



JOHN H. KIMBALL

The Carrier Dove.

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

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Biography.

J. H. Kimball.

John Henry Kimball was born in Salem, Mass., on the 28th day of August, 1829. He was the second son of John and Hannah Kimball of that place, and his mother still resides there, his father having died in 1856.

He commenced attending school at six years of age and made such rapid progress that when he left school at twelve years of age he went to work in a shoe and clothing store, where he remained almost a year; he then worked in a grocery store over a year.

At the age of fourteen he commenced an apprenticeship at the carpenter's trade with Mr. Edmund Pepper, where he remained until he was seventeen years old, when by failure in business of his master he became free and having become such a good workman he at once went to work as a journeyman in Laurence, Mass. In the spring of 1848 he went to Lynn, Mass., and worked in the employ of J. C. Venard until October, 1849, when he left there to seek his fortune in the gold fields of California.

He sailed from Boston in the ship "Henry Ware," and arrived in San Francisco on the 13th day of March, 1850, after a pleasant passage of 133 days. Those were lively times in California. Money was so plentiful that it was almost of no value; gambling and drinking were at their height. Gambling houses were open to the public day and night and all kinds of inducements were held out to the unwary to allure them into vice and crime, but so strong were the principles of right instilled into the young man's mind by his parents that they were vain, and he still continued in the path of honor and rectitude. He at once went to work at his trade in San Francisco at sixteen dollars per day and continued doing so until July, 1850, when such were the exciting stories told of fortunes being made in the mines, that he thought he must try his luck there. Accordingly in company with three friends he started to the mines, and after having been gone two months, prospecting as far as Downieville on the head waters of the Yuba river, and having spent all his money, he returned to San Francisco as the saying is, "dead broke" and disgusted with the mines.

April 23d, 1852, he was married to Sophia T. Moulton, of Lynn, Mass., on board of the clipper ship on which she had arrived the day before, and they immediately commenced housekeeping in a little home he had prepared, and have continued to live happily ever since, a period of over twenty-six years; having never been separated at any one time over six weeks.

On the 13th day of March, 1853, just three years after having arrived, our friend left San Francisco for Eureka, Humboldt county, arriving there on the 21st of the same month and has continued to reside in that part of the State ever since, the most of the time in Eureka.

Arriving there at a time when what is now a large city was a dense forest, he, in company with Chas. Gardner, went into the woods and started in the business of getting out logs. He continued at that until the great crash, or combination times, as it is called, in 1855, when he and almost every one else lost all they had. Nothing daunted he started again, and this time it was to go to Hoopa Valley, a settlement about forty miles from Humboldt Bay, to start a hotel; not liking there he came back about twenty miles to Red Wood Creek and bought a hotel where he spent the winter 1855. At this time the war with the Indians broke out and in May, 1856, he had to leave everything and with his wife and babe flee for his life, only saving what little clothing and bedding that could be packed upon one mule; and so they arrived in Eureka again with not more than fifty dollars in his pocket, but not discouraged. About this time Eureka had commenced to grow and there was considerable building going on, making the carpenter's business good; so Mr. Kimball went to work at his trade and followed that business most of the time, until a little over two years ago, when his health compelled him to relinquish it.

Mr. Kimball has been prominently identified with many public enterprises for the advancement of the interests of the county and city in which he resided. He was one of the originators of the first library in the town, and was librarian for a long time; he was also the principal person in selecting and managing the beautiful cemetery.

At the general election in 1875 he was elected Coroner and Public Administrator of the county, which office he filled with so much satisfaction to the people that he was re-elected in 1877 by a very large majority.

He was also elected and served a term as Justice of the Peace for Eureka township from January 1st, 1876 to January 1st, 1878.

Since his residence in Eureka he has seen the city grow from a dense forest, with simply a trail running along the edge of the bay, to a large and fine city, with nicely graded streets, fine sidewalks and fine residences, and he has helped to make it so by the erection of three very handsome residences, besides several small tenement houses, and also the business block known as "Kimball's Block."

Mr. and Mrs. Kimball have been blessed with three children, two sons and one daughter, all of whom have arrived at maturity, and fill honorable positions in society.

APPENDIX, BY MRS. M. N. ANDERSON.

The above sketch was handed to me by Mrs. Kimball during her recent visit to this city. It was written several years ago, since which time his mother and his son Joseph have passed to spirit life. The writer became acquainted with him and his estimable wife about twenty years ago. They then resided in the City of Eureka, Humboldt County, Cal., where Mrs. Kimball, her son George H. Kimball, and her daughter Mrs. Lizzie Tibbetts, and their families still reside.

It was about that time that they began the investigation of the phenomena of Spiritualism. For many years they spared neither time nor money in their search for the truth; entertaining for weeks at a time mediums in their own home, besides visiting many others both of this and the Atlantic coast, from whom they received undoubted evidence of the immortality of the soul and the proof of spirit return.

A few weeks previous to his untimely transition, Mr. Kimball visited San Francisco, and in company with the writer called upon several prominent mediums, among whom were Mrs. C. L. Reid, and Mr. Fred Evans, two well-known independent slate-writers, in whose presence he received cheering messages of love from his spirit mother and son, as well as from many others, which alone would have been a sufficient test of the reality of spirit communion with mortals, had he not been already convinced of that fact.

Mr. Kimball stood high in the estimation of the people in the city in which he lived,

where he filled with dignity many public positions of trust. To know him was to honor and respect him. He possessed a genial, happy disposition, which made for him many friends who deplore his sad fate and deeply sympathize with his sorrowing family.

The manner of his death at the hands of a burglar in his own house is copied from the columns of a daily paper of this city.

EUREKA, Humboldt Co. "On the morning of May 28, 1886, Judge John H. Kimball, a prominent, wealthy, and respected citizen, at about 2 o'clock A. M. was aroused from his sleep by hearing a slight noise in his dwelling, situated on the corner of Seventh and K Streets. Realizing that something of an unusual nature was occurring, he got up and without dressing himself, walked out into the sitting-room and into the hall. He went back into the bedroom where his wife was, and told her that some one was in the house, and to get up and light the lamp. She did so. Mr. Kimball partly dressed himself and started out a little ahead of his wife to investigate. When his wife arrived at the hall door through which Mr. Kimball had passed, she saw him grappling with a man who had a pistol in his hand. Mr. Kimball had a small cane that he had picked up in the hall, and was struggling with the unknown man with the cane over his head.

The intruder placed the pistol against Mr. Kimball's side and fired three times. Mrs. Kimball went to the back door with the lamp in her hand, intending to call for help from the neighbors, and while she was trying to unlock the door the man passed her on his way to the door leading to the dining-room; it being locked he turned the key in the door and just as he went out Mr. Kimball said to his wife, 'I am shot, go and get Joe Allen.' He breathed his last in a few moments afterwards."

Thus a good and true man was suddenly taken hence.

His murderer was arrested a few days afterwards, and was tried by the Superior Court of Humboldt county, found guilty, and suffered the extreme penalty of the law therefor.

As a neighbor, Mr. Kimball was kind and obliging; as a friend he was generous and true; as a husband and father he was all that one should be, and as a citizen he was public-spirited and enterprising, and a zealous worker in everything tending toward the elevation of humanity.

Brother, thy work is ended here and thou hast gone to thy reward. Fare thee well!

Political freedom and social equality for woman means death to intemperance, death to prostitution, death to immorality, and death to injustice; hence, men who wish to perpetuate these vices will try to keep the ballot out of woman's hands.—C. C. PEET.

Polemic.

Clerical Denunciation of Spiritualism —A Defense.

Biblical Christianity and Modern Spiritualism. A Sermon Delivered before the Alpha Chapter of the Convocation of Boston University, by Rev. J. M. Durrell.

Sermon partly on Spiritualism, by Rev. E. H. Curtis, First Presbyterian Church, Lincoln, Nebraska.

BY WM. EMMETTE COLEMAN.

Since the inauguration of the spiritual movement in 1848, sermons innumerate have been preached in antagonism to modern Spiritualism, from every variety of pulpit—from Roman Catholic to Unitarian. In an over-whelming majority of such cases, the opposition to the modern gospel of the skies has been based on two alleged facts; (1) Spiritualism is in opposition to the decrees of God as revealed in the Bible, and (2) its influence and teachings tend to gross immorality. The first of the two sermons named above deals more especially with the first of these allegations, while that of Mr. Curtis is devoted to the asserted pernicious influence exerted by Spiritualism upon its adherents. Both these iterated and reiterated charges have been many times effectually met and refuted by much abler advocates of the Spiritual Philosophy than the present writer, and it seems scarcely necessary at this late date to trouble intelligent minds with further criticism or refutation of the oft-exploded clerical animadversions against the beautiful, soul-uplifting truths permeating our divine philosophy. However, as copies of these sermons have been sent to me with request that I make some fitting reply thereto, I shall endeavor to present—feebly I fear—some reasons for my dissent from the statements of the two so-called men of God.

The passage selected as text by Mr. Durrell is one that has done duty in nearly every sermon preached against Spiritualism that I have seen, and is taken from Isaiah viii. 19: "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" The fact that this is almost the only passage of moment in the Bible that is ever urged as prohibitory of intercourse with departed human spirits is significant. It shows conclusively the exceeding paucity of anti-spiritualistic material that can be found in the voluminous collection of books called the Bible. In addition to this brief and obscure passage, there are sometimes quoted the injunctions in the Pentateuch against witchcraft and necromancy

and those having familiar spirits. These few verses constitute the stock in trade of the Biblical opponents of spirit intercourse. And they are all found in the Old Testament, and are of local, temporary application and signification only, like most of the other sayings of Isaiah and the ordinances of the so-called Mosaic legislation. The laws of Deuteronomy, Leviticus and Exodus were prepared for the Hebrews alone, and were adapted to the peculiar circumstances and environment of that people. Very few of them have any bearing upon modern society and culture. They are adapted only to a semi-barbarous people, emerging into an incipient civilization. "Thou shalt not suffer a witch to live" is sometimes quoted against mediumship. Is it not a lamentable fact that the presence of this command in the so-called word of God was a potent cause of the inhuman, diabolic persecutions during the witchcraft mania a few centuries ago? When we think of the horrible enormities committed in God's name, based on this alleged injunction of the Most High, we wonder that present-day clergymen, who are often better than their creed and better than much of their "inspired word"—it is a matter of wonder that the clergymen are not ashamed to name this bloody Biblical passage, the inspirer of so much that is damnable and worthy of fabled Satan himself. And yet orthodox ministers complacently quote this barbaric command as the voice of the All-Father in denunciation of spirit-intercourse in the nineteenth century! Shame! where is thy blush?

In company with this inhuman injunction there may be found in the Pentateuch a number of other barbarous, unjust and bloody commands purporting to emanate from the God of the universe, which no one thinks of enforcing in this age of the world, and that have no relevancy to the civilization of the present; such as the stoning to death, at the instigation of his parents, of a rebellious son; the stoning to death of a man for picking up sticks on the Sabbath; the stoning to death of young girls (often innocent) on account of the absence of certain dubious tokens of virginity; the testing of the faithfulness of a wife by causing her to drink the water of jealousy, which if she is guilty shall make her belly to swell and her thigh to rot; and various other absurd, barbaric and unjust ordinances and regulations, the outcome of ignorance, superstition, priestcraft and barbarism. As a sample of the divine omniscience exemplified in these books, it may be noted that the hare is forbidden to be eaten because though he cheweth the cud he doth not divide the hoof. Now, the hare does not chew the cud, but the peculiar appearance and movement of his lips led to the opinion in early times that he did. Therefore, Jehovah Elohim, the Lord God of Israel, not knowing any better, twice inspired this physiological un-

truth in Leviticus xi. 6, and Deuteronomy xiv. 7. Of course the same divine mind, all-knowing, all-merciful, all-just, that inspired the commands concerning the cud-chewing hare, the proofs of virginity, the water of jealousy, etc., etc, must have been just as infallibly correct and righteous in his plenarily inspired commands in the same books concerning witches, necromancers, and those having a familiar spirit. The same unerring mind that told the Hebrews that the hare chewed the cud, and that certain bitter water would have a different physiological effect according to the guilt or innocence of the person drinking it, must have been equally as worthy of credence and obedience when he forbade consulting those with a familiar spirit.—There can be no doubt that all these misnamed Mosaic enactments came direct from God himself, and therefore they should all be implicitly obeyed! Ergo, we poor miserable Spiritualists are wickedly and contumaciously disobeying the infallible, undoubted and awful commands of the Great Father of Spirits, when we, in all innocence and good faith, hold communion with our fathers and mothers, wives and children. Although, outside of the ten commandments, there is scarcely a law or injunction in the Mosaic ritual and legislation but what is ignored, completely disregarded by the entire Christian church, yet Christian ministers very conveniently resurrect the dead and buried passages about witches and familiar spirits, all irrelevant and obsolete as they are, whenever they want to try and crush Spiritualism. Outside of these passages, and the obscure text from Isaiah cited above, they are at a loss for biblical teachings in opposition to spirit communion; and there is little likelihood that such petty missiles as these texts will have any effect in impeding the onward triumphal march of the latter day revelation from supernal spheres.

The blunders, barbarity, and injustice of the Pentateuchal code, in many instances, is probative that that code never emanated from Deity, and that it is purely human in origin, the work of Hebrew priests and prophets, fallible, semi-barbaric, ignorant,—embodying most probably the most advanced thought of their times, and containing much that was good in ethics and sanitation, commingled with much that was puerile, absurd, and in some cases pernicious. That God did not dictate this legislation to Moses, but that the books containing it were written by various unknown authors at various times long posterior to Moses, has been placed beyond all reasonable doubt. Among most unprejudiced intelligent minds the Mosaic origin of the Pentateuch is now abandoned though all do not accept the conclusions of the more advanced advocate of the "higher criticism," Graf, Kuenen, Wellhausen, Stade, Robertson, Smith, *et al.* According to these scholars, the general conclusions of

whom I am convinced, after careful study, are correct, the book of Deuteronomy was principally written in the reign of Josiah in the time of Jeremiah, about 625 B. C., or nearly seven hundred (700) years after Moses; while nearly all of Leviticus, and much of Genesis, Exodus, and Numbers were written by priests during the Babylonian captivity, and first formally accepted as the law by the efforts of Ezra about 450 B. C., or nearly nine hundred years after Moses. It follows, therefore, that the statements in these books that their laws were given by God to Moses, are fictitious, and that they are merely the work of Hebrew priests and others expressive of the ideas of the writer as to what was best for their people. Such, being the case, they have no relevancy to nineteenth century Spiritualism; they pertain exclusively to the Jews. The enlightened free-born Americans do not propose to accept the crude semi-barbarous ideas of Asiatic priests living 2,500 years ago, as their guide in matters of this moment. Even though the Pentateuch forbade, from beginning to end, spiritual intercourse of every kind, what matters that to us? Its writers wrote for their day, not ours; for Jews, not Americans; for the fifth to the ninth centuries before Christ, not for the nineteenth Christian century.

It is but just to state that the injunctions in the Hebrew scriptures on these matters arose from worthy motives, and are in keeping with the purer religious tendencies of the advanced Hebrews of old, over those of the surrounding nations. In Deuteronomy xviii. 9-14, is stated the reason why the Israelites were forbidden to countenance witches, enchanters, necromancers, and those having familiar spirits. It is well-known that the Canaanites, the inhabitants of the land occupied by the Hebrews, and with whom the Hebrews commingled after conquest of their country, indulged in very corrupt sensuous and licentious religious rites. The Canaanite-cult was an abomination to the monotheistic Hebrew reformers, and their prophets and priests sought to make the Israelites a peculiar people, sacred to Jehovah (or Yahweh), free from the moral and spiritual looseness of the Canaanites. The corrupt Canaanite worship included the consulting of familiar spirits, necromancy, witchcraft, etc., and these being commingled with the abominations of their system of worship, the Hebrew reformers necessarily placed them under taboo, and strictly forbade them being made use of by the Jews. Being used in connection with polytheism, in Moloch-worship, and licentiousness, their use was of necessity forbidden by the monotheistic Jehovah worshippers, who were endeavoring to guard their people from the impurities and degrading influences of the sensuous Canaanites. Moreover, the Hebrew priests and prophets desired that they themselves should be the only ones in the king-

dom invested with aught savoring of an ecclesiastical, spiritual or religious function. Everything pertaining to divination, prophecy, etc., must come through them; hence one reason for forbidding enchantment, necromancy, witchcraft.

The low, corrupt form of Spiritualism—corresponding to the low, corrupt condition of the people among whom it was found in Palestine—which the Bible discourages, is quite a different thing from the moral and intellectual Spiritualism of this age; and the ancient Jewish statutes against it have no application to the Spiritualism of Wallace, and Crookes, Zollner and Butler, of Tuttle and King, Denton and Forster. Spiritualism, in variant forms, has been an active principle in all lands, all countries, all religions, varying according to the general status, moral and intellectual, of the people among whom it is found. The Canaanites being a sensuous people, its Spiritualism was of the same character. The Jews being of a superior type ethically and theologically, their Spiritualism (and their sacred books are full of it) was in some respects of a higher order. It is against the lower, corrupt forms of Spiritualism that Israelitish reformers inveigh; but concerning American and European Spiritualism, which is of quite a different type from the Canaanitish, nothing in the Bible is antagonistic thereto. On the contrary, there is much in the scriptures, regarded as emanating from God or his accredited agents or servants, that is in accord with present day Spiritualism. This is so well known to the Spiritual public generally, that it is unnecessary to particularize.

The passage in Isaiah taken as Mr. Durrell's text is known to be a difficult and obscure one. The correct rendering and meaning of the latter part of it is a matter of dispute and doubt. In the revised English version, there have been inserted three words not in the original Hebrew in order to express what the translators supposed its meaning is. "Should not a people seek unto their God? On behalf of the living *should they seek* unto the dead?" Omitting the three words in italics, not in the Hebrew, the meaning apparently is, "Should not a people seek, on behalf of the living unto the dead?" and I have seen it so translated. The latter rendering is tantamount to an encouragement of consulting the dead on behalf of the living. However, in my opinion this is not the meaning of the prophet. In view of the preceding portion of the passage, and of the general character of the teachings of the Hebrew prophets and priests, I think that Isaiah sought to discountenance the consulting of those having familiar spirits and wizards; this is in consequence of the abominations with which they were connected in Palestine. Still the verse is doubtful, and nothing positive either way can be fully determined. It cannot conscientiously be used either for or against the

"seeking unto the dead," in a positive sense. Doubtfully it can be used on either side, though in my individual judgment the writer intended to discourage necromancy and witchcraft so-called. In any event, the passage has no reference to or connection with modern Spiritualism, and is applicable alone to the practices and observances of the land of Judah in the eighth century B. C.

Mr. Durrell says that the New Testament contains only two instances of the dead coming back to earth,—the appearance of Moses and Elias to Jesus and the three disciples, and the resurrection of the saints at the death of Christ, as recorded in Matthew xxvii, 52, 53. Our clerical brother very conveniently ignores the numerous recorded appearances of Jesus after death. If Christianity be true, these spiritual manifestations were the most stupendous in consequences that the world has ever seen; and whether Christianity be true or false and whether Jesus really appeared on earth or not after his crucifixion and burial, those appearances, real or supposed, have been fraught with perhaps the most important consequences to the world in some respects that our planet has yet seen. The whole course of history, so to speak, was changed, the civilized world and much of the uncivilized revolutionized, by the alleged appearances of Jesus after death to his disciples, and then later to Saul of Tarsus. Had it not been for these asserted spiritual manifestations, there never would have been in the world such a thing as Christianity, and without Christianity there could have been no Muhammadanism; and it is impossible to conceive what the world would have been to-day had these two important factors in its history never existed. It may be that the present American continent would still be in possession of the red-skinned aborigines, and none of us now living in the New World, saying nothing of those in the Old World, would ever have been born. Our very existence as immortal souls was probably dependent upon the manifestation of the spirit of Jesus to his disciples in the first century.

It was the resurrection of Jesus, real or presumed, that led to the preaching of the first Christian apostles, and finally to the dominance of Christianity in the world. Had not the apostles firmly cherished the belief in the arisen Jesus and his speedy re-appearance on earth to establish his kingdom, the Christian church would never have been organized. The death of Jesus evidently threw the disciples into consternation. They regarded him as the Messiah, who was then to redeem Israel from the Roman yoke, and his execution apparently blasted their hopes. According to Matthew they returned to their homes in Galilee, and in all probability had it not been for the alleged appearance to them of the spirit of Jesus, the world would never have heard

more of Jesus of Nazareth, the asserted Messiah or Christ. But something occurred which led the disciples to believe that Jesus had reappeared on earth. Some or all of them supposed that they had seen him, and on more than one occasion. The accounts of these appearances in the gospels are very contradictory and largely legendary and mythical; but in Paul's narrative of these manifestations, in I Corinthians, xv., we have what may be regarded as a contemporaneous account thereof, written less than thirty years after the time of the alleged resurrection, by one who knew at least some of the parties alleged to have seen the arisen Jesus, and one in a position to be conversant with what was believed by the then-living apostles concerning the several post-mortem appearances of Jesus. It was the resurrection then, that led the disciples to continue their propagandism of the Messiahship of Jesus; and returning to Jerusalem they renewed their work of preaching. Now one of the principal points in their preaching was the resurrection of Jesus. This they advanced as the crowning proof of the truth of his Messiahship, and this it was that led to the establishment of Christianity in the world. Still, had the work of advancing Jesusism in the world been confined to that of the original apostles and their immediate co-laborers, it would have been nothing more than a petty Jewish sect, and Christianity as a universal religion would, most likely, never have been heard of. After the destruction of Jerusalem it would, in a short time, have perished from the earth, very probably. To cause it to become a worldwide faith, it required to be freed from the observance of the Jewish ceremonial law, and to compass this result another striking spiritual manifestation was requisite. If Saul of Tarsus had never been converted, Jesusism (as Jewish Christianity may be termed,—the word "Christian" being of Gentile origin, applied to Gentile converts) would probably have died out in the first or second century. Its descendents, called Nazarenes and Ebionites, were early regarded as heretical sects, and perished from the face of the earth long ago. To convert Saul a spiritual manifestation was necessary, and the results of this manifestation, the establishment of Gentile Christianity in the world, surpass probably in importance and far-reaching effects any other event in the annals of our race's history on this planet; unless it may be the establishment of systematic intercourse with the Spirit world as inaugurated March 31, 1848.

We thus see that Christianity, as a religious institution, is dependent for its existence to-day upon not one but two instances of spiritual manifestation. Without the appearance of Jesus after death to his original disciples, there would have been no Jewish or Petrine Christianity; without Jewish Christianity there could have been no Gen-

tile or Pauline Christianity; without Paul Gentile Christianity would not have been born; and without the manifestation of Jesus to Paul, he never would have been converted. Ergo, unless the spirit of Jesus had been seen, or had been supposed to have been seen (or heard), first shortly after his death, and secondly, a few years thereafter, Christianity would not now exist, in all probability. When Mr. Durrell says that there is no record in the New Testament of the appearance of the dead to the living save the two instances mentioned by him, as above, we perceive how far from the truth he is, and we are not thereby favorably impressed with the fairness or general accuracy of his statements on this momentous subject.

I have spoken of the appearance of Jesus as real or supposed. In my opinion, and I think in those of most Spiritualists, there were some genuine manifestations of the spirit of Jesus. The record is not entirely legendary. The details in the gospel are evidently unreliable, but in my judgment the spirit of Jesus was really seen by some of his disciples, perhaps by all, as Paul relates; and I also think that Jesus really did appear to Paul. Certainly Paul and the apostles were profoundly convinced of the reality of these manifestations, and something striking in each instance must have occurred to impress them and him with such marked effect. Whatever it was, the current of the world's destiny has been largely diverted thereby.

I had proposed to examine critically several other portions of Mr. Durrell's sermon, but the length of the remarks already made warns me to forbear. I shall conclude with some points in replication of Rev. Mr. Curtis's attack on Spiritualism.

Mr. Curtis divides Spiritualists into two classes, the deceivers and the deceived, the knaves and the dupes. He, at the outset, manifests his ignorance of the mighty subject with which he is professing to deal, by acknowledging nothing genuine in the movement. According to this learned and astute delver in things supramundane, deception, trickery, constitutes "the be-all and the end-all" of Spiritualism. Verily, "a Daniel, a second Daniel come to judgment!" But passing aside this perversion of the truth, let us consider briefly the grave charges alleged against the moral character of, not the deceivers, the tricksters, but the poor, deluded dupes, the credulous, honest believers.

Instead of making the world better, purer, braver, stronger, Mr. Curtis affirms that wherever it goes, Spiritualism "burns like a destroying fire. It breaks up families. It sows the seed of moral corruption. It unsettles the mind; often dethrones the reason. It unfits its victims for the common duties of life."

For nearly thirty years I have been a Spiritualist, and I have had during that time, an extended personal acquaintance with the

character and work of Spiritualists in nearly every portion of our country. I am familiar with the merits and demerits of Spiritualists, and with the practical influence of the belief in Spiritualism upon its adherents; and my readers are aware that I have not hesitated to speak in plain terms, when occasion required, of the objectionable features and darker phases of certain portions of the comprehensive movement known as Spiritualism. Consequent upon my lengthened experience and extended knowledge anent this matter, I am enabled to deny the truth of the sweeping allegations of this reverend believer in the rapturous, soul-satisfying doctrines of total depravity, predestination, election, and eternal damnation. If Spiritualism had such an effect upon humanity as he alleges, I would at once renounce all connection with it, and labor earnestly to extirpate it root and branch. But, knowing as I do, that pure Spiritualism tends only to the betterment of mankind, morally, spiritually, intellectually, and that it is only the abuse and misuse of its fundamental principles that can lead to such disastrous results as are outlined by Mr. Curtis; that it is only a pseudo-Spiritualism, in the hands of misguided enthusiasts, weak-minded zealots, or designing knaves, which produces such malefic fruits,—I have for years worked for the advancement of the truth as found in the philosophy and phenomena of Spiritualism,—at the same time endeavoring, so far as my feeble efforts went, to purge our cause of those noxious excrescences which, by their folly and criminality, have furnished weapons for our enemies to use against us, such as those wielded by Mr. Curtis.

It is true, that in a few cases—comparatively few in number when the vast mass of believers in Spiritualism is taken into account—families have been broken up and other deplorable moral obliquities have been present in parties professing to be Spiritualists. It is also true that there have been a few cases of insanity among Spiritualists; but for one case of this kind among Spiritualists, there can be paralleled fifty or a hundred, or more, among Christians, and to a large extent among church members and ministers. If we are to take the accounts in the daily press as a guide, during the last dozen years or so, there seems to have been more cases of gross moral delinquency, adultery, fornication, breaking up of families, etc., on the part of clergymen, ministers, and priests, than can be laid to the charge of Spiritualists, during the whole forty years of Spiritualism's existence. And in addition to this we have the innumerable crimes, sexual and otherwise, of the leading church members, deacons, elders, class leaders, Sunday school superintendents, Sunday school teachers, etc.; besides the host of similar offenses on the part of the ordinary and minor church members. All this is

simply among professing Christians, communicants, those claiming to be the salt of the earth, heirs of salvation to the exclusion of the great outside world. When we add to this the enormous mass of crime and vice, disruption of families, etc., that are due to the believers in Christianity who are not church members, the comparatively small quantity of similar viciousness found among Spiritualists, real and pretended, becomes of relatively little moment. As for the breaking up of families, we constantly read in the public press of orthodox preachers being discovered holding adulterous relations with the wives of others, in most cases both wives and husbands being members of the guilty minister's church. Who broke up Theodore Tilton's family? Was it a Spiritualist or a Christian minister?

Is it not true that the misdeeds and failings of the simple believer in Spiritualism are trumpeted to the world as virtually the effects of Spiritualism, though Spiritualism itself condemns the wrong-doing, and the wrong-doer acted in direct contravention of its teachings? When a Spiritualist is detected in crime or vice, almost invariably the press tells us that he or she is a Spiritualist thus by implication laying the fault at the door of his belief in that ism. But when Baptists, Methodists, Catholics, etc., are similarly exposed, reference to their religious creed is rarely made. The injustice of this is apparent. There are all kinds of persons calling themselves Spiritualists, precisely the same as in all other religious bodies, good, bad, and indifferent; and Spiritualism is no more responsible for the defects and misdeeds of its adherents than are the other sects for those of their believers. In each case, as a rule (though not without exceptions), the fault lies in the natural defects of our weak human nature (what theologians misleadingly term original sin), and not in the particular form of faith that may be held. Human nature is largely the same, whether Catholic, Protestant, Spiritualist, or Infidel.

As for Spiritualism dethroning the reason and unfitting its victims for the real duties of life, it suffices to say that the few cases where naturally weak minds have been rendered insane by the abuse of Spiritualism, are as nothing in comparison with the hosts of intellects dethroned by orthodox Christianity. The asylums are largely tenanted with mental wrecks, made so by religious excitement and the study of orthodoxy's horrible, irrational dogmas. There is nothing in the beautiful, soul-cheering, rational teachings of Spiritualism, Unitarianism, or Universalism to impair the reason or unduly affect the mind. But a sincere belief in and a thorough realization of the awful import of the monstrous doctrines of orthodox Christianity are enough to craze the brain of any sensitive, tender, loving, sympathetic soul.

Let Mr. Curtis and the other clerical detractors of Spiritualism survey the history of Christianity, in all its baleful influences upon humanity and the domestic relations. Jesus is reported as saying that no one could be his disciple unless he hated his father, mother, wife, brother, and sister (Luke xiv. 26); and again he said that he had come to divide father against son, son against father, mother against daughter, and daughter against mother (Mathew x. 34, 37; Luke xii. 51, 53). Yet again he promised to all who had forsaken home, or wife, or brethren, or parents, or children, or land, for his name's sake, that they should receive in this life manifold or an hundred fold (what? wives, parents, children?) and eternal life in the world to come (Matthew xix, 29; Luke xviii. 29, 30). If those teachings do not positively encourage the disruption of families, and tend to unfit their followers for the common duties of life, then language has no meaning. Among the women named as following Jesus from place to place, and ministering to him of their substance, at least one married woman is mentioned (Luke viii. 1, 3). It is probable that she had obeyed Jesus's mandate and forsaken her husband to follow him. Paul also discouraged the marriage-relation, and in so far his teachings tended to unfit men and woman for the common duties of life. Think of the multitudes of men and women unfitted for the common duties of life by the asceticism and monasticism of the church, almost from its inception down to the present. Note the number of Christian devotees who, in the early ages of the church, forsook their families, wives, children, everything, to become recluses, hermits, monks. Think of the millions of innocent people, men, women, children, inhumanly butchered by the accursed Christian fiends of all ages. Not only did this religion break up families, and unfit its votaries in large numbers for the real duties of life, but it deprived parts of families, and oft whole families, of life altogether by the million. The history of Christianity is in great part one long record of bloody butchery, inhumanity, depravity, meanness, and—hellishness incarnate. Adultery, fornication, family disruption, unfitness for life's real duties, crown its march from the days of Jesus to the present time. To the Rev. Mr. Curtis and others of his faith, inveighing against the moral corruption of Spiritualism, may be commended the words of their Lord and Master: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"—*Religio-Philosophical Journal*.

Mrs. Jenness Miller, the dress reformer, of Washington, delivered an address to the Vassar students, and they agreed to adopt one of her designs, a costume without a corset.

Fiction.

Dr. Fell.

CHAPTER XIX.

"The fathers in glory shall sleep,
Who gathered for Freedom to fight,
But the sons shall eternally keep
The tablet of gratitude bright."

The following evening after supper Mr. Raymond took time to acquaint his family with his scheme. He said that Mr. Findlay was coming home before the Fourth, and was going to bring some fire-works to amuse the children.

As that was next Thursday, he thought, inasmuch as the seats and the stand, and all were still in the grove, they had best lend a hand in a neighborly way, and have a little celebration.

"I spoke to Mrs. Findlay about it last night," he said, "and she thought it would be very pleasant, and said she would help it along all she could."

"Good of you, Uncle," said Eva, "I have never been at a country celebration of the Fourth, and it will be something new."

"That is because you always ran away too soon," said the farmer.

A general discussion of the subject followed in which Mr. Raymond disclosed his plans for the celebration, which were heartily concurred in by Ethel and Eva. As the time was short in which to make the necessary arrangements, they were at once commenced. Mr. Raymond and Eva went to the village and made some purchases, and ordered a supply of fire-works from the city of B—.

Dr. Fell was consulted and agreed to read the Declaration of Independence, and thus officiate as orator of the day. A generous repast was to be spread upon the tables in the grove, and with music and dancing it was thought the young people of the village would enjoy the hastily arranged programme. On Tuesday afternoon Eva and Ethel returned Mrs. Findlay's call, when the final arrangements were decided upon, and the ladies returned home, stopping on the way to inspect the grove and see what needed to be done in the way of putting it in shape for the occasion.

After a little contemplation, Eva said:

"Ethel, dear, I shall have to get James to come with me to-morrow morning to help put things in proper shape."

The Sunday rain-storm had blown stray leaves and bits of twigs and scattered paper about the platform, and the place was getting the look of a deserted banquet-hall.

"What to do?" queried Ethel; though she saw at a glance its needs.

"Oh, to do a number of things."

"Very well, I think I can also promise to assist."

"No, you will be needed at the house; and I want to s'prise you all," gaily putting in a word of well-remembered baby-talk.

"All right," answered Ethel, "the holiday belongs to James, but I know he will not refuse."

On the morning of the Fourth, James with a broom and pruning-knife, and Eva with some small vases repaired to the grove.

After counseling with James about trimming the trees and bushes, and sweeping the platform and walks, she went to the "creek" and after filling her vases, she soon arranged some exquisite wild-wood bouquets. With these she returned to the platform, and busied herself making wreaths of the discarded twigs among the prunings weaving a chain that looped up gracefully in front of the speaker's table.

When James had completed his light labors and the aisles were swept that needed no garnishing, the tables were looked after and made neat, and then the twain adjourned to the Fourth of July dinner awaiting them, for which Mr. Raymond had provided the green peas, but his slopes were not as sunny for strawberries as those of his fair neighbor.

Mr. Raymond had posted a notice in the Post-Office to the effect that a celebration of the coming Fourth would be held in his grove on Thursday afternoon, where those wishing to stay for the fireworks, were invited to bring refreshments and all would be cordially welcomed.

Now a village post-office is a country news emporium, yet the Raymonds were a little surprised to see the numbers who had availed themselves of this opportunity for a little innocent pleasure on the great national holiday.

When the people were all assembled Dr. Fell ascended the platform and read the Declaration of Independence, at the conclusion of which Ethel—who sat at his right, dressed all in white, save a red rose in her hair and at her throat—had listened with drooping head and clasped hands, to the astonishment of all, arose and coming slowly forward, without raising her drooping lids, or unclasping her firmly-locked hands, proceeded to address them in so clear and distinct a voice that the furthest listener could hear in the hush of the moment:

"Friends, we are gathered here this day to celebrate the Independence of these United States of America, their freedom from British tyranny and oppression, and from chattel slavery as well. You have heard in the Declaration read, the statement that all men are created free and equal, but let us look into this matter a little.

"Are all men created equal? Is such their condition physically, morally, intellectually? Is it so geographically, socially, governmentally? On the contrary, some are physically strong, others frail and weak; some have a fine development, physically, morally and intellectually, others are defi-

cient in one department or the other. Governmental facilities differ as widely as the races to which they belong, so do moral, social and intellectual opportunities.

"Therefore, friends, that assertion of the equality of human beings is unsound, and as fruitful of misunderstanding and discord as the fabled 'apples.' That 'they are endowed with the right to life, liberty and the pursuit of happiness' is true and undoubtedly meant to include all human beings, but man has perverted it so as to include only himself. Further on we hear that there shall be 'no taxation without representation,' but is this true of one half of the citizens of these United States? You are all aware that however feeble a *man* may be, short of absolute idiocy or lunacy, he has a voice in all governmental affairs; that he has a representative vote when utterly destitute of the taxable basis, thereby unjustly assisting to decide upon other people's property. But in the late war how many thousands were slain, leaving only scant means for their dear ones, that were ever afterwards taxed without representation? If it had been only the poor widow's tea that was taxed, it were a small matter; but often the roof that sheltered wife and orphaned children was sacrificed at the demand of a forgetful and ungrateful government.

"Your tablets are black with injustice and oppression; and the very name of Liberty is utterly hidden beneath them. Again it is declared, that 'all just governments exist by the consent of the governed.' Who are the governed? Is it one half of the human race, or the whole of it? Have you so arranged your man-made laws that the more defenceless class are exempt from their stringency? Have you shown mercy to those you have treated with injustice, in some small measure to withdraw the sting thereof? Or have you applied your laws with still greater force, for the purpose of making an example of the weak as a warning to the strong?

"Look in your penitentiaries and jails, upon your gallows even and answer. Alas! brothers, where is the boasted 'protection' you claim to have extended your disfranchised wives, sisters, mothers?

"And how have your hardy, western pioneers fared at the hands of another oppressed race, with whom you broke treaty after treaty, but treated instead to whisky and fire-arms? Why did you not care for your red brothers in a manner becoming the 'Great Father' that they termed you?

"And for what is this vaunted 'land of the free and home of the brave' agitated at the present time? Is it not because you so perversely persist in haughtily questioning,—'am I my brother's' keeper, that therefore Cain is licensed to deaden Abel's senses, and thereafter steal his possessions? You all know that it were better for the victim, should the liquor seller put his hand in his

pocket and abstract the dime, without returning his death-dealing equivalent!

"Who among you are making the greatest material progress, dwelling in finest mansions, rolling in noiseless vehicles, clothed in purple and fine linen? Statistics say, your brewers and distillers. Yet how are the mighty armies of the desperate poor increased thereby.

"The rum and tobacco consumed, cost more than bread; the fathers are stupefied and sodden, the children naked and famished. Alas! what 'protectors' are these.

"Rare intellects have gained for you the steam-motor, the ocean cable, and the electric light, the first two are already monopolized by soulless corporations, and the latter about to be.

"What, might well be asked, has been your spiritual progress? To what end are your costly churches and cathedrals? Is it for the instruction of the people in virtue and goodness, or mainly for social distinction and position? If for the first, why are the doors closed six days out of seven, and their self-appointed instructors taking their ease in library and parlor, closing eyes and ears to the continuous din of vile dens upon the streets, and the wailing cry of the deserted, the orphaned, and the friendless.

"Still they continue to proclaim as of old, 'we suffer not a woman to teach or to preach, or to usurp authority;' but their command is no longer of any import. Women are rallying to the rescue of their homes and children, and are marching as a great army, morally strong, but politically disabled. What they need is that which your Declaration promised over a century ago—representation. A promise broken through all these long years, while this broad and beautiful land that stretches from gulf to inland seas, from ocean to ocean, is retrograding in sound morality and true religion—the religion of humanity.

"Arouse, sons of Columbia! Learn your true privileges, your absolute rights, and grant unto the needy and long-suffering in such measure as has been given you. Break every yoke and let the oppressed go free. Break the chains of appetite and passion, the lust for place and power. Drive the money-changers, the pharisees, and hypocrites from your temples, and install teachers instead. Convert those idle houses for the worship of an unknown God into halls of science and philosophy for the physiological and moral instruction of a perishing world.

"Would you have this great nation, which is a commingling of the blood of all peoples go the way of the more highly civilized ones of ancient times? Shall your religious devotees stay upon the very altars its modern Hypatias of learning and culture, as of yore, and as they are already threatened by the minions of alcohol and superstition? Are your eyes blinded and

your ears so deafened that they cannot hear the deep, continuous undertone, like the sullen roar of angry, moving waters, ready to burst upon you in a moment, bearing death and destruction to all before them? Nihilist, communist, socialist—triplets of one brood, anarchists of the same family—where are these bred, under your freer institutions, save in your licensed saloons, and who hounds them on, save their keepers?

"Disorder, disease, misrule and ruin are in your midst. Pestilence stalks at noon-day in your poorly-drained, illy-ventilated alleys and by-ways, into which even the noon-day sun never penetrates. Gaunt, pallid famine—the pitifully drawn faces of poverty-stricken women and children peer from the darkened doorways, while the granaries of capitalists are filled to overflowing. Floods of fire-water are let loose upon a defenceless people and the remnant of corn withheld in corners.

"Faithful hearts, firm hands and wise brains—in truth, Portias come to judgment—are needed for the pacification and purification of the land. Fired with the enthusiasm requisite for a great, but peaceable revolution, the women of the land are invading the printing-office, the platform, the forum and the pulpit, and through publications, dramas, operas, lectures, by pen and speech and song, endeavoring to arouse their brothers to the danger at hand. Already have our Samsons dallied with the Delilah of their covetousness, until the strong pillars of the temple that the forefathers builded are trembling to their base.

"You hold in your good right hand that gleaming white weapon, which, if you would but place it in those open and beseeching to receive, united you would stand against the flood of sin and misery, until the tide of error was beaten back and justice triumphed."

Ethel's clasped hands fell by her sides, the tension of her frame relaxed, the crimson tide of life receded from throat and cheek, leaving her face white as the robe she wore, her flashing, lifted eyes drooped again, and she stepped backward to her seat amid the applause of her auditors.

"Three cheers for Miss Ethel Raymond, the silver-tongued orator of the day," said Mr. Carey.

Mr. Findlay, who had arrived during the first song and now stood near the stand, was the first to swing his hat and start the familiar "hurrah!" This legal gentleman had not spent years practicing political tactics and watching "which way the wind blew," without knowing how to make himself popular on his first appearance at a country gathering.

When the cheers had subsided, in which the Doctor was too much agitated to join, he bent toward Eva with a whispered word, who immediately started the well-known

patrotic hymn, "America," in which the throng united with right good-will.

Mr. Raymond, a little concerned at Ethel's unusual appearance, mounted the steps and standing in front of her, but back of the singers, exclaimed—not knowing what else to say:

"Why, Ethel, child!" She looked up tearfully, and replied to his wondering gaze:

"It was not myself, father, but of a higher power."

"To be sure," he replied, soothingly, adding, "Don't you want to go home?" not knowing what else to do for his unnerved daughter.

"Presently, father" she said, and when the singing was ended they passed quietly out at the other end of the platform, toward the meadow path, and her father gave her his arm through the silent, gazing crowd.

Dr. Fell improved this unlooked-for opportunity to advance his theories and beliefs, by saying:

"One moment, ladies and gentlemen; I wish to explain, that this manifestation though Miss Raymond is as great a surprise to all of her immediate friends, as it possibly can be to you.

"We had an intimation that such was the service she had been chosen for, but did not anticipate its commencement so soon, Mr. Raymond least of all. In fact he had invited me to address you, but certainly you have been much better instructed.

"And now, the tables having been made ready by willing hands, those who are intending to remain for the display of fireworks in the evening, will undoubtedly be ready for refreshments."

As at the convention, some spread their own lunch under the trees, or partook in their conveyances, but the bounties of the table, where Dr. Fell and Mr. Findlay, Eva and Mrs. Findlay presided, were made free to all not otherwise provided for.

The swing had been left in place, and Mr. Carey again kindly officiated in tossing the little ones into the tree-tops.

After Mr. Findlay had been introduced to Eva, he congratulated her upon her cousin's able effort. She, less self-possessed than usual, still bore the semblance of a calm demeanor to his unfamiliar eye. But when the two ladies were alone for a moment, side by side, hand clasped hand, unseen, and with the exchange of a silent look of sympathy, the two became fast friends for life.

After making the accustomed cup of tea for her father, Ethel and Mr. Raymond again repaired to the grove. Soon, amid song and mirth, the sun had gone down, and twilight was fading.

Mr. Raymond had a short conference with Mr. Findlay, when, taking the maid and Master Frank with him, he rowed across the stream to his own plateau, where the display commenced.

"Boom!" went the "drate bid gun"

from the Findlay side, and the prattler, a "chip of the old block" by the way, was seen to double himself up, and heard to yell with delight.

"Fizz!" went a rocket from the Raymond shore, where all were gathered, save a few women and children, sheltered from the falling dews by the grand stand. As it streamed up to the sky, little Frankie clasped his childish hands, and shouted with glee.

"Boom!" went the small cannon again, and "splash, fizz, splutter!" hissed the rocket, as if in sheer envy at the grander sound.

Fire-crackers flashed on the Findlay side at intervals, like fire-flies in the tall grass and weeds.

When the Raymond rockets were exhausted, then the Findlay balloon went up, at which novel sight the children danced with delight. After it had been watched out of sight in the feathery white clouds over the hill, then a wheel of variegated colors was exhibited by Raymond, and Findlay answered with another.

Thus the evening wore on; bright with beautiful lights, and vocal with instrumental melody.

At half-past nine the play was over, the people were dispersing to their homes, and the darkness fell as a mantle over all, for the clouds spread and thickened, and the moon and stars disappeared in the heavens, as had the rockets in the clouds; and at half-past ten the grove was deserted and silent.

During that afternoon Dr. Fell found opportunity and gave his hand to Ethel in a silent pressure of congratulation, which sealed their comradeship in the untried paths in which one of the twain was to tread, the thorns whereof the other knew as well as the roses. This unspoken sympathy was as a cordial to Ethel's trembling hopes and a balm to her fears. From that time forth she felt stronger and more self-reliant to do the work allotted her.

On the following Saturday, Eva joined her mother in their annual tour of the fashionable summer resorts, leaving Ethel alone again, but with the new-found joy of conscious, daily companionship with the loved and angel friends who come not for a day, but ever linger beside those whose souls are receptive to their presence and inspiration.

Early in the autumn Dr. Fell removed to the City of B.—which offered a wider field for the exercise of his talent and spiritual gifts.

Occasionally he met Miss Lynn flitting about from music-hall to picture gallery, from lecture-room to conservatory, or in the parks, where insinuating compliment or impressive manner were alike met successfully by her good tact with mirth and raillery.

She was ambitious and aspiring and but two or three years elapsed ere the tender laurel-leaves of a dawning literary fame pressed lightly her fair brow.

After their departure Mr. Carey became Ethel's fast friend and "right-hand man," making arrangements for her to lecture in the village and surrounding hamlets, where her name had long been well known, and her fame had preceded her.

Her good father soon became convinced of the source of her inspiration, under its tests and transforming power, living to rejoice thereat, but late the succeeding autumn a prevailing fever proved the open gateway through which the ripened spirit passed from the worn out body to its immortal inheritance.

The farm was sold, and Ethel removed to the city of B.—to the great delight of Eva and Dr. Fell who now considered himself her chief counsellor and protector. As their life-labors seemed to lie in the same direction it was a natural sequence that they should discover that life partnership would be more conducive of happiness and success than plodding on alone; therefore, in a quiet way, in the presence of a few friends they mutually pledged themselves to live, love, and labor together.

The prophecy, for Mrs. Findlay promises complete fulfillment, her husband reaping the eagerly sought reward of his renouncement of home-life, in state emoluments looking towards congressional honors.

Mr. Carey left lonely in C.—soon departed on his wanderings towards the far West, looking ever to that sunset which should be the roseate dawn of a new morn, and happy reunion with those gone before.

THE END.

Original Contributions.

*Articles appearing under this head are in all cases written especially and solely for the CARRIER DOVE.

Our Needs.

BY JOHN B. WOLFF.

A COMMON BASIS OF ORGANIZATION.

Superficially viewed we seem to be the loser for the lack of unity and organization. But this may be only in the seeming. The present inchoate state may be necessary as a preliminary education into a condition suitable for permanent work.

The natural tendency of organization is to usurpation and despotism. This comes of the necessity for the delegation of power, or the impossibility of a pure Democracy, which cannot exist beyond a very small number of persons. There are three distinct objects to be attained: 1. Protection of the compact from the tendency to abuse, by perfect safeguards; 2. The enforcement of individual sovereignty and responsibility, freedom of thought, speech, action, limited only by the same rights in others; 3. The propagation of the principles, facts and meas-

ures which constitute the common basis of union.

The differences and dissensions which characterize the new dispensation are necessary sequences of causes, latent and apparent. It could not be otherwise. Organization, education, (incorporated psychological influences) and selfishness may be named as chief.

Organization, to be permanent, must be limited to elementaries, essential, and as nearly as possible self-evident. It must be discreted from all other doctrines and compacts, and stand by itself on its own pedestal. Hitherto all attempts to conglomerate with other creeds and isms have failed, and of right. It is matter of no moment what the past has believed or taught. We are in a new era, differing essentially from any past era, with its own conditions and responsibilities. Whatever the past may have contributed is incorporated and expressed in our mentality, in the sum of our capacity, and there is no fitness in recurring to the past for doctrine, measure or authority. In fact, just in so far as we cling to the past, defer to its authority, we prevent the full measure of our own development. Hence, in the constructions of the present the past should be eliminated as effectually as tho' it had never been.

FUNDAMENTALS.

1. *The return of the departed*; leaving each in freedom to accept any or all phases of manifestations.
2. *Individual sovereignty and responsibility*. (This excludes the fall atonement, and Salvation by forgiveness of sins.)
3. *Common morality*, social, political and commercial.

A NEW POLITICAL SCIENCE.

This, in fact, should take precedence, because the present condition of the world is unfit for the higher ideas and life of the New Era. Hence the necessity of directing our efforts to measures which will tend to elevate and qualify humanity at large, for the reception of the beatitudes of the Spiritual Era.

Pagan and Christian civilizations are failures. We need not only a new science of life, in the mental and spiritual, but in the material. The sages of all ages and the political economists of modern times are equally at fault. The problems of civilization are unsolved. Intellectual confusion, material antagonism, and universal corruption are the formula of the era. Society, in its organic capacity, has grown into a monstrous machine for the manufacture of imbeciles, paupers and criminals. Prisons, asylums, reformatories, hospitals and poor-houses, are the impotent agencies employed in a small retail way of removing the results of the present false theories and practices.

I have long been convinced from the utter incompetence of the self-appointed political managers, that if we are to have a true

"Science of Society" which will give us the maximum of benefits and the minimum of evils, that it will come directly from the Spirit world, or indirectly through the advanced ideas, material and moral, of the New Dispensation.

Certain it is, that the ethics of Spiritualism tend to a higher common morality, which is the basis of a higher commercial and political morality.

NEWSPAPERS.

These are almost omnipotent agents of propagandism and interchange of thought. Of these we have had too many. The world is surcharged with papers of one idea. Five or six papers, with one or two magazines or quarterlies, would be all-sufficient to meet the generic demand in this country. A few well supported will accomplish more than a multitude of starvelings. What we really need is Independent secular papers, which will treat all subjects with impartiality. Those who are inclined to the business would do well to consider this suggestion. We need in Washington a secular paper, for our own people, in which they can get all the news without having to pay for the scurrility and abuse inflicted on the most flimsy pretexts. This is true of every State capital and of almost every county in the United States. Here is an immense field for all our surplus energy and money.

INSTITUTIONS.

Healing institutes, asylums, and colleges are among the legitimate means of placing ourselves properly before the public. At least one of each should be endowed and maintained by way of demonstrating the correctness and superiority of our ideas and methods. The first is already in a fair way to assert itself thro' private enterprise. But we especially need an asylum for the treatment and cure of the insane. The present methods are barbarous and unsuccessful. There is probably no subject on which the schools and experts are so much at fault as sanity and insanity, cause, cure, etc. The tendency is to increase and perpetuate the disease.

DEFENSE ASSOCIATION.

We need a complete organization, national and state, with all the necessary machinery and means for the defense of free thought and speech; and the right to believe and do whatever we may deem necessary for our spiritual advancement, without having to pay license and be classed with monkey shows, as well as to resist any further aggressions, and procure the repeal of odious laws. While Congress proposes to appropriate nearly one hundred millions for educational purposes in the District of Columbia, no lecture, scientific, moral, or religious for which a door fee of even five cents is charged, can be delivered without a license or special permit. As the law stands if en-

forced under the construction of our commissioners, our public work and private circles would be greatly embarrassed. This is the Capital of the Nation. As against these great wrongs we are interposing but little direct opposition. We are doing what we can to have the laws amended, but so far are impotent. We have no paper at the Capital—no secular paper of general circulation through which to reach the public; hence we are comparatively helpless.

HALLS.

Wherever possible we should organize on general principles as suggested, sink our idiosyncracies in the general good, and procure a home of our own. It will make a nucleus to bring and bind us together.

At Washington, we feel the importance of altar fires of our own, and have organized a building association for the purpose of planting our cause permanently in this centre of forces, believing that when we show ourselves able and willing to help ourselves, that we will be seconded by the friends on both sides of life. The present movement in our city and its success is largely due to the stimulants, promises, and prophecies from the other side. So far these have been fulfilled.

I regret to say that notwithstanding our claim to superiority over all creeds and teachings our zeal is not equal to our claims and knowledge and falls far behind the believers in orthodox creeds, which are denounced as errors.

I sometimes think a little sprinkle of brimstone might have a beneficial effect in stirring us up to duty. A little more self sacrifice a little more of the martyr spirit, would help the cause amazingly. A few, especially mediums and speakers, have to bear the brunt of this great battle for truth and right. This is true in the matter of legal prosecutions, and the prevention of bad laws, burdens which should be borne by the whole instead of a small part—Thus it seems to me.

103 F. St., N. E. Washington, D. C.

Shall Catholics Educate Our Children?

BY G. F. PERKINS.

"Six day and night but this is wondrous strange."

Strange that Spiritualists are so little interested in the future welfare of the cause. Strange that from day to day as we see the large number of children pouring out of the Catholic schools and churches, that we do not realize the significance of the sight.

Some weeks ago there was seen marching through the streets of San Francisco, a large procession of young men. Bands of music, flags and banners were used for the purpose of attracting attention and impressing us with its importance. We were told

that it was "The Young Men's Catholic Mutual Aid Society."

The parade was as imposing as its name. Our informant further said that this organization was but little more than a year old, that it extended to all parts of the coast and was growing rapidly. He volunteered information further to the effect that Catholics had come to the conclusion that inasmuch as Protestants had all manner of organized lodges of different names for self-protection and improvement, it was high time the Catholics formed similar societies for their own protection.

The objects of any "order" which is controlled by the priest is easily comprehended. That great body of stalwart young men marching through the streets was very suggestive, and to our mind not an impossible figure of the future. Notwithstanding some of our good people insist that "the spirits will take care of all these things," it seems to us that possibly there are as many spirits on the "other side" who are behind the Catholics as there are those behind us.

It might be well to consider the fact, that at all Catholic public demonstrations, there can be seen figuring prominently as chairmen and directors, our city, county, and state officials. Again, the fact that the majority of our policemen are also Catholics, also that a great leader in the U. S. army, whose name has been mentioned as a possible candidate for the presidency, is a Catholic.

The *Argonaut* of Aug. 13th touches upon the financial side of the question, and says: "The State of New York paid to eighteen Roman Catholic institutions in twelve years, nominally for the support of the poor, the enormous sum of \$8,052,528.48, fully one-half of which is profit to the church. The Roman Catholic Protectory received from the State of New York \$110 for each child, while the average cost did not exceed \$50. The reported number of children in its care was two thousand.

"Roman Catholics do not take care of their paupers or their insane. They beg alms of a Protestant and irreligious community to support them, and then use enough of it to build churches, parochial schools, etc."

Americans and liberal-minded people of any nationality should have a common interest in these facts. That Spiritualists are so very indifferent upon this point of educating their children is "passing strange." How are we to have a spiritual people in the future if the children of to-day are educated in Catholic or any other church Sunday schools? What kind of coming teachers, mediums, and workers in the Spiritualists' ranks will the boys and girls make who are now roaming through the streets of San Francisco all day Sunday?

A short time ago an announcement from the "Temple" platform was made, to the

effect that all who were interested in the lyceum should meet at certain rooms upon the following Tuesday evening, and but few were there. What is the matter with those who were not there? Methinks I hear the echo of the R. R. investigating commission, "I don't know." Let the fathers, mothers, and all who have any interest in this matter use their tongues, pens, pocket-books, and influence in behalf of the Lyceums.

1021 1/2 Market St., S. F.

Selected Articles.

The Blind Restored.

Mrs. Ball of 27 N. Church St., Sheffield, suffered for years from chronic bronchitis but in Aug, 1884, she became seriously ill. Her sight failed her. She became blind in the left eye and nearly so with the right. One doctor after another was tried with no benefit—in all five of them. The patient spent nine weeks at a Hydropathic establishment. Dr. Snell, the cleverest eye doctor in Sheffield, was called in. No hopes of recovery were entertained. The sufferer was confined to bed in a darkened room. She became so weak and ill that all about her expected that death would take place and preparations for the sad contingency were made.

Mr. Ball, as a last resort, as it is said drowning men catch at straws, remembered that twelve months before a medium had proffered his services (only to be ridiculed and refused by Mr. Ball who was skeptical), and sought him, thinking that as the doctor had given up hope the medium could do no harm if he did no good. Mr. Wilkinson, the medium, visited Mrs. Ball on Monday, Jan., 1886. He magnetized her as moved to do by his spirit controls, and begged that no more medicine should be given. Not a drop of medicine was used by the patient from that time, either internally or externally, although Dr. Snell was permitted to call for a week longer.

On Tuesday Mrs. Ball was so much better that she got up from her bed. On Wednesday she left her room and went about the house. On Friday, when the doctor called, she was assisting to prepare dinner. He was astonished, and said she had got on so marvelously well she must take care and not run too great risks. He said as she was so much improved he thought he would not need to call after the next Monday, to which Mr. and Mrs. Ball agreed.

When I saw her she could see to read, or thread a needle with spectacles. The left eye is slightly weak but still improving. For the past eighteen months not a penny has been spent on doctors, although for the previous year £100 would not cover their cost. Needless to say that Mr. and Mrs.

Ball are now ardent Spiritualists. This answers the question, "What is the good of it?"

But it has done more, it has exerted a refining influence upon Mr. Ball, who was a hard business man, driving, stern and unsympathetic. The spirit people have taught him the lessons of temperance, forbearance, sympathy and love. He has experienced in very truth a "change of heart," and instead of the harsh methods he was wont to employ, is considerate and helpful to those he has to deal with.

As he is an auctioneer, and has many cases from the courts, it will readily be seen that he has a large field for the exercise of kindly sympathy towards the unfortunate.

This is only one incident of many known to the writer, but is a fair sample of the Spiritualism that spiritualizes.

The foregoing was contributed by the talented trance speaker E. W. Wallis, of Manchester, England, to the *R. P. Journal*. [Ed. C. D.]

Playhouses for Children.

That is a novel but noble idea of a wealthy citizen of Buffalo, who has just announced his purpose to establish a public playhouse for the use of the children of that city. He proposes that the building shall cover an entire square near the centre of the city, be perfectly lighted and ventilated, have spacious halls and rooms amply equipped from basement to attic with toy wagons, rocking-horses, velocipedes, swings, merry-go-rounds, dolls, picture-books, etc., and lots of clean sand for the little shavers to play in. The only condition imposed upon the enjoyment of the building is that the children must come with clean hands and faces and abstain from foul language and quarrelsome tendencies. While at play they would be under the supervision of a kind hearted and prudent matron, who would instruct them how to enjoy themselves and see that order was maintained. The scheme is a good one and should be passed around. There would be fewer children in the streets, narrow and dirty alleyways, dingy backyards and dreary open lots, the dumping-ground of old shoes, oyster cans, dead cats and the like, if every city was amply supplied with such a safe and attractive structure. During the winter months in the Eastern States the sources for the healthful sports of poor children are almost entirely cut off, and yet play is absolutely necessary to their health as well as a means of building up character.

The same idea is being more extensively developed at Golden Gate park as the result of a munificent bequest by the late William Sharon, and however grand and noble the scheme, still it is obvious that public playhouses in the heart of the city would accommodate more poor children who could not afford car fare. At all events, make the children happy and healthy and we have

gone a long way in laying the foundation for good citizens.—*Masonic Record*.

Children's Rights.

BY PARKER PILLSBURY.

With a loftier, diviner manhood and womanhood, our children would always be our pride and joy, our grace and glory, instead of, as now so often, our grief, sorrow, and shame. The rights of children are the most sacred rights of all; and begin, too, before they are born or begotten. Whoso heareth, let him understand! Children have right to be born with sound, healthy, vigorous, material, mental, moral, and spiritual constitution and organization; and they have right to be born into waiting, loving arms; into cheerful, sunny, happy homes, with good prospect for education and culture; for usefulness, happiness, and independence; independence as against all monopoly and usurped power in the state, and against all arrogance, bigotry and superstition in the church. An unhealthy birth is an unlawful birth: is but a burial begun. For no matter in what God's image man was at first created, children must and will be born in the likeness of the parents who produce them.

Since children must, to great extent, inherit the qualities and follow the conditions of their parents, it does seem wonderful that so many will surround themselves with numerous families, when they have nothing under the serene heavens to bequeath them but their own sweating sorrows and, perhaps, remediless woes!

Miss Mary Tillinghast is the most successful among the women who have made a business of decorative art. Vanderbilt once paid her \$30,000 for inventing a new kind of tapestry hangings for his houses. She supplied the designs for the stained glass window just erected in Grace Church, New York, representing Jacob's Dream. No piece of cathedral art had ever been intrusted in this country to a woman, but her designs were so obviously the best that precedent was broken through. Miss Tillinghast is the oldest daughter of a rich manufacturer and had been reared in great luxury. Her father failed in business and soon after died. The daughter then came to the front, and through arduous work has made herself a position and independence.

The deformed waist and foot of the average fashionable American never seemed so hideous and wicked, nor the cumbrous dress of the period so unendurable as now, when, from studying one "poison habit," our minds, by the inevitable laws of thought, reach out to wider researches and more varied deductions than we had dreamed at first.—FRANCES E. WILLARD.

THE CARRIER DOVEAN ILLUSTRATED WEEKLY JOURNAL DEVOTED TO
SPIRITUALISM AND REFORM.

MRS. J. SCHLESINGER..... Editress

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land.**THE CARRIER DOVE,**

SAN FRANCISCO, CAL., AUG. 27, 1887.

Domestic Spiritualism.

Unquestionably much of the hostility to our cause arises from the fact that many people erroneously suppose that they must consult our professional mediums if they desire to be convinced. This many dislike to do. They argue that spirit communion is too sacred a matter to be made a subject of merchandise. They forget, though, that their favorite minister makes merchandise of his calling without exciting even passing comment. It surely is no worse in one case than the other. However that may be, though, the prejudice referred to does exist. In some cases it may be honest and well-founded; in others it is but prejudice pure and simple; in either case it has to be reckoned with. The question then is, what shall we do about it? In the early days of the movement inquirers were in most cases advised to form their own circles. They were told that mediumship was a possibility in almost every family. Presently instructions for forming circles were framed; three very admirable treatises thereon occur to us now,

being respectively compiled by Mrs. Britten, Mr. Morse and a set by the editor of the English *Medium*, revised and approved by Mr. Morse's control. The distribution of these "Rules for the formation of spiritual circles" did an immense amount of good. They put many an old-time Spiritualist upon the track, and enabled him to demonstrate the truth of our cause by the members of his own household. He was met with these rules whenever he spoke against public mediums, and being informed he need not consult them to prove our case, his opposition was disarmed. He formed his circle, carried on the investigation, saw his wife or children become mediums, and was at last convinced and made into a Spiritualist.

We need more of this domestic work now,—more so than ever, indeed. We need to scatter similar rules throughout the country. Let us set every household forming circles, and domestic Spiritualism, with its sacred and sanctifying influences arising from communion with our beloved, would do more to root our cause in the hearts of the people and disarm their prejudices than might be generally supposed. We speak from knowledge on this matter. Let all help, then, to do a little to establish domestic Spiritualism and thereby defeat the prejudices that are directed against its public and commercial presentation.

Spiritual Meetings.**METROPOLITAN TEMPLE.**

The usual large and intelligent audience greeted Mr. J. J. Morse last Sunday morning and evening. The answers to questions were unusually fine and showed that the people were learning how to ask questions, and what to enquire about, as no superficial questions are considered by the controls of Mr. Morse; subjects pertaining to the highest interests and unfoldment of the race being treated in an instructive and interesting manner.

The subject of the evening lecture was "Paradise or Progress." The doctrine of the primal "fall of man" in the Garden of Eden was considered wholly unsubstantiated by a single fact of history, and in direct opposition to reason and science. Taking the hypothesis of "the fall" as true, what would have been the condition of the world to-day had it not occurred? There would have been no

progress, no advancement in any direction. Men and women would have been wandering aimlessly about in a state of native innocence and ignorance, unclothed, uneducated; in fact, no better off than the animal creation, and no wiser. If the story were true, then are our "first parents" so-called, entitled to our deepest gratitude for committing an act which has given us wisdom for ignorance, and progressive unfoldment for a state of aimless nothingness, in any imaginary paradise, here or hereafter. But discarding myths and fables, and taking a rational view of life, we see the law of progress written everywhere; and behold in the civilization of to-day the steady growth and progress of the race, which Spiritualism teaches shall be continued in the future life, instead of an eternity of idleness, devoted to psalm-singing, according to prevailing orthodox notions.

THE PROGRESSIVE SPIRITUALISTS.

This society held its usual meeting at Washington Hall, 35 Eddy street, at 2 P. M. last Sunday, Hon. John A. Collins, chairman. The opening address was made by Dr. Poulson of Oakland, subject, "Crime, and Its Remedy." Other speakers then followed among whom were W. R. Colby, Mrs. Ellis, Mrs. Harris, and Mr. Mills. Anna Johnson sang "Sweet Spirit Hear My Prayer." Mrs. Eggert Aitken gave some excellent platform tests. Dr. Schlesinger also gave sittings to a number of persons.

By a vote of the audience it was decided to continue the subject under discussion next Sunday. These meetings are steadily increasing in interest, and the attendance is likewise increasing. All are invited to attend and participate in the investigation and solution of the important problems of the day which are the themes of discussion at all of these meetings.

ST. ANDREW'S HALL.

The union meetings at this hall every Wednesday evening are a decided success. The meeting last week was opened by Mr. Lund, who made a half hour speech upon "Ancient and Modern Spiritualism." Mrs. Sarah Seal followed with a few timely remarks which were well received. Mrs. M. Miller also made a short, earnest speech.

Mrs. Jennie Clark presided at the piano and furnished excellent music. At the conclusion of the speaking, circles were formed and the mediums present gave tests. These meetings are free to all and are ably presided over by Mrs. Wilson, who, we learn has recently been induced to enter into public work.

OAKLAND MEETINGS.

The Oakland Spiritual Association meets in Grand Army Hall, Thirteenth street, every Sunday evening; G. A. Carter, President.

Quite a large audience assembled last Sunday evening, as it had been announced that Mrs. Emaline Perkins would speak under spirit control. The best of harmony prevailed the entire evening. Every one seemed to enjoy themselves and to be willing to accept what was given either as facts or as something worthy of their consideration at least.

Mrs. Rutter of San Francisco sang the "Carrier Dove," and G. F. Perkins reminded the audience that the CARRIER DOVE as a magazine and representative of Spiritualism was in the Hall on sale, at 10 cents a copy. Many availed themselves of the privilege of obtaining one. Mr. Perkins then sang "The New Time Rolling On." At the close of Mrs. Perkins' remarks those who desired formed circles with the several mediums for the purpose of hearing from those "gone before." The First Society of Progressive Spiritualists of Oakland, meets every Sunday evening at Father Curtis' Hall, Sixth street, near Market street Station; Mr. Thompson, President. On Sunday evening last Mrs. Herbert addressed an attentive audience and also gave tests. The hall was crowded, showing the continued interest in the cause in Oakland.

J. J. Morse's Classes.

A SECOND COURSE BEING FORMED.

The second class is now being formed, and will commence its session on Friday, September 9th, in Golden Gate Hall, Alcazar building, this city.

Tickets for the course of twelve lectures are now ready, price \$5. Single admissions, fifty cents. They can be obtained at the class room during the present term any Monday or Friday evening, of Mr. M. B. Dodge, Manager of the Temple meet-

ings every Sunday, or at the office of the CARRIER DOVE at any time. Early application is necessary to secure seats. The first course has been extraordinarily successful.

Our New Serial.

In our next issue we shall commence the publication of a serial story from the able and facile pen of J. J. Morse. The title of the story is "Two Lives and Their Work" and we can promise our readers a great treat is in store for them. The scene of the narrative is laid partly in England and partly in the United States.

Of course the inevitable love plot is involved, but, though necessary, the interest of the story is not sacrificed thereto. As might be expected the tale treats upon various phases of Spiritualism and reform; the characters are drawn with fidelity and accuracy, and the plot moves naturally onwards to the conclusion of the adventures of the two lives it deals with. The pictures of English life are most interesting.

We are very glad to have been able to secure this work for our readers, and are satisfied that our enterprise will meet the favor of present subscribers and ensure us many new ones. Mr. Morse is not unknown as a writer of fiction, having already written some four or five other novelettes.

Remember "Two Lives and Their Work" commences in our next. Send on your subscriptions and so ensure the opening chapters without fail.

Hudson Tuttle On J. J. Morse.

The above most able writer says in a recent letter to Mr. Morse: "How I rejoice at your success in San Francisco. That you have won the praise of W. E. Coleman is, to me, the highest of all praise. He is so critical, and thoroughly competent, that a word of his is of great value."

We endorse the above excerpt, and are glad that the DOVE has been able to give Mr. Morse's work the proper and just support it has; our policy in that regard has won us many commendations from Mr. Morse's hosts of supporters.

The more you puff a cigar the smaller it becomes. And that is the way with some men.—*Banner*.

To Intending Subscribers.

To introduce the CARRIER DOVE to new readers we will send it every week for four months for fifty cents, free by mail. We consider this a better plan to extend a knowledge of our paper's character and worth than paying exorbitant commissions to canvassers—which, by reducing returns, generally endanger the stability of undertakings that adopt such plans. The above offer does not apply to present subscribers, but we will send the paper to the friends of our subscribers to any addresses furnished us by our present patrons.

This is at the rate of \$1.50 per year. We cannot renew the paper at the same rate to the same parties.

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Aug. 27, t.f.

Notice.

We have still quite a number of bound volumes of the CARRIER DOVE for 1886, which will be sent to any address upon receipt of \$2.50, or they will be sent as premiums to those sending us subscribers at the following rates: For three subscribers at \$2.50 each, will be given a cloth bound book; and for four subscribers, an elegant book, full leather binding. These books contain fifty-one full-page engravings of prominent Spiritualists and Spirit photographs, also a very valuable collection of biographical sketches, which are a distinctive feature of this journal. Send in your orders at once.

Subscribe for the CARRIER DOVE. Issued weekly. Single numbers, 10 cts. \$2.50 per year.

Our good brother in [redacted] another list of subscribers to the DOVE which he has our thanks and sincere appreciation. The out-look was never more hopeful or encouraging for the DOVE.

When people think ill of one another, they give wings to a multitude of "psychological wasps" that sting, and cause pain to the sensitive soul, as surely as does the material wasp to the physical body.

On Sunday evening the subject of the control of Mr. Morse, at Metropolitan Temple, will be "Re-Incarnation: Fact or Fallacy?" We bespeak another large attendance on this occasion.

Lily (secretary of the cooking-class): "Now, girls, we've learned nine cakes, two kinds of angel food and seven pies; what next?" Susie (engaged): "Dick's father says I must learn to make bread." Indignant Chorus: "Bread! absurd! What are bakers for?"—W. Advocate.

The Star would like the Banner, or any exchange, or any person qualified to give information, to tell how many homes for orphans, for aged people or for any charitable purpose, whatever, has been founded by Spiritualists since the advent of modern Spiritualism. By so doing they will confer a great favor.—Eastern Star.

Who will answer first? We recently wrote an Editorial DOVE for August 20, on the same matter. Our cause is young, but not too young to practically express the philanthropy and charity we hear so much of. Who will assist to found some such institution as suggested?

"It is the 'Last Days of Pompeii.'" "Last Days of Pompeii,' Pompeii—Pompeii—who was Pompeii? What did he die of? I never could bear tragedy." "

A Beautiful Picture.

WHICH LOUISA M. ALCOTT SAW ON A HOT AND DUSTY JOURNEY.

The moral truth which Coleridge envolved from his wonderful "Rime of the Ancient Mariner," was:

"He prayeth best who loveth best
All things both great and small,
For the good Lord who loveth us
He made and loveth all."

Kindness to the brute creation is one of the most lovable qualities, partly, perhaps, because it is generally so unselfish. One may be kind to another man or woman from self-interest, but kindness to a helpless animal in which one has no personal interest at stake, is as a rule free from dross. It is pure kindness unadulterated.

What could be more winning than the scene depicted by Miss Alcott, which came under her eye as she sat in a railroad train looking out at the cattle in another train near by, as they viewed with longing eyes the waters flowing beside the track.

"Full in the hot sun stood the cars, and every crevice of room between the bars across the doorways was filled with pathetic noses, sniffing eagerly at the sultry gusts that blew by, with now and then a fresher breath from the pool that lay dimpling before them. How they must have suffered, in sight of water, with the cool dash of the fall tantalizing them and not a drop to wet their parched mouths!

"The cattle lowed dismally and the sheep tumbled one over the other in their frantic attempts to reach the blessed air, bleating so plaintively the while that I was tempted to get out and see what I could do for them.

"But the time was nearly up; and while I hesitated, two little girls appeared, and did this kind deed better than I could have done it.

"I could not hear what they said; but as they worked away so heartily, their little tanned faces grew lovely to me, in spite of their old hats, their bare feet and their shabby gowns. One pulled off her apron, spread it on the grass, and emptying upon it the berries from her pail, ran to the pool and returned with it dripping, to hold it up to

the suffering sheep, who stretched their hot tongues gratefully to meet it, and lapped the precious water with an eagerness that made the little barefoot's task a hard one.

"But to and fro she ran, never tired, though the small pail was soon empty: and her friend meanwhile pulled great handfuls of clover and grass for the cows, and, having no pail, filled her 'picking dish' with water to throw on the poor dusty noses appealing to her through the bars. I wish I could have told those tender-hearted children how beautiful their compassion made that hot, noisy place, and what a sweet picture I took away with me of those two little sisters of charity."

"Blessed are the merciful; for they shall obtain mercy."—*Voice*.

Correspondence.

* * * Under this head we will insert *brief* letters of general interest, and reply to our correspondents, on topics or questions within the range of the CARRIER DOVE'S objects. The DOVE does not necessarily endorse the opinions of its correspondents in their letters appearing under this head.

Congratulatory.

Editress CARRIER DOVE:—I congratulate you on your success in making the CARRIER DOVE a weekly, and the more because I believe you intend to be true to what you say, to-wit: that neither your columns nor your principles are for sale. May the angels of the incoming dispensation, both in and out of the body, so stand by you that you may never be even tempted to cry up unworthy mediums, nor unworthy men or women because of lack of funds, and because they can aid you. Better go down with your colors flying than to yield a single truth. A distinguished preacher who is so progressive that he has to watch lest the conservatives of his church kick him out of his place, said last winter of the hero-martyr, John Brown.

"When John Brown's body fell it shook the earth, and to go down with colors flying will do more towards shaking the old earth, the present order of things, than being carried on the wave of popularity, with the watchword torn from the masthead, can possibly do. So, do not shrink, and you cannot fail.

Yours,
LOIS WAISBROOKER.

Side Issues of Spiritualism.

Editor CARRIER DOVE:—

I congratulate you upon the success of your weekly, yet as an investigator of nature's truths, I must confess that I find Spiritualists very much like other people—the churches for instance. They glory in a fine representation of results, ultimates, and are afraid of the steps that must be taken to bring those ultimates.

The Christian world prays, "Thy king-

dom come, thy will be done on earth as it is in heaven;" and yet they fight the very things that must come to bring this about. Surely in the Christian's idea of heaven, there can be no monopolies of crowns, robes, or harps. No corporations, rings, or chartered companies by means of which the heavenly territory is possessed by a few who lease or let at exorbitant rates, standing room to the remainder. No poor who have to beg for a chance to work to keep them from starving, and yet the people who advocate what must be done to bring such a state of things here are looked upon as the enemies of society; and, I repeat, Spiritualists *act* from about the same principle.

In your issue of Aug. 6th, I find an excellent lecture given at your Camp-meeting in Oakland, by our English friend, J. J. Morse. The subject was—"Woman, Her Place and Power." In that lecture he says: "The physiological argument leads to one final conclusion: That, as by structure and function, woman has a certain definite place in the economy of human life, a place peculiarly her own, therefore, she must of necessity have rights and privileges pertaining to it; and if she has rights and privileges pertaining to it only woman can be the best judge of the rights and privileges pertaining to that position, for she is the party who occupies that position."

No truer words were ever spoken, and yet I find those among Spiritualists who think these questions of woman's rights and others of the like are "side issues." Further on Mr. Morse, or his guide, says:

"As woman alone occupies her own position, functionally in nature, in regard to the economy of human life, then, we repeat, that woman alone is the party to decide upon the rights that belong to her position, and those right being decided upon, as a matter of justice, no one has a right to say her nay, and the whole question of social life in coming times will rest upon this very postulate the right of woman to be her own mistress, and in her own way, and in her own time fulfill the position she occupies in the economy of human and social life. (App.) It is useless to give woman the ballot, to talk about social emancipation, to claim intellectual equality with man, to cultivate her intellect, to elevate her to social position—absolutely useless to do all these things, *unless you concede her the right to control her own person.*" (App.)

The italicising is mine. I consider the whole lecture from which I have taken the above, a *very* excellent one. I know of no stronger argument than the above, for the end is no more, no less than *the complete emancipation of woman.* And I believe that such emancipation is the only way in which society can be cleansed of its social impurity.

NICHOLAS SNELL.

CHICAGO, ILL., August 16th, 1887.

Eastern Camps.

N. H. Rindge.

The week just passed has been a very enjoyable one. It has rained a greater portion of the time, but not sufficient to dampen the enthusiasm of the campers. The meetings have, as a natural consequence of the bad weather, been thinly attended, but a friendly feeling and zeal have pervaded all the meetings such as is seldom manifested at our larger gatherings. The mediums have kindly volunteered their services when occasion has required, and the evidence of spirit return has been constantly presented from the platform.

Cap Cod, Mass.

Closed Sunday, July 31. The meetings have been well attended and very interesting. It could hardly be otherwise with such as Dr. H. B. Storer, whose sympathetic words of love and kindness always go direct to the heart, J. Frank Baxter, Joseph D. Stiles, A. E. Tisdale and others. A few test mediums were present among whom was Mrs. Jennie K. D. Conant, who was very successful in her psychometric readings. The location of the camp being near the seashore, all who visited it enjoyed it much.

Lake Pleasant, Mass.

The New England Spiritualists' Camp-meeting Association has commenced another chapter in the history of this movement, which bids fair to equal in interest any of the preceding ones, and to be productive of much good to humanity. The two months of preparation have rendered the grounds in fine condition, which with the removal of all dust by the recent rains, has made Lake Pleasant a lovely retreat.

The arrivals have been numerous, and nearly every cottage is open. Tents have been multiplying, and the general aspect is that of an old-time gathering. The hotel register shows that many of the guests of former years are already registered and others are coming.

One thing is very evident: The movement at Lake Pleasant is a great enterprise, and has been a perfect success. Its history reads like a romance, and it has not as yet been fully written. Its future is most auspicious.

The Worcester Cadet Band, E. D. Ingham leader, furnishes music.

The opening Sunday morning was bright and fair, and at an early hour the people generally turned their footsteps toward the auditorium. The exercises were opened with a concert by the band.

Dr. Joseph Beals, for the fourteenth time, called to order and welcomed the

assemblage to Lake Pleasant. The vocal music was in charge of Prof. Peck. The exercises opened with singing, "Say a Kind Word When You Can," by Prof. Peck. The address of Dr. Beals had special reference to the early meetings of this camp, and he believed that it was destined to continue to be the largest camp-meeting in the world. He believed that those friends who had gone to join the great majority were still with us, and interested, and he would welcome all to Lake Pleasant.

Hon. A. H. Dailey, of Brooklyn, was then introduced, and prefaced his address with an invocation. Judge Dailey expressed his pleasure at being present, and in opening the course for the present he did so with a feeling of awe, and with a full realization of the importance of the work. His topic would be the "Theology of Nature," "Seek and Ye Shall Find." The address was a terse and logical one, replete with passages of eloquence.

After singing "Summer Land," Mr. John Slater was introduced, and gave twenty-four platform descriptions, every one of which was recognized.

Mr. Slater prophesied that the session of this year would be more successful than for several seasons. He then gave thirty-five platform description, every one of which was recognized.

[The foregoing reports are condensed from our Eastern Exchanges.—Ed. C. D.]

We hold these truths to be self-evident to all enlightened consciences:—

1. That every human being sent into this world by the Almighty Power that called all things into existence has an inalienable right to live on this planet.

2. That the right to life presupposes and implies the right to the *means* of life.

3. That man's physical constitution is his **TITLE-DEED** to as much of earth, air, sunshine, and water as his physical wants require.

4. That these *natural gifts* of the Creator are **GRATUITOUS TO THE WHOLE HUMAN FAMILY**, and are, therefore, *non-merchantable commodities*.

5. That our artificial system, which recognizes private property in Land, *with a view to speculation in and monopoly of the same*, is a clear violation of the great law of Nature, is tantamount to a decree of **DISINHERITANCE** fulminated against a portion of the children of the Heavenly Father, and—bringing in its train Land Grabbing, Landlord Oppressions, Usurious Rents, Evictions, and, finally, desolating Famines and wholesale Expatriation—should be destroyed, and another system operating in accordance with the will of the beneficent Creator be substituted in its stead.—*Irish World.*

Our Exchanges.

Prof. A. R. Wallace.

Banner of Light, Boston, Mass.

The distinguished English *savant*, has, during his sojourn in the United States, wrought—in addition to his valuable labors before scientific bodies—good work for the spiritualistic cause which is so dear to his heart, by his dignified bearing on all matters trenching on the spiritual domain, and his immovably-persistent fealty to the movement whenever and wherever it has been attacked since he came among us. His attitude toward the New Dispensation—as his address delivered in San Francisco has already informed our readers—is solidly posited upon its phenomena, and rightfully so, since they furnish the ground alone upon which Spiritualism can hope to successfully endure.

We were making efforts to secure his services for a lecture in Boston on his return from the West, but a recent letter from him informs us that his engagements are such that he must return at once to England, though it is possible he may be in America again next year. We trust that this may be the case, and that the Spiritualists of this city (and the nation also) may have the opportunity of extending to him, some time in 1888, the hearty recognition he deserves at their hands.

A Very Poor Plan.

The Investigator, Boston, Mass.

“If all investigators could or would come to their mediums in a spirit of sympathy and confidence, thoroughly unsuspecting and confiding, we apprehend they would have but little cause for complaint of fraudulent practices.”—*The Golden Gate (Spiritual).*

That kind of advice is about the same as was given me when I was in the church, but I was imposed upon, and I prefer not to accept it again. I don't consider, now that I am older and think for myself, that it is hardly safe to have too much “sympathy and confidence” and be “thoroughly unsuspecting” in my investigations, for this method opens the door for the belief of all imposture. Better go slow and sure. When any event out of the ordinary course of Nature (as is spiritual mediumship) is presented for our acceptance, we cannot be too careful in our investigation of the evidence on which it claims to rest. We should not be too credulous, nor take anything for granted. “It won't do,” for if we have got to believe whatever is told us, we cannot escape being the dupes of the designing and unprincipled. I don't say, be too suspicious; but I do say, don't be too confiding when on doubtful ground. I speak from long experience, and would say to every inquirer—“Never let a serpent sting you twice!”—A Matter-of-Fact Man, Duxbury, July 27, 1887.

Do Spirits Do It?

Olive Branch, Utica, N. Y.

In looking over the columns of the secular press our attention is attracted to the frequent reports given of what spirits were doing; of course there is nothing but the recital of what had been done. In the *Utica Saturday Globe* there appeared a lengthy story of how a ghost appeared to a young man and directed him to go to a certain place and by digging he would find a treasure concealed there. The spirit appeared twice or three times before he could induce the young man to follow his directions. At last he concluded to follow the advice of his ghostly visitant, and found papers of value dating back some hundreds of years.

Then there comes a story from Maine in which it is stated a spirit predicts another flood, and has selected a modern Noah of that State to prepare an ark for the safety of himself and family.

A soldier relates a vision he had while serving under Gen. Custer and is averted from the great slaughter by Indians of the gallant General and his command.

So frequent are the recitals of the mysterious appearances of ghosts of late, that the only wonder is what will they do next. As for ourselves we always look upon these marvelous stories as having their origin in

the fertile brain of some expert reporter and have no foundation in fact. If there was as much interest given to the subject of spirit intercourse, upon a rational basis, such as the development of the spiritual forces in man, and the possibility of his attaining to a higher degree of manhood, it would be far more interesting reading; but the world demands something of the sensational order rather than the real and substantial, and so long as the mind craves sensational reports, the press of the country will serve up these kinds of refreshments. But we do not believe spirits are interested in any such works.

Equal Rights.

Iowa Home Journal, Des Moines, Iowa.

The term used in the motto is expressed in its broadest sense in the language of the great Declaration of Independence, that all mankind are entitled to equal rights to life, liberty, and the pursuit of happiness; unfortunately the framers of our governmental fabric did not comprehend the full meaning of the sentiment embodied in that great instrument, thus boldly enunciating the principles of liberty. For three-quarters of a century thereafter, they violated its sacred principles by holding millions of mankind in bondage; the only reason, the enslaved being of an inferior race, and a difference in color, and because by numerical strength they possessed the power; thus virtually declaring that *might makes right*; the nation, however, has since learned that the Lord Omnipotent reigneth, and the colored man is free.

By the power of might alone, one-half of the people from the foundation of the government to the present, have not been granted equal rights to life, liberty, and the pursuit of happiness, by being deprived of the privileges of the elective franchise; in this instance, not because of difference of color, but of sex; so long as this is continued, one of the fundamental principles of our government is ruthlessly trodden under foot; “All just governments derive their powers from the consent of the governed.” Hence the *Iowa Home Journal* will advocate the so changing of our state and national laws as to grant to the women of the United States, all the rights, privileges and immunities enjoyed by men. For this advance movement and important reform, the *Home Journal* will from time to time, present reasons that it hopes may prove effective in convincing its readers that justice as well as self protection and the perpetuity of our free institutions and superior form of government demand that the sisters, mothers, and wives of our beloved country, be no longer deprived of the ballot, the sacred right and sure defense of every free man.

Sacrificed to Save the Credit of “Christian” (?) Science (?)

Evening Mail, Chicago, Ill.

KANSAS CITY, MO., June 10.—The death of Mrs. Hannah Updike, from dropsy and gangrene, while in the hands and under the care of believers in the Christian science, or faith-cure, is exciting no end of comment in this city. Mrs. Updike was the wife of a well-known stockman of Topeka, and was brought here and placed under the care of the faith healers eight days ago, at her own request. She was suffering from dropsy and gangrene. The doctors had pronounced her case incurable. Before death gangrene had spread over an entire limb. From the time she was given up to the care of the faith healers all medicines, even opiates, were stopped. She was constantly surrounded by a half-dozen or more believers, who in the midst of her terrible agonies urged her to believe and she would certainly be cured. At midnight, Mrs. Eunice Behan, one of the party, stood over her and declared that “disease must succumb to the fiat of the mind.” At 12.45 Mrs. Updike was dead, and Mrs. Houston, the nurse of the healers, brushed back the hair from her cold forehead, and said sadly, “She surrendered hope to fear.”

A few hours before her death her agony was so great that her husband, against the protests of the others present, gave her an opiate. “We told him not to do it,” said one of the attendants. “It was

recognizing the power of fear over the mind. It also dulled the mind, and prevented it from rebelling with all its power against the results of latent fear, which we hold is made manifest on the body in different forms of disease.”

“Did you know she was dying?” asked a reporter. “The mind can rise above all emergencies,” was the only response.

As an excuse for not summoning a physician to at least relieve the intense pain of her dying hours one of the healers said: “Mrs. Updike became a true believer in the cure of Christian science. We are censured for not calling in a physician, but had we done so it would have been a recognition of the fact that some material injury existed. This would have spoiled the Christian science cure.”

In speaking of the case Dr. Ellston said: “I consider that criminal ignorance was displayed in the treatment of this case. The law, however, has no provision for punishing ignorance.”

Wise for Fourteen and Good for All Ages.

Harbinger of Light, Melbourne, Aus.

There have been some good sessions of the Lyceum during the last month, though the weather has been unfavorable to large attendances. On Recitation Sunday the following was given by a girl of fourteen years of age in reply to a question propounded by her group leader on a previous Sunday. By her concluding words it would seem that her perceptions were quickened by inspiration. The question related to the foundation of character:

To have a true and good character we must practice gems of goodness, as the following:

First of all, we must have independence, and never impose upon others because they are willing to do any act of kindness, for it is a mean spirit.

Second. We should do good for the sake of doing good, not for the sake of having a reward, for it is only a mean disposition that would do this.

Third. Never take a pride in trying to make your neighbors look in a worse position than you are, for that is an ambitious feeling.

Fourth. Never hurt anyone's feelings by hard and cold or proud words, for it is cruel to do so.

Fifth. We should show kindness and love to everything, whether man or beast. Kindness makes earth a heaven, and it does not cost any more than cruel and wicked acts, for we can carry it in our thoughts and bosoms as a never-dying flower.

Sixth. Whatever you profess to be, be it, for those who profess to be anything, and are not it, are worthless and faithless.

Seventh. Never follow pride for those who cannot lend a helping hand to the poorest and shabbiest individual are the worst of all.

Eighth. Let diligence and order be the rule of your home, and you will have found the happiness and truth of life.

Ninth. Let mildness and goodwill and peace adorn you, and it will make you natural and beautiful.

Tenth. Let punctuality adorn your character, for it is the key of order which we all should obtain.

Eleventh. We should have patience and labor, for in this world or the other we shall be allowed to open the door of happiness and good fortune.

Twelfth. We should never listen to idle gossips about our acquaintances for we then are treading a dark and unsafe path, for if we mind our own business we are independent of other people's faults, and by attaining all these things, which we have in our power to do, we are making a fairyland of earth, namely practicing kindness, goodwill, independence, patience, labor, humility, diligence, truth, punctuality, mildness, gentleness, faithfulness, and a kind disposition. I have explained all these gems of gold in these pages, for what I now write I had to wait till I felt what I really have written, and hope we will all practice it as far as we can, and resist temptation to doing wrong, and as we grow from youth into age it will blossom and bear fruit on the other side. We should never need money much if we nursed these natural riches.