

# The Carrier Dove.

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

VOLUME V.1

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## Original Poem.

### Law Governs All.

GEO. C. IRVIN.

Babes are born, but men are grown;  
And on the early seed that's sown  
Depends the quality of mind,  
As twig is bent the tree's inclined.

The germ of goodness and of worth,  
Is with the child before its birth,  
And, born into a genial clime,  
'Twill thrive and make that life sublime.

But, if like wheat among the tares,  
'Tis dwarfed and marred by wiles and snares  
Of wickedness, the man will be  
A creature of perversity.

Law, governs in producing man,  
As in the awe inspiring plan  
That people space with countless orbs,  
And clothes their forms with verdant robes,

And men are made just what they are  
By virtue of unchanging law.  
No child was ever brought to life  
Who chose to make it one of strife.

If sin is with him through the days  
That bound his life, and rules his ways,  
Upon his soul the burden lies,  
Not yours to censure or despise.

You cannot tell what baleful power,  
O'ershadowed him in life's first hour.  
Nor can you tell the secret force,  
That moulds his acts on life's rough course.

Our duty, is to learn just how  
To sow the seed, that it may grow  
And ripen into purest grain,  
Without a blemish or a stain.

The law that gave a Jesus birth,  
And sent his fame o'er all the earth,  
Is still in force, with as rich dower,  
If we will but invoke its power.

But we must learn that heaven's glow  
Cannot shine on this earth below  
Through murky clouds of ignorance,  
And whims of men devoid of sense.

The germ of progress thrives but slow,  
Yes, sometimes seems to backward go;  
But through the darksome, dreary way,  
It pushes on to perfect day.

The dark and cruel scenes of life  
The constant warfare, noise and strife  
Of men, in fratricidal war  
Thank God, shall then be heard no more.

But we shall live in harmony,  
And to each germ of life, a ray  
Diviner in its power to bless  
Shall come to lead to happiness.

## Original Contributions.

### THE FAMOUS CONTROVERSY.

#### Nature Against Bibles.

BY CAMERON KNIGHT.

The world-famed triangular controversy between such genuises as Colonel R. Ingersoll, Mr. Gladstone and Dr. Field, must necessarily attract the attention of all cultivated minds in Europe and the United States. Accordingly, we find no fewer than five representative comments upon the subject, all written by learned writers, and all appearing in the new issue of the North American Review (July).

Considering the controversy-proper, together with the many other comments thereupon, we may regard the whole as one of the most brilliant signs of these wonderful times; and the product of the unrelenting scrutiny of the "Time-Spirit," the Argus-eyed investigator from whom nothing can escape; not even the most sacred revelations of the most sacred Bibles. The brave Colonel, as we might expect, appears throughout as the Champion of Nature, of Love, and Justice, not merely against the Christian Bible, but against all other Bibles.

Perhaps the most attractive feature exhibited in the controversialists, and also in the commentators, is the polished style of address, the polite, careful manner of flatly contradicting each other, and the absence of personal abuse, an element which nearly always creeps into every argument on Religion, in face of most tremendous efforts to keep it out.

Whether the five articles appear with the titles which were given by the authors, or with titles given by the editor, we are not informed. It is generally a dangerous experiment for an editor to affix titles of his own. We suppose, however, that the title "The Real Issues" is the one placed by the talented lady who wrote the first article of the five.

In that case, I fail to see where the real issues are displayed, in any part of the comment. I may not have read properly, but it appears that the main object of the combatants, Dr. Field, Colonel Ingersoll and Mr. Gladstone, was to display their ideas of the Christian Bible; and also of Christianity; not

merely that which is preached to-day; but also that preached at any time during the last 1900 years. The writer, Elizabeth S. Phelps, gives no argument whatever in support of the divinity and infallibility of the Bible; neither of the supposed necessity for Christianity as the world's regenerator. These two things I regard as the "Real issues" of the triangular controversy.

The lady complains of the want of "dignity" in the controversy; also of the waste of "nerve-force." Here are a few lines:

"It is a controversy of impulse, rather than of systems. It has, on the whole, the character of a table talk, rather than of a debate. The treasure of the Christian faith is not of a kind to be borne away from us by intellectual burglary.

"Practically considered, the discussion has to a marked extent followed that simple military expedient known as 'firing wild.' It strikes me that the chief reason for this is one for which no individual party to the encounter can be held responsible; least of all, the distinguished statesman Gladstone, whose scholarship, dignity and repose, have given value to the conflict, if they have not won the day."

All this teaches us that the lady is arguing for mere dignity and authority. She may not know it. But she gives us nothing more than the old church-command, "Obey, because the dignity and infallibility of the Church so requires." The time-spirit has changed this mandate. It now reads, "Obey, because Nature requires it, in order to make you and your children healthy and happy." With respect to the waste of nerve-force, referred to by the lady, it may be said that it certainly could not apply to Colonel Ingersoll. He wastes no words. Every sentence is an argument, well-directed, and unanswerable. The fact that he is such a champion for Nature, Love and Justice, prevents him studying such trifles as dignity and authority. And suppose that the controversy is really deficient in dignity; and that it does resemble table talk; all the more honor is due to the man who can so make it. I think it a great ornament to any debate.

An argument which abounds with domestic, every-day phrases, is the most powerful of all; and the most dignified concentration of learning may be proud if he can attain to such perfection.

The writer is quite right in her views of impulse, as exhibited by the vigorous Colonel;



and to me it is inspiring to remember that we have such an impulsive, warm-hearted iconoclast as Ingersoll. Can we not forgive him for ignoring the future life; and for a little impetuosity, while we remember the grand work he is doing; the images of superstition he is breaking? I venture to think that his manly exposition of our inmost affection, and of our innate justice which revolts against church-oppression, is vastly superior to the "forensic stateliness" admired by the lady critic.

She also asks, "Is not the main trouble with the discussion the absence of definition?" I reply that there is no trouble about understanding terms. No one can see any worthy of notice. Each combatant understands his opponent very tolerably; considering the quality of the controversy, they comprehend each other far better than is usually the case in religious disputations. The real trouble consists in the failure of the two churchmen, Dr. Field, and Mr. Gladstone, to comprehend Ingersoll's intense reverence for Humanity; his delicate perception of human love; his exalted ideas of woman's dignity; and his respect for independent thought in general. These are the holy things which have been set aside by all churches of all times; consequently, it would be unreasonable for us to expect either the authoress, or Mr. Gladstone, to be willing to renounce reverence to the Church, in favor of reverence to the inmost springs of Love and Wisdom; such wisdom as can be obtained only by daily investigation of Nature and her Laws.

#### THE EVOLUTION OF RELIGION.

The second of the five comments is entitled "The Evolution of Religion." This is really a light on the subject. Its title cannot possibly mislead the reader. The writer, Richard H. Proctor, in a most polite, reverential manner, gives a short account of the origin of both the Religions in the Christian Bible, Hebraism and Christianity. Not a word does he say on definitions. He is wise. He sees clearly that none need be given, for the particular argument in consideration.

In this essay, real knowledge is exhibited; but no blind faith in any authority, whether a premier, a Church, a prophet, or a spirit. The writer is as iconoclastic as the Colonel; but he possesses the gift of properly valuing Bible stories and Church doctrines. He here shows where they come from; of course, very briefly; but quite sufficient for the purpose. He is careful to point out that Mr. Gladstone admits the fact of an evolution in morals, and that this admission is quite contrary to his religious belief. This, as we all know, supposes that Adam and Eve, (whoever they may have been) were first perfect and afterwards imperfect. Most of us know that this supposition is destroyed by a very little knowledge of Evolution. Mr. Proctor believes in the gradual progress of religion in every Nation; but not in the sudden exclu-

sive revelation of religion to any one Nation. One very conspicuous feature is the writer's respect for all the ancient systems of worship, for the religion and symbols used by all peoples, of all times, past and present. Each Nation did its best to teach reverence for whatever was considered sacred. The fact that we in the present day consider old ceremonies as degrading, and even revolting, only indicates that we now enjoy a higher Evolution.

Mr. Proctor also exhibits Mr. Gladstone's "reverential calm" in its true character. Mr. Ingersoll said much on this calm reverence, which the Premier supposes is necessary when debating on Religion. To a person who knows something of the bold Colonel's contempt for superstition, it is very easy to understand his indignation at the idea of reverential calm in presence of revolting cruelties, such as are narrated in the Old Testament.

Referring to the ancient Sun-worship, and the opinion that the Bible-stories are founded on ancient myths, Professor Proctor says:

"But we cannot escape the certain conclusion, that whether they were relating historic facts, or borrowing myths, the writers of the Pentateuch, Joshua, and Judges, addressed a race as yet scarce emerged from savagery, and themselves accepted the hideous ideas of deity which they promulgated among their people."

Such references as this to the low conditions of the Israelites of former times, are not accompanied with any ridicule or fault finding; but are mentioned with tender regard for their superstitious ignorance. Everything in Mr. Proctor's comment indicates careful research and respect for the religious feelings of every person.

#### THE CHRISTIAN BIBLE.

In the next criticism, the third of the five, opinions of the Bible itself are given. The writer is Mr. Robert Collyer; and we find a display of gentleness and respect for opinions of others, very seldom met with in controversy. He believes that the battle of Ingersoll and the learned divines will bring out so many new arguments in support of faith, that religion will be left on a higher and more impregnable basis than it was before. If by "faith and religion" he means Bible-Christianity, he is certainly in error; for all the Bible-doctrines are fast vanishing from the minds of thoughtful people. But if he means faith in each other, and devotion to the Religion of Nature, then he is right; for the fruits of love were never more delicious and abundant on this little planet, than at the present moment; and the knowledge of Natural Religion was never more esteemed.

The reverend gentleman says, with Carlyle, that the Bible is "The one book wherein for thousands of years the spirit of man has found light and nourishment, and a response to whatever was deepest in the heart." He thinks that in all the world

there is no book beside; for the colporteur, and the statesman's closet, the he also refers to the old saying, "the man who knows no book but his Bible does not know his Bible. And, after praise which he lavishly bestows upon a book, we find he only half, or perhaps a quarter, believes his own statements a few lines further he says: "Also, we instinct everywhere to take only what suits us and leave all the rest. Must we say that the man is greater than the matter who may say the book is greater than the man?"

This reads, to me, very much like a contradiction; not perhaps in words, but certainly in effect. We can explain it, remembering the writer's determination to be polite. But it is a step beyond when a cultivated, learned old gentleman reveres a book as the one best book in the world; and at the same time presumes to take out only what suits him and leaves the rest. He can do this with any novel; or with any book of infidelity called. The Rev. R. Collyer, seems to and writes precisely like, one of those millions of church-people of the present who have been born and educated in Christian families; but cannot release themselves on account of their associations. Their in the Bible's divine infallibility is all they yet they cannot forsake the creed of their friends, their church, and those from whom they receive their daily bread. Their doctrines were born in them; and circumstances prevent influx of new ideas; they are always struggling for recognition.

Mr. Collyer rejects the church-doctrine of the body, because he knows by daily experience that any dead body rises in the form of vegetables, and of other animal bodies. Suppose he had never learned this. He would in that case now believe the same old doctrine as it was taught him when a child. But we perceive that *new knowledge* is the great power, which has changed the faith; and the same thing changes the faith of every other man, as soon as he obtains knowledge and properly uses it. The new knowledge comes from his own experience; or perhaps, by reading a book, which is the experience of some other person. This being what becomes of the Bible-knowledge which the reverend gentleman reveres so much? The answer is: that part of the Bible which agrees with his own observation, and his own cultivated intelligence remains true, and the rest becomes false. This is the experience of every Christian; sooner or later, either in this life or the next. If we are to use our reason; and Mr. Collyer tells us we must do so; we must reject all of the Bible-stories, which are false, or untrue so to us, and accept others which are true. Every man and woman must do the same. Then what becomes of the supposed sanctity? It vanishes.



troyed by the fact that new knowledge supercedes the old Bible. New light illumines the dark recesses of old customs and ceremonies; these, to the student, become mere relics of antiquity. They become instructive history, but not objects of faith.

## DEFENDING JEHOVAH.

In this, the fourth comment, written by Rabbi Mendes, and entitled "Vindication of Jehovah," we fail to find any attempt to show who or what Jehovah is, or that the Old Testament is his word. This is assumed, as usual. It would have been better for the writer to attempt some refutation of the tremendous argument advanced by Colonel Ingersoll; but we find instead, an attempt to represent the Israelites as a class of people who were superior to the rest of mankind, at the time Mosaic law was given, and this supposed superiority is the reason why it was not revealed to any one else.

I have often wondered, why so small a number of persons were selected, and so highly favored, in preference to all others; supposing, of course, that a just God could so act, and I always came to the conclusion that if they really had been better than some of the other nations, they must certainly have been inferior too, when compared with those further developed. So the argument of Rabbi Mendes appears a little weak; especially if we remember that the nations adjoining the Israelites could not have been very different in morals to the Egyptians, and the rest of the world further east. Perhaps we may remember also that the most wicked, or, as some authorities would say, the most undeveloped, people on the earth, need the most law and reform; and the most advanced need the least.

In order to vindicate the character of Jehovah, which is the Rabbi's main object, it would have been wise to first give some evidence of his existence; because great numbers of learned men, Ingersoll included, refuse to assume that Jehovah or Jah-veh, was anything more than a myth, similar, for example, to the myths of Abraham, and Jephthah, referred to by Professor Proctor, in the second comment.

Of late years I have accounted for the stories of Jehovah, and for many other stories of materialization, given in the Old Testament, by supposing Jehovah was a powerful spirit; one who was ambitious and selfish enough to require all other spirits and men too, to worship him alone as the supreme God, threatening all who refused, exerting his power through mediums, such as Moses, Joshua and Elijah, to execute vengeance. Whether it were so, or not, it seems to me impossible for the learned Rabbi to explain away or abolish the multitude of stories concerning Jehovah's cruelty depicted in the Bible. In order to shield or vindicate Jehovah, the writer must do this, or attach to the stories a mythical or spiritual signification, after the method of Swedenborg.

Rabbi Mendes blames Elijah for the slaughter of the prophets on the banks of the Kishon, and quotes the vision on Horeb, in which Elijah is severely reprimanded for his crime. But this single reproof dwindles into insignificance beside the numerous other commands given by Jehovah to kill his enemies. The enemies are always those who refuse to worship him and acknowledge him as the only Lord.

There is very little room in my heart for any object of worship except love and wisdom. These two together constitute goodness or God, and I can find no difficulty in adoring a woman or man in whom God dwells. Because my experience teaches me that all good women and men are worthy of reverence, I cannot worship any person who exhibits cruelty and partiality, whether Jehovah or any other. In time, new facts may cause me to worship something else. There may perhaps, be one single person called the Lord of the Universe; but I have never met or heard of any evidence to such existence. But if any such person exists, I consider him to be a Lord quite opposite in character to the Jehovah of the Old Testament. My mind is unable to understand anything beyond what is revealed to me by my own observation and intuition, together with that of wise spirits from the other life. They tell us that no one has ever seen or ever will see God as a man, and that they are quite ignorant of what God is. They do not even know his right name. The multitude of terms which are used to express ideas of the Eternal Source, serve to make the darkness visible, and excite our wonder. They serve to demonstrate the existence of a mystery unfathomable by the wisest beings in Creation.

Yet it seems to me proper, and even highly necessary, for every one of us to possess a God. An ideal image of love and beauty for adoration in all circumstances; whether in sweet companionship with those we love, or suffering the horrors of bigotry and ingratitude. To me the Infinite Good is a union of two beings, a female and male, love and wisdom. I cannot conceive of a perfect female God; much less can I conceive of a perfect male God. But I can imagine a glorious union of two ineffable beauties, one of each sex, the two together forming one lovely object for adoration. A Power who guides wisely and loves ardently; but who requires no slavish worship, and is not jealous of other Powers; a being as different to the the Jehovah of the Bible, as light is to darkness.

While thus roughly depicting the God whom I adore, I do not suppose I have unravelled the mystery concerning its origin. Some other power or other energy must have existed to produce love, wisdom and distinction in sex. In the distant ages of antiquity neither man nor woman existed, and distinction in sex, in anything whatever, was un-

known. What, then, produced the sexes? It may be and very often is said that law produces and governs all things. But what makes the law? Here, we lose the thread of investigation, and the wisest can but stand and speculate in reverence until the stern and practical duties of the hour rouse him to action.

The learned Rabbi advises the gallant champion of nature to study the Bible and the character of Jehovah by what he terms "The light of the exposition of those who brought it into the heathen world." The Colonel is advised to sit for awhile at the feet of Jewish instruction in Jewish matters. To me this appears the lamest of all his arguments. In the first place it is not easy to communicate with any one of the law-makers and learned scribes who brought the Bible into the so-called heathen world, except by communication with them while visiting from the other life. Supposing, however that the Colonel should decide to adopt this course, he would soon learn facts about the Bible's origin which would completely overturn the superstitions of the Rabbi, suppose he were not too determined to reject the facts.

But to sit for awhile at the feet of Jewish instruction would change the invincible champion from being an eloquent orator into a mere bookworm groping among ancient records. No one need to expect him to waste much time in such pursuits. Ingersoll knows that the Jewish Bible is rapidly approaching desuetude. He feels it his duty to expound something of the wonders of human love, which he reveres so deeply. This will forever remain to inspire him, and every one of us also, ages after the Jewish Bible, and all other bibles, shall have been forgotten.

## THE THREE COMBATANTS.

The title of the fifth comment is "The Three Combatants," by Frederick R. Coudert. This partly explains Mr. Gladstone's "Reverential calm." The professor says: "To ask Ingersoll to stay his hand because faith bids him pause, is simply to invite him to silence." Very true. Of course, it is Christian faith which is intended; in short, the same thing as "reverential calm," recommended by Mr. Gladstone. To the colonel, both Christian faith and reverential calm, have an equally small signification.

But the most remarkable passage in the production of F. Coudert is concerning woman. I can perhaps faintly imagine the Colonel's righteous indignation as he reads this:

"The ancient Church raised marriage to the dignity of a sacrament and attached to it a solemnity and importance that no other contract possesses. To the permanency of marriage, to the influence of the Christian religion in sanctifying the union of one man and one woman under the sanction of the Creator and Father of the human family, woman owes, more than to any other cause,



the exalted station which she holds in our modern society. If it should happen that the efforts of the new school of anti-Christian writers shall succeed, she first of all must feel the incalculable loss."

In this it is very easy to see the very ordinary Catholic church teaching, pure and simple. The oldest of the old church-ideas of marriage are here indicated, and all the improved ideas are ignored. The Church has always arrogantly claimed the right to solemnize what is termed "marriage." What God hath joined together let no man put asunder," means "What the Church hath joined together, etc." Nature, love and justice are all trampled under foot. All species of unnatural cohabitations are said to be sanctified and made indissoluble. Whether the parties be criminals, diseased, malformed or idiots, is of no consequence; they are doomed to the horrors of perpetual association while life endures, and to the procreation of another generation of beings similar to themselves. Nature always objects to the marriage of an old man aged sixty to a young girl aged twenty. But no one ever heard of the Church objecting to such enormity; and the eagerness of the Church to sanctify such marriages is always as great as the dollars of the parties are numerous.

We are all willing to admit that the old church-marriage laws were very useful when instituted. But Professor Coudert is greatly mistaken in supposing that marriage laws, like the Church, are to last forever. Intelligent, cultivated people of to-day think it proper to set aside church-marriage; for the very good reason that its supposed sanctity is gone. Any other marriage is just as good, if in accordance with the demands of nature. To me it is a little comical to hear a learned divine explain the need of church-marriage to a young couple born and bred in this country and of healthy rational parents. In the United States generally, we observe a total absence of respect for clerical marriages. And side by side we observe also the greatest development, prosperity and happiness, ever known on this little planet. Is any person foolish enough to think that the American people are happy and rich because they are married in churches? I repeat, we perceive plainly the absence of respect, but the clergy do not. They are as usual, ready with their statistics, to prove the number of church-marriages and the number of civil ones. Figures are, in such connection, mere misleaders. Every-day life shows us millions of couples marrying in churches through mere thoughtless imitation; or through the same influences and reasons which lead the Rev. R. Collyer to worship the Bible,—environment.

I have seen instances of pious, well-trained Christians who loved their Bibles as intensely, and believed far more of them, than Dr. Collyer believes. But I noticed that their piety was nothing more than habit.

It resulted from pre-natal influence. That which is supposed to be intense devotion to religion may be only a constitutional tendency derived from the parents. Persons marry generally without any thought of sanctity unless it be thrust upon them by the circumstances. And it seems absurd to think that church-marriage is in any way essential to happiness. We may observe that those nations of Europe who have the most of it are the most oppressed, and that those who have the least are the strongest and happiest. Is there any nation in priest-ridden Europe with so little dogmatic Churchism as the United States?

We may ask here, what is it that Americans *do* think about, when intending to marry? Leaving out of mind all the fear of purgatory, for setting at naught the sanction of the Holy Church, we ask, what thoughts prevail in the minds of an intelligent couple on the eve of marriage? Some persons don't think of anything. They have given all their thinking-business to the clergy; and marriage-business is included. But the first thought of an orderly couple is "How shall we arrange to live?" The next is "How shall we enjoy ourselves?" Both these questions are prompted by the innermost sources and necessities of life,—by nature. Consequently, they are opposite to church-teaching, which prompts the couple to ask "How shall we arrange to die?" And "How shall we destroy our enjoyments?"

Who is it that answers the two questions, "How shall we live; and how shall we enjoy ourselves?" Is it the Church; the supposed light to enlighten everybody? No. The same persons who propound the questions give the solutions. The difficulties are solved by their own private judgment. However ignorant the couple, and however wise they suppose their Church to be, they are never foolish enough to ask their Church for any such information. They decide for themselves in accordance with pressure of circumstances. Firstly, they select means to live; secondly, means for enjoyment. A proper rational enjoyment cannot result without proper management of the sexual pleasures: This study has been for ages ignored by the Church. We might almost say, it has been insulted. It has been regarded as a sin; as one of the unmentionables to be annihilated by numerous queer contrivances; such as fasting, penance, bodily-torture and solitary confinement.

Questions relating to the proper enjoyment of life always appeal to the holiest and most mysterious of our emotions. Yet there is not an atom of information on these vital affairs in all the Christian Bible and Christian religion; although other religions termed "heathen" and "idolrous" do give some useful information.

These considerations will show somewhat of the arrogant presumption of the Churchmen in framing laws and penalties relating

to marriage; the one thing of which they know the least. They are not content with exhibiting a disregard for the holy essence of life and happiness; they seek to hinder natural-science teachers in their work; and to make them blasphemers, infidels, heretics, etc.

Some tender-hearted person may remark "I know several ministers who can teach how to live, and how to enjoy life." We all know of such. They have done so quite recently; since the public commenced to enlighten the Church on sexual and other affairs. All teaching respecting marriage and sexual science in general, given by wise churchmen, must necessarily be borrowed or stolen from heretics, or some other class of reformers; because not any information on mysteries of life exists anywhere but in the supposed key of life—the Bible.

Dr. Coudert is bold enough to say that those who dare to write against Christianity are deserving of censure. He may be sincere, I believe he is, in supposing we need censure. And we richly deserve it; if, as he says, women suffer through our success. He writes:

"If it should ever happen that the efforts of the new school of anti-Christian writers shall succeed, she, first of all, must feel the incalculable loss."

But where would be the loss? At present it is mere supposition. No one that I am acquainted with or ever heard of, except that woman is losing anything by the efforts of anti-Christian writers. All of them, perhaps, in a tumultuous manner demand the proper recognition and respect for woman. It is highly important that the reverend gentleman suppose men, churchmen among others, are in some way, by the ladies, to fight for woman. No doubt male warriors are useful in battle; but they are only *allowed* to engage in battle; those of them who can do so with enough affection. The ladies are powerful to fight for themselves. It would be well for all churchmen to remember that everything of importance which has been done for women, has been done by themselves, since the start in Rochester a century ago, to the present time. It has been done in the face of much ridicule and insult from churchmen who think they find woman's duties and responsibilities looking for them in the Bible.

Women do not battle so much as might, because their love urges them to use all other expedients. But they try to see that a little violence is necessary. A little of the "ever-increasing vehemence" referred to by the Pope, in his latest encyclical. This is the only sure weapon, after all other patient, loving arguments fail.

I ask here: do not the women of Europe and Hindostan, and other Eastern countries need a little "ever-increasing vehemence" to free themselves from the so-called laws of religion? European women are far behind American, because they are



ahead in submission to the Church. The one fact of their being subject to man, whether in a Church, or in any other organization, is sufficient to prevent their progress. To subject themselves to a church is the same as subjecting themselves to a man, because all religions of this earthly life are made by men, and none by women.

In Europe women openly acknowledge their subjection, and maintain that they enjoy all the rights and privileges they desire. In Hindostan and other parts of Asia, the only means by which a woman obtains heaven, consists in abasing herself before her husband. If she is fortunate enough to degrade herself according to her lord's satisfaction, she will be rewarded with heaven, and in the future, with the privilege of being born again into this life, but as a man; so that she or *he* may then lord it over the women. Whether she or he will again become a woman at some later time, we are not informed.

And what shall we say concerning the success of the anti-Christian writers? Churchmen look wonderingly through an "if" into the future, and try to form concepts of the dire evils which will result to woman, if the new school should succeed. Who are the anti-Christian writers? Are they all men? Most assuredly the new school who study nature can boast of being adorned with many radiant stars belonging to the fair sex. They will bravely guard the treasure they have already secured; and will add more glory to the laurels they now so gracefully wear; well-earned laurels never more to be torn from their brows by the ruthless hand of man. The clergy seem, or pretend to be, quite uninformed respecting the vast work; not only that which is in progress, but which is already accomplished.

The success of the new Philosophy of nature, distinguished from Churchism, is already achieved. And it succeeds with very little indeed of the "ever-increasing vehemence," which alarms the Holy Father.

We would not rudely require him to accept the evidence of success and profit by it.

The time is not arrived. Yet I presume we may pray and hope for his speedy conversion.

### GOOD DEEDS.

#### Successful Teachers.

BY J. MERRIJOE.

Among the many attributes of mankind, there is none that seem to us more worthy of our respect, and encouragement, than that of the performance of just and self-sacrificing goodness, in the shape of good deeds performed under any and all circumstances; and which seem to be more or less worthy, according to the motives of the performer, the necessities demanding such attention, and the sacrifices necessary to make on the part of the performer.

Value received is the nature of the obligation, binding alike on the receiver and the whole mass of mankind, which last element is more or less benefitted by it in proportion to the sympathy and encouragement they give to the act.

It will be our aim in considering this subject, to so divide and subdivide into its various phases and conditions; weighing each in the scale of conscientious understanding, and avoiding as much as possible anything that smacks of selfish motives; in order that all may appreciate the full value of goodness and realize the duty of each and every individual in the human race. In revolving in my mind the different phases of this subject, for methods of treatment, etc., my controlling Muse strikes out in the following strain, which at once illustrates the duty of each individual.

There's one thing I've found, that to all people is dear,  
And for fear I'll forget it, I'll say it right here;

Let all try to do some good, each and every one,

Don't be content with thinking, how it might be done;

But when the thought comes to you, act upon it then,

What better time to do it, just ask yourself when?

Every day that passes, there's something good to do,

That comes within your power, within your wisdom too,

Don't pass it by unheeded, act with every chance,

Once a good accomplished, you're bolder to advance.

Let anyone start out with this programme in view, and act out the principles therein laid down, and they will have struck the key note to prosperity in the way of doing good. There are many individuals who at times are imbued with the desire to do good, and see the opportunity arise, and assume grand proportions in their mental vision, but have not the courage nor ability to grasp the means within their reach, and place them in the crucible of refining thought and action.

There are others who have the same opportunities, coupled with the disposition and determination to act upon their convictions in the way which seems to them the most practical and conducive to the general good of humanity. To this class of reformers, we would say "God speed and protect them." There are certain influences that enter the make-ups of all reform teachers, that will be necessary to consider in this connection. The most prominent among which is that of personal magnetism, which is more or less attractive to those seeking knowledge and instruction, in proportion to the amount of sympathy and kindness displayed in their methods of imparting instruction, as well as their logic and coherence of principles, with truth and honesty of purpose.

This element in human nature, that is so prominent and powerful in its effect among all teachers, is universally acknowledged by all intelligent and thinking minds; is a prime factor in the composition of those who are the most successful as instructors.

The prominent aim and desire of all teachers is success, indicated by the numbers that flock to them for instruction. This, of course, is in proportion to the amount of that individual magnetism which enters into their

natural composition. This in turn, being the gift of nature they are not under obligation to any other person for the right to exercise it to their full capacity, provided always that it be directed to some good and worthy object.

Another important item in the success of teachers is their methods of imparting knowledge to their scholars, so as to make it interesting to them, and so attractive to them that they will give it their whole and undivided attention. This is a matter that requires deliberate and careful study on the part of the teacher; taking into consideration the character, disposition and tendencies, as well as the leading traits of each and every scholar. When some leading feature is noticed in the disposition of a scholar, the teacher should bear in mind that by and through this channel, the sympathies, affections, and undivided attention of that scholar may be reached.

It is needless to say here, how this should be done, for there would hardly ever be any two cases where the same method would work with like results. It is evident that each combination of traits will require the exercise of different tactics, or in other words, each lock that holds the secret energies of a soul, requires a different key to unlock it successfully. Here we see how much depends upon the inventive genius of the teacher to so shape and direct the knowledge to be imparted, that it will find easy access to the soul of the scholar.

Again, if there is any particular line of thought or argument you wish to impress upon the mind of a scholar, and you find that it does not accord with their preconceived ideas of instructions, let the desired result be brought on by slow approaches; so shaping and directing other principles and elements in their nature as to lead in that direction, and almost before you know it, the original object will be made self-evident to the mind of the scholar.

How often it is we see a marked difference in the success of different teachers with the same scholars; even when to outside observers, the apparent facilities for success, are equal in either case, and often the one who is the most willing to teach, is not the most successful. Here we naturally are disposed to ask the question,—why is it so? and how can it be remedied? The successful answering of this question, necessarily lies with those who are most interested in the prosperity of the undertaking; or those in authority.

It is evident that the teacher who is the most successful, should have the most encouragement; be it financially or socially, and where a number of teachers are employed in the same room, and for the same object and there is a marked difference in the attraction towards any one teacher no object should be thrown in the way of their success.

But on the contrary, they should receive



all the assistance and encouragement in the power of the authorities. In other words, they should be allowed the sole control of methods employed in instructing those who naturally cling to them, for the purpose of gaining the knowledge they crave. To this end, assistant teachers should be secured in this department, who coincide as nearly as possible with the original one, and who are willing to be guided by the original, in all matters of vital importance to the class; in this way the most successful methods will bear fruit in the soil best adapted to them, and the greatest good to the greatest number, will be accomplished, and those thirsting after certain knowledge and influence will be satisfied.

Of course, in all such undertakings due weight should be given to the tendency of the principles taught, but in judging of this we should bear in mind that the tendency of human nature is to something higher and more ennobling; and sometimes that which would seem to those who differ in their mode of reasoning not to be the proper way of doing may only be a stepping stone that will lead the aspirant to the same result. At the same time if their method of reasoning and teaching will have the greater influence over the student, they are welcome to the task,—both parties being satisfied—that they should be allowed the opportunity to exercise it to the best of their ability, the choice of the student being always consulted.

The natural tendencies of any particular human nature, can be led to good results by proper encouragement and cultivation; and all teachers should make this a paramount study in the exercise of their duties, and let no effort be lacking on their part, to bring about so desirable a result, though they may have to sacrifice some feeling on their part in so doing. Strategy is admissible in all kinds of warfare, be it for good, or evil purposes; though in the natural course of events, the good will predominate, sooner or later.

In carrying out the design set forth in this article, a degree of adverse criticism among the authorities may arise, which may amount in some cases to what might be termed wrangling among those disposed to be teachers; but let me ask a truce right here and interpose this question. Is it right for those who are in authority, and teachers, to indulge in this kind of criticism, when they all have the same object in view; viz. the greatest good to the greatest number? And that too when they must know if persisted in will depreciate the number of aspirants after knowledge.

It is a well-known fact, that where education is not compulsory, the teacher is obliged to study the feelings of the student, in order to reach the well-springs that surround their thirst after knowledge; and a degree of forbearance and self-sacrifice should be exercised, that would be an example for others to follow.

### Nature's Laws.

BY MRS. M. J. HENDEE.

Everything in nature is emblematic of a higher life, of a more perfected locality, where all things have become purified and glorified. It is strange to think, as we look upon this beautiful earth, where there is so much to learn and so much to inspire the soul with grand and ennobling thoughts, that the time has been when man was so narrow and sordid, as not to behold the wonderful truth of the immortality of all things that live or are produced upon this earth; and that they must have an existence in some other locality, unseen by mortal eyes. The hidden things are the most powerful agents; as electricity, air, and gases subtle, yet powerful enough to move the world and all things upon it.

So the silent wheels move the universe and also move all things pertaining to it. Man does not comprehend to-day, the power that moves him through space. The perfect harmony of all his functions are so wonderfully adapted and blended that even a thought which is not seen to stir the muscle, will move thousands of human beings out of their regular course. Yes, a thought will cause the blood to bound through the veins and heart with an immense velocity. So the secret springs which move the world are as subtle as thought. Man has been searching for ages, to discover the lever that moves the world, but has not found it.

A little word has destroyed the happiness of whole families, and even nations; therefore, the smallest things sometimes have the greatest import. Our very lives hang on a simple thread whose subtle element none of us know how or where to find. Then we must not look too far out to sea to find our bark; she may be much nearer shore.

We are beginning to come nearer home; and, in our own hearts to find the secret of life; beginning to analyze the properties of our earth, and acquaint ourselves of our surroundings and associations, we must commence to learn of ourselves, our physical and natural lives and of spirit, and its adaptation and sustaining power. The secret springs which hold us in life are beginning to be understood, and a new education has commenced,—an education of the soul, untrammelled and free as the sunlight; no bars, no chains, no fear of hell or devil, but a grand, glorious freedom, leading out and up to the Divine Giver; up to the fountain of all life, calling for a true investigation, both spiritual and natural; to ascertain when the natural life ended and spiritual life commenced, which has never been solved. But to comprehend it fully, man must read it naturally, psychometrically and spiritually, harmonizing himself with all conditions, working in nature sympathetically, not positively as he has been educated in the past.

### Kind Words.

ELLA L. MERRIAM.

"Healer of healers," for the number of ills and disorders of the human family, is inexpensive and easy to produce, so desirable to administer, and so invaluable to the needy recipient! An invisible power, which many a darkened, despairing soul has been admitted to a brighter and more joyful view of life, its ever-changing and varied joys, and inspired with an awakened desire to participate in, and perpetuate the delightful realities. Kind Words! Who can estimate their value. Who that has been soothed and refreshed by their divine influence, can fail to appreciate them or hesitate to bestow them? Ah, in the rush and turmoil of busy life, how indifferent we come to the ineffable need personally, and universally, of this "Christ-like" power among mortals, for there is no position so exalted, nor situation so secluded, nor so limited, nor operations so extensive, that is susceptible to this "one touch Nature," that make the world kinder; cultivate a disposition to dispense the heavenly blessings indiscriminately, tentatively and spontaneously all along the earthly pathway, is no draft upon our treasure and enjoyment, but on the contrary it multiplies our opportunities for happiness, intensifies our pleasures, enlarges our capacities and touches with an indelible heavenly luster, our life page of activity. There is within every human breast, a connecting vein, with the "infinite" through which may flow perpetually, a refreshing, nourishing and satisfying stream of the "milk of human kindness," if we only seek and develop it, for the good of humanity. At home, on the street, in the mart, or in secret places on the broad, beautiful highways, or threading the narrow and winding paths of daily journeyings, scatter freely and gladly these gleaming jewels, that shall reflect joy and gladness on every side. Kind words! In their peaceful and secure embrace, may the weary, guided children of our planet yet find support and happiness!

It is said the first thing which roused Beecher Stowe to prevailing injustice was her finding she could not give a legal receipt for the cheques paid her on account of "Tom's Cabin," but that it was her husband alone who could.

Women sleeping car conductors are a novelty. The company that is the first to introduce this desired innovation will get a good advertisement. As ladies are frequent sleepers, car passengers it would seem very desirable that one of their own sex should be made to call; and the porter could still be made to look after the wants of the other sex.



## The Reviewer.

D. D. HOME, HIS LIFE AND MISSION, by Mme. Dunglas Home, London, Trubner & Co.; Chicago, RELIGIO-PHILOSOPHICAL Publishing House. Large 8vo. pp. 428. Price \$2.

The perusal of this volume will excite varied and not always mingling emotions in the mind of the careful and discriminative reader. First will be a feeling of satisfaction that the compilation fell into such sympathetic hands as those of Madame Home, who has acquitted herself of her evidently loving task in a manner which abundantly compliments her affections and her judgment. A judicious use has been made of Mr. Home's previous works "Incidents in my Life," vols. I and II, but the quotations, though somewhat numerous are, on the whole, not too frequent. Next arises a satisfaction at the clear record of the incidents occurring in the life of a most remarkable agent in the great influx from the spirit side of life,—whose particular place in Spiritualism was undeniably unique. The records of well-attested phenomena occurring in Mr. Home's presence form not the least among the many chapters of marvels in Spiritualism that are gradually making up a volume the like of which the world has no counterpart.

While, also, there will be no small feeling of pleasure that, in spite of opportunities that would have been greedily availed of by many, Home appears, from the record, never to have lost his self respect, been carried away by vanity, or, in any way, denied—at any time—the source of the phenomena occurring either in his person or presence. That he was intimately associated with European royalties, and moved on terms of friendship among them, and retained his simple Scotch sincerity to the end is the best of testimony to his honor and personal rectitude. While his generous disposition led him, at all times, to carefully shield from hostile criticism those who, investigating the phenomena, were yet unwilling that their names should become published in such connection. Indeed his generosity and modesty were among the conspicuous traits of his even singularly gentle nature. Turning for a moment, and in no carping spirit either, to two other points that occur after perusal of the book, it is plainly evident that neither the facts occurring through his mediumship, or the part he had in the Spiritual movement, excited any very deep convictions of a progressive or reformatory tendency in his mind. Doubtless his large association with much that was aristocratic and conservative in society nipped in the bud any such tendencies, while his friendly relations with the clerics he encountered may have had the effect of imparting a color to his thoughts that would not otherwise have been given thereto, as

would be natural to a sensitive and impressionable nature, such as his, naturally inclined to meditation, and inheriting the religious inclinations of his Scottish progenitors. He passed away in Paris on June 21st, 1886, receiving the sacrament from a priest a few days previously. Throughout the book there are frequent references to the priests of the Catholic and Greek Churches, and it is emphatically stated he lived and died a Christian. But for progressive humanitarian Spiritualism, for the American and English spiritual periodicals that made his life so widely known, there appears no mention, except in one case. Doubtless this omission is due to Mme. Home being unacquainted with the movement as a working factor in the same direction in which her husband's extraordinary powers were directed?

The work will, however, be of considerable value in future years, as it is full of valuable testimony not only to Mr. Home's powers, but as to the attitude, and it must be admitted, in some cases, the mendacity of certain prominent people, in England and on the continent of Europe. While the portions devoted to an account of the experiments of William Crookes, F.R.S., with Mr. Home will be deeply interesting as they prove the honesty of Mr. Home and the *bona fides* of Mr. Crookes, whose personal character is, certainly, above all suspicion or reproach. While the trenchant paragraphs anent Theosophy and Re-incarnation, in the closing chapter, form a literary picture that will not be appreciated by either the followers of the Russian Helene or the French Allan!

The work supplies an important chapter in the literature of modern psychology—or more correctly spiritual science. Its facts are wonderful, but the testimony in their support is practically unimpeachable. The spirit in which it is written is admirable. It is a complete history of Mr. Home from his birth in Edinburg, Scotland, to his demise in Paris. It recounts his journeyings in America, England, France, Italy, Switzerland and Russia, details his acquaintance with various crowned heads, literary celebrities, men of science, and people of note in various ranks of life. It is nicely printed on excellent paper, strongly bound, and for its size most moderate in price. That it will find a ready sale is beyond question, as is the fact that it will form a fitting tribute, rendered by a faithful heart, to a life and work that were alike truly honorable and of greatest value to the cause of spiritual science.

J. J. MORSE.

"What pretty children you have?" said the new minister to the proud mother of three little ones. "Ah, my little dear," said he, as he took a little girl of five on his lap, "are you the eldest of the family?" "No, sir," responded the little miss, with the usual accuracy of childhood, "my pa's older'n me."

## Our Exchanges.

Suggestive—Very.

*Religio-Philosophical Journal*, Chicago, Ill.

The Catholics and Lutherans are the two sects in this country the most opposed to our public schools. They want separate schools in which their religion can be taught as a part of the regular order of exercises, the majority of their members born in this country receive more or less education in their denominational schools, and those who have come as immigrants from Europe have received religious instruction according to their faith. But are the Catholics and Lutherans any better people morally, than the members of other sects or of no sect. Not very long ago the Inspector of the Milwaukee House of Correction published a report, on the suggestive figures contained in which the Milwaukee *Sentinel* commented as follows: "In the statistics of the report, the religious antecedents of the prisoner's committed during the past year are given. From these, it appears that 1,415 out of the total of 1,616 prisoners had been instructed in some form of Christian faith, while 202 had no religion. Of those who had received religious training, there were 877 Catholics, 347 Lutherans and 191 of all other creeds. It is safe to assume that most of the Catholics and Lutherans, if they ever attended schools, attended those in which their religion was taught. Of the prisoners, 1,224 were of Catholic or Lutheran antecedents and 191 of Protestant antecedents. There is no such disparity in numbers between the aggregate Catholic and Lutheran population of the city and that of the other denominations. The figures, therefore, do not sustain the indictment brought against our 'godless schools.' The principles of morality and the sentiments of religion are best taught at home. If they are not implanted there, Bible readings and drill in catechisms will have small influence in moulding the character of the young." These facts are worth bearing in mind at this time when the Catholic church is withdrawing its children from our public schools and establishing wherever it can, parochial schools for the alleged reason that the public schools are "godless" and, therefore, lacking in what is essential to the education of youth.

Another Protest.

*Banner of Light*, Boston, Mass.

"New York and Massachusetts have recently each sentenced a female criminal to be hung by the neck until death ensues. It is murder for murder. One illegal, the other legal! How long shall such barbarism exist in professedly Christian communities? Is it not quite time to do away with the Mosaic law, "an eye for an eye and a tooth for a



tooth"? Instead, imprisonment for life should be the penalty for murder. The late Robert Rantoul, one of the ablest men of Massachusetts, wrote strongly in his day against capital punishment, and was endorsed by some of the best writers in Germany. Would that we had among us today such a man as Mr. Rantoul. The clergy as well as our statesmen are mainly silent upon this momentous subject. When a murderer is hung he enters the spirit-life full of *vengeance* toward those who have summarily divested him of his earthly body, and by and through the psychological laws returns to earth and causes more murders, until his evil propensities are fully satiated. Our long intercourse between the two spheres of life—the mundane and supermundane—warrants us in making such a statement. Angelic intelligences are a unit in regard to this matter, and they endeavor to reach the minds of all good people, to the end that capital punishment be done away with in cases of murder, and imprisonment for life be substituted therefor.

### Good Policy and Sound Judgment.

#### NOT A CIRCULAR.

*The Better Way, Cincinnati, O.*

It seems necessary to announce that THE BETTER WAY is nobody's circular. There is not the least prospect that it will be a private or public circular at any time in the near future; probably not at all. Those who think to use it for such office, and their name in legion, will do well if they make early application elsewhere, for we cannot say that A. B. or C. is the best speaker on the spiritual platform, nor that D. or E. or F. is the best medium in the world, simply because these people request us to insert as editorial their puffs of their own powers. It would be easy enough to print that Dr. So-and-So says he is not excelled as an inspirational speaker, but this is not the thing wanted. Direct testimony, disinterested, voluntary, and exclusive, is the longed for article, and Dr. So-and-So feels that he has performed his whole duty when he has furnished the M.S. duly embellished by the editorial "we." If THE BETTER WAY refuses to print it, the Dr. threatens that his patronage and influence will be withdrawn from the paper and that it will go incontinent to the demnition bow-wows. We have concluded to let it go, if we must.

A commucation comes from the neighborhood where the sun first shows his face in the early morn above the dizzy mountain tops, demanding editorial recognition for a speaker whom we never heard, and whose clarion tones are probably unknown to the tympanums of millions of the human race. There is not a more promising speaker in the world. We know this from his own testimony, which he desires us to adopt, and we

are promised great benefit from the adoption. It may be considered about the same as adopted, but with a mental reservation, which is to this effect: If we find through the evidence of our ears that "this young and deservedly popular speaker is one of the most profound and elequent speakers, upon Spiritualism and cognate subjects, now before the public," we will so print with a good deal of pleasure, but many doubts trouble us. If it were strictly true, it would have been known ere this, and a puff would not be so extravagantly desired; but perhaps we are appointed to be the special proclaimer of this new evangelist, and that his fame will not be complete till rounded up in THE BETTER WAY. Very well. Let him come to Cincinnati at his own cost and speak on trial, and, if sound and capable, he shall have a "send off" befitting his gifts.

Puffs are only wind, and no substitute for truth; therefore it is proposed to use these columns in the intrest of truth and its apostles; and those who are hankereng after notority upon any other basis are respectfully invited to seek it at some different source. THE BETTER WAY is neither a circular nor a horn-blower, and it has no ambition to become an "organ."

### A Wonderful Solvent.

*The Tribune, Chicago, Ill.*

Twenty or thirty years ago a sensational story was started to the effect that a Western explorer was quickly turned into stone as a consequence of drinking a quantity of fluid found in a rock cavity, and which he supposed to be pure water. It was, however, heavily charged with silicon in solution, and the poor man became petrified as the poison coursed through his veins with as fatal results as did the "juice of cursed hebanon" which caused the death of Hamlet senior. At this late day the scientific dream appears to be verified. Fluor spar is a "rock" in the geological sense of the word, and fluorine is obtained by treating the spar with sulphuric acid. The extreme facility with which fluorine combines with many other substances has long been known, and obtained for it a rather extensive application in the arts, particularly in the etching of glass. The English chemists now say that they have discovered it to be a universal solvent. It combines with all the metals, and the fervor of its embrace is such that in uniting with sodium, potassium, calcium, magnesium and aluminium they are raised to a red heat. Manganese and iron filings, if slightly warmed before being exposed to it, burst out into brilliant scintillations, and even gold yields to it at moderate temperatures, though the latter metal refuses to combine with oxygen when melted. Water brought into contact with this gas gives up its hydrogen to form the glass dissolving hydrofluoric acid, and the oxygen of the water is liberated in the

shape of the much talked of ozone. Those who have read something of the researches of old time alchemists find it difficult to believe that a few of those philosophers had discovered the secret of a powerful solvent—a universal one. May they not have accidentally stumbled upon fluorine, and been working some of the above named without being able to account for it.

## Selected Articles.

### Doctor Drugopathy.

All hail! to our sixty-three thousand,  
The heroes who physic our race!  
Diseases are now reconstructed  
And cured under statute apace.

In seasons when God is capricious—  
Of pains and disorders the source—  
The diplomat drugopath pills us,  
And pockets the profits of course.

One comes from his college grey-bearded,  
Another mature in his brown,  
Another's a pin-feathered stripling,  
And another's a juvenile clown:

But there's wisdom in all, and this mission  
Their statute sets up at our door,  
And all that we need is their doses  
To never be sick any more.

By statute they regulate bowels,  
And stomachs and livers and spleens;  
Each cauters, and vomits and rowels  
All shades, but especially "greens."

After this if you find you are dying  
Thank God for the "regular mode,"  
And settle accounts with the doctor,  
And he'll dead-head you over the road.

'Tisn't handsome to die out of fashion;  
Just give to the doctor your breath,  
And he'll sell you a patent salvation—  
Of freedom from natural death.

### A Dream and Presentment of Death.

On the morning of the 10th of November 1835, I found myself off the coast of Galicia whose lofty mountains, glided by the rising sun, presented a magnificent appearance. The vessel was bound for Lisbon; we passed Cape Finisterre, and, standing farther out to sea, suddenly lost sight of land. On the morning of the 11th the sea was very rough, and a remarkable circumstance occurred. I was on the deck of the castle, discoursing with two of the sailors, one of them, who had but just left his hammock, said, "I have had a strange dream, which I do not much like; for," continuing he, pointing up to the mast, "I dreamt that I fell into the sea from the cross-trees." I was heard to say this by several of the crew besides myself. A moment after the captain of the vessel, perceiving that the squall was increasing, ordered the top sails to be hoisted, whereupon this man, with several others, instantly ran aloft; the yard was in the act of being hauled down, when a sudden gust of wind whirled it round with violence, and the man was struck down from the cross-trees.



into the sea, which was working like yeast below. In a short time he emerged; I saw his head on the crest of a billow, and instantly recognised in the unfortunate man the sailor who, a few moments before, had related his dream. I shall never forget the look of agony he cast whilst the steamer hurried past him. The alarm was given, and everything was in confusion; it was two minutes at least before the vessel was stopped, by which time the man was a considerable way astern; I still, however, kept my eyes upon him, and could see that he was struggling gallantly with the waves. A boat was at length lowered, but the rudder was unfortunately not at hand, and only two oars could be procured, with which the men could make but little progress in so rough a sea. They did their best, however, and had arrived within 10 yards of the man, who still struggled for his life, when I lost sight of him; and the men on their return, said that they saw him below the water, at glimpses, sinking deeper and deeper, his arms stretched out, and his body apparently stiff, but that they found it impossible to save him: presently after, the sea, as if satisfied with the prey which it had acquired, became comparatively calm. The poor fellow who perished in this singular manner was a fine young man of twenty-seven, the only son of a widowed mother; he was the best sailor on board, and was beloved by all who were acquainted with him. This event occurred on the 11th of November, 1835; the vessel was the *London Merchant* steam-ship.—From *BORROW'S Bible in Spain*.

#### The Value of Spiritualism.

DR. DEAN CLARKE.

Were Spiritualists as anxious to encourage, uphold and spread abroad the moral and spiritual teachings as they are to bring phenomena before the people, both they and the public would be better off. It is of far greater consequence to make good, honest, spiritually minded people than converts to any ism under heaven. The real value of Spiritualism must and will be estimated by the good it does, by the character it gives to its votaries, by the amount of evil it overcomes in the lives of its adherents.

Mark this well! Spiritualism means reform, honor, virtue, fidelity, as surely as it brings light, truth and knowledge from the higher life. When Spiritualists are awakened to as much moral enthusiasm as the apostles of the Christian dispensation were, then, and not till then, will Spiritualism supplant demoralized Christianity of to-day which with ill-grace we now rebuke as "a whited sepulchre." We have several notes to cast, out of our own eyes ere we are conditioned to be endowed with power from on high to "cast out devils" from the rest of mankind, our fellow sinners! "Consistency is a jewel." Let us weed our

own gardens, then kindly help our neighbors, if possibly we find any spare time.

While I do not uphold all of the methods, nor sanction the spirit of some of the "raiders" upon alleged materializing mediums, I have little sympathy with the articles with which Mr. Wetherbee has flooded *The Better Way* and *Golden Gate*, denouncing them with untruthful epithets, while upholding unfaithful, and sometimes at least, dishonest mediums in their counterfeit work.

Mr. W. is a victim of misplaced confidence, a blind zealot, hoodwinked by fanaticism, or psychologized by spirit promoters of fraud, or he shuts his eyes to facts which ought to convince him that his eulogies upon the honesty of some of the exposed mediums whom he so Quixotically defends, is "a mantle of charity covering a multitude of sins."

Fraudulent mediums are the worst enemies of our cause, let us boycott them and sustain only the faithful and deserving.—*The Better Way*.

#### LINCOLN'S SEANCE.

##### The Emancipation Proclamation.

When I entered the parlor I found the President and Mrs. Lincoln there, together with a number of people whom I did not know. For a while the conversation was general and nothing unusual happened.

"Suddenly a young girl about fifteen years old walked the length of the drawing-room to where President Lincoln sat. Stopping in front of him, the child—for she was nothing more—looked into his eyes with a peculiar rapt expression on her face.

"President Lincoln," she said in a clear but not loud voice, 'the liberty of our Nation, conceived in the womb of oppression, and born in the throes of the Revolution, can never be crowned with the wreath of immortality until each and every human being in these United States is free. Slavery in any form must not exist. So says that Spiritual Congress which in this dread time of menace and danger to the Union watches over and directs the affairs of the nation with even greater care and steadfastness of purpose than do the representatives chosen by the people. I have been chosen as their medium of communication with you. Before you can hope to bring about the great and lasting glory of this Republic you must make every man within its boundaries free. You must emancipate all the slaves by your pen, and your armies must indorse your action with the sword.'

"She talked to the President in this strain for an hour and a half, never hesitating or faltering for a word, and clothing her thoughts in language which, in her normal condition, she could not have understood. When she recovered from her trance she knew nothing of what she had done or said. This child was Nettie Maynard, afterward recognized as one of the greatest mediums in the world. The President seemed greatly impressed with what the girl had said.

"A short time before he had said to those urging the emancipation idea: 'I hope it will not be irreverent for me to say that, if it is probable that God would reveal his will to others on a point so connected with my duty, it might be supposed he would reveal directly to me, for, unless I am more deceived in myself than I often am, it is my earnest desire to know the will of Providence in this matter, and if I can learn what it is I will do it.'

On Sept. 22d, 1862, he signed the proclamation making the slaves freeman.

"Before I left Mrs. Laurie's that night I had another experience worth noting. Mrs. Miller, her daughter, began to play on the piano, and as she did so the piano began to jump up and down on the floor, keeping time to the music. I asked if I might sit on the instrument so that I could testify to my sense of feeling that it really moved. She gladly consented, and President Lincoln, Judge Wattles, who hailed from the West, and I sat on the piano. Mrs. Miller played again and the piano jumped so violently and shook us up so roughly that we were thankful to get off it."—*New York Sun*.

##### The Angel in the Marble.

I remember, when I was a little boy, a sculptor who worked away all the day with mallet and chisel on his marble. It was a great delight for me to watch him at his work. One day there was hauled into his studio an unusually large piece of marble, uneven, ragged, and soiled. But it was mounted upon the two "horses," ready for the artist's chisel. When I entered the studio, he was standing by it, with his hand resting affectionately upon it, as though he were in love with it. He did not notice my coming, as was usual with him; but seemed absorbed in the contemplation of that piece of marble. I remember how intently and yet fondly he looked at it, as though he were looking down into the centre of it.

Finally, I asked him: "Mr. M., what are you going to make out of that?"

Looking up kindly into my face, he said: "My boy, I am not going to make anything out of it. I am going to find something in it."

I did not comprehend; but said: "Why, what are you going to find in it?"

He replied: "There is a beautiful angel in that block of marble; and I am going to find it. All I have to do is to knock off the outside pieces of marble, and be very careful not to cut into the angel with my chisel. In a month or so you will see how beautiful it is." And then returned his intent gaze into the marble. I remember puzzling a long time over that "angel in the marble;" and not until later years did I understand that the angel the sculptor said was in there, and which he was going to find with his mallet and chisel, was put into the marble by his genius; and his work was to realize his ideal.—*Selected*.



# THE CARRIER DOVE,

AN ILLUSTRATED WEEKLY JOURNAL

DEVOTED TO

SPIRITUALISM AND REFORM.

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

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SAN FRANCISCO, AUGUST 11, 1888.

## PLAYING WITH FIRE.

There is an old proverb to the effect that fire is a good servant but a bad master. While it is also asserted that playing with fire is dangerous. Experience will have assured many of the correctness of the above opinions. Yet, there are many upon whom experience seems to leave no permanent record or any lasting lesson for future caution. Some, too, there are, who being ignorant rush in where good authority assures us a certain class fear to tread.

Many an investigator into spiritual and psychic science and forces will proceed to the indulgence of indiscriminate use and exercise thereof utterly unmindful of the tremendous influences he is dallying with.

First in the matter of mediumship—in itself good and useful under judicious direction—the neophyte will carry its evolution to that exercise that will result in a hyper-sensitive condition of body and nerves with a commensurate diminution of will power, so that a few months of such misdirected effort, results in bodily debility and mental prostration. Mediumship can be made the means of bodily health, moral strength, mental culture and spiritual unfoldment. When its stimulating fires are allowed to become as scorching flames, then when ignorance or willfulness plays with its fires it becomes a furnace of destructive heat. The degradation of the individual is too dear a price to pay for the development of mediumship, no matter how wonderful or exalted that mediumship may be.

Evil thoughts and "evil" spirits are subtle potencies that the spiritual student cannot ignore. The influence of our wills upon each other constitute another factor in the dangers we have to encounter in our investigations and studies. In these times when mesmerism under its modernized cognomen of Hypnotism is exciting so much attention, when mind reading, thought transference and telepathy are common pastimes in many homes, it is but right to raise a warning against their possible abuse. We may raise a Frankenstein we have not the power to lay. We may play with fire and scorch our own and others' souls.

Let the cool waters of reason flow over all our actions. Let calm and righteous judgment preside over our experiments. Let our own thoughts and motives—our will and our reason—be such that we may mate the above subjects, objects of intelligent study with a view to the utilization of the knowledge obtained from them of service to ourselves and fellows, then shall we escape the charge of playing with fires whose nature we cannot be too careful in comprehending.

## THE DOVE'S PROSPECTS.

As we seldom bore our readers with complaints, or "long-felt wants," or petitions for a more generous patronage, in fact seldom say much about our work, but leave it to the public to say, we feel that perhaps we may not be quite just to those of our readers who have taken such an interest in the work since its beginning; and therefore, a statement of our present prospects and the outlook for future usefulness may not be amiss. We are glad to say that the prospect was never more pleasing. We have just put in a large, new cylinder press in addition to the smaller ones already in our office, and are prepared to do all of our own work and all kinds of job work besides, and we shall hereafter print the DOVE in our own office, thereby, ensuring even greater satisfaction than heretofore.

With our facilities for doing work, we have not forgotten the interests of our patrons, and have decided to increase the size of the DOVE by an addition of eight more pages of reading matter. It already contains as much or even more matter than any Spiritual journal published in America, but when enlarged as it will be with our next issue, or the one following, it will be the largest Spiritual journal in the world. Its price is now below that of some of our publications who do not give any more or any better reading than does the DOVE in its present form.

We are about to incorporate a Stock Company and have among our incorporators and stockholders a number of the most "solid" business men among the Spiritualists of San Francisco. We are determined that no pains shall be spared to make the CARRIER DOVE a first class exponent of the highest teachings of Spiritualism, and to that end have secured the services of some of the best writers in the ranks who will be among its regular contributors. We do not propose to publish a *sensational*

journal, filled with reports of wonderful, yet, after all, very doubtful manifestations. We shall publish well authenticated statements of absolute facts; but not certain, vague, or doubtful phenomena reported.

Our past experiences have taught us the necessity of clear, intelligent, careful investigation of all phenomena, and a wise, unbiased discrimination in all that pertains to spiritual things. We make no claim of infallibility or perfect judgment; but we recognize the fact that all the experiences of humanity are needful lessons, and it is only through our repeated mistakes and failures that we gain wisdom; therefore we ask our readers to take this ground with us and go forth and forever "prove all things and fast that which is good." Give us your sympathy, your encouragement, and as many subscribers as you can, and we will give you return measure for measure heaped up upon you.

## SPIRIT COMMUNION.

The knowledge of men in olden times was so much more limited than in this age. The manifestations of even nature's simplest powers were thought to be the result of the will of a capricious God. The laws of nature were to slowly unfold themselves in the material realm, and to-day the most ignorant expect the laws of matter set aside and the will or wish may be gratified. The same process of evolution is to work out the understanding of the laws governing the various phenomena. Its first manifestations seem to come so by chance that men almost always there is only a happy accident in any communication or display of occult power.

Many of the discoveries of physical science have been the results of seeming accidents. It was soon demonstrated that unknown conditions had been given which led to a result and the same condition which chance or design brought the same result. Scientific minds watching spirit manifestations, reasoning from analogy concluded unknown laws of mental action are operating here.

They cannot as yet formulate the laws, but they are dimly discerned. Because these laws do exist many who are investigating Spiritualism from the emotional side are disappointed and sometimes disgusted, that they are unable to do or perceive as others.

It is come to be an accepted fact that an individual is surrounded by a personal atmosphere, agreeable to one and disagreeable to another. That one approaching with respect, another repelled. This attraction or repulsion determines the power of an individual to receive communication for one and another. To establish this harmony of some connecting link must be furnished. The psychometrist this is done by a handkerchief, etc., for the best mediumship is the personal presence of the sitter. Other



slowly being discovered that will yet make it as possible to determine the exact phase of manifestations to be received as is to-day the simplest mechanical results.

But these are not to be achieved by any without the same faithful study that is so will-ingly given to what are now called the "sciences." The investigator must enter upon his work as a student to observe, compare and formulate the knowledge he obtains from the various studies he makes in the psychic realm and in the spirit of a true scientist "prove all things and hold fast that which is good."

#### IGNORANT CITIZENS.

Men whose Ignorance is Aired in the Courtroom.

"What is a monarchy?" asked Judge Gibson to-day of a man who wanted to be naturalized. "A kingdom" was the answer. "Not that exactly," said the judge. "Well, a queendom," responded the man. When asked how long the President held office, he replied: "Sometimes three years and sometimes four." Interrogated about the laws, the man said firmly that the laws of this country were good. Another man said that part of Great Britain was a republic. Both men were admitted, and others whose knowledge of our system of government was simply childish.

The above clipping from the *Oakland Enquirer* speaks volumes for the wisdom and sagacity (?) of our legislators. What a brilliant set they are—those future law-makers—those protectors of the women of the nation. Ignoramuses from foreign countries who have not the slightest idea of what constitute a republican form of government, to become the judges and jurors who shall try and condemn according to law, American born girls and women who may be so unfortunate as to fall within its clutches. What a text for Susan B. Anthony to preach a woman's rights sermon from. It is this ignorant, foreign element in politics that has rendered them the filthy pool they are in which good, pure men decline to swim. It needs a cleansing and a purifying that may yet cost the nation seas of blood and mines of treasure if those into whose hands is entrusted the destiny of the Republic do not soon see the danger now threatening and wisely take steps to avert it.

Bring in the wives, mothers, sisters, and cast out the foreigner who is so ignorant that he cannot read or write, and let *intelligence* be the standard of citizenship, irrespective of race or sex. Men of America! For the sake of your daughters, do not entrust their rights and liberties into such alien hands, but place them in the keeping of the tender, loving mothers who bore them, where such rights will be zealously and carefully guarded.

#### WANTS A YOUNGER WIFE.

Some of our readers may be familiar with the name of Mrs. Elmina Drake Slenker, of Snowville, Pulaski county, Virginia, who has been for a number of years quite an active advocate of freethought, publishing Liberal books and tracts and contributing regularly to various freethought journals. From a letter just received in this city we learn that her husband

has tired of her after thirty years of married life, and wants a young and handsome wife, as many old men do. Mrs. Slenker says that her husband has endeavored to obtain a divorce in Chicago and other places, but having no plea except "want of love" he has so far been unsuccessful. Mr. Slenker is said to be at present in Pennsylvania, seeking to get a divorce. Concerning him, Mrs. Slenker remarks: "He was full of Reform, and wanted a Radical when we married. Now he wants a petted doll who will not say Equal Rights or think them. It is odd how many men do this way. Women are more constant. I am taking it easy. It was terrible at first, but Philosophy soothes the roughest sea."

#### PERSONALS.

Miss Josie Hill, principal of the Jessie-street Kindergarten, re-opened her school, after a brief vacation, on Monday the 6th instant. There was a goodly attendance of little tots, more than can at present be well attended to. It is decided that the friends who may be interested in the work of this school shall visit it from time to time, encouraging by their presence and support the good work that is being done there.

Dr. Grattan, of Stockton was at Washington Hall last Sunday afternoon and made an interesting speech. We hope to see him often.

Mrs. E. B. Crossette visited the city in the early part of the week. She spoke at Fraternity Hall, in Oakland, last Sunday evening before a large audience, in reply to questions. She speaks at the same place next Sunday evening. The society would do well to engage the services of this pleasing speaker as frequently as possible.

Courtlandt Palmer, the millionaire Liberal of New York, has gone to that bourne to which the footsteps of all humanity are hastening. The Rev. R. Heber Newton officiated at the funeral and Col. Robert G. Ingersoll gave some eloquent words in testimony of the worth of the departed. The remains were cremated at Fresh Pond in accordance with Mr. Palmer's request.

In a hastily-written note received from W. J. Colville, he informs us of his arrival in Portland, Oregon. He says "the trip was very nice, and the scenery on the road beautiful."

Bishop A. Beals writes us from Onset, Mass., that Spiritualism is in a flourishing condition there, and that he has met many old friends among whom are some from the Pacific Coast. His sister, Mrs. Lydia Beals Starr is now a resident of National City, Cal.

Mrs. Bennett, the seeress, and Mrs. Judge Swift, called at our office during the present week. Mrs. Bennett has just returned from a visit to friends in Kansas and is looking well and refreshed. She will resume her mediumistic work at once. See her card in Medium's Directory on another page.

J. J. Morse will address the Spiritualists of San Jose to-morrow, Sunday, Aug. 12th, at G. A. R. hall at 11 A. M. and return for his usual services at Washington hall in the evening.

Mr. A. Pawley, one of the efficient reporters of the *Chronicle's* staff, enlivened our sanctum with his genial presence during the present week. Mr. Pawley will please accept the Dove's thanks for favors rendered.

Mrs. M. J. Hendee has removed to 1031 Mission street where she is permanently located and will give sittings daily. See card in the Medium's Directory on another page.

G. W. Kates and wife will be at Mt. Pleasant Park Camp-meeting, Clinton, Iowa, during the present month. They will devote themselves to lecturing instead of local work hereafter. Address them at Greenville, Darke county, Ohio.

## Chips.

The best and most important part of a man's education is that which he gives himself.—*E. Gibbon.*

The Mechanics' Fair opened on Tuesday last at the Pavilion on Larkin st., and will continue six weeks.

Dr. Johnson once asked, "Who is the most miserable man?" and the sage replied, "The man who cannot read on a rainy day."

A century hence, the present competitive industrial system will be regarded as something belonging to a savage age, before people had grown into a comprehension of the advantages to be derived from co-operative effort.

Mrs. Ada Foye and J. J. Morse at Washington Hall on Sunday evening. As the opportunity for seeing these two able mediums are rapidly growing less no doubt a large audience will be present. It will be Mrs. Foye's last public appearance here.

The reading of books, what is it but conversing with the wisest men of all ages and all countries, who thereby communicate to us their most deliberate thoughts, choicest notions, and best inventions, couched in good expression, and digested in exact method?—*Barrow.*

Those authors who appear sometimes to forget they are writers, and remember they are men, will be our favorites. He who writes from the heart, will write to the heart; every one is enabled to decide on his merits, and they will not be referred to learned heads, or a distant day. We are, I think, little interested, if an author displays sublimity; but we should be much concerned to know whether he has sincerity.—*I D' Israel.*



Advice, like snow, the softer it falls, the longer it dwells upon, and the deeper it sinks into, the mind.—*Coleridge.*

There is a debt of mercy and pity, of charity and compassion, of relief and sorrow due to human nature, and payable from one man to another, and such as deny to pay to the distressed, in the time of their abundance, may justly expect it will be denied themselves in the time of want.—*W. Burkitt.*

If you are determined to live and die a slave to custom, see that it is at least a good one.—*Charlotte Bronte.*

There is no situation in life which we can not sweeten or embitter at will. If the past is gloomy, I do not see the necessity of dwelling upon it. If the mind can make one vigorous exertion, it can another; the same energy you put forth in acquiring knowledge would also enable you to baffle misfortune. Determine not to think upon what is painful; resolutely turn away from everything that reveals it; bend all your attention to some new and engrossing object; do this, and you defeat the past.—*Bulwer Lytton.*

## Spiritual Meetings.

### SAN FRANCISCO.

#### WASHINGTON HALL.

On Sunday afternoon last, at the regular meeting of the Society of Progressive Spiritualists, there was a very interesting discussion upon the subject of the moral responsibility of individuals. The President, Mr. John A. Collins, opened the meeting with a few remarks concerning the necessity of giving the unfortunate wrong-doer such favorable environments as would tend to elevate and ennoble, instead of degrading and debasing him still more with our censure and punishments than the commission of evil deeds had already done. He claimed that men were as perfect as their surroundings would permit them to be, and urged the necessity of co-operative effort for the alleviation of the ills of humanity.

Mr. Johnson was the next speaker and took quite a different view of the subject. He said that people created their own conditions and were not necessarily governed by circumstances; fools allowed circumstances to control them, but others did not.

The idea of heredity or pre-natal conditions determining a person's state in life was ridiculed, and by way of illustration the speaker asked why there were so many more male drunkards than there were females when the same pre-natal influences surrounded girls and boys alike? He thought that if boys were raised like girls, they too, would be weak and effeminate; but that it lay within the power of each to develop latent powers and make of themselves whatever they desired to be.

Mr. E. J. Anderson followed, and said that

the bodily conformation, which was nature's endowment, determine in large measure a person's capabilities, and fixed the individual's sphere; and as no one had the power to choose when, where and by whom they would be brought into this world they were consequently in a large degree irresponsible. Heredity, he said, was one of the sciences to-day, and if a man was born a murderer through some untoward influences controlling his pre-natal life, such a man would commit murder. The boy Pomeroy was cited in illustration.

The speaker said that individual free-agency was like a horse tethered; he was free in a measure, but could not go beyond the length of his rope; and the sooner we recognize that we were creatures of circumstances and were impelled by laws beyond our control to do as we do, then would greater effort be made to create better conditions and make more just and humane laws.

Mrs. M. Miller, Mrs. Hendee, Dr. Grattan, of Stockton, and Mr. Mead all made interesting speeches pro and con upon the subject. Mrs. Rutter, Mrs. Parks, and Mr. Ely furnished the vocal music, and Mrs. Morris presided at the piano. Dr. Schlesinger gave tests to skeptics, all of which were reported as very satisfactory and beyond doubt and question.

#### MR. J. J. MORSE AND MRS. ADA FOYE.

On Sunday evening last at Washington hall, a large and deeply interested audience was gathered to receive instruction in our philosophy and evidence of our facts as dispensed through the mediumship of Mrs. Ada Foye and Mr. J. J. Morse.

The proceedings consisted of two parts—the first being occupied by the controls of Mr. Morse who discoursed upon four topics selected by the audience, the first part being upon planetary and natal influences as affecting human life, the second was concerning probation after death, the third concerning malicious influences exerted by mortals and spirits and the last was the origin and destiny of the world from a spiritual standpoint.

Each question was dealt with in an extremely able manner, eliciting hearty applause—we regret the absence of our reporter, to secure the answer to the first query as we have never heard the topic handled better.

The second part of the evening was occupied by Mrs. Ada Foye who gave one of her well-known seances. The tests were as usual numerous, striking and convincing, the audience frequently applauding.

Miss Florence Morse sang "Sometime" and "The Guardian Angel," in her usual effective and pleasing manner.

On Sunday evening next, Mrs. Foye will again share Mr. Morse's platform, and then it will be for her last public appearance in this city prior to her departure for the East and Europe. All, then, desirous of seeing her once more should not fail to be at Washington Hall on Sunday evening.

#### JOHN SLATER'S MEETINGS.

John Slater still continues to attract large audiences at his Sunday evening meetings at the Metropolitan Temple. His tests are so wonderful and correct in every detail that they astonish and convince the skeptical crowd that congregates to hear them. Mr. Slater also possesses a singularly sweet voice and his voice is another attraction that is not down to bills, but tells on his listeners all the same.

## Eastern Camp-Meetings

#### ONSET BAY.

Passed from earthly existence July 2nd, Onset, Sidney Howe, aged thirty-eight years. Mr. Howe was an old Spiritualist who had been identified with Onset Bay Association since its organization. His funeral was held in the auditorium in the grove Friday, July 3rd, at 12 o'clock, a large concourse being present. Exercises commenced with a solo "Only a Step," by Mrs. C. Sullivan, assisted by Mrs. Pierce, Mrs. A. Mr. Caswell, and Prof. Phelps; Mrs. E. sell presiding at the organ, followed by reading of a poem by Dr. H. B. Stone, Boston. The song "Beautiful Life" was finely rendered by Prof. Phelps, after which Dr. Storer delivered a very appropriate address. The body was embalmed, and interred in East Wareham Cemetery.

The Fourth was observed here with much time enthusiasm, and the white-haired were celebrated with the zest of a school-boy.

The Onset Business Club, whose object is the advancement of the general interests of Onset, held a meeting July 1st, and voted to hire a band for each day and evening from Aug. 12th to Sept. 1st, and to erect a building and arrange for amusements and attractions during that time.

Sunday, July 8th, opened clear and bright with a strong breeze from the southwest. Cars brought many visitors to the grove. Lyceum was held at the Temple at 2 o'clock P. M., D. N. Ford, Director. At 4 o'clock a People's Meeting was held in the grove, well attended, Mrs. Eva Cassell presiding.

#### PORTLAND, OR.

The New Era Camp-Meeting, which was held on the 20th of June, was one of the best ever held in Oregon, and was noted for its harmony and good fellowship. Though the weather was not as pleasant as could be desired, the attendance was over the average of other meetings hitherto held on the grove. I noticed there were some thirty tents, and there were several cottages and one general building. The society that owns the grove has, through the aid of the State organization, built a very fair meeting-house, with a seating capacity of four to five hundred, but the grove is a most beautiful place for meetings.



under some remarkably fine fir trees that form a complete shelter from the sun, and remind us that "the groves were God's first temples" "as shrines for humble worshippers to hold communion with their Maker."

This camp-ground is on the east bank of the Willamette River, some twenty miles above the city of Portland, on a high eminence overlooking the river and surrounding country. A small stream called Rock Creek also winds around the base of the hill on which these grounds are located. Nature has done much to make this place fitting for the purposes for which these grounds are dedicated. Although at present we cannot boast of efforts to be compared with Onset Bay and other camp-grounds East, may we not hope that at no distant day thousands may meet where we now have but a small beginning.

There were many mediums on the ground, and some as good as you will find anywhere, among whom I would mention Mrs. Ladd Finnecan of San Francisco; Mrs. Bruce of Lebanon, Oregon; Mrs. Brown, recently from Michigan, a good psychometrical reader. There were also many other local mediums who bid fair to make their mark in the world.

There will be another camp-meeting at New Era, held under the auspices of the State organization, commencing Sept. 8th and continuing some two weeks.

#### LOOKOUT MOUNTAIN, TENN.

The camp opened propitiously on Sunday, July 1st. The audiences were of such numbers as to make the opening day satisfactory to the Association, but small in contrast to what they should have been on the grand mountain where they met. The music and singing were excellent. The opening address of President Albert was full of feeling and earnestness. All visitors and speakers were made to feel that they were among a social people, and would find many hearts and hands extended to them.

The services were opened by an invocation by the guides of Mrs. Cora L. V. Richmond. The regular discourse of the morning was delivered by the guides of Mrs. A. M. Glading.

The service at night consisted of an able address by Dr. George A. Fuller, and tests by Dr. H. F. Merrill. The lecture was eloquent and logical, worthy of a full report. The tests given by Dr. Merrill are startling and convincing.

The meeting on Monday, the 2d inst., was in the evening, when a conference was held, George W. Kates, Secretary of the Association, presiding. Dr. H. F. Merrill gave many recognized descriptions of spirits, with a number of messages. Mrs. Glading also wrote messages, some of which were very convincing.

Tuesday, the 3d, the guides of Mrs. Richmond, Mrs. Glading and George A. Fuller answered questions at the morning meeting, following which tests were given by Dr. Merrill. At the evening meeting Mrs. Glading's guides spoke eloquently for two hours and gave psychometric readings.

July 4th a grand celebration of the day was had. George W. Kates gave an oration, and held his auditors' closest attention for an hour and a half, and at the close of the address was warmly congratulated by his friends. Mrs. Richmond improvised a poem, the theme of which, given by the audience, was "Red, White and Blue." Mrs. McCann of New Orleans sang in a charming manner; Geo. A. Fuller delivered an address; Dr. H. F. Merrill gave descriptions of and messages from soldiers killed in battle on the mountain—one, whose name, birthplace, place of enlistment, etc., were recognized by a lady from Augusta, Ga. After singing "America," the audience partook of a sumptuous 4th of July dinner at the hotel.

At night a fine pyrotechnic display, after which a dance was engaged in by the young folks till after midnight.

#### GROVE MEETING IN MICHIGAN.

Arrangements were made for a three days' meeting, to be held June 29th and 30th, and July 1st. Having so short a time in which to make arrangements, and being unable to induce the railroad company to run excursion trains, made it rather up-hill work, but it was carried through to a success.

On account of bad weather only one meeting was held on Friday, which was at the hotel in the evening. On Saturday two meetings at the grove, and one at the hotel in the evening, at all of which a fair attendance. On Sunday two meetings at the grove, with an attendance of about six hundred, which, considering the fact that there were no trains run to the Lake, was good for a first meeting. Some of the friends drove twenty miles or more to attend the meeting, and stayed during Saturday and Sunday. We had as speakers Mrs. L. A. Pearsall, of Disco, Mich., and Mrs. Palmer, of Deerfield, Mich., assisted by the following mediums: Mrs. A. D. Carroll, clairvoyant and platform tests; Mrs. M. E. Jameson, M. D., clairvoyant and psychometric readings; Mrs. Nettie M. Ketcham, clairvoyant and tests; Mrs. F. F. Blakely, trance and tests. Mrs. Blakely sang finely in Spanish, being, it is claimed, controlled by Madame Zorocco, a Spanish opera singer. These mediums were all from Toledo. Mrs. Margaret Owen, of Lake Pleasant; Mass., was present. We were also favored on Saturday and Sunday with short but good speeches by Mr. W. F. Trimm of Adrian, Mich., and Mrs. B. J. Hoig, of Morenci, Mich.

At the close of the afternoon meeting on Sunday, a call was made for those interested in effecting a permanent organization for the purpose of holding a yearly meeting at the grove. Mr. W. M. Trimm, of Adrian, was chosen Chairman, and called the meeting to order, when they proceeded to organize. After the election of officers, Mr. Allan was asked on what terms the Association could secure the grove for their meetings, when he replied that as long as he lived and owned the grove, they were welcome to the use of it free of charge, pledging himself to do everything possible to make the movement a success.

## Correspondence.

### Temperance and Prohibition.

The following from the pen of Mr. Coleman should have appeared several weeks ago; but it got out of sight in the depths of our desk, and was only just resurrected. We give it space as it is a reply to a criticism of Bro. Coleman which appeared some weeks ago.

EDITOR DOVE: My old-time friend Dr. G. H. Stockham has unwittingly misinterpreted some of my remarks about prohibition, and as an act of justice to myself I desire to state my position more clearly. The Doctor says of me that "he likes to enjoy himself, and keep a little wine in the house, so that he can enjoy a social glass now and then with a friend, but he is afraid that if a like privilege be granted to the other fellow, he would abuse it. I know of a good many Prohibitionists who are in the same boat with Brother Coleman." This statement places me in a false position. In the first place I have never, at any time in my life, kept wine or any other kind of intoxicating drink in my house. I spoke of taking a glass of wine once in a while with a friend, but this is generally confined to festive and other special occasions, and it has been done more for purposes of sociability than aught else, and only with those who are already in the habit of taking a glass occasionally, and who would drink anyhow no matter whether I refused to drink or not. Over twenty years ago I stopped the drinking of coffee and tea as regular beverages, and since then I have never drank a cup of coffee at all; and I never drink tea, except once in a while I take a cup with a friend, when visiting, for sociability's sake. Upon just the same principle is my occasional wine-drinking. I have never at any time encouraged the practice of drinking wine or beer, or other intoxicants; those with whom I may drink a little wine occasionally well know my temperance principles, in like manner as those with whom I may partake of a cup of tea are aware of my opposition to systematic tea-drinking. Invariably, all my life, when I have met with any one who never drinks wine or other spirits, I have approved his or her action and told him or her that he or she was pursuing the right road, and should stick to it.

It is true that the little wine-drinking and tea-drinking that I may indulge in is not altogether consistent with strict prohibitory principles. It would be better for the world if not another drop of tea, coffee, wine, and other stimulants and intoxicants was ever drunk, and I should rejoice mightily to see this in practical operation. However, the very little of these stimulants that I partake of occasions very slight injurious effects upon my physical system. Although the taste of wine, tea, or coffee, etc., is quite pleasant to me, I refrain from their habitual use strictly for principle's sake, regarding them as I do



as injurious both to mind and body, the intoxicants more especially; and it is only with a certain few select friends that I ever take a glass of wine or other stimulant. During my life I have refused to drink wine and other liquor thousands of times probably, and at different times periods of six months, twelve months, two years, etc., have passed during which not a drop of any wine, beer, or other intoxicant was drunk by me. While upon the stage, though in close association with many who were in the habit of moderate drinking, I rarely ever touched a drop, and almost always declined to drink anything though called upon constantly to do so. In the dramatic profession my temperance principles were universally recognized.

Brother Stockham seems to imply that I claim a privilege for myself which I desire to debar others from exercising, for fear of their abusing it. Not so. Although it is evident that a large number do abuse the privilege of drinking wine, etc., while I and numerous others do not abuse it, still I claim no privilege that I do not accord to all others. The law at present allows all to drink, but I am in favor of modifying the laws so as to debar myself along with all others from the privilege of using intoxicants. I would only be too glad to give up the privilege I now possess of drinking wine, beer, etc., if at the same time the entire use of all intoxicants was prohibited. I am willing to sacrifice any privilege I may have in the matter, in order that the deadly scourge of intemperance, probably the greatest evil that afflicts mankind, may be, to some extent at least, banished from the earth. As I stated in my previous article, absolute teetotalism is, in my opinion, the best and safest policy, excepting, of course, in certain cases where alcoholic drinks may be required to be used medicinally or therapeutically,—these latter being, in my judgment, very few.

WM. EMMETTE COLEMAN.

#### Earnest Questions.

EDITOR CARRIER DOVE: We must admit we are unable to see how a truth can be injured by the false evidence of its existence being experienced from the records. The beautiful philosophy of Spiritualism has been taught in all ages, and when properly understood there is nothing in it that should be distasteful to any person. But when persons who claim to give phenomenal evidence of its truth, are proven to be acting from their own powers, and that for gain, or coin, their only effort being to mystify and deceive, and when their motives are clearly shown it would not necessarily effect the truth as it is self-existent. But such exposure would effect the financial interest of the person so exposed. Why is it that when such persons are shown up that some other persons whose attention has been called to these things, at

once get positive and close all the avenues of reason and refuse to even listen to any plan or method to enable them to arrive at the truth. It is more difficult to drive error from mortal mind, and educate it in truth than if no wrong impression had been previously made. Consequently it is very important that those who place themselves in the position of teachers be careful when they recommend investigators to visit and patronize certain places purporting to be materializing seances, and be sure they are such in truth.

What should persons who have been led and guided to such places think of those teachers who recommend them, when they have proven their falsity? Would they not be justifiable in believing them accessory to the deceit and morally be held responsible, or as blind leading the blind? Do they do these things designedly? There are people who have been misguiding persons who are seeking truth, and their motive will be carefully canvased in the future. C.

#### The Psychical Research Society.

The executive committee met at 442 Twentieth street, and reports of the various committees were made. A large amount of evidence has been presented to the committee corroborating the evidence before received, proving that the people who have been engaged in giving materialization seances in this city, are in harmony only in one matter, and that is to fight their common enemy,—skepticism regarding their performances. They are constantly giving each other away, and upholding themselves by speaking against the others of their class. Much has been elicited in this way. The committee reports, that the operators are not being patronized to any extent. And they agreed to cease advertising after the first of August.

The committee were informed that after that time they would cease to do as heretofore. Communications have been received from San Diego giving the account of the arrest of Percy Clifton, for obtaining money under false pretenses.

Many expressions of encouragement are given to the committee to proceed with their investigations and use every proper method to suppress those false exhibitions. Written statements of evidence are being filed for future use. The offer made by the Society to these operators to produce Psychic forms, has been ignored by them, although they were notified by letter of the Society's position. Any persons desirous of giving statements, to further the objects of this society, will be received and proper attention given to them.

A. C. PALMER, Pres.

J. W. SLATER, Corres. Sec'y, P. R. S.

Emma Abbot is said to have a fortune of \$300,000, all of which she has accumulated within the last ten years by her sweet little voice and her paroxysmal stage kiss.

## Children's Department

### The Nursery at Night.

The day is done, and in their cosy nest  
The rosy darlings lie in perfect rest,  
Their shining tresses softly straying o'er  
Those dimpled cheeks that we may kiss  
Before we go; but let the kiss be light,  
Good night, sweet slumberers!  
Good night! Good night!

And we see a smile all gently play  
O'er a sweet face, then slowly die away—  
The little brain with fairy fancies teems,  
And Flossie wanders in the land of dreams,  
There she will wander till night's shadows fall,  
Good night, my little one,  
God guardeth thee!

She sees serenest sunlight, fairer flowers  
And bluer skies than grace this world of ours,  
As down the silent slopes of shadowland  
Again she guides her hoop with eager hand,  
Or may a mythic butterfly pursue,  
Good night, my pretty one!  
Till morn. adieu. —F. B. Dowling

### He Saw Himself.

"You must excuse me, gentlemen, I cannot drink anything," said a man who was known to the entire town as a drunkard.

"This is the first time you ever refused to drink," said an acquaintance. "The other day you were bustling around after a cocktail, and in fact you even asked me to get them up."

"That's very true, but I am a very different man now."

"Preachers had a hold of you?"

"No, sir; no one else has said anything to me."

"Well, what has caused the change?"

"I'll tell you. After leaving you the other day, I kept on hustling for a cocktail, as you term it, until I met a party of friends. When I left them I was about half-drunk. To a matter of my temperament, half-drunk is a miserable condition, for the desire for more is so strong that he forgets his self-respect in his effort to get more drink. I remembered that there was a half-pint of whisky at home, which had been purchased for medicinal purposes."

"Just before reaching the gate I heard the voices in the garden, and looking over the fence, I saw my little son and daughter playing. 'No, you be ma,' said the boy, 'and I be pa. Now you sit there an' I'll come an' be drunk. Wait now till I fill my bottle.'

"He took a bottle, ran away, and filled it with water. Pretty soon he returned, entering the play-house, nodded idiotically at the little girl and sat down without saying anything. Then the girl looked up at her work and said,—

"James, why wilt you do this way?"

"Whizzer way?" he replied.

"Getting drunk."

"Who's drunk?"

"You are; an' you promised when the



died that you wouldn't drink any more. The children are almost ragged, an' we haven't anything to eat hardly, but still you throw your money away. Don't you know you are breaking my heart?"

"I hurried away. The acting was two life-like. I could think of nothing during the day but those little children playing in the garden, and I vowed that I would never take another drink, and I will not, so help me God!"—*Arkansas Traveler.*

#### A Scotch Girl's Essay on the Summer Land.

Our English contemporary *The Two Worlds*, contains the following interesting item concerning a recent competition for a prize for the best essay upon the subject referred to in the following extract. The Lyceum is located in Glasgow, Scotland, and the account is furnished by Mr. W. W. Walrond who says:

As an inducement to the children to produce original compositions, our energetic teacher, Mr. T. Wilson, offered a prize for the best essay on "The Summer-land, and how to get there." Three scholars submitted papers, namely, Miss May Robertson, Masters Ernest and Louis Urquhart, all of which are very good. The prize, however, was awarded to Miss May Robertson, who was accordingly presented by Mr. Wilson with a handsome book. Since the opening, thirteen weeks ago, the scholars have made thorough good progress. We trust the autumn and winter months will bring progress to a much higher standard. For the benefit of our readers we give the successful essay: "The Summer-land.—My idea of the summerland is, that after our time is over in this world we begin living in the spirit, away from all the suffering and pain of the earthly sphere. After we have passed to the higher world all our past life comes before us as if in a mirror, and all the generous and kind actions we have done in this world will make us glad to think of them. All our kind friends who have passed on before us will welcome us and show us the right way to go. The best way to progress is to go to the lower spirits and lend them a helping hand, and help them to grow away from all the low and demoralizing actions they have done while on earth. Perhaps in the summer-land the prince will be lower than the beggar; it is not the position that is held that things are judged by, it is the person's own spirit. Very often a person in high rank would refuse to give a beggar a bit of bread. How much suffering of conscience they will have to endure when they go to the other world and look back on their past actions! However, as time rolls on they will begin to grow wiser, and the more advanced spirits will aid them to lead a better life in the spirit than they led while on earth. They will soon learn that the only way to be happy is to forget themselves and help to bear others' burdens. How often those who are left behind mourn at the loss of one who has gone before, whom they think dead; but this great truth which we have obtained teaches us that they still live and love us.—MAY ROBERTSON (Aged 13).

#### Two Ages.

Young Tommy, an uneasy, comical youth, was asked by a boy whose acquaintance he had made on the street, "How old are you?"

"Nine when I'm on my feet," said Tommy, "and six when I stand on my head."

"Ha! How do you make that out?"

"Why, if you stand 9 on its head it's a 6, isn't it?"

"What's afoot now?" asked Will Wide-awake, the reporter.

"Twelve inches, still," answered a pert small boy, as he shot out of sight.

#### Lucky Little Boys.

The minister sought to improve the time by giving Bobby a lesson in morality.

"My boy," he said, "I have lived 45 years and have never used tobacco in any form, nor told a lie, nor swore, nor played hookey, nor—"

"Have you got any little boys?" interrupted Bobby.

"No; I have never had any little boys."

"Well, its mighty lucky for the boys," said Bobby.

#### How To Get There.

As two ladies were one day riding in one of the towns of Berkshire, Massachusetts, they said to a little girl by the roadside:

"Can you tell us the way to Shaker Village?"

"Yes, ma'am," was the quick and polite reply, "you go right down to my grandma's then you take the road to Shaker Village, and when you get there you will be there."

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#### BOOKS FOR SALE AT THIS OFFICE.

THE PHANTOM FORM: Experiences in Earth and Spirit Life, by Mrs. Nettie P. Fox, Mediumistic author. Postage paid, \$1.00.

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4th.—It Regulates the Bowels to perfection, no matter what may be their condition.

5th.—It Stimulates the Liver and therefore cures diseases arising from a torpid condition of this important organ in the human anatomy.

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