



MRS A.J.G. NEWTON

# The Carrier Dove.

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

VOLUME V.

SAN FRANCISCO, CAL., JUNE 16, 1888.

NUMBER 24.

## Biography.

### Mrs. A. J. G. Newton.

Mrs. A. J. G. Newton, widow of John F. Newton, parents of Mrs. Lucretia A. A. Hatch of Petaluma, died in Boston, January 29, 1871, aged 89 years and 9 months. Her husband was for 23 years sexton of Christ church on Salem street, Boston; since his death in 1835, she resided with her daughter. She had twelve children, six of whom survived her. Her maiden name was Abigail J. Greenough; she received a superior education which she kept fresh in memory throughout life, taking pleasure in adding to her attainments. Not only was she deeply learned in the exact science, but was as familiar with Greek, Latin, French and German as with English. She had many friends in different parts of the country with whom she kept regular correspondence. It was a favorite saying of hers, "That old people would rust out far more readily than wear out." Hence, she made it a rule to read and perform light household duties certain hours every day, and this she was able to do because she enjoyed excellent health—and her health was the reward of a rigid observance of every known law which affected it. She was familiar with physiology and most of the mysteries of physical science, and made the best use of her knowledge by applying it personally. In the fall of 1850, Mrs. Newton, with one of her daughters investigated Spiritualism, and the tests she received were very gratifying, and she became fully convinced of its truths. She was very mediumistic, so much so that she could hear spirit voices talking and singing. Her apartment was dedicated to the angel world by one of Boston's grand mediums, and was a place of resort by them. Many enjoyable hours have been spent in her room by prominent mediums and friends, where beautiful messages from "dear ones gone before," have been received and illumined her whole soul with love for the higher life, to meet the many loved ones that had passed on. From childhood she had endeavored to follow Jesus; therefore, she had no fear of the "King of Terror," when she felt him approach. She retired to rest at the usual hour without a pain, and went gently to sleep in the full possession of all her faculties, sweetly as a

child sinks to rest in its mother's arms, she fell asleep. "Blessed sleep from which none ever wake to weep."

Mrs. A. J. G. Newton was born May 12, 1781; passed away, January 29, 1871.

The following beautiful poem was written by Mrs. Newton a short time previous to her transition.

### At the Gate.

I'm kneeling at the threshold, weary, faint and sore,  
Waiting for the dawning, the opening of the door;  
Waiting till my father shall bid me rise and come,  
To the glory of His presence, the gladness of His home.

A weary path I've traveled, 'mid darkness, storm and strife,

Bearing many a burden, struggling for my life.  
But now the morn is breaking, my toil will soon be o'er,  
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voices of the sainted as they stand,  
Singing in the sunshine of the sinless band.

Oh! would that I were with them amid their shining throng,

Mingling in their worship, joining in their song.

The friends that started with me have entered long ago,  
One by one they left me struggling with the foe;  
Their pilgrimage was shorter, their triumph sooner won,  
Oh, how lovingly they greet me when my work is done.

With them the blessed angels that know no grief or sin,  
I see them at the portals prepared to let me in;

Oh, Lord, I wait Thy pleasure, Thy time and way is best,

But I'm wasted, worn and weary, O, Father bid me rest!

### Beautiful Hands.

Such beautiful, beautiful hands,  
They're neither white nor small,  
And you, I know, would scarcely think  
That they were fair at all,  
I've looked on hands whose form and line  
A sculptor's dream might be;  
Yet are these aged, wrinkled hands  
Most beautiful to me.

But oh! beyond this shadow-land,  
Where all is bright and fair,  
I know full well those dear old hands  
Will palms of victory bear;  
Where crystal streams, through endless time  
Flow over golden sands,  
And where the old grow young again,  
I'll clasp my mother's hands.

A citizen who insisted that he could easily live on one meal a day afterward privately explained that he meant oat meal.

Ancient Dame.—"No, indeed, we'll not celebrate our diamond wedding, not with my consent; it's unlucky."

Husband.—"Never heard of that before."

"It's so. I remember half a dozen couples who celebrated diamond weddings, and they didn't any of 'em live ten years."—*Ex.*

## Literary Department.

### IONE; OR, THE EGYPTIAN STATUE.

#### An Astral Romance.

BY J. J. MORSE.

Author of "Wilbram's Wealth," "Righted by the Dead,"  
"Cursed by the Angels," "O'er Sea and Land,"  
"Two Lives and their Work," etc.

### CHAPTER III.

#### I BECOME A MAN HUNTER.

Every one of the inmates of Steeton Hall was in deepest grief over the sad ending of Ione's life, and what aggravated the depth of the parents' grief was, that they could frame no reason to explain her presence on the cliffs alone at such a dangerous point. Mrs. Steeton was entirely prostrated with the poignancy of her grief, and it was well-nigh impossible to afford her even the slightest comfort. Poor soul! how she felt can only be understood by the mother who has seen her youngest laid in death when all seemed to promise most for happiness and life.

Mr. Steeton, a fine portly man of advancing years and commanding presence, felt the blow keenly; but with the utmost fortitude restrained all expression of his sorrow when mingling with the stricken family. But the deepened lines upon his face, and the occasional tremor of his voice, betokened the presence of the sorrow he was too proud to exhibit.

With every delicacy I ventured to question him as to Ione's friendships, especially during their recent travels abroad. My enquiries were all fruitless, for it was evident that either there had been nothing to conceal or else everything had been concealed with consummate skill. Confident as I was of foul play, I was yet more than ever perplexed as to how the mystery could be unravelled.

There had been the necessary inquest with its abortive verdict of "Found dead;" the detectives had questioned every one about the place without result, and had then departed full of mysterious "clews," which, after experience showed, rested upon nothing and led nowhere.

Then, too, there had been the funeral. The Steetons being much beloved by all common folk as well as the resident gentry, there

was a large assemblage at the house and the church-yard, and when the heavy clods fell with a dull clash upon coffin lid, down there in the little rest-house where all mortality comes at last, I, too, joined my tears with those who wept alike from love or sympathy.

Two months have passed and there is still no clue to the cause of Ione's death. I had devoted much time in endeavoring to ascertain if any man answering to the description of the one shown in my vision had been seen, but no one like him had been observed. I had visited the scene of the tragedy and was startled to find it exactly coincided with my vision in every particular, but beyond that, I could find no satisfaction.

I was confident that my curious vision could be relied upon; for was not Hilton Hall just as it had appeared to me? Was not the death of Ione—her name even—just as my vision represented them? While, too, there was that grim Egyptian statue in the drawing-room. Assuredly, all these things were here, around me—even as I had seen them months before.

Many times I was on the point of telling Hilton Steeton of my vision, but the fear of being thought ridiculous restrained me from so doing. Yet, every day the burden of keeping my secret grew more and more oppressive; what to do I knew not.

I had maintained a discreet silence upon my love for Helen Steeton, though God knows how hard a trial it was, until unable to endure it longer, I determined to test my vision to the utmost by instituting a search after the man whom I was sure was the murderer.

Having thus resolved, I excused myself from a further trespass upon the hospitality of my new friends, and announced my intention of revisiting the continent. My resolve was a disappointment to the family, especially so to Hilton, who tried to persuade me to defer carrying it into execution, but I thus declined to accede to. Indeed, a nameless something, which I was unable to resist, was urging me on—so go I would and did.

I remember how, the last evening of my stay having arrived, Hilton and myself—after the family had retired—sat a while in the smoking room for a final cigar and chat, when I casually remarked:

"It pains me much to leave you, for I have a presentiment that the next time I enter this house it will be as the bearer of sad news."

"In what matter?" queried Hilton.

"Concerning Ione," I answered.

"Have you discovered anything?" questioned my companion.

"No, 'er, yes, that is—oh please do not ask me," I answered in evident confusion. Hilton paused a moment or two, and then said earnestly:

"For God's sake, Sydney, tell me what you know or surmise. If the mystery of that poor girl's mur—I mean death can be un-

ravelled, I would give my life to have it done. At times I am irresistably impressed that she was murdered. Indeed, if I was given to morbid fancies, I could almost swear I have heard her voice whispering to me in the night." As he spoke, his face turned deathly white, great beads of perspiration stood out upon his brow, and in a hollow voice said; "There, good God, Sydney, there it is again; she *was* killed, oh my sister, my sister," and his head sank between his hands, while great tears rained from his eyes.

To say that I was deeply agitated is to say but little, for this appeared to me as further proof of the truth of my own experiences. As soon as we could both control our emotions, I said:

"My departure does concern your sister's death, I admit. Whether I am entering upon a wild and useless chase, heaven only knows! Yet, I think, success will crown my attempt. Why, I will tell you now. You remember, Sydney, I told you of my illness, and how, finding life so tedious in that little coast village, I determined to travel to other points, finally resolving to visit France, Italy and other countries? Well, the cause was not altogether a desire for change; but was, in large part, inspired by a desire to escape from the recollection of a terrible experience which befel me soon after my holidays commenced, over there in B—. I have never related this to mortal soul before, it has been the one secret of my life—but it concerns Ione, it concerns you all," and as the remembrance of the vision, and all the hours of pain it had caused me, rose up before my mind, I became so deeply agitated that it was impossible for me to proceed. Hilton, now more than ever interested, and well-nigh as agitated as myself, soothed me as best he could, but begged me to tell him all; therefore, in some fashion, I know not how, I told him the story of the vision in all its detail.

He carefully noted all the details of persons and places, compared dates, and when my recital had concluded, expressed his complete and utter bewilderment. The two sisters, the portraits, the statue, were all plain enough, and he saw I was too deeply in earnest to think I did not believe in the reality of the vision. He was deeply impressed and utterly astounded—but completely failed to identify any such man as I described.

I next communicated the real purpose of my departure, to trace out the man whom I believed had caused Ione's death. For some moments he sat still in deep thought, then with a full drawn sigh, as of silent and interior determination, he rose to his feet, clasped my hand, and with strong determination in his voice said, "I will go with you."

The next day we both left Steeton Hall for London.

(To be continued.)

Subscribe to the DOVE.

## Original Contributions.

### Re-embodiment.

A Lecture Delivered Before the First Society of Philadelphia. May 27, 1888.

BY CHARLES DAWBARN.

Man-mortal has been under the influence of the immortal from the earliest development of his manhood. I know that the man of matter, claiming the title of 'scientist' tells us that such a statement only means that man has been ignorant, and therefore superstitious;—that he has imagined ghosts and gods because he could not rightly interpret the works of Nature everywhere around him.

But the Spiritualist who has once achieved intercourse with the higher life has discovered that the man of matter is larger than he himself dreams;—that Nature, when she moulded the mortal, decreed immortality for all humanity. And if the Spiritualist be able to learn the lesson of his own experience, he discovers that life itself in every form is but an existence of endless change.

We look for man of the past, but he has gone; for man of the present, and we behold him appear and disappear in almost endless sequence. So we invent the term 'mortal' to express our own limitations; and apply it just as much to the insect of an hour, as to the man of four-score years and ten. But the experiences of spirit return have brought to us once again the man who had disappeared from our sight. And because of his reappearance we call him our 'immortal' brother.

But the lesson of life has no such meaning. It shows us life as ever in incessant change. But that means that our 'invisible' brother is still and ever shall be 'man mortal,' advancing step by step on the road to eternity.

If by 'death' you mean that the visible has become invisible, leaving behind all that was matter of the old sphere, then is death, glorious death, marking milestones as the traveler journeys onward to the great unknown. We find man of to-morrow with a death before him too. A death that places him a stage further from us. And then another death, and another; life without end; so far as humanity may grasp the thought.

Not one round on the ladder of life can be passed without our step; and no experience has ever yet reached earth to show that even one step backward or downward can be taken on that ladder.

I know there are those who come to us from the invisible, and solemnly declare that all these steps may count for nothing. Not that man can climb down the ladder step by step, but they tell us that like children at play, when man reaches the top he may jump to the bottom, and begin his climb all over again.

This is a stupendous assertion. There are many Spiritualists who accept it as true; first because it comes to them from spirits they respect; and next because they believe it explains some of life's mysteries otherwise unexplainable. So my theme to-day shall be this doctrine of 're-embodiment' as its votaries choose to call it instead of re-incarnation. I have sought in vain to discover a reason for one term rather than the other. They mean precisely the same thing as taught to-day by voice and pen through certain well known spirit instruments; and I shall in my present lecture use whichever term may come first.

There have been two methods of acquiring knowledge practised by man, each having its merits. One has been to guess or imagine a truth, and then gather facts to prove or disprove it. This has been largely in accordance with Eastern methods of thought. But the Western man has worked from the other end. He takes a fact such as his fellows can prove, and then seeks to learn the lesson of that fact. Almost all of our scientific discoveries would be impossible to the Brahmin; and impossible to us, except from the starting point of an acknowledged fact.

A fact is a truth, and it will be in harmony with every other truth if we find the links. But whether we have to-day the links or not, a fact is a fact all the same. If a teacher come to us with an assertion of which he can give no proof, it were well to listen respectfully to see if it be in harmony with the truths we have already accumulated. If it seem to us as violently opposed to all our experiences, we shall, as sensible men and women, refuse to spend our time over a discussion from which all proof is absent.

I will here go a step further, because I shall be told that a higher than human reason, the faculty of intuition born of the spirit, might approve the very assertion that reason condemns. I grant it. I know that may be so. But what will you if you find intuition contradicting what other intuition asserts? Who shall be judge then?

I wish to make a very plain and unmistakable assertion. Not a single fact is presented by those who claim re-embodiment as a truth. Nothing but spirit assertion, contradicted by other spirit assertion. If you call it intuition, then we find intuition opposing intuition, and denouncing it as untrue. So that as mortals we have no option but to try the case in the court of reason, and if the disputants object, then they must stand outlawed from our life of to-day, by every self-respecting man and woman.

Assertions from the invisible have had a fearful control over mortal belief all through human history. And as a very noticeable fact, our present experience shows us that man the spirit is just as capable as man on earth of accepting a belief without any personal proof of its verity. For we observe that the very spirits who come to teach us re-em-

bodiment do not claim a knowledge of their own previous earth history, but only that they believe it as taught them by other spirits. Here and there I have heard an assertion by a spirit, that he remembered having lived on earth before; but such a statement in the absence of reasonable proof, is easily accounted for by those who understand what is called self-psychology.

We have Brahmin priests of to-day teaching that there are myriads of transmigrations from man to animal and animal to man. All devoutly believed in India for tens of centuries by hundreds of millions of human beings. But all the same such teachings have not one single atom of proof in the personal experience of any living being.

The religions of the world have all had their several assertions based on the teachings from the invisible without proof; always without proof. And to-day in this 19th century, are thousands of Spiritualists ready to believe in their own pre-existence as mortals on the strength of a spirit say-so.

Now remember, it would not be at all to the purpose for a man to get up in this audience and tell us that he remembered having been King Nebuchadnezzar and living upon grass for a year or two out in the field with sheep and donkeys. Nor would it answer for a lady to fearlessly inform us that she had a clear recollection of having been the witch of Endor, and acting as medium for spirit Samuel in his celebrated interview with King Saul. Nor does it count as more than a joke when Coleridge, the poet, declares that he remembers having been Balam's ass when it lifted up its voice and spoke. Science demands proof, not assertion. It will have nothing less than a fact. Just one fact if you have no more.

In the present case, by the acknowledgment of believers, facts cannot be given, for they tell us that our present life beclouds our spirit memory. Nay, they assert we must travel far into spirit existence before our old experiences shall appear and crown us with a wisdom gained in many lives.

If re-embodiment be a law of nature, it must be universal. And if universal, every advanced spirit would know it as a fact. But we find the doctrine taught through certain mediums whose controls exhibit no signs of superiority, and contradicted through other mediums whose controls exhibit no signs of inferiority. Remember the extraordinary scene at your camp where one spirit affirmed this doctrine and another denied it in following lectures. We thus have the fact that re-embodiment is not a general experience in spirit life, to add to the other fact that those who teach this dogma cannot give us a single proof that it is true.

This most naturally makes us ask, what can be the motives of spirits who bring such statements and assertions to mortals? The doctrine of re-embodiment or re-incarnation can have no direct effect for good in mortal

life, because belief in an unprovable assertion is only a superstition. But that means as a direct inference that spirits who teach re-embodiment are thereby proved to favor holding man mortal subject to superstition. That this is a fair inference we can prove from the history of Brahmin rule in India, where spirits have taught the kindred doctrine of transmigration of souls as one of their means for holding a nation subject to priestly rule. Those Brahmin priests are carefully trained to medium development, in order that the world of the invisible shall be able to forge shackles for manhood of to-day.

We need have no difficulty in discerning how this doctrine can be used to degrade and deceive us believers. Remember that the object of teaching transmigration and kindred doctrines is to hold the mortal subject to the immortal. If that be accepted, we have another fact that becomes equally certain, which is that such spirits are and must be unprogressed, since advanced spirits never seek to dominate mortal life. Let us see how far we can substantiate such serious assertions.

Take one of the fervent believers in re-embodiment, and notice that his belief links him at one bound to the great and mighty in the spirit world. Or if there have been intervening lives of quiet, unmarked industry, yet he is taught to believe that he has reached the highest again and again, and of his own will and pleasure has once again returned to earth to harvest more experience.

How easy it becomes for such a believer to be fooled to his heart's content by designing spirits. The nearest and dearest relations of earth-life become to him but passing incidents of little real consequence. He knows full well, for spirits tell him so, that at one time he was as Pharaoh, or a yet mightier king before Pharaoh was born. At another epoch he was a tribune in old Rome. And yet again the Emperor Charlemagne was his re-embodiment. Or perhaps he was Alexander the Great; then Julius Cæsar and Napoleon the First, with a few humble, insignificant lives thrown in between. And doubtless the child is already born who will presently claim to be a reincarnation of General Grant.

You presently find sweet sisters of the faith who believed they were once happy consorts of just such old heroes. And what a thrill of joy when through materialized form or through entranced lips mate meets mate. Of course there must have been Browns and Joneses and Smiths in the days of Nebuchadnezzar. But for some celestial reason, Brown and Jones and Smith never seem to get the position of guardian angel to these sweet re-embodiments. Some spirit with a great name comes along, probably selected under civil service examination law known to the angels. I know of a circle where these darling partners of spirit heroes gather once a week on purpose to embrace their mates!

Socrates and Pericles are small fry in that circle, which contains the bride of King Philip of Spain, and the affectionate partners of Alexander the Great, Julius Caesar, and Emperor Sigismund of Hungary.

I confess I have a decided suspicion of great names from the spirit world. I may be a prejudiced juror, but if a spirit claim to be Socrates or Plato, I will have none of him, unless he bring his old wisdom with him. But that, alas, is the ingredient always lacking.

I will go even further than this, and assert that the man or woman who once looks back to some wonderful association in the remote past is thereby unfitted for the life of to-day. The woman who believes herself the wife of Spirit Julius Cæsar is not, and cannot be a loving and dutiful wife to her husband John Smith who keeps the little grocery round the corner.

Why will not Spiritualists realize that the man whose memory they loathe as a corner loafer and sensualist can come back as a spirit, and present all these wonderful claims to have been a former spirit mate? And if he once gets a foothold it means death and destruction to that earth-life with all its surroundings. Once accept the belief in such experiences of "re-embodiment" and necessarily comes faith in what such a spirit says to you. And upon such a basis every possible absurdity and loathsome practice can be and is engrafted upon Modern Spiritualism.

I will now give you another reason for the utter falsity of this doctrine. Suppose it were a truth that you once were a king or a queen over millions of willing subjects, and that you have now come back to gain experience as a pauper. It must be essential to your purpose that every memory of your kingship shall remain silent. You could no longer play the true pauper with the feelings of the king, than the Jesus of Theology could have played the part of a mortal, knowing all the time that he was a god. Poverty could never bear its whole cruel weight upon you when in every quiet hour you could fly back to the memory of your own royalty. Life would always be to you a scene in a play. You are a beggar now; presently you cast off your stage dress, and take your own place in the greater drama of immortal existence.

I thus judge these spirit teachers of "re-embodiment" out of their own mouths. For if as they teach man comes to earth to gain a new and needed experience, then by such teachings they are undoing and destroying the value of this repeated life.

Moreover this doctrine opens up—throws gates ajar to a hideous realm of spirit vice and spirit domination over deluded mortals which is only partially grasped by those who believe in spirit return as spirit, but deny the "re-embodiment" of humanity. It does this as we have seen by a direct appeal to human vanity; and is but a higher grade of the old teaching of direct affinities between spirits

and mortals, and the appropriate qualification through medium forms. We have had as an accompaniment to Modern Spiritualism a number of side shows, got up to attract and deceive those who have discovered the "gates ajar;" but the absurdity of absurdities has been this idea of re-embodiment or re-incarnation.

Life is everywhere around us. Rock, metal, tree, insect, animal, man, all alike manifest it; and to the student of nature there is evidence of constant change but never of repetition. Nature shapes the expression of life through matter, but she always breaks the mould. We discover a beginning and an end to every form, and then its atoms of matter take up a new expression. The form you knew and loved has gone, and you write it down as merged once again into the great whole. But I am told that only applies to matter; that intelligence has no such limit of time or form; that the universe of life is composed of living particles of which you and I are just "specimens." So call human intelligence a "specimen," if you choose; just one fragment of eternal life, though expressing itself differently as it gets hold of fresh material. Yet we must remember that this intelligence being all one is necessarily of the same quality; therefore the intelligence of the insect is own brother to the intelligence of the philosopher. We find a higher and a higher manifestation of intelligence as it creeps up from monad to man. And we recognize as a fact that every higher individuality is a blending of those below. There is therefore in man a life within a life; an actual expression of that which is below him; and we often find the brute for the time uppermost. But in all this we find not one trace of a repeated experience; not the slightest proof of "re-embodiment."

I am aware that the theologion claims a soul as distinct from this universal intelligence. If so, I know nothing about it, nor does he, nor does any spirit, because it is claimed to be beyond all analysis or direct observation; we find man with a capacity to think, and to know that he thinks, and denying this power to those below him. Were that a truth it would be no proof of a specialised human soul; but only that intelligence has reached in man a higher manifestation. His experience is, and ever must be, in common with all other life, that of intelligence acting upon matter.

I know that just as the monkey is the lemur with something added, so man may be the monkey with a development,—leaving that monkey on the other side of a broad and deep chasm. But just as there is not a shadow of proof that a monkey ever again becomes a lemur, so there is nothing but an assertion, an assumption, that man may ever again return to the limited life of the ape or even of the primeval savage.

These spirit teachers of "re-incarnation" take advantage of our discovery that human

life can manifest in matter that vibrates beyond mortal sense, to claim and teach that can equally return to, and take hold of matter that belongs to earth life. I propose now show how much of truth there may be in this assertion.

The law with which we now have to do is the law of psychic harmony of intelligence. The monad is in harmony with every other monad; the beast is in harmony with every other beast of his own race; and man is in harmony with all humanity. But humanity has not that oneness claimed for it. It is a wondrous psychic mixture of other lives blended into what we call man. In this mixture like blends with like; or as acid mates with alkali, forming a new compound every time. Neither your friend nor yourself has exact resemblance to any other form or individuality in the universe. This psychic compound which we call man is not affected by the loss of his earth body; but though he is then manifesting in matter invisible to mortal eye, he is as much as ever in psychic harmony with his own mates.

We have discovered through Modern Spiritualism that this strange psychic compound now a spirit can return to earth, and there practice so much of "re-embodiment" as belong to spirit control of mortal medium. But there are plenty of mortals and immortals of to-day, who have got the human form but very little of the higher manhood. Something lower than man yet dominates their individuality. Look around and you can yourself mark your neighbors as animals of every degree. Here is a hog, true to his nature in every transaction of life. Yonder is a spider setting his net for every fly; and you know the fly too, when you meet him as he walks the streets. The faithfulness of the dog; the treachery of the cat; you can point me to each amongst your acquaintances. You well know that animal cruelty and coarse, brutish lust, wear dress and boots and hat and often look just like a man.

Man is just an epitome of the whole; with a something added that permits grander possibilities for the next step; but in all this we have not so far found a trace of a possibility of man becoming once again that which he must resemble on the material plane. But the laws governing psychic control bring to us an easy explanation of the assumed fact of "re-embodiment."

That unseen man does return to earth is proved by Modern Spiritualism, but it must be to manifest the old character by which we knew him, if that be still the picture of his ruling desires in spirit life. It will be like to like. The craft of the fox will, in the uppermost, seek to work out its sly aims through mediumship. There are animals who slay to satisfy their hunger; and animals who slay for the love of torture, and all alike come back.

Some day man mortal will learn to control conditions so that the spirit man-hog shall

stand as a hog to mortal eye; and the crafty fox show himself with sleek cunning to be just what he is, inside the cabinet or out. I have seen a control compelled to take on the form of a dog through a medium whose organs, faculties and surroundings permitted that close harmony.

Keep in mind that any spirit may come to-day, simulating the form he desires to represent, rather than in actual likeness of his spirit self; but furnish such conditions that truth shall be crowned king and vested with royal authority, presently such spirits and every spirit will manifest as he is, or flee the dreaded influence.

Now what can be the class of invisibles teaching such horrible nonsense as this doctrine of "re-embodiment" or "re-incarnation." Putting aside such spirits as are yet pupils echoing a teacher's words, the others know they can bring no proof of its truth. So they support it by assertions; or with sweet fascination would lure us to a belief that can only expose us to be fooled by the invisibles.

Let me emphasize this thought: were the doctrine of "re-embodiment" a truth, good spirits, bright and loving spirits seeking to bless mortals, would never teach it; first, because the value of a renewed experience would be lost to the mortal by a knowledge of his past history; and next, because such knowledge must tend to dissatisfy man-mortal with his life of to-day; but above all the wise spirit would recognize that this spirit dogma without proof can be used and is used to promote lust; provoke family discord; nourish discontent; and in every way can be made to play into the hands of spirits of the fox and spider variety, who delight to hold man to their own base ends.

On the other hand spirits who utterly deny this dogma, bring to us a gospel of true manhood. They do not teach us that infinite space is so limited that the human soul must repeat its weary lessons in this little earth. Nor do they believe eternity to be so short that man must use a threescore and ten years of earth life over and over again. Man is a wondrous compound of life; but amidst it all, infused, if you will, into every particle, is a power enabling man to determine his next step, and to hold himself as ruler over the experiences of his own past. He is one of Nature's compounds, because he has travelled up step by step, gathering his manhood by the way.

Truth can hold all alike in subservience, and use it to its own wise ends. Truth will talk nothing of absurd re-embodiments; but much of eternal new embodiments that at every stage shall mean a higher manhood. Truth will never come to earth to persuade man that he may have been his own grandfather; or that some sweetly fascinating love of centuries, hoary with age, is waiting for her darling to return to her fond embrace; but truth will point the mortal to self-effort

as the only pathway to a higher level of his own manhood.

Man may swing back and forth; he may psychically plunge himself into hells of animal life; but never can he reanimate the coarse matter of his earliest existence, or busy himself in the grave of his own memories. The planets and the stars never return on their course. They live and die into new life. So must it be with humanity.

But with us, the life that may be in the distant beyond, albeit unknown in the eternities of the now, has a present and at least an immediate future that can carry man mortal into fellowship with the most exalted intelligences of whom humanity can conceive. Whereas the doctrine of re-embodiment or re-incarnation can only lead man into individual disaster, and the destruction of the civilization he has already achieved.

### Is Jesus the Founder of Spiritualism?

BY WM. EMMETTE COLEMAN.

It is noticed that one of our good Christian Spiritualistic brothers has been impelled to state that "we can never form an organization which will stand until we recognize the divine teacher of Nazareth as the founder of our faith and the head of our Church." This, he seems to think, all Spiritualists, perhaps, may unite in doing at some time in the future. Recognizing the honesty of this brother, as of all other Christian Spiritualists, in claiming Jesus as the great headlight of moral and religious truth, I, nevertheless, am obliged to regard them as profoundly in error. Not that I would, in the least, derogate from the just fame and worth of the Nazarene enthusiast in the fields of ethics and theologic thought and inspiration. It is his undue exaltation to a station in human history to which he himself made no claim, and which is not justly his, that I oppose. Jesus founded no church, had no thought of founding one,—in fact the word church (*ekklesia*) was unknown in the language spoken by him, but was imported from the Greek language into the religion founded in his name after his death.

Jesus claimed to be the Jewish Messiah, the man selected by God to restore the ancient glories of Israel, by the inauguration in Judea of the kingdom of heaven, the reign of universal peace, love, and happiness. He deemed himself the chosen instrument of Jehovah to bring this about, and thought that after its establishment he would reign over the Jews as their spiritual ruler, his twelve apostles being minor princes, each ruling over one of the restored twelve tribes of Israel. It was not a church but a kingdom that he was desirous of establishing; and that kingdom was to be confined to the Jews exclusively, saving such Gentiles as should acknowledge his supremacy and should desire to come into his theocratic king-

dom. A reformed and purified Judaism was what he sought to conserve,—the Mosaic ritual and enactments modified and spiritualized in consonance with the best thought of his day and generation. Not a single new or original idea in theology have I been able to find in the teachings of Jesus. All his ideas thereupon I find in the contemporaneous literature or in previous writings of his countrymen. His originality consisted in his eclecticism,—his selection of some of the best ideas of the different schools of thought of his day, and his diffusion of them among the common people, in order to prepare the way for the establishment of his Messianic kingdom.

Jesus certainly never said aught indicating his desire to found a new religion in the Gentile world; and had it not been for the untiring efforts of Paul, whose broader conceptions embraced the Gentiles of all lands and countries as partakers of the results accruing from the Messianic labors of Jesus, Christianity would probably never have been heard of outside of Judaism. It would have remained what it was in the hands of the original twelve apostles,—a petty Jewish sect, anxiously expectant for the speedy reappearance of Jesus on earth to set up his kingdom at Jerusalem. As it was, the sect of Jewish Christians called the Ebionites or Nazarenes, after the destruction of Jerusalem, lingered along for a few centuries, were declared heretical by the orthodox church, and finally disappeared altogether. They and they alone may be deemed as approximating more closely to the primitive faith of Jesus and his immediate disciples, than does any other form of Christianity.

How can Jesus be truthfully called the founder of Spiritualism as a religion? So far as the phenomena are concerned, they were in the world long before the Nazarene reformer trod the desert sands of Syria, and much of the miraculous element found in the New Testament is wholly mythical. As for the moral teachings of Jesus, so far as valuable, they were not new, but had been taught in every civilized country centuries before Jesus' birth. As for his theology, it agreed exactly with current ideas in Judea prior to and during the time of his earthly sojourn.

Further, the religion of Jesus differed widely from that of modern Spiritualism; in some respects being diametrically opposite. Did Jesus ever say a word about the possibility and utility of spirits communicating with mortals through mediums? On the contrary, in the only place in the gospels where he refers to the subject of spirit communication with man, he discountenances it and declares it useless (Luke xvi: 27-31). Then, again, did Jesus ever mention a syllable about the soul after death being capable of progress, advancing from state to state and sphere to sphere? On the contrary, Jesus declared the state of man eternally fixed at the judgment day,—one portion of mankind passing

to an eternal hell, and the other to an eternal, changeless heaven. Are not spirit communion and eternal progression the special central principles of modern Spiritualism? These constitute the two distinctive features of our faith, upon which all classes of Spiritualists are agreed. Many differences of opinion exist upon various points among Spiritualists; but upon these two, and almost upon these alone, perfect unanimity exists. Can a person be called a Spiritualist who ignores both, and believes in dogmas diametrically opposed thereto? Certainly not. Then, if disbelief in these two articles of faith disqualifies one from being a Spiritualist, how much more would it disqualify a person who was not simply an unbeliever therein, but an authoritative public teacher of their fallacy. Is it not, then, irrational in the extreme to denominate a man the founder of a religion or a faith, the fundamental and basic principles of which he persistently antagonized, both directly and indirectly?

To be the founder of a thing, one must be its originator. Was Jesus the originator of the doctrine of communion with the spiritual world? Was he the originator of the moral principles recognized and emphasized by the Spiritual philosophy? Was he the author of the doctrine of the existence of successive spheres of being in the spiritual world; and of the progress of the souls of all men and women through these spheres? To each of these a negative answer must be given. He was not the founder of a single one of the principles of the Spiritual philosophy or of its religion; no, not one. The moral system of the Spiritual philosophy, in general, is as much superior to that of Jesus, as the nineteenth century is superior to the first; while as regards the theological creed of Jesus, it was erroneous in almost every part,—between it and that of Spiritualism there is a wide divergence on nearly every important point. In reality Jesus founded nothing, except the dogma of his own Messiahship, from which, by successive additions and accretions (for which he is in no wise responsible), every phase of Christianity has been derived. Being primarily based upon an error, every vestige of it is bound in time to pass away; the religion of humanity, of nature, not of any personal founder, whether Jesus or Buddha, Parker or Swedenborg, being destined to completely supersede it, conserving, of course, all that is valuable in Christianity and every other form of faith or non-faith. Such being the facts, why will intelligent, well-meaning people stultify themselves and historic truth by continually injecting Jesus and his leadership into modern Spiritualism? When will reason, logic, common sense, truth, become paramount in the world, upon all questions involving the personality of Jesus and his life-work? On one side we perceive one class of extremists, either denying his existence as a historic character, or else vilifying him and his teachings, refusing to give him

credit for that justly his due as a reformer, while on the other, we behold another class indulging in extravagant laudation of him and his works, giving him credit for much more than his due. Steering between these two extremes the careful truth-seeker gives him that which rightly belongs to him, and no more; relegating him to his appropriate niche in the world's pantheon of religious chieftains. Denunciative revilings and unreasonable idolatry should alike be eschewed, as they will be universally when the world grows into that higher wisdom towards which it is tending.

#### Japanese Affection and Christian Justice.

BY CAMERON KNIGHT, AUTHOR OF THE MECHANICIAN.

A Japanese student who had lost his mother endeavors to obtain consolation by writing a very pathetic letter which appears in the *Christian Union* of April 12th.

The young student is a Christian, and states that his life has been destitute of comfort and peace. He feels that his Christian life is entirely different from that of all other Christians. His language is "The Mysterious Hand of Fate, has caused my most beloved mother to die without believing in Christ; hence, without knowledge of the salvation of God. What will become of my mother? This is the question which ever arises in my heart. If I am not a happy Christian here, how can I be happy in the eternal future? I think I would rather choose hell than be saved alone in heaven." Much more of the same wretchedness is exhibited in the letter; the whole constituting a fair specimen of the misery which is thrust upon loving persons who allow themselves to become churchmen, or, as they are termed, "Christians."

The letter affords a good opportunity for the learned editors of the *Christian Union* to apply their customary reconciling—ingenuity for the purpose of showing the Bible of Christendom to be a panacea for all evil. Accordingly, we find a very ingenious play of words, which do not, however, afford the smallest comfort to the gentleman's bewildered mind. The reply is written as if the student were the only person ever troubled with similar ideas of Christian injustice. But all of us who have been in the churches, well know that every affectionate man and woman must have the same opinions as we find expressed in the letter, whether the person be American, Jap or Kamskatkan.

The *Christian Union* says: "From our point of view, the answer to this young man is not difficult, though it may not be wholly intellectually satisfactory. It is, briefly, that God is love; that the end of his government is redemption; that all his powers and all his wisdom are and will be employed in bringing his children to know and love and be like him; that no children of his will be suffered

to stray away in the wilds of death, if infinite love and tenderness of compassion can rescue him. He is the Eternal Goodness, and if it could be conceived that he should be the Eternal Goodness, he would be God. Eternal Goodness has provided Christ for our redemption in this life; this is all he has revealed.

For the rest, we know he is the Eternal Goodness, and that those who have died without a knowledge of that revelation, and have fallen out of sight; have fallen, not into darkness, but into infinite love. We say to him on the authority of Scripture, you may be sure His love will not leave your father and mother to eternal separation from Him, if infinite grace can find a way to bring them back."

In this reply we can find nothing more than the ordinary assumption exhibited by theologians of all classes. The "Eternal Goodness" is over and over placed before the Jap without the slightest notion that it contradicts what his christian teachers have taught him about God's justice. Many years ago while in the churches, I used to attend "Inquiry Classes" at which the miserable inquirers put the same questions given by the Jap. I noticed that the answers were always the same as this one given by the "Union." They were invariably on the Eternal Justice and the Eternal Goodness; about which the clergy think they know so much; but really know nothing.

This editor owns, however, that he cannot give any satisfaction; although, he can answer the question easily, so he states. He answers in about the same manner as would be assumed by a school-boy, by giving the old text-book dogmas upon which church-views are built.

These are of course, good enough for the handful of Christians on the earth; but useless for the multitudes of intelligent Japs and other nations who allow their affections to prevail and their minds to think. Any one such person, whether a native of New York, or of Patagonia, will refuse to be fed with such chaff; although, as I well know, it is the custom on such occasions to thank the minister for his learned fatherly advice. No doubt the kind-hearted Jap will do so too. But his proper course, after exhausting the learning in the churches, would be to inquire of a medium, or mediums. He would shortly be agreeably surprised to find his dear mother quite close to him; and not in hell, as he supposes, but occupying a position of guardian angel trying to bring peace to his troubled mind. At the proper time, the Jap's so-called heathen mother will be able and willing to teach the editor of the *Union* some thing about Probation in the next life.

A little girl joyfully assured her mother the other day that she had found out where they made horses. She had seen a man finishing one. He was nailing on his last foot.

## Original Poem.

## The Battle Call of Life.

MRS. E. B. CROSSETTE.

Go forth to thy battle, but battling be strong,  
To conquer for right, and conquering wrong;  
Gird on thou thine armor, take up thou thy shield,  
And bravely go forth into life's battlefield.  
Be brave and be steadfast, take courage to fight  
For conquer thou must if battling for right.  
Nor hope for the future, nor weeping the past,  
But living the present, no moment can last,  
Fill each as thy life work comes quickly and fast.  
Be earnest, be honest, be truthful be just,  
No sword in its scabbard can ever know rust,  
That flashes for truth, for God and right,  
'Twill always be polished and perfect and bright.  
Be clad in the armor that fingers have wrought,  
Unskillful of cunning, 'twere better than bought.  
From out of thy conscience weave over thy heart  
A breast-plate to turn off the venomous dart  
That cowardice, crime, or ambition may fling,  
Or friendship may poison with traitorous sting.  
Thy corslet of purposes worthy and true,  
Thy gauntlets of deed that bring honor to you;  
Thy shield be thy right, thy spear be thy aim  
Called out by thy hope of the good to attain.  
Thy helmet resolves to be lifted on high,  
Thy visor, the truth, gleaming out through thine eye,  
Be shod with desire to conquer or die;  
Thy draperies woven from life's busy loom,  
Be wrought with all honor nor shadowed by gloom.  
And panoplied thus for the battle of life,  
Go forth to the field and enter the strife;  
Let hope be thy comrade and faith be thy guide,  
Let love be thy leader to victory's side;  
Then upward and onward this motto be thine:  
"If earnest and faithful thy life work shall shine."

## Selected Articles.

## Two Preachers.

BY MRS. SARA A. UNDERWOOD

Two preachers touched my soul one night;  
Both woke within me earnest thought—  
One charmed by Fancy's airy flight;  
One bitter anguish wrought.

The first, 'neath frescoed fretted roof,  
With flowers making sweet the air,  
Or ornate dais stood aloof,  
And uttered praiseful prayer.

He thanked his God, in mankind's name,  
For light, for life, for home, and friends,  
For all that through our sensuous frame  
A thrill of gladness sends.

And then he spoke, in choicest phrase,  
Of fruitful earth and glorious heaven,  
Of love that guardeth all our ways,  
Of pardon freely given.

And listening in a cushioned pew,  
Wrapped in a dreamful, hazy mist,  
On music, lights and warmth, I grew  
A sudden optimist.

Wealth, beauty, grace and culture rare  
Proud faces fashioned fair by fate,  
Filled up the pews—no lint was there  
Of misery, want or hate.

The world was fair—and God did reign!  
So ran my musings glad and sweet,  
As at the organ's grand refrain  
We surged into the street.

Into the street! 'Twas there I found  
The preacher who spoke words of woe;  
The stars shone fierce above—around  
All things were draped in snow!

And bitter was the north wind's rage,  
Yet thin-clad forms went hurrying on—  
Forms bent with toil, disease and age,  
From whom all joy seemed gone.

And baby voices begged for bread,  
And voices rude made night more drear  
With oaths enforcing words of dread;  
I wondered was God near?

And maddened men went reeling by  
To homes where wives, with inward moan,  
Hushed childhood's quick, impatient cry  
And hunger's fretful tone.

And by the street-lamp's flickering glare  
I glimpses caught of faces bold—  
Girl-faces whose defiant stare  
Their dismal story told.

From sights and sounds like these, not creeds,  
Did this strange preacher preach to me;  
His sermon was on human needs;  
His name, Humanity.

And this the moral that he drew:  
*That man for men, in larger sense,  
Become, what Heaven fails to do,  
A loving Providence.*

The Index.

## Pure Water as a Medicine.

Dr. Brunton says that water is, perhaps, the most powerful diuretic we possess. It has the power of creating tissue change, and thus multiplying the products of tissue waste which result from it, but it removes these waste products as fast they are formed, and thus, by giving rise to increased appetite, provides fresh nutriment for the tissues and acts as a true tonic. In persons who are accustomed to take too little water, the products of tissue waste may be formed faster than they are removed, and thus accumulating, may give rise to disease.—*The Practitioner.*

## Proud of His Dog.

Mrs. Smith—I left the house a few minutes this afternoon, John, and baby destroyed those two cigars you left lying on the foot-rest.

Mr. Smith—The meddling little thing! She ought to have been punished. Those cigars cost me twenty cents.

Mrs. Smith—And your terrier puppy completely ruined my new spring bonnet.

Mr. Smith.—Ho! ho! ho! The frisky little rascal. I tell you, Maria, there's mettle in that pup.—*Binghampton Republican.*

Hannibal Hamlin, at the age of eighty-nine, is the only survivor of the eight statesmen who were on the National tickets of 1860.

Nobody talks much that doesn't say unwise things, as no person plays much without striking a false note sometimes.—*Oliver Wendell Holmes.*

## THE RED CROSS OF EUROPE AND AMERICA.

## The Story of Miss Clara Barton and the Red Cross Association.

Into the shell-shattered city of Strasburg on the morning after its capitulation to the Grand Duke of Baden, there walked unguarded, unattended save by a maid, a slight, delicate woman in a dark, plain dress, with a scarlet cross wrought in her sleeve above the elbow. Through the battalions of conquering troops which guarded the city she fled all fearlessly, unchallenged and unmolested, and the sentinels on the ramparts grounded their muskets as she touched the scarlet symbol on her arm, and hurried past them over the heaps of dead and dying, on into the heart of the stricken city. She found famine, fire, terror, a shattered city surrendering through hunger, its hospitals filled with wounded women and children, its streets swarming with half-naked, half-starved, frenzied people, a city whose able-bodied men were all in the conscripted ranks of the French army or locked in the prisons of Germany.

Through the instrumentality of the stranger, in forty days the hungry were fed, the sick healed, and the naked clothed. Boxes of supplies came by hundreds into the city, marked ever with the scarlet symbol she wore, money poured into her treasury faster than she could spend it, and scores of brave nurses and heroic assistants gathered about her. White hands that had never known labor bound the scarlet badge on their arms, and the proudest ladies of Germany, under the sign of the crimson cross, went down to the help and succor of the city which their troops had conquered. Indeed, so abundant were the offerings of clothing that a message was sent to the Empress saying, "You are making paupers of all Strasburg with your generosity; send me materials rather than clothing, that I may hire them made up here, and thus create an industry for my people. They were not beggars as French, and we must not make them so as Germans." The material was sent, and twice each week hundreds of women went to her door with baskets on their arms to receive their work, for which they were abundantly rewarded. One morning the women went with their baskets and came away weeping with them empty—their benefactor had disappeared as mysteriously as she arrived. She came to a naked people and she had left the best-dressed city in Europe, while 40,000 neatly fashioned garments of assorted sizes were packed in boxes stamped with the scarlet cross.

The Commune had fallen in Paris. The crash of the column Vendome still thrilled in the startled air. The flames of the Hotel de Ville lit the city with the lurid light. Long files of insurgents were driven through the streets at the point of the bayonet, down to a mock trial, whose judge knew no mercy,

but condemned every offender, whose victims were backed up against the buildings and shot down by the soldiers. The streets were reeking with blood, and the air was heavy with the groans of the dying.

Suddenly there appeared the same vision of mercy that came to the need of Strasburg. Pale, dust-covered, travel-worn, and well nigh exhausted, for she had walked seven miles into the city (90,000 horses having been eaten by the people, none were left for transportation). The German troops outside the city detained her with no questions when they caught the gleam of the scarlet cross. Cordons of French soldiers guarding the streets lowered their bayonets as she touched the glowing symbol, and the sullen, frenzied mob made way for her to pass, or if one dared to raise a hand against her he was shot before it could fall.

The Mayor had been reinstated in his office but a few hours, the dust of months lay thick on books and papers, his assistants were hurrying to and fro and writing frantically while the flames hissed and the buildings fell in the square. The Mayor himself was anxious, weary, heart sick. Suddenly a soft voice sounded in his ear, an earnest, resolute, tender woman's face was lifted to his own, he caught the gleam of the scarlet cross, and heard the low, clear words, "Mayor, I have come to help you. I have 40,000 garments in my boxes outside the city, and plenty of money." The Mayor's house was instantly at her disposal, but she argued, "It is too grand for my work; give me some humble place where the poor will not be afraid to come to me."

"Madam, eight months ago I left my home, as I supposed, to be burned—to-day, through the grace of God, it stands intact. Is it too good for God's poor? Make it your headquarters—they will go to you anywhere."

The history of Strasburg repeats itself. The hungry were fed, the naked clothed, the poor taught self-helpfulness, and then the woman of the red cross vanished. Outside the harbor a ship laden to the brim with necessaries for the succor of Paris was held by German soldiers, though the flag of the United States floated at her mast, and was never allowed to land; but the boxes bearing the stamp of the red cross was never detained, and the woman and her assistants passed in and out of the lines unchallenged and unquestioned.

It was Christmas in Strasburg. Down through the lanes and slums of the city, where letters seldom were carried, the postman hurried with missives stamped with a tiny cross of red, which invited their receivers to the most beautiful hall in the city, called the "Marriage Bell." They were rough, wild women. They had torn up the paving stones and hurled them at the police in the days of the famine, and few of them had ever seen the elegant hall. Arrived

there, ten tall Christmas trees towered to the ceiling, glaring with candles, and beneath them, with a smile on her strong, tender face and tears in her kind eyes, stood the woman of the scarlet cross, while around her gathered the titled and beautiful ladies of Strasburg, in garments and jewels of state. Each woman received a purse filled with new silver French money (they hated the coin of their conquerers), and was shown into the banqueting hall, where waited maidens of rank and beauty in gorgeous costumes to serve with white hands a bountiful feast. Still the women were not happy. Something was wrong. Some one divined that the woman of the scarlet emblem must eat with them. When once she had "broken bread" with them such shouts and cheers and tears and broken thanks, such stories sobbed out, were never heard before, while the wives and daughters of Strasburg, with tears falling, looked on in brilliant gowns.

When the Mississippi overflowed its banks in 1884, and people were without homes, food, money, or seed for the next season's planting, suddenly out of the turbulent waters a steamer laden to her guards with every variety of provender, sustenance and comfort for man and beast, came to the rescue of the suffering people. Whence she came, how provisioned, by whom supplied no one knew; only a woman stood at the helm, with a cross of crimson on her sleeve, and at the mast a banner floated—a shield of white crossed with scarlet bars. When the floods abated and the needs were all supplied, the strange craft vanished and her colors were hauled down in an unknown port.

High up in the Balkan mountains the soldiers of Bulgaria were freezing and dying for want of supplies. Word came to the woman with the scarlet cross, was forwarded to her her colleagues in various cities, and before night this telegram was sent from New Albany: "Call on us for \$500 for the Balkan soldiers." The message was cablegrammed to Geneva, Switzerland, the next morning: "The Red Cross of America send \$500 to the Balkan soldiers." Telegrams were sent from Geneva to Bulgaria, goods were purchased to that amount, and the next day after the woman of the Red Cross received the call of need, high up in the fastnesses of the Bulgarian mountains, the soldiers were wearing the warm garments sent by the people of New Albany.

Who is this mysterious woman that controls the soldiers of opposing armies and commands the Exchanges of the world with the gleam of a scarlet cross?

Heroes of the rebellion know her as the first woman nurse to bring comfort and succor to the wounded. Surgeons remember her as a complete and efficient relief corps in herself, and remember, too, that when her white tented wagons drove upon the field the things most needed

were at hand, and that the wines designed for the wounded did not find their way to the officers' tents. The army of the Potomac know her and the heroes of Morris Island have never forgotten the only woman who remained on the island, caring for the wounded while the shot and shell fell like hail. The Andersonville prisoners remember the woman who took them by the hand, and the widows and mothers of the Andersonville dead will ever remember her at whose request the bodies of the 30,000 men who died there were identified and buried in marked graves. The sufferers of the Ohio floods, Michigan fires, Charleston earthquake, Texas drought, and recent Missouri Vernon tornado can tell you who she is, and every sovereign in Europe knows well the name and works of Clara Barton, the President of the "American Red Cross."

What is the Red Cross? Is it a secret society? Is it an order? Who originated it? What does it mean? and whence comes the potency of this little symbol whereby armies are held at bay, and thousands of dollars are raised as by magic and sent to the suffering, whether they be friends or foes?

The Red Cross is a confederation of relief societies in different countries, acting under the Geneva Convention, whose aim is to ameliorate the condition of wounded soldiers in the armies in campaigns on land or sea. The idea of such a society was conceived in the mind of Monsieur Henri Durant, a Swiss gentleman, who saw the battle of Solferino, and became impressed with the need of more efficient and extended means for ameliorating the condition consequent upon war.

The whole of Europe is marshalled under the Banner of the Red Cross, and wherever the din of war is heard is planted the white banner that bears the blessed sign of relief. The ensign waves in Siberia, on the Chinese frontier, in Algeria, Egypt and Oceania.

The Society of Utility was made the International Committee of the Red Cross, with M. Moynier as President, a wealthy philanthropist of unlimited means, great earnestness of purpose, singleness of object, and integrity of character, devoting his entire life to the interest of the society he represents. The first act of a country after giving its adherence to the treaty is the establishment of a national society to act in accordance with its provisions. The national societies form others as associate or auxiliary societies, the purpose of their members being largely to perfect themselves in every branch of humanitarian work connected with the prevention or relief of the sufferings contingent upon war. Their second object, and also a very important one, is the raising of funds for the sudden needs of the society, and a yearly fee is exacted of each member.

During the Franco-Prussian war the sums devoted to the Red Cross relief were simply fabulous, and at its close, notwithstanding that nothing had been withheld in any way

of relief, when accounts were settled large amounts still remained in the treasury.

Another power of the Red Cross is its reception of supplies from neutral countries which could not be sent by Governments themselves.

England furnished 15,000,000 francs, and in eighty days sent 12,000 boxes of supplies to France through the Red Cross, while the United States could send no succor to her old ally.

Owing to the isolation of the United States from warring nations, to its peace platform, to the fact that Red Cross literature was written only in foreign languages, and thus was little known to the people, and to the necessary trouble attendant upon signing this treaty, the United States was the last country to come into the confederation, and national society is scarcely six years old. On her return from Europe, Miss Barton determined to present the subject to the people as represented by Congress in such a way that they might understand its value and grandeur. Accordingly she translated the literature, explained the treaty, and at last, after countless disappointments and brave endeavors, the bill was considered through the instrumentality of Garfield, a soldier whose remembrances of battle horrors were still vivid.

Not quite understanding still the principles of the Red Cross, Congress sent for Miss Barton to come and explain it, and there, before the assembled lawmakers of the republic, that earnest, inspired woman placed the signification of the organization so clearly, so impressively, that before night the bill had passed both Houses and received the President's signature.

"Don't wait to write, but cablegram me the good news," M. Moynier had written, and when the intelligence that the United States had joined the confederation reached Geneva it flashed all over Europe by telegram and cablegram, so great was the rejoicing. In the lower corner of the last column of the *Washington Star*, in a paragraph of twenty words, was given the news to the people of the United, and no other paper even mentioned the subject.

To President Garfield was offered the presidency of the society, since abroad the crowned heads and rulers of the land are its officers, of which the elderly wife of Kaiser William is a noble example, but realizing the worthy candidate for the honor was its founder, he nominated Miss Barton to fill the place.

This, then, is the original purpose of the Red Cross; but Miss Barton, of whom Sumner once said, "She has the talent of a statesman, the command of a general, and the heart and hand of a woman," recognized that from our geographical position and isolation, we are far less liable to the disturbances of war than the nations of Europe, and also that no country is more subject to over-

powering national calamities, plagues, famine, fire, floods, drought, and disastrous storms, than we are. Seldom a year passes that the nation is not shaken from sea to sea by the shock of some sudden horror, in alleviation of which men thrust their hands into their pockets and fling money to they know not whom, to be sent they know not where or how, and women in their eagerness and sympathy beg in the streets and rush into fairs, working day and night, to the neglect of other duties and the peril of their health in the future, to obtain money for suffering humanity. Often the generosity of the people provides too abundantly, and the funds, if left in dishonest hands, are never heard of, and if in honest ones are flung recklessly to the people, even after their wants are supplied.

Miss Barton's clear mind formulated this principle: Let the Red Cross of America be authorized to provide for the relief of national calamities: let it be a medium through which funds can be sent to sufferers in disasters too great to be relieved by local measures and by people trained to know the needs and to understand the alleviation of great suffering. As Miss Barton expresses it, "let it be a calamity fire engine, always fired up and ready, and when the note of need sounds the collars drop on the horses' necks and away they fly to the rescue. When the fire is out, though, the big engine hastens home, not wasting time to sprinkle the streets or clear away the rubbish." To the wisdom of her theory the sufferers of the Mississippi floods, of the Michigan fires, and the Texas drought can testify. Ready on the instant with food, clothing, and money, \$175,000 being spent in four months in the Mississippi valley; quick to comprehend the needs and know the relief required, she wastes no time, but flies to the rescue, accompanied usually by her faithful friend and agent, Mr. Hubbel of Washington, and so quickly and quietly accomplishes her mission and is gone that comparatively few people know aught of the society she represents.

After some deliberation, the International Council accepted this addition to its purpose, under the name of the "American Amendment," and the motto of the American Society is "Relief in war, famine, pestilence, and other national calamities,"—*N. Y. Sun*.

Wilson; the celebrated vocalist, was upset one day in his carriage near Edinburgh. A Scotch paper, after recording the accident, said: "We are happy to state he was able to appear the following evening in three pieces."

"Ha! ha! how do you feel now?" asked one fly of another which had been caught on a piece of exterminator paper, and was in vain trying to wade through the general stickiness.

"Sorter glue me," was the brief reply.

### I Love Thee So.

Thou art not near me, but I see thine eyes  
Shine through the gloom like stars in winter skies,  
Pointing the way my longing steps would go,  
To come to thee because I love thee so.

Thou art not near me, but I feel thine arm,  
Soft folded round me, shielding me from harm,  
Guiding me on, as in the days of old,  
When life was dark and all the ways were cold.

Thou art not near me, but I hear thee speak  
Sweet as a breath of June upon thy cheek,  
And as thou speakest I forget my fears,  
And a' the darkness of the lonely years.

Oh, love, my love, whate'er my fate may be,  
Close to thy side, or nevermore with thee,  
Absent or present, near or far apart,  
Thou hast my love and fillest all my heart.

### Women's Right's.

The efforts of the women to be represented in the late quadrennial Methodist conference at New York, were ably sustained by their friends in that body. The Connecticut Women's Suffrage Association, May 9th, resolved that the thanks of this convention are due to those members of the Methodist quadrennial conference, now sitting in New York, who so ably advocated the admission of women delegates to the conference and that the stand these speakers took largely redeems the conference and the Methodist church from the odium of being anchored to the dark ages. The United Labor Convention at Cincinnati, May 18th, passed a resolution in favor of woman suffrage.

### Education of Women.

The training and discipline that are most suitable for the one sex are also the most suitable for the other; and the education and culture that fill the mind of the man will prove equally wholesome for the woman. Indeed, all the arguments which have yet been advanced in favor of the higher education of men, plead equally strongly in favor of the higher education of women. In all the departments of home, intelligence will add to woman's usefulness and efficiency. It will give her thought and forethought, enable her to anticipate and provide for the contingencies of life, suggest improved methods of management, and give her strength in every way. In disciplined mental power she will find a stronger and safer protection against deception and imposture than in mere innocence and unsuspecting ignorance; in moral and religious culture she will secure sources of influence more powerful and enduring than in physical attractions; and in due self-reliance and self-dependence she will discover the truest sources of domestic comfort and happiness.

A dude who was visiting friends in the country, complained of the eggs. "They seem," said he, "lacking in flavaw, compared with our city eggs. They are rawther insipid, aw!

# THE CARRIER DOVE,

AN ILLUSTRATED WEEKLY JOURNAL

DEVOTED TO

SPIRITUALISM AND REFORM.

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

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

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

Address all communications, "CARRIER DOVE," 841  
Market Street, San Francisco, Cal.

\$2.50 per year. Single copies, ten cents.

## AGENTS,

J. K. Cooper - - - - - 746 Market Street, San Francisco.  
Banner of Light Bookstore - - 9 Bosworth Street, Boston.  
Thomas Lees - - - - - 142 Ontario Street, Cleveland, Ohio.  
Titus Merritt - - - - - 232 West Fifty-second St., New York.  
Samuel D. Green - - - 132 Jefferson Avenue, Brooklyn, N Y.  
A. L. Coverdale - - - 79 Thirty-fifth Street, Chicago, Ill.  
E. T. Jett - - - - - 802 Olive Street, St. Louis, Mo.  
J. H. Rhodes, 722 Spring Garden Street, Philadelphia, Pa.  
H. A. Kersey - 3 Bigg Market, Newcastle-on-Tyne, Eng.  
C. H. Bamford, 87 Little Collins St., Melbourne, Australia.  
P. Kailasam Bros., Spiritual Book Depot, Madras, Bombay.

SAN FRANCISCO, JUNE 16, 1888.

## CAMP LIFE.

In camp life as elsewhere the machinery of every-day affairs will get out of gear and cause jars and sometimes break-downs; but if an abundance of patience and good nature is brought to bear against such emergencies much of the difficulty will disappear at once. It is the cool, level head that overcomes and keeps things straight and orderly. The hot-headed, impulsive enthusiast always keeps everybody in a state of ferment around him. Learn to keep cool. Do not jump at conclusions but weigh well all matters before deciding upon them. In camp life much of human nature is revealed.

The restraints and artificial ways and manners of living are for a time in a measure put aside, and we see more of the real man and woman in their true nature and its natural expression. And if the more crude and unpolished portion is sometimes revealed, so also is the natural, tender, loving side made apparent.

No wonder, either that out here among the trees, the birds, the flowers and hills that sometimes the old wild freedom of our ancestors should bubble up to the surface and overflow in happy, free, spontaneous laughter and song. At such times we seem to become little children again and memory carries us back to the days when we chased the yellow-winged butterfly, sang with the birds, climbed the trees where they made their nests, gathered the buttercups, cowslips and daisies, romped and played like the lambs upon the

hillsides with no thought of care, for life with its stern realities was a veiled picture to us then and we saw only the glory-crowned mountains and sun-kissed fields and meadows ahead.

How many of us now at middle life turn back from the noontide's heat and glare and long for one breath of the balmy morning air of that blessed spring time. We long for one kiss of its innocent joys, one touch of its magical hand upon the wearied brow of care. Oh, dear friends, let us not check the sweet ripple of laughter, the free happy song notes that spring spontaneously even from the lips of age. Let us be ourselves. Let us be happy even for a moment if we can. Let us gather sunbeams and not shadows. Let us stand with our faces to the light and our eyes looking heavenward even if our feet are fettered and we cannot fly. Let us "become as little children" and enter into the kingdom of love and peace.

## TRUST.

We wonder how many Spiritualists trust in the wisdom of the Spiritual intelligences who control and inspire them. Some, we know, trust too implicitly, and believe that everything a medium says is infallible until they find, by better experience sometimes, that their confidence was greater than their judgment, and erred in too much believing. But when we have found a friend in this life, upon whom we can depend, who is true to us as the needle to the pole, whose advice is always good, perceptions clear, and judgment of the superior sort is it not safe and wise to trust our friend? We think it is; and just in like manner would we trust those on the other side of life whose fidelity, truthfulness and far-seeing wisdom we have thoroughly tested times without number, and have never been deceived or disappointed. Some, perhaps, who read these words may not be aware of the close proximity and guardianship of such an unseen friend. They may not know what it means to trust and be guided by a friend invisible or visible. They may feel that they stand alone, and the I of themselves is equal and superior to all others. They may scoff at the idea of being led or controlled and in their vanity and self-conceit imagine themselves sufficiently able to cope with all the conditions of life alone and unaided, yet it is not true. These is not a moment of your life that you stand wholly alone. There is ever around the unseen guardian, the angel of your life who is striving to lead you aright; who is encircling, protecting and boding you with a great and devoted love, when your wayward feet are straying into the dark places, the fens and dens of sensuality, the white hands of this angel of your life is outstretched to save you if you would but heed the whispered warning.

## SPIRITUALISM IN SAN FRANCISCO.

Our readers who are far removed from the Pacific Coast and the interests which center

here, will please bear with us during the present month, if the DOVE seems overlaid with local news. Just now when our State Camp Meeting is in session and we have so many excellent mediums and speakers in our midst, we do not wish to lose the opportunity of giving as much as possible of the golden grain, which we shall garner for future use. Our whole heart and soul is in the Camp Meeting and its success; therefore we are unable to think much, or write much in any other direction at the present time.

We have such a splendid array of talents, such grand speakers and such wonderful mediums that we wish to give as much as possible of the spirit world's message as voiced through these instruments.

We give in this issue a report of three public seances given by these mediums, Edgar Emerson, John Slater and Mrs. Ada Foye. From these reports the friends abroad can judge something of the great work that is being done in our midst at the present time. The DOVE contains similar reports each day, from which extracts have been made for this issue, as we cannot send out a daily mail and many of our subscribers might not care for them.

## CAMP NEWS.

Among the friends from different sections abroad who were present on Sunday were the following, Dr. J. V. Mansfield of Boston, known as the "Spirit Postmaster," John L. Slater of Brooklyn; L. M. Boundoin of Stockton; Mr. and Mrs. Glover of Los Angeles; Colonel and Mrs. Hatch, Petaluma; I. E. Mitchell, Ferndale; Dr. L. L. Moore, Lemoore; Mr. and Mrs. W. H. King of San Diego; Mr. and Mrs. J. M. Matthews, Fresno; Mrs. S. M. Kingsley, San Diego; Mr. and Mrs. Nelson Carr, Santa Rosa; Mrs. L. M. Dougherty, Benicia; B. H. Bacon, Eldorado; Mrs. C. Kohn, San Jose; Mr. and Mrs. J. W. Egle, Washington Territory; Mrs. Kate Brewster, Minneapolis; Mrs. M. J. Brown, San Jose; Mrs. Jennie Warren, San Bernardino; Mrs. Mary Upham, Miss Kate Budda, Miss Carrie Thompson, Mrs. Blanche Bargion, Tulare; Mr. and Mrs. J. L. Batchelder, Tulare; Mr. and Mrs. M. W. Eves, Stockton; Mr. and Mrs. S. L. Biglow, San Jose; Q. J. Y. Mansfield, Brooklyn.

The greatest thing in Oakland at present is the Spiritualists' Camp-meeting on Lake Merritt. It opened last Sunday, fanned by the Pacific breeze, illumined by all the glory of California sunshine, and decorated with the perennial blossoms of Alameda county. There were as many as a thousand people on the grounds in the afternoon, and a whole regiment sang Eliza Pittsinger's beautiful opening hymn to the tune of "Beulah Land."

Oh Golden Morn! Sweet Golden Morn!  
We hail thy fair and perfect dawn,  
When all the world, baptized with light,  
Shall be an Eden pure and bright—  
And every woe shall flee away  
Before the Great Millennial Day!

Mr. Colville made an able address and was

his first round of applause when he quoted Paine's sentiment, "The world is my country; to do good, my religion." Hundreds of people are camping there by the lake; and in this world of labor, it would be hard to climb nearer to the summer-land than one may get by lying in the shade of the evergreens, gazing away over the water and the mountains, into the infinite blue, and hearing from the tent the "new millennial song in heavenly numbers roll along." The admission is only ten cents.—  
*S. F. Freethought.*

#### OPENING DAY AT THE CAMP.

Sunday morning, June 3, a large concourse of people assembled at the beautiful camp grounds on the borders of Lake Merritt, to participate in the opening exercises of the State Camp Meeting. A large delegation from San Francisco took the nine o'clock boat and were followed by others at a later hour, making an expectant, happy throng who filled the street cars at Broadway station to overflowing and were joined at the camp ground by many others from different points, who were flocking to the great tent to be present at the opening exercises.

President J. C. Steele, of Pescadero, was in the chair and formally opened the meeting with a few introductory remarks. The opening song, written especially for the occasion by Eliza A. Pittsinger, was sung by the audience accompanied by the San Francisco Cornet and String Band, and the piano with Mrs. Eugenia W. Clark as pianist.

Mr. Steele made a brief address of welcome to the friends and then introduced Mr. J. J. Morse of England who had been requested to deliver the opening address in the place of Mrs. R. S. Lillie who had not yet arrived. We give a brief synopsis of this most eloquent and masterly discourse, and regret that our limited space prevents its full presentation.

At the close of the morning service it was announced that Mrs. Lillie had arrived and would speak in the evening. At the afternoon service Mr. W. J. Colville lectured upon "the New Heavens and the New Earth," of which a brief synopsis is also given under the heading of "The Service on Sunday."

In the afternoon the party from the East consisting of Mr. and Mrs. Lillie, Mr. Edgar Emerson, Mrs. Ruffan and Mrs. Dunklee, were escorted to the grounds by Vice President C. E. Eliot and established in the commodious tent prepared for Mr. and Mrs. Lillie, where many of the friends called upon them and extended a warm and heartfelt welcome.

In the evening a large audience assembled to listen to Mrs. Lillie, who with her husband and Mr. Emerson was introduced to the audience by the president, Mr. Steele who in a choice and beautiful address welcomed them to the Golden State. A report of the services will also be found in another column. Thus closed the first day in camp; and all who had any share in its management are to be congratulated upon the success attending their efforts.

#### THE SERVICES ON SUNDAY.

JUNE 3D.

Precisely at the appointed time President I. C. Steele called the morning session to order and in a brief but pointed speech announced the order of exercises for the day.

Below our readers will find a concise but accurate abstract of the proceedings at the morning, afternoon and evening meetings.

#### MODERN SPIRITUALISM

Synopsis of an address delivered by the control of Mr. J. J. Morse, of England, at the opening of the State Camp Meeting in Oakland, Cal., Sunday morning, June 3d, 1888.

#### INVOCATION.

Beautiful angels, we bid thee welcome here this morning with the glory of thy countenances and the beauty of thine inspirations, and may thy presence help us to larger and nobler living, to a deeper and truer loving, and to that real fraternity that shall yet encircle the world in its golden bond making a family of one sweet brotherhood; come thou beloved of human hearts and lives, and with thy magic touch kindle anew in each soul the altar fires in each soul here, and lift all into that brighter day where liberty and right and truth shall universally prevail.

#### ADDRESS.

Friends of Spiritualism, inquirers into the psychic mysteries of life, advocates and lovers of rational and radical reforms, friends of progress, one and all, we give you hearty greeting here this morning, and are glad to know that once again beneath these canvas walls you are gathered to pursue your annual enquiries into those pressing questions which have eaten so deeply into the heart and conscience of the nineteenth century.

Primarily your subject will be Modern Spiritualism; all that pertains to it in its phenomenal and philosophical form, the methods, means and end of communication between this, your outer world, and ours, the inner and so-called unseen.

You will be concerned, of course, in all facts, experiences and recitals, of observation among yourselves that tend to place upon firmer ground still, possibly, the great reality of the nineteenth century, demonstrated communication between the so-called dead and living. But Spiritualism, as doubtless you are well prepared to admit, does not altogether embrace the merely phenomenal evidences that prove the reality of the communication, for after being fully assured of this, the old, old question comes up "to what does all this tend?" Is it only a spiritual communication between the two worlds, and the demonstration of the laws and methods by which communication takes place, or does it lead to something else? Far be it from us to limit Spiritualism to its purely phenomenal aspects, equally unwise would it be to assert the philosophical side of the question as the only one

worthy of serious and earnest attention. To do this would be rank injustice to every worker here, and every teacher from the spiritual world.

You cannot divorce the scientific from the philosophical in Spiritualism; if you take out the phenomena you take out the vitalizing part of the movement and leave only bare skin and dry bones as the thing you are cherishing in your hearts and lives.

But the philosophical side will claim your attention as well as the phenomenal, and you will have eloquent and able speakers of both sexes standing here upon this platform to present to you all sides of this great question; many new ideas will be offered for your acceptance, and it is well that it should be so; those who endeavor to limit discussion of universal principles and truths are the enemies of human progress.

In your investigations of phenomena we would earnestly urge upon you the most careful collation of facts, and judicious consideration of every experience that may come to you. Spiritualism has everything to keep as to gain; it cannot afford to throw away the territory it has gained, and it must jealously guard its own possessions, and go forward to new acquisitions. Let your knowledge be knowledge; let your faith rest upon experience; let your assertion be demonstrable, and then you can safely defy all forms of opposition.

The philosophy of Spiritualism reaches out in so many ways, that we can only touch upon them. We hold it as an indisputable proposition that the simplest phenomena of spirit production emphatically contradicts all the asserted teachings of evangelical Christianity. There are two kinds of Christianity, mark you, in your midst; a liberal Christianity which is the outgrowth of the intelligence of this century, and that illiberal Christianity which still survives, and is a relic of the Middle Ages. The former we have not one word to say against; but the latter Christianity is opposed to the spirit and teachings of Modern Spiritualism, and the two cannot stand together and agree upon a common basis.

The facts of Spiritualism, which have been gathered from every quarter of civilization, are a monumental pyramid, the apex of which points heavenward, and will rise higher and higher with every generation yet to come. They wipe out forever and always the slanders against God, and the injustice against man that orthodox theology has preached so long. All attempts to Christianize Spiritualism will inevitably fail; you cannot put new wine into old bottles. Its philosophy is as broad as the needs of humanity, as deep as the requirements of the immortal soul, as high as the aspirations of the noblest of the race, as universal as the everlasting laws of being, and cannot be confined within bounds and barriers save that of absolute fact and principle.

The interests of human life are as varied as humanity itself, as wide reaching and deep sinking as the desires and needs of the great

family of mankind, and Spiritualism will lead all inquirers into fresh fields and pastures new, and all truth that you find in its application does not belong to any particular religion, but to humanity at large. We stand, then, upon the ground that all there is of need and interest to humanity is germane to the spiritual inquirer.

The demonstration of immortality which Modern Spiritualism has brought to the world is one of the divinest gifts that has come to this age or any other. But while it has removed so much of ignorance and error, and brought you such great consolation from your beloved dead, still as you see crime and misery and vice remaining in your midst, you are led to inquire what will Spiritualism do towards removing these. These spirit people can preach most eloquently and powerfully to you, for having passed through this life, and knowing its issues on the other side, they can come back and earnestly plead for justice—not for charity, not for plastering over of the ulcers of society—but for justice, and can tell you that in the eye of the immortal soul itself all men are equal, all men are spiritual beings, and that the inequalities and differences of human life are the results of ignorance; that eternal justice gives to every man in the next life that which he deserves, not that which he desires. And this fact conveys an important lesson which if borne in upon the conditions of human life to-day would revolutionize society. The cry for justice goes forth with ever increasing volume, for larger rights for greater freedom, and these rights of man include those of women also.

#### THE NEW HEAVEN AND THE NEW EARTH.

An inspirational address delivered by W. J. Colville on Sunday afternoon at the Camp-Meeting in Oakland, June 3rd, 1888.

Upon this bright and beautiful day, upon this glad and auspicious occasion, scarcely any other thoughts can fill our minds than those of happiness and rejoicing. We rejoice in the beauty of the earth, of the sky, the beauty of the waters of the lake, of all these varied flowers, in the sounds of music. But we rejoice most of all because of the purpose which has called us together, and that is to secure as far as possible evidences of man's immortal life; therefore we behold gathered upon these grounds a multitude of people to minister and to be ministered unto. Those who are specially endowed with the gifts of the spirit have gathered here that they may exercise those gifts, and those who are not so conscious of such endowments have come here that they may be richly blessed out of the abundant store which can be manifested to them by those who stand in some special manner as the instruments of the unseen.

As we gaze over this vast audience we see many kind and well remembered faces, and our thoughts naturally revert to the Sunday in June, 1886, when near this place we spoke upon California soil. During these two years we have voted with the greatest pleasure and

delight the progress Spiritualism has made in all directions.

People no longer believe in the infallibility or in the absolute divinity of either book or institution but they are turning their thoughts inward to the human soul, they are listening for the living voice of the living oracle.

Are we not living here in this beautiful State of California in a new earth? Where cities spring up in a day, almost; where the soil is so fertile, where you bring forth your vineyards and your olive yards, your luscious fruits and magnificent flowers, may you not feel that there is far more coming to the world out of this Mother State than the mere provision for material necessities? May you not feel that all these outward things are but the signs and the correspondences of things far more sacred and abiding.

Our new earth is a new condition of society; a broader, more liberal, a larger and deeper conception and actualization of human brotherhood.

Along with this new earth is there not also a new heaven? And what is that heaven but a new spiritual condition of affairs, when all earnest seekers after truth so blend together that they forget creeds and party lives and sects, and feel there is but one humanity and one religion. May we not feel that to do good one to another is the only possible means of serving the Eternal.

MRS. R. S. LILLIE.

At the evening meeting Mrs. R. S. Lillie occupied the rostrum and after the introductory services delivered an impressive and practical Invocation. She then explained her method of work consisted in considering questions from the audience, as thereby she was able to deal out those questions uppermost in the minds of her auditors. Among the questions submitted were, "Metaphysics, Occultism and Christian Science." "Is man a free moral agent; or has man a free will in this common acceptance of the term?" "New Friends," "Life in Spirit Spheres?"

Mrs. Lillie first took up the subject for poem "New Friends" after which she said: Truths advance in these latter days, thoughts that are given under their various names embody the same principle and are in reality tending the same direction. There is a great diversity of mind, therefore, truth assumes a great diversity of forms, to meet all the requirements of humanity. Is man a free moral agent? We sometimes think there is not a particle of truth in it. There is not a spiritualist here to-night that was a spiritualist until they were compelled to be; not because they intending to be, but because of force of circumstances and the accumulation of testimony. Take the question home to yourselves. If you are Christians why are you so? Because you were born in a christian land, of christian parents and had christian teachings, and you could not be other than you are. And as we trace our life lines, we

find that we have been pushed out in the direction we have taken until we find ourselves where we are to-day.

Looking upon life as the result of law, that law governs all forms of life, human life as well as all other forms of life, and earth as well as all other planets and systems, it is impossible to believe that man stands as the only entirely independent thing in the universe. Some will say the doctrine is for good one, and that man should be placed under individual responsibility. While we recognize this as a fact, we must acknowledge the law.

Mr. Edgar W. Emerson, of Manchester, H., was then introduced as the regular medium of the season. Mr. Emerson put himself en rapport with his audience in a few simple and earnest words which met with a hearty response. The tests were in all cases recognized and among them were the names of the following who reported with no slight uncertainty a signal from life's other shore.

Michael Tubbs, Russel Tubbs, Louis Bishop, Dr. Keith, Chas. Adams, Miss Mary Fletcher, Chas. Walkups Brooks and Peter Peterson.

The session closed at 9:20 and the various participants were heartily congratulated by many friends. Thus ended the first days exercises with everybody pleased.—Daily Dove.

## Three Public Seances.

We give below the report of three public seances given by our most prominent platform test mediums. These are but samples of the spiritual feasts the people of San Francisco and Oakland are enjoying at the present time.

EDGAR EMERSON'S SEANCE.

Camp Ground.

SATURDAY EVENING, JUNE 9TH.

President J. C. Steele was in the chair and opened the meeting. Mr. and Mrs. Lillie sang a duet entitled "Waiting 'Mid the Shadows" after which Mrs. Lillie gave an invocation which was followed by a solo by Mr. Lillie "Only a Step Beyond."

Mr. Emerson made a few brief remarks and then proceeded to give the messages of the spirits. He said: The first intelligence that comes to-night is a gentleman who had been on several occasions to speak to his friend and tell them that though he was not a Spiritualist when here, he wished to say he was one now. He said he was well known as William T. Clawson, or Professor. He passed away from Oakland. Recognized.

Another gentleman came with a beautiful message to his brother and gave the name of Felix Lamont, and stated he was lost at sea. His brother said he had not heard from his brother for eight years. An Indian named Black Hawk came to the same parties and he often came to their home with this brother.

and rapped on a board by the sink in the kitchen, and gave several other incidents in connection with their private matters, all of which was recognized as correct, and also that the medium was a stranger to them. The next spirit gave the name of Benjamin Chestnut, which was recognized by his brother. To the same party came a spirit—William Thompson: also an old lady—Grandma Jeannette Langlan, which was stated to be correct. Another old lady named Mary Lumbeck came to her brother. The medium seemed to be carried away in a strange place, and saw a train of cars, and gave the name of Frank Carner, who passed out through a railroad accident. Acknowledged. Leonard Goss came to give a message about business matters.

Dr. John W. Burkholder came to his cousin Smith. A spirit came to Mrs. Lillie, named Aunt Martha Purple, who passed away at Lowell, Mich. An elderly man named Thomas Varney came to his son Thomas Varney, and with him came other dear ones—a daughter Ellen, and wife named Maria, with a loving message which was all correct. His brother Samuel came and said he was a Mormon in earth life, but was a Spiritualist now. Also a number of aunts and uncles, all of whom were recognized.

Fourteen spirits came to a lady present, among whom were two sisters and a brother, also an old aunt who had been buried twice, and the old cemetery described where her body was first buried and from which it had been removed. Judge Daniel Stone of San Jose came to a certain individual whom he did not wish to name, and gave a message, also his wife A. M. Stone. Al Sanborn came to John Williams with his sister Mary.

A little girl named Hattie came with a bunch of white pinks in her hand, to a lady whom she said dressed her for the grave when she passed away.

A spirit named Dorcas came to a lady present, and also spirits Judge Storer, George Perrin, and Dr. Oppendorf.

Charles W. Reid, who died in Oakland, communicated; Mehitabel Tubbs reported present. Henry Beighle came to Nellie Beighle his niece.

During the delivery of these tests many little incidents were given of a very satisfactory and convincing nature, which we could not give entire in this report. The meeting closed at a few minutes past nine o'clock, and the vast audience departed with the conviction that Edgar Emerson was a most wonderful medium.

#### JOHN SLATER'S SEANCE.

##### METROPOLITAN TEMPLE.

The wonderful test medium, John Slater, has taken Metropolitan Temple for his public meetings and appeared for the first time on Sunday, June 10th, at 11 A. M. The morning service was well attended. Mr. Slater began by making some announcements, among which he stated that he would appear at the Camp-Meeting in Oakland one evening this week,

when Mr. Morse should speak and would give tests at close of the lecture. He paid a glowing tribute to that gentleman's ability and suggested that, if possible, Mr. Morse should be induced to remain in San Francisco another year at least. This suggestion received enthusiastic applause. He also spoke of the good work being done by the S. F. *Chronicle* in exposing the frauds claiming mediumship as a cloak by means of which to defraud the ignorant and unsophisticated. Mr. Slater also spoke very eulogistically of the CARRIER DOVE, but our modesty prevents a repetition of his words. The control remarked upon the happy influence that pervaded the place, and after singing a very sweet solo entitled "Mother kissed me in my dreams," he proceeded to give tests.

The first spirit that came was a little girl and a test was given about some money matters. John Hofsmith came also. Another little one came and gave the names of Louise and Georgie which were recognized.

A gentleman in the audience who stated that Mr. Slater was a perfect stranger to him received some interesting tests. The medium went clairvoyantly, to the gentleman's home, described conditions there, told him what he had said and done previous to coming to the hall, told him about a pile driver which he described as "some big kind of a machine that went trotting up and down," gave the names of Maria, Mary Eccles and Van. He said there was some trouble in the family because lies had been told about some one named Mary McCan, but that the spirits did not want mother and daughter separated; that it would all be cleared up in a few days. The gentleman acknowledged every detail as being correct, and said it was impossible for Mr. Slater to have known anything about the matters he had been talking about.

Mr. Slater stated abruptly, "I have something to say about the "Queen of the Pacific; the prophecy is not yet fulfilled."

Two spirits named Henry and Harriet came to speak about family matters and were recognized.

Speaking to a lady in the audience, he said, "You bring to me a sad influence and that of one who thinks deeply of the old friends. You have a brother who left home many years ago, and you think he is dead, but he is still in the body and went to Melbourne, Australia. Another lady received a communication about some insurance, and it was stated that it would be received; the dates and figures were all given correctly.

Marsh, Allison and Hiram came to a gentleman, and the information they gave was acknowledged correct. Other tests were given but the names we did not get. A large audience assembled in the same place in the evening.

#### MRS. ADA FOYE'S SEANCE.

WASHINGTON HALL, SUNDAY EVENING,  
JUNE 10TH.

Mrs. Foye introduced Mr. J. J. Morse, who

officiated as chairman. Miss Lina Cruse played an inspirational piano solo, after which Mr. Morse made a few remarks. He spoke of the phenomena of Spiritualism as its corner stone, upon which the whole edifice rested; and referred to the inspirational music rendered by Miss Cruse, who had stated that it was composed expressly for that occasion, it being Mrs. Foye's birthday, and the meeting a sort of celebration in honor of that event. "She is," said the speaker, "sweet seventeen," as we English say. Mr. Morse expressed himself as glad to be associated with mediums in the presentation of the phenomena of Spiritualism as the facts and phenomena cannot be divorced without the destruction of each.

Mr. Morse introduced Dr. J. V. Mansfield, of Boston, who made a few happy remarks upon the early days of Spiritualism, when investigators assembled in upper rooms with doors locked and barred, when they wished to communicate with the spirits.

Mrs. M. J. Hendee was next introduced, and spoke of the time when she first met Mrs. Foye, and how well and faithfully she had served the angel world for many years. Mrs. Hendee then passed under spirit control and gave some glowing words of encouragement and congratulation.

Mrs. Amanda Wiggin was the next speaker, and spoke feelingly of the grand work done by Mrs. Foye during the many years she had been before the public as a medium, and joined the rest in extending her congratulations. John Slater also made a few remarks and congratulated Mrs. Foye.

Mrs. Foye gave a few early reminiscences of her spiritual work, and then proceeded with the seance.

A spirit giving the name of De Martin came first. Spirit Asa Leveredge came with a message to his brother. F. A. Gration, and Elvira Gration came with a message to her son who was about to take a journey. The gentleman acknowledged the test, and said he intended to start the next day.

Guiseppa, an Italian, came to a gentleman present, and stated that he died from the effects of drinking stagnant water near the cabin in the gulch. The gentleman stated that he considered this a remarkable test as he was a physician, and the Italian was a patient who had died quite suddenly, and he could not understand the cause, as it was a mild case of varioloid; but he had forbidden the patient drinking water. It occurred in a cabin, as stated, in a mining district.

Other names and messages were given, among which were Charlie Conant, S. M. Bigelow, John Bigelow, John Darling, Dr. Castro, Kate Marryat, Mary F. Littekin, G. R. Howard, and J. J. Selwood. The latter gave a test to Mr. J. J. Morse. Andrew Chambers, Henry Allen, Eliza Adis, James McLogan, S. M. Sherwood, Sallie Duffendorf, Mathew Gaines, Charles Burrows, and Caroline Caldwell all gave their names and some gave communications to friends.

## Correspondence.

### A Remarkable Test.

EDITOR CARRIER DOVE:—The following article with signatures attached has been given me for publication in your beautiful, soulful magazine. The tests are conclusive and painted, and cannot fail to interest your thousands of readers.

On Sunday, P. M., the 15th of April, there assembled at the house of Dr. Cook in this city, a few persons seeking communion with the unseen world. At about 4 o'clock, Mrs. P. W. Stevens turned to the doctor saying, "There's a spirit here who speaks to you of brother John. Have you a brother of that name?" "No! that is my name," the doctor replied, "The spirit may be calling my name." She then said, "the name of Matthew Arnold is given; do you know him." He answered, "no; but there is a man by that name in England. He has visited this country. He is a noted writer and poet. I have always rather liked his writings." Mrs. Stephens was immediately controlled by Isaac Hopper, the noted Quaker who said "Matthew Arnold is not quite free from the thralldom of the human body, but will soon be. The advanced thought he had obtained in his human life would soon bring him into association with advanced minds and earnest workers, both in the mundane and spiritual side of life." His remarks indicating that Mr. Arnold would soon be free actor in the spirit world. The control then said, "The visit Mr. Arnold made to this country had made so marked an impression upon his mind, that he would soon be drawn here again." The control used the plain language of the Friends (Quakers). Isaac Hopper has frequently controlled Mrs. S. during all the years of her mediumship.

The next morning, April 16th, before the papers had brought the news of his demise, Dr. Cook was controlled to emphatically say in the presence of several persons, "Matthew Arnold is dead!" Signed.

DR. J. S. COOK,  
JOHN NEAL,  
MRS. FRANCES NEAL,  
MRS. M. A. SENIOR,  
EBEN OWEN.

Thine for truth and progress,

MRS. F. A. LOGAN.

The Fresno Republican of April 26th says: Several parties from San Francisco arrived in the city, and after buying enough lumber to build a cabin for each person the party loaded it on a wagon and started for the west side to prove up on their claims. Some of the pre-emptors, squatters, or whatever they may be called, were full-fledged dudes, and they expect to have a regular picnic this summer. So they will, but hardly the kind they expect.

### To Graduate Journalists.

The authorities of Cornell university at Ithaca, N. Y., have just decided to take a new departure in the way of further providing for the professions of the classes and the occupations of the masses. This departure is not only the most unique, but is unparalleled in the history of college curriculums. It is the establishment at Cornell of a department of journalism with a competent newspaper man at its head. The scheme involves the following:

Immediately upon the opening of the university in September next the classes will be formed from the seniors, juniors and post graduates. Prof. Smith, who has been placed at the head of the department, will then give a series of lectures on the condition of newspaper work to-day in the great cities, the work of the reporter, and interesting gossip calculated to help the men to a better idea of the conditions of newspaper work, and disabusing their minds of a great many false notions on the subject. The classes will be organized very much after the manner of the city staff of a large newspaper. Prof. Smith will act as managing editor, and assign his subordinates to various fields and pastures green on the still hunt for news, such as court proceedings, lectures, conventions, and descriptions of workshops and laboratories. Then the reports are to be criticised in the class, their faults pointed out, and their excellencies commended. The matter will next be edited by the professor before the class, so that the future journalists can see the modus operandi. One great aim will be to teach the writing of the queen's English, not "as she is spoke," but as "she ought to be spoken," and written. Then, too, the professor will endeavor to develop in the aspiring disciples of Greeley a nose for news, so that they may know a good thing when they see it.

Along with this work will be the instruction in the editing of copy, in condensing it, and in preparing it for the printer. The young scribes will also be taught how to write headlines that will tell the story without being sensational or misleading. The relative value of a piece of news to different papers as well as its absolute value will receive some attention.

The course is intended to be the A B C of newspaper work. The department will not claim that it can at once fit the student to take a high position in the newspaper world, but it will claim that it can help him to decide whether he wants to be a reporter and how to begin work.

Prof. Smith is a veteran newspaper man, his experience covering nearly a score of years. His last position was that of exchange editor on the New York Sun.

This new undertaking at Cornell has received the sanction of a number of leading journalists who were privately consulted on

the subject. The department will be the first of its kind in the United States, and will be but one more evidence that Cornell is fast fulfilling the modern idea of "a people's university."

If a woman is sufficiently intelligent to counsel and advise her husband in business affairs, she is the best partner he can possibly have. A rich man once said: "I never lost money when I took my wife's advice." Woman is naturally more timid and cautious than man, and being removed from the excitement of speculation, her advice is likely to be against rash ventures. But many women have so little knowledge of business that their husbands never think of consulting with them or confiding to them their plans. This is bad for both. The husband is deprived of the help she might give him. She knows nothing about his business; perhaps thinks him prospering and spends freely, when he is on the verge of bankruptcy. Or if the husband endeavors to reduce expenses she thinks him mean and penurious.

## Special Notices.

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

The fourth association of Spiritualists are located during the summer at Parkland, holding circles every Sunday afternoon and evening in the Eureka tent. This Association was formed June 7th, 1887 by the Guide and is a medium (Eureka) with 13 members. Present membership 25, with 13 applicants. Cash in hand to date, \$300. Property value \$70.

### English Milk Weed.

J. H. Greensill's English Milk Weed is adding some of lovely complexions to San Francisco's already large quota of pretty women. Its name suggests what it is, and as it contains no injurious mineral substances it can be relied upon as being absolutely harmless. It is in powder form, delightfully perfumed, and when properly applied to the skin it is invisible and produces that soft, velvety appearance so much desired. It is cool and refreshing to the skin and stays on without permitting the face to grow shiny. Being invisible it imparts a delightful complexion without the loud, glaring artificial effect that is the inevitable result of the average cheap powders that do not assimilate with the skin. Greensill's English Milk Weed is in four colors white, flesh, cream and pink. But one size. Price fifty cents. For sale in San Francisco at Edwin W. Joy's, 852 Market street and L. C. Ellerts, corner California and Kearny streets. See that the name is on the box; J. H. Greensill, Wellington Road, London.

Shopping done for ladies out of the city. For particulars and samples address: Miss W.—618 Eddy St., S. F.

The Eureka Chemical Co., of Detroit, Mich., are the manufacturers of a medicine that is in reality the child's best friend and one of the greatest medical discoveries of the age. Write or call upon us for circular, etc. Consultation free. Eureka Chemical Co., Parlors 7 & 8, 100 Market st., S. F., Cal.

### Advice to Mothers.

MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

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

**Annual Meeting Notice.**

The regular annual meeting of the California State Camp-meeting Association will be held at the camp grounds cor. of 12th. street, and 1st. Ave., East Oakland, on the 25th day of June, 1888. A full attendance of the members is desired as the annual election of officers takes place at that time.

**The Psychograph or Dial Panchette.**

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

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

**Lookout Mountain  
CAMP MEETING OF SPIRITUALISTS,  
NEAR CHATTANOOGA, TENN.**

This Camp-meeting Association has achieved much in the four years of active labor it has enjoyed in propagating Spiritualism. Its sessions have been held so as not to conflict with other camp-meetings and on an altitude where the temperature is pleasant.

There are no sultry nights in the South, and on Lookout Mountain bed-covering is in demand even in mid-summer.

Our next meeting will be held during the entire month of July, 1888.

There will be daily sessions for

**LECTURES AND TESTS,**

participated in by the following noted speakers and mediums: Mrs. Cora L. V. Richmond, Mrs. Adeline M. Glading, Mrs. S. A. H. Talbott, George H. Fuller, Esq., Dr. H. F. Merrill, Dr. Samuel Watson, Geo. W. Kates and wife, A. C. Ladd, Esq., and several others.

A large number of well-known

**TEST MEDIUMS**

are expected to be present, who will give personal test sittings and hold test seances, in the phases of trance, clairvoyance, psychometry, slate-writing, materialization, spirit photography, production of flowers, numerous physical phases, etc., amongst whom may be mentioned Mrs. Zaida Brown Kates, Mrs. C. P. Clancey, Mrs. A. M. Glading, Mrs. S. A. H. Talbott, Mrs. Barnett Mayer, Dr. H. F. Merrill, Geo. P. Colby, Mr. Green, the Keelers, etc.

Many others will find ample opportunity to hold private seances. Correspondence with mediums is solicited, to whom favors will be granted.

Excellent music will be furnished by Mrs. Ross and Orchestra.

The Association owns the camp-ground, hotel, cottages, tents, pavilion, etc.

There are numerous springs of pure and mineral waters upon the grounds—Also many noted wonders of nature.

The views of the valleys extend into the States of Tennessee, Georgia and Alabama, with distant views of Kentucky, the Carolinas, Virginia, Mississippi, etc. Whichever way one turns the mountain is full of grandeur.

Up the rugged sides and along the rocky crest run two railroads—one an incline and narrow gauge and the other a broad gauge tramway (now being constructed) that will connect at Union Depot in Chattanooga with trains from all parts of the country. There will be

**SPECIAL HOTEL AND RAILROAD RATES.**

All the guests will be comfortably housed in the hotels or cottages.

There will be no stowing away in tents.

This camping-place is a summer resort and Spiritualists' meeting-place. Those who attend will find both pleasure and profit.

As a health resort Lookout Mountain is famous.

Special terms will be given to Spiritualists desiring to erect or rent cottages.

Tenting space given free.

For further particulars, railroad rates, etc., address  
G. W. KATES, Secretary,  
Chattanooga, Tenn.

Or C. H. DONAHOWER,  
Manager of Natural  
Bridge Springs Hotel,  
Lookout Mountain, Tenn.

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

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

(Same place as last year.)

Commencing on

**SUNDAY, JUNE 3d, 1888,**

Continuing over five Sundays.

President, I. C. STEELE, Pescadero.

**The Meetings.**

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

**The Speakers.**

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

Mrs. R. S. LILLIE,

of Boston, Mass., who will be assisted by

J. J. MORSE,

England's Celebrated Trance Speaker, and

W. J. COLVILLE,

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

**The Test Medium.**

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

EDGAR W. EMERSON,

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

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

DR. J. V. MANSFIELD,

(the Spirit Postmaster),

will also be with us during the camp meeting.

Mrs. ADA FOYE,

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

**Music.**

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

MR. J. T. LILLIE,

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

**Special Assemblies.**

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

**A Developing Circle.**

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

**Spiritual Science Classes.**

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

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

**Times of Meetings.**

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

**Tents.**

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

**Restaurant.**

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

**Circulars and General Information**

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

**PHYSIO-PSYCHOLOGICAL SCIENCE,  
The New System of Character Reading.**

**Examination and Advice**

UPON

Life, Health, Mind, Physiological Power, Marriage, and the General Unfoldment of Body, Mind and Soul.

GIVEN BY

**J. J. MORSE, OF ENGLAND.**

Mr. Morse, by his system of "Physio-Psychological Science," is able to give personal delineations, indicating the mental possibilities, spiritual development psychic powers, bodily health, and functional capacities of these of either sex, thereby imparting sound practical advice to all consulting him upon the above matters.

A CHART

Upon an entirely new basis, which contains a systematized statement of the organs, functions divisions, attributes, and physio-psychological composition of the human being, has been prepared for the purpose of marking out the relative powers, capacities, characteristics and development of the individual as ascertained by the examiner; thus enabling all to obtain a tabulated statement of great value in all the relations (duties and engagements) of life. With the chart is included

THE MANUAL

Which contains a complete explanation, including a concise description of the divisions of the chart, over eighty in number, and is in all cases given with the personal examinations. It contains the chart above referred to,

THE MARRIAGE TABLE

And the advice it presents will prove invaluable to many in the selection of their conjugal companions, and other domestic matters of importance to happiness and morality.

Mr. Morse is quite remarkable as an Inspirational Examiner; often giving very wonderful readings to those consulting him.

For a complete examination marked upon the chart and including the manual..... \$3.00

Ditto with examination and advice written out in full..... \$5.00

Examinations at all times, or by appointment, which can be made in advance, either by letter or personally, at 331 Turk Street, San Francisco, Cal.

**New Book! Just Issued!**

**PRACTICAL OCCULTISM.**

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

PREFACE—By William Emmette Coleman.

LECTURE NUMBER ONE.—The Trance, as the Doorway to the Occult. Dealing with the Trance in its Magnetic, Natural and Spiritual forms of induction.

LECTURE NUMBER TWO—Mediumship: its Physiological, Mental and Spiritual results.

LECTURE NUMBER THREE.—Mediumship: its Foundation, Development, Dangers and Advantages.

LECTURE NUMBER FOUR.—Magic, Sorcery and Witchcraft.

LECTURE NUMBER FIVE.—The Material, Spiritual and Celestial planes of Second State.

LECTURE NUMBER SIX.—The Soul World—its Hells' Heavens and Evolutions.

LECTURE NUMBER SEVEN.—Life, Development and Death in Spirit-Land.

APPENDIX.—This consists of answers to Questions.

The work is printed in clear, readable type, on good paper, and handsomely bound in cloth. All desiring to possess a most valuable work should send for copies at once.

For sale by CARRIER DOVE publishers, 841 Market Street, San Francisco, Cal. Price One Dollar.

**A LUCKY TRIAL.**

DEAR SIR: It affords me great pleasure to send you this voluntary statement of my experience in testing the merits of Joy's Sarsaparilla. For the past five years I have been troubled with an exceedingly sluggish liver, and within the past two years it has brought within its trail a thoroughly disordered stomach, including loss of appetite and distress after eating, pains in the back and kidneys, and boils around my neck and face. I have tried several remedies which are advertised as specially for the liver, and never could get more than temporary relief of about a week or two. I was recommended to try a bottle of Joy's Vegetable Sarsaparilla as a test, and while taking the first bottle I became convinced of its merits for I could feel it was working a change in me. I have taken five bottles, and during that time my troubles have left me. Everything is working full and regular, in fact it has cleansed, purified and braced me up generally. I feel like a new man. You are at perfect liberty to use this as you see fit, or you can refer whom you please to

*Geo. Lee*

With Dearness, corner Third and Market streets, San Francisco.

**Ask for Joy's Vegetable Sarsaparilla.** One pint of the juices of Vegetable alteratives peculiar to California, combining the most effective liver and kidney remedy, blood purifier, stomach regulator and vegetable laxative in existence. All druggists. \$1 per bottle; 6 for \$5.

**SPIRITUAL MEETINGS.**

San Francisco.

**UNION SPIRITUAL MEETING EVERY** Wednesday evening, at St. Andrews' Hall, No. 111 Larkin street. Interesting addresses, followed by tests by the mediums. Admission free.

**THE SOCIETY FOR THEOSOPHICAL RESEARCH** meets every Saturday, at 7:30 P. M. in rooms 106 McAllister street. Interesting and instructive papers and essays are read by the members, and no subjects are excluded from discussion. Free Library, and free admission.

Chicago, Ill.

**THE YOUNG PEOPLE'S PROGRESSIVE** Society of Chicago, meets in Avenue Hall, Wabash Avenue and 22d St., Sunday evenings at 7:45.

Cleveland, Ohio.

**THE CHILDREN'S PROGRESSIVE LYCEUM** No. 1 meets at G. A. R. Hall, 170 Superior St., every Sunday, 10:45 A. M. The public invited. E. W. Gaylord, Conductor.

**TAPE WORM**

REMOVED ALIVE, IN 1 or 2 hours, head and all—or no charges—at the office. No fasting required—no sickness caused. My medicines are simple and harmless. Thousands of people who are suffering with dyspepsia, indigestion, biliousness, nervousness, general debility, pain and dizziness over the eyes, a weak, tired feeling, etc., are afflicted with the tape worm or stomach worms. Over 1300 TAPE WORMS removed on this coast in the past eight years by PROF. R. K. SHIPLEY'S CELEBRATED TAPE WORM MEDICINE. Hundreds of people here can testify to my wonderful cures, and their restoration to health. Send for circular giving symptoms. Medicines sent by Express C. O. D. all over the world. Special attention given to children afflicted with worms and fits. Consultation free to all. Call at my office, or write for circular. Prof. R. K. SHIPLEY, 930 Market St., San Francisco, Cal., near the Baldwin Hotel.

**PIANOS.**

1st Premiums. 25,000 in use, 20 years Established. New device, in use in no other Piano, by which our Pianos stand in tune 20 years, good for 100; not affected by climate. No wood to split, break, swell, shrink, crack, decay, or wear out; we guarantee it. Elegant Rosewood Cases, 3 strings, double repeating action; finest ivory keys; the Famous ANTISELL. Call or write for Catalogue, free. T. M. ANTISELL PIANO CO., Manufacturers, Odd Fellows' Hall, Market and Seventh Streets, San Francisco.

**Frank Wilson,**

1156 Broadway, Room 26 and 27, Oakland.

**The Celebrated Developing and Healing Medium.**

Office hours: 7 to 10 P. M. or by appointment.

**Stephen J. Tully,**  
**Musician**

Teacher of Clarinet and Cornet.

Music furnished for all Occasions.

AT THE LOWEST RATES.

Balls, Socials, Entertainments, Picnics, Parties, Serenades, Weddings, Soirees, Etc.

ADDRESS ALL ORDERS TO

Carrier Dove Office, 841 Market Street,

ALL THE LATEST POPULAR MUSIC.

JOHN A. MCKINNON,

DUDLEY C. BROWN,

**BROWN & MCKINNON,**  
**Merchant Tailors,**

1018 BROADWAY,

Bet. Tenth & Eleventh Streets,

OAKLAND, Cal.

**O'BANION & DAGENAIS,**  
**Merchant Tailors**

And Dealers in

Clothing and Gents' Furnishing Goods,

712 and 714 Market Street,

San Francisco.

**The Greatest Spirit Remedy**

Of the Age for Rheumatism.

A Sure Cure Guaranteed

IN ALL ORDINARY CASES IN TWO WEEKS.

Price of Medicine \$1.50 per bottle.

APPLY TO

**MRS. L. C. CARTER,**

126 Lecouer Street,

East Los Angeles, Cal.

**JOHN E. KLEIN,**  
**GUNSMITH**

AND DEALER IN

Guns, Ammunition, Fishing Tackle, Etc.

31 ELLIS STREET, under Baldwin Hotel, S. F.

Reloading U. S. Springfield Cartridges A Specialty.

REPAIRING PROMPTLY DONE.

ALL KINDS OF RIFLE AND SHOTGUN

CARTRIDGES ON HAND AND PUT UP

TO ORDER.

**Schoenfeld's Shirt Depots,**

1316 Market Street, opp. 7th,

and 106 Third Street, below Mission,

San Francisco.

**Shirts and Men's Furnishing Goods**

at the Lowest Prices.

**Men's White Shirts**

made to order at 75 Cents each.

**Mrs. Dr. N. Beighle,**  
**HEALER**

Nervous Diseases a Specialty.

Rooms 53, 54 & 55 Murphy Building,

Cor. Market & Jones Sts.

Hours: From 9 to 11

**E. ESSMANN,**  
IMPORTER AND DEALER IN

**DRY GOODS,**

Ladies' and Gents

**FURNISHING AND FANCY GOODS**

102 Market St., Opp. Fifth,

THROUGH - - - - - TO EDDY.

TRY "HAWKEYE BRAND"

Condensed Milk

Best and Purest in the World. Has less sugar and best flavor. Ask your Grocer for it. Cream, Milk, Butter and Cheese at Wholesale and Retail. Milk and cream by the Glass.

**HOLSTEIN DAIRY,**

1065 MARKET STREET.

N. B.—Our Holst. in Butter, put up in 1 lb. tins is Superb.

**MRS. S. TREGELLAS,**

Arcade Dress Making Parlors,

930 Market Street,

San Francisco

CUTTING AND FITTING TAUGHT.

COSTUMES RENTED FOR BALLS AND PARTIES.

**DR. THOMAS L. HILL,**  
**Dentist.**

OFFICE HOURS:—From 9 A. M. to 5:30 P. M.

CONSULTATION HOUR:—4:30-5:30.

Office Odd Fellows' Building Room 3,

COR. 7th & MARKET STREETS.

**CENTRAL TEA STORE,**

126 SEVENTH STREET.

CHOICE TEAS, COFFEES, AND SPICES

Extracts, and Baking Powder,

NO CONNECTION WITH ANY OTHER STORE

THOMAS DAVISON, Proprietor.

**BARTLETT**

Natural Mineral Spring Water

FROM

Bartlett Springs, Lake County, Cal.

Assists Digestion; Stimulates the Liver and Kidneys; Increases the Secretions; Tones up the System.

**GEORGE WALCOM, Agent.**

109 STOCKTON STREET, Near Geary, San Francisco.