery has been abolished, in which a human being in the plenitude of every faculty is delivered up to the tender mercies of another human being, in the hope forsooth that this other will use the power solely for the good of the person subjected to it. Marriage is the only actual bondage known to our law. There remain no legal slaves, except the mistress of every house."

This, uttered by a man who was a member of the British Parliament, and eminent for his clear, logical deductions regarding all matters pertaining to universal liberty, is unimpeachable testimony.

Knowing, as all other intelligent people do that character is transmitted to offspring as well as physical conditions through the mental and moral states of the mother, is it any wonder then that we see such inefficient rulers, that men of real, true nobility of character and correct habits of life are not to be found in numbers sufficient to fill the great offices of trust and responsibility in the government? That fraud, treachery, corruption, and social rottenness exist in the high place of the land. What more can be expected of the sons of bond-women who are forced by unjust laws into conditions of beggary and servitude.

We speak strongly upon this subject, for we know whereof we speak. Many times we have felt the tidal waves of indignation

sweep over us, when listening to the confessions of married women; sometimes we must acknowledge spoken lightly and without seeming to comprehend the depths of degradation to which they had fallen, of how they were obliged to use artifice to get the indispensable "pin money." One lady, who stands high, socially, whose husband is a genial, free-hearted fellow with his friends, and would never be mistrusted of being penurious with his wife, who is a frugal, economical woman, and yet that same woman confessed, as many others have done, that she was obliged to "beg, lie and steal," to get the little pocket money she was obliged to have from her husband. When she would ask for it, the reply would be: "What do you want of money? Don't I get you everything you need?" What can be more humiliating to a self-respecting woman than to be placed in such a position of dependence, especially to one who, previous to marriage, had been independent.

If men want their sons to be noble, brave and true, let them see to it that they do not sow the seeds of dishonesty, theft and crime in the unborn babe by their criminal thoughtlessness regarding the rights of their wives. But bear in mind that "what a man soweth, that also shall he reap," and thus avoid a harvest of pain and sorrow by and bye. Every stock raiser knows that certain scientific rules must be observed in order to improve the kind and quality of domestic animals. If he wishes to produce a horse in which speed is desired, as in the fast trotter, or one in which size and strength predominate, as in the draft horse, he understands the law of re-production so perfectly that he produces either at will. Why is it that men do not take as much pains to improve their own species as they do to improve animals? We all know that when parents desire a child who shall be a musician, the mother cultivates in herself, during gestation, the love of music. She sings and plays, attends concerts and operas, listens to grand, soul-inspiring music, becomes enraptured, charmed and thrilled with its heavenly melody, and when the child is born lo! a musical genius has come into the world.

This is an unfailing law of nature, and when men and women obey that law the world will become peopled with grand master-souls, instead of the mental and physical wrecks we behold on every hand to-day. If you wish to hasten the work of regeneration in the world, make conditions whereby it may become possible; and the first step in that direction is to make the mothers free. Open the doors of your colleges, and give them a chance to compete with you as students and partners in the study and practice of medicine, law, theology or any avocation they may desire to pursue; and upon all important subjects with which they are unfamiliar, enlighten them. Give them the most powerful weapon for good a freeman can use—the ballot. Surely their ignorance of the principles of government can be no

argument against their political enfranchisement. If it is safe to give the ballot to ignorant foreigners who have been born and reared under monarchical governments, and if the negroes of the South, who had been bought and sold as very cattle, were considered competent law-makers, are not the intelligent wives, mothers and sisters of the wisest of the nation also competent? What a stigma upon the men of America that they have conferred this inestimable privileges upon those classes and denied it to the other.

It is a direct violation of the spirit of the Constitution of the United States which declares that its citizens shall be tried by a jury of their peers, to arraign any woman for any offense whatever before a tribunal composed exclusively of men.

It is tyranny, such as no man or body of men would submit to for a single day. When they learn to practice the golden rule as well as to preach it, they will at once commence doing unto others as they would that others should do unto them, and labor incessantly for the amendment of the laws of the land until every statute, which, in the slightest degree impinges upon the perfect freedom of woman and her equality with man shall be forever abrogated and annulled.

Liberty is the one priceless boon for which men have ever suffered and died; for which armies have come together in deadly combat, for which home, friends, everything dear and sacred have been sacrificed. Honor, position, wealth and fame have been cast aside as toys, when placed in the balance against this, the greatest and most precious of them all, human liberty. And yet so inconsistent is humanity that while the physically stronger half of the human race have obtained somewhat of this blessing for themselves, they have denied it to those they are pleased to call the "weaker vessels," who are unable to resort to the universal method adopted by men of throwing off grievous burdens and obtaining larger freedom. The mothers, whose arms hold within their loving embrace the miniature men and women alike, cannot fight. They cannot turn against fathers, husbands and sons, and upon the battlefield destroy those whom they have tenderly nourished and cherished. Their warfare is one of loving, peaceful persuasion. They must wait and bide their time. Wait until the sons they have crowned with life shall have grown and developed into the sphere of justice and right sufficiently to see and comprehend the wrongs of their mothers, and bravely set to work to right them. And meanwhile the women too must grow. If in some respects they are purer and more aspiring than are most men, they are still lacking in many essential qualities. They have been taught that men are the oaks and they the helpless clinging vines, until many of them believe they must cling to something, even if that something has to cling to a lamp-post to keep out of the gutter,

This is all wrong. Girls as well as boys should be taught to be strong, brave, self-reliant and self-supporting. There should be no silly twaddle about woman's sphere any more than man's sphere, for the proper sphere of each is to do that which by nature they are best adapted for, that which they can do best, and which will develop most fully all the grand possibilities of each human soul. There should be no social or legal standard limiting and restricting the capabilities of one sex, saying thus far and no farther shalt thou go, and granting unlimited freedom to the other. The whole great universe of nature is inviting each to higher, broader fields of research and investigation, admonishing each to develop every latent germ of genius of which they are possessed, by allowing the bright sunlight of truth to warm and revivify them, and the glad free winds of liberty to breath their quickening breath upon them until the whole world shall be beautified and filled with their divine and fragrant blossoming.

### The Spirit Side of Life.

An Anniversary Address by Mrs. E. L. Watson, Delivered at the Metropolitan Temple, San Francisco, March 28th, 1886.

"Some men there are—I have known such—who think that the two worlds, the seen and the unseen—the world of matter and of spirit—are like the hemispheres upon our maps and touch each other only at one point. But these two worlds are not divided thus; they form one globe, in which the seas all flow together and are intermingled, while the great continents remain distinct. The spirit world lies all about us and its avenues open to unseen feet of phantoms that come and go and we perceive them not, save by their influence, or when, at times, a mysterious providence permits them to manifest themselves to mortal eyes."

We live in two universes; the universe of objective visible things, and the universe of spiritual forces. But as different musical instruments report the same wonderful law of sound, so the different manifestations of life—to be observed through the medium of matter,—report the laws of spiritual intelligence acting in and through them all.

There is no form of matter on the planet, or anywhere in boundless space, but what is a manifestation of this invisible power. The drifting of minute particles of sand, alike with the stupendous astronomical systems of space, is but manifestation of the one law of universal life. The invisible force which has brought into its present position the one small particle, holds with the same ease these sweeping systems of the sidereal heavens, and the breath of love upon the new born baby's cheek is one with the mighty force which hurls through space these ponderous bodies which are the birth-place of immortal intelligence.

Before the form visible, there is the spirit-

ual projecting force, and not a single line or curve of this material universe but has its shape first in the unseen. Every principle underlying the great astronomical system existed in the supreme intelligence before it took its particular shape. The geometrical signs have souls as well as bodies, and their reflection in human intelligence is the blossoming of the general soul into particular attitudes and graces.

You can believe only what you see; you proclaim yourself a materialist and have no faith in spiritual powers. Uncover for me that particular quality which sets in motion the mechanism of the human body, the mechanism of the smallest plant in the vegetable kingdom; reveal to me by chemical analysis, or by any other process of thought, this central source of power. Tell me from whence this power came; tell me, if you can, of a single form of life which is not the expression of this invisible force. What is your thought? Of what is it composed? From whence did it come? You may bring it up into the realm of dynamics, but it is spiritual in its origin and in its ultimate. It moulds the features of the human face. If we are students of human nature by this impalpable power of thought, we can at a single glance determine how much the man has loved and suffered and wrought as a spiritual being.

Matter is but the reflection of spirit; it is only the spirit's mirrored image that we trace upon the field of matter. So if we inquire closely into our own individual daily experience we will, after all, be forced into the conclusion that we are every one of us Spiritualists; in the sense that we believe in spiritual forces, in the spiritual origin of things.

The more scientific we are, the more closely we are drawn into the pale of spiritual thought. The more careful we are in the examination of nature's methods, the sharper and clearer we draw the outlines, the closer we are drawn into this magic circle of the thought of the Infinite love which rules through all things.

As a materialist you say thought is the result of certain organic form, certain convolutions of brain matter produced this wonderful thing that we call thought; but what produces this which we call brain? or the organization through which the spirit is manifest? By virtue of what law of matter does one expression of power take on the form of a lily, another of a bird, or of a beast, another of a human body?

It is as Emerson says, the general soul seeking its organ. Whenever it needs a man it finds him; whenever it needs to express itself in joyous beauty it finds the form to take upon itself. And forever changing these forms, there is no end to this symphony of love and beauty of the eternal life manifesting in temporal forms, but they are ever shifting into sublimer shape and seeking higher altitudes.

This is the general view to take of nature. The beam of light crossing the wonderful

ether fields above us, the law of attraction or gravitation by which our planet is enabled to whirl through space and turn upon its axis with all regularity, certainty and harmony, and the adjustment which renders all life upon the planet one with its own life—all this is but the right reading of the one divine law of harmony. Under this view life becomes sublime in all its parts, dignified in every one of its countless expressions.

The spirit side of life: the first glance we give that spirit side we behold these indestructible forces eternally at work fashioning forms of beauty. We next glance at particulars and we see planets like our own revolving in space, and the spirit flowing down through channels still more narrow, more particular,—the articulation of the divine mind taking these visible shapes—until the alphabet of the physical universe at last spells out the grand word of infinite harmony, and reveals to us the angel of love resident in every one of these countless forms.

The spirit side of life: we are touching it in our daily existence; we are full of it this hour. Not an eye-beam that glances up to us this instant, but is the result of spiritual activities within you. Though I were to search countless ages in the realm of matter for this spirit, it would be able to evade me. Except in its manifestations I know not of it; and yet I know the more refined the material is,—the more complex the organization,—the nearer we come to the intelligent certainty, to the human soul, to the fact that man is a progressive unfolding by which the virtues and the beatitudes which we conceive to be the prerogatives of the infinite mind, find beautiful expression even here in our human life.

What is there in you and me of much value except that which we can trace directly to the spiritual nature? This spiritual nature which ever struggles to express itself through matter; which is filled with a great hunger for a sublimer expression here on the earth, but suggests that which is still beyond toward which every one is striving.

What is there in your human life that is not related to this spirit side? What thought leaves the brain, but is sent forth by the spirit on its spirit mission? What motion of the hand, glance of the eye, words of the mouth, save those which are prompted by the spirit? The spirit which loves to see itself reflected in these fragrant blooms; which is joyous in the exhibition of that golden radiance which scintillates through boundless space, but which, more than all, is glad in a virtuous action of an immortal soul?

The spirit side is with us here and now. The question is, are there any insurmountable bearers between the spirit within this form of flesh, and the spirit which has escaped these narrow environments? Are the two worlds distinct, touching each other only at the narrow point of death, or is it one globe, as Longfellow says, in which the

seas of tender thought all flow together and are intermingling, while the great continents of spiritual endeavor and of the foreshadowing of the future, remain distinct?

In the light of the evidences furnished within the last thirty-eight years, in the light which has never left the earth since man was born upon the planet, but which has been growing in distinctness, clearness and splendor, century by century, we declare that the two worlds are essentially one; that the lines of loving communications between hearts in the flesh and those liberated from it, are not broken, but remain intact. Whether we are aware of it or not, there are seasons when every one feels the contiguity of these two worlds, and stand as in the presence of a palpable spirit life, knows of its tender thoughts, and hears, though faintly, the whispered promises and pledges of love everlasting.

The day we celebrate simply marks a period in the spiritual progress of humanity. It was not for the angels to do the whole work of dissolving the shadows of death; it was for nature to work within her laboratories, within the human breast, here in our daily life, to prepare us for these revelations. Year after year, age on age, there were planted out upon the parapets of the unseen these signals to mortals waiting, questioning, longing for some sign of immortality. The visions that have been granted to souls unfolded in their spiritual nature, that were ripening and making ready for that change which shall come to all; were but the forerunners of that almost universal experience which blesses the world to-day. To a great extent all the religions of the world have been founded upon this thought of immortality, and the belief in immortality had its origin in these spiritual manifestations and signals given from the other side, and not simply in the yearnings of the human heart to find its own beyond the border lands of death.

In all the theologies there have been golden grains of truth; in the universal beliefs of mankind we are sure to find God's finger-prints, and discover that there is a variety which is quickening all the outward forms. This thought of the future destiny of man has been the aspiration which has borne the soul forward upon the vast sea of inquiry, and to-night the spirit side of life seems to tens of thousands upon this planet more real than the physical side. There are men and women who live more in the spirit than in the flesh. All great musicians and composers will tell you that they have dreamed dreams of melody, and their best productions are but faint echoes from that unseen sphere of melody and light by which they are at times consciously surrounded. Mozart declared that in a state of trance or ecstasy he received all his best compositions. An artist will say to you, "Not of me, but when most passive, perhaps when least confident of myself, there comes to me a stronger self, and my hand as well as brain, becomes inspired." The forms of beauty

wrought upon the canvass have taken shape already in the spirit world.

The spirit side is the side of power, the side of original action, of all courageous endeavor, of all virtuous aspiration. But would you have me tell you that side in its individual and accentuated forms, of the manifestation of spiritual power and of soul intelligence through media, or, if possible, emphasize this fact that we are to-day inhabitants of a spirit world, then I will turn you to the pages of sacred history, and to the record of careful investigations of modern times, in which you will discover that at last these dim visions and imperfect sounds from the other side have found new and more perfect channels and can be classified, and the evidence of man's immortality so builded up that no one need question it any longer; and by and through this the religious nature of man has received a new stimulus, a new baptism of power; and the vague ideas of the future, the mysteries that enshrouded the change called death,—all this is passing away and in its place there has come a distinct, philosophical chain of reasoning builded upon facts which have furnished certain and indisputable data for our best, our noblest, and our tenderest hopes.

We see the human side making ready for the spiritual; the mechanism of the human body becoming more refined; the forces at work in and through us refining these vessels into which is being poured the spiritual power. The spiritual eye—which is the only eye that sees at all back of this visible organ—growing to such power that it may act independent of the physical organ. The spirit ear—which is a portion of the indestructible human identity—reporting from the spirit side that which the physical ear is incapable of making any record of. All this reveals the truth that latent in us are all the qualities that go to make up the spirit side; not that the spirit side is distinct from ours and separated from it by its nature and quality, then there would be no hope of any communication between the two worlds. The fact that the same atmosphere reports to us the light from the infinite number of worlds by which we are surrounded, is but a symbol of the spiritual fact by which the human life may report the spiritual beams from these souls that revolve around us in harmony and in love, the spirit side being but the result of that universal law of evolution by which the complex grows out of the simple. The natural sequence of this doctrine of evolution, now gaining such credence in the world, is spiritualism *per se*. This doctrine of evolution relating to the lives below us and the primal condition of man, out of which has sprung a more complex nature and the white heat of spiritual intelligence, is simply carried forward one step further, and it brings us to the spirit side of life where the refined substances (the result of our human existence) are again the instruments of the ever growing activities of the spirit.

So the spirit side of life is the legitimate consequence of the human side, and the spiritual communion, increasing in power and clearness from day to day, is but the manifestation of that law of growth by which we are carried forward into the realm of spiritual verities.

This spirit world builded by the tens of thousands of souls that have had their experience here and now understand its use, this world which contains some loved one of each person present, is as natural as our world of earth and sky. Contrast the picture we have presented with that which has been drawn by old theology, which represents an arbitrary, mechanical, coarse and narrow condition which is the result of an independent will outside of and eternally divorced from nature; every individual driven either to regions of eternal darkness, or into a prison with streets paved with gold, and with nothing to tune the harp of his gratitude except the thought that he, himself, is saved, while countless millions of immortal spirits who were his fellow beings on earth writhe in never-ending pain.

This spirit side of life expressed through the manifestations of spiritual intelligence, the phenomena upon which is founded the philosophy of modern spiritualism, reveals to us that spirit world—that spirit side—as the outcome of this, and in obedience to that universal law of evolution by which every grain of matter is carried up to the throne of the spirit, illumined by virtue's power, transcendently beautiful in the service which it may have rendered in the field of thought, of noble feeling, and of tender desire.

This spiritual side of life, to which so many of your loved ones belong, impinges upon the spiritual side of your life here and reveals to you the joyful knowledge that the loved father and mother, brother and sister, husband and wife, daughter and son are clothed in the raiments of immortality. Memory carried to the spirit side still weaves its golden charm over the mind. Aspiration, which has enabled us to fight bravely and successfully so many hard battles in this world, still spur us on and still give us dreams of loveliness, and all sweet harmonies which have their seat in the human soul find further expression upon that spirit side, and are both united. No good endeavor of your own but has the acclaim of some invisible choir; no inquiry but creates an answering thought, and whenever you yearn for that loved one, the immortal telegraph constantly in human hearts enables the loved one to draw near and give you speech, to feel the soft caress, the tender acknowledgement of your prayerful thought.

The spirit side is growing in power upon the earth, and the world of matter and of spirit are pledged afresh to work together in all earnestness, in noble actions, and in all divine efforts.

You are not debarred from this spirit side by the open grave, or by any power under

heaven, since it is by one and the same law that we are born and that we die, each condition in its turn taking us one step nearer to the throne of light. Everywhere the pulse of this heart of love grows stronger; everywhere this dawn of immortality creeping up the horizon of man's thought is spreading its glory over the earth, until at this present hour, dedicated to the thought of more positive and direct communion, that spirit side of life is radiant with the gratitude of your hearts, eloquent with the prayers to the angels to draw still more near.

To sum up the whole matter, every hour of noble living is impinging upon the heavenly state; every tender thought of love is a blossom on the spirit side of life; every yearning, mourning heart foretells of a sweet reunion that shall one day take place on the other side of the line invisible; the forces blending there in the vast real of matter, and centering here in the realm of the soul, combining to make a complete and perfect whole.

Sum up all the evidence, the yearning, the faith and the love, and we find ourselves to-night in the very vestibule of the temple of God. We find ourselves upon a planet which is linked to all the heavenly bodies of the universe. We find ourselves in bodies which are animated with the loves, hopes and aspirations of souls, all souls being united, whether in the body or out of it, in the work of redemption from states of ignorance to states of truth and knowledge, which are states of bliss forevermore.

### A Conspiracy Against Mediums.

On a close examination of the code and the record of the conspirators I am morally certain that the "Doctor's Plot" is a plotted conspiracy, primarily against mediums and healers. It is quite clear to me that the conspirators did not, do not care a fig for the common practitioners, in allopathy, homeopathy or any other pathy, but that they were and are afraid of magnetic spiritual mediums, there is not a shadow of doubt. But to cover up their real and final design they would make us believe that they were only after their own brethren that have not "toed the mark." Of course all who are familiar with the history of this conspiracy, know, full well, that it originated with the fossilized and failing school known as allopathy; or the regulars, and that they first intended to squelch the eclectics, homeopaths, hydro-paths, electripaths, vitapaths, chromopaths, mediums for healing and all the rest. But that was too large a pill for the distended gullet of a California Legislature, and seeing they could not get a bill so sweeping as to exclude eclectics and homeopaths and the rest, they said. "Pray, good and wise Legislators, give us a law that will protect us from our grandmothers and the other old women that give catnip tea and soothing syrup; that give baths and rub sick folks.

If we are not protected we will be sup-  
planted and ruined, starved to death, or we  
will have to go to work and earn an honest  
living at something else."

A few years ago this fact was literally brought to my knowledge when I resided in Boston. You are aware, reader, that this emphatic demand has been rung in the ears of Massachusetts Legislators for the last ten or fifteen years, the allopaths and their allies begging for legal protection; but, alas! for them, that sterling old watchman on the walls of our civil ramparts—Dr. Joseph Rhodes Buchanan—gave the alarm and steadily has the Massachusetts Legislature of that grand and noble State refused protection to those fossils, and the result of the non-concurrence of the Legislature to grant their request, drove out of practice and actually sent to the country, during one winter 37 M. D's., and they had to go to work to earn an honest living. Poor fellows! what a pity they were not protected in their trade of killing people with deadly drugs.

Well, this same cry for protection under the guise of "protecting the dear people," ah! there was the "wolf in sheep's clothing," the dear people never asked for protection. they need no protection except the exercise of their own good judgment and common sense.

But they, in their preamble, assert that the country swarms with quacks, mountebanks and medical impostors. This is true, and the most dangerous of them are all found with diplomas and state licenses from allopathic schools.

Now, be calm and look at the facts, and don't accuse the writer of being harsh, severe or unkind. Read on and we will see. Examine statistics and see who kill the largest number of patients—the allopaths, eclectics, homeopaths, or the mediums, who treat under spirit or magnetic control. The allopaths come first by all odds, the eclectics next and the homeopaths next (by doing next to nothing and thereby letting their patients die). But who can point to a medium or magnetic healer that ever killed his patient? None. Now, do not understand us to say that magnetic healers always cure, for they do not; but as a rule, they are called at the very last hour, and in many, many instances they do bring back from death's door the poor sufferer, and restore him to health and happiness. But the testimony of the books shows that the allopaths, particularly, kill more than they cure. Do you doubt this? Read the following:

Dr. Oliver Wendell Holmes, among the most distinguished of American allopaths, says: "If all the drugs were at the bottom of the sea, it would be better for the world, but a hard joke on the fishes."

Well, now, this is the class of men and these are the drugs that you are required to employ and take. These are the fellows that ask for a law to protect you, reader, from the danger of magnetic physicians. Yes, they—the doctors—not the people—

ask for their own protection, not yours. If you are not allowed to employ other schools of practice they think you will be compelled to employ them. I am glad that so many are brave enough to say: "NO! I'll die first."

But in certain classes of people it is thought to be a nice thing if their friends can only "die scientifically," that is, it is all right if a patient, in consequence of poisonous drugs, administered by a straight-laced graduate of some medical college. "O, yes, that is all right, and is according to the Providence of God." Ah, ye free thinkers and Spiritualists, do you not see that the superstition of theology comes in to protect the medical graduate, though he be a pig-headed donkey, in the murder of your wife or child.

Let me give you a case in hand. Dr. G. of W. was called to see a man sick of measles. But he was nearly well—only nervous and could not sleep. So he said: "Doctor, I wish you would give something to make me sleep, and I will be all right." Dr. G. replied, "Yes, I'll give you a powder that will put you to sleep," and suiting the words to the act, he measured out a powder, and told the patient's wife to "give to him in a little water, and he'll soon be asleep." She did so. The Doctor retired, the patient took the dose and went sound asleep, and, what was more, never woke up again—died—murdered by an overdose of morphine. But Dr. Green, the murderer, went scot free because he was a regular graduate. If a medium or magnetic healer had done that he would have ended his days in the State Prison.

Now, reader, I wish you to read carefully, the following extracts from the "code regulating the practice of medicine in this State; take due notice thereof and govern yourself accordingly.

SEC. 1. Passed April 1, 1878, approved by the Governor (O, for shame!) April 5th, and is as follows: No man or woman, however well qualified to treat the sick, no matter how long and wide their experience, how sublime their success, no one shall go before a committee and be examined as their fitness to practice the healing art; but he must bring a diploma, and if that diploma was issued from a college that the medical board approves, he is at once to have a license issued, though he may be a shameless drunken sot or a drivling idiot by self-abuse—rum and tobacco, since he graduated forty years ago. Such is one of the beautiful (?) sections of your allopathic code in California.

SEC. 3. Prescribes that these self-constituted censors shall be well-paid for saying whom you shall employ to treat your family when they are sick, a fine of \$5.00 to the secretary, if the diplomas have not been procured by fraud, and \$20.00 if they (the board) think it has been so procured.

SEC. 4. Provides that the Board of Examiners shall refuse to grant a license for "unprofessional conduct," and this is else-

where defined to be, among other things, advertising on a card, any specialty, as an expert in curing cancers, lung or kidney trouble, etc., the most absurd thing in the world.

Sec. 5. Defines who shall be regarded as practicing medicine, viz: any one who shall prescribe treatment no matter what it is—Godfrey's Cordial, Mrs. Winslow's Soothing Syrup, Catnip Tea, a water bath, a dose of of calomel, magnetic or electric treatment, no matter what or when, unless in a case of emergency, and then he should do it for nothing. There, reader is another of the beautiful codes.

But this is not all, for the crime of healing the sick, if you are not in the ring, you shall be fined not less than fifty dollars, pay all court and lawyer fees, and go to jail 30 days—ah! yes, pay a fine of five hundred dollars, all court fees and go to jail 365 days. And that person may be a tender, shrinking, delicate little woman, your wife, sister or daughter.

Rise up! rise up men and women of California in the majesty of rights as freemen and demand the abrogation of this nefarious law, and the punishment of the conspirators.

Once more, Sec. 6 provides for the punishment of any man or woman who shall sell, or offer for sale, a salve good for cuts, wounds, bruises, etc., etc.

Look at it: A soldier lost an arm and a leg in the war, he can't work, he can hardly walk. But he goes down to the Homeopathic Pharmacy or to the drug store and buys at wholesale fifty boxes of salve, recommended and prescribed by every doctor in the city, and this poor maimed soldier goes hobbling from house to house, or sits shivering in the cold or offers this salve for the very same thing that the doctor prescribed it for, and for this offence he is arrested, fined and imprisoned, while his wife pines away and dies of disease, and his children beg, and starve at last for lack of food.

Demand that all laws on the subject be abrogated and let the people be the judges as to whom they will or will not employ. This would send many a diplomaed donkey to the plow where he belongs and give *merit*—which should be the only criterion—an opportunity to be heard and *felt*.

Finally, do not understand me by these strictures to underrate medical or surgical culture. I do not. The author of this article himself holds a diploma from the University of McKinden, two parchments of theology, one in law and two in medicine. But aside from actual merit and personal success they are not worth the parchment on which they are printed.

No doctor ever cured a case of toothache with a sheepskin, no lawyer ever won a case in court by his legal parchment, no minister ever succeeded in winning men from the usages of sin by his ordination papers. That, and that alone that will tell its *merit*.

And merit will always be rewarded if she is not hedged about by the bars and bolts of law and prejudice. More anon.

T. B. TAYLOR, M. D.  
Glen Haven Sanitarium, Soquel Cal.

### Golden Gate Religious and Philosophical Society.

[Incorporated March 2, 1886.]

#### ARTICLES OF INCORPORATION.

Know all men by these presents, that we, the undersigned, have this day voluntarily associated ourselves together for the purpose of forming a corporation, under the laws of the State of California. And we hereby certify,

1st, That the name of the corporation is "The Golden Gate Religious and Philosophical Society of San Francisco."

2d, That the purposes for which it is formed are the employing of lecturers and teachers for the elevation and progress of humanity, and for acquiring and conferring upon them such powers as are usually exercised by religious societies; to receive bequests; to buy and sell real and personal property; to purchase and control, rent or otherwise, suitable lots and buildings, or proper and suitable halls for the meetings of said Society; the formation of a school, or schools, the owning and purchasing of libraries for the use of said schools and Society; and an organization for the more general diffusion of the science, philosophy and religion of Spiritualism.

3d, The place where its principal business is to be transacted is the city and county of San Francisco, State of California.

4th, The term for which it is to exist is fifty years.

5th, The number of its Directors, or Trustees, is ten, and the names and residences of those who are to act as said Directors, or Trustees, and serve until their successors are duly elected, from the date of these articles, are as follows: Frank H. Woods, Abijah Baker, Adolph Weske, J. B. Chase, M. B. Dodge, J. M. Mathews, W. R. S. Foye, J. J. Owen, Mrs. H. E. Robinson, and Mrs. E. E. Staples, all of the city and county of San Francisco.

6th, That the said corporation has no capital stock.

7th, That the 31st day of January, 1886, after due notice thereof, a meeting was held, at the usual place of meeting of the said Golden Gate Religious and Philosophical Society, to-wit: the Metropolitan Temple, situated on Fifth street, between Market and Mission streets, in the said city and county of San Francisco, for the purpose of incorporating themselves and of electing directors of such corporation; that a majority of the members of the said Society were then and there present and voted at the same election; that at such election the following persons, viz: [the same as given above] were duly elected as directors of the proposed corporation for the first year.

In witness whereof we have hereunto set our hands and seals this 11th day of February, 1886.

Signed and sealed in the presence of J. F. Kingwell.

[Here follows the signatures of the incorporators, with notaries' certificates.]

#### DECLARATION OF PRINCIPLES.

Believing,—

1st, That a Beneficent Power and Wise Intelligence pervades and controls the universe, sustaining toward all human beings the intimate relation of parent, whose revelation is nature, whose interpreter is science, and whose most acceptable worship is doing good to all;

2d, That all truth is sacred, and its authority is absolute to the individual that apprehends it, but while one may aid another in the perception of truth and duty, no one can determine for another what is truth and duty, hence that each human being must believe and act upon individual responsibility;

3d, That all action, according to its quality, results in suffering or in joy by the operation of inherent laws, physical and spiritual;

4th, That all human beings are destined to a continued individual existence in a future state, for which the experiences and attainments of the present life are preparatory; and hence, that it is the duty of all to perfect themselves in knowledge, wisdom and love, by making a right use of all the means obtainable, for developing the completeness and beauty of character, for aid in which divine inspirations, angelic ministrations and spiritual gifts are ever available to mankind;

5th, That realized communion with those who have gone before us to the invisible world is practicable under suitable conditions, and is a privilege of high value to those who use it wisely;

6th, That the human race is one family or brotherhood, whose interests are forever inseparable; hence, that it is the duty of each individual not only to refrain from whatever would wrong or harm another, but also to live for the good of all, seeking especially to aid the unfortunate, the ignorant, the inharmonious and the suffering, of whatever race or condition;

7th, Believing, also, that the achievement of true lives and a nobler civilization can better be attained by association and co-operation than by merely individual action, we, the undersigned, agree to unite our efforts for the practical application of these convictions.

#### By-Laws.

[Adopted, Sunday, March 14, 1886.]

#### ARTICLE I.

SECTION 1. [Repeats the purposes for which the Society is formed, as embodied in the foregoing 2d clause of the charter.]

SEC. 2. At the regular meeting of the

Trustees, subsequent to the annual meeting, they shall proceed to elect, by ballot, a President, Secretary and Treasurer, and appoint a business manager and corresponding secretary, who must be members of the Society. The officers shall serve for one year, or, until their successors are chosen, unless their positions are previously vacated by resignation or other causes.

#### DUTIES OF PRESIDENT.

SEC. 3. It shall be the duty of the President to preside in all meetings of the Board of Trustees, to call special meetings of the Board upon the written request of two or more members of the Board, or of ten members of the Society. The President shall appoint such special meetings, at not less than three nor more than ten days from the time such request shall have been made, and due notice thereof shall have been given.

#### DUTIES OF VICE-PRESIDENT.

SEC. 4. The Vice-President shall perform all the duties of President in the absence of that officer.

#### DUTIES OF SECRETARY.

SEC. 5. It shall be the duty of the Secretary to transcribe the Declaration of Principles and By-laws in a book provided for that purpose, and see that all persons have an opportunity to sign the same; to give notice of all meetings of the Society, and of the Board of Trustees; to attend such meetings, and keep a correct record of proceedings, and communicate to the chairman of committees all matters referred to them. And to keep a record of deaths and marriages that may take place in the Society.

#### DUTIES OF TREASURER.

SEC. 6. The Treasurer shall keep a just and true account, in a book provided for that purpose, of all moneys received and paid out. He shall make payment in accordance with the direction of the Board of Trustees. He shall report, if required, at each regular meeting of the Board of Trustees, and upon his resignation or removal from office, shall give up all moneys, books and papers belonging thereto to his successor, or to the Board of Trustees. The Treasurer shall give a bond for the faithful performance of his duty in such sum as may be required by the Board of Trustees.

#### DUTIES OF BUSINESS MANAGER.

SEC. 7. The Business Manager shall have exclusive control of the business of meetings, lectures, and such other duties as may be entrusted to him, subject only to the supervision of the Board of Trustees, as may be decided upon at the meetings of the Board.

#### DUTIES OF CORRESPONDING SECRETARY.

SEC. 8. The Corresponding Secretary shall attend to all correspondence with other societies and the public, and shall copy in a book, kept for that purpose, all letters written, and file all those received relating to the Society.

#### ARTICLE II.

SECTION 1. The regular meetings of the

Board of Trustees of this Society shall be held at least once in three months. The Board of Trustees shall appoint a finance committee of two or more to examine the books of the Secretary and Treasurer, and report quarterly thereon.

SEC. 2. It shall be the duty of the several members of the Board of Trustees to be present at each regular meeting of the Board, and when any member is absent for three consecutive meetings, his or her office may be deemed vacant at the option of the Board.

#### ARTICLE III.

Any vacancy that may occur in the offices of the Society between the annual meetings shall be filled for such interval by the Board of Trustees.

#### ARTICLE IV.

Distinction of sex shall not be recognized in the qualifications for membership, selection of officers, or assignment of duties in the Society.

#### ARTICLE V.

Any person may become a member of this Society by signing the Declaration of Principles.

#### ARTICLE VI.

No member shall be entitled to vote at any business meeting of the Society who has not been a member at least six months prior to said meeting. (It is provided that this section shall not take effect until six months after its adoption.)

#### ARTICLE VII.

a. The Board of Trustees shall provide a place for the meetings of the Society, and appoint the committees necessary for carrying out the objects specified in the Articles of the Incorporation of this Society. They may also, in their discretion, appoint an advisory council from the members of the Society of such numbers as they may determine, with such powers and duties not incompatible with the charter, declaration of principles and these by-laws, as they may prescribe.

b. The Board of Trustees shall hold in trust all moneys and property of whatever nature, which may belong to or come into possession of the Society, and shall deliver the same to their successors in office.

c. They shall audit all claims and direct the Treasurer in the payment of the same.

d. They shall keep books in which shall be entered all their transactions as Trustees. A statement of every kind of property in their hands shall distinctly appear therein.

e. The Board of Trustees shall hold such meetings as may be called by order of the President, or two members of the Board. A majority of the whole Board shall constitute a quorum for the transaction of business.

f. The Board shall not contract debts on behalf of the Society to an amount exceeding the sum of five hundred dollars, without

a special vote of those present at a regular meeting of the Society.

#### ARTICLE VIII.

SECTION 1. The annual meetings of the Society for the election of trustees shall be held on the first Sunday or the following Monday in March of each year, after legal notice in a daily paper.

SEC. 2. Regular meetings of the Society shall be held every Sunday, if practicable, for carrying out the objects thereof as enumerated in the Articles of Incorporation.

#### ARTICLE IX.

SECTION 1. Since convictions of truth and duty are liable to change it shall be the privilege of any member whenever he or she can no longer labor for the objects of the Society, to withdraw therefrom, giving notice of such withdrawal to the Secretary. No reasons for such withdrawal shall be required.

SEC. 2. For the persistent practice or justification of unfraternal acts, or refusals to comply with the By-laws of the Society, any member may be suspended or expelled by a majority of those present at any regular meeting of the Society.

SEC. 3. No person thus suspended or expelled shall be re-instated a member of the Society within a less period than six months; and then only by a majority of two-thirds of the members present at a regular meeting of the Society.

#### ARTICLE X.

The order of business at each regular or special meeting shall be as follows:

First—Reading the Records of previous meeting.

Second—Reports of Committees.

Third—Unfinished Business.

Fourth—New Business.

Fifth—Exercises, or Entertainment of the evening.

Sixth—Further consideration of matters of business, remarks, announcements, etc.

Seventh—Adjournment.

#### ARTICLE XI.

These By-laws may be amended by a two-thirds votes of the members present at any special meeting of the Society called for that purpose, provided that a notice in writing specifying the proposed amendment shall have been read at a preceding regular meeting held at least six days prior thereto.

#### Flatly "Agin" Woman Suffrage.

Senator Cockril, of Missouri, has given notice of his intention to submit a minority report contrary to the majority report of the Woman Suffrage Committee, which favors the extension of the right of suffrage to women. Senator Cockril represents a constituency that will tolerate no nonsense of the woman suffrage sort. "Why," says a Missourian with whom I talked on the subject, "if the women git ter chasin' after polertics who in thunder is goin' ter dig the pertatoes and husk the corn?"



*Melissa Miller.*

## The Thirty-Eighth Anniversary of Modern Spiritualism.

Celebration in San Francisco.

This event was celebrated Sunday, March 28th, in Metropolitan Temple and Washington Hall, San Francisco, by the different societies meeting therein, in a manner highly creditable to the managers of the several meetings. The exercises under the auspices of the Golden Gate Religious and Philosophical Society, meeting in

### METROPOLITAN TEMPLE

Commenced at 11 A. M. The floral decorations were unusually elaborate and extensive, and reflected much credit upon the taste of Mrs. Nowell, Mrs. Wiggin and J. C. Harvey, whose arrangement of memorial floral designs, as tributes to the memories of those attendants upon these meetings who have passed to the Summer Land since the last anniversary, were exquisite and appropriate. Among them was a beautifully arranged vase of Narcissus, bridal wreath, smilax, etc., as a tribute to the memory of his old townsman, the grand medium, Charles H. Foster, by Mr. Harvey.

In front of the organ in alternate letters, composed of white and gold flowers, was the "Welcome" which was the first symbol to greet the eye upon entering the Temple. We cannot give a detailed sketch of the various decorations, but our readers can form some idea of the extensive display from a statement of the number of exquisite calla lilies on the platform, of which there were four hundred and thirty-two in sight.

The exercise commenced with a voluntary on the grand organ by Prof. A. O. Eckman, organist, followed by "The Old and the New," a quartette finely rendered by the regular choir. Mrs. E. L. Watson gave the Invocation in her usual impressive manner, which was followed by the reading of an interesting anniversary poem by the author, George C. Irvin.

The principal attraction of the morning service was the Anniversary address by J. J. Owen, Esq., editor of our contemporary, the *Golden Gate*.

We regret that want of space restricts us to a few extracts from this able and concise summary of the early history and fundamental principles of modern Spiritualism by one of the ablest journalists connected with our cause.

Mr. Owen said: "We are living in an age of wonderful things, and especially wonderful in the mighty influx of spirit influence and power, which, like a tidal wave has swept in from the great ocean and soul of nature upon the hearts and consciousness of the human race.

So long as man in his ignorance was willing to base his belief in a future life on the assertion or assumption of others, he made but little progress. But there came a time in his intellectual unfoldment when hearsay evidence would not do; he must have the assurance of his own experience. He

then drifted into materialism. Science searched among the hidden springs of life, but could find no trace of the soul, and came to the conclusion that immortality was a mere fancy. But there came at last a mysterious knock at the door of his understanding—a spirit rap that was destined in its higher unfoldment to overthrow all his materialistic ideas, and cause him to build anew the structure of his hopes and beliefs.

Modern Spiritualism demonstrates that which Christianity needed to convince the world of the truth it taught, but could not prove—the immortality of the soul. But the church was not wise and clung to a dead past and to faith to stimulate thought and holy zeal, and not to the stern logic of reason. The heart of man in its more devotional moods may be touched by the story of the cross, but in its cooler and more thoughtful moments it will insist upon the proof. So Spiritualism, in a measure, was forced to become a law unto itself and establish a religion of its own—a system as broad as humanity, embracing all that is good and necessary for man's happiness in this life or in the hereafter.

(Here Mr. Owen stated that he was a resident of Rochester at the time when the Fox girls came there and gave their first public exhibitions and gave an interesting account of some of his experiences with those pioneers in the cause.)

All new religions meet with opposition. In the estimation of the world they are more or less disreputable, no matter how noble or pure their teachings are or how sound their philosophy. Christianity had this experience, but no sooner had it become powerful and respectable then it forgot the crudities of its own unloved infancy and placed its heel upon all dissenters from its faith.

Spiritualism has passed through this experience and is now gaining respectful recognition. Its phenomena has been weighed in the balance of many of the first scientists of the age, and found to be the unfoldment of a grand and glorious truth; thoughtful minds everywhere, in the church and out, are quietly and persistently investigating its claim.

It means the truest social order, purity of life, a broad and generous humanity, and the necessity of spiritual and intellectual growth, and seeks man's highest welfare in this world and the next. It fills the heart of the mourner with joy, it tells of sweet fields of never-fading green and rivers of delight, and a home in a world of eternal verities beyond the sunset of our earthly day. It teaches by the thousand, lessons of nature, by inspiration and intuition, by every incentive of time and eternity, the importance of right living here as the only proper preparation for a life hereafter. It is founded in the nature of man, in the rational needs and longings of the human soul. It recognizes the operation of law and teaches obedience to it as the only way

to happiness. On this basis it rears a structure or philosophy that appeals to the physical senses as well as to the moral nature of man. Thus nature is our only high priest, and her moving and ever progressive spirit our only guide."

The congregation united in singing "The Millennial Dawn," after which Mrs. Watson gave the closing address, of which we give a brief synopsis. She said:—

Dear friends, the glad tidings of great joy brought by the angel world is for all. For every condition there is some sweet consolation; for every question, if not an answer in full, signals that suggest the answer that will come when we are well ripened and able to bear it.

I rejoice that beyond the grave there stretches a world as natural as this, not presided over by any arbitrary will but revolves obedient to an immutable law; a world touching ours so nearly that our dear ones can still commune with us and share our joys and sorrows.

We have here before us beautiful flowers that have been placed here in memory of Mr. Howland and Mrs. Dr. Carrier, who have experienced the new birth during the past year, and we know if their eyes rest upon us at this moment they are as glad as we for the conscious recognition given to the angel world. To know that this auditorium is filled with an invisible audience whose hearts are pulsing still with human feeling, with tender sympathies, with glowing hopes that overflow into our own, is something to make us happy on this day.

At the close of her remarks Mrs. Watson introduced Col. J. C. Bundy, of the *R. P. Journal*, who said:

"After listening to the remarks that have been made, I feel there is hardly anything left to be said that is applicable to this occasion. I am glad to meet with you on this memorable day. I used to wonder how it was that so many Spiritualists were anxious to come to California, but I understand it now, for you have a glorious country. In such a land as this you ought to make better Spiritualists, better mediums, better people than we are in the East.

Closing with a glowing tribute to the "intelligent class of people" before him, and expressing a hope that "when the waves of the old Pacific cease to beat upon your shores; when your mountains no longer exist, he, while still climbing the hill of progress, might get so near the van of the vast company as to see among the foremost leaders the speaker who, from Sunday to Sunday, is leading you upward in that beautiful way."

The morning services then closed with a benediction by Mrs. Watson.

The Children's Progressive Lyceum held its usual services in the Temple, varying its exercises by the addition of recitations from different members, appropriate to the occasion.

The evening service, at 8 o'clock, opened with an overture upon the organ by Prof.

Eckman, followed by the choir in a quartette entitled "We come."

After the invocation by Mrs. Watson, Dr. Thomas L. Hill favored the audience with a Scotch dialect reading of "Fraternity," a poem by spirit of Robert Burns through the inspiration of Lizzie Daten. C. H. Wadsworth, the popular Lyceum worker, and leader of the Temple choir, sang a beautiful solo, entitled "Far Away."

The most prominent attraction of the evening was the lecture by Mrs. E. L. Watson, entitled, "The Spirit Side of Life," a full report of which will be given elsewhere in our columns.

After the lecture the congregation united in singing "How Cheering the Thought." As a token of appreciation of the arduous labors of Mrs. Nowell, in providing and arranging the larger part of the floral decorations, which are always an attractive feature of the meetings in the Temple, a collection was taken up, in which the generous amount of \$50 was contributed by the audience.

With a benediction by Mrs. Watson was closed one of the most successful series of anniversary exercises ever given in the Temple. In this connection we think it proper to express our appreciation of the untiring labors of M. B. Dodge, the worthy manager and Treasurer of this society. None but those who have held such a position can realize the great amount of labor necessary for the proper management of Spiritual meetings.

#### WASHINGTON HALL.

The Society of Progressive Spiritualists had their Hall filled at an early hour, and fittingly celebrated our Thirty-eighth Anniversary, as the following interesting program will show:

The meeting was opened by singing "Nearer my God to Thee," Mrs. Carrie Miner presiding at the piano. President Wilson stating that it was thought best to make the meeting a time of reunion and general conference; to have short speeches so as to allow as many as possible to participate.

Mrs. E. Price read an original poem full of spiritual thought,

Mr. E. Fair said he believed in making every day of our life an anniversary of modern Spiritualism; that there was nothing to call out our gratitude like this.

Mr. E. G. Anderson, the next speaker, said that to look back thirty-eight years seemed but a short time, but it told an eloquent story of a world redeemed from the superstitions of the past; we know from positive demonstration that our life is continuous, and death is but a stepping-stone to a higher grade of life.

Mrs. L. Mathews was cordially invited to participate in the exercises, and stated that while she was unprepared to speak, it gave her pleasure to look into the faces of so many that were familiar and brought up memories of days gone by.

Mr. James Battersby was introduced as a

young convert to Spiritualism, though old in experience. He said: "This Anniversary was suggestive of a world-wide range of thought; it was emphatically an occasion of joyful interest, of retrospective instruction and future glory. Spiritualism was a profound, solemn and truly important subject. Men of ancient days, and great scientists have dived deep into this question, but it was reserved for the humble girls of lowly origin to enlighten the world by the tiny rap of the certainty of spirit communion. What a truly grand and noble revelation was this. How it fits the soul for a higher destiny, where the beams of light are quenchless, and the songs of love are never marred by the husky notes of age.

Mrs. Eggert-Aitkin, who for many years has done public service as a medium, after brief allusions to her experience in San Francisco, said she was filled with courage for the future, and, under control, spoke of the protecting power of spirits, and an increase of spiritual revelation in the future.

Mrs. Carrie Miner sang a solo, filling the room with melody and sweet sound, under the influence of which, Mrs. J. J. Whitney became thoroughly entranced, and for a long time held the audience with breathless interest as she gave message after message from spirit to mortal (calling accurately the names of both); relating incidents peculiar and touching. Many who received communications shook under the deep feeling stirred within and responded in a yearning, tearful voice, while others returned a happy spontaneous greeting to a quickly recognized dear one. Every honest skeptic witnessing the scenes of this occasion should lay every doubt aside as to the question of life in death, and unbroken communion.

After a song, "How cheering the Thought," by the congregation, Mr. Coolidge, President of the Union meetings held every Wednesday night in Scottish Hall, was called to the stand and spoke earnestly on the subject of the hour. He considered Spiritualism the crowning sheaf of all the ages.

Mrs. R. H. Wilson, under control of her Guides, took the platform, and referring to this as being the 3d celebration of the Anniversary by the Society, spoke of the spirit power that had stood behind and pushed forward the work since its inception; that they realized its importance more than mortals could. There was nothing outside of it, for it was the science of life.

An original poem was read by Mrs. J. M. Mason, entitled, "Spiritualism; our live oak tree," which was well received.

Dr. L. Schlesinger was the last speaker, and related in a happy and entertaining manner his first investigations of Spiritualism, and of the extremely cautious methods he adopted to avoid any imposition. He also related a striking experience when a boy, of being carried by an invisible power, while playing with his sister, down two flights of stairs and left at his mother's feet, leading his parents to think the house was

haunted. In his early investigations he called upon Chas. H. Foster, receiving the most startling and convincing proofs; among others the maiden name of his mother written upon his arm.

Three hours having passed pleasantly away, the President said he regretted that time would not permit him to call on other speakers that all would be glad to hear from. He referred to the plan of the Society to erect a substantial hall of their own as soon as possible, and occasion would be given for new members to join and strengthen their work and purposes. Several ladies passed among the audience, and we learn that 26 new members were added, making the total membership of the Society upwards of two hundred and fifty.

The meeting held at Washington Hall, Sunday evenings, and which for the past two months have been under the able management of Mr. S. B. Clarke, entered fully into the spirit of the anniversary, and their hall was crowded to overflowing, many being obliged to stand.

The services were opened by congregational singing, followed by an invocation and address by the esteemed and worthy veteran worker, Mrs. M. J. Hendee.

Mrs. J. Schlesinger, editress of the CARRIER DOVE, read an excellent anniversary poem, which was enjoyed by all.

Mrs. M. A. Ellis also contributed a good poem and an essay.

Mr. Wm. M. Reid gave a short address, followed by Mrs. Carrie Miner in one of her charming solos.

Judge A. Swift made some happy remarks which placed the large audience in the best of feeling.

Miss Sophie Eggert gave a recitation, entitled, "Why should the spirits of mortals be proud?" which was followed by addresses by Miss Wright and Mrs. Ada Foye.

After a song by Mrs. Miner, Mrs. Foye closed the exercises by one of her remarkable test seances.

The Anniversary exercises closed with a social and dance at St. Andrew's Hall, on the evening of March 30th, under the auspices of The Progressive Spiritualists' Society.

A. M.

#### "Cards Did It."

The following is found in the Butte (Montana) *Inter-Mountain*:

The death of City Attorney Smith was commented upon from two or three Butte pulpits Sunday, as evidencing the evils that await the unwary in Butte—especially gambling. That unrestricted gambling should bring to his death one such man as Howard B. Smith, is in itself ample reason for banishing that curse from the Territory. "Cards did it, Stonor, cards did it!" as the now dead man said to the City Marshal after shooting himself. It is a remark which should be remembered by our next Legislature.

### True Spiritualism.

Address by W. N. Slocum at the Thirty-Eighth Anniversary of Modern Spiritualism at Los Angeles.

No one can review the history of the world's progress during the last two score of years without being profoundly impressed with the marked influence Spiritualism has had upon the religious thought and practical life upon the people. As a means in the production in this result I do not underrate the importance of spirit phenomena. It was the foundation of the Spiritual edifice, and on it Spiritualism must continue to rest. But as the foundation of a house is not the house itself, so spirit phenomena is not Spiritualism.

I am led to remind you of this fact by the well-known tendency of a large class of Spiritualists to devote themselves mainly to the merely external proofs of spirit existence while they woefully neglect the spiritual life which it should be the highest aim of every Spiritualist to cultivate. With some people Spirit communion means a "good time," asking foolish questions and making trifling remarks, bandying jokes back and forth, with no thought of benefit to themselves, or of helping the undeveloped spirits who may seek their society.

I attended a so-called materializing seance the other evening, where all of the conversation was of this character. From the inside of the curtain the announcement was frequently made: "Be patient now; we've got another one most ready to come out," and after the spirit, or what purported to be such, had exhibited itself and retired, the voice inside would ask, "How is that now? Isn't that good?" Then again: "We've got a dozen hanging on nails in here, waiting their turn; we'll have another off the hook pretty soon." \* \* "Here's a bully one coming out now." "Mr. —, your mother-in-law is in here; she is coming out to pull your hair for you." As the gentleman whose name was called is a bald-headed old bachelor, (never had a mother-in-law, and has no hair to pull), there was a laugh at his expense. It was a funny joke, no doubt, but was that the proper place for it? Some of the circle responded to the wit from within, and of course the remarks outside were of a similar low character. The whole thing was treated as if it were a show, and perhaps it was. Certainly such performances are injurious to those who participate in them and a disgrace to the spiritual cause—disgusting to honest inquirers, and a source of pain and mortification to all spiritually-minded and sensible people.

We are told that spirits are but men and women—human beings, as we are—and should be treated as we treat each other. True, they are human, but if we seek them in a frivolous frame of mind and spend the time in laugh and joke, we get no good, but

rather harm, and by so doing we invoke those who are inferior to ourselves. I beg of you do not degrade Spiritualism to this low level.

Some of the most unspiritual people I know are the most ardent followers after spirit phenomena, and on this they base the claim that they are Spiritualists, as if this constituted Spiritualism. It does as much as the husk constitutes the golden grain, as much as a man's houses and lands constitute his wealth of intellect and purity of soul. In spirit communion the true Spiritualist seeks first of all to bring himself into harmony with the highest spiritual existence he can reach. He will endeavor to become as pure as they, as loving and as sympathetic as they. He will put out of his life all that can degrade or lower him, and will endeavor to bring into his life all that can enoble and elevate. The true Spiritualist seeks to lead a true life. It should be our aim to do our utmost to develop and cultivate the higher and better part of our nature to make the most and the best of ourselves; to watch our infirmities and endeavor to overcome them; to take hope from our good qualities and seek to increase them; to live honestly, to act justly, to love purity, to be charitable and kind, generous and forgiving, and to be as hopeful as we can that all wrongs will yet be righted, and that if we do our best that is all that can be expected of us. There are none of us perfect, no, not one. If any were, they would be too good for this world. But we all have the germ of goodness within us, a spark at least, of spiritual life, and it should be our highest aspiration, as Spiritualists, to so develop the germ that it may sometime bear fruit fit for the life to come, which we all profess to believe in, but which so few of us seem to realize.

I judge of Spiritualism by its fruits; and I would give *nothing* for that Spiritualism that does not make a man better. We profess to have the grandest, noblest and best conceptions possible of the life here and hereafter. We speak of angels as if they are about us and watching over us. We talk of heaven as if we are yet to go there; we speak of those that have gone before—of our mothers, sisters and brothers in the land of bliss, and of other dear friends whom we hope there to meet; aye, even of more exalted ones, the saints and martyrs who have suffered and died for human kind, glorious ones whose earth lives were grand, and whose life beyond we deem to be sublime; and yet what are we doing to make ourselves fit for such society? Oh, inconsistency! Many of us are living unworthy lives—lives that even here should bring the tinge of shame to our cheeks.

It is said we must live for to-day, and not attempt to make angels of ourselves before the time comes. I admit we must live for the present, but the way to do that is to do the best we can. On the good of the present the good of the future must be based.

If there is no good now there can be little good then.

"Heaven is not reached at a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round.

"I count this thing to be grandly true,  
That a noble deed is a step towards God,  
Lifting the soul from the common sod  
To a purer air and a broader view.

We rise by the things that are under our feet—  
By what we have mastered of good and gain—  
By the pride deposed and passion slain,  
And the vanquished ills that we hourly meet."

### The Celebration at Los Angeles.

Several Los Angeles friends have sent notes in reference to the celebration of the 38th Anniversary in that city, from which we learn that the hall was beautifully decorated with flowers, and the seats filled by an intelligent and interested audience. The musical selections were appropriate and well rendered, and the addresses brief and instructive, all being extempore, with one exception, the speech of W. N. Slocum, which is published in full in this issue.

The meeting was opened by a brief introductory address by C. N. Earl, the worthy President of the Society, followed by an inspirational discourse through the mediumship of Miss Susan Johnson, an excellent review of the work of Spiritualism, a fine exposition of its objects, and a hopeful view of its future.

C. C. Peet, who had been invited to speak, not being present, Mr. Slocum followed Mrs. Johnson, and Mr. T. A. Garey gave the closing address. Music and a recitation by Miss Tilley completed the program.

A friend writes to me to quit the busy world and go with her to Sinaloa. How can I? Woman is enslaved. The fight is on, and freedom is ahead. As the poet says, I have got to—

"Brace my back agin a house or wall or phense.  
Or board as it mought be,  
And fite and strike and scratch and  
Bite and kick, an' tare my close and  
Lose my hat, and get hit in the i and  
On my arm and akrost the small of  
My back, and faul down, and git up  
Agin, and continer the struggle  
Ontil my daylight is lammed out,  
Or till I've conkered."

—*Woman's World.*

There is a very conscientious preacher belonging to the New York Conference of the Methodist Episcopal Church. He was a soldier during the rebellion and has been granted a pension, but refuses to accept it, as he is afraid it might be funds received from taxes on whisky and tobacco; he will not marry a couple if either of them uses liquor or tobacco; he walks ten miles every Sunday to perform the duties of his charge rather than take advantage of cars or carriage, believing that to use either he would be breaking the Sabbath.—*The Liberal.*

## Carrier Dove.

Thou, CARRIER DOVE, of love divine,  
 I love to hear thy note in rhyme;  
 The healing on thy wing doth bring  
 The balm that robs death of its sting.

Thou messenger of peace to man,  
 Thy work of love thou hast began;  
 Spread out thy wings, and onward soar,  
 And teach the world to grieve no more.

Shed thy effulgence o'er our earth,  
 And sweep from mind this waisting dearth  
 Of knowledge with thy angel hand,  
 And teach the world that man is man.

In the near time thy loving note  
 Shall be heard by nations far remote,  
 Like magnet power that dart from pole  
 Till united world becomes a whole.

Soon we will join our loved ones there,  
 And in their pleasures take our share;  
 With more exalted thoughts will find  
 How best to help our friends behind.

CAPT. B. B. S.

## A Woman's Thoughts About Women.

## Number Three.

"Be Ye not Unequally Yoked Together?"

It seems to me the writer must have thought men and women were equals or that they ought not to be yoked together at all. Though that has been supposed to refer only to Christian faith, it can be applied to other things as well. A recent writer says: "Man must be subjugated." Before we say amen to that, let us stop and think what is to be gained by the subjugation of one more than the other? Should our resentment, even on account of real wrongs, get so extreme as to degenerate into spite and tyranny? If you have a loved father, brother, husband, son or friend, do you wish him subjugated by yourself or any other woman? and is not another's relatives and friends as good as yours? No, let us demand only equality, not following the example of Paul when, speaking of women, he says: "They are commanded to be under obedience," but we must demand that equality of ourselves and not spend all our strength of lung on our brothers. Is not a man's answer to a woman's assertion generally, "prove it?" and, my sisters, let us do it; let us prove that we deserve and can wisely use equal freedom, and one by one they will step aside and make room for us, not below nor above, but beside them. Then the world will have a faint perception of the ideal manhood and womanhood Mrs. Watson saw with her spiritual eye. But how are we to do this, is the next question. Some of us cannot always see the way to a desired point at one glance, but must be shown it step by step. While raising my babies I had a mania for reading medical books, but when I so often came to such directions as "Regulate your

diet," etc., I turned from the book with an impatient question as to why, they could not tell just how, and what to do, and why. Now I think perhaps it was because they did not know, and wished to escape responsibility, but it taught me to think and judge for myself, and now I know what agrees with me better than they do and have no more fearful reverence for doctors, simply because they are such. Sometimes a woman's simple remedy saves when their's fail.

The way seems to me to be something like this: We who have reached middle age should carefully look over our past lives, see where we have failed, where succeeded, and why, and teach those children out of the knowledge gained by our experience to succeed better than we have and fail less often. Encourage them to learn all that is possible of themselves, physically, intellectually and spiritually. Teach them that certain qualities will always produce certain effects on themselves and the one they are associated with in marriage, and not only that, but the combination must show in the offspring the working of immutable law. Teach the girls that the future of the race depends much on them; that their sensitiveness gives them the power to discern right and wrong quickly, by impression; but at the same time they should cultivate their intellectual powers so as to be "able to give a reason for the faith that is in them," for only then can they logically teach others. It is like my cooking. If I have anything on the table especially good and am asked for the rule, I am often compelled to say, I have none; I tell by the looks, tastes and feeling in my fingers as to quantities. That is intuition, but it should be reduced to rule, so as to produce the same effect every time and transmit the knowledge to another. In a woman's sensitiveness is her happiness, and also her misery, not only as regards herself, but the little life that will take, and carry on to future generations, her impressions.

As I reach this branch of the subject instances in proof crowd into my mind; any of you can recall as many, of children whose daring, defiant or sullenly resentful dispositions can be traced to the mother's wrongs, either openly rebelled against or endured in helpless but unsubmitive silence; of others cursed with inherited taste for liquor, tobacco, even theft, murder and kindred criminal tendencies, saying nothing of horrible physical deformities brought about by impressions made on the mother's mind, but which she cannot always prevent, on account of the ignorance, thoughtlessness or cruelty of the father.

O, men, we as women, ask for a chance to do our best in the raising of our children. You do not know how long unjust words echo in our souls, especially when the whole nervous system is awake and quivering in every atom of its being, nor how you may in after years be confronted by the questioning sorrow looking out of your child's eyes.

Why give such tender care to the animals in your charge and reserve cold indifference or unkindness for your wife? Of course this does not often apply to the honeymoon, but how many of you do not think all show of tenderness toward her foolish by the time you have reached forty or fifty years. Sisters, let us learn, by the answer that comes to us from thousands of disappointed wives, not to let all our happiness depend on man's notice. Let us teach our daughters to be independent, self-protecting women. Help them to learn some trade or profession which will render them self-supporting, so they will have no temptation to marry for the sake of spending some one else's money; teach them to despise the whole machinery for husband-catching, the use of which tends to prove them fit only for the inferior position even intelligent men sometimes accord to them. Teach them that the principal natural object of marriage is the prolongation of the race, and that they have a right not only to insist on a chance to do their best, but also to decide when they shall undertake the responsibility and risk of life.

On the subject of parentage there has been too much sentimental talk about the difference between man and woman, the father being spoken of as the embodiment of wisdom, and the mother of love. I well remember hearing it from the pulpit in my young days, but tell me if the average mother would not be benefited by more wisdom in herself and the average father by more love? The deepest love is controlled by wisdom, and the wisest wisdom is guided by love, and both need equal proportions of each.

My father told a story of a neighbor of his who said there were "two kinds of fools, the nat'ral fool and the tarnal fool," and I think that woman must be both, who willingly consents to a man claiming he has all the sense in the family.

Some years ago a friend of mine was lamenting the growing dislike of American women for large families, forgetting that quality is of more consequence than quantity, and that one intelligent person can control a crowd of ignorant ones. One harmonious nature, produced in good conditions, will leave an impress on the age; but for the inharmonious, look in our prisons, lunatic asylums and hospitals. Truly, "they were not born right."

Perhaps the wretched victims of their own mistakes or another's deception may think it cold comfort to warn others against the pit they are drowning in and ask, what is there for us? Even though you feel sure it is hopeless, employ yourselves in trying to get out. There may be a way yet, but if you give up and sink, there surely will be none. If your present life disappoints you and you find it impossible to improve it, which is not true in many cases, turn the mental energy, which is spoiling for use, into another channel, center it on another object, if possible a benevolent one.

as a change, a relief, but never willingly desert the little ones whose lives you are responsible for, and think to be held guiltless. If we do wrong even ignorantly, we must bear the consequences and no Savior can take them from our shoulders.

I suppose thousands have been reading Talmage's sermons on the "Marriage Ring," and know that in the fourth he treats of "Husband and Wife in Harmony or out of Tune." Well, I read for a while and thought, that is good, till I come to "The difficulty is that we are not satisfied with the work that God has given us to do. The water-wheel wants to come inside the mill and grind the grist and the hopper wants to go out and dabble in the water. Our usefulness and the welfare of society depend upon our staying in just the place that God has put us or intended we should occupy." Then I said, no, I do not think so. It seems to me if we were in just the places God intended we should occupy, doing the work He or Nature intended we should do, we should be contented as a natural consequence. It seems to me discontent is inharmony, an out-of-place feeling, and if we try to force ourselves into satisfaction with incongenial things we produce apathy. Supposing the water-wheel and hopper succeed in changing places, being in those changed positions and finding their mistake, must they still think God put them there and, making no effort to get back, forever remaining where they will accomplish nothing? Though when he says, "The animals that Adam stroked with his hand that morning when they came up to get their names, have since shot forth tusk and sting," he seems to be asserting an anatomical impossibility, says good things further on about cultivating sympathy of occupation, for if there is anything gratifying in married life it is making a success in one's particular line of work and feeling sure the other will rejoice in it.

To make lasting the attraction which first brought them together, there should be strong friendship, and admiration for each other's qualities, though they need also to be "well on't for love," as Mrs. Wilkins says, or the life will grow to be horribly repulsive. To sum it all up, to be considered equal by men we must make ourselves equal in those qualities good, sensible men think necessary in their own sex, and we can do this without making ourselves low and coarse in any respect. We will make out the list, and then please tell me if every one is not needed by all women and more especially by mothers and housekeepers.

Honesty, frugality, forethought, quick decision, adaption of means to ends, presence of mind in emergency, justice, patience and gentleness. What is there in any or all of these, the cultivation of which need spoil the womanly nature, unsex a woman as so many men seem to fear!

Let us prove to our own and their satis-

faction that there is no danger, and the opposition of good men will quietly melt away.

LUPA.

### Correspondence.

#### MASON VALLEY.

DEAR FRIENDS:—So few events of interest take place in this Desert of Sahara that we have plenty of time to notice the changes in air and sky, from the variable style of spring with its warm days and its cold ones, its still days and its windy ones, occasional sudden showers and sharp frosts prolonged into June, followed by the intense heat of July and August, the frosts of September and the delightful October weeks just warm, still and in every way pleasant enough to make one wish they would last forever, and try to forget that the leaves were all dropping from the trees, everything in the garden had died from sleeping in a cold bed, and the days were growing slowly but surely shorter, until now we have nearly circled around the year and are ending a degree of cold not felt by us before for some years, yet are feeling better in health than during the prostrating heat of summer.

In more ways than one the desolation around teaches us to look up. The lack of congenial society inclines us to make better company of ourselves; to do that, seeking the inspiration of books and the upper world, and the dull color of the earth makes more attractive the clear sky where, at the rising and setting of the sun, nature's artist paints beautiful pictures in rose and gold on blue background and the morning light of winter glistens in the thousands of frost crystals ornamenting every bush and blade of grass with rainbow colors. But that means cold as well as beauty, and the ice was thick enough for skating long ago, but the first snow fell January 11. The sight of it by the still light of the moon, chills one to the soul, like gazing at the smile frozen on the face of death, and is a like sad trial to our faith and hope; but knowledge has lightened the trial. Other winters of body and soul passed and this will soon be gone; so we will stop looking at the snow, go in and make a good fire, even if we have nothing better than sage brush to make it of.

How many of you have ever burned sage brush or seen it, except as it seemed to whirl past the car windows on your journey from the East?

It is a wretched, scrubby little bush, not averaging more than three feet in height, with no roots to speak of, miserable, discouraged looking leaves, but an odor making up for all other deficiencies. It looks as if, like the people, it had not come to make a home, but was only camping out, and surveys the alkali flat around with an air which says: O dear, I am afraid I never can get out of this, but I'll keep my roots small and loose so as to be ready to improve the first chance. Consequently when a man wants a load of wood he goes where fire, old age or some other cause has killed the most of it, pulls on his

gloves and makes a grab at the prickly thing, it quietly lets go and he tosses it into the wagon. If a little life is still left in the root he strikes the mattock under it and it comes out more easily than an old tooth. When he gets home with it he chops one, sometimes two, stove lengths from the root end, which is covered with loose, stringy bark that takes the place of kindling wood in lighting, makes a quick, hot fire, gone almost as soon as pine shavings and is full of dust that keeps one sweeping stove and floor and washing the hands till patience becomes completely exhausted. For winter use, most people that can, go to the mountains for nut pine wood, being gone four or five days, but sage brush is considered good enough for summer.

Speaking of the cold, reminds me how it wakes the rheumatism in my shoulder, and when reading Sister Mason's remarks on Mind Cure I wondered if she could persuade me that it did not ache. She says: "We cannot have unless we believe we have," and is not the reverse true, that we cannot believe we have unless we have? Would not such a state of mind come very near to lunacy? Again, "All disease, so far as it is a bodily expression, must have had an existence before in an idea or fixed mode of thought." To a certain extent I believe this is true, but how is it with an infant too young to know dread or bring on disease, or an adult suddenly stricken down by an unsuspected malady? It may have existed in a corresponding part of the spiritual body, but it seemed to me it could not have been in the brain as a conscious thought.

But I fear I am talking altogether too much, so I will bid you adieu for the present, hoping the time may not be prolonged into eternity when I shall see you face to face and when I shall stand again on the soil of dear California. I shall feel like kneeling in its dust and giving thanks to the powers above for favors granted. S. D.

DEAR MRS. SCHLESINGER:—Your beautiful CARRIER DOVE has come all the way to Boston to make me a visit! Thanks for your kindly agency in sending it. Since it came to hand I have been quite industrious in exhibiting it to the admiration of friends in this city. It certainly does you great credit, as also others engaged in the artistic department of the enterprise. To me this specimen copy has been of special interest, bringing before me familiar scenes and faces not easy to be forgotten.

Before I took my final departure from your Coast, I had become slightly cognizant of your attempt at what I then supposed to be but another abortion in the spiritualistic journalism of that part of the country, and I paid but little attention to it, having witnessed something like a half score of abortive attempts of the kind during my nearly 17 years among you, about 14 of which were spent at my favorable point of observation, my Liberal and Reform bookstore on Kearny street, San Francisco. I had clearly seen

the cause of those frequent failures, it was the not giving sufficient prominence to the fact that capital of two kinds—money and brains—was an essential requisite of success. I did not at first know how it was with you, but now from the result I judge that you must have a reasonable share of both at your command.

You have a very beautiful and significant title, one which seems to be a favorite in the spirit world, whence, as I suppose, you received it, for so far back as the year 1853, when I was preparing my first small volume *Spirit Intercourse*, for the public, it came to my knowledge that a paper of precisely the same title was being issued from Philadelphia. I do not remember of the subsequent history and fate of that *Carrier Dove*, but am quite sure that its career was a short one. Probably the flood of popular ignorance and bigotry had not then sufficiently subsided to allow of a resting place for the angelic message bird, and so she was obliged quite soon to return to the ark of refuge. But now, as I rejoice to believe, there are many green and peaceful fields, especially in your golden land, wherein your CARRIER DOVE may continue its heavenly work.

In conclusion let me congratulate you, as also the friends generally in the Pacific States in view of the able and promising manner in which the editorial work is being done with you. It would seem that things have now come to stay. With the CARRIER DOVE as a monthly, and the *Golden Gate* as a weekly, both ably edited and working harmonizingly together, our cause will no longer languish for the want of suitable representative organs. Cordially yours in the faith,

HERMAN SNOW.

19 Dover street, Boston, March 1, 1886.

TORONTO, March 9th, 1886.

*Mrs. J. Schlsinger, Oakland, Cal.,*

DEAR MADAME:—Please accept thanks for your kindly letter, and also accept thanks for January and February numbers of the CARRIER DOVE. The numbers have had in my most careful reading and with few exceptions, I am very much pleased. It would be gratifying to me if I could look forward to the monthly visit of this beautiful "bird," bringing its messages and love and joy to thousands of hearts. Circumstances deprive me of this pleasure for the present, so far as I can see. What the dear Heavenly Father or "spirit friends" may do for me in the perusal of the DOVE's beautifully written pages, is to be known in the future. I was much delighted with the children's department. May the rights of women be vindicated, we certainly are in a progressive age. Let the temperance banner wave over land and sea until every home from this curse is made free. May the DOVE convey glad tidings from the Pacific to the Atlantic shores, and from the northern to the southern poles. Thousands have no light. My light has been from the great Ruler of the Universe, the Father of

our being. I have loved Him and trusted Him under all circumstances. Now if the dear departed are permitted to return to earth, this should only increase our love, making us more obedient, and should by no means lessen the tie that binds us to Jesus Christ, the one blessed Savior. I think if Spiritualism would keep clear from the rut of infidelity, where there is one of that body to-day, there would be a dozen, yea, I might safely say fifty. When I take up a paper or book and see the irreverence paid to Him that ruleth all things, I throw the reading one side, and the good impressions I have had crumble away, leaving the mind more clouded than ever regarding Spiritualism, I exclaim, what is it? A mystery. Then I draw closer than ever to the dear Lord; thus I know I am safe. I know when sorrow comes, it is only to make me better, and when visited by joy, I should never languish in doing good. O Lord, prepare me for that beautiful change above or beyond, or wherever it may be, and bring all others into the celestial cities.

MRS. ELIZA G. KEMBLE,  
79 Gould Street, Toronto, Canada.

### Progress of the Camp Meeting.

EDITOR CARRIER DOVE:—The Directors are pushing forward arrangements as fast as possible. The grounds on the northeast corner of Twelfth and Oak street, Oakland, have been selected, and will be well enclosed. A large new tent, 60x80 feet, will be purchased in a few days. It is almost certain that Mr. W. J. Colville will be with us and devote his entire time to the interest of the camp, giving his opening lecture on Sunday, June 6th.

At a late meeting of the Board, President Wilson made a motion that the office of Chairman and Director of the camp grounds be created, as he would necessarily be absent much of the time, owing to his filling the position of Secretary of three incorporated companies, and his presence being required in the office all week days. The motion was carried, and Mr. Amos Adams was elected to the position.

The next work will be to appoint special committees, which will be done at an early day. We should endeavor to keep the public thoroughly posted, and everything will be done on the part of the management to make the meeting a profitable and happy occasion.

G. H. HAWES.  
Cor. Sect. C S. C. M. A.

Mr. Amos Adams, President of the Golden Gate Publishing Co., and vice-President of the State Association, leaves for a visit to Eastern cities next week, and will return about the 20th of May. Mr. Adams is one of our substantial Spiritualists, and we are glad to have such a representative pass through the great spiritual centers of the East.

### Passed to Spirit Life.

From near Ione, Amador Co., Cal., Azella P., beloved daughter of T. W. and M. E. Loomis, and grand-daughter of Mrs. P. W. Stephens. Just emerging into the full bloom of higher childhood; a sensitive and earnest young soul, she bravely and trustingly passed away. She told her friends from the first that she would not get well; that she was not afraid to die, but would rather go to her friends in spirit life than suffer as she sometimes did. She was perfectly conscious until the close, which came peacefully and quietly. Her age was twelve years and nine months. She has already been seen by the little children of the family, and has also visited me. She was taught the truths of Spiritualism, and was therefore not a stranger to the life beyond. Her parents are both firm Spiritualists and mediums.

Another tender tie is there to meet me  
When my tired feet wander home.

MRS. W. P. STEPHENS.

The annual meeting of the National Woman Suffrage Association, held in Washington, D. C., the latter part of February, was a great success. The attendance was large and the audience interested and intelligent, and the speakers among the best. Miss Anthony, who has worked in this cause so long and faithfully, is now able to see the grain ripening for the harvest. She counts no less than twenty-five Senators ready to do justice to all human beings without regard to sex. The reception given her at the Riggs House, by Mr. and Mrs. Spoffard, was attended by five hundred persons, many members of Congress and Senators with their wives and daughters, being present. It is to be hoped that Miss Anthony may remain on earth long enough to see full justice incorporated in human law.—*R. P. Journal, Chicago.*

One of the suffrage lecturers tells of a farmer's wife who came to cast her first vote for school committee. As soon as she appeared inside the door, a local politician rushed up to her, exclaiming, "Can I assist you, madam?" with an air of gallantry and solicitude which showed that he thought she must be almost crushed beneath the burden of her political duties. The woman looked at him and answered: "If you had been around this morning at five o'clock, when I was bringing in the water and building the fires, and getting the breakfast, I might have been glad of some help; but if it is only about dropping my vote into the box that you want to assist me I can do that myself," and she did.

A. S. B.

Mrs. Bowers, whose card will be found in another column, is going to leave soon for the East. It will be well to give her an early call.

## THE CARRIER DOVE.

An Illustrated Monthly Magazine devoted to  
**spiritualism and Reform.**

MRS. J. SCHLESINGER, Editor.

ALBERT MORTON, Associate Editor.

DR. L. SCHLESINGER, }  
MRS. J. SCHLESINGER, } Publishers.

Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual Workers of the Pacific Coast and elsewhere, and Spirit Pictures by our Artist Mediums. Also, Lectures, Essays, Poems, Spirit Messages, Editorial and Miscellaneous Items.

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854½ Broadway, Oakland, Cal.

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APRIL 1886.

## Our Contributors.

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Dr. Albert Morton, San Francisco, Cal.  
Geo. P. Colby, Victoria, B. C.  
Dr. John Allyn, St. Helena, Cal.  
Mrs. Mabel A. Davis, Bozeman, Montana.  
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Mrs. J. M. Mason, Oakland, Cal.  
Mrs. S. I. Darling, Mason Valley, Nev.  
Mrs. M. J. Hendee, Oakland.  
Major Isaac Kinley, Los Angeles, Cal.  
J. J. Morse, Brooklyn, N. Y.

## SALUTATORY.

In assuming the duties of Associate Editor of the CARRIER DOVE our readers may reasonably expect some outline of our purpose, and that our position be defined. We have been requested by the editor, and the angel guides who are entrusted in this work, to take full charge and responsibility in the Biographical and Art departments of this magazine, and to render such other literary services as may serve to assist in making it a worthy exponent of the grand truths presented to humanity by the angel workers in the broad and ever expanding field of spiritual literature.

On one occasion while making announcements upon the platform of Metropolitan Temple, we alluded to Spiritualism as being the only religion which is based upon science. The controls then ministering to our congregation, through one of our most eminent trance speakers, immediately con-

nected us, asserting that Spiritualism is not a religion. Nevertheless we still maintain that the phenomena of Spiritualism present evidences of a continuous, progressive existence which are susceptible to scientific demonstration, and that the ethical teachings of advanced spirits form the basis of a scientific religion, broad enough to embrace all humanity; with no creed beyond the Golden Rule; grand and comprehensive as the eternal heavens toward which, in our better moments, our longing hearts are ever eagerly aspiring.

We can conceive of no higher mission to humanity than that of a conscientious medium for the presentation of the truths of Spiritualism—a philosophical and scientific religion which satisfies our reason; a strong staff which sustains us amid the clouds of earth, through which all must pass on the journey to the heights beyond “the gates which death unbars.”

Actuated by these convictions, we have devoted the past fifteen years of our life—to the best of our moderate ability—in the public work of Spiritualism, in various directions, and in this new sphere of labor we propose to act conscientiously, without dealing in personalities except where silence would imply disloyalty to principles; relying upon the aid of the angels, “our ever present help in time of need,” for the assistance they have promised to render us in the work for which we have been selected by them.

In the Biographical sketches we propose to give concise statements of the work done in our cause by prominent writers and mediums, being obliged by limitations of our space to be brief in the articles. We hope our readers will note steady improvement in the artistic features of the magazine, assuring them that all will be done in that direction that their support will warrant. We desire the assistance of all persons interested in this work, and shall be grateful for Biographical sketches and photographs of all workers, an account of whose public labors will be of general interest. Our desire is to make this magazine useful and instructive to those interested in the subjects of spirit communion and human progression, without limitations as to localities. Much of the history of the early workers in the cause (if it has been published) is now out of print, or inaccessible to the mass of investigators. Subscribers to this magazine will have the portraits and sketches of the work of those who have passed on to receive the reward

so richly earned, and of their successors in the Spiritual vineyard in a form worthy of preservation, and in no other way to be obtained without great labor and expense.

We shall take the liberty to add a few words in reference to the publisher and editor of this magazine. Our good sister started a little foolscap, manuscript lyceum paper three years ago, which in that brief space of time has reached the fair proportions of the present issue of the CARRIER DOVE, which, it is not presuming to say, is typographically, artistically, and as a literary production creditable to the cause it represents. None need hesitate to become subscribers for fear of failure, for, although shrinking and sensitive, the woman at the head has “got the sand” to make the magazine—which is now meeting the expenses of its production—a permanency, and back of all is a host of interested, unseen but powerful workers. The editorial and business departments of the magazine are now conducted without material reward, and we would suggest that our friends assist in extending its circulation and thereby strengthen the hands and cheer the heart of the brave woman who, amid cares and perplexities, has labored faithfully and earnestly to promote the cause of humanity, and disseminate the truths of Spiritualism.

Fraternally and faithfully the readers' co-worker.

ALBERT MORTON.

## To Our Friends.

We shall esteem it a great favor to have the loan of photographs of mediums and writers and copies of spirit photographs and drawings suitable for publication in the CARRIER DOVE. All pictures loaned will be carefully used and safely returned without expense to the owners. Address all communications for the Biographical and Art departments to 210 Stockton street, San Francisco, Cal.

ALBERT MORTON.

## Notice.

In answer to the friends at a distance who write to Dr. Schlesinger for clairvoyant readings or tests, he would say that he does not give such readings. He is a test medium, and gives sittings only to those who apply in person. There are many mediums who do give such readings by mail, but as they usually advertise their particular phase, we will not refer to any special person here.

### Our Portraits.

Having secured the services of a competent artist, formerly in the employ of Prang & Co., the celebrated Art Publishing house in Boston, we feel to congratulate our readers on the manifest improvement in the execution of our illustrations in this number.

Our portrait of D. D. Home is from a fine steel engraving which appeared in *Brittan's Quarterly*.

The portrait of the great Australian Healer, G. M. Stephen, in which he is represented in his Barrister's gown and scarf, is from a photograph taken in Australia. We regret that a slight accident to the stone produced a blur on one of the eyes, which would hardly be noticed except by an artist possessing the cultivated taste of Mr. Stephen.

The portraits of our local mediums, Mrs. Miller and Fred. Evans are from photographs taken in this city.

All are faithful reproductions of the pictures from which they are copied. In our May number we shall present a fine portrait of Prof. Robert Hare with the illustrations of the ingenious apparatus with which he expected to demonstrate the fallacy of modern Spiritualism; but, much to his surprise, its use converted him from Materialism. We shall also give the portrait of Mrs P. W. Stevens of Sacramento, sister of the celebrated medium, E. V. Wilson, and the spirit portrait of Winona, the lovely little Indian control of Mrs. Dr. Thomas.

### The Carrier Dove.

This is a paper published in Oakland, Cal., and is one of the most sensible and able we know of under the name of Spiritualism, which it ably advocates and defends. It is a large quarto, and is filled with choice reading; has a number of portraits of persons eminent in Spiritualism, and, altogether, it is a magazine that should attract those who want to know about Spiritualism. It is published monthly at Oakland, Cal., at \$2.50 per annum.—*Hall's Journal of Health*.

The readers of the CARRIER DOVE will soon have the pleasure of perusing a fine serial story, written expressly for our columns by Miss M. Y. Shelhamer, medium of the *Banner of Light*. Those who have read Miss Shelhamer's serials in that journal will understand what a treat is in store for them in this, her latest production.

### The Coming Camp Meeting.

We are pleased to announce that it has been decided to hold the next State Camp Meeting in this city. The grounds selected for that purpose are located at the corner of Twelfth and Oak streets, on the banks of Lake Merritt. No more desirable place could have been selected, taking all things into consideration. It is nearly in the center of our beautiful city and easy of access by means of our local trains and horse cars. The managers propose to erect a main tent 60 by 80 feet in dimensions, also a number of small tents for the accommodation of visitors. There will be plenty of room for those bringing their own tents, and it will be less expensive for those who can do so. The grounds will be provided with good water, electric lights and all necessary conveniences.

Persons in the interior wishing to visit San Francisco should arrange to do so during the camping season, as the distance from there to this place is short and the trip can be made in thirty minutes by ferry. Many good speakers and mediums will be in attendance, and the whole outlook is one promising a great success and a most enjoyable occasion of which all who possibly can should avail themselves.

### "The Carrier Dove."

The March number of the above magazine, being the third in its new and greatly enlarged and improved form, comes to us with an excellent portrait of the late Chas. H. Foster as its frontispiece, and in connection therewith an elaborate sketch of the service rendered to the cause of truth by that remarkable instrument employed by the higher powers to convince the people of earth of the reality of a future state of existence—both portrait and biography being the production of the versatile Albert Morton, Esq., of San Francisco, who has charge of the biographical department of the DOVE. In the course of Mr. Morton's interesting narrative he relates much of his own experience with Mr. Foster, the first being in 1864, at which time he called upon him as a perfect stranger. The result of that interview convinced Mr. Morton of the utter fallacy of the statement that any form of deception was used to produce the stigmata. After many satisfactory phenomena had been produced in his presence Foster said to him: "Your aunt is here, and will give her name

on my arm." "Pushing up his left sleeve," says Mr. Morton, "he bared his arm, which was entirely free of all marks. Making three downward passes over his arm with his right hand, there shortly appeared, in bright scarlet letters, at least an inch in height, the name of a deceased aunt, *Lois*. The letters were slowly formed, under my close inspection, and as slowly faded away."

In addition to the portrait of Foster above mentioned is one, the original of which was taken by Mr. Mumler, on which a spirit-form appears, said to be that of Ada Isaacs Menken. Portraits of Mr. and Mrs. J. M. Mathews, both of San Francisco, are also given in this number, together with brief accounts of their services for the cause. The remaining contents embrace full and abstract reports of addresses by Mrs. E. L. Watson, Mrs. J. Schlessinger, Mrs. J. M. Mason, and Dr. J. Simms, and a variety of instructive articles, original and selected. Publication office, 854½ Broadway, Oakland, Cal.—*Banner of Light*.

"In Washington Territory the Legislature has passed some sweeping laws. They have adopted the bill for "scientific instruction upon temperance," without a dissenting vote in either house; the local option bill; the bill providing for fine and imprisonment in case of exhibiting or selling obscene books or pictures to minors, and the "age of consent" is raised from twelve to sixteen by a unanimous vote. In many ways the West is setting the East a noble example." Comment on the above is unnecessary; the women vote in that Territory.

J. J. Morse, the celebrated inspirational trance lecturer of England, speaking of the CARRIER DOVE, says: "In my opinion your journal is a most excellent one, and in its style, tone and general appearance fit to go anywhere, be read by anyone, and accepted as an eminently creditable and valuable advocate of our great principles. I am particularly pleased with the sketch of my old friend W. E. Coleman, while the matter in general is good in quality and liberal in quantity."

We have just received the sad intelligence of the death of Major Thomas Gales Forster, in Washington, D. C., March 23d. Mr. Forster was one of our veteran workers in the Spiritualistic field, and will be remembered with affectionate regard by many on this coast, especially in San Francisco, where he labored six years ago.

## To Our Readers.

With this issue of the CARRIER DOVE our worthy brother Albert Morton, of San Francisco, greets you as Associate Editor. We congratulate our readers upon this valuable acquisition to our forces. We are determined to make of our journal a *first-class publication* in every respect. We are not content to be *second* to any, and with the new and constantly broadening facilities at our command there will be no such thing as failure, while health, strength and our faculties of mind remain. Mr. Morton is a keen, critical observer, a clear and concise writer, a man whose large experience has eminently fitted him for a most worthy and reliable expositor of the principles of our faith—we were about to say, but remembering faith is lost in knowledge by the true Spiritualist, and as "belief" or "religion" are also objectionable terms, we will have to say—the principles of Spiritualism. These, we believe, are fully comprehended in their broadest, highest and most beautiful significance by our co-worker, and the consequent result of his ministrations through the medium of the CARRIER DOVE cannot be otherwise than highly beneficial to our readers. In his own home Mr. Morton has the assistance of one of the most truly Spiritual mediums it has been our privilege to meet, in the person of his most estimable wife. Through her instrumentality he is enabled to consult and advise with wise intelligences on the spirit side who are earnestly working through every available channel for the amelioration of the ills of humanity through the diffusion of knowledge pertaining to the ultimate good and happiness of all.

## European Agency of the "Carrier Dove."

Sole agent H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, who will act as agent in England for the CARRIER DOVE during the absence of J. J. Morse. H. A. Kersey, the Progressive Literature agency, established 1878, as above, keeps on sale, and supplies to order all American books and periodicals.

Miss Nellie F. O'Neill, who has been a frequent poetical contributor to the Roxbury, Mass., *Advocate*, is now the humorist of that paper.

## The "Scientific American" on Spiritualism.

The "Scientific American" speaks of Spiritualism in the following manner:—

"We can find no words wherewith to adequately express our sense of the magnitude of its importance to science, if it be true. Such words as profound, vast, stupendous would need to be strengthened a thousandfold to be fitted for such a use. If true, it will be the one grand event of the world's history; it will give an imperishable lustre of glory to the nineteenth century."

We can assure the learned editors of that valuable paper that it is true, and that there is little necessity for their "if," which seems to have crept into the above paragraph without any decided doubt on the part of the writer. It is "the one grand event of the world's history," and it does "give an imperishable lustre of glory to the nineteenth century," as hundreds of scientific minds, and millions of others equally intelligent to judge of simple facts, can and do testify to daily.—*The Liberal*

## Search For Truth Rewarded.

To a gentleman, an earnest searcher for the truth of the phenomena of Spiritualism, who called at this office some weeks ago, we gave the address of that conscientious and reliable medium, Dr. Schlesinger, 854 $\frac{1}{2}$  Broadway, Oakland. We are gratified to know that the gentleman received some very satisfactory tests. He was so much pleased that he sent six other friends to the Doctor the same week, each and every one coming away with the firm conviction that the communications which they had received "had more in them than mortal knowledge." Thus it is that a little truth shines out and illumines the darkness. Dr. Schlesinger is a most faithful apostle of the grand truths of spirit return. Through him many a CARRIER DOVE bears the balm for aching hearts—messages laden with love, from the dear departed. Let thy light shine, brother, and continue to bless the sad and sorrowing ones on this side of the river.—*Golden Gate*.

Mrs. M. E. De Geer, of Scott City, Kansas, has pre-empted land, founded several towns, built several hotels, and established several paying newspapers in Kansas.

## Exchange Notes.

*Hall's Journal of Health* for March is before us. Its leading articles are "The Diabetic Movement," "Ventilation of Rooms for the Sick," "Trichinosis," "Do Impressions upon the Mother affect the Unborn Child," and many other entertaining and useful articles. "The Home Department" contains much of interest to housekeepers. Price, \$1.00 per year; E. W. Capron, manager, 75 and 77 Barclay street, New York.

*The Phrenological Journal and Science of Health* for March contains much valuable reading. The leading article is a sketch with portrait of Prof. Edward Suess, next, "Familiar Talks with our Young Readers," *Essence of Oratory*, etc. "Indications of character in Handwritings," illustrated, is a very interesting article. The book is full of ably written articles upon current topics, published by Fowler & Wells, 753 Broadway, New York.

"Flashes from the Anvil of Thought," is the title of an interesting little book by A. H. Law, author of "Common Sense on Money. It contains three lectures entitled, 1st, "The Extortioner," 2d, "Land, Money and Highways," 3d, "Eternal Vigilance the Price of Liberty." Also "Preamble and Declarations of Principles of the Knights of Labor." Price 10 cents.

Address, A. H. Low,  
Duke Centre, McKean Co., Pa.

Miss Florence McCarthy, a Chicago lady, turned Sam Jones' own guns upon himself, by calling him a "red-mouthed hog," and denouncing him for preaching against whisky and other vices, with a quid of tobacco in his mouth as large as the woman's rights platform." As yet, the Rev. Sam has not replied to the double shotted attack.—*The Liberal*.

Mrs. Deborah Powers, of Troy, New York, is ninety-five years old, and at the head of the banking firm of D. Powers & Sons. According to the old regime she should be sitting in the chimney corner knitting her grand children's stockings; but the world moves, and so do women.

Subscribe for the CARRIER DOVE, the only illustrated Spiritualist Journal published \$2.50 per annum.

## Spring.

A throwing off the winter's sway,  
 God's finger tracing the brooklet's way,  
 An upward shoot of the fresh young blade,  
 Beneath the poplar a deeper shade,  
 The tender notes of the wind's soft lyre,  
 The merry songs of the woodland choir.  
 The young flowers pushing the dry grass by,  
 An added blue to the cloudless sky;  
 A heating breath from the summer near,  
 And lo! the beautiful spring is here.

—LUPA.

## Rejoicings.

Now flows the vital current in the veins  
 With renewed life in faith and hope and trust;  
 The weary, waiting heart no more complains  
 That earth's but ashes and earth's hope but dust,  
 As when the drear, tempestuous, tyrant winter  
 reigns.

For once again the bleak and sombre hills are green,  
 The golden dandelions all abloom;  
 While the white dog-berry blossoms glint between  
 The sparse, green pines, wherein they too find  
 room,  
 Their white a vivid contrast with the pines' dark  
 sheen.

The tender maple-leaf doth flutter in the breeze,  
 The willow's tassels tremble o'er the stream;  
 And bursting buds upon the hoar oak trees  
 Are seen upon the hill-tops, all aglean  
 With the fair spring-time's, bright sun's glad, life-  
 giving beam.

While 'mong their depths the spicy winter green is  
 found,  
 Its scarlet berries like to coral beads,  
 The pink arbutus trailing on the ground  
 A pretty chase the village children leads—  
 And all their eager, childish covetousness feeds.

But best of all the summer birds are here,  
 Piping their twilight and their matin' song—  
 With beauty for the eye and pleasure for the ear,  
 As things of beauty they to joy belong,  
 And are to human hearts for aye and ever dear.

And other humble friends are welcom'd too;  
 How cherry sounds the frog's croak by the pond;  
 Though "froze up" twice, yet "thrice" he comes to  
 view,  
 Beneath the budding willow's embryo frond,  
 With promise that the look'd-for spring has come  
 anew.

—LEWIS OLIVER.

Bradford, Pa., April, 1886.

## A Poet's Worship.

Wandering one beautiful autumn day in  
 the foot hills of the Green Mountains in  
 Vermont, I stopped at a pleasant farm house  
 for dinner and heard from the intelligent  
 and pleasant lady, who prepared my meal,  
 this significant story of John Pierpont,

sometimes called the poet of "Palestine,"  
 and whom she knew well:

He was at Niagara one summer, and on a  
 quiet, soft Sunday morning, walked out to  
 worship, where the "light wave just breaks  
 and whispers" of the wonders and beauties  
 of nature.

One of those long-faced, foolish creatures  
 called men, whose religion and morals con-  
 sisted of a straight bodied coat, a white cra-  
 vat and two sermons a week, followed him  
 with a bible under his arm, like a mission-  
 ary after a heathen. His soul—if he had  
 one worth mentioning—was wrapped like a  
 bass wood board in a July sun, while his  
 long lank body and limbs wriggled with  
 fearful anxiety for the sinner's welfare. On  
 reaching Mr. Pierpont, the following con-  
 versation passed between them:

"Is Mr. Pierpont going to church?"

"Yes."

"And who do you go to hear preach?"

"God Almighty," was the appropriate  
 reply, as he turned on his heel from the  
 pious but no doubt sincere man, to listen to  
 the eloquence of those foaming waters that  
 rushed so madly along, with such wild, yet  
 musical sounds, till they are lost in the  
 deeps of old Ontario.—C. in *The Liberal*.

MONTROSE, COL., March 30, 1889.

MRS. SCHLESINGER:—I enclose money  
 for the CARRIER DOVE, six months; begin  
 with the March number. I want Foster's  
 portrait without fail.

Recently I sent for a copy, hoping to find  
 the address of a medium who had gone to  
 the Pacific Coast. You kindly sent me two  
 copies.

We—my son and I—are taking the  
*Banner of Light and Religio-Philosophical  
 Journal*, all the Spiritual literature we can  
 well afford or get time to read; but this  
 lovely CARRIER DOVE has flown into our  
 home, bearing the glad tidings in such an  
 attractive and beneficent way that I cannot  
 deny myself the pleasure of receiving it for  
 a few months at least.

A short article, Spiritualism, by W. N.  
 S., on page 48 of the February number, is  
 every word golden truth.

"Lupa's" letter touched me deeply. I  
 trod the same path through shadows, aye  
 thick darkness, but have reached a resting  
 place where light from the immortal shores  
 is shining all about me.

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 tories of the worthy men and women co-  
 workers with the angels for the world's en-  
 lightenment and redemption.

M. L. W.

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