

# The Carrier Dove.

"Behold! I Bring You Glad Tidings of Great Joy!"

VOLUME VIII.

SAN FRANCISCO, CAL., APRIL, 1891.

NUMBER 4.

## Original Articles.

### Seek And Ye Shall Find.

BY RAYMONDE.

"The dead know not anything." So said Elder Miles Grant recently, quoting from the Bible a few lines which, taken separately, might deceive listeners. But he is quite unable to tell us who the dead are. Spiritualists acknowledge no death; they believe in life everlasting, eternal in the heavens. Could any religion embody more beautiful and sublime ideas concerning man's destiny?

To accept Bible passages literally, without any relation to preceding and succeeding chapters, has been, and always will be, productive of confusion in the minds of blind followers.

Although Brother Miles may consider he is advancing the cause of truth, he is in reality sowing the seeds of materialism, of which too many already have been scattered by the narrow-minded Christians in their endeavor to force their unreasonable theology into reasoning minds.

It occurred to us, when listening to the debate at the Temple between Elder Grant and Rev. N. F. Ravlin, that the former was the expounder of absurdity, and the latter the teacher of primitive Christianity of which the modern theologian knows very little, and he also seeks to destroy all evidence that others may produce, by flatly denying some portions of Scripture, and repeating, until laughter ensues, others that suit his particular creed and line of argument.

Elder Grant possesses one trait that we must admire. He has the courage of his convictions and the boldness to defend them. This is more than can be said of the rank and file of preachers to whom Mr. Ravlin, the talented defender of Bible Spiritualism, threw down the gauntlet of discussion. They either do not desire light, or they fear the weakness of their foundation will not bear the strain of modern tests; that the structure reared by hands will fall before the testimony of ancient and present believers in angelic intercourse. Any religion that will not bear the fullest and freest public and private examination may be accounted as lacking in reason, common sense and justice, the three essential points embraced in Spiritualism, which makes it so precious and life-giving to its adherents.

Were it possible to kill the Truth, Spiritualism would long ago have succumbed to the attacks of Theologians; but it rises after each encounter beautiful and divine in its enduring love toward its enemies. It seeks not to destroy, but to save the sons of men. Its path has not been marked with human woe, neither does it teach that the end justifies the means. "Love ye one another and so fulfill the law." What is there so obnoxious in this command that those who teach it should be spurned? Treat thy neighbor as thyself. Love your enemies. These commands are the daily education of Spiritualists who receive their spiritual lessons from angels; and we contend that angels are fitter to direct mortals than clergymen, we care not how well versed they may be in ancient history, doctrinal points, church government or theological tactics, and we hold that it is the height of presumption for any priest, of

whatever creed, to assume that he is better qualified to instruct man than those who have entered the portals of heaven.

The sum and substance of the Spiritual religion is angelic guidance; and the great sin for which Spiritualists are so mercilessly assailed by the Christian (?) clergymen is the very commendable desire to know more of the Great Beyond than the clergyman is capable of imparting. The very determined effort of the Spiritualist to lift the veil from the eyes of his mortal brothers is denounced as heretical and diabolical in every instance. Scorn, ridicule and rebuke are administered from the pulpits of Christendom without stint or charity, and a wide gulf has been made between Spiritualism (*i. e.*, primitive Christianity) and modern churchism. It is either the ignorance or conceit of priests that makes them hostile to the great Truths so fully demonstrated by biblical phenomena and explained by more modern revelations; and it ill becomes those whose desire is the salvation of men, to spurn the fact of spirit return either in this or a by-gone age, in order to suit their notion of what God could or ought to permit angels to do.

The priest declares, despite the Bible to the contrary, that spirits, or disembodied men, *cannot* and *do not* visit their earthly loved ones. Spiritualists *know* that God is love and that He has always permitted the most friendly and instructive intercourse between brothers and sisters of this and the higher world. What is there so very sinful in this knowledge that a man of the Church should call his brother a fool or a cheat if he proclaims himself a Spiritualist? Yet this is often done on the Lord's day and is by him considered proper. He may succeed in convincing the *thoughtless* that all emanating from the pulpit is beyond contradiction; but the *wise*, question the motives that prompt him. Once upon a time it was very convenient to agree with the priest, if long life was desirable. If one dared to express an honest opinion or spiritual conviction, straightway he was deprived of his mortal body, lest he break the power of the oppressors, who had forgotten the meek and lowly exponent of brotherly love in their determination to rule or ruin. Progression put an end to priestly murder, but the spirit to dictate still exists. Civilization, the offspring of man's higher aspirations, was not a child of the Church, as many suppose, but of God-like minds. The present attitude of the priesthood toward free and progressive thought is evidence of the truth of this statement.

We do not claim that all who believe in Spiritualism are above reproach; for many have only learned its alphabet. In fact, very few mortals are beyond two syllables; but we are determined to advance until we have mastered its wonderful philosophy. We do not expect to be able to accomplish this in the lower world, but have we not eternity before us in which to learn God's lessons? We know, for thus the angels tell us, that this is the seed time and, as we sow, we shall reap in the better land.

After one has tasted the knowledge of the tree of life, the dry husks of theology are not satisfying, and when proffered are like giving a stone when bread is asked.

Having been taught in the Church and Sunday-school since a young child, and having come into the knowledge of spiritual truth in a wise and natural manner through the spirit voice of my grand-sire, with whom I hold daily converse, I should be prepared to judge which instruction is the better adapted to my earthly requirements and spiritual development.

The Church taught me that Jesus would bear all my sins of whatsoever nature, if I would only ask him, and accept the creed. Having a natural sense of justice, this looked rather unfair, and later on appeared selfish and detestable; but I continued attendance although gaining no light. Then death came, once, twice, thrice. The brave officer, whose heroic deeds in defense of his country called forth the praise of all patriots, was called, after the war clouds were scattered, to the immortal shore. A sister, good and lovely, was next summoned at the hour of young motherhood, leaving a vacancy never to be filled. And then a father in the sere and yellow leaf of life, bade us adieu, and the once merry circle was, as we supposed, forever broken.

None of these were united to any church, and according to church teachings they were not with the angels, but lost; but we did not believe these refined and exemplary souls were otherwise than happy, because they deserved happiness according to earthly reasoning, and we began to think that our instruction had been erroneous and we called, not in vain, for proof. A voice answered clear and impressive: "Not lost, but gone before. Seek ye them. Forget not that God is love, and bear in mind these words: 'The pure in heart shall see God.' Your kindred are happy. Look up and be comforted." These words were not spoken to deceive, nor were they the artful utterances of demons, but a spirit grandfather's consolation to a bereaved grandchild, who, although well grounded in churchly lore, had no knowledge of spiritual things. It was the dawning of truth in our home, which has since been radiant with the light of the heavenly spheres. No teacher of theology can cloud our vision of the beautiful beyond by a literal rendering of quaint stories; nor would it be right to listen to man's interpretations of fragmentary writings, ignoring the more reasonable and harmonious lessons received from a resident of heaven, whose half century of spirit life enables him to teach with accuracy concerning spiritual things and to explain the Bible correctly.

How do we know with whom we converse? How does one unseen recognize a brother? I cannot speak for others, being little versed in the phenomena; but a well known sign is sufficient evidence of the presence of our spirit relative, through whom all other relatives must convey their words of greeting and delightful conversation. I only talk with one spirit; but he acts as messenger, counsellor, protector, instructor and defender against error. He tells us how to live that we may inherit bliss; describes minutely spirits, their homes, governments, occupations, aspirations, earth work amongst the children of men. The evil tendencies of the day are pointed out, and methods of reform suggested. False religious systems are exposed, and the designs of selfish men laid bare, that the defenceless may protect themselves from the crafty destroyers of liberty and knowledge.

Life has taken on new and ennobling features. The shadow has been turned into sunlight; the night into day. Are we indebted to the clergy for this happiness, or to our departed relative? How gladly would we impart our knowledge of the spirit life to our less favored brothers and sisters would they receive it. But they cling to darkness because they do not know the goodness of God the Father, and put a limit on His kindness toward them. They fear God. We love Him. They can tell us nothing about the realities of heaven; they can only turn to the chronicles of an ancient people and tell us that God withdrew from his children at that epoch, and no new revelations have since been made. They might just as well say that Africa has no interior, because it was not defined in their school geography and therefore all recent explorations are a fancy and not a fact.

Not all men are adapted to the labor of traversing strange countries, but occasionally one departs from beaten tracks both geographically and spiritually, and find much that is most instructive and beneficial to impart to those who never venture beyond their door yards. We do not pretend that we have explored the spiritual realms, leaving nothing for others to tell us; but we have made a detour of the marginal districts which has so interested and re-

warded us for our time and labor, that while we remain in the form, it will be our duty and pleasure to penetrate a little further each day into the mysteries of the fair country of promise. God has raised no barriers—only priests threaten if we venture beyond their lines. But as no man has any God-given authority to obstruct his neighbor's pathway, he who attempts it is in league with evil and seducing spirits of which the good book warns them to beware, and of which Elder Grant seemed so much in terror.

We know there are good and evil spirits without number. Spiritual philosophy explains these conditions of spirit life very carefully to its students; but those who love the truth and diligently seek it have little to fear from the wicked, either in or out of the mortal body.

Clergymen of all others should be in harmony with Spiritualism because it is their chosen mission to instruct in spiritual ways. If the Bible and theology are not sufficient to draw from for present intelligence, they should without delay or hesitancy obtain all the evidence possible pertaining to their vocation and lay the facts before their people, Sundays and week days. The pleasure they manifest in denouncing spiritual intercourse as satanic, and their perversion of ancient and modern testimony, would suggest that they either fear their creeds are rubbish and they are sworn to conceal this fact, or that their spiritual aspirations are inferior to the progressive man and woman. The modern church is a moral and social institution; but it is a spiritual failure. It can give no comfort in time of affliction to any one outside its enclosure, because to do so would not be consistent with its teachings. Its saving power is limited to its communicants. If it admits that any one is saved without its machinery, then it admits that its claims are false and its pretensions sinful.

When we analyze the position of its defenders, we cannot ignore the thought that they are rather unpleasantly situated; but we wish they had more courage and more freedom to think rationally and justly. Theological crusts are particularly dry mental food compared with a spiritual feast prepared by the angels. We are confident, after having partaken of the latter, that no *bon vivant* would prefer the former.

That fewer doctrinal sermons are presented by clergyman of late years, is an encouraging sign of better things to come. Now and then one is heard, but popular speakers avoid them as tending to thin the congregation. Foreign travel is a very prolific source of Sunday instruction, and although without the least spiritual significance is generally entertaining, and with the aid of good music, fills a large house. But a baptism of the Holy Ghost would work miracles in church circles, and clergymen would not have to resort to strategy, threats, mental gymnastics and uncharitable words to attract a crowd.

We are in no way antagonistic to the clergy nor to any follower of any denomination whatever. We are only wondering why the shepherds speak with so much certainty about unfamiliar countries. Spiritual ignorance is not bliss. Nor is it folly to be wise; and if we neglect any opportunity to acquire accurate information relating to the life to come, the sin of omission is at our door. This applies to clergymen and laymen alike; and we trust in future there will be a genuine revival in Spiritualism, and a united effort on the part of churchmen and liberalists to seek the kingdom of heaven. The recent movement by prominent divines in our Eastern cities to study Spiritualism with fairness heralds the near approach of this religion that will bring men into common brotherhood and cleanse the moral and spiritual nature of man. This is the mission of Spiritualism and in no way shall it fail to accomplish its angelic work. The time depends solely upon mortals. If clergymen and assistants will cease fighting the truth and join the ranks of progress and help the angels in their Christ-like work, the time is not afar; but opposition on the part of the church makes the angels weep, because their burdens are greatly increased and the millenium postponed by obstinate men.

Let us all pray earnestly that the hearts of God's servants be touched by the fire of the Holy Ghost that they petition daily, "Oh Lord teach me thy ways and make me to understand thy holy commandments, that I may be a light and not a shadow in the path of thy children who diligently seek to know Thee better through intercourse with loved and absent kindred, whom Thou hast taken into the higher life."



## Random Recollections.

BY J. JAY WATSON.

On Thursday, June 11, 1868, in company with my friend, Ole Bull, I found myself on board the good steamer "America," en route for Europe. As the great ship moved leisurely from the dock tears flowed copiously from many bright eyes of those who were separating for the first time from their loved ones. The day for sailing was not an auspicious one. A fresh easterly gale greeted our introduction to the broad Atlantic, and the rain came down in torrents. Old "Father Neptune" sent his bills in early for collection, and many of the passengers settled them without parley. Quite a number of Ole Bull's friends were *companions du voyage*; among them was Capt. Henry A. Wise, U. S. A., a son-in-law of Edward Everett, and a great admirer of the famous violinist, with whom he had been intimately acquainted for many years. Mr. Wise was crossing the Atlantic with his family for the purpose of visiting the health-giving baths of Germany. Our list of passengers numbered one hundred and twenty-four. Among the celebrities on board was Commodore John L. Worden, of "Monitor" fame, a genial and companionable gentleman, who gave me a most graphic account of the terrific battle between the little "Monitor" and the Confederate iron-clad ram "Merrimac." The commodore's face was sadly disfigured; one of his eyes being nearly useless, the effects of the tremendous concussion of the immense cannon ball which struck the "Monitor" near the very spot through which he was looking at the moment. Commodore Worden was on his way to Dresden, where he intended placing his children at school. I will relate an interesting anecdote which the commodore told me that reminds me of the homely old adage: "It is better for the shoemaker to stick to his last." After the close of the war, the commodore being possessed of a few extra thousand dollars, concluded to try his hand at speculation. Sad experience, however, soon taught him that although fighting was his profession, he was no match for a "set to" with the "Bulls and Bears" of Wall street, who soon relieved him of most of his superfluous cash. One firm, however, with whom he had invested some eight thousand dollars in a certain stock transaction, assured him that in case of any loss, his money should be returned to him. The speculation proved unsuccessful, like the others, but the firm returned to him every dollar he had invested. Said the commodore, "This taught me a lesson, Mr. Watson, I shall not soon forget; and a little of such experience goes a great ways." We had a prosperous passage to Cowes, where a little steamer came alongside and took several passengers, a large amount of specie, and the mails for Southampton. Osborne, the beautiful country seat of Queen Victoria, is situated on an eminence overlooking the town of Cowes, and presents a most attractive appearance from the sea. At Cowes we were informed that a report had been published in a German paper of the loss of our ship among the icebergs. Although we passed quite a number of these dangerous floating mountains, we fortunately came in contact with none. They are generally found on the Banks of Newfoundland, and on a foggy or stormy night their proximity is not desirable. Thirteen days from New York brought us safely to Bremen Haven. During the voyage across the Atlantic I formed many pleasant acquaintances. You know, Mr. Editor, from personal experience, that "music hath charms," and is a sort of "open sesame," which often touches hearts otherwise inaccessible. My violin and guitar, which have always accompanied me in my travels, have made me scores of warm friends, with whom I am still in constant correspondence. My room-mate on board the "America" was Mr. George B. Darling, of Providence, R. I., an accomplished amateur on the guitar. We frequently played duets, which constantly made our stateroom a rendezvous for lovers of the "divine art." Only a few days since, I received a letter from Mr. Darling, who is, I am happy to say, in the enjoyment of health and prosperity. Another interesting acquaintance which I made during my voyage

was a Mr. Gustave Billicke, who had left his home in Germany, eleven years previously, to seek his fortune in America. He had realized a large competency from his connection with the rich mines of Idaho, and was returning to greet his aged parents who were anxiously waiting his coming. On the day he left his native village for America, his father gave him a "thaler" (about seventy cents of our money) and a parent's blessing. Mr. Billicke showed me a silver bar, valued at one hundred dollars, upon which was inscribed, "To my father; the interest of one thaler for eleven years." Mr. Billicke informed me that he attributed his success to the fact that he had formed at the outset, a resolution to be strictly honest, industrious and temperate, shunning bad company as he would a viper. A more happy, jovial, and companionable person I never met in all my travels.

An interesting letter, subsequently received from this gentleman, written on the fifth day of July, a short time after his arrival at his father's old homestead, informed me that he had expended several thousand dollars in true American fashion in his little native village in celebrating the day of our glorious American Independence. On the fourth day of July he had caused a magnificent American flag, which he had brought with him, to float over his father's cottage, had dressed several hundred children in red, white and blue, hired all the available vehicles in the vicinity, with a band of music, which played many of our American airs, interspersed with many of the good old folk songs, parading the village streets to the old church, where a grand dinner had been prepared, which was heartily enjoyed by both old and young; and all of this happiness was promoted by one unselfish man, who had started out into the world to find a home among strangers, but with a determination to do his duty. Two years later, Ole Bull and myself dined with Mr. Billicke at his beautiful residence in the Santa Clara valley. From Bremen Haven we took the cars to Bremen city, a distance of thirty-five miles. I was astonished at the great change in this city since my previous visit there in 1858. At that time I recollect, in company with a couple of German friends, we visited a barber-shop for the purpose of being relieved of the superfluous beards which had been allowed to grow during our passage across the Atlantic. We were invited to take a seat in an ordinary chair, with no accommodation to rest our weary heads. Before we had passed through the ordeal, I began to experience a great inconvenience and not a little pain, at the continued holding my head without a resting-place during the operation, and it was with no little difficulty that I managed to place my neck in its pristine condition as I arose from the chair. Now, however, all was changed, and a finely appointed room, with all of the modern conveniences to be found in a Broadway barber saloon, greeted Ole Bull and myself as we entered. After dining at Hillman's Hotel, we took diligence for the city of Hamburg. A long ride of thirteen hours brought us to Hamburg, where we put up at Streit's Hotel. Here we were charged the unreasonable figure of fifty-one marks (or about fifteen dollars) for the use of a room for a few hours, and three or four ordinary meals in the restaurant. Our bill was not handed us until about the moment when we were about to take the steamer across the North Sea, and when the hotel proprietor knew there was no time to parley over his extortionate demand. I afterward ascertained that this was no new thing in this hotel, and in many others on the Continent. Every traveller who comes along is looked upon as a nice bird to pick, particularly if he is known to come from America, Americans being supposed to be always well supplied with gold; but Americans are much to blame in this matter, often being lavish with their money when travelling through Europe, and the hotel landlords and tradespeople are not slow to take advantage of their prodigality. The false idea so extensively circulated in America, that one can live *so cheap* in Europe, cannot be borne out by sad experience, which will soon convince the most sanguine that with the exception, perhaps, of rent, and a few minor items, it is quite as expensive living in Europe as in America; and in London, Paris, Berlin, Vienna, and several other large Eu-

ropean cities, the average expense of living is higher than in our American cities, at least until one has become thoroughly acclimated and educated to keep their eyes and ears open and their mouths closed. I am aware that this statement will not be credited by many, but as "the proof of the pudding is in the eating," a short experience in travelling through England, France, Germany and Italy will convince the most skeptical that a long purse well filled is essential, if not poetical.

Ole Bull and the writer left Hamburg, Germany, in a little steamer called "The Nedeleven" on our way to Norway, on a bright summer evening in June, 1868. There are quite a number of small steamers running between Hamburg and the various towns along the coast of the North Sea. About twenty hours' sail brought us to Christiansand, a place of considerable note, with a population of about ten thousand. Several English steamships also ply between this place and Hull. We met quite a number of English tourists here at Christiansand. Norway is a favorite summer resort, on account of its majestic and attractive scenery, extensive glaciers, abundant fishing, bracing air, etc. Many of the Norwegians speak English, German or French, so I had no difficulty in making myself understood. Leaving Christiansand, our next stopping-place was at Farsund, a very romantic place of eighteen thousand inhabitants. Farsund is the birth-place of the Hon. James D. Reymert, perhaps the most able Norwegian lawyer and scholar in America. Of this gentleman I shall have more to say in future letters. Farsund is situated amid the wildest and most picturesque scenery. In fact, no place in Norway made a greater impression upon me than did this lovely spot. One can well imagine what must have been the feelings of the eloquent advocate Reymert, upon leaving this delightful locality to find a home in a strange land. A few days before I left New York, Mr. Reymert kindly gave me several introductory letters to his friends in Norway, and they proved most valuable acquisitions. Four days' sail from Farsund brought us to Bergen. It is said that it rains almost continually at Bergen. The city is surrounded by seven high mountains, and it is not uncommon to have eighty inches of rainfall during a single season. We were, however, fortunate enough to arrive on a clear day. I was continually congratulated upon this propitious introduction to the city, but was reminded of the anecdote of the old Scotchman, who, when asked by a stranger if it was true that it *always rained* in Scotland, replied, "No, mon; it *sometimes snooes*." Upon landing at Bergen, Ole Bull was received in the most enthusiastic manner. His friends had been apprised of his coming, and an ovation was tendered him which kings might have envied. Beautiful arches of wreaths and flowers had been erected in his honor. Cannons were fired, and demonstrations of great joy could be seen upon every side, and the hearty "*volkommen*" (welcome) at every step attested the love the Norwegians bore their illustrious countryman. The market-place in Bergen is inique, and at once attracts the attention of a stranger. Here I saw hundreds of fishermen and peasants, each dressed in the costume peculiar to the section of country to which they belonged. On passing through one street in Bergen, I saw, in less than half an hour, more than two hundred persons, men and women, and children, carrying fish in their hands. Although born in Gloucester, Mass., the greatest fishing-port of America, I never before beheld such a *variety* of fish as were exhibited in the Bergen market. Here were splendid salmon, cod, halibut, whiting, pickerel, mackerel, etc., many of which could be purchased at *one cent* each. The women row the boats, and work as hard as the men. I saw hundreds of boats lying in the harbor, about the size of our American dories, mostly propelled by women, who handle the oars in the most skillful manner. The dress of the peasants in the Bergen district is extremely picturesque. The men wear a red woolen cap, red waistcoat, knee-breeches, woolen stockings, and buckles on their shoes. The women dress in a black jacket with a bright-red bodice, a scarlet petticoat and a white apron embroidered with red worsted, often adding gold earrings and silver

brooches. Many of the peasants are quite well-to-do, and they seem happy, with few cares to trouble them. After spending several hours in Bergen, we embarked on board a little steam yacht, accompanied by several invited guests, which included Ole Bull's daughter Lucie, a beautiful and gifted girl, and Mr. Homan, a famous Norwegian lawyer, to whom she was betrothed, and shortly after married. Two hours' sail brought us to Valestrand, the charming summer residence of Ole Bull. Many of the peasants shed tears of icy upon beholding him, for Ole Bull was almost idolized by his countrymen. Two days after we reached Valestrand, friends and visitors from various parts of the country began to arrive, among them the celebrated Norwegian advocate, Duncker, who defended Ole Bull in his great suit with the police authorities in 1850. Ole Bull established the National Drama in Norway at his own expense. He met with much opposition, owing to his neglect to provide reserved seats in his theatre for the Chief of Police and other public functionaries. The following account of the affair I had from Ole Bull himself. According to an old, obsolete Danish law, the city officials are privileged "dead-heads," and all "bear and monkey shows" that may pass through the country are obliged to furnish free admission to the city or town authorities of the place in which they happen to perform. (I reminded Ole that as he was a "*Bull*," this law naturally applied to him, as well as it did to *bears, monkeys*, etc.) The great violinist did not think it just, however, to be compelled to place the National Drama on a footing with "bear and monkey shows," and he was determined not to admit the Chief of Police or his friends, unless they paid the same as the general public. The authorities continued to annoy him, however, and he concluded to have some sport at their expense. He accordingly ordered an immense sign, with the following words painted upon it in large white letters:—"THESE SEATS ARE RESERVED FOR THE POLICE." This board was placed in the theatre, directly over the seats that were designed for the officers of the law. An immense audience assembled on the opening night, and the sight of the sign caused so much merriment that it was some time before the performance began; but this act of the "eccentric musician" being construed by the authorities into an insult, Ole was arrested and thrown into prison. A long and tedious examination followed, and the Supreme Court finally adjudged Ole Bull *not guilty*, and several of the meddling officials lost their positions through their over-zealous persecutions. As Ole often remarked to me, "Tanks to Dunker's eloquence und my violin." The suit cost him, however, a great deal of money and anxiety, but he had the satisfaction of proving that he was *right*, and the National Drama was played at his theatre for nine consecutive years. Ole Bull had several brothers. John (the veritable "John Bull," as he once laughingly remarked to me), one of the noblest specimens of manhood that I ever met, and a very gifted man, with the reputation of being the finest chemist in Scandinavia; Edward Bull, a superior organist, and one of the best guitar players I ever heard; Randolph Bull, who held a high official position at Christiania; and George Bull, the youngest of the brothers, was, and I believe still is, the principal architect for the Norwegian Government. Ole Bull, John and Randolph, have passed to the "better land." Edward and George are still living. Although Norway is a most beautiful country, the people emigrate yearly in great numbers to America, and as many as ten thousand have settled in Minnesota alone in a single year. Mr. Thomas Heftye, the rich Norwegian banker of Christiania, informed me that the seasons in Norway were most capricious, and sometimes in a single night promising crops were ruined by sudden frosts, oftentimes bringing the peasantry and small farmers to the verge of starvation. Much of the best land in Norway is in the hands of a few persons, who, like the "dog in the manger," will not work it themselves or allow anyone else the privilege. The people of Norway are noted for being somewhat superstitious. Several Norwegian ladies informed me that in the autumn after Ole Bull had departed on his professional tours, *the*



tones of his violin were distinctly heard in his room almost nightly. Late one evening "Ole" and several of his friends (myself among the number) were sitting in the parlor, engaged in pleasant conversation, when the sounds of sweet music were faintly heard in the distance. "Hark!" said I, "I think we are going to have some of that 'spiritual' music I have heard so much about," and I politely suggested that, should this prove to be the case, I would like to beg an introduction to their ghostships. The music gradually approached the villa, and in a few moments a band of peasants were under the window, playing a plaintive Norwegian melody, at the close of which Ole Bull invited them in. The band had walked more than seven miles over the mountains to serenade their distinguished countryman, and were tired and hungry. After the musicians had partaken of some refreshments, we all proceeded to the music-room, and at my special request the band performed some of the beautiful compositions of Rikhard Nordraak, a young Norwegian composer, who died at the early age of twenty-four years. His music is full of tender pathos, and strikingly original. He was a warm personal friend of Ole Bull, and his Opus No. 1 was dedicated to the great violinist."

255 West 43d street, New York.

### The Christ Plane Not a Failure.

N. F. RAVLIN.

So-called Christianity is not on the Christ plane. It has failed, to be sure, to redeem and save the world. But the ethical teachings of Jesus dealt with both cause and effect. They laid the ax at the root of the tree, and penetrated to the nethermost depths of human experience. Those teachings embodied the ethics of all the civilizations of the past. Nothing that has concerned the weal of mankind, that has assuaged human sorrow, that has comforted aching hearts, that has evolved the highest types of intellectual and moral culture, that has crucified lust and enthroned love, but what has been done on the Christ plane. It is simply impossible to do *anything* to better the condition of the race without dealing with effects. We may know the cause of human misery, degradation and woe, but if we do nothing till we have the power to *remove* that cause, we shall have lived in vain. The enlightenment that shall dispel darkness, the knowledge that shall overthrow ignorance, the wisdom that shall put away folly, the conceptions of truth that shall eradicate error, the power of good to overcome evil, the true education that is to displace the false, the grand coronation of Love, and the everlasting banishment of the tyrant Lust, must be wrought out on the Christ plane.

Whatever was taught by Zoroaster, Aristotle, Socrates, Plato, Moses, David, Solomon, Mohammed, Confucius, and all other great "Beacon Lights of History," has been evolved and sent forth on the Christ plane. The Golden Rule comprehends it all; and we may *think* we evince superior wisdom when we speak in ridicule of Jesus and his character and teachings, but we will only make an exhibition of our ignorance and folly, and pursuing this course, it will be long ages before we ever ascend to the Christ plane.

There is no co-operative or fraternal plan possible that can save the race on any other plane; and for the simple reason that both cause and effect, the beginning and the end, the means employed and the results secured, the sowing and the reaping, the destruction of old systems and the construction of new ones, are all on that plane. Robert G. Ingersoll works on that plane in seeking the overthrow of an obsolete, irrational and unscientific theology; and the advance couriers of the New Dispensation go forth on the Christ plane as they proclaim the glorious gospel of the Spiritual philosophy to the hungry millions of earth. Even Lois Waisbrooker is on the Christ plane in many things, only she does not know it.

The vicious elephant killed at Cincinnati the other day was dissected. It was found that the heart weighed 32½ pounds and the liver nearly 60.

### Spiritualism and the Wisdom-Religion.

An Historical Sketch.

BY WM. EMMETTE COLEMAN.

#### CHAPTER II.

In connection with the letter of Madame Blavatsky published in the first chapter, attention is called to the following facts: In that letter she says that she saw seven spirits who came personally to her during her sojourn at the Eddys' homestead, which seven she describes *seriatim*. Colonel Olcott, in his "People from the Other World," also describes seven spirits that are said to have appeared to Mme. B. at the Eddys'. Six of these are the same in both narratives, but the seventh apparition differs widely in the two. In the Madame's account, this spirit is the fourth mentioned by her, and he is described as a Circassian, who corrected his name when she pronounced it erroneously, and who spoke to her in purest Tartar. In Col. Olcott's book, this spirit is not referred to, but instead we are told of the spirit of one who seemed to be a Hindoo Coolie, or an Arab athlete, who came to visit Mme. B., and whom she failed to recognize. A picture of this spirit is on page 361 of Col. O.'s work, under the name of "The Gymnast." Wherefore this discrepancy anent the seventh spirit? One of the seven spirits named in both narratives was said to have been a Khourid warrior; and Col. Olcott informed us that in 1851 Mme. de Blavatsky, as he uniformly and erroneously calls her in his book, was at an Armenian summer resort, in the plain of Mount Arrarat (*sic*), and that the warrior who came to her at Chittenden was her personal escort at that time ("Peop. Oth. Wld.," p. 320). In the picture of this spirit warrior on p. 322, "P. O. W.," he is called a "Konde" warrior,—quite a different thing from a Khourid,—the Kondes (Khonds) being aboriginal non-Aryan Hindus, while the Khourids (Kurds) are a Perso-Turkish Aryanized people. Turning to the quasi-official biography of Madame Blavatsky, written by Mr. A. P. Sinnett, from information furnished him by the Madame and her family, entitled "Incidents in the Life of Madame Blavatsky," we find that instead of being in Armenia in 1851, Mme. B. was on Jan. 1 of that year in Paris; and that in July she came to America, where she remained the rest of the year, in Canada, New Orleans, Mexico, etc. It was in July, 1848, that Mme. B. was married to General Blavatsky, and the wedded couple immediately went to the Armenian summer resort referred to by Col. Olcott, where their mismated honeymoon was spent. For three months they lived together, we are told, quarreling and fighting constantly; then the bride fled from the husband, and since then she has, for the most part, led the life of a wanderer in many lands. It was in 1848, then, not in 1851, that the alleged Kurdish warrior must have been in attendance upon the youthful bride of the superannuated General Blavatsky—who, according to Sinnett's biography, was made by his future wife to propose to her, without any love on her part, merely to prove to her governess that she was able to get married, despite her terrible temper and disposition (pp. 53-57, 62-64).

In the New York *Graphic*, Nov. 13, 1874, pp. 90-91, was published a letter from Mme. Blavatsky in reply to a letter of Dr. G. U. Beard, in exposure of the Eddys, which appeared in the *Graphic* of Nov. 9, 1874. In this letter, referring to the alleged bringing of the buckle from her father's grave, which she said she had previously withheld from the public, she says, "But now in order to settle the question at once, I deem it my duty as a Spiritualist to surrender it to the opinion of the public." The query here arises, how could this incident be considered a private, not a public matter, when it occurred—if it ever occurred at all—in a public *seance* at the home of the Eddys, where Mme. B. openly stated to the assembled visitants that the buckle had been buried in her father's grave, according to Col. Olcott's account of the phenomenon on pp. 355, 356, of his book?

In the same number of the *Graphic*, p. 90, was published a sketch of the Madame's life, furnished that paper by the lady in person, in which she said,—“In 1858, I returned to Paris, and made the acquaintance of Daniel Home, the Spiritualist. . . Home converted me to Spiritualism . . . I have seen Home carried out of a four-story window, let down very gently to the ground, and put into his carriage. After this I went to Russia. I converted my father to Spiritualism. He was a Voltairean before that. I made a number of other converts. . . You would be surprised to know how large a number of Spiritualists there are in Russia; why the Emperor Alexander is a Spiritualist. Would you actually believe it?—the emancipation of serfs was caused by the appearance of the Emperor Nicholas to the Emperor Alexander.

The Boston *Spiritual Scientist* of Dec. 3, 1874, published a long extract from a letter from Mme. Blavatsky, about her devotion to Spiritualism and the true course of action that American Spiritualists should take. From it I cull the following significant remarks:—“I have only done my duty: first, towards Spiritualism, that I have defended it as well as I could from the attacks of imposture under its too transparent mask of science; then, towards two helpless, slandered ‘mediums’—the last word fast becoming in our days the synonymous (*sic*) of ‘martyr’ . . . For over fifteen years have I fought my battle for the blessed truth; I have travelled and preached it—though I never was born for a lecturer—from the snow-covered tops of the Caucasian mountains, as well as from the sandy valleys of the Nile. I have proved the truth of it practically and by persuasion. For the sake of Spiritualism I have left my home, an easy life amongst a civilized society, and have become a wanderer on the face of this earth. I had already seen my hopes realized, beyond the most sanguine expectations, when, in my restless desire for more knowledge, my unlucky star has brought me to America. Knowing this country to be the cradle of modern Spiritualism, I came over from France with feelings not unlike those of a Mohammedan approaching the birth-place of his prophet . . . What little I have done towards defending my belief, I am ever ready to do it over and over again, as long as I have a breath of life left in me.”

About two months after this, in January, 1875, we learn that Col. Olcott and Mme. B. were in Philadelphia, investigating the alleged spiritual manifestations through the mediumship of Mr. Nelson Holmes and Mrs. Jennie Holmes, the controlling spirits at whose *seances* were said to be John King and Katie King. Concerning these two spirits, a brief explanation seems requisite. In 1852 and following years, a series of remarkable spiritual phenomena is described as occurring at the spirit-rooms of Jonathan Koons and John Tippie, in Millfield Township, Athens County, Ohio,—including long conversations by the spirits in audible voices through a trumpet. The leading spirits communicating styled themselves by the general name of “King,” as “King” No. 1, 2, 3, etc. At nearly the same time, or at a little later period, manifestations of a similar character in many respects appeared in the Davenport family, of Buffalo, New York, the mediums being the three children, two boys and a girl—the former being the afterward famous Davenport brothers, while the sister was in after years the well-known medium, Mrs. Blandy. I would here state that when residing in Buffalo in 1874-75, I was present at some of the manifestations occurring in Mrs. Blandy's presence; and my opinion was and is that the phenomena, including the various independent voices heard during the *seances*, were of a genuine character. It is asserted that the principal one of the “Kings” manifesting at the Koons-Tippie rooms announced himself as the controlling intelligence at the manifestations in the Davenport family, and that he desired henceforth to be known as “John King.” This “John King” claimed to be the spirit of the noted Welsh Buccaneer, Sir Henry Morgan, who was knighted by Charles II, of England, and appointed Governor of Jamaica. Through all the varied life of the Davenport brothers, I believe, their manifestations were said to be directed by this John King, or Morgan the Buccaneer. In late years, various other mediums for “materiali-

zation” and other striking physical phenomena claimed to have for their leading spiritual “control” the same John King, among the more noted of whom were Chas. E. Williams, and Mr. Marshall, of London, and Mr. Alfred Firman, who for a time gave materializing *seances* in Paris.

During the progress of John King's manifestations through the Davenports, another spirit, who claimed to be the wife of John King, and who called herself Katie King, is also reported as taking an active part in the phenomena presented, conversations between the two in audible tones being often heard. In 1871, manifestations, including the direct voice and materialization, claiming to emanate from the same John King, or Morgan, his wife Katie, and his daughter Katie, were of common occurrence in the presence of Miss Florence Eliza Cook, a young lady of fifteen, of Dalston, England. The most noteworthy of the phenomena was the materialization of the younger Katie King, the daughter of John, who declared repeatedly that her true name was Annie Morgan, her father being Morgan the Buccaneer. Professor William Crookes, the famous chemist, conducted a long series of scientific investigations of the materialization of Katie King, through Miss Cook,—the *seances* being held at his own residence in his library and laboratory. He certifies in a positive manner to the genuineness of the phenomena, having received convincing proof that the form calling herself Katie King was a being distinct from the medium in height, appearance, demeanor, and in other characteristics, besides having seen the two at the same time. Toward the close of his investigations, Mr. Crookes took a number of photographs of Katie King, one of which is a frontispiece to “The Proof Palpable of Immortality,” by Epes Sargent, published in 1875. The farewell *seance* of Katie King, through Miss Cook, was held in London, May 21, 1874. She then announced that “she should never be able to speak or show herself again; that she had had a weary and sad three years' life ‘working off her sin’ in producing these physical manifestations, and that she was about to rise higher in spirit-life.” Since then, no materializations of Katie King have occurred in the presence of Miss Cook, now Mrs. Corner, I believe.

During the progress of the John and Katie King manifestations in England, Mr. and Mrs. Nelson Holmes were in London for a time, and, I believe, they gave *seances*, of a suspicious character, in that city, in which John and Katie King figured. Be that as it may, after their return to America, they soon attracted attention by their *seances* in Philadelphia, wherein full-sized forms claiming to be the same John and Katie King, or Sir Henry Morgan and daughter, that had previously manifested through Miss Cook, were seen nightly to emerge from the cabinet of the Holmeses. Just about the time when the London Katie bade farewell to this world, saying she would never again materialize on earth, the Philadelphia Katie began to appear. A published photograph of the latter Katie bears no resemblance to the one taken by Mr. Crookes; the faces are evidently those of two very different persons. In 1874 Robert Dale Owen published one or more articles giving his experiences with the Holmeses, and their phenomena, in which he fully endorsed their genuineness; but in December of that year, he publicly withdrew his endorsement of them, having received evidence of their fraudulent nature. Dr. H. T. Child, of Philadelphia, who had acted as a business manager for the Holmeses' *seances*, at the same time ceased his connection with them, consequent upon the discovery of the impositions attending the phenomena. This was the condition of affairs, *in re* the Holmeses and their John and Katie King, when Col. Olcott and Mme. Blavatsky began to prosecute their so-called investigations of the Holmeses' mediumship in January, 1875. For further details of the history of John and Katie King from 1852 to 1874, the reader may consult the following publications, all of which have been utilized by me in the foregoing sketch: Emma Hardinge: “Modern American Spiritualism,” pp. 307-333; Epes Sargent: “Proof Palpable of Immortality,” pp. 43-110, 229, 230, 235; William Crookes:



"Researches into the Phenomena of Spiritualism," part iii, pp. 102-112; H. T. Child: "Narratives of the Spirits of John and Katie King," *passim*; P. B. Randolph: "Biography of the Davenport Brothers," *passim*; Robert Cooper: "Seven Months with the Davenport Brothers," *passim*; London *Spiritualist*, 1881, vol. 13, pp. 28, 29, 43, 44, 59, 60; 1877, vol. 10, pp. 114, 175, 207, 309, and vol. 11, pp. 14, 21, 43, 45, 58, 69, 81, 105, 116, 129, 164, 178, 202, 210; 1878, vol. 13, pp. 175, 202, 205; 1879, vol. 14, pp. 13, 133.

The second part of Col. Olcott's "People from the Other World" consists of a narrative of the experiences of himself and Mme. Blavatsky during their asserted investigation of the alleged mediumship of Mr. and Mrs. Nelson Holmes; and from it we gather various items of information concerning the mediumship, real or pretended, of Mme. Blavatsky. "I gradually discovered," says Col. Olcott, "that this lady . . . is one of the most remarkable mediums in the world. At the same time, her mediumship is totally different from that of any other person I ever met; for, instead of being controlled by spirits to do their will, it is she who seems to control them to do her bidding. . . . Many years of her life have been passed in Oriental lands, where what we recognize as Spiritualism has for years been regarded as the mere rudimental developments of a system which seems to have established such relations between mortals and immortals as to enable certain of the former to have dominion over many of the latter. I . . . refer to those higher branches of that so-called White Magic, which has been practiced for countless centuries by the initiated. Whether Mme. de B. has been admitted behind the veil or not can only be surmised, for she is very reticent upon the subject, but her startling gifts seem impossible upon any other hypothesis. . . . After . . . seeing the wonders that occur in her presence so constantly that they actually excited at length but a passing emotion of surprise, I am almost tempted to believe that the stories of Eastern fables are but simple narratives of fact; and that this very American outbreak of spiritualistic phenomena is under the control of an Order, which while depending for its results upon unseen agents, has its existence upon earth among men" ("P. O. W.," pp. 453, 454). Col. Olcott then tells us that the occurrence of the phenomena described by him, in connection with the John and Katie King manifestations with the Holmeses, "indicate that we are doing no violence to our sagacity to expect that before long we may witness in our American 'circles' phases of 'manifestations' worthy to be classed with the ancient and modern mysteries of the countries of the Orient." (p. 454).

It appears that a Mrs. Eliza White had made public confession that for a term of months she had been a confederate of the Holmeses, and had during that time played the role of Katie King at their seances. The Holmeses and certain Spiritualists endeavored to establish that the phenomena had been genuine and that the confession of the alleged Katie King impersonator was false; and in his book Col. Olcott makes a long, labored attempt to prove the Holmeses innocent of fraud, that the woman Mrs. White was a liar and conspirator, and that the pretended exposure of the trickery of the Holmeses was a "put-up job." We further learn, from Col. Olcott, that this conclusion of his was arrived at, primarily, through the "mediumship" of Mme. Blavatsky. The first evening he spent in Philadelphia he had a long conversation with what purported to be the spirit calling himself John King, through rappings produced by Mme. Blavatsky's mediumship. At this first interview with the purported John King, "he rapped out the whole secret history of the affair, telling me the parties concerned in the pretended exposure, their names, the agents they employed, the sums of money subscribed, who carried the purse, who disbursed the funds, and who received the spoils" ("P. O. W.," 454, 455). In order to have some proof that the intelligence communicating was a spirit, Col. Olcott asked him to give him, as evidence of his power, a copy of a note from Mrs. White (Katie King) then in his pocket. "John King" made no reply to this request, and did not refer to it that evening. Two days afterward, a copy of this letter

was found in a dictionary by the Colonel and Mme. B. On the basis of trickery, this is easily explained. "John King" made no answer the first evening because Mme. B. did not know then whether she would be able to get hold of the letter and make a copy; so silence was, of course, the proper course of action, instead of promising to do what she might be unable to accomplish. The Colonel and the Madame were residing at the same house, and during the ensuing two days the latter doubtless contrived to "borrow" the letter from Col. O., unknown to him; she made the copy, and then restored the original to its place. The evening following his receipt of the copy, a second copy was seemingly made in 30 seconds, on a blank sheet of drawing paper placed under the table at which he and Mme. B. were sitting. Immediately following this marvelous exhibition of occult power, "John King" rapped out through Mme. B., "Do you folks want me to commit forgery for you? I can bring you here the blank check of any National Bank, and sign upon it the name of any President, Cashier or other official." ("P. O. W.," pp. 455-458).

One evening during a *seance* with the Holmeses, Col. Olcott handed the materialized John King his signet ring, which "John" did not return. That night on retiring, he found the ring under his pillow, uninjured, he says, although it had been transported perhaps three-fourths of a mile. At another *seance* the Colonel gave Katie King a sheet of paper, blank with the exception of some writing in its centre placed there by himself, and asked her to write something on it. This she failed to do that evening, but the next evening she passed out of the cabinet the paper with writing upon it signed "Katie King," and also the following: "Bully for you, Olcott, you do make us sweat. J. K." Part of Katie's writing on this paper was in French, and another part read thus: "I pray God to bless and help the Spiritualists forever and ever" ("P. O. W.," pp. 465-469). On one occasion, at Mme. B.'s rooms, the Colonel asked John King to give him a private sign when he next saw him at the Holmeses, and this he did (p. 472). At the last test *seance* held by the Colonel with the Holmeses, we are told that Mme. B. brought "her wonderful power" to bear in causing the spirits to obey her command. Up to this time, Katie King had never come out of the cabinet in full form, having only exhibited parts of her person at the cabinet openings. This evening, Mme. B., summoning John King, expressed her will that Katie step out of the cabinet that evening, and he wrote a message "that her orders should be obeyed." After "a strange exercise of Mme. de B.'s power, which threw Mrs. Holmes into a death-like trance, and so made her perfectly incapable of resorting to trickery," according to Col. Olcott, Katie came out of the cabinet. "Mme. de B. . . . uttered one word in a strange tongue, and the spectre immediately withdrew" (pp. 477, 478). This is the proof advanced by Col. O. that Mme. B. can control spirits to do her bidding.

That the Holmeses were fraudulent mediums, and that their John and Katie King were impositions, are beyond doubt. On various occasions this pair have been caught in trickery, and after holding seances for a few years succeeding their exposure by Robert Dale Owen and Dr. H. T. Child, they passed into obscurity; for many years they have not been heard of as mediums. Of my own knowledge I am enabled to testify to their fraud. In July, 1876, during the Centennial Exhibition, the spirit of George Washington was said to have exhibited himself at the *seances* of the Holmeses. I attended one of their *seances* at that time, and the whole performance was a silly, shallow, transparent fraud from first to last. I saw the spirits of John King, Katie King, George Washington, Bishop Polk, and others. The first part of the *seance* Mr. Holmes went in the cabinet, while Mrs. Holmes sat outside; the latter part of the *seance*, Mrs. H. was in the cabinet, while he sat outside. While he was supposed to be inside, only male spirits came out of the cabinet, every one being the exact size and form of Nelson Holmes. After she went in, only females appeared, all of them just like Mrs. H. in appearance. Mr. Holmes wore a mask when he represented George Washington. The junction of

this mask with his face was plainly visible through my opera-glasses. Immediately following Washington there came John King, wearing the same knee-breeches, stockings, shoes and buckles, and vest that Washington had worn. Holmes took off the mask and wig, put on a black beard, changed his coat, and walked out as John King, the whole of his costume in other respects being that he had just worn as Washington. Yet no one seemed to notice such bare-faced imposture as this! One of the spirits personated by Mrs. Holmes was called "French Marie." She mixed up a few common French terms, badly pronounced, with her attempts at broken English; but when addressed by one of the sitters in French *she was unable to answer him*,—Mrs. Holmes, not understanding French, could make no reply, but instead thereof she retired to the cabinet. The great feat of the evening, the sight of two spirits and Mrs. Holmes at one time, was so simple a trick that anyone not idiotic should have been able readily to see through it. It was managed thus: Mrs. Holmes showed the right side of her person in the door of the cabinet, as Katie King. Her left arm and hand were not seen. With the left hand she held the mask of Washington up at an opening in the cabinet, just far enough from the door to be reached by her arm. On a chair in the back of the cabinet was some of Mrs. Holmes's clothing arranged to represent the medium—the very dim light of the *seance* serving to impress the credulous attendants with the idea that the medium herself, and not simply a lot of clothing, was in the chair in the cabinet. And it was such disgusting trickery, which should have been palpable to the meanest intellect, that Olcott and Blavatsky assiduously sought to sustain as genuine manifestations of spiritual power, backed up as it was with the alleged mediumistic and occultic endowments of the Madame.

(To be Continued.)

#### Hints for a Hinder.

W. N. SLOCUM.

The March issue of the DOVE contains an article entitled "Hints from a Stranger," written evidently by a sincere well-wisher of Spiritualism. All Spiritualists who can for a moment imagine themselves in the writer's place will admit that the "hints," viewed from that standpoint, seem worthy of careful consideration. I hope it may not be thought amiss if I give a few hints to the hinder. First, I would suggest that the heading should read: "*Hints from a Stranger to Spiritualism*." He (if a lady, she will pardon the mistake) does not seem to know that Spiritualists (at least nine-tenths of them) do not believe in "worship"—a word the writer uses a dozen times in connection with Spiritual meetings. Most Spiritualists do not believe there is any "God" to worship; and those who do believe in God, if sensible, must admit that a being who *desires* to be worshipped is not worthy of worship. A God who could be pleased to see his creatures humiliate themselves before him would be worthy only of contempt. The very word "worship" is repulsive to a right-thinking being. Yet the writer plays on the word all through the "hints," saying, "Erect a temple for the worship of God;" "prepare a place for worship;" "prepare a place for worshippers, and you will attract them," etc. He wants Spiritualism to become respectable; and desires its temples to be places of fashionable resort for the attraction of the wealthy. If I believed in "God," I would cry, "God forbid." There is quite enough sham in the Spiritual ranks already. The majority of people who have amassed wealth are not spiritually minded. They are unfit for the comprehension of spiritual truth, for the living of a spiritual life, and true Spiritualists do not want any more hypocrites among them than there are now.

"Stranger" thinks the small halls in which Spiritual meetings are usually held are a disgrace to Spiritualism, and adds:

"If Spiritualists expect ever to reform the world they must come out of their hiding-places into the light of modern ways, and take the lead in architecture, music and oratory."

As for oratory the Spiritualists are in the lead now, considering the small number of their speakers in comparison with the number

of speakers of other denominations; and as for music they are not very much behind. Music costs money, and there is comparatively little money in the possession of *real* Spiritualists. In "architecture"—that is, in costly edifices—they are a good ways behind; and it is to be hoped they will always remain so if Spiritual "temples" are to be considered as "sacred places," to be kept closed all the week for the resort of hypocrites on the "holy Sabbath." I want to "hint" to this "stranger" to Spiritualism that Spiritualists do not believe in sacred places, nor in holy days. To the true Spiritualist all places are sacred places, and all days are alike holy. Places for Spiritual meetings should be halls in central localities, as accessible to the public as theatres are, and when not used for Spiritual meetings they should be let for other purposes, so as to provide an income for the societies owning them, and thereby make it possible to have the Spiritual meetings free to the public.

"Dedicate the structure to God and the education of humanity."

I say dedicate the structure to Justice and Truth. That includes humanity and education. "God," if he exists, can take care of himself without our help. As no one can by any possibility have any definite conception of such a being, he is undoubtedly a myth; but the *belief* in his existence has always been, and still is, the principal source of human degradation and misery. The God-idea is a bar to liberty of thought and freedom of action, and consequently is a hindrance to human progress and happiness. It matters not that "God" is a myth. The *idea* that he exists is destructive. Let Spiritualists do all they can to destroy the idea, and nothing to foster it. Love and justice, said to be attributes of deity, can be appreciated; magnetic attraction and repulsion, chemical affinities, gravity, etc., which are properties of matter or forces of nature, man readily perceives, if he does not fully comprehend, but the being called "God" is utterly inconceivable. There is some sense in consecrating a temple to Love; and it would not be a very wild idea to dedicate it to the "attraction of gravitation," because we know that to be a property of matter; but to set apart a temple as sacred to something of whose nature we can have no conception, is a species of insanity which I hope Spiritualists, cranky as they are, will never be guilty of.

The last hint our "Stranger" gives is as follows:

"Let Spiritualists do their work faithfully, and seek their reward in the hereafter."

That is the old church idea—that we should work for the life to come. I say, work for *this* life. Our duties are those that are nearest at hand. Let us do what good we can, and not look ahead one moment longer than necessary for the realization of the results of the good that we do. If we take care of the present, the future will be all right.

And finally, to work "reward" is a mistake which defeats itself. We should work for the *right* because it *is* right. At the same time it is encouraging to know that reward invariably results from right-doing, as effect follows cause. This may not always be apparent, but it is true.

Seymour has a case of a boy who sleeps for weeks at a time, and nothing can awaken him. This is very unusual. The parents and neighbors of the average boy, and even the dogs in the neighborhood, would almost be willing to testify that he never slept at all.

An amusing case has just been tried at Newark, N. J., in which a phonograph occupied the witness-stand. A malicious boarder concealed a phonograph in his landlady's kitchen and afterwards took it into the dining-room and ground out the various secrets of the culinary department, directions to the cook, observations on the boarders, etc. As a result the latter all left, and the landlady brought suit against the cute young man. The phonograph reproduced its story for the benefit of the court, and the judge, deciding that here was at least one witness that could not tell a lie, dismissed the defendant.



## Another Lesson for the American People.

W. W. JUDSON.

It is a vile education that leads a man to forget his country and common civility to her people. It shows a badly balanced brain when it directs its possessor off on a religious tangent to the extent of dwarfing his patriotism, and perverting his philanthropy.

The freshness with which the Roman Catholic church can show up to manage the affairs of this nation, was well illustrated by the way it conducted the funeral services of General Sherman at St. Louis. It successfully thwarted the great American people in a laudable effort to show, in a public manner, respect to the memory of a nation's hero.

A telegram informed the intelligent patrons of the press that a large hall would be secured in which the funeral services would be held. The next thing on the boards was that Rome had been heard from. General Sherman's son, a Roman Catholic priest, fresh from the odors of the Vatican, informs the American people that his father was baptized and married in the Catholic Church; that, although unconscious when hit with extreme unction by a brother priest, the sacred oil, when applied to his head, hands and feet, worked the necessary and desired mystic transformation which fitted him for an exclusively Catholic funeral; consequently, no large hall was secured at St. Louis. No Protestant preacher opened the services with prayer, and no secular heretic orated over the remains of the dead General; but his body was hastily hustled along to the cemetery and buried with a sprinkle of holy water and the reading of a Latin lingo by his priest-son.

The New York *Evening World* quoted the Rev. T. E. Sherman assaying that his father was not a Catholic. The next day it printed an interview in which the priest said his father was a Catholic, after which the *Times* printed a letter of Rev. T. E. Sherman, written in 1878, to Samuel Reber, a kinsman of the family, announcing his intention of going abroad to study for the priesthood. In this he wrote: "My father, as you know, is not a Catholic. I go without his approval, sanction, or consent; in fact, in direct opposition to his best wishes in my behalf; and feeling painfully aware that I have aggrieved and disappointed my father, I beg my friends and his, one and all, to spare him inquiries or comments of any sort, for I cannot help feeling that anything of the kind will be ill-timed and inappropriate."

The minds of a great many good people are perfectly at ease on the question of this being a Christian Government, but as to its being a Roman Catholic or Protestant Christian Government, the question assumes an entirely different aspect, and presents anything but a harmonious Christian state of affairs.

The Roman Catholic Church, throughout its long career, has never made any reputation to speak of as a mild-mannered sister in State affairs, or as a silent, submissive partner in the soul-saving commerce of the world. While Protestantism has its dark side and illiberal streaks, it is glorious liberty and light in comparison to the long night and inky darkness of Catholicism.

If General Sherman had been born, reared, confirmed, lived and died a regular Roman Catholic, it would not follow that the nation should be barred from making one or more public demonstrations in honor of one of its military commanders. As it was, if all reports are true, the demon of untruth was invoked to tighten the reins of clerical authority; our brilliant banner of liberty and patriotism was overshadowed by the somber robes of serfdom and popery; our country's honor and truth fell at the feet of ecclesiastical discipline and falsehood. Had such a breach of civility against this great and glorious country, this majestic and magnanimous Government, taken place under the auspices of any other body except the Catho-

Church, the papers from one end of the land to the other would have roasted priest Sherman and his superiors in the most approved style of editorial composition. While we already have a general Government rounded out to uphold this sort of criticism, we are deficient as to individual independence, spirit and vigor, to keep the machinery in full motion, until it grinds out a grist every time of whole-souled, broad-minded, true American men and women, who fear no papal maledictions or anathemas, but love their country, respect themselves, and reverence that which educates, uplifts and makes free and happy their fellow-beings. As the balance of political power became established between the principal monarchies of the world, a People's Government was made possible. In like manner, when we secure a permanent balance of church authority between different religious bodies, and they learn that they can no longer hope for success by waging a war of mental extermination against each other, their zealotry and fanaticism will be weakened and humanity will be free.

The idea of a Catholic priest jumping upon a man, woman or child after they have become unconscious, and baptizing them into the Roman Catholic Church is an invasion of private rights that the general public should not tolerate. It makes no difference who orders the thing done, it is an outrage upon an American citizen all the same.

Parochial schools are stuffed clubs in the hands of priest footpads, for knocking down American children who would otherwise walk the high road of mental freedom. A liberalist marries a Roman Catholic woman, one whose brain has been injured in childhood through the parochial stuffed club process, and a family is the result of such union. The father may, and sometimes does inculcate and enforce the recognition of free ideas in the family, but more often he allows his children to drift away under the influence of his Catholic wife, and unknown to him be baptized into the Catholic Church. In either case, should the husband fall sick, become unconscious and helpless, all haste is made to fix him for a Catholic funeral, burial in consecrated grounds, and a sojourn in purgatory. This hitting a man with extreme unction, legalizes a contract always existing between Catholic and priest, namely, that a certain proportion of his estate shall go for masses for the repose of his soul and deliverance from purgatory.

In case the husband successfully resists all kinds of unction and his body is laid away by so-called unholy hands, in non-Catholic burial ground, the Catholic priesthood deliberately consign his soul to everlasting perdition, and accept his money for the purpose of carrying wife and children away to realms of Catholic happiness, thereby producing a wide and eternal gulf between husband and wife, father and children.

It will be noticed that Catholic men seldom if ever marry free thinking women. This fact alone, plainly shows the authoritative supervision of priestcraft in all the private affairs of Roman Catholics. The machinery of the Pope's mills grind out a frightful grist of terror and dread for its slavish patrons, and this is the authority which will undermine republican institutions if allowed to have its own way. A people must be free to act in order to remain strong in their freedom. The passive admission on the part of a people's government that a certain school within its jurisdiction can and does fit a part of the rising generation for special happiness here or hereafter, while another part is neglected in an indirect confession of weakness, On the same principle a burial ground that promises special rewards or advantages to those whose bodies are interred therein is a standing menace to American equality and republican principles. If one class believe that they are too good, pure and holy to have their remains interred in a common cemetery, it is logical to conclude that they also entertain an opinion that they, as living entities, are too high toned to share with others a common country.

People can be free to choose what studies they wish to pursue, and whether they will have their bodies cremated or buried; but all schools, cemeteries and crematories should be free, owned and conducted by the state. The next tyranny to class legislation is that of permitting priests to teach the dogma of class superiority. When a large tree by the wayside shows decay at root, branch and centre, and on that account threatens danger and obstruction to free travel, it is acting the part of wisdom to apply the necessary force to cut the same down, at a time and in a way that will do the least damage to all interested.

While the American people are gradually cutting the chains of superstition, pushing through clouds of ignorance, and stepping out into the twilight of scientific investigation, much can be done in the way of legislation to aid and facilitate their onward march. The rising generation, if protected, will break through sectarian walls, church laws, priestly rules, and religious authority, and if encouraged will loosen the shackles that bind the Jew to Judaism, the Catholic to Catholicism, the Protestant to Protestantism, and the Pagan to paganism. The Farmers' Alliance is a move in the right direction, and shows that liberal and free education is bringing about the much desired legislative revolution—is bringing the Government within arms length of the governed. Fraudulent authority, both sacred and secular, is being cramped for room. The strength and beauty of this government lies in its belonging directly to the governed, and their fully and fearlessly exercising the right to decide how they will be governed.

#### Spiritualism, Ancient and Modern.

W. W. JUDSON.

As cycles of human experience roll by, there may be some pinnacle of wisdom up to which individualized intelligences may climb, where human energy may be directed in more useful channels than that of working for humanity, but if there is any employment either here or hereafter greater than that of first liberalizing, as a preparatory measure, and then working to make humanity more intelligent, it has never yet been presented to the reasoning faculties of men. From a historical point it is interesting to follow the efforts of spirits in this direction. The ancient mediums, called oracles, seers and prophets, were never permitted by their spirit controls to barter off the truth and philosophy of a higher world on any account. When a national or tribal ruler, swaying the scepter of an absolute monarch, presented himself before the ancient medium, his royal highness was often obliged to listen to unpalatable truths. Unprincipled political autocrats and priestly demigods had to face stubborn things, facts, when they consulted spirit men and women through media. Great respect, even to worshipping them as gods and goddesses, was often shown to controlling spirits, on account of their correct and wise sayings. It is said that in Greece, during the seventh and eighth centuries, B. C., all the great lawgivers and sages were in close relation with the Delphic oracle, and that the Greeks as a people were greatly benefitted by the counsels received therefrom.

The controlling spirit or god was Appollo, and the seer or medium a woman named Pythea. Originally the Delphic oracle spoke once a year, and then only to give advice to the people on national affairs. During that age, when the priests were the only educated class, the sayings of the oracle were consequently reduced to writing and presented to the people by them. Greek Spiritualism being recognized and protected by a progressive state, it was for a time living and progressive. The medium was free; the spirits were teachers, and the priests simply servants of the people. In Asia Minor, at that time, Spiritualism existed, but was oriental and stationary, for the government was a pure theocracy, and the priests absolute masters of the mediums of the spirits. It will readily be seen that as long as open and unrestricted advice could be had from the higher world, nations could not be anything but pros-

perous. All public oracles were popular, because all communications passed through the hands of the learned priesthood. In that age of general ignorance it was no doubt a judicious arrangement. But priestcraft then, as now, had its selfish ends to secure, and it favored that political power which best protected its particular interest. Therefore, when the philosophical teachings and advice of higher intelligences began to be garbled, distorted and bartered off for priestly gain and power, the public oracle or spirit withdrew, and the go-between priests took what oracular utterances had been recorded, converted them into a Bible, and commenced to guide the people themselves. Since the days of public oracles, the spirit world has from time to time attempted to bring forward private mediums, through whom they could uplift humanity. We want to affirm right here that no secular branch of a government has ever, or would ever murder a spirit medium, if not pushed to do so through the influence of the country's priesthood. Among the thousands thus developed as mediums, and murdered in the interest of an educated priesthood, history records one by the name of Jesus. In proof that ancient and modern mediums are all controlled by spirit guides, we cite (John, fourth chapter,) the case of this medium giving a test to a woman of Samaria. He said to her: "Thou hast had five husbands, and he whom thou now hast is not thy husband." Although the medium was a Jew and the woman a Samaritan, she promptly acknowledged the test by saying: "I perceive that thou art a prophet." She furthermore informed her neighbors that he told her all she ever did. He must have been a medium something like Slater in that respect. Again, in chapter eight, when the adulterous woman was brought before him, the Mosaic law quoted that such be stoned, and he was asked "What sayest thou?" Jesus was evidently unable to reply, for the record states that he pretended he did not hear the question. At the same time, he stooped down and wrote on the ground! Every Spiritualist who has had any experience with modern mediums can readily explain the predicament Jesus was in at that time, and give the reason for his stooping down, as he did. The facts are, he did not know what answer to make, and he asked his guides to answer for him, which they did by controlling his hand to write, and with his finger they traced upon the sand or dust these words of wisdom: "He that is without sin among you, let him cast the first stone." The first compiled work of the spirit world which we have to deal with, is the Bible Old Testament. While extremely ambiguous, the probabilities are that these laws were either handed down to the Jews from some more ancient race, or given through a public oracle, protected by Jewish law. The second and last is the New Testament, which appears to have been given through private or independent mediumship without the sanction of any law or priest of that age. After the ancient priests had, through corruption, destroyed the usefulness of a public oracle, and usurped the office of spirit teacher, it became incumbent upon the craft to suppress private oracles, and at the same time inaugurate a wholesale system of lying, in order to make a show of explaining how it happened that higher teachings had become crystalized and entrusted to the especial care of an organized society of men, called priests. The uneducated people were informed that God could no longer trust his spirits as teachers of mortals, consequently had shut them all up in Hades, except the very worst ones, who were permitted to prowl around the earth, and henceforth would depend upon his earthly priests to save or damn humanity, as in their judgment they thought best. During the inauguration of the Christian era, and ever since this idea has been inculcated, and to get around the mediumship of Jesus it was explained that he was specially and peculiarly created, possessing within himself all the attributes of God; that all spirits were lying, and evil spirits. This is as far as Roman Catholic lies went; but Protestants, to show a spirit of progress, added more lies. They said that spirits never did and never could communicate with mortals, some going so far as to teach that mortals, after death, had no voluntary use of their faculties until after a certain general resurrection which was to take place. In the face of various fraudulent teachings, and with direct



## Notes and Comments.

BY W. N. SLOCUM.

What constitutes Spiritualism? The best answer to this question I ever listened to was given by N. F. Ravlin, Washington Hall, evening of March 15. As I took no notes I will not attempt to give even an idea of what he said. I could not do it justice. Mr. Ravlin is unequal in his addresses. The hearer is sometimes disappointed; then, again, surprised and delighted. His conception of Spiritualism is grand—commensurate with the subject. With him Spiritualism embraces everything that tends to the development of man. True Spiritualism is an incentive to moral growth and intellectual culture as well as spiritual unfoldment. Phenomena is but the introduction to Spiritualism. It is essential to its understanding; but it is not Spiritualism.

Six months ago a poor woman in Chicago borrowed from a loan company \$25, giving, as security, a mortgage on her furniture. At the end of five months she had saved enough to repay the loan, but to her surprise, she found the interest amounted to \$9, being at the rate of over 86 per cent per annum. While running around trying to borrow the money, her furniture was seized, and when she brought the \$9 to the agent he demanded \$5 additional for expenses of seizure. A kind friend gave her the money, and she saved her household goods, the agent of the loan company getting \$14 for the use of \$25 five months, or at the rate of 134 per cent per annum. This, of course, is an extreme case, but that such an injustice can be perpetrated under the law only shows how much more regard law makers have for the "rights" of property than for the rights of humanity. I have heretofore expended so much indignation on matters of this sort that the "vial of wrath" has run out, and I no longer feel equal to the occasion.

"Bluebird, the Indian spirit maiden, will teach the art of highest phrenological development," so says an advertisement in the *Progressive Thinker*. Readers of the *Thinker* who are deficient will apply to "Bluebird" without delay. Here is her promise to those who send the requisite dollar: "She will place magnetic currents between your mind and its highest conceptions." If you are not satisfied with this wonderful performance, "she will give you a true photograph of your soul mate." This surely ought to satisfy her most exacting patron. All of which proves that the *Thinker* is bound to be "progressive" even in its advertising columns.

A radical public speaker, referring to Bellamy's dream, asked, "Is our government to be of such stuff as dreams are made of?" I answer yes; it not only will be, but it *is*. The first conception of a republican government was a dream; and in America the dream of Jefferson, Paine, and other lovers of freedom and defenders of human rights, is not even yet fully realized. Every noble effort for human advancement is in its inception a dream.

The same speaker talked about the industrious and frugal under Bellamy's plan saving their wages until the accumulations will result in Jay Goulds and Vanderbilts! The reader may think this was ironical, or a joke. But it wasn't; it was dead, sober earnest. The Nationalists present looked at each other and smiled. They wondered if the speaker ever really read Bellamy's book. Even under our present system the accumulated wages of a life-time would not make anyone rich. Under the Bellamy plan such accumulations would be worthless, there being no means of utilizing them—no "permanent investments," no rents, no profits, no interest, no money even, but merely labor-notes, certificates of service rendered.

The same careful student of Bellamy talked about wage slavery under Nationalism, saying it would be worse than now, because then we would all be slaves of one master—the govern-

ment. This "capped the climax." It showed what a clear conception the speaker has of "government" under Bellamy's plan. Nationalism proposes that the *people* shall be the "government;" therefore the "slaves" will be their own masters. Under Nationalism the people are to be their own employers, their own protectors, providers, preservers. Nationalism contemplates brotherhood, mutual help—"all for each and each for all." The machinery of "government" extends through the entire people, each citizen being a factor, fitting exactly into the place he is (for the time being) qualified to fill. I hope the speaker will devote a little time to the study of Nationalism, and then give another lecture, when he has learned something of the subject.

The Pacific Nationalist Club has commenced holding Thursday evening meetings, at 909 Market street, in the room directly over the one in which the Sunday evening meetings are held. "The Spirit of '76" was the subject of the opening address by Miss Walsh, of Oakland. After describing the feeling that animated the mothers as well as the fathers of the republic, the intense earnestness and determination which sustained them during the trials of the revolution, she said such is the spirit which must animate reformers in the present crisis. The interests now at stake are full as great as those of 1776—the results to follow our action no less momentous. The people, borne down by poverty, are beginning to comprehend this fact. Many already perceive it intellectually; comparatively few feel it—realize it—as it must be felt and realized before anything can be accomplished towards bringing about a peaceful reform. A change is coming; nothing can prevent it; it may come in peace if people are prepared for it; but it is coming. It is not vengeance that we want; the rich are deserving of our pity, for they also are sufferers by our unjust social system. Justice must come through love, not through hatred. She answered some of the objections to Nationalism, maintaining that it will not discourage individual effort; it will not force the industrious to support the idle. That is what the present system compels us to do. Those who object to assist in providing for the aged and infirm under Nationalism forget that they do that now. The pauper and criminal are supported by taxes, and the workers directly and indirectly pay all taxes. Every poor girl who lives in a room for shelter assists in paying taxes; everything we eat and wear is taxed. None of us escape. It is not true that individuality would be entrenched upon. It would be developed instead of depressed, for then we could each have opportunity to do that for which we are best fitted. Individuality—not individualism—is what we want, and what we would have under Nationalism. She appealed to women to co-operate in the movement. Women, she said, are the inspiration of the world. When they realize the importance of the impending crisis, a peaceful solution of the problem is not far distant. They can avert bloodshed; they can establish the reign of love; they can assure the fraternity of the human race. The era of woman will be the era of peace.

"It is better to be a door-keeper in the house of the Lord"—well, you know the rest. I act as door-keeper sometimes at the mediums' meetings presided over by Mrs. Briggs, at St. David's Hall. Our orthodox brothers might call it the house of the other fellow, but they cannot deny that many excellent people go there. They go longing for some sign from the "other side." Many are disappointed, but as they know nothing more promising, they go again, and keep going. I wish I could help them; but I can't even help myself. I never get anything in circles, and have stopped trying; mixed circles do not seem to me conducive to the harmony requisite for communications of the better sort. So I am an outsider. Yet even on the outside mediums occasionally come to me. They speak abruptly, as "the spirit moves" them, sometimes volunteering

information, but more often propounding a question, as one did last Wednesday evening: "Do you know anyone by the name of Mary?" Just think of it. Is there anybody who does not know Mary? Has there been anybody since the dawn of the Christian era who has not had a relative or friend named Mary? At its very beginning there was Mary, the mother of Jesus, and Mary the sister of Martha, and "that other Mary" who washed the feet of the Nazarine with her tears and wiped them with her hair; and from that day to this the Marys have multiplied along the ages until "their name is legion." Of course I know Mary. It is a family name—the name of my mother, of a sister, of two or three aunts, half a dozen neices, and a score or more of cousins. Go to the library of the Mechanics' Institute and look over the record of the Slocum family in America, and you will find pages full of Marys, hundreds of them. Of course, I know Mary; I have known her ever since I was born. She was my first love, and though not the last, her name has kept popping up all along the line of favorites from childhood to three-score and more. Heaven bless her. But what could I say to the medium? I asked for the other name. "I get only Mary," she replied; so, whichever Mary I might recognize and describe, *that* would be the Mary the medium meant. I never care to follow out a "lead" like that. There's no "pay dirt" in it for me. Yet such seems to satisfy some. I can only say they are easily satisfied. I would not even trouble myself to inquire if "Mary's little lamb" was with her.

The State of California has a new Senator. One man of millions has departed and another has taken his place. The people of the State—those who are supposed to be represented—had little to do with the choice, and will have little to expect from any service the new Senator may render. It is said he is a "self-made man." Yes; so he is, and to help himself rather than others has been the business of his life. That is the way he made his millions, and that is the way he spends what he has made. If he has ever done anything to aid or enlighten humanity, I never heard of it. It is said the fashionable clubs of the idle rich men of New York rejoice over his success. Certainly; why not? He is one of them. The club-house is where he spends most of his time when in the metropolis, and where he spends some of his money. Not all of it, however. A portion is required at the State capital; and what a cunning way he has of using it. "Inducements" are offered to the supporters of the opposing candidate, and assurances are given that a good "excuse" will be furnished for a change of front, so no one can charge that there was any money consideration. The other candidate is led to suspect that bribery is going on, and apparent proof is furnished him. He has not the caution to decline any personal part in the prospective exposure; he becomes prominent—the central figure in fact—in an effort to "purify politics." The result shows that nothing is proved reflecting upon the millionaire candidate. Scraps of paper with mysterious figures, \$-marks, bank-note envelopes, etc., are produced, and a legislative roll-call is exposed with crosses opposite the names of certain members, indicating possibly that "inducements" were accepted for votes on some other question. The list included some who had before supported the man instrumental in the exposure, and virtuously indignant, they went over to the millionaire. No bribery!—oh, no! of course not; don't mention it.

The mere lapse of years is not life. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence.—*James Martineau.*

It may interest the slim-handed American ladies to know that no glove smaller than a six is kept in the ladies' stock in London stores.

## Selected Articles.

### Poverty—Suicide—Foreign Missions.

A young woman in this city out of work and in embarrassed circumstances committed suicide. If she were insane, the case was very sad; but being irresponsible for the deed, her death takes its place among those caused by disease, and suggests no problem not presented by other deaths.

If she were sane and responsible, she committed a great sin in the sight of God, and died in the act. It was her duty to make her situation known to some of the many institutions in New York, which would be glad to give her temporary relief, and which, if she proved worthy, would secure her the means of living. By taking her own life she threw away the promises of God, which guarantee support in every trial, and disobeyed the command to endure unto the end.—*New York Christian Advocate.*

For a specimen of pious cant we recommend the above. To show the drift of modern Christian journalism it is fully up to par. It is well calculated to make the average man wonder if such a paper can be edited and published by those professing to follow the great hearted reformer, Christ. This clipping from the *Christian Advocate* reminds us very forcibly of the circular sent out some years ago to bankers and capitalists everywhere in this country, urging them to give a hearty support to all "*agricultural and religious journals friendly to us*," thereby getting their damnable financial policy confirmed by the supposed oracles of God. Turning to the advertising columns of this so-called religious journal, we found the advertisements of eight big mortgage and investment companies, who are engaged in the work of making big fortunes by mortgaging homes and foreclosing thereon.

But we wish to again call our readers' attention to the following words:

"If she were insane, the case is very sad; but being irresponsible for the deed, her death takes its place among those caused by disease, and suggests no problem not presented by other deaths."

Indeed! A young girl in a great city, out of work, and "in embarrassed circumstances," commits suicide, "and it suggests no problem not presented by other deaths?" Well, well, this is cold-blooded philosophy coming from those who profess to follow Him who shed rays of love, and mercy, and help all around him. "It suggests no problem not suggested by other deaths," to see a young girl driven to insanity and suicide, because she was out of work, hungry for food; cold for the want of proper clothing; meeting with rebuff after rebuff in her honest efforts to find respectable employment; hounded from pillar to post, as such girls are by the thousands in the great cities, by fiends in human form who take advantage of the awful necessity of these girls to rob them of their chastity, and ruin body and soul?

"It suggests no problem" did you say? Why should young girls be out of work and in embarrassed circumstances? Why should young girls in this enlightened country be compelled to engage in a fruitless search after honest employment until hope gives way to despair, and the maddened brain is impelled to snap the cord that binds soul to body? Not one young girl, but thousands of them in New York City, have before them the alternative of suicide or prostitution, or the cold hearted charity dispensed by the so-called charitable institutions of that city.

Why should there be such an army of girls in such a condition in the second wealthiest city in the world? No problem in this, in a city where the fashionable avenues for miles are lined with brown stone and marble palaces, where dwell the rich, and where the curtains at a single window cost enough to give one of those girls comfort for a year? But says this paper, "It was her duty to make her situation known to some of the many institutions." Oh yes, it was the duty of the poor starving girl to reason like a philosopher on questions of right and duty. Ah, my preacher editor of the *Advocate*, know you not that the American people are not born beggars or paupers, to come like a cringing cur to beg alms at a reverse of fortune? Know you not that the mere thought of being a recipient of alms would drive a highminded and sensitive girl mad?



But says the paper, "If she proved worthy, it would secure her the means of living." The humblest of God's creatures who ask for work have already proven worthy. What test of worth do you want? Who will apply the test? There should be a system that should say to the lowest streetwalker, "Here is work for you if you desire to reform." There should be such a system that no paper would ever find it necessary to chronicle that a young girl "out of work and in embarrassed circumstances committed suicide." But says the *Advocate*, "If she were sane and responsible, she committed a great sin in the sight of God, and died in the act." Well, the writer of this article would a thousand times rather take the chances of that poor girl on the Judgment day, than the chances of the fellows who run the mortgage companies, which this so-called *Christian Advocate* advertises at so much per agate line.

A Connecticut daily paper commenting on the suicide of the poor girl, uses the following language:

"It is a good thing to help the heathen to light if one is certain that he is brought into light, not a bewildering dusk; but it is infinitely better to begin the saving of souls near at hand. The converting of an innocent heathen with a good chance for salvation into a tricky heathenish Christian is poor labor in the Lord's service. It is far better, far more in consonance with Christ's teachings, to seek to aid the poor and suffering people of the cities who have either to live in moral degradation or commit suicide to save their souls."

Be honest with yourself now. Who is the nearest to logical truth, the *Christian Advocate* or the daily paper? "Charity begins at home," and he is the best Christian who helps to create a condition that relieves people from the necessity of resorting to suicide, or vice, or an almshouse to get relief from the pangs of gnawing hunger. But says the *Advocate*:

"There are no persons in the cities who have either to live in moral degradation or commit suicide to save their souls."

Then the whole city would have to be converted into an almshouse. It is a well known fact to get free board in the so called refuges for women they must first fall into vice. To get continuous relief from charitable institutions is to classed as a vagrant. The honest men or women looking for work are met continuously with sneers and rebuffs, while if they steal a loaf of bread they can get six months free board in the city prison, and "this is the land of the free and the home of the brave."

Further along the *Christian* paper says:

"The Christian must toil on, and if he lives after he is unable to toil he must starve if it be God's will."

Stuff, bosh, balderdash. It was never God's will that a human being should ever starve. If the Gospel is true, Christ always hastened to relieve the hungry. His Gospel took cognizance of the needs of the body, knowing as he did, that suffering bodies are not in a condition to deal philosophically with the problems of life.

"And it came to pass that the beggar died, and was carried by angels into Abraham's bosom."

The *Cristian Advocate*, and the mortgage companies that support it, would rather have the suffering people seek relief in Abraham's bosom than to come to them for assistance.

Oh, yes, New York City has many charitable institutions, supported by the rich out of their ill-gotten gains, and where the charity dispensed is as cold as a breath from an ice house. We don't want charity in this country, but justice. Less millionaires and less tramps; less palaces and more cottages.

The elder Vanderbilt, the inventor of watered corporate stock, out of the proceeds of his damnable invention endowed a Methodist university in Tennessee. The wife of his son recently gave a quarter million to endow a mission in New York City, where the poor of that metropolis can come and take allopathic doses of modern ten per cent orthodoxy.

How different the teachings of this so-called *Christian Advocate* from the teachings of the great reformer, Christ. And yet many people will mistake such teachings for Christianity. "Be not deceived; by their fruits shall ye know them."—*Nonconformist*.

## Woman.

It is a sad and uninviting task to discuss the past tribulations of woman. Emerging to-day into the dawn of emancipation she is conscious of a greater degree of freedom than ever before. Women were once bought and sold like cattle. This is not the case to-day in civilized countries except where they sell themselves for money which they frequently do and are still called "refined," by a perverted social sentiment.

Turkish women remain in seclusion and under a social penalty are not permitted to appear in public unless the face is screened to the eyes. Neither they nor Brazilian women—to say nothing of those in more uncivilized countries—have any voice in the selection of their husbands. Matrimony with such is a matter of business, in which the suitor and the girl's parents are the contracting parties. How would men enjoy being compulsorily tied to a master for life?

In the days of ancient conquest the fair women of the vanquished foe were carried as prizes to the lands of the victors, and this practice was considered by the best citizens legitimate and humane. Woman has been a hewer of wood and drawer of water, and is still such in some sections. European peasant women do most of the farming. Their daily lives have been vividly portrayed by such masters of the brush as Jules Breton, Millet and Dupre. They nurse their babes in the field where, by incessant toil from the rising of the sun until with crimson blush he bids adieu at eve, they eke out a vassal's existence.

We haven't the heart to review the revolting record of woman's misery. For centuries her heart-rending cries of anguish, like a great dirge, have risen upon the breezes of echoing time, but to-day we find the veil lifted and the light of Jehovah's countenance beaming upon her ravished head. The present tribulations of woman in so-called civilized society, alone, are atrocious and exact attention.

If there is one reason above another on account of which the Englishman merits the ungracious cognomen of "beef-eater" and "Johny Bull" it is for his treatment of woman. The servitude of the Englishwoman is a disgrace to Britain and irrefragable testimony to the spuriousness of her vaunted claims to the leadership of nations. The United States has won that distinction upon this claim if on no other, albeit she has nothing to boast of in this direction. The servility of British women is deplorable and, in an American woman's eyes, deservedly disgusting. An Englishman would hardly deign to discuss affairs of State in a woman's presence. At a dinner these child-bearing menials must retire after fruit is served, to leave their liege lords with wine and cigars to their exclusive and inelegant colloquution.

Germany never had, any more than England, a proper regard for woman. The average German considers woman's highest mission the privilege of waiting upon him and bearing his children.

In France woman is freer from labor because of so-called French gallantry, but nowhere is she more of a slave to man's passion, as nowhere are her rights more ignominiously disregarded. It is but recently that woman could obtain a divorce in France and even now one is secured only with great difficulty.

But exclusive of all these the one great monster that menaces woman's pathway is masculine sensualism. This embraces the sum and substance of woman's tribulations. Remove it and she will quickly move on and reach the summit of her glorious destiny. This is the mission of Koreshanity. Confidingly and trustingly does a girl yield herself at the shrine of wedlock to masculine desire—for that is the purport of man's

love for woman. She bears his children and awakens to the fact that she is serving, principally, the ends of his sensualism. Or, perhaps, after the first year or two of married life she finds herself neglected, abused or deserted.

Great God, what a revelation! For a woman to awaken from love's young dream and find herself the servile tool of bestiality! This is the accursed yoke under which woman travails and groans. Does any woman dare to deny it? She bears her children in sorrow, builds a world within herself and languishes in hope.

Hope on, O woman! Thy tribulations are multifarious, thy burdens grievous, thy tears of anguish have flowed like welling springs, but thy supplications have been heard amid the anthems of archangels. Behold, the light is coming!—*C. J. M. in The Flaming Sword.*

### Our Women.

Progress of Woman's Rights.

There's no question this is woman's hour. The Equal Suffrage Association of Michigan had a most successful gathering at Lansing this week. Many of the most prominent women from all over the State were present, and many grand papers, speeches and discussions given. The Association were given a hearing before the legislature Tuesday evening, when eight of the best speakers laid the arguments down to that august body. Among them was that good Spiritualist, equal suffrage and temperance worker, Mrs. Root, of Bay City. It is reported they made a good impression on the legislative body, and it is confidently believed that the woman's suffrage bill to vote at municipal elections, will pass.

Recently, the woman sufferagists concluded in Boston their two days' celebration of the fortieth anniversary of the holding of the First National Woman's Rights Convention. Some of the men and women who took a leading part in the movement forty years ago were in attendance at the anniversary. When they look back over these four decades that have passed since the national convention was held, they no doubt experience mingled feelings of satisfaction and disappointment; but upon the whole, they must find reason for rejoicing.

It is true that definite measure for which the advocates of woman's rights have chiefly contended from the beginning, still remains far from being generally adopted. In only one of these United States, and that one of the newest, Wyoming, are all political distinctions on account of sex removed. The sixteenth amendment to the national constitution is not yet in force. Year by year the question of doing away with woman's civil disabilities is brought before one and another State Legislatures, only to be answered in the negative.

But it would be a great mistake to conclude that the movement for woman's rights has made no further progress than such meager facts indicate. Even in the strictly political line, using the word political in a broad sense, there has been immense advance in the past forty years. Women vote at school elections, and are eligible and are elected to school offices in New York, Massachusetts and many other States. In Kansas and other Western States, municipal functions are discharged by women. Women have lately begun to serve on the Board of Factory Inspectors in New York. The Woman's Christian Temperance Union, a national organization, with branches in every State and almost every city, town and village of the country, stands committed to women suffrage as the only way to overthrow the saloon. Woman suffrage is a plank in the platform of the Prohibition party for the same reason. In more than one State and in at least one national convention, the Republican party has, without committing the party to the idea as a campaign issue, adopted resolutions indicative of profound respect for the woman suffrage movement and a sense of its growing importance.

In numerous other ways, the cause of the woman's disenthralment has made a degree of progress that may well stir strong emotions in every contemplative mind. Forty years ago college education for women was looked upon as a monstrosity not to be thought of without horror or ridicule. Now colleges for women and colleges than admit women are more plenty than colleges for men were in 1851. Then no women could legally or reputably practice medicine. Now women physicians, thoroughly trained and of recognized skill, are numbered by hundreds. Then a woman journalist was a rarity. Now a prominent newspaper without one or more women on its staff is a rarity. Then woman's voice and vote were for the most part suppressed in the churches. Now she speaks in the pulpits of almost every denomination, votes in church meetings and sits in ecclesiastical conventions as a full fledged member. There are women dentists, women bankers, women lawyers, women directors of corporations.

Finally, and in some respects most important of all, there has been within forty years, and it is simple justice to say, mainly owing to the agitation of the woman's rights question, an almost complete change in the legal status of married women. Now they can own land, they are their husbands' equals in personal privilege, and have a recognized share in custody and control of their children. The veteran woman's champions assembled in Boston or meditating in the seclusion of their homes can say with gladness and confidence: "If we in the forty years past have seen such progress, what will our successors see in the forty years to come?"—*Chesaning Argus.*

### Deaths of Ancient Heroes.

Phillip of Macedon was assassinated. His son, Alexander the Great, was cut off in the thirty-second year of his age; supposed to have been poisoned.

Cyrus the Great had his head cut off by a woman, who threw it in a vessel filled with blood.

Miltiades, who commanded the Athenians at Marathon, was condemned to death, but died in prison.

Pausanias, who slew three hundred thousand Persians, was starved to death in the Temple of Minerva.

Themistocles, who destroyed the fleet of Xerxes, died in exile.

Pyrrhus, one of the greatest captains, fell by the hands of a woman.

Hannibal poisoned himself.

Scipio died in exile.

Mithridates fell upon his own sword.

Antiochus was murdered by his followers.

Persius was carried captive to Rome, and died in prison.

Scipio the Younger was murdered in his own bed.

Cinna was assassinated by one of his own officers.

Marius died through excessive drinking.

Crassus was treacherously put to death.

Pompey was murdered.

Cæsar was assassinated by his most intimate friends.

Brutus, Cassius and Antony fell on their own swords.

Of the twelve Cæsars nine suffered a violent death.

### A White Deer Superstition

The Indians have a theory that every deer has a "mad stone" in its stomach. They believe that the "Great Spirit" places this stone in the white deer's stomach to absorb poisons which that delicate animal may take in while eating grass. In 1848 Capt. Wilson, of Alabama, killed a white doe. Knowing the Indian superstition he opened the animal, and found a spongy stone as large as a man's fist. This stone, as the property of W. B. Somers of Fort Worth, Tex., has been used successfully in cases of hydrophobia and snake bite.—*St. Louis Republic.*



control of mediums cut off, the spirit world had to resort to a no less effective but somewhat slower method of uplifting humanity, namely impressional influence, commonly termed intuition. This mode of helping mundane humanity could never be suppressed by bigot, braggart, or boss, for its secret movements were beyond the ken of pope, priest or preacher. It would not down at the command of a venal press or pulpit. It was an unseen power behind the throne that at times shook it to its very foundation. It was an active force surrounding the Vatican. In 1507 it impressed a German peasant boy to become a monk, and ten years after influenced that same monk to explode a dynamite bomb in the Holy Catholic camp, by publicly denouncing the practice of papal pardon-selling, and openly defying the authority of the Pope. Martin Luther was an impressible instrument in the hands of spirit guides, who used him to rend a papal power which had previously done its best to crush out spirit mediums. The work was well and lastingly done. Popery received a blow in Germany from which it never recovered. This great rupture in the Catholic Church resulted in the establishing of a powerful Protestant organization which in turn has been subdivided through spirit influence into numerous denominations, and such a variety of creeds that old religious animosities have ceased to exist among them. They have become tolerant, not only to each other, but towards freethinkers, who have been erroneously called infidels. In national affairs it has been no less active, when it impressed Thomas Paine to write: "These are the times that try men's souls." It hurled a former citizen and subject of Great Britain against its own scepter with such force that its staff was shattered in the American colonies. Paine's part in framing the constitution separated church and state. It cut off the priest as an official in state affairs, and thereby destroyed his power to suppress instruments of the spirit world. Thus was brought about the conditions under which modern Spiritualism was born into the world. Public and free education, self-government, private and public mediums, and uninterrupted spirit communion are in harmony with this age and country.

Between forty and fifty years ago, a so-called dead man, a person who claimed that during earth-life he followed the somewhat humble occupation of a peddler by some means known to the denizens of the spirit world, made certain noises which were first noticed by some little children they calling the attention of the older ones to the fact.

From that time up to the present one manifestation has followed another until a regular shower of evidence has rained down upon the minds of millions of fearless investigators. One noticeable feature about these manifestations is the fact that they, so to speak, have dodged the dedicated churches, passed the popular pulpit, and ignored the gentlemen who wear sacred vestments. This alone is considered *prima facie* evidence, by the above mentioned owners of the earth, that the bottom of hell is out, or full of holes, and the devil is celebrating the event by disturbing the ungodly inhabitants of earth.

The Christian people are not more disgusted at the unfashionable manner in which spirits have introduced themselves into this world than many mediums are astonished at the unexpected turn supermundane affairs have taken.

The modesty of Spiritualists has not only manifested itself by attempting to place the child mediums (Fox sisters) and their control, the peddler, in the background, and bring Jesus and his controls to the front, but every little while we notice a Spiritualistic advertisement, saying we have one of them. We have captured a regular plumed agent of God's angels, something tony to head the Spiritualistic procession with. For explanation, we find that Reverend so-and-so has become a Spiritualist. The last report of this kind is just out in New York, where it is reported that the Rev. Dr. Newman has joined the Spiritualists. On being interviewed by a *Sun* reporter, Dr. Newman laughed and said, "I believe there is something in phenomena beside fraud. It is to in-

vestigate and find out what that something is, that a society is being formed. It is also reported that several Reverends of Boston have signed an agreement to form a society for the investigation of Spiritualism.

It is, no doubt, the imperative and solemn duty of mediums to offer the spirit friends of church people an opportunity to communicate with the same for the purpose of teaching them something; but when it comes to turning our grand philosophy over to puffed-up preachers and brain-bound church leaders for the purpose of having their conception of Spiritualistic fraud weeded out, we draw the line just as the spirit world did when it decided that no hide-bound theology was capable of giving genuine, spiritual facts to the world. We never take any stock in a religious-headed investigation. It has the big head to start with, and is looking for something it does not want to find. From a priestly point of view, it can never learn anything that will be of any use to it. If it cannot down a new discovery by lying or forcibly suppressing the same, it is certain to be confronted by a destroying angel its own effort has brought to the front. We hold that mediums for the spirit world should bravely shoulder the responsibility of the grand work assigned them, and never for one moment think of transferring the burden to the back of a stuffed church-anacanda.

Scientific Spiritualism is as great a wonder to the modern preacher as scientific astronomy was to Catholic priests in the days of Galileo. In 1616 a theological society investigated astronomy by consulting the medium, Galileo. He was cordially received, and eagerly listened to. The decision was that his teachings were absurd in philosophy, formally heretical, erroneous to faith, and expressly contrary to Holy Scripture. Two days later, by command of the Pope (Paul V), he was admonished not thenceforward to hold, teach, or defend the condemned doctrine. In 1633, when near the age of 70, he was accused of disobeying the decree of 1616, and examined under menace of torture, was condemned to incarceration at the pleasure of the tribunal. His sentence was signed by seven cardinals, seven reverends of that age.

When theologians scent danger to their particular religious teachings they become mentally bewildered, morally paralyzed; blind faith tatters before a demonstrated truth like a person dying with old age, or the truth is forced back for a time, and that which is the priests' gain is the world's loss.

Frugality is good if liberality be joined with it. The first without the last begets covetousness; the last without the first begets prodigality.—*Penn.*

Reading without purpose is sauntering, not exercise. A cottage flower gives honey to the bee, a king's garden none to the butterfly.—*Bulwer Lytton.*

Brick Pomeroy, as he appears nowadays, is a portly, well-dressed gentleman, whose attire is topped off with a slouch hat. He is described as the same jolly, good-natured, abstemious, cynical gentleman he was of old.

Willie asked his mother where the stars came from. Her reply was: "My son, I do not know." "Well, I do," he said; "the moon laid 'em."—*Syracuse Journal.*

To buy books, as some do who make no use of them, only because they are published by an eminent printer, is much as if a man should buy clothes that did not fit them, only because they were made by some famous tailor.—*Pope.*

A French lady, who was expecting her third child, asked her first born, a boy of six, whether he would rather have a little brother or a little sister. After reflecting a moment, he said: "Mamma, I have a little brother already, and if it is all the same to you, I would rather have a horse."

## Poetry.

## The Silent City.

## A Poem of the Imagination.

BY H. G. COBB.

In realms of night and darkness,  
Where snowy peaks serene  
Rest in majestic splendor,  
A peaceful bay is seen,  
Which, when the light of summer  
Shines in its mirror eyes,  
Sends forth to the wondering stranger  
A glad, yet awed surprise;  
For, from its depths arising,  
A silent city appears—  
'Tis a wonderful mirage of the waters  
Through the countless forgotten years.

Time has not dimmed the image  
That God implanted there;  
A picture of living instincts,  
Of life and dread despair;  
But yet with the painter's genius  
He has calmed the spirit down,  
And left our aerial canvas  
A silent deserted town.  
'Twas a symbol of peace and glory  
That the mighty Master there  
Drew from out the crystal deep  
And imprinted upon the air.

Becalmed as the silent waters,  
With neither sound nor sigh—  
It rests through ages eternal,  
A painting that cannot die.  
No traveler walks the pavement,  
The street deserted lies;  
No children's lisping prattle,  
No infant's feeble cries  
Awake the silent echo.  
It's day of toil is done—  
And life is dead within its walls,  
Reflected by the sun.

Asleep, like some marble temple,  
Through ages past and gone;  
Preserved by a hand immortal,  
A shrine of love and song—  
The shadowy vistas of ages  
Send forth a charm o'er the dead,  
And the silent, eternal sepulchre  
Shines like a dome overhead;  
There, in that silent city,  
Lie memories of bygone years,  
Memories of life that has blossomed,  
Of the tomb that is bathed in tears.

## Good-Bye.

There's a kind of chilly feelin' in the blowin' of the breeze,  
And a sense of sadness stealin' through the tresses of the trees;  
And it's not the sad September that's slowly drawin' nigh,  
But jes' that I remember, I have come to say "Good-bye."

"Good-bye," the wind is wailin'; "Good-bye," the trees complain,  
As they bend low down to whisper with their green leaves white with rain;  
"Good-bye" the roses murmur, an' the bendin' lillies sigh  
As if they all felt sorry I have come to say "Good-bye."

I reckon all have said it, some time or other—soft  
An' easy like—with eyes cast down, that dared not look aloft

For the tears that trembled in them, for the lips that  
choked the sigh—  
When it kind o' took holt o' the heart, an' made it  
beat "Good-bye."

I didn't think 'twas hard to say, but standin' here  
alone—

With the pleasant past behin' me, an' the future, dim,  
unknown,

A-gloomin' yonder in the dark, I cant' keep back the  
sigh—

An' I'm weepin' like a woman as I bid you all "Good-  
bye."

The work I've done is with you; may be some things  
went wrong,

Like a note that mars the music in the sweet flow of a  
song!

But, brethren, when you think of me, I only ask you  
would

Say as the Master said of one; "He hath done what he  
could!"

And when you sit together, in the time as yet to be;  
By your love-encircled firesides in this pleasant land  
of Lee,

Let the sweet past come before you, an', with some-  
thin' like a sigh,

Jes' say: "We ain't forgot him since the day he said  
"Good-bye."

—F. L. Stanton, in *Atlantic Constitution*.

Written for the "Carrier Dove."  
Put Yourself in His Place.

BY LENA INGRAHAM GIFFORD.

When you see a fellow-brother  
Working some laborious task  
Which observant you would censure  
E'en before a word you ask,  
Just supply the why and wherefore  
That exist as just demands,  
You will find no moral conflict  
In the labor of his hands;  
'Twill seem quite a different case  
If you put yourself in his place.

When you meet one broken hearted  
At the loss of friend or state  
Do not think his grief o'er rated,  
Do not criticise, but wait;  
Time will prove the great adjuster  
Bringing in our joy and woe—  
Those who laugh to-day, tomorrow  
May some cause of anguish know.  
Hearts will beat the self-same pace.  
When you put yourself in his place.

I have oftimes been weary  
With the zig-zag ways of fate,  
Longing for the upward pathway  
Bringing honor, wealth, estate;  
Yet who knows if paths untraveled  
May not have more thorns than flowers  
And the great we sometimes envy  
Covet not this peace of ours;  
You cannot count the winner's race  
Else you put yourself in his place.

Then should we to make the total  
Of life's ups and downs at last  
Reckon by love's best unfoldment  
Each endeavor in the past.  
What to us seems sometimes foolish,  
What to us seems sometimes wise  
Be reversed when weights of justice  
Tip the beam before our eyes.  
Judge not the weakest in the chase  
Till you put yourself in his place.

SEATTLE, WASH.

## Sherman.

MIRIAM C. BUCK.

Day dawus. A heavenly bugle blows,  
Low droops the ensign of the free;  
To upland, summer camps he goes:  
Our Sherman, marching to the sea,  
The other sea of peace and rest,—  
Promoted now at heaven's behest.

And men with faded locks bow down,  
We weep with them, whose eyes are dim,  
Columbia wreathes a regal crown,  
His loving legions follow him;  
On this last march we sadly go  
With Sherman, for we loved him so.

Tecumseh, chief of braves in blue,  
Your tribemen fast "Fall into line"—  
Ere many mosns will follow you—  
Ere long will hear the bugle-sign  
That calle you from our hearts away  
To happy lands, above earth's fray.

Chieftain; and leader of brave men!  
Eternal Spring time dawns for you.  
And soldier souls will gladden when  
They meet you on those fields of blue—  
"Lights out," and darkest evenfall;  
Reveille brings the angels' call,

But when again the campfires burn,  
Oo prairied plain, in wooded dell,  
Where'er the comrade glances turn  
Thca'll miss a face loved long and well—  
For earthly ranks no more will file  
In glad "Review" 'neath Sherman's smile,

Fraternal feuds forever flee  
A land br valor now made good;  
And North and South forever be  
In closer bonds of brotherhood.  
Let pine and palm land tell to-day  
Their prayers upon one rosary.

In coming eons bards will tell'  
In eulogy, and battle song,  
How on fame's highest pinnacle,  
A nation's friend was seen so long—  
And Clio writes upon her scroll  
An honored name, while requiems toll.

## "Not As I Will."

HELEN HUNT JACKSON.

Blindfolded and alone I stand  
With unknown thresholds on each hand;  
The darkness deepens as I grope,  
Afraid to fear, afraid to hope.  
Yet this one thing I learn to know  
Each day, more surely, as I go,  
That doors are opened, ways are made,  
Burdens are lifted or are laid  
By some great law unseen and still  
Unfathomed purpose to fulfill.

"Not as I will."

Blindfolded and alone I wait;  
Loss seems too bitter, gain too late;  
Too heavy burdens in the load,  
And joy is weak, and grief is strong,  
And years and days so long, so long;  
Yet this one thing I learn to know  
Each day more surely as I go,  
That I am glad the good and ill  
By changeless law are ordered still.

"Not as I will."

"Not as I will;" the sound grows sweet  
Each time my lips the words repeat.  
"Not as I will"—the darkness feels  
More safe than light when this thought steals  
Like whispered voice to calm and bless  
All unrest and all loneliness,  
"Not as I will"—because the One  
Who loved us first and best has gone  
Before us on the road, and still  
For us must all His love fulfill—

"Not as we will."



**The Outlook for Spiritualism.**

W. N. SLOCUM.

The outlook for Spiritualism is good. It probably never has been better since the advent of the Rochester knockings. Public interest in it is very widely extended; popular prejudice is gradually becoming less, and the number of believers is increasing daily. Spiritualists do not, however, trouble themselves concerning its acceptance or non-acceptance. Whether people believe the earth revolves once in twenty-four hours, or imagine that the sun travels around the earth in that period does not alter the fact. The orderly action of Nature goes on all the same.

Spiritualism, unlike most forms of religion, does not depend for its vitality upon the number of its adherents. It is simply a fact, and can no more be destroyed than can any other fact in nature. If it is accepted, so much the better for those who accept it; if rejected, so much the worse for those who turn away from the light it brings. The truth remains the same. Sooner or later all will perceive it. Until people are prepared to welcome it, it is not a message for them. Their time is yet to come; and whether it comes sooner or later, no one need worry. Nature has her own modes of development, and there is time enough in the future for the realization of the highest aspirations of man.

Still, each of us has a duty to perform in the dissemination of truth. Because good will evolve in time, whether we assist it or not, is no reason why we should not each of us act as an agent for its advancement. By helping others we help ourselves; by the advocacy of truth, we develop truth in our own hearts. "The kingdom of God is within," and he only realizes it who unselfishly endeavors to bring happiness to others. He who seeketh others' good shall find his own. The only thing Spiritualists can do is to act as individuals—each doing the best he or she knows how. People who have a common belief can organize. Spiritualists can not organize; there is no bond of union—no central sentiment around which their ideas can gather, and for the upholding of which they can work in harmony. At some future time, when all the churches are brought to a knowledge of the fact of spirit communion, there can be organization, each individual joining the society most nearly representative of his views on questions concerning which there is a difference of opinion. The Monotheists can go together; the Trinitarians by themselves, and the Atheists by themselves. Progressive Spiritualists can build a hall here and conservatives a church there, and all will be free to have a creed or no creed as they prefer.

At present, whatever advice may be given, Spiritualists will continue to do as they have done. Possibly, they may make greater progress, and before the next anniversary, halls may be built in the larger cities, but as a whole, there can be no general union among Spiritualists because there is no general belief as a basis for union.

Spiritualism, disorganized as it is, is doing a great work, and is doing it better, possibly, than it could if restricted by organization. The spiritual leaven is permeating society; it is reforming literature and religion; it acts silently; its invasions excite no alarm, yet, ere long, the enlightened public opinion of the world will have virtually surrendered before the facts which are daily accumulating, and which ultimately no power can withstand. During this transforming process there is disintegration; following it there will be organization. This is the period of growth; that will be the era of crystalization. When thought crystalizes into creeds, progress ceases until another invasion of fresh thought from the outside awakens to new life. Spiritualism is awakening the Christian

church of our day, and it is to be hoped that the crystalizing process will not begin again for a long time to come.

The world is advancing along other lines of thought than those pertaining to the spiritual nature of man. The industrial, commercial and political world, in fact the entire social fabric, is in a state of agitation. Spiritualism is possibly the most potent, though the least recognized agent in producing the pending changes. To close observers it has proved itself the great element of reform of this last half of the nineteenth century. Undoubtedly the general course of Spiritualism—its apparent disorderly action along the various avenues that lead to the regeneration of man—is largely under the direction of denizens of the spirit world. They have given us forty-three years of progress, with fair prospect of even more rapid advance in the years to come. Have we not every reason to be satisfied therewith—every reason to be hopeful and trustful?

**Make the Children Happy.**

From the nursery to the narrow house is but a short journey, and in the brief space between the two termini the pleasantest domain ought to be that of childhood. Children alone, of human beings, have the capacity for unadulterated enjoyment. Their childhood, therefore, should be the holiday of life; its slave-day will soon be upon them, and then farewell forever to the merry world without a responsibility, a fear or a care, which is their rightful abiding-place until borne out into the tumult and the strife of the great maelstrom. Tasks they must learn, duties they must be taught; but those who know how to interest the developing mind, and to feed it wisely and well with the elements of knowledge, can make education one of childhood's pleasures. Away with all the tribe of humbugs who put children into strait-jackets—who would cram them in school and make automata of them out of it. Teach the children winningly. Make knowledge attractive to them. Let them frolic unrestrainedly.

Some children are utterly broken down physically and mentally by over-education. Others have no education at all. Of the twain, the former are more to be pitied. The uneducated can afterward educate themselves; but children who have had the vitality and spirits of their youth dragooned out of them by martinet teachers can never repair the damage that has been done to their bodies and minds by over-tasking.

**Fish with Legs.**

Fish with legs are frequently met with in Wyoming, Northern Colorado, Western Nebraska and Kansas, writes John W. Wright. They are known to the settlers of those parts as the "fish that walks," or as "fish with legs." The first one of these piscatorial contradictions scientifically described was that on which Professor O. C. Marsh spent so much time and study in 1868. The one figured on by Marsh was discovered in Wyoming. Several have since been discovered farther South, one in a well at Hutchinson, Kas., in 1879. The Hutchinson *rara piscis* was only about four inches long; the one discovered by Marsh about 12. They have the regulation external bronchial appendages or gills, but so raised and distorted as to look like a half frill around the neck. The membrane along the back extends to the tail, and much reminds one of a tadpole. The head is exactly like that of a catfish, the fish itself almost transparent and of a dark olive color. The Bible tells us that all things were made for a purpose, but it surely looks as though as much use could be made of a hog with wings as of a fish with legs.

The best of us being unfit to die, what an inexpressible absurdity it is to put the worst of us to death.—Hawthorne.

# THE CARRIER DOVE.

DEVOTED TO

## Spiritualism and Reform.

PUBLISHED MONTHLY AT

121 Eighth Street, San Francisco, Cal.,

— BY THE —

CARRIER DOVE PRINTING and PUBLISHING COMPANY

**\$2.50 PER YEAR. SINGLE COPIES, 25 CENTS.**

### Board of Directors:

M. B. DODGE, PRESIDENT; MRS. J. SCHLESINGER, VICE-PRESIDENT; MRS. S. B. WHITEHEAD, SECRETARY; J. B. CHASE, C. H. WADSWORTH, TRUSTEES.

DR. LOUIS SCHLESINGER, . . . . . BUSINESS MANAGER

MRS. J. SCHLESINGER . . . . . EDITOR

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

SAN FRANCISCO, - - - - - APRIL, 1891

### Organization.

Correspondents are allowed great liberty in the columns of the Dove, articles being frequently admitted which do not express our views, and for which we do not desire to be held responsible. Such is the communication on page 116 of this issue, entitled "The Outlook for Spiritualism." The writer says "Spiritualists cannot organize, because there is no bond of union—no central sentiment around which their ideas can gather, and for the upholding of which they can work in harmony." While it is true that Spiritualists do not agree in all the opinions expressed and lines of action advocated by leading writers and speakers among them, there yet remain fundamental elements of belief (or knowledge) which distinguish them from all other classes of people—such as the assurance of spirit existence, and the certainty that spirits can and do communicate with those still in the form. They recognize also the law of progression, which is but another name for evolution; and believe (they think they know) that progress does not stop with this life, and that happiness or misery is not a judgment of God, but the necessary result of man's own acts. There are other distinguishing features of the Spiritualistic belief to which the great majority subscribe; but these are sufficient "as a basis for union." Outside of the central ideas there is no necessity for conformity; and there is no desire among Spiritualists to limit the range of thought and freedom of expression which of right belongs to each individual.

Without organization no effective work can be accomplished; no permanent impression can be made upon the public mind; the power we have cannot be utilized; the truths we hold cannot be properly presented; nor can public respect be gained. Organization must precede success. The writer in question thinks we can wait until Spiritualism has gathered within its ranks a sufficient number of various classes to permit of separate organizations, (such as the present various denominations of Christians), and we infer that these independent bodies may then, perhaps, have a central union—a general combination for business purposes, apart

from any creed or form of belief. If this is all the organization Spiritualism is ever to have; and if we are to wait for that until the churches are turned into spiritual temples, we certainly will have to wait a long time and to very little purpose, because such an organization would be but a "rope of sand," neither worth the waiting nor the having.

If Spiritualism has not enough of living truth to serve as a rallying point for its adherents; if it has not sufficient vitality to mark out a course for itself and to maintain its own among the conflicting elements of modern thought, it might as well give up the battle first as last; but such is not our opinion of this giant of the nineteenth century. In its youth it was an iconoclast; the slayer of ancient religions which barred the road to human happiness; the overthrower of sham science which recognized material existence only; the destroyer of whatever impediments blocked the path of human progress; and now, that it has laid low the idols of preceding ages, and made room for the establishment of a purer religion, a higher morality, a truer science, it is not to stand still and supinely wait for exploded systems to organize anew around the central sun of Spiritualism—it should lead the way, and claim for itself all that belongs to it as the great reformatory power of this era. It should, in its own name, assume the place it has proved itself fitted to fill; it should assert its own faith, declare its own principles, and lay down its own course of action for the promotion of human welfare. In short, it should effect its own organization, buy or build its own temples, establish its own schools for spiritual instruction, sustain its own literature, and do whatever else is necessary to give the world assurance that it accepts the trust which the angels have given into its keeping.

### Statute Law and Natural Law.

A bill has been introduced in the Illinois Legislature "making it a misdemeanor to impersonate the spirit of any deceased person at any spirit seance." The words quoted are those given in the *Chicago Post*, and may not be exact. The bill is probably intended to provide punishment for bogus materialization. John C. Bundy is said to favor it, and he gives the *Post* reporter good reasons for legislative enactment of some sort. He thinks a law of the right kind would be a protection to honest mediums, and a preventive of dishonest practices.

Very well; but it will be difficult to so word the law that the guilty can be punished and the innocent not be liable to suffer by its enforcement. It will not do to make a law against impersonations. Every medium impersonates to a greater or less degree every time a direct message is given. It is only when the control is not direct that there is no impersonation. In fact, impersonations are among the most common, the most convincing, and certainly the most innocent of all forms of spirit manifestation. The medium, even if not unconscious, is unable to resist the influence; the spirit of the medium is displaced by that of the communicating intelligence, and the body of the medium takes on the appearance and manner of the one in possession. There is no fraud about it; but merely the exercise of a natural faculty of the medium. To make a law against it would be to legislate against nature itself.

It is not probable that Mr. Bundy would favor an enactment that would be thus futile and absurd. What he desires is, undoubtedly, to give Spiritualism some status in court—to accord to genuine manifestations such recognition in law that the counterfeit may be punished. He says: "As things now are judges and juries, on



*a priori* grounds, consider spirit manifestations impossible and Spiritualism itself a fraud, and therefore assume that those who pay money to mediums are entitled to no redress for failing to get what they have no right to expect. \* \* It is not strange that officers of the law refuse to deal with something not mentioned in the statutes."

While agreeing with Mr. Bundy that a recognition in the statutes of genuine manifestations would be a protection against swindlers who deal in counterfeits, we have no hope that such recognition will ever be made, and no fears that Spiritualism will seriously suffer because it is not done. The laws of nature are quite able to stand without any help from the laws of man. An effort to sustain Spiritualism by statute seems very much like the effort of Christians to put God in the constitution. It is a confession that the thing we desire to sustain is not able to stand of itself. We believe Spiritualism, founded in the very nature of things, is yet to dominate this earth. If it fails to accomplish this, it will be because it *should* fail. "The right ever comes uppermost, and ever is justice done."

#### Warren Chase.

Intelligence of the death of this veteran Spiritualist was not received until the March number of the DOVE had been printed. He died at his home in Cabden, Ill., February 27, his last moments being cheered by the presence of his wife, children and grand children, who did all that could be done for his comfort. As for consolation, he needed none. He met death without shrinking, cheerful and hopeful. He had led an honest and a useful life, had accomplished much as a reformer, and at the age of 78 years, had good reason to believe the world better for his labors. He fought gigantic evils—slavery, intemperance, injustice to women, etc., and labored earnestly for reforms, political, social and religious. As early as 1847 he defended in public debate the "Harmonial Philosophy," as set forth in Andrew Jackson Davis' "Divine Revelations," and was one of the earliest advocates of the truths of "Modern Spiritualism," to the advancement of which he devoted over forty years of his life. He was a man of more than ordinary ability, and had he entered the political field as a politician rather than as a reformer, he would probably have reached a high official position, but his ambition was to do good, and beyond that he had little desire for personal advancement, seeking political power only as a means of accomplishing desirable ends. He was a member of the first and second constitutional conventions of Wisconsin, served two terms in the State Senate, and was honored with the nomination for Governor of Wisconsin on the Free Soil ticket. He was chosen a Presidential Elector in Missouri, a member of the last constitutional convention of California, and served one term (three sessions) in the California Senate. In every position in which he was placed he proved himself a faithful friend of the people, able and incorruptible. Deficient in early education, Warren Chase could not perhaps be called a man of culture, but he read many books, acquired much practical information, was a good thinker, a ready speaker, and a clear, not ornate, writer. He was kind-hearted, sympathetic, a warm friend, a generous opponent. However strongly he condemned wrong, he was without malice towards the wrong-doer, seeking always to remedy evil by appeals to feelings of humanity and sentiments of justice. He disarmed opposition by kindness, and led the way towards the right by love. If he had faults, those who knew him best were most ready to excuse. On some subjects he entertained ideas contrary to the generally received opinion, and was considered indiscreet in the expression of them; but that he was sincere no one doubted, and surely honesty in the advocacy of conventional wrong is less deserving of censure than dishonesty in the approval of conventional right. Right or wrong, he was sincere; and sincerity atones for "a multitude of sins." Take him all in all, Warren Chase was a man of whom Spiritualists had good reason to be proud, and for whose eminent services they will ever be grateful.

#### The Christian Investigation.

In view of the agreement of prominent Christians to investigate Spiritualism, the Boston *Investigator* asks, "Why do not Spiritualists retaliate by forming an association for the investigation of Christianity?" Individual Spiritualists have performed that work so thoroughly that no association is needed for the purpose; and because they have performed it, thereby exposing the shaky foundation of the Christian faith, the Church has uniformly antagonized Spiritualism. Two classes of Christians have joined the new movement for the investigation of the subject. Those of one class desire to find evidence against Spiritualism, or, failing in that, they hope to injure it by making it appear to be of evil origin. The other class are already convinced of the fact of spirit communion, and desire to have the Church recognize and use it as a power in sustaining the Christian religion. After the investigation there will still be two classes: Christians who accept the phenomena as proof of their faith, and Christians who reject it as the work of the devil. The latter will not be able long to maintain itself before the advancing tide of enlightenment which is now making great headway among the people on this as well as other subjects pertaining to human welfare.

#### The Return to Simplicity.

There is much talk this winter about hard times, limitation of expenses and the return to simplicity. This is how we return: A Tammany politician, who is also a wealthy contractor, "brought out" his daughter the other day, and the cost of the flowers at her leading forth was sufficient to maintain, according to the estimates statisticians give us for such charges, a child from birth to majority and see him handsomely through college. The city was ransacked for the largest and fairest Catherine Mermet, Marechal Neil and American Beauty roses. These were massed up and down the stairway, making solid walls of blossoms. In the drawing-rooms and the dressing-rooms they were banked upon the mantels reaching the ceilings. Where resting places could not be found for them, they were tied with broad ribbons in bunches of twenties, each rose as glorious in size as a peony, and thrown upon the tables, in the corners and even on the floor. One could not turn without brushing with one's cheek their petals. The air of the house was heavy with sweetness. The bud herself, for whom these other buds were sacrificed, carried a bouquet of fifty matched roses, each bloom of special perfection. It is doubtful if such another rose-show in a private house was ever seen.

The *Times* of Kansas City, Mo., says the Mississippi Valley Spiritualist Association contemplate the purchase of a cave in Christian county, Missouri, to use as a place of deposit for the embalmed bodies of deceased Spiritualists. The reporter, in a two-column article, draws wholly on his imagination for his facts, saying, among other things:

"The Spiritualistic theory is that the bodies of the human dead should be kept as nearly intact as possible." \* \* \* \* "One of the tenets of the Spiritualistic creed is that the spirits like to have the tenements of their worldly existence kept in a life-like condition, so that they may hover about the clayey form and enjoy a freer spirit life than if the flesh be fallen away," etc.

After describing the cave, he adds: "The spirits may hover there in the corridors and niches that nature has provided, and no shrill whistle or engine's roar will disturb their endless slumbers." \* \* \* "Relatives can go there and chat with departed ones, \* \* and seventh sons of seventh sons and daughters, born under the right sign when the moon was full, will do a wonderful business."

The better class of journalists have ceased to travesty Spiritualism; but empty-headed scribblers are yet in the majority, and the article from which these extracts are taken is a fair specimen of the bosh they are in the habit of putting into print.

### The Anniversary Celebration.

The Spiritualists of San Francisco celebrated the forty-third anniversary of Modern Spiritualism, Sunday, March 29, holding three sessions at Washington Hall, besides the evening meeting of Dr. J. M. Temple, at 106 McAllister street. The platform at Washington Hall was tastefully decorated with flowers, the music was excellent, the speeches in the main good, and there were many joyful greetings of old friends who, because of absence from the city or other causes, have not lately attended spiritual gatherings.

In the morning, Mr. Ravlin asked for a subject, and was given "The Duty of Spiritualists." He said the first duty of Spiritualists is to make themselves worthy the name they bear. In a brief, but very interesting and instructive address, he outlined what true Spiritualism requires of its votaries. As there is no forgiveness of sin, each one must work out his own salvation. Remarks were made by William Burgess, Dr. Temple, Prof. D. C. Seymour, and Mr. Robinson.

In the afternoon the principal address was made by Prof. Charles Dawbarn, who spoke on the universality of natural law, the argument tending to prove that the law governing the spiritual life of man applies to all life below man; that if man continues to live after the death of the body, so do animals also, each having a spiritual nature according to its kind. He said the claim made by most Spiritualists (as well as all Christians) that only man is immortal has repelled scientists, has turned them away from an examination of the proofs of spiritual existence, because they know there can be no natural law of partial application. Spiritualism must be broadened out; it must be acknowledged to embrace all of animal life. The law of evolution applies to spirit forms as well as to material forms. The spirits of animals may not always retain the animal form, nor the spirits of human beings the present human form. The speaker gave several instances of manifestation by spirits of animals and birds, and concluded by an appeal to Spiritualists to endeavor to see the whole of the truth; they have advocated a half truth (the spiritual nature of man) long enough. They have advanced a problem from which one-half the factors are omitted, and have blamed scientists for not interesting themselves in its solution. When Spiritualists admit the other half of the truth, they will be in a position to command respect, and the spiritual theory will receive the attention it deserves.

Mrs. Hendee, who followed, claimed that the existence of animal spirits had been claimed by most mediums and admitted by many Spiritualists from the very beginning of the movement. It is no new thing, though, for obvious reasons, less importance has been given to the fact of the continuance of animal life than to the immortality of man. She spoke of Spiritualism as a religion, of the "Infinite Intelligence," etc.

Mrs. Wiggins gave something of her own experience in connection with Spiritualism. As to half-truths, she said they are better than no truth, and while we should always endeavor to see the other side of everything, some are so constituted that they cannot comprehend the whole. She spoke of the unfitness of the hall for spiritual meetings, of the bad entrance, etc. [The narrow, crooked entrance to the hall was the subject of comment by many on leaving after the evening meeting, when people were wedged in the passage-way. A fire in the building, or other cause for alarm would have led to a panic and loss of life. An entrance like that should be condemned by the authorities.—ED.] Mrs. Wiggins spoke warmly in favor of the erection of a temple by the Spiritualists, and expressed the belief that it will soon be done. She then described spirits present.

Mrs. Scott Briggs, who was introduced as a newly ordained teacher of the spiritual philosophy, said she hoped not only to

teach, but to live up to the teaching. If mediums and spiritual speakers would cultivate the spirit of love for one another we would receive teachings of a higher order. In reference to wrongs that require to be righted, she said "Women must have the ballot. It is objected that women cannot fight. This is a mistake; women *can* fight. [Applause!] History is full of instances of women who have fought a braver battle than that fought by any army. It is good to have an element in government which does not fight. Such an element will aid in establishing the supremacy of spiritual power over brute force. She closed with remarks concerning what she conceived to be the duty of Spiritualists toward each other.

Father Pierson (84 years of age) spoke briefly concerning his spiritual experience. He urged Spiritualists to be true to themselves, faithful to the faith they profess, so living that whenever the summons comes they may feel that they have performed, so far as they could, their duty while here. Among the common, every-day faults to be guarded against is evil thinking, which is the beginning of evil-doing; before a train of evil thought can get headway, we must "switch off."

The evening was devoted to a discourse on the "Past, Present and Future of Spiritualism," by N. F. Ravlin. The hall was so crowded that there was hardly standing room, and the address was worthy of the large audience. We cannot in a brief synopsis do justice to the speaker or speech; but will say that the future of Spiritualism was depicted as grand beyond words fully to express. Mr. Ravlin sees in Spiritualism the regenerative power of the world. Through its influence, he said, more than to any other cause, the advance in freedom of thought during the last forty years is attributable, and by its inspiration will man be led on to higher planes of development, until in the not very distant future, this world will be a happy place to live in—wars will cease, love will triumph, justice will prevail, and mankind become one great brotherhood. It is well to talk of a spiritual temple, but the time is coming when all the temples of Christendom will be dedicated anew; Christian churches will be spiritualized; faith will be replaced with knowledge and religion, instead of being an external observance, will be an internal life. When men begin to live their religion, as they will when they realize the truths of Spiritualism, then will begin the regeneration of man.

The success and enjoyment of the celebration was in great measure owing to the excellent vocal and instrumental music by Miss Lina Crews, soloist; Mr. and Mrs. Walker, Miss Eva Peck, Frank and Fred Peck, and Milo Fish (Sextette), and in the evening the orchestra of the Excelsior Musical and Dramatic Club. The high appreciation of the audience was shown by repeated and most hearty applause.

The closing exercises of the celebration took place on Tuesday evening, March 31, consisting of music, recitations, etc., and a social dance.

The Wednesday evening meetings at 111 Larkin street, conducted by Mrs. Briggs, have been well attended recently, and the interest is increasing. On the evening of 23d, besides the usual music by Mrs. Cook and Mrs. Browne, there was an address through Mrs. Lenont, the control being announced as Doctor J. W. Scheels. Miss Terry, a young medium, followed, giving descriptions of spiritual symbols, and speaking in an easy, unassuming manner very pleasing to the audience. Mrs. Nickless, of Oakland, after commending highly the mediums who preceded her, spoke of the future of Spiritualism, predicting for it greatly increased influence and power. She spoke of the necessity for spiritual growth prior to the development of the higher spiritual gifts. She closed with tests, when the usual circles were formed, and with the help of Dr. Temple, Mrs. Wait, Miss Terry, and others, many tests and messages from spirit friends were given.



## Dove Notes

By a misplacement of matter in this issue, Mr. Judson's article on "Spiritualism, Ancient and Modern," runs from page 109 to page 114.

The next tea of the Ladies' Elsmere Club will be held at the residence of Mrs. Rider, 2513 Folsom St., on the afternoon and evening of April 25th. All invited.

The many friends of Mrs. M. J. Hendee, the oldest and one of the best of our mediums, will find her in the new building, 121 Eighth street, over the CARRIER DOVE office; entrance on Minna street.

Mr. and Mrs. Perkins, formerly of San Francisco, are now in Denver, expecting to remain there during April and May. They will attend various Spiritual campmeetings in the Eastern States during the Summer.

Dr. Schlesinger and John Slater are sowing the seeds of the gospel of truth all along the route from the Pacific Coast to the Valley of the Mississippi, and perhaps may extend their journey to the Atlantic Coast. Mr. Slater, we believe, intends going to Europe before his return to California.

It is stated that the trousseau of a bride in New York recently, included, among many other costly articles, three corsets valued at \$100 each. The hooks, clasps, lace-tips, etc., were made of gold. Yet one person in every ten who die in New York City has a pauper burial in "Potter's Field." There is wealth and folly at one extreme of society, and destitution and misery at the other.

Mrs. E. L. Watson will have a Dedication Jubilee at her home—Sunny Brae—on the 7th of June, consisting of two services, one at 11 A. M. and one at 2 P. M., with time for basket lunch between. "Temple Oak" is the living structure that will be dedicated to spiritual thought on that occasion. Arrangements will be made with carryalls at Santa Clara to accomodate parties from the city at a small expense to each. Everybody is invited to attend.

The publication of the *Weekly Discourse* has been suspended for a short time until arrangements can be made to continue it without serious loss to Mr. and Mrs. Richmond. The deficiency for last year was about \$300. Heretofore the annual loss has been made up by contributions from those who thought it important to preserve the utterances of the spirits who speak through Mrs. Richmond. Publication will be resumed as soon as contributions to supply the deficiency have been received.

It seems a long, long time since we sent out the DOVE four weeks ago. So much of work, worry, care and *experience* has been woven into the warp and woof of life since then, that it seems a brief lifetime in a few weeks. We have moved our residence again; this time into the new building, corner of Eighth and Minna streets, where our printing office has been located for the last two months. Now we are comfortably settled and have room enough and to spare, so that we can accommodate a few of the good Spiritualist friends who may be in search of "rooms" should they wish to "pitch their tent" with us. Here we shall probably remain until—we move again.

Whatever the DOVE may lack of its usual amount of editorial matter this month we trust the readers will overlook, as it has been impossible to do ourselves or it justice under the circumstances. A large house to furnish, and every detail to personally superintend of moving and fitting up, has so completely occupied every moment of the past weeks that our inspirations have not been of the highest order, or of a kind suitable for first class magazine editorials. Next month we promise something better; for our new *sanctum* is a pleasant, sunny room, and when our books and papers are once more arranged and put in place we may be in condition to receive something from the "other side" that cannot be obtained amid confusion and worry.

## A Model Campmeeting Association.

J. S. Loveland, President of the Mississippi Valley Spiritual Association, (grounds at Mount Pleasant Park, near Clinton, Iowa), has issued an address to the members of the association, in which he says:

"We should never forget the good which has already resulted from our yearly gatherings. Not a few have gained the conviction of spirit existence, and the return of their friends whom they have mourned as lost. But a much larger number are happy in the possession of knowledge which they acquired by the profound and eloquent lectures which are every year given at our meeting—the results of years of study and abundant inspiration from wise minds in spirit life are given us from year to year. Nor can we forget the many dear friends whom we have made on that hallowed spot. We have spent some of the happiest hours of our lives in the fellowship of kindred souls. With our friends in the spirit and those in the form, we have held sweet communion and have thus been aided in our growth in those attributes which constitute a nobler manhood and womanhood. \* \* \* \*

"I renew the suggestion which I have hitherto made, that we convert our campmeetings into great educational centers. Of course we want amusements—we want inspirational and exhortational lectures. But we also want more. We need above all practical educational lectures at our camps. We *must* have them. And they can be made the most entertaining as well as instructive of all the exercises of the camp. But we must prepare for it, and have men and women engaged who are capable of instructing us in some branch of useful knowledge, and devote a portion of time for that purpose. We should grow into a university in time, and campmeetings would become great centers of light. Please consider this subject. Don't throw it aside as unworthy of thought. In some way Spiritualism must prove itself worthy of its professions, or the world will cast it aside as a boastful pretender—a temporary mountebank, which has amused the thoughtless for a season and then passed away. We shall find ourselves left in the rear of the progressive hosts of thinking humanity, and crawl into obscure, unhonored graves, when we ought to have been in the front ranks of the battling hosts. \* \* \*

"From the first inception of the idea of the camp-meeting, was the announcement of the purpose of an Educational Institution based on the progressive ideas of Modern Spiritualism. And every year more or less has been said upon that subject by lecturers and mediums. I think the mistake, in the outset, was in the idea of following the old methods. It was thought we must have an immense sum of money to start with, so as to found Professorships upon money invested and drawing interest in the old fashion. Now, intelligent and progressive spirits don't want anything of the kind. The Universities of Spiritualism will be self-supporting, and not sustained by the wealth robbed from the toiling masses by the cursed system of interest. Spiritualists should do nothing to perpetuate those old systems of wrong and robbery. I hope never to see an institution founded upon the falsities of past injustice."

These are excellent suggestions. California should have an institution organized on a similar plan. Mr. Loveland recommends the construction of a hotel for the accommodation of guests, a necessity in that climate. On the Pacific Coast tent life is less dangerous to health than at any point east of the Rocky Mountains. Of the finances of the association Mr. Loveland says:

"Probably no Camp-meeting Association is in more comfortable shape than we are financially. Our grounds are estimated to be worth \$20,000, besides our buildings, tents, etc., worth some thousands of dollars. And our entire indebtedness is not far from \$1000, and has been growing less for two years past. Two more years like the last would wipe out all our debt and leave a surplus."

He advocates the consolidation of the stock company with the association, and says:

"Money inevitably seeks to rule, and also to increase itself. Those who may have contributed a few more dollars than others usually seek to rule, as though brains and capacity were measured by dollars. The only way we can get free from this unrighteous tyranny is to end the stock company, and the association assume the entire business, as originally contemplated."

### Justitia Home Department.

BY THE SECRETARY, M. A. HUNTER.

At the last meeting of the trustees of Justitia Home Co-operative Colony Mrs. S. B. Whitehead was elected President and Mrs. J. Schlesinger City Secretary, and the office for transaction of business was located at 121--8th St., where the President and City Secretary reside, and where applicants for membership can call.

Nearly every mail brings us more or less letters from those desiring information concerning the Home.

The CARRIER DOVE having generally given us space for a department of our own, we shall, in the future, make use of the same as a medium of communication with the public upon matters of general interest.

The labor of writing scores of letters requires so much time that abbreviation is oftentimes necessary, rendering the information thus given unsatisfactory. Hence the advantage of using the columns of a journal will be apparent to every one.

It affords us great pleasure to give information, and discuss the principles upon which this movement has been founded, and the principles of progress generally. It is not this movement alone; this is only one point in the great field of humanity. It is our desire to so demonstrate the possibilities of attainment in growth of mind, and improvement upon the present conditions of earth-life, as to induce others to engage in like efforts. Do not understand us by this, that we claim perfection, or to have attained the ultimate of progressive science; by no means. But we do claim to make efforts, aiming at physical conditions superior to those wholly the result of the present systems of greed, whereby the masses are rendered the slaves of capital, and to whom the rightful and legitimate comforts of a true home are unknown.

Each effort will be in proportion to the individual's conception and appreciation of the principles of a true life. Theorising has been in practice a long time. The time is for practical example, the only process by which the world can be made to appreciate the value of truth-conceptions. The purpose of the Home is to work out problems that heretofore have existed only as conceptions of truth.

The question is so often asked by letter, "How many have you at the Home?" While we desire co-operative mind, numbers does not constitute the question. It is not how many, but who are the ones ready to assist us in the work of progress; to take advantage of the conditions here presented in an effort to practicalise the principles of a higher life.

In the next number, we will give more in detail the material conditions and progress of the Home.

### Social of the Ladies' Elsmer Club.

A social in the interest of the Elsmer Free Kindergarten was held at the residence of Mrs. Edward Hohfeld, 2640 Howard street, on Saturday evening, March 21st. Beautiful decorations adorned the charmingly-furnished parlor and hallway, and the rooms were comfortably filled with ladies and gentlemen, who arrived in a steady stream from early in the evening till after 9 o'clock.

A delightful musical programme was presented. The Hill-street orchestra, composed of a number of young men resident on Hill street, and in its vicinity, kindly favored the friends with several selections at intervals during the evening. A number of lovely ballads were sung by Madame Bishop and three of her pupils,—Miss Kellogg and two other young ladies whose names we regret not having ascertained. Duets were sung by Madame Bishop and each of her pupils in turn, while, to conclude, the Madame sang alone, in her accustomed excellent manner, several popular airs. The hostess, Mrs. Hohfeld, also regaled the guests with a choice piano solo.

Dancing, including the always-popular Virginia Reel, was indulged in by those thereto inclined. The music for the dancing was furnished by the Hill-street orchestra, whose excellent execution and choice selections, both for the dance-music and the incidental overture, were the recipients of well-deserved commendation on all sides.

The prizes for the parlor target-shooting in the hallway were won as follows: Lady's prize, a lovely pitcher, by Mrs. Hohfeld;

gentleman's prize, a box containing the new game of Tiddledywinks, by Mr. J. D. Wheelock. A number of social games were participated in by such of the guests as preferred that mode of enjoying themselves. After refreshments had been served, Mr. W. E. Coleman made a few remarks explanatory of the objects of the club, and requesting that the collection to be then taken up be made as liberal as possible. The amount thus realized, and from the target-practice, was quite satisfactory.

It was approaching midnight when this happy party broke up, and that all had spent a pleasant, joyous evening goes without saying: *On dit* that another of the very enjoyable "Teas" of this club will be served at no distant day.

### Children's Progressive Lyceum Corner.

W. J. KIRKWOOD.

With the leading of Love—the author of allwise existence—the various steps taken for the promotion of human happiness must in time result in a course of action that will secure to each spirit the pleasure for which it was designed by its author. The lyceum, as one of these steps, ensures to every one who engages in its work on the truer principles of such an institution,—namely, sincerity, fidelity, benevolence, affection, love of all humanity—such rich reward in personal happiness that no consideration could induce those who have once enlisted in its service to abandon it. Since the last issue of the DOVE not much that is new has occurred. Our Secretary, Mrs. L. C. Ashworth, found it necessary to resign on account of domestic duties, and her place was filled with the selection of the former librarian, Mr. W. F. Muhlner, Jr. The performances have been unusually numerous during the past month, in fact so numerous that space would not permit of their individual mention, and some of them very meritorious. The attendance has perhaps improved somewhat, although there is room for many more, and there is some prospect of further additions, as two prizes have been offered by that number of gentlemen to the most faithful member among the younger persons who attend its sessions. Mr. Morse offers one dollar, seventy-five cents, and fifty cents respectively to those who bring in the largest number of new scholars before the last of March; and John Slater offered ten dollars, which was divided into three prizes of five, three, and two dollars, to be given to the members having the most numerous credits in that order. The entertainments on the last Saturday of each month continue to be pleasant affairs and draw many people in social contacts that leave them more ready to entertain a calm consideration of the claims of Spiritualism.

The Children's Progressive Lyceum is steadily gaining in attendance and interest. Small prizes contributed by friends have been given occasionally to children who made special effort to increase the membership, and for excellence in school exercises. Mr. Morse and others have from time to time contributed for this purpose. John Slater, now in Salt Lake city, just before his departure, gave \$10 to be awarded in three prizes, one of \$5, for bringing in, during the month of March, the largest number of new members in addition to excellence of deportment; \$3 for superior recitations during the month, and \$2 for excellence in music. Some of the children confidently expect Mr. Slater to continue his \$10 contribution monthly, or until further notice. He said he would like to do it, and of course they think he will do what he likes.

A small child being asked by a Sunday-school teacher, "What did the Israelites do after they crossed the Red Sea?" answered, "I don't know, ma'am, but I guess they dried themselves."



**The Magi.**

ST. ELMO, TENN., March, 1891.

EDITOR CARRIER DOVE:—Permit me to thank W. N. Slocum for what he says in March number on the "Order of the Magi." I have felt sorry to see so good a paper as the *Progressive Thinker* using its columns for the purpose of advertising "Orders" of any kind, but as it has been said that "wherever Lois sees a head she hits it," I thought that in this case I would not be the first one to strike.

As I understand Spiritualism, whatever belongs to human welfare belongs to it—is a part of its work, and when I read the reports of such conditions as I find described in the DOVE, as taken from editorial notes in the *Arena* for February, and then read the, what seems to me, the drivel of the *Order*, I wonder what kind of spirits it is that bring forward the *Magi*.

With Mr. Slocum, I do not see any use for the Magi in this age of the world, but I do see use, and abundant use, in talking and acting too, in reference to such a state of things as is spoken of in the *Arena*. Twenty-three thousand families evicted in one year, in one city, because they *could not* pay their rent. Put that beside \$100,000 of the people's money used to bury a millionaire congressman, and the money for which, with other public expenditures, must be raised by taxes, and rents high because taxes are high. I wonder how many families the extra rent caused by raising that \$100,000 will evict; and I wonder if the *Magi* have a panacea for such a state of things.

The editor of the *Arena* says the factors producing crime, misery and degradation are "poverty, rum and masculine immorality." But from whence come those factors? From a false economic system that permits of the monopolization of the land. Free the land, and usury will die. With free land and no interest, poverty would die, and with free women masculine immorality will die. Every man who holds for a rise enough vacant land to support one family drives some man into saloon keeping, some woman into selling herself for bread, and makes some man immoral.

Oh, heavens, the degradation! and yet men who hold thousands of acres thus vacant, or who force men to pay them for its use, these are not counted immoral; what have the *Magi* to say to that? I think it time that ancient orders conform to modern needs or fall into the background; we have no time to bother with them. Those who do, do so at a loss of something better.

LOIS WAISBROOKER.

**Massage by Unseen Hands.**

One of the most remarkable recoveries ever reported came to Charles S. Dennis of Beverly, Mass., last Sunday evening. About four months ago, Mr. Dennis had an electric shock, and as a result, his whole left side was paralyzed. He was unable to do any work, and the services of a nurse were required constantly.

For years past, Mr. Dennis' friends have claimed that he possessed a supernatural gift, but he seldom exercises it, and knowing his condition and fearing another shock, they urged him to exercise on himself the power which it was claimed he possessed. After much persuasion he consented, and last Sunday evening he invited to his house several friends, including Dr. O. F. Swasey, an old school physician, who has been doctoring Mr. Dennis during his recent illness.

The company sat down in a darkened room and joined hands, placing them on a table around which they sat. In a few minutes Mr. Dennis felt what seemed to be hands rubbing his right leg, but immediately they passed to his left leg and side. So distinct was the noise that all in the room heard it, and as it proceeded Dr. Swasey, who had hold of Dennis' hand, marked its growing warmth.

In about half an hour from the time they sat down Mr. Den-

nis broke the circle by getting up and declaring himself well, and, to the astonishment of all, he ran up and down stairs three or four times, while one of the company held the light. From that time to this he has felt no effects of his recent illness except a little weakness in his left side. He cannot explain how the change came about. [Spiritualists can explain the whole matter and so could Mr. Dennis if he would, Ed. DOVE.]

**On the Wing.**

EDITOR OF CARRIER DOVE:—I am writing in the cozy home of Mrs. Carrie Hate, one of the "Mothers of Israel" (She would be but she is not old enough to be a mother of many of the reform workers) in the cause of liberalism. The latch-string of her door always hangs out for those that are working to free the toilers from priest-craft and the soul-crushing power of money-craft. She is greatly interested in Nationalism, so has a kind word and welcome for me at any time, which kindness I greatly appreciate; as I am like most other workers in the cause of reform, no home only where they are appreciated; so the aid and kind words we receive heal many a harsh wound that we get from those that are selfish, and do not care to better the condition of crushed humanity. But the future for the down-trodden is getting brighter; for in a few decades "man's inhumanity to man" that causes countless thousands to mourn, will change to man's humanity to man, will cause countless thousands to rejoice. Then may the spirit world help speed the day by impressing our workers in the right.

After spending a pleasant day with Dr. Alexander and his good wife at Pendleton (where I sent my last letter from), I went to Nolan, where I had organized a club, and lectured again. Then went to Columbus, Wash., and spoke in the school-house; from there to Cascade Locks, where I held forth last summer. A larger crowd greeted me than I had before I was interrupted by a slave of monopoly and cringing serf to that monster power that has its head in Rome and tail in the United States (Its head I am in fear will be transferred to this country, when Leo the third (3) meets those that he has kept in spiritual darkness), who threw eggs at me. I told him that I pitied him more than I did myself, because of his undeveloped condition. I am in the fight for justice for all, so such trifling things as eggs thrown by those in darkness will not stop me in doing what I consider is for the right. The next night after I was at Cascade Locks I had the pleasure of attending the Spiritualist meeting at G. A. R. Hall. For a few Sundays back Moses Hull has been lecturing to large audiences there. He has also been speaking on the labor question for the club that I organized last summer. Hundreds turned out to hear him. The club is now known as the Reform Club. The *North West Reform Journal* of Portland is making arrangements for me to lecture on Nationalism and the Farmers' Alliance in Washington, Yamhill, Polk, and other counties, so I soon will be in the field of Labor again. I have had a pleasant time visiting friends and making new ones. Send DOVE to Mrs. Hate and others. My many correspondents can address me, 324 4th St., Portland, Or.

Since writing the above I have had the pleasure of hearing Mattie Hull lecture. She greatly interested all that heard her. Yesterday I called at Mrs. Malony's where she is a guest. I spent some time with her comparing notes in regard to places and old friends. We had considerable to converse about, as we had not met since we were delegates to the convention that nominated Weaver for President. Mattie will speak for the Spiritualist and Reform Club for a few Sundays. The club was very instrumental in getting the Australian system of voting passed at Salem lately, so the fruits of the club begin to show.

J. H. WHITE.

"Thinking (says Mrs. Gaskell) has often made me very unhappy; acting never has. Do something—do good if you can, but do something."

## CONDEMNED.

## Dr. Briggs' Teachings Declared to Be Too Dangerous.

Presbyterian Ministers Object to Him as a Professor in the Theological Seminary.

The Presbyterian ministers met in the Bancroft building this morning. Dr. Easton presided. Rev. H. H. Dobbins was elected President for the following month. Rev. James Woodworth was re-elected Secretary for the ensuing year.

Dr. Matthews introduced as a theme for discussion "The proper action for the General Assembly to take in the confirmation of the appointment of Dr. Briggs as Professor of Biblical Theology in the Union Theological Seminary."

Dr. Matthews stated that Dr. Briggs believes that there is a greater state of perfection after death even for those who die professing Christianity; and also the ideas advanced in the Bible, and not the language of the Bible, are to be regarded as inspired.

The debater stated that to confirm the appointment of Dr. Briggs after knowing his belief upon these two matters would be simply monstrous, and should not be permitted.

Dr. C. M. Blake, chaplain U. S. A., just retired, said that Dr. Briggs was yet a young man, and his isms should not be accepted without being thoroughly studied to discover if the ardor of youth had caused his overstepping the bounds of prudence.

Rev. D. S. Banks considered that the confirmation of Dr. Briggs would be an incalculable injury to the church.

Rev. H. A. Lounsbury said if he accepted Dr. Briggs' views he would take no further stock in the Bible. The trouble, he contended, was that men like Dr. Briggs could not be pinned down to any point.

Dr. A. W. Loomis thought Dr. Briggs a very dangerous man in the church, and should not only be silenced, but not allowed to have any position in the Theological Seminary.

Rev. H. H. Dobbins believed that it would be a very great mistake if Dr. Briggs is permitted to poison the minds of theological students.

Rev. James B. Campbell did not think any vote should be taken on the matter, so that Dr. Matthews could go to the assembly with unprejudiced mind. He said his ministry had brought him into contact with the most intelligent minds in this country and Europe, and he found that he always felt better by sticking firmly to the old Bible and the old doctrines. On the question of greater perfection after death he said he was uncertain as to whether or not there is an intermediate state, but was inclined to believe that the angels could find greater perfection by immediate residence with God.

Dr. W. W. Faris said that Dr. Briggs absolutely thinks that he is more loyal to the creed than those who criticise him. He has a restless brain, and is overriding many questions which others hold sacred. But we must not allow a young man, however brilliant, to deal with matters in a manner which may have the effect of dynamite, rather than the planting of good seed. Dr. Faris said his mind was not firm on the question of an intermediate state after death.

Dr. J. E. Wheeler of San Rafael thought that Dr. Briggs would lead young men into mischief by his novel teachings, and that he should not be given a seat in the seminary.

Dr. Easton said he regarded Professor Briggs as a dangerous man. Ministers might advance new theories without anything like the danger which would accrue if a professor of theology taught them.

The discussion was continued until next meeting.—*S. F. Evening Post*, Feb. 23, 1891.

Here is what "Ouida" says in the *North American Review*: "Christianity \* \* has become a shibboleth, a husk, a robe with no heart beating within it, a winged angel carved in dead wood."

## The True Bond of Marital Obligation.

In the *Flaming Sword* of recent date is an article, from which we make some extracts, upon the above named topic which are worthy of careful perusal.

"Is it wrong for so-called courts of justice to disannul the tie, the bond of unity (?) that God hath made? 'What therefore God hath joined together, let not man put asunder.' Did it ever occur to those who harp upon this quotation that possibly God never had anything special to do with the pretended unity of the men and the women, the accounts of whose appeals to the legal courts supply the annals of forensic literature. Is it not true that thousands of families are held together where there exists no mutual bond, no tie of reciprocal affection, no cause for that germinal blending which comprises the nucleus of a new existence—so far as outward appearances indicate—but passional emotion, and where pride alone, or mutual love of the offspring begotten under the influence of such a curse, constitutes the only tie?"

"It is a burning disgrace to modern civilization, to say nothing of so-called Christianity, that any tie but that of genuine and mutual love can be allowed to cement a marital bond and perpetuate it. Where true love does not obtain between the so-called husband and wife, there exists the most flagrant and vile prostitution of the procreative law, which in the eyes of God is the most diabolical violation of that central commandment, 'Thou shalt not commit adultery.'"

Social jurisprudence is a farce, the enactment of which has chained and stultified the thought long enough, and it is high time that the cloak of disguise be torn to shreds and the corruption covered by it be made to appear in all its hideousness.

It is not only the right of every woman to say that her functions of procreation shall not be violated through passional indulgence, but the Almighty God demands of her that the sacred trust committed to her shall be guarded unremittingly from the unhallowed contact of sensual indulgence. \* \* \*

"The world has reached a point in its onward rush, a crisis in its career, which demands some wholesome discipline; some radical chastisement; some mighty arm to stay the mad torrent of licentiousness which does not merely threaten its destruction, but which has already swamped it in the filthy slough of despair, the unceasing wails of which are ascending, unheard by the careless devotee of social respectability. This mighty potency can be found only in the education of woman up to the right which her Creator has reposed in her, the obligation which she is under to prevent the propagation of offspring born as much out of true wedlock as though her womanhood was not protected in legal adultery by a superficial and man-made ceremony and a legal license to monogamic prostitution.

"The world's only hope, to-day, is that woman will arise, throw off the yoke, lift the curse, declare her liberty, and from a renewed religious zeal, begotten from an impulse of the refining purification of virginal fire, expurgate the final vestige and relic of the curse: 'Thy desire shall be to thy husband and he shall rule over thee.' When woman becomes educated to this standard of integrity, every other right belonging to her by virtue of her heirship of Divine prerogative will fall naturally to her inheritance.

"American emancipation did not accrue from the appeals of the Republic to the British Parliament for grant of immunity and representation. It came as the result of stalwart purpose, with sterling political integrity and the appeal to arms, underlying which was the Divine right to the pursuit of happiness through liberty.

"Woman's emancipation will not come through her appeal to the right of man to grant privileges beyond his jurisdiction. Will she longer degrade her womanhood by cringingly imploring for that which man, the usurper, has no right to bestow? Man cannot grant what does not belong to him to impart, and it is degrading to the womanhood of this age to be a beggar where she should be empress."