

The Carrier Dove.

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

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Observations by Raymonde.

It is apparent to every close observer that we are not educated as we should be to grapple with the trials and issues of life, and master them without injury to the finer sensibilities, which are often crushed in the encounter.

Experience is called our best teacher; but our earth lives close with our experiences, and each succeeding generation has the same temptations and perplexities to overcome, showing there are defects somewhere in our educational system. To gain a fair knowledge of the classics is considered of more importance than to acquire a thorough knowledge of human nature as we find it in every-day life. If we must forego one branch of learning, let the classics be abolished and the lessons of life taught instead, as such instruction may well be designated as belonging to the higher branches. The moral and mental diseases of our times are a reproach to our educational methods, and if we wish to progress, we should examine carefully, to discern the cause and suggest remedies.

Our colleges and universities, with a few exceptions, are not the best abodes for the youth of unformed minds. "Finished" classes are turned upon the world in a deplorable condition of mental weakness, wholly unfit for the service of the public, who have a right to expect more from graduates than from common laborers. Why are we disappointed so grievously, unless there be omissions in the course pursued?

The follies and vagaries of the wealthy students have been winked at. The lines of "caste" have been drawn, as gold has been lavished on the young men for profligate use. Class honors are below par in fashionable estimation. Often when one has not money to squander, he is without recommendation and pronounced unworthy to move in the gilded set. The poor are thought to belong to an inferior grade of mankind—by many sim-
pletons who possess more money than wit.

The question what shall be done to overcome this growing evil is perplexing the heart and head of many noble reformers, who perceive the evil effect of the young imbibing such ignoble ideas.

Our professors will tell you that they are not responsible for this state of things, and frown upon all attempts to raise barriers between students; but they do not deny that distinctions exist which their teaching does not overcome. Many proud spirits have found college life a burden under the ban of poverty.

Something should be done to raise the standard of brains and virtue, and relegate gold to the shades forever, or we shall have a useless, vagabond class upon our hands, robbing the Republic of vitality. We are fostering a disinclination to toil, which will lead us into decrepitude.

Latin, Greek and modern languages, with a fair understanding of text books, is not sufficient education to carry us through the intricate mazes of every-day life safely. We need the higher moral and spiritual instruction that will develop the soul, making the young men manly and the maidens womanly. We are smothering

them with book lore, and leaving them to perish slowly by this neglect of character moulding. We are destroying individuality by compelling all to run the same course. We are trained in grooves, and fear to step into side paths of thought lest we encounter opposition and be pronounced erratic or unsound. The pioneer in new fields of research should care little for the opposition sure to be encountered when running contrary to old theories. Yet the slavish following in beaten tracks, and the ridicule gratuitously bestowed upon a new thesis, prevents many sensitive individuals from making a target of themselves for the amusement of the ignorant.

That the world advances seems of very little importance to the ordinary student who remains satisfied that he is pursuing the best course of study and obtaining correct views, and that to think for himself would be rank heresy to the institution wherein he is sheltered. The spirit of egotism pervading mankind is detrimental to progress. Egotism, as a general rule, does not consort with the wise and truly great minds who enrich human knowledge, but finds more congenial company with shallow brained individuals, who would fain impress us with their profundity. Innovations are usually received with hostility. Old methods are adhered to with tenacity. To suggest the need of reforms to our regents is to raise an indignation meeting, but we can offer no sufficient apology to future generations if we refuse to consider the growing necessity of teaching according to spiritual methods, cultivating individual gifts, and making thinkers instead of parrots.

A thorough classical education should not be incompatible with usefulness; but it is as often a hindrance as a help to independence. The health often suffers by too close application to text books—ambition weakens as strength declines. In a republic we require an education that will make us self-supporting. There are already too many idlers. We should frown upon those who squander time.

We must remember that we have no aristocracy, and the building of one will ruin us. Let this be impressed upon all the youth of the land, as it is the corner stone of our freedom.

Propagandists of old religious orders fear that liberal and widespread knowledge will weaken their influence. We cannot doubt this, nor should we regret it, as too often religious schools are mental prisons, chaining the youth to superstition and bigotry, and robbing the republic of its defenders. We hesitate not to say that ecclesiastical schools are a menace to the country, and should not be supported by its friends. The public, non-sectarian schools are the safeguard of our nation, and in time we will refer to them with greater pride when they are conducted on wiser plans, and embrace industrial instruction.

Useful knowledge is not confined altogether to books. Teachers should be allowed more latitude, and scholars given more freedom. It is diversified learning that helps us to surmount the difficulties of life. The ingraining of self-respect and the appreciation of the good and beautiful should be a part of the teachers' aim. There is too little sympathy between pupil and teacher, as a general rule, to improve the child's spiritual nature.

Wise and proper education will level the obstructions raised by the monied class. People will cease to stand agape at the display

of riches when their minds are developed. The American press already refer to the "upper" and "middle" classes without regard to intelligence, virtue, or usefulness. They base their classification entirely on wealth; and this undue deference to gold has turned the heads of the selfish bond-holders, until they demand the attention that should only be given to true worth, and they speak of "our set" as if to be outside of it were to be exiled from paradise. Whereas, right-thinking, liberty-loving Americans can only pity their poverty of soul and pray for their conversion to common sense and restoration to democratic ideas.

The unequal division of dollars and cents should play no part in our social life. Money should signify nothing to the mind. If we are without it, we do not wish to be publicly reminded of our need, and if we are rich we should avoid display, as tending to deprive the sensitive of enjoyment by too great contrast in external things.

The society reporter is following a little too closely on the heels of decaying monarchies for Republican citizens. It is in bad taste, and should be discountenanced by all who love their country, if they wish to preserve their self-respect. Especially should those whose honorable ancestors fought and died for the freedom bequeathed them frown upon all attempts at toadyism. We must win our laurels in this nation, and not attempt to buy them. We must stand on our own merit. It has been quite fashionable of late years to rely on ancestry to lift families above their neighbors. It is a poor prop, but it sometimes gives an immense amount of satisfaction to those who proclaim their origin, forgetful of needful qualifications to their assumption of superiority, causing us to wonder if the ancestors are as proud of their descendants as the descendants are of the ancestors. This "fad" has been causing quite a serious disturbance in New York society. The "old" families are arraying themselves against the millionaires. Finding they cannot compete with money, they dispute the right of the latter to leadership, knowing that many of the *non-vau riche* are quite sensitive when pedigree is mentioned, many being descendants of foreigners of whose social position the least said the better pleased are the living branches. The result of this warfare we await with amusement and disgust. We are ashamed that our American families should engage in such an unworthy conflict. Nothing is said by either contestant about brains or virtue. Money and pedigree are quarrelling, and the sensible public are offended with the absurd rivalry in this republican land.

We require an education that will remove the barnacles that encrust the foundation of what is generally called "society." Undemocratic ideas are gaining ground, and let all who desire the perpetuation of this Government see to it that they pluck up these rank and poisonous weeds wherever met. They are not indigenous to our soil, and we do not wish them transplanted from foreign marshes to choke the roots and blast the buds of the tree of liberty so wisely planted by our forefathers that posterity might enjoy the fruit thereof.

Shall we permit knaves and fools to destroy our inheritance without protest? If men and women seek useful and honorable callings, deporting themselves with dignity and uprightness, there should be no walls raised to exclude them from seeking congenial society, whether amongst the plain or those living in affluence.

Our republican doors should be thrown open to worth, regardless of financial success. This is the true spiritual idea which the thoughtless are trampling upon in their eagerness to be exclusive and to arouse jealousy. It should be our highest aim to equalize society, and not unbalance it by a metallic code. We should be taught that ostentatious display is the height of vulgarity. To the young should be explained the difference between worldly and spiritual riches, emphasizing the greater value and endurance of the latter over temporary possessions. While inculcating the lessons of thrift and industry, the sins of greed and avarice—as well as the dangers of idleness can be made clear.

Ethical instruction is quite as important as the usual smattering of the fine arts which the fashionable world considers indispensable. The sensitive and poor are pushed aside by the gilded usurpers of honor and justice who scintillate in artificial light like true gems, but when exposed to the glare of truth they lose lustre and appear what they are—spurious.

God examines all men by one standard of excellence—character. Man, in his puny childhood on earth, is establishing a system of education entirely contrary to divine instinct, rebuking—it would seem—the Almighty, by awarding honors to the vain and unscrupulous, and overlooking the aspirant for spiritual light. The Christian church by its vicarious atonement shifts sin at pleasure, and this is in part responsible for the selfishness that finds such comfortable quarters in its pews. Unjust religion will make an unjust people. The angel world can more successfully cope with sin than the priesthood. When we accept spiritual religion, injustice will no longer claim recognition.

Brain and muscle must demand their rights. The peace and prosperity of our country require that the masses be enlightened as to what constitutes social and political equality. Are we to be a nation of apes and long-eared quadrupeds? Are we to drift into the usages of court circles, and allow our American society to sink to the level of monarchies, where birth takes precedence over intelligence and worth? Shall we permit foreign fops and idlers to dictate our manners? Shall we yield to the yearly importation of un-American ideas from the courts of Europe, or shall we establish social customs and usages better adapted to our form of government, and hurl in the teeth of our foreign critics their exploded notions of social law? God grant the Americans enough independence of character to stand firmly in the breach of social warfare, permitting no interference in their freedom of speech and action.

To the slur that as a nation we are crude, unsophisticated and lacking in politeness, we may reply that the class of emigrants who have left their native soil to seek shelter in our land occasionally display a decided lack of polish that has not added to our fame. Writers often refer to the ways of these emigrants as the customs of Americans. Once in awhile an "aristocrat" visiting our Republic has not deported himself with becomingness; but we criticize the individual, and not his birthplace, for his boorishness. We must not fall into the decay of old worlds by copying their false ideas. They are envious of our freedom and growing importance, and would fain laugh at us if we vary; but we are able enough to establish our own social code, and it must necessarily differ from theirs, that we may preserve our republican simplicity, which is the very essence of continued greatness. True Americans are self-opinionated enough to think that democratic ways are superior to imported airs, and the farce now being played by the "four hundreds" will probably be hissed by those who are *compos mentis*, and not afraid to express an honest opinion.

We will thrive and be happy as long as we cling to the principles of democracy. If we renounce them for monarchical follies, we will have their battles to fight. If we open our doors to foreigners, let them conform to *our* ways. If we visit them, let not evil counsel persuade us that we are wrong.

We should favor an education that repudiates sham and points out the absurdity of caste. Future battles must be fought within the arena of common sense. The rising generation should be taught to love peace, and abhor bloodshed. The standing armies of the world are indicative of ignorance. The threatening attitude of nations discloses the fact that public sentiment lacks the healthy tone which is gained only by spiritual culture.

A desire for personal glory causes rulers to plunge nations into the horrors of war; but they never bind up the bleeding hearts of those left without a protector. After the heroes' crowns have been placed upon their heads, they wear them complacently, glorying in their achievements, without a thought of the soldiers who

earned for them the honor, by giving up their obscure lives. Men unblushingly refer to *holy wars*—wars of extermination. They fight for territory; they oppress the weak. The glitter and tinsel of parade is pleasing to ill-directed minds. In many instances it would be in better taste to applaud the uniform than the wearer, as the character of the man is not always as perfect as his regalia. Perhaps, after all, it is the uniform which oftener pleases.

Who will contend that military displays are of spiritual benefit to lads? Surely they turn the mind in a wrong direction. They rouse the coarser nature. Strife, instead of love, is fostered. Were parents not neglectful of their duty—or, rather, did they know their duty—the battles of life could be settled in the nursery. The children of the rich are, in many instances, as much neglected as those of the poor. Plastic minds are moulded by foreigners, to whom are entrusted the little ones, who imbibe unwholesome thoughts from infancy. Mothers, mark ye your guilt in turning from your duty. Let hirelings attend to your drudgery, but permit no one to take your place beside your child's cradle. You are answerable for much of the sorrow that comes into the lives of your children. There are only a few years when you are privileged to watch over your charges. They soon fly from the home nest. We think none ever look back with pleasure to the dreary hours passed in the society of nurse, and crying for mother. Little ones have claims which should be respected. Our noblest citizens were, during their infantile period, "tied to mother's apron string," and tears moisten the cheek when referring to these happy days of patient, wholesome home lessons. Why should parents be annoyed with infant prattle? Why should they undervalue the gifts of heaven? Fathers and mothers should have full charge of their offspring as long as possible. They mature far too soon when left to servants, and their growth is imperfect. The weeds choke the blossoms.

Can American mothers ever be aroused to their obligation to God and their country in this respect? As much depends on home, as on public instruction. Will fathers save a few hours from money-getting and devote them to the children? On American home government depends the national Government. Neglected children in time despise all restraint, becoming law-breakers and public charges. Every form of crime is ignorance of spiritual law. Spiritualism is the only religion that teaches the people their full duty. It dodges no questions. It knows no escape for the guilty. Each carries his own sins; each suffers the natural penalty of broken laws.

Murmurings of rebellion and anarchy must be suppressed by proper education. The rich must obey the higher law as well as the poor. The dangers of plutocracy can only be averted by a systematic and thorough course of angelic study. In fact, the people must believe in angelic intercourse, and learn from pure sources the true from the false. In this way and no other will they cast away error and drink of the truth. False ideas will yield to sensible and just ones. Our people will become more independent, and less inclined to run after snobs and to follow unworthy examples. Surely the spirit and pride that made us as a nation what we are shall not be crushed out by a few who have accumulated wealth under our flag; nor should the rising generation be taught by foreigners nor in foreign lands, lest they imbibe of the poison of rank and money, losing their love of country, undervaluing its privileges and opportunities, frowning upon simplicity, aping court manners, forgetting dignity and loving less the principles of republicanism.

Sectarian schools are un-American and prejudicial to the best development of young America. Popery has long been trying to rear its wicked head in this land of freedom, to strike at the educational system; but as surely as it fastens its fangs into the body politic to destroy our liberty, in that moment shall it be killed by the alarmed multitude and trampled in the dust.

Spiritualism is the only religion that can safely enter into national life. It is the religion of love, justice and pure benevo-

lence. In a word it is the truth. But as a religion it will never obtrude itself in public; it will enter into the hearts of men, compelling them to be honest, law-abiding, generous, fraternal, spiritual and humble. Such an education Americans need in order to perpetuate their government in its pristine purity. We require no Romish lessons, and court etiquette is not in keeping with our constitution. When we depart from truth, dignity and simplicity, we are turning from the light of wisdom to enter the dark path of an ignorant age.

May God help the American nation in all future struggles to maintain its well-earned right of attending to its own business and repudiating foreign dictation. We are not perfect—we desire instruction; but we must seek it from angelic minds, and as the beauty of Spiritualism becomes plain, gradually the people will fall in line and march upward and onward to the music of the spheres. The equality of the sexes will be recognized and the rights of all respected, irrespective of wealth or lowly calling.

The American Republic must set an example for all nations to follow. We must not copy, we must lead. We must teach tottering courts that our social laws are superior, inasmuch as we acknowledge the equal rights of men, and repudiate the assumption of inherited authority.

Spiritual teaching will enlighten us fully, with the aid of text books, as to our American needs. It is not necessary to inquire abroad. The angels are nearer and friendlier, are more in sympathy with our institutions and aspirations than our neighbors across the seas. Republicanism is undoubtedly popular in the higher worlds, despite priestly ideas to the contrary. If the science of Spiritualism were included in the curriculum of universities, how soon would professors and students enter new and neglected fields of thought. The time will come when the study of spiritual philosophy will be of the utmost importance, and no course will be declared finished until familiar with its truths. We think it no flight of the imagination to say that the teachings of Spiritualism, as handed down from the angels, will save our country from ruin. The conceit and selfishness of men and women will in no other way be overcome.

Much we wish that there might be a chair of spiritual philosophy in the new university of California. It would cause opposition and surprise at first, but soon the beneficial effects of such training would be observable. It is useless, however, to speculate on this now; the time is not yet when a man has the courage to face the criticism and ridicule that would follow so wise a departure.

But we hope the time is not afar when we will all be familiar with heavenly law, and that we may begin the education here that is so essential to our happiness hereafter. We want more practical knowledge and less snobbishness—more truth and less error. More independence and less servility; more spirituality and less ecclesiasticism.

May we decline the advice of evil counselors who would turn us backward, and look to the spirit world for guidance in both temporal and spiritual matters.

The whites in the mountains of Tennessee and Georgia, said President Spence, of Grant University, Sunday evening, have a keek sense of humor, and are at times witty. It was related that Sam Small at the end of one of his breezy sermons requested those of his hearers who wanted to go to heaven to rise. Every one in the house but one man rose. Then Sam asked those who wanted to go to hell to get up. A tall, lean, mountaineer rose and improving the opportunity for a joke, pointed a long, bony finger at Small, and said: "It 'pears, parson, that you and me's the only fellers standin'." President Spence asked Small what he said in reply. "What'd I say?" replied the whoop-it-up-like-fury preacher, "why I couldn't say a word. It took fifteen minutes to get the crowd quieted down."—*Buffalo Express*.

Work educates the body; study educates the mind.—Coleridge.

Spiritualism and the Wisdom-Religion. An Historical Sketch.

BY WILLIAM EMMETTE COLEMAN.

CHAPTER IV.

In the last chapter reference was made to Madame Blavatsky having repudiated her "John King" in 1875. In this connection, it should be noted that in her ponderous work, in two bulky volumes, published in 1877, called "Isis Unveiled," which contains narratives of a number of the author's alleged experiences with psychical phenomena, there is no reference to her prolonged acquaintance with "John King," or to the circumstances attending her experiences with him in Philadelphia in 1875. I can find no mention of John King in "Isis" except in one sentence on page 75, vol. i, where he is alluded to in connection with the mediumship of Mr. Williams of London. But though she has tried to ignore her own John King, others have not permitted her to do so. In a pamphlet, "Koot Hoomi Unveiled," by Arthur Lillie, published in London about 1874, references are made to the stories about John King and Madame Blavatsky, found in Olcott's "People from the Other World;" and this publication forced the Madame to publish some queer statements about the John King with whom she had been associated. It may be here remarked that what claimed to be the original "John King" was in 1874 manifesting in London through the mediumship of Mr. Husk and upon being questioned as to his alleged connection with Mme. Blavatsky, he replied that he had never met Madame B., and that she was a stranger to him. The original John King, or Morgan the Buccaneer, thus gives the lie to the claim, made by her in Philadelphia in 1874, that she had been associated with him since 1860, in Russia, Circassia, India, and Egypt; that he painted his picture for her, carried a ring, and wrote letters for her, obeyed her will in materializing seances, etc. (See *Light*, July 26, 1884, p. 305.)

Being confronted in 1884 with the ghost of her former alleged spiritual "control," John King, here is the explanation she gave of his personality, etc.: She gravely stated that she never heard the name of John King till 1873; that she did tell Col. Olcott and others that the form of a man with dark beard and white flowing garments, whom they met about the house and her rooms, was that of a "John King;" that this John King was no spirit, but the astral body of an eastern adept—a Greek gentleman—who has since gone to Tibet for his final initiation; that for purposes of her own she deceived Olcott and the rest into the belief that this astral body was a materialized spirit; that she laughed heartily at the easy way in which her dupes were misled into thinking that an astral body of a living man was a "spirit;" and that she had known this John King (the Greek adept) since 1860 (*Light*, August 9, 1884, p. 323; October 11, 1884, p. 419.) Compare these statements with the facts concerning Madame B. and John King that I have outlined in previous chapters, and it is evident that her 1884 statements are a tissue of falsehoods from first to last. In her explanation in 1884, the Madame ignores entirely the incidents connected with John King in which she figured, as narrated in Olcott's work, in connection with the Holmeses; and also the incident of the Lippitt picture. It was an impossibility for those facts to be explained on the basis of her John King having been merely the astral body of a living Greek. Her John King distinctly claimed to be the spirit of a buccaneer who died over 200 years ago; he signed himself "Sir Henry de Morgan;" he and his daughter Katie (Annie Morgan) were seen in materialized form at the Holmeses seances; through her mediumship he rapped out full particulars of the plot against the Holmeses in connection with his own materi-

alization and that of Katie; he and Katie wrote copies of letters and original documents signed "John King" and "Katie King," his remarks being coarse and brusque; he painted a picture for General Lippitt, containing a view of his (John King's) home in the spirit world, together with his own portrait. Was all this done by the astral body of a living Greek initiate? Did this Greek project his astral body nightly into the cabinet of the Holmeses where it appeared as John King the pirate? and if so, who was Katie King? Did the astral of the Greek divide into two parts,—one personating John and the other Katie King? Did the astral Greek send money, in Morgan's name, to the editor of the *Spiritual Scientist*, and write letters or notes in John King's name, inside of other letters, just as Koot Hoomi was subsequently alleged to have done? If this John King was the astral form of a living Greek, how came it that his portrait in the Lippitt picture is an exact copy of the portrait of Morgan the Buccaneer, who died 200 years ago? and if John King was a living man, how came it that his Lippitt picture represented his home in "the Summerland," to use his own words,—that is, the *spirit world*? Are we to suppose, too, that the astral of the Greek initiate promised to go to Russia and assist in producing startling physical manifestations through spiritual mediums?

In her 1884 explanation Mme. Blavatsky confines her connection with John King simply to the occasional presence of a form in and about her residence and her rooms. The presence of this form there seems as much a fabrication as the rest of her flimsy explanation. There is no record in Olcott's book, in the *Spiritual Scientist*, or in any other publication that I have seen, relative to the John King phenomena through Mme. Blavatsky, of the form of John King having ever been met by any one at her residence. It was only through the mediumship (?) of the Holmeses that his form was alleged to have been actually seen. The statement that his form was seen at her house was, then, manufactured by the Madame, in order to make the phenomena harmonize with her explanation as to the identity of the alleged John King. It is evident, then, beyond all reasonable doubt, that her 1884 explanation is, in view of the published occurrences of 1875, a weak and silly collection of shameless, barefaced falsehoods. There does not appear one single element of truth in the whole of the John King-Blavatsky farce. It is fraud and falsehood from first to last. The phenomena produced by her and the Holmeses, *in re* John King, for the purpose of hoodwinking poor, blinded Olcott, were fraudulent from beginning to end; and the picture sent to General Lippitt was of the same character. And later, her attempts to explain who this John King really was, are ridiculously untrue. Such an aggregation of fraud, falsehood, and folly, sickening and disgusting, has rarely been exceeded in the annals of the world's turpitude and chicanery. Having disposed of the "John King" episode in the history of the founder of theosophy, the general thread of my narrative will be resumed.

In an editorial on Madame Blavatsky, in the *Spiritual Scientist*, May 6, 1875, p. 99, is found the following: "Of her noble and disinterested efforts in advancing the cause of spiritual truth, not only by fearlessly witnessing to it, but by material aid and co-operation, we will not speak now." The "material aid" doubtless refers to the money furnished to the editor of the *Scientist* to aid in the publication of his paper. In the same number of the *Sp. Sc.*, p. 106, Col. Olcott announced that a "Miracle Club" was being organized in New York by some of the best citizens, who had secured the attendance of a private gentleman, in whose presence every wonder of Modern Spiritualism, including the materialization of full-length spirit forms, occurred without a cabinet and in the light. This wonderful "Miracle Club" never "materialized." Col. Olcott tells us in *The Theosophist*, November, 1890, pp. 69, 70, that it "had

to be abandoned because our intended medium, one David Dana—brother of the present editor of the *N. Y. Sun*—failed us utterly."

In the *Sp. Sc.* of April 29, 1875, p. 85, was published an article headed "Important to Spiritualists," and signed, "For the Committee of Seven, BROTHERHOOD OF LUXOR." This article stated that a "number of superior minds," "advanced thinkers," among the Spiritualists, had selected *The Spiritual Scientist* as their "organ," in support of a new movement devoted to the furtherance of philosophical and scientific Spiritualism. It was further announced that the Committee had "already received promises from several of our best-known authors to write for the paper, and upon the strength of these assurances many subscriptions have been sent in from different cities." In *The Theosophist*, Nov., 1890, p. 70, Col. Olcott states that he was the author of this "Brotherhood of Luxor" document,—that he wrote it himself alone in his room, away from Mme. Blavatsky; in another city, in fact, removed from her hypnotizing influence. From this we perceive that Col. Olcott himself constituted the "Committee of Seven," and that the "Brotherhood of Luxor" was a myth. In order to compass their schemes, in connection with getting control of the *Scientist* as their organ, Olcott and Blavatsky supply the editor with funds wherewith to conduct his journal; and at the same time the Colonel manufactures a bogus circular, addressed to Spiritualists, signed as if emanating from a mystic brotherhood that had no existence except in the mind of the Colonel, and also signed as if published by seven persons, when in fact those seven consisted of just one,—Henry S. Olcott. The statements about having secured the promise of some of the best-known authors to write for the *Scientist*, and about many subscriptions having, in consequence, been received from various cities, are manifestly devoid of truth; unless, indeed, by "the best-known authors" himself and Mme. Blavatsky were intended. In the same number of the *Sp. Sc.* the editor announced that Col. Olcott had been secured as a contributor (p. 87), and in the next following number (p. 99), contributions from Mme. Blavatsky's pen were announced. Shortly after this, articles of an occultic, Kabbalistic, and mystical character began to appear in the *Sp. Sc.*, and in a short time this paper became fully devoted to the furtherance of what was then called "Occultism" in contradistinction to Spiritualism,—Col. Olcott and Mme. B. professing to be still "Spiritualists" as well as "Occultists."

Luxor is the name of a village in Egypt, near Karnac, the two occupying in part the site of ancient Thebes; and the "Brotherhood of Luxor" must be Egyptian in character. We learn from Col. Olcott (*The Theosophist*, Nov., 1880, p. 70), that the first letter of each of the six paragraphs in the circular published by him in the *Sp. Sc.*, and signed "For the Committee of Seven" (as above indicated), spelt the name of the very adept—an Egyptian—from whom, through H. P. B., he (Olcott) had been for some time receiving esoteric teaching. We are also told by Mme. Blavatsky, in *Sp. Sc.*, Oct. 14, 1875, p. 65, that the Brotherhood of Luxor was a section of the Grand Lodge of which she was a member. In a letter of Colonel Olcott to the London *Medium and Daybreak*, of Sept. 3, 1875, he stated that he had conversed with members of the parent Eastern Lodge, the "Brotherhood of Luxor;" also, that he had witnessed "exhibitions of their practical knowledge of the secrets of nature, and had seen reproduced at will the most startling phenomena of Modern Spiritualism" (See *Banner of Light*, Sept. 25, 1875, p. 5; *Religio-Philosophical Journal*, Oct. 23, 1875.) In the *Sp. Sc.*, Aug. 5, 1875, p. 257, an occultist writes as follows: "I have read quite a number of communications from alleged adepts, and only one do I believe to be true, and that one from the Egyptian wing of the Fraternity,—the Brotherhood of Luxor." Mr. Charles Sotheran, a

prominent occultist and co-worker at that time with Mme. Blavatsky, in an article in the *Sp. Sc.*, April 20, 1876, p. 76; on "ancient Theosophy or Spiritism," speaks of the Nile Delta as the cradle of scientific spiritism, and refers to the adepts of Egypt having taught moral philosophy, the exact sciences, and spirit immortality at a very ancient period. Mme. Blavatsky, in the *Sp. Sc.*, Sept. 23, 1875, p. 26, states that the occultist of the future will demonstrate that the gods of the mythologies, including those of the Jews, and the mysteries of Christianity, sprang from the sanctuaries of Memphis and Thebes in Egypt. It is noteworthy that, in all this, no reference is made to any Indian or Tibetan lodge of mystics, or to any Hindu or Tibetan adepts. At that time it appears that the asserted Brotherhood to which Mme. Blavatsky claimed to belong was located, not in Tibet or Hindustan, but in Egypt, and that the adepts with whom she claimed to be in communication were not in Tibet but in Egypt. Mme. B. lived in Cairo, Egypt, in 1872; and, referring to this time, Dr. Elliott Coues remarks, in the *New York Sun*, July 20, 1890, "while the ingenious creature was operating in Cairo, her Mahatmas were of the Egyptian order of architecture, and located in the ruins of Thebes or Carnac. They were not put in turbans and shifted to Tibet till late in 1879."

The initial letters of the six paragraphs of Col. Olcott's card signed "For the Committee of Seven," spell "Tuitit;" and this, the Colonel says, was the name of the Egyptian adept with whom he had been in communication through Mme. Blavatsky. It appears that as yet the wily Madame had not evolved or invented the Tibetan Brotherhood of Mahatmas; that, in order to delude Col. Olcott into belief in her magical power, she claimed to belong to an Egyptian lodge of mystics, with the members of whom she was in communication,—one of these concealed Egyptian brothers, whom she christened Tuitit, occupying a position at that time in respect to herself and Col. Olcott similar to that which the famous Koot Hoomi is represented to have occupied subsequently in connection with the Madame, Col. Olcott, Mr. Sinnett, and others. Koot Hoomi is manifestly a Tibetan reincarnation of the Egyptian Tuitit. Concerning this mythical Egyptian brotherhood, Mme. B. states in "Isis Unveiled," vol. 11, p. 308, note, published in 1877, that a mystical fraternity, known as the Brotherhood of Luxor, was existent in the United States, the members of which had the custody of very important secrets of science. "Its ramifications," said she, "extend widely throughout the great Republic of the West,"—"and the secret of its existence has been jealously guarded." It is scarcely necessary to state that these statements are no doubt without truth. The Brotherhood of Luxor and the Egyptian adepts have never been heard of, even on paper, since Mme. B. went to India in 1878-9; and as, when she left America for India, it is reported that the Theosophical Society had dwindled to two members, her statement about the wide-extended ramifications of the Brotherhood of Luxor in America is evidently one of her characteristic fabrications. Moreover, if the secret of the existence of this Luxorian fraternity had been jealously guarded until 1877, how is this reconcilable with the fact that in 1875 the existence of this brotherhood had been trumpeted to the world by Col. Olcott and Mme. Blavatsky?

The foregoing facts evidence that everything pertaining to the Brotherhood of Luxor, published by Col. Olcott and Mme. B., was false and deceptive. There was no such brotherhood, and the "Committee of Seven" existed only in imagination. This couple assisted the *Spiritual Scientist* financially, and thus obtained virtual control over its pages. Then, to hoodwink the American Spiritualists, the Colonel prepared and published in that journal the circular to Spiritualists about the future conduct of the *Scientist*. In order to conceal from the world the fact that he and Mme. B. intended to "run" the

paper in the interest of their peculiar occultic theories, he signed his bogus circular as emanating from a bogus committee of a bogus brotherhood. From the inception of the retrograde movement that ultimated in what is now called theosophy, it has been rooted and grounded in trickery, deception, humbug, falsehood.

In the *Sp. Sc.*, of June 3, 1875, p. 151, in speaking of the serious illness of Madame Blavatsky, it was remarked that "it would be a great loss to the cause of Spiritualism" if she should die, "for her devotion, learning, and enthusiasm are unsurpassed, while in 'spiritual gifts' she has scarcely an equal." In announcing her recovery, in the issue of June 10, p. 166, we are told that "thanks to the spirits this noble life is spared to the cause which needs now, more than ever before, the aid of her wisdom, enthusiasm, devotion, and power." There is hardly a doubt that these articles and most, if not all, of the others relative to the Madame and to occultic matters, that were published in the editorial columns of the *Scientist* in the summer of 1875, were written by Col. Olcott. In the *Sp. Sc.* of March 9, 1876, p. 6, the editor informed his readers that in the summer of 1875 Col. Olcott came to Boston and assisted in carrying on the *Scientist*. It may here be noted that after the Madame and Olcott had accomplished their purposes with the *Scientist*,—had through its aid gained a hearing and obtained a foothold for the movement they were engineering,—they seem to have withdrawn their support from the paper they had subsidized. It lingered on after this a short time, and then suspended publication. In this case, as with the Holmeses, having subserved her purposes, Mme. B. had no further use for it, and so let it drop.

In an extended essay on the Kabbala and Rosicrucianism in the *Sp. Sc.*, July 22, 1875, pp. 236, 237, Mme. Blavatsky indulged in the following panegyric of Spiritualism: "Notwithstanding the selfish, sinful opposition of science to Spiritualism in general, and that of the scientists in particular . . . ; notwithstanding the toy-thunderbolts and harmless anathemas hurled around by the ambitious and crafty clergy . . . Spiritualism will rise above all, and its progress can be as little helped as the dawn of the morning or the rising of the sun. Like the flowers, will the glorious Truth arise among all these black clouds gathered in the East; like the latter, will its brilliant light pour forth upon awakening humanity its dazzling rays. These rays will dissipate these clouds and the unhealthy mists of outward religious sects which disgrace the present century. They will warm up and recall into new life the millions of wretched souls who shiver and are half frozen under the icy hand of killing skepticism. Truth will prevail at last, and Spiritualism, the new world's conqueror, reviving, like the fabulous Phoenix, out of the ashes of its first parent, Occultism, will unite forever in one Immortal Brotherhood all antagonistic races; for the new St. Michael will crush forever the dragon's head—of Death! . . . Modern Spiritualism made its unexpected appearance from the East, before a skeptical world, to terminate in a very near future the oblivion into which the ancient secret wisdom had fallen. The Rochester knockings, tiny as they were, awoke some vigilant friends, who, in their turn, aroused thousands and millions of jealous defenders of the true cause. . . . Spiritualism, this purest of the children of Ancient Magic. . . . Say or do what you will, you cannot help that which was, is, and ever will be, namely, the direct communication between the two worlds. We term this intercourse modern Spiritualism with the same right and logic as when we say the 'New World,' in speaking of America. I will close by startling, perhaps, even Orthodox Spiritualists by re-affirming that all who have ever witnessed our modern materializations of genuine spirit forms, have, unwittingly, become the initiated neophytes of the Ancient Mystery; for each and all of them have solved the problems of Death, have 'lifted the Veil of Isis.'" In a letter to the medium Jesse Sheppard, in the *Sp. Sc.*, July 8, 1875, p. 209, Mme. Blavatsky calls herself "a Spiritualist," and in speaking of the Spiritualists she uses the term "we."

In the next chapter we come to the time when the "cloven foot" was first made manifest,—the definite presentations by Olcott, Blavatsky, and Co., of the theories of occultism, magic, kabbalism, pseudo-Rosicrucianism, etc., in contradistinction to the distinctive tenets of Modern Spiritualism.

(To be continued.)

'Justice or Prejudice, Which?'

EDITOR CARRIER DOVE: In the accompanying extract from the *Freethought*, of May 9th, the editor of that liberal journal accuses, by implication, the "Justitiæ Home" of Santa Clara county of injustice, insincerity, bigotry, dishonesty, hypocrisy, and a want of common sense, because that institution did not violate some of the fundamental principles of its constitution in order to take in a man who openly opposed those principles.

This is not liberalism, and is altogether contrary to the course heretofore pursued by the founders of *Freethought*. Messrs. Putnam and McDonald should call a halt to such narrow-gauge and prejudicial proceedings. It does no good and engenders animosity where none should exist. That we may not be misunderstood we give the extract in full. It is as follows:

"Our friend Ranford Worthing, of San Diego, recently made application for membership in the "Justitia Home," a co-operative Spiritualistic association located in Santa Clara county. Among other questions he was asked: 'Do you make use of tobacco or ardent spirits?' He replied that he did enjoy a good cigar sometimes, but 'had no use for ardent spirits.' In regard to religious convictions, etc., Mr. Worthing made the following terse statement:

"To me the most eminent indication of a dwarfed intellect is a belief in immortality and the Christian's God. So-called Spiritualism is but the effects of natural laws, but little understood at present, but principally an application of different phases of electro-magnetism and planetary influences operating upon peculiarly sensitive and susceptible persons.

'I am satisfied from a technical study and observation of the characteristics and conditions of the human animal that the only true life for mankind is that of communism, the only system that can develop the highest grades of manhood and womanhood. On this system only can a genuine democratic republic be built and maintained.

'I am thoroughly disgusted with the eternal scramble after the infamous dollar, and the lying, stealing, robbing and murdering as the result.

"The golden rule is the only guide and criterion between man and man, and earth's resources are amply sufficient to the intelligent manipulator for comfort and happiness."

Mr. Worthing was refused admission in the following words:

"The use of tobacco would bar you from membership in the 'Justitiæ Home.' Yours, etc., M. A. HUNTER.

"The close observer might notice a little bit of bigotry in this verdict. The managers of the 'Justitiæ Home' probably forgot to be just in this instance. Had they barred the applicant on the ground of too much honesty, too little hypocrisy, too much common sense, or too little faith in the unknowable, their action would have appeared more equitable, their motives more sincere."

If Mr. Worthing will give the "dwarfed intellects" of this "home" the data on which he bases his knowledge of "planetary influence" in Spiritualism, he will add to the world's stock of useful knowledge. Spiritualists admit that "so-called Spiritualism is the effect of natural laws but little understood at present, but principally the different phases of electro-magnetism operating upon peculiarly sensitive and susceptible persons;" but they are yet in the dark concerning the part played by "planetary influences." A little light on this theme may aid millions of scientific Spiritualists in conducting seances on test conditions. Only an almanac will then be required to show to anxious sitters the phases of the moon and the conjunction of the planets to secure success. A work on this subject called "Spiritualism Made Easy," should be gratefully received by an unenlightened public, and would doubtless secure for its author a home where the struggle for money will be less intense than at other places, and "lying, stealing and robbing" less frequent.

MARY A. WHITE,

SAN DIEGO, May 12, 1891.

The Sabbath Question; Or, Why the Columbian Exposition should not be Closed on Sunday.

Synopsis of a lecture delivered by N. F. Ravlin before the Society of Progressive Spiritualists at Washington Hall, 35 Eddy st., San Francisco, Sunday evening, May 10th, 1891.

The Sunday question is a hackneyed theme, and yet there are certain reasons why it should be discussed at the present time, one of which is because it is to be made a test of the power of ecclesiasticism in this country at the great World's Fair to be held in Chicago.

The Sabbath is the engraftment of a Pagan day into the Mosaic dispensation and thence into the Christian, although there is not a line in the New Testament warranting the observance of the Sabbath of the Jews upon Christians.

Sunday was a day of sun worship among the Pagans, and Moses having been reared under their customs of worship and learned in the wisdom of the Egyptians, when he became a leader of his own nation, incorporated into the laws of the Jews many of the customs of the Pagans; and in the slate writing seance on Mount Sinai gave many things as "thus saith the Lord," that are well understood by Spiritualists as having their origin in Egypt. Many persons think God really came down there and wrote on those two stones, like slabs taken from some graveyard. Just look at it for a moment. God—the Creator of the universe, the divine, omniscient, omnipresent source of all life and energy, the Great Spirit of Truth everywhere present, pervading all things, controlling and governing all things through immutable natural law—this great Central Sun of all existence—gotten up in the form of a man, standing there on that little mountain with Moses writing laws for a handful of people. The serious contemplation of that picture discounts anything believed in by "crazy Spiritualists."

There is where the Sabbath originated. A pagan festival incorporated into a Jewish creed with strict regulations for its enforcement upon the people. No work was allowed to be done. If a man picked up a few sticks to light a fire for his wife he was stoned to death for the offense. Perhaps some spiritualists do not know that is in the Bible; but it is. That regime continued until the advent of Jesus; and when He came, he was under the law of the Jews but he gave a different interpretation of it. He declared that the Sabbath was made for man, and not man for the Sabbath. Moses had got the cart before the horse, but Jesus reversed all that and said the Sabbath was made for man and set the example of enjoying himself on that day and sometimes roamed through the corn-fields and plucked the corn and did eat. Now when people are hungry and cannot get bread any other way and they take it where ever they find it, they follow the example of Christ. People to-day call Jesus a God, and worship him, yet in those days he was called a Sabbath desecrator, a wine bibber and the friend of publicans and sinners. He went out into the fields and highways and taught, and the common people heard him gladly because he had a heart in him and could feel for the woes of humanity. He taught the spiritual philosophy and upset existing theories, and tore the mask of the hypocrites asunder, declaring them "whited sepulchres, but within filled with all manner of abominations." He reversed all the teachings of the past; and they were astonished at his doctrine for he taught as one having authority and not as the scribes.

Now what do we see? The Christians doing the reverse. The Seventh Day Adventists are right according to Bible authority, for there is not one line or verse in that book showing that the Sabbath was ever changed to Sunday. After the death of Jesus the disciples met on the first day of the week in commemoration of his resurrection.

Moses takes the day from the pagans and incorporates it in the Jewish dispensation and Christians have retained it, and thus Judaized the whole thing without a single iota of authority. If there is a single text of Scripture that warrants the change why do not our preachers produce it? If such a text exists they can certainly do

so. If such authority does not exist they act in violation of the Jewish code by making such change. If the Sabbath is of divine origin why is it not all-embracing in its benefactions? What right has Nature to perform her work on Sunday? What right have the flowers to bloom, the tides to ebb and flow, the planets to move right on in their eternal revolutions through the heavens, the birds to gather sticks and moss with which to build their nests, when a poor Israelite would be stoned to death for a similar offence?

The ecclesiastical element in this country has no right to force the observance of the law of Moses on the Columbian Exposition in the United States of America, and the contest will be between the liberal element, the Spiritualists and Freethinkers, as arrayed against so-called Modern Christianity. Why, there is not a single half inch cube of Christianity in the whole batch. The Christ spirit is not possessed by them, and they act in direct opposition to the commands of their great teacher—Jesus—when they try to force a pagan institution upon us.

The Sabbath question will be brought prominently to the front now. There is to be a Columbian Exposition at Chicago in 1893, and all the nations of the earth will be assembled together. Now the church steps in and demands that this great exhibition be closed to the public on Sunday. What right has the church to interfere? It is in no sense religious or political. Suppose the same principle should be carried out by the party in power at that time, either democratic or republican, and the foreign guests who visit our shores should be obliged to become partisan to the ruling power, what would the other party think of it? If it would be unseemly to have politics mixed up in the business how much more so to have the Church dictate. Their aim seems to be to show foreign nations that they run this government, and are going to have God in the Constitution after awhile. They have already stamped a lie upon our coin for they say, "In God we trust," when it should read, "In gold we trust." One letter has been left out, and it should be put in to make it read as it means and is interpreted. It is gold everywhere that wields the influence and runs the government. It controls the press and the pulpit, elects our statesmen, and then controls their deliberations in legislative assemblies.

One of the reasons advanced by Christians for the legal enforcement of Sabbath laws upon the people is that it gives the laborer a day of rest. Another reason is that it is a sin against high heaven and a violation of God's commands to do any work upon the Sabbath.

A careful investigation of the real aims of those who are clamoring for Sunday laws discloses a different reason for their zeal than either of those stated. Petitions have been circulated to give man a civil Sabbath; and by the representations of the advocates of the measure seven million signatures were obtained, most of them working people; right on the top of that and when the first opportunity offered they attempt to close every avenue to the working man for enjoyment; a direct violation of the rights of the laboring millions of this country.

If the great Exposition is closed on Sunday it is virtually closed to the laboring classes altogether; for Sunday is the only day they have with their families and the only opportunity they would have of visiting the Exposition. Many workingmen never see their children except on Sunday. They leave for their work before the little ones are up in the morning and do not return until after they are asleep at night. Now these good Christians care nothing for that; they represent the wealthy and aristocratic portion of the people and have no regard for the inalienable rights of the common American citizen who toils for his daily bread.

Aside from any consideration of the rights of our own people there is another reason why the Columbian Exposition should not be closed on Sunday. We have invited to our shores people of all nations and creeds and it would be discourteous to our guests to compel them to observe our religion. It would be out of harmony with the principles for which the exhibition is to be held. Now the question is will the liberal, progressive people of this country pre-

sent a monster petition to the managers of the Exposition protesting against the closing of the World's Fair on Sunday. Every free-thought assembly should draft petitions and every man and woman should sign them. Let us measure strength with the church power and see which is the stronger in our boasted land of liberty—the power of ecclesiasticism or spirit of freedom that would protect the rights and liberties of American citizens against every foe. Let a committee be appointed from this audience to draft resolutions and a petition and bring them here next Sunday evening for the endorsement of the people and thus do our duty in this important matter.

By vote of the audience the following gentlemen were appointed to draft such petition: Dr. N. F. Ravlin, Messrs. Wm. Rider, C. H. Wadsworth, Wm. Burges and F. Strother.

Displays of Will Power.

BY L. C. ASHWORTH.

Matter is but the servant of soul.—A. J. Davis.

The recently-terminated keeping-awake contest in this city must have appeared to many people as the acme of absurdity. For what reason men in their senses could be willing to subject their constitutions to a strain that they may feel the effect of during the rest of their lives, also imperiling their reason, and that, too, for a sum of money which two or three months' work would procure without any special inconvenience or injury to themselves, seems to offer a new and mysterious problem of human nature. Even from a "sporting" point of view there could be little satisfaction in watching such an apparently unnatural effort.

The real significance of the event must be in the fact that it was actually what it claimed to be from the advertisement, viz.: a contest of will power versus sleep. This at once takes it out of the region of the commonplace and brings it under the domain of psychology, and as such it must have a significance little dreamt of by those participating in it or many others.

And first, what is will-power? Roughly it may be defined as the power of the mind over the body. But if, in consonance with the principles enunciated in a previous article, we recognize no distinction between mind and matter—only different degrees in the expression of intelligence—it may be described simply as the power of the higher over the lower.

By physiology it is made very apparent that the lower is ruled by the higher, *i. e.* that the functions of organs are controlled by functions of other organs, which organs for that reason are termed higher: of the functions of the liver, heart, intestines, etc., depend on the function of the brain; and without such controlling and sustaining power the action of those organs must ultimately cease. Of course this is not all done necessarily by the brain itself, but we know that in the spinal cord and in the various nerve ganglia distributed through the organism, we have a multitude of little brains, which can under some circumstances (as in the case of decapitated live animals) exercise brain functions without the need of the supreme ruler of the system.

The likeness of the human organism to a social community, not only in the general co-operation and subordination of functions but in its actual development by evolution through lower organisms, has been frequently remarked, *e. g.* in Spencer's essay, "The Social Organism," the parallel is worked out elaborately in a most striking manner.

If, then, the law is that the intelligence expressed in brain substance should have a controlling power through the organism, it seems quite natural that we should hear of the mind being controlled by the body, because evidently the mind is expressed most fully in the brain, *i. e.* attains its highest expres-

sion there; then if we say the heart or any other organ is ruled by the brain, we may go back one step and say the brain is ruled by the mind, which, however, is not so clear, as in most cases it appears just the reverse; but this brings us to the point of the subject, viz.: to what extent the brain, and through the brain any other organ of the body, can be brought under the control of the conscious individual.

Indeed, from some points of view it seems strange that this is not obviously the case. If, abandoning the conception of any external influence creating man (the clay-in-the-hands-of-the-potter idea), we hold to the more natural one that the principle forming man's body remains within that body—which is only the objective expression of what must have been latent subjectively in the original germ—we naturally expect that every part of that body must be under the control of what has formed it. Our gestures and tongue express our mind. They do not generally act independent of our wishes; then it appears that, however complicated the machinery of the organism, that principle which has formed it should continue to exercise control in every function and through the minutest detail.

"Well," it may be answered, "this is done, but we are not conscious of it, just as we were not conscious of the formative influence that developed us in the embryonic stage." This is true; but any one who is at all acquainted with the spiritual and general development of thought in this age knows that it is an age of wakening consciousness, and the question is, where is the limit to consciousness in the future?

But the power of the mind over the body has been exhibited in various ways by men in all stages of the world's progress. Indeed, every people have had their peculiar manifestations of it, but only the more striking instances are preserved in history. And one of two seemingly opposed states of mind has been generally needed, viz.: the religious feeling or the war feeling; and probably of all the displays of the power of the mind over the body found under these conditions, the strongest are in the case of the ascetic, subjecting herself in the solitude of her cell to every kind of physical and mental discomfort; and among savages, the Indian, for instance, where the most horrible bodily tortures inflicted by an enemy on a captive are endured without a sign, because in such cases there is no intense excitement as during battle or even religious ceremonies, which frequently render the mind to a certain degree oblivious of bodily suffering. The exhibitions of Hindoo fakirs in this connection seem absolutely incredible, and yet are well authenticated, and are no doubt in many instances true.

But the fact of such exhibitions having been very common does not, in the eyes of many people, imply that they must have been absolutely useful and necessary to the progress of the human race. There are a great many in these days of scepticism who think that by far the greater bulk of human actions have been foolish and useless, and that such exhibitions of will-power, especially those connected with the religious feeling, have been egregiously absurd.

The higher philosophy of the century is, however, teleological, *i. e.* recognizing an end or purpose in nature. Besides the philosophers identified with Modern Spiritualism, we have such men as Fichte, Hegel, Schopenhauer and Hartmann all recognizing an intelligence working through nature for definite purposes. Though the two last named are pessimists in their view of the ultimate use of creation, they are still equally with the others, sensible of the design manifested throughout nature. Then, recognizing an intelligence working in man to definite ends, we are perfectly justified in assuming that any particular phenomena connected with man is related to those ends—that whether consciously or not he is carrying out a certain preconceived design.

With Hartmann this is the "unconscious," and the unconscious is always working for ends which are either unknown or very dimly realized by man. For instance, in the case of the union of the sexes the real end of the unconscious is propagation, the preservation of the species,—but men are generally only conscious of a desire to experience sexual gratification; thus they are to a certain extent deceived, as we might express it, which Hartmann refers to in illustration of his pessimist views ("Philosophy of the Unconscious," vol. iii, part xiii). Hegel, however, in his "Logic," refers to this as the cunning or craft of reason, without, however, feeling any necessity to draw any gloomy inferences therefrom.

Spiritualists, however, with their demonstrations of immortality, cannot be pessimists, and they can well extract the bright and healthy part of such philosophy as Hartmann's without being at all distressed by his "metaphysical pessimism."

Then in such special exhibitions as have taken place we may recognize many important ends as being subserved. We know, for instance, that the higher part of man gradually raises itself out of the animal propensities. Most people can feel this in themselves without any reference to others. Then we may realize that in the infinite variety of human character there must be infinitely varied methods of accomplishing this. In other words, the discipline of a Buddhist monk or a St. Francis may be necessary for some, for others the Mohammedan methods—others merely a mental effort without any outward practices. But all such practices have a general as well as individual effect, Christianity, becoming haughty and luxurious in its triumph in the fifth and sixth centuries, needed the lesson contained in Ascetism to reach the spiritual feelings which had become cold through worldly prosperity.

Therefore, without attempting to discover all the benefits accruing from such practices, it is sufficient for us to lay down the principle that the Intelligence wishing to display the superiority of the mind of man, *i. e.* what we call the more spiritual part of him, over his lower part, (which might be expressed physiologically as the power of the cerebrum over the cerebellum, and thence all subordinate organs) selects individual examples, who, while adopting the best means for their own development, are at the same time (unconsciously perhaps) offering an illustration which serves as an example and stimulus to the rest of the world. This is what Hartmann calls the action of the unconscious. But now, bringing it to the particular instance which has instigated these thoughts, What must be the incentive for men in these days and in these United States to make any display of will-power? The strongest incentive—the religious feeling—is quite insufficient, and there is no reputation for personal bravery need sustaining in that manner. Evidently the only possible inducement, if we except a little desire for honor, is the "almighty dollar" which everybody wants, and which the unconscious can lay hold of as a conscious motive for the subject as well as any other.

Thus we have some solution of the apparently hopeless problem, but it must be understood that in speaking of such exhibitions as an example or stimulus to men, it was only meant in a general sense. The particular means are secondary. The Practical advantage in such exhibitions as the recent one, as also the fasting exhibition of Dr. Tanner and others, is in the hint given to the world of a power and remedial force in ourselves which until these last few years was never dreamt of.

Indeed the unconscious is fast becoming conscious, and the principle that has unfolded the human organism with its wonderfully adjusted machinery will soon assert its absolute control over that organism down to minute details, even in the conscious individual.

Hold fast by the present. Every situation—nay, every moment—is of infinite value, for it is the representative of a whole eternity.

Crime and Insanity—The Cause and Remedy.

BY E. J. SCHELLHOUS, M. D.

The purpose of this paper is to show some facts derived from the official statistics of California in regard to the ratio of crime and insanity to population, as exhibited by the Reports of the State Prisons and Lunatic Asylums made at the close of the fiscal year ending June 30, 1890, and to call attention to the causes of crime and insanity, and consider the remedy—if any there be.

PRISON STATISTICS.

San Quentin.—The population of the State in 1870, was 560,247, and the average number of criminals admitted into this prison for the ten years from 1860 to 1870 was 268.7. The population in 1880 was 864,694, and the average number of criminals admitted from 1870 to 1880, was 505.4, an increase of 88.09 per cent., while that of population was 54.34 per cent. This is 33.75 per cent. over that of population. The population in 1890 was 1,208,130, while the average number of criminals admitted was 489.2, an increase of 3.30 per cent. of population over that of criminals. The establishment of the Folsom Prison (to which 253 were transferred in 1881, and up to 1890 186 more—though 217 were subsequently returned—and the portion that would otherwise be sent to this prison) brought the rate per cent. in the San Quentin prison between 1880 and 1890 lower than in the preceding decade. In 1860 there were confined in the prison, 549, and in 1890, there were 1392, a rate per cent of increase of 153.55, while that of population for the same time was 141.50, an excess of criminals over that of population of 12.05 per cent.

Folsom Prison.—The Warden of this prison in his report says: "The average number of convicts on hand during the fortieth fiscal year, (1889) was 488.3. For the forty-first fiscal year, just closed, we had an average of 623, an increase of 134.7. *This increase was far beyond our calculation,* and necessitated a slight increase of the guard force." At the end of the year 1890, there were 665 convicts,—an increase for the year of 37.41 per cent. He continues: "The report of the Deputy Warden shows that 212 convicts have been discharged, and 328 received, an increase of 116." (An increase 54.71 per cent). "As the San Quentin prison held its own this year, *this number (116) represents the increase of convict population of the state during that period.* If this rate continues it will not take long for the two state prisons to be overcrowded with prisoners."

The Deputy Warden's reports extends back only to 1881. During that year there were admitted 100, exclusive of the transfers from San Quentin prison, and in 1890 there were 277 exclusive of the transfers from the same prison. The rate of increase for the ten years was 177 per cent, while the increase of population was 39.72 per cent.

Summary.—The rate per cent of increase of population from 1870 to 1880 was 54.34. The rate per cent increase of average number of criminals for the same time was 88.09. In the ten years ending 1890 population increased 39.72 per cent, an excess over the increase of criminals of 3.93 per cent. In 1860 there were 549 convicts in San Quentin prison; in 1890 there were 1392, an increase of 153.55 per cent. For thirty years the population increased 141.50 per cent.

In the Folsom prison the rate per cent of increase of prisoners from 1881 to 1890, inclusive, was 177 per cent, while that of population was 39.72 per cent. In the San Quentin prison the increase of criminals over that of population was 12.05 per cent. If no other prison existed, this would express the ratio of crime to that of population during the thirty years. The increase contained in the Folsom prison, added to that of the San Quentin prison, will express the total increase of crime over that of population, an excess of 132.95 per cent.

LUNATIC ASYLUMS.

The Asylum at Agnews has been recently established. At the end of the last fiscal year, ending June 30, 1890, the Medical Super-

intendent reported 527 inmates. He says: "The asylum as it now stands, that is, with administration building and Ward Building No. 3 completed, will accommodate about 800 patients (which would be an increase of 51.85 per cent for two years). He continues: "From the commitments made during the last two years we feel confident that this number will be attained during the next two years. . . In whatever way statistics may be read, or theories advanced, as to the increase or decrease of insanity, *it is an indisputable fact that there is a gradual increase of insanity from year to year in our asylums of those who have to be cared for.* . . We may write and formulate ideas for the prevention of insanity, but the truth is, the world is not ready to adopt the radical measures necessary to cut off the most prolific sources of supply." He concludes by asking for an appropriation of \$190,000 for support and improvements for the two coming years.

The Napa Asylum.—In the report of the Resident Physician of this asylum, he says: "From this table you will perceive, for the first time in the history of this asylum, a material decrease in the number of patients during the year. As you are aware, this result is due to the opening of the asylum at Agnews, in Santa Clara county, to which were transferred, during the months of October and February, 177 patients, leaving on our books, June 30, 1889, 1349. From these facts we had a right to conclude that with the discharges and deaths, there would be a perceptible decrease in numbers, until the proper capacity of this asylum was attained. In this cherished hope, however, we have been disappointed, as will be seen by the following table, showing the movements of patients for the year ending June 30, 1890. While this table shows the smallest number of commitments, 296, it also shows that the discharges were less. However, the number remaining at the end of the last fiscal year—1344—was only five less than at the beginning of the year." Had the 177 remained with the 296 admitted, the asylum would have contained at the end of June, 1890, 1521, instead of 1344, an increase of 13.17 per cent in one year, with an increase of population of less than 4 per cent, for the same time.

Stockton Asylum. The number of inmates, June 30, 1890, was 1518, number admitted during the year 326. The number of inmates, June 30, 1880, was 1116, and the number admitted during that year, was 114. While the rate per cent increase of population was 39.72, that of patients in the asylum was 42.02 per cent—an excess over that of population of 2.30. This small increase is owing in part to the transfers made to Agnews, of which no account is taken; and in part to those sent to the Napa Asylum.

The increase of rate per cent. of patients in the Napa asylum for the last fifteen years was 128.79, and in the Stockton asylum was 44.32,—an excess of that over population of 106.22 per cent.

The last Legislature, as stated in the daily press, has appropriated \$175,000 for the *Mendocino Insane Asylum*.

Summary. The whole number of inmates in the three asylums for the year ending June 30, 1890, was 3,551, admissions in the same year 911.

The whole number of patients treated in the Stockton asylum in 1875 was 1839, in 1890, there were 1806,—an increase of 3.10 per cent. In 1875 the whole number treated in the Napa asylum was 3,21, and in 1890 the number was 1645, an increase of 412.46 per cent.

During these fifteen years, the rate per cent. of population increased 65.89 per cent—an excess of insane patients treated in the two asylums over that of population of 348.67 per cent.

Fifteen years ago one asylum contained all the insane patients in the State, and now there are three and all are crowded, and a fourth one is located and an appropriation is made for its maintenance.

The rate per cent. of population is taken from the United States Census for 1890. The data for the percentage of the criminals and insane patients are given as found in their respective reports, that the reader may verify them.

In addition to the criminal statistics, we have to take into con-

sideration other institutions for criminals, among which are county jails, city prisons, houses of correction, reformatory schools, and the like, whose annual reports make no showing here. Besides, the criminals at large must be considered. From the fact that the daily press teems with the records of crime, and a large and efficient force for detecting and arresting criminals, both in country and city is provided, and called for an increase of police force by the last Legislature, it is evident that the number outside the prisons must be large.

Another item not included in reports is that of suicides, and it goes without saying that many criminals are acquitted by a class of lawyers who make criminal practice a specialty.

These go to make a showing in regard to the inability of the government to repress vice, crime and insanity, and hold them within the range of the increase of population, that is truly alarming. If the vitality of the nation is steadily suffering waste, what is the duty of its citizens? It is time that statesmen, moralists and physicians give greater attention to the causes of vice, crime and insanity. In regard to the latter, Dr. Wilkins, Resident Physician of the Napa asylum, says: "This is the most unsatisfactory, uncertain and difficult question with which we have to deal in connection with this mysterious, dangerous and distressing disease. The *manifestation* is very often, nay, generally, assigned as the *cause*. Heredity, for instance, is not often assigned as a cause of mental derangement, when, in fact, we know it is the cause in many cases. Alcohol (one of the most leading assigned causes) is really one of the most prolific causes in dethroning the reason. Many cases of ill health, domestic infelicity, immorality, vicious habits and crime, have *their* origin in the use of stimulants, whether, or not, whisky, beer, wine or any other form of alcohol, taken immoderately, lead to insanity either primarily or remotely. Now while we know that stimulants have been used from the earliest period of recorded time, and believe that they will be to the end of time, we are also satisfied that a bridle can be put upon their use by wise municipal regulations and a conservative public opinion."

"Can he put" implies that it is not done. We are supposed to have "wise municipal regulations and a conservative public opinion. Dr. Wilkins continues:

"Prohibition may not be possible, (and probably is not) but high license, very high license, is within reach of every community; and by this means the low dens, pitfalls and the sale of stimulants at corner groceries can be stopped, and the evil consequences originating through them greatly ameliorated, to say the least. That the power of the press, aided by honest dealers, wise ordinances, public opinion and faithful officers can do much to mitigate the evil and pernicious practices, is, in a manner, proven by our records. During the fiscal year ending June 30, 1889, seventeen men and one woman were committed to this asylum, who had been addicted to the opium habit. One of the leading daily papers of the city of San Francisco in several able articles made a vigorous attack, not only on those who were indulging in this seductive habit, but also upon those who were selling the drug, and being aided by the other papers, so directed public attention to its manifold evils, that the commitments grew less and less until they almost ceased. The year ending June 30, 1890, shows that only two men and one woman were sent to us from this cause. Comment is unnecessary."

It might seem to the reader, that comment *is necessary*. The implication all along is that the evils of which Dr. Wilkins speaks are not ameliorated, with the exception of the opium habit, which is peculiar and associated with the Chinese. Then again, the statement is misleading, in so far as the daily journals make no mention of abatement of the vice. He certainly refers to a particular and exceptional case, for if the opium habit had abated more than *eighty* per cent in one year, it would have been noticed by the press. So far as the public are aware, the practice goes on unchanged.

If "the power of the press, aided by honest dealers, wise ordinances, public opinion, and faithful officers can do much to mitigate the evil and pernicious practises," why have not these agencies been employed? In speaking of the causes of insanity, Dr. Hatch, Physician of Agnews Asylum, says:

"We may formulate ideas for the prevention of insanity, but the truth is that the world is not ready to adopt the radical measures necessary to cut off the most prolific sources of supply."

If "the leading daily papers," will make "vigorous attacks" on the use of alcoholic stimulants, and other so-called causes of crime and insanity, and produce such grand results as in the case of the opium habit mentioned by Dr. Wilkins, what a God-send they would be! If the press is able to do this, who can estimate its responsibility? And as it does not, and assuming that it can, who can measure its turpitude? The press is like any other institution that is dependent on the public for its support. The tide of public opinion and the power of public demands are too strong for it; therefore, it touches these evils with dainty hands. There is no journalist that would not delight in being a public benefactor, but his power is measured by the moral status of the people.

The causes of vice, crime, and insanity are deeper. As Dr. Wilkins says, "we generally take the effects for the causes," and deal with them. Hereditary transmission is an effect. The cause was prior to it. The way of the transgressor is hard, and its effect is often transmitted to posterity. Drunkenness and debauchery are effects, and the cause of them can never be removed by striking at the effects. What are the causes, and how shall we deal with them?

THE REMEDY.

Man is a being possessed of a definite mental constitution, subject to the control of certain Natural Laws. The human mind consists of a definite number of faculties which at birth are in a germinal state. They are aroused into activity by external agencies which we call environments. These powers or faculties are of different orders, to serve the purposes of the different demands of life. We need food, clothing, and shelter. To obtain these, appropriate faculties are given. Nature ordains that we shall continue our species in physical life, and certain feelings are given that prompt us to "multiply and replenish the earth." Our offspring require care, support and education, and we have feelings that make us desire to bestow them. Our bodies demand nourishment, and we enjoy pleasure in taking food; and so on—for all the needs of life there is a feeling that impels us to procure them, and we experience pleasure in enjoying them, and upon this we depend for our happiness.

These feelings, desires and impulses we have in common with the lower animals. In addition, we have a higher order of faculties,—the moral and reasoning powers; and being constituted social beings, the relations of life become extremely varied and complicated, requiring for their adjustment the direction of the moral and reasoning powers.

The lower animals prepare nothing; their food, clothing and shelter are provided for them by nature. They only seek food and shelter, while man must depend on his ingenuity, industry and skill for all the needs of his life. Production, distribution and exchange require the exercise of the higher faculties. When the human being has all the faculties fully and harmoniously developed, he is so evenly and equally balanced that he can utilize all the benefits and advantages that life can afford, and avoid all the evils that imperfect and inharmonious development produces.

If his animal propensities predominate, he becomes brutal to the extent of their unrestrained activity; if the moral and reasoning faculties predominate, he becomes manly and noble to the extent of their development. When a majority of the latter type exist in any community, the evils incident to the undue indulgence of the lower propensities will diminish, measured by the degree of moral supremacy. Why has not this been already accomplished? To answer this question requires the statement of some funda-

mental principles. There are certain Natural Laws that govern the developing and educating processes of the human mind, which, when applied, will bring as definite and certain results as the application of mechanical and chemical laws will bring in their results.

The mental faculties consist of a congeries of mental forces by means of which all education is acquired. These forces are dependent on the development of the brain and its healthy condition. The most important of the Natural Laws by which man becomes educated are here formulated:

1. *The Law of Development.*—The frequent and continued repetition of any process, vital or mental, develops the power or faculty involved in the process, measured by the frequency and length of time of repetition within the limits of the nutrition of its organ.

The activity and energy of a power or faculty depend on its development. It is known that repetition of the same process in any portion of the nervous system renders it every time more and more easy. Exercise stimulates the activity of the circulation of the blood; nutrition is increased, and growth and power are measured by the organ's capacity for development. The brain comes under the same law. The cells and fibers are supplied with an increased amount of blood whenever the mind is excited to action. The rush of blood to the head, caused by the stimulus of external environments, supports its activity. Increased activity is caused by an increased supply of blood. The result is a proportionate increase of power. The blacksmith's arm, the acuteness and sensibility of the blind man's touch, the reading by the manual alphabet, the keenness of the sailor's eye, and the activity and rapidity of the mental faculties by constant drill and practice, are familiar examples of the results of this law.

2. *The Law of Automatic Action.*—Such frequent and continued repetition sets up automatic action—that is, action without the conscious agency of the will.

The direct result of this law is the formation of habit. Habit, being unconscious thought or action, is indispensable to the uses of life. We think, talk and act by the force of habit. Without the operation of this law we could not utilize the power, either physical or mental, afforded by the action of the law of development. Habit enables us to perform all the acts of our lives with ease, rapidity and skill. The results of this law are universally recognized in the axioms, "Practice makes perfect," and "Habit is the second law of Nature."

3. *The Law of Association.*—The frequent and continued repetition of one thing in direct relation with another, under proper conditions, establishes so intimate a connection between them that when one is brought to mind it immediately calls up the other.

By this law, ideas, thoughts, feelings and actions are joined in such a way as to form a chain. The relation is so intimate that any link in the chain, being brought to mind, awakens the one associated with it, and that one another, and so on indefinitely. We could neither recall past events nor arrange the order of business without the operation of this law. In the performance of our duties or the pursuit of pleasure, habit enables us to do, without thinking, the necessary things; association links thoughts in the order of logical sequence, and a rational and consistent train of action is the result.

4. *The Law of Sympathy.*—One mind acting on another arouses in the mind acted on a corresponding thought or feeling.

This law is the basis of all our social relations. It is recognized in the proverb: "A soft answer turneth away wrath, but grievous words stir up anger." The influence one exerts over another, the feeling aroused in an audience by an eloquent speaker, and sympathy for the misfortunes of others are illustrations of the law.

The first law is the fundamental law. Our environments excite to action one or more of the faculties. Those which are the most persistent have the greatest effect in determining character. The animal propensities are being constantly aroused into activity. The

acquisitive and destructive faculties are excited by constant strife in the pursuit of wealth, and overcoming the obstacles in our way to it; consequently, these faculties are being constantly developed and educated. The sexual instinct comes into play early in life. Youths are not taught as to the nature and use of this feeling, and they are easily led astray and into excess. Ignorant of its functions, they exercise little or no restraint, and frequent and continued repetition strengthens the amative feeling to a degree that often renders it uncontrollable, limited only by the vital forces.

In the absence of the requisite knowledge of the right use of the propensities, and without moral restraint, their exercise soon becomes unbridled passion. By the law that "exercise develops," we see how the people develop their propensities. This exercise withdraws the vital forces from the higher faculties, and serves in part to prevent their development. Crime, being the excessive or abusive exercise of the animal propensities, in violation of the moral law—so to speak—we see how it is developed.

Education is a science and an art, and is subject to laws controlling it, in the same manner and in the same sense as is that of mechanics or chemistry. Its principles are founded on the natural laws of mind and its relations with the body. While mechanics and chemistry deal with forces acting on organic matter, mind acts on organized structures, and is itself capable of growth, development and culture. Nevertheless, an application of the laws governing it are as practicable as are those of mechanics.

We now see the *rationale* and cause of crime and insanity (for insanity may be considered a prolonged, and intensified case of *insomnia*, caused by the excessive and protracted activity of some one or more of the faculties,) and also an intimation of the method of their prevention.

The constitution of man is such that the gratification of his animal propensities will not bring happiness, nor even content. His higher nature craves for expression, and without its gratification he cannot be happy.

Animal nature is satisfied when all its wants are supplied. Human nature is never satisfied. Animals do not suffer from excessive indulgence in their propensities. It is not far out of the way to say that excessive indulgence in the animal propensities is a common source of suffering among mankind. The more man has the more he wants. The more he advances the more he desires to advance. Accumulated wisdom increases his facilities for the accumulation of more wisdom, and the higher his moral condition, the greater is his capacity for a still higher condition. With these higher attributes he seeks to live and be happy on the animal plan. It affords him no gratification, and in seeking it there he falls into excess and abuse, and these cause crime and insanity. Education, as a science, requires a knowledge of the mind and the laws that govern its growth and development. Education, as now conducted, is but little more than intellectual training. It offers little restraint to indulgence in the animal propensities, and consequently *they* are fully developed. While under our educational methods the intellect is trained, the moral faculties (which should hold supremacy in all the affairs of life) are left to such incidental education as environments afford; the vital stimulus is withdrawn to feed the fires of passion, or are absorbed in intellectual or selfish pursuits.

In the human constitution the foundation is laid for a perfect human being—not absolutely perfect—for of that we can have no conception,—but perfect in the sense that a wild deer or a humming-bird is perfect. Nature has been no less lavish on man than on her other creatures. The difference is, animals have received all that their nature requires for the uses of life, while man is left to work out his own development. The ability to do so is in him, and the means and appliances are at hand. He finds nothing prepared; he prepares everything; and his reward is measured by the skill and excellence of his preparation. Every faculty is innate, and only waits the power of education to develop him into a perfect human being.

But this at present is impracticable. The whole force of body

and soul are absorbed in the strife for gain and the indulgence in sensuous pleasure. In the great centers of population, what a din and rush! The streets are thronged with men in the eager pursuit of wealth and pleasure. The vicious and criminal in "low life," congregate in certain localities to carry on their nefarious occupations. Poverty, filth, vice and depravity characterize them. The vicious and criminal of so-called "high life" congregate in other localities, in elegant mansions, club-rooms fitted up in costly and luxurious style. In these they indulge in the most extravagant sensuous delights that the ingenuity of man can devise. Balls, theatricals, races and the like occupy their time and attention.

The members of churches are engaged in promoting their church interests, not for the sake of saving souls, but to aggrandise themselves. They claim a numerical strength of twenty millions in the United States. What is their duty? They profess to occupy an advanced position in morals and religion. Do they show by their example what they profess?

The schools and universities, which should have for their object the full and complete development and cultivation of all the powers and faculties of the human being, ignore, or at least but slightly and indirectly recognize, those attributes of humanity that distinguish man from the brute, save that of the intellect. Even university students are becoming a terror, if we may believe the daily press.

Government, which is an association for mutual protection against the evil disposed, and for the exercise of our natural rights, has become a source of oppression and iniquity. Those delegated to exercise the functions of government for the common good have usurped the powers vested in them, and exercise them for their individual benefit. Land, and all that go with it, is denied to a large and increasing class of its citizens. Vampires in the form of foreign capitalists fasten themselves on the people and spend their profits in other lands. The function of exchange is controlled and exercised by private corporations for their sole use and benefit. Industries of a public character, intended for the equal benefit of all, are monopolized and charge for service all that the public will bear.

On these subjects of political economy the common schools are silent,—subjects that bear directly upon the vitality of popular government. That which is called education is inadequate to check the progress of vice, crime and insanity. Statistics show little or no difference between the rate per cent of illiterates inside or outside the prisons.

When all men can practice the Golden Rule, all the problems, political, religious and domestic, will be solved. And this is simply saying that the moral sentiments hold supremacy over the animal propensities, for the Golden Rule is the expression of this supremacy. The delicious and luxuriant fruits and vegetables that delight the eye and please the palate are the result of careful experiment and patient study in the adaptation of means to ends. The capabilities contained in them in their wild and uncultivated state, have, by the ingenuity and skill of men, been developed into what we now have and enjoy.

Why has not education produced similar results? The answer is obvious. Mental science has not kept pace with physical science. But in the light of recent discoveries in psychological science we have every reason to believe that a marked advance in education is near. When it is demonstrated to the world that to man is given a definite constitution; that the germs of mentality are innate and are developed by the operation of Natural Laws in the sense that plants are developed, and that human wisdom can adopt means to ends by the application of the natural laws of mind, an incentive will be aroused for laying the foundation, broad and deep, for a scientific and complete education.

When we consider what man has accomplished in the domain of physical science we have good reason to expect something corresponding with it will be accomplished in the domain of mind. When a bridge can be built over the Niagara Falls, tunnels excavated through mountains, canals dug that divide continents, lines of communication laid along the ocean bed, and now measures are being taken to bridge the English Channel, it is time to do something looking toward the establishment of a system of education that will banish from the civilized world the evils caused by human agency, and establish the rule of love and justice to all.

A GHOST STORY.

(Related by the Ghost.)

I died in a hospital. 'Twas not such a bad place to die in; better, perhaps, than to live in, if one had to live long. While there, I was treated kindly,—as kindly at least as I could expect to be, in a place where hundreds more needed the care of doctors and nurses. My physical sufferings were intense sometimes, but not so hard to bear as the sense of humiliation, and dependence on public charity which I was made to feel. In this age, when benevolent institutions are conducted on a grand scale, public charity likes to be recognized at its full value. But what could I expect? My life had been one of humiliation and shame! It is hard to own the truth sometimes; but there are none th heap reproaches on me now. I was one of the New York girls, forty thousand of whom have to choose, each year, between starvation and infamy, and I chose the latter! Though society had spurned me all my life, it could not refuse me shelter at the last, so I died in a hospital.

It was Sunday night. A minister had visited the institution that afternoon, as was his custom on the Sabbath. He had stood by my bed, and spoken earnest words, begging me to cast the burden of my sins on a crucified Savior. His tender voice, and kind manner touched me, hardened as I was, and I began almost to hope that there might be a Savior with a heart large enough to include even me in his mercy. The tears came into my eyes as I listened to his touching appeals. I think he was a good man. I had almost made up my mind to ask him to pray for me, when he turned to shake hands with a tall, well-dressed gentleman who just then approached. The gentleman glanced at me, and turned his head. He did not know me of course, but I had sufficient reason to remember the man who had first helped to accomplish my ruin! While he talked pleasantly with the minister, my heart hardened. He was a director of the institution, and I was an inmate. For all that, we were on the same level of infamy! All the tenderness was gone from my heart when the kindly spoken preacher turned to me again. He must have seen the stony look in my face, for he pleaded more earnestly, and warned me to flee from the gulf of perdition which yawns for the unrepentant; but I couldn't repent.

When the last rays of the evening sun faded from the west, I died.

I must have fallen into a sweet, dreamless sleep, for when I awoke, my pain was all gone, and I felt refreshed. The first thing I distinctly remember is a deserted street across which fell pale rays of moonlight in spots and slanting bands between the shadows cast by tall buildings. There was a light in an upper story window not far away, and, as I looked, a small white object was thrown from the open sash, and fell on the pavement. A poor hungry cur darted out from the shadows and eagerly grabbed it. He came directly toward me, but when within a few feet of where I stood, he looked up, howled piteously as if in mortal terror, dropped his dainty morsel, and fled. I went to where it lay. It was a human hand! It was mine!! A feeling of unutterable pity for the poor, severed thing swept over me, then fierce wrath, such as I had never known even in my moments of wildest passion, seized me. I tried to pick it up, but could not. It was a pretty hand, so white and dainty, so they had often told me when they came to me secretly, under cover of darkness. Poor hand! again and again, I tried to lift it from the pavement. I might have lifted a thousand tons as easily!

My rage grew fiercer; I trembled with anger. Baffled in my frantic efforts to save this poor little remnant of dishonored body, I cursed the great city which had been my ruin; I cursed the charity that had scarcely waited for the soul to depart before it turned my body over to medical students; I cursed that profession which must needs mutilate the bodies of outcasts to further scientific knowledge. Then I went to the lighted room. I stood beside the dissecting table on which were scattered the "remains." I shud-

dered at the ghastly sight, but the students laughed and joked as they continued their work. Tobacco smoke filled the room, and a wine bottle stood on the mantle beside a skull. No one saw me, though I stood in the full light of a chandelier; no one heard me, though I spoke with the vehemence of passion. One of the men stood so near that his knife, as he flourished it, brushed my face. He uttered a coarse jest as he cleared the table to make room for another victim. In my rage, I shrieked into his ear such burning words as only the passionate soul of a woman can utter! But he did not hear me.

When the body of a sweet little babe was brought forward as a sacrifice, I could endure it no longer, and fled from the presence of men who were thus preparing themselves to go forth as healers of the sick, ministering to the wants of tender women and little children.

I was borne along just above the ground till I reached a desolate spot by the sea. Rocks cast their dark shadows into the water, and the waves dashed against them, making dreary music with the wind that wailed. My surroundings accorded with the despair and desolation within my soul. The preacher had talked of hell with its tortures; I had found it, but it was not the place he had pictured. It was a lonely spot on the Atlantic shore where the billows moaned, and the moon looked down, a silent witness to the agony which I endured.

I do not know how long I sat there, too miserable to look up. I know that ages of suffering swept over me with each pulsating billow that fell at my feet. At last, I felt the touch of a hand on my shoulder. I shrank closer to the earth, but the hand was removed. After a while it strayed to my hair, and caressed my long locks lovingly. It was strange how that touch thrilled me; yet, perhaps not so strange to a woman who has yearned for human sympathy, and found that there is no sympathy in hearts of steel! The fires of passion and hatred died out of my heart beneath that soft, silent caress. Tears came into my eyes; all the bitterness fled from my soul. I no longer cherished resentment toward the medical students. Perhaps they were more kind-hearted than they seemed. Perhaps the little hand had accidentally fallen to the pavement, where, an hour later, it was picked up by a reporter and used as the foundation of a newspaper item* It didn't matter; nothing mattered so long as I felt the thrill of that angel hand. Oh, what infinite pity and tenderness in each gentle caress! My being was filled with a strange, holy sorrow, too deep, too sacred for utterance. I sank lower and lower beneath the burden of kindness thus laid upon me. A drowsiness stole over my senses; I slept.

When consciousness again returned, the pale light of dawn was creeping over the world, and I was alone, but not by the sea. I was in the potter's field. I had been dead twelve hours. I had made room for one more inmate at the hospital; I had passed an examination at the medical college, and the steamer Fidelity had borne my body with hundreds more to this last resting place. Ah well! it could make no difference now. I had ceased to pity myself; but oh, how I did pity the poor demented creatures who dwelt in the midst of such surroundings! How I pitied the wretched beings who lived in the great city yonder! I wondered why they lived on, and suffered. I wondered if the great army of my dishonored sisters would add to their dishonor by escaping from a world too vile for purity to live in. I was glad that death lay between me and that world, as I saw my body "thrown in with the city's dead." †

When such burial rites as paupers receive were ended, I went away from the desolate place, and wandered alone for days, perhaps weeks, for I was scarcely conscious of time. But one evening, without will or choice in the matter, I found myself in a strange room. I wondered why I should be in such a place of ill places. Through the parted drapery that hung in rich folds over

* The finding of portions of a human body on the street near dissecting rooms in one of our cities was reported in the daily papers a year ago.

† See Helen Gardner's article in *Arena* for Dec., 1890.

an arched doorway, I could see a beautiful room. It was filled with a mellow light whose soft rays fell from a chandelier of burnished brass on furnishings of Oriental richness and splendor. Two young women reclined on a divan, and a third listlessly played a piano. But I was listening to the soft, persuasive voice of a stranger. He was in earnest conversation with a repulsive looking woman who seemed to be the mistress of the place. They sat only a few feet from me, near the curtained arch, and I could distinctly hear their conversation. What they said was evidently intended for no ears but their own, but I felt no compunctions of conscience because of my position as an eavesdropper, for I knew instinctively that evil to some one was lurking in the atmosphere about these two people. They were not aware of my presence, but I could plainly see their features. She was hideous,—made so by a life of dishonor; but he was a handsome man. His dark hair was wavy, and its color contrasted finely with the pale cast of his exquisitely moulded features. His brown mustache shaded a very expressive mouth, and his eyes,—ah, those eyes! As he bent them full upon his companion, she could readily believe that few women felt their fatal charm without becoming a slave to the will of their owner. The three girls in yonder had felt the terrible power of those eyes, and had yielded to the deadly influence of a man whose business in life was to decoy into gilded dens, like this one, the fairest and most attractive of those unfortunates who must choose between shame and hunger.

And now, he and his accomplice in shame were plotting the ruin of another victim. I heard the man say: "She is beautiful as a dream; but she sews for a living, and you know what that means. I fancy she half suspects the nature of the services that will be required of her, though I told her that an invalid aunt was in search of a suitable companion. She may possibly object to the terms of her engagement, but you know my power." He nodded significantly toward the next room. How I pitied those richly attired creatures whose eyes shone with an unnatural brilliancy, whose beauty of face and form was intensified by every possible artifice. I had been beautiful once; I had dwelt in a gilded palace of sin; I had resorted to every method of increasing my attractiveness, till my growing deformities could no longer be hid, then I had gone to a hospital to die!

I could not bear that another innocent girl should be added to the list of victims. Burdened as I was with the guilt of a shameless life, I resolved to save, if possible, this one woman from the clutches of two fiends. I wondered, as I looked at that man and woman, if the God of justice had prepared a hell for such! But when I thought of myself and my sisters in shame, I wondered if there was a God of justice!

Soon after that, the door bell rang, and some *gentlemen* were ushered in; and then the scene faded, and I was in a little room on the fourth floor of a tenement house. Its bareness was in painful contrast to the elegance I had just left. Its only occupant was the most beautiful girl I had ever seen. But a strange light shone in her eyes; a hot flush was on her cheek. Yes, she suspected more than her tempter had thought; she knew the purchase price of luxury. A fearful conflict was raging in her breast. Starving virtue and opulent vice, each fought for victory. Virtue might have easily won, but for the spell of those wonderful eyes which ever haunted her, and the charm of that magic voice which rang in her ears. She had not at first suspected the man's villainy, but now his spell was upon her.

A last she threw a cloak about her, and left the room. I followed her down the long street, and onto Brooklyn bridge. It was late; only a few stragglers were to be seen. Finally the girl stopped at a deserted place, and looked down into the dark current. I was beside her. I knew every thought that whirled madly through her brain; I felt every wild impulse that thrilled her soul. Could I not understand the fearful struggle that was going on within? Had I not passed through the same frightful ordeal?

For a long time she stood there, looking up into the pitiless sky,

and down into the pitiless deep, and away to the pitiless town. And I, who knew how much better it was to hurl that beautiful form into the gulf below rather than offer it as a sacrifice to dishonor, urged her to the terrible deed! I knew that this last struggle would end in death or infamy, and I prayed that it might be death!

Still, the girl wavered. Finally, a hard defiant look came into her eyes, and she moved as if to retrace her steps. From the depths of my soul, I pleaded with her. I threw my arms about her, and pressed my lips to her hot face. Though she was unconscious of my presence, I discovered that I had an influence over her. I noted, with a strange feeling of triumph, the gradual forming of that resolve which only the courage of despair can execute. One shuddering glance into the depths below, one pitiful look toward heaven, then the fateful plunge!

I had urged her to it because it was right; because there was no alternative but shame; yet that white, upturned face, as it rose on the water, haunts me to this hour. Am I her murderer? Had I, with physical hands, hurled her from the precipice, I should have been accounted a murderer indeed, according to laws of men who prefer to murder their victims by a slower process. But ghosts are governed by the immutable laws of nature, not by the arbitrary enactments of distorted human intellects. If it be murder, then I stand accused by my own confession; if it be crime, I glory in it!

I often go to that lonely place, and look down into the dark current where she sank, and wish, with all my soul, that every girl who *must* choose, might choose as she did. If I could reach these unfortunates, I would plead with every one of them to starve, to drown, to welcome death in any form, rather than lead the life I have led! Yea, by absolute force, I would compel them to surrender life before all that makes life endurable is gone forever!

Nor am I alone in this murderous work, if such it be. Other lost souls, like myself, hope for a resurrection by giving innocence the courage to die, as the only means of escape from the lust of *honorable* men and the cruelty of respectable women!

A Little Off-Hand Talk.

BY E. D. BABBITT, M. D.

The CARRIER DOVE is becoming stronger, richer and abler all the time. Its fine pleas for woman's rights, for man's rights and for human rights generally, show that it has the divine stamp upon it. The whole of the diviner world is trying to teach us mortals the true co-operative and fraternal life which is yet to convert this world into a paradise and bring men nearer to the angelhood of which they are capable. Spiritual speakers who oppose co-operation and bring up the old threadbare arguments to show that men are not yet good enough for co-operative life, are still in the old darkness, and have not been baptized of heaven. To make men good they seem to think it is best to keep up this infernum of competition which sets every person at war with his neighbor and allows the strong to crush the weak. They say it will crush out individuality and ambition if human life is made so much smoother by means of co-operation. It is high time that people had learned that the use of scorpions and whips and hells is not the true method of stimulating human beings, but that attraction which is the great leading force of the universe, will develop everything that is noble in humanity with ten fold more power than the baser element of fear. Communism, no doubt, interferes with individuality, but true co-operation, as developed in the Familistere of France, or the Credit Foncier system of Mr. A. K. Owen, allows great individual freedom as well as great organic unity. Nationalism, too, is so exceedingly practical and rational that it looks like one-sidedness of intellect or political selfishness for any one to oppose it. It is a system by which the people combine and supply their own

necessities at cost price, instead of paying a big profit to some monopolistic firm. It is astonishing that any sane, good man should argue in favor of our present methods, that bleed all the people for the sake of one man or firm.

Professor Kiddle has become partially blind, and it is greatly to be feared that his usefulness as a writer has ended. As a man of universal education, I think I have never seen his equal. He can take his telescope and name and describe the stars in every part of the heavens, and tell you where you may find various other groups and nebula which are not visible to the naked eye. In mathematics he is highly skilled, as well as in philosophy, the science of education and history. He and Mr. William Emmette Coleman seem to be the leading historians of our cause, the watchmen in the towers of our Zion. Now if Professor Kiddle is to be laid aside, Mr. Coleman will have a double responsibility thrown upon him. Let us be thankful that he is so well armed and equipped for the important work of historical championship, and hope that he may live long to battle and conquer the enemies of our cause.

N. Y. College of Magnetics, 78 East 10th street, N. Y.

Demoralizing.

The following is a synopsis of a story published in *The Youth's Companion*, a paper that has a national reputation and circulation:

Two young girls, aged respectively 15 and 17, keep house for their father, a lumberman in Aristook, Maine. They support themselves besides by sewing for a Boston clothing firm, making pants for twenty-five cents, vests for eighteen cents, etc. Their work is finished by them in the afternoon; and, besides paying for two sewing machines, they have a "snug sum" in the savings bank as the result of two years' work. One day, while the father is absent, they discover a moose innocently feeding in the same field with the cow. They immediately lay plans for its capture by placing vegetables upon the floor of the barn to attract the cow to enter it; this the cow does, the moose following her; but it scents danger and tries to get out of the barn again, but the girls close the door just as its head protrudes (an illustration is given), and they hold him in this cruel position for an hour, until the lumberman comes and kills him with an axe. The story ends by saying: "It was sold for fifty dollars, which was reckoned a very good afternoon's work for two girls."

The idea of making and saving money is paramount all through this story—and this one is a fair illustration of most stories written for children in popular children's papers. Cruelty and torture is commended, because you make money by practicing it. It is but a step from the torture and murder of an animal for money to that of killing a human being for the same motive; and in our estimation, it is just as wrong to kill and torture an animal as a human being. The pernicious influence of a tale of this character, upon the youth who read it, cannot be computed. What can you expect of children when they become men and women if they are educated in this manner.

The question is not so much "What shall we do with our boys and girls?" but what shall we do with writers who have so little spiritual foresight as to pander to the vicious element in human nature, and with the parents who purchase and allow their children to read such literature without a protest? We are so used to reading of and seeing illustrated all the most horrible crimes and wars, that we have become careless as to their effect upon the human mind, and the evil is thus continually perpetuated.

From the cradle to the grave the example is continually before us to devote all time and effort to the accumulation of material riches; no matter who may be hurt or wronged, the one who can get the most is the most commended and worshiped. Just as soon as children are old enough to understand, they are taught to save all the money they can get, so they will be rich when they are grown. Usually they are given a "bank," and every penny given them must be deposited therein. They are never taught to save it to help some one who needs it more than themselves, and if it happens sometimes that their sympathies are aroused, and they give their little mite to some one who is suffering, they are more often punished than commended for doing so. If we want a better world to live in we must have a different system of education for the children.—*Universal Republic.*

Take Notice.

BY W. W. JUDSON.

We ask the American people, generally, to be so considerate of their own interests, as to take notice of the political and religious frauds practiced upon this government. To take notice that all Roman Catholics consider the Pope the first and greatest power on earth; that this power hates every nation, or authority that it can not control; that it abhors every church, school, and philosophy except its own; that it despises and persecutes all non-Catholic races; that it loves, respects, and protects nothing in this wide world but its own over-estimated and conceited self. To take notice that the political papers, especially those on the Pacific Coast, ever since Chinese exclusion became a national question, have politically lied in the interest of Roman Catholic immigration; practiced a religious fraud to help the Roman Catholic church by continually stating that the Chinese government did not want its people to emigrate, consequently were not at all opposed to our government passing a Chinese exclusion law. It now transpires that that heavy weight, hide-bound, champion bigot, Blair, recently appointed minister to China, has been rejected by that government, solely on account of his record on the Chinese question.

The Roman Catholics of this country did not directly pass the Scott exclusion law. But the papal hierarchy, with its secret influence, made it so warm for both political parties on the eve of a presidential election, that leading Democratic and Republican politicians alike, became suddenly demoralized and showed an abject willingness to at once tear out the heart of every Chinese in the land to secure the influence of Popery in the election of a people's President. After such a religious fraud election, the party elected must act out the fraud one way or another. It has to play traitor to the Pope or betray its country into the keeping of a foreign religious tyrant.

The Cleveland administration refused to receive a Papal nuncio from Rome, and there are signs that the present administration has not fulfilled all the expectations of Popery, and that it has been vigorously pushed to strictly enforce an act passed under unavoidable political compulsion. This brings to notice the fact that with but two prominent national parties in the political field, each feeling dependent upon the Roman Catholic vote for success, this country is virtually inviting national despoliation by thus recklessly exposing the heart of the nation to the dagger of the most unscrupulous national assassin the world has ever encountered.

Catholic church interests are working the present political parties precisely as the slavery interests worked the old Whig and Democratic parties in the past, and there is every reason to believe that like its predecessor and sham oligarchy, it will throw off the mask and openly set itself up as our national dictator the moment it feels it holds the power to do so.

We further ask true Americans to take notice that the law regulating immigration to this country is a papal scheme, which at the present time is being worked in San Francisco against non-Catholic Japanese men and women. Several men have been condemned on trumped up charges, and a number of women as prostitutes. And Baron Hirsch, it is reported, has changed his plans of colonizing in the United States, the victims of Greek Popery in Russia, and will send them to South America. Baron Hirsch has evidently had some inkling that Catholic Popery in the United States would have something to say about his philanthropic scheme being carried out solely to benefit a papal hated race like the Jews.

Take notice that while Roman Catholic countries were pouring in their millions upon us, and fast filling up the country with papal voters, exclusion, expulsion, and restriction laws were never urged as a United States salvation scheme, and probably never would have been if regular non-Catholic nations had not concluded to settle some of their surplus population in this new and growing country.

Notes and Comments.

BY W. N. SLOCUM.

The Probate Judge of Hamilton county, Ohio, in denying a motion for the appointment of a guardian for Elizabeth Ruffin, now a resident of Santa Barbara, Cal., recently decided that belief in Spiritualism is "no evidence of imbecility," and that "the devotion of her property to purposes of benevolence along the lines of what she believes to be true, is a matter entirely within her own discretion;" for which decision Spiritualists are expected to be duly thankful, and I notice that some editors congratulate believers in Spiritualism on gaining such an "important point." As every one seems to have considered the question a serious one, it may be quite inappropriate to smile on such a solemn occasion, but I am reminded of the reply of a witness in court, who in answer to the intended-to-be disparaging question, "You are a Spiritualist, I believe?" said, "I am a Spiritualist, but I am not a fool."

The magnetic plant, said to exist in the forests of India, gives a shock to anything touching it, and affects the magnetic needle at a distance of eighteen feet. Its energy varies according to the time of day, being most powerful at 2 o'clock in the afternoon. At night it has no magnetic power. These facts may be taken as additional proof that the sun is a magnetic body, the influence of which is most felt during the day. The magnetic property of the sun may not only be the cause of the light and heat we receive from it, but the magnetism of the sun may cause the diurnal motion of the earth, and possibly its annular motion also. If a beam of light can be rotated by means of a current of electricity (Farraday's and Crook's experiments), is it not possible that a world can be revolved in space by the same means on a larger scale? A boy may twirl a ball in his fingers, and hurl it whirling over the heads of the players, but nature furnishes means for the motions of planets which renders it childish to imagine that worlds have been hurled into their courses from the hand of an almighty ball-player.

The chaplain of the Ohio penitentiary reports that the criminals received for the current year number 932, of whom 816 were members of churches. No Spiritualists and no Free-thinkers are reported—the 116 non-church members being people who never allied themselves with any organization.

A medium advertises in the *Progressive Thinker* that she will furnish "landscapes of prophetic and magnetic beauty in poems of present and future life," for "one dollar." Now landscapes of that sort must be valuable. "Prophetic" seems a little hazy, as if the landscapes might be in the dim and uncertain future; but "magnetic beauty" is worth paying for, though the "landscapes" are only poems; and even the poems are not descriptive of land, but of life. Well, well! it is doubtful what one is to get for his money—landscapes, or beauty, or poems, or what-not, but there's no doubt about the dollar—and the reason why that particular coin is designated probably is that it bears on its face the appropriate motto, "In God we trust."

Charles Pratt, the twenty-millionaire who died last week, was a devout Christian, a generous giver to charitable objects, and a Standard Oil monopolist. This is a combination of characteristics that makes a person one of the "fittest" in this day and generation. He made the most of both worlds.—*Twentieth Century*.

Yes; he was "one of the fittest in this day and generation" if there is no other day to come; but whether he made the most of both worlds is more than questionable. He used the

popular idea of the other world to aid him in getting the good things of this world, but is that the best he might have done? Yes—if this world is all; no—if it is not. If there is another world, it is evidently a kind of world in which the sort of wealth heaped up by Mr. Pratt is of little value.

The Calvinists are logical and so are the materialists, but between the two there is no logical stopping place.—*H. O. Pentecost*.

If a man travels from one oasis of a desert to another, neither one nor the other of which is large enough or sufficiently fruitful to give him lasting sustenance, he cannot expect to find a congenial stopping place; but if he will open his eyes and give heed to his instincts, he will find a way that leads to neither of these narrow and uncomfortable places, but which will take him out of the desert entirely, and conduct him to a land of illimitable extent and inexhaustible richness. It is quite true that Spiritualism does not lie between Calvinism and Materialism. The path between these two passes over dry sands and stony places; the road is wholly artificial, and has been so long traveled that it is quite worn out; but the great natural highway that leads out of the desert of unbelief and away from the hell of a God of wrath is always in good condition for those who desire to walk therein. Its ways are ways of pleasantness, and its paths are paths of peace.

The New York *Telegram* describes life at the nun's retreat in Wales, founded by "Father Ignatius," who is now in this country seeking money for the support of his nunnery, and in opposition to his mission quotes, among other things, the following "highly improper" words from a hymn written by Father Ignatius to be sung by the nuns on taking their vows:

Then my Love shall kiss me—
Call me all his own.

The *Twentieth Century* admits that this may not be altogether appropriate for the occasion, but pertinently inquires if it is any more improper than for Christian young ladies all over this land to sing:

Safe in the arms of Jesus—
Safe on his gentle breast.

I think both these samples are good and appropriate. The best way to depict the inconceivable joys of the unknown is to compare them to the most blissful experiences of the known; and if the delights of human love furnish the most perfect similes—the purest waters of life—then love is the best reservoir to draw upon. True, the nuns are supposed to renounce earthly pleasures—to crucify carnal desires—but such sacrifice intensifies instead of deadening the sense of their earthly loss, so no simile can be more striking than that presented. When the sweet bud of affection is crushed, its fragrance does not die—it thrills the senses and lives in memory. If amid the flowers of unforgotten love lies concealed the pitfall of danger, that too is quite in keeping; for such peril is almost inseparable from the unnatural life the nuns enter upon. Yes, Father Ignatius is right; he knows the rebellious nature of one who has renounced human love, when he makes the starved nun sing:

Then my Love shall kiss me—
Call me all his own.

An old friend on the other side of the Rockies, writing about the new things in Spiritualism, says:

They have a spiritual creamery in Cincinnati. A reception was recently given in that city to their "much admired and adored speaker, Dr. F. L. H. Willis." . . . "The result was good, nay, glorious. The handsome parlors of the host and hostess contained a most brilliant assembly—the cream of Cincinnati Spiritualists." . . . "A profusion of silks and velvets, flowers and other adornments were a marked feature among the gentle sex, while the gentlemen were mostly broad-

clothed." . . . "The doctor's turn came now, and he gave a practical talk on the real of Spiritualism.—He defined Spiritualism to be the religion of religions, the philosophy of philosophies, and the science of sciences."

Now, I believe part of that definition, but it must have been the part I do not believe—the religious part—that infected the head of the one who wrote the account from which these extracts were taken. Surely nothing but religion could *inspire* one to talk of silks, velvets and broadcloths as a part of the evidence that the gathering was pure cream. The guests came by "invitation," so, of course, there was no skim-milk there, though thousands in that and every other city have been so skimmed to furnish silks, velvets and broadcloths for others, that they have not a decent place in which to stay, nor a decent suit to their backs. If any such happened to be Spiritualists, they, of course, received no card; they were not "cream." That assemblage of "some fifty persons" must have been Theosophists and Christian Scientists, for in the same number of the paper from which I have quoted, the editor says: "Theosophy and Christian Science are the cream of Spiritualism removed from the skim-milk below."

My correspondent, who, by the way, is a lady, adds: "If Theosophists and Christian Scientists are the cream, I desire to be considered a skim-milk Spiritualist."

Since reading that very remarkable and excellently well-written "Story of an African Farm," never have I been so stirred as by Helen Gardner's "Is This Your Son, My Lord?" The preface to the second edition must not be skipped. It is valuable, not as a defense of the work (which is its own best defence), but as a bold, clear statement of facts. Possibly you will be disappointed on reading the first few chapters of the story—I was. That portion is crude, inartistic, incomplete. The feeling of dissatisfaction is less because of anything that is *told*, than from a sense that something should be told which is not. It is suggestive, but not sufficiently so. The single case treated seems like an exception rather than a sample, and the purpose of the writer—the object sought to be attained—lacks emphasis in the opening chapters. But the reader is amply compensated before finishing the book. The plea for honesty in the expression of opinion is no less earnest than for purity in morals and equality of rights between the sexes, while the exposition of the shams of "society" and the self-deceptions of the fashionably "religious" is merciless in its bald truthfulness. The conversation between Harvey Ball and his parents on freedom of religious belief is worth much more than the price of the book, while the story Preston tells the doctor of the selfish and unscrupulous means used by Mansfield to accomplish his end—seeking his own gratification without regard for the sufferings of others—and the evil results of such a course, make one wish that all young men could read and profit by it.

Letters lately received by me from the Topolobampo co-operative colony give renewed hopes for the success of that enterprise. About three hundred persons have joined the colony since last November, and new members are arriving every month. An irrigating ditch, of capacity to supply water for 20,000 or 30,000 acres, is under good headway, and will be complete to the lands they desire to cultivate sometime during the fall. It will then be seven miles in length, the termination being still twenty miles from the bay—the port of entry. Work on the railroad is to be commenced in July. A grading party of one hundred men will leave Kansas for Sinaloa in June, headed by A. K. Owen, the President of the Credit Foncier Company. Through the aid of the Kansas-Sinaloa Investment Company, the colonists have secured by purchase over a hundred thousand acres of land, which, with the railroad land and other grants from the Mexican Government, will furnish homes for many thousands of people who will be self-supporting as soon as the ditch is complete. The recent arrivals at the colony have been of a class admirably fitted for pioneer life—

those who are used to "roughing it," and who work hard without complaint. The climate is warm—warm to discomfort sometimes—but it is salubrious, and after one becomes acclimated it is agreeable, and the Mexicans, like the Californians, think no place on the globe quite equals their own paradise. Recently two colonists have died of typhoid fever, and several others are sick.

I have recently had a look into "Darkest Africa," the experiences of Henry Stanley in the "dark continent," but the darkest picture I found therein was of the explorer himself—not as an explorer, but as a man. Stanley, as he has often himself said, is a great admirer of the Old Testament. Probably it is from this book that he drew his inspiration when he forced the rebellious wife of Mohammed Effendi (one of his Egyptian engineers) to submit to her husband, who, by his own admission, was a robber, a ruffian and a ravisher without pity. The husband complained that his wife denied his "marital rights;" that they were married in Kartoum, but that she refused to live with him. After the husband went away, the wife came, and through an interpreter said: "You must listen to my story, having heard that of my husband." Stanley asked, "Have you the Pasha's permission to visit me?" Permission was granted; and Stanley says:

"The fair one crushed down, and made a mass of white in the darkest corner of the tent. A subtle fragrance of Shiraz, or Stamboul oil, filled the tent, and a perfectly pure and delightful voice uttered such clear-cut Arabic that I imagined I understood every word. A fortnight's experience with such a voice would make me an Arabic scholar.

"The fair one's story was to the effect that she disliked her husband most heartily—yea, hated him altogether. He was simply a heathen brute. He was too low to be worthy of her regard. He had robbed her, torn her clothes, beaten her, had half-split her head at one time, and she would never have anything to do with him in future."

The woman, by her husband's consent, earned her living by acting as nurse for the children of Emin Pasha, who paid her in cloth, which, Emin testified, was no sooner given to her than her brutal husband "snatched it from her and shamefully beat her."

Stanley privately interviewed Mohammed, and then decided that the wife could continue to earn her own living; that the husband should not have her earnings; that he "must not trouble her with his demands during the day;" that she must return to his house after sunset, and that he must not beat her, but, with these concessions, he said she should be *compelled* to "prove herself amenable to marital duty." Stanley continues his account as follows:

"The woman was then called, and the Pasha translated to her, word for word, the above conditions. As she heard them she swept the white muslin from her face, and in the absence of any superior attraction she appeared to me to possess considerable beauty, with splendid, large, black eyes—a distinctly fine Cairene face. The hut was filled with perfume from her spotless white muslin robe. Under this overdress she wore a scarlet dress. In the wilds of Africa I had never met anything approaching her. After the conditions had been translated, she interjected a violent 'never, never; no, never!'"

Stanley's only reply was: "Take her to you, Mohammed." His account continues:

"The man gave the order to proceed to his house, which order she contemptuously disregarded. 'She must go to your house *now*,' I said. Again Mohammed extended his hand towards her, which she angrily pushed aside. 'Never! no, never!' she cried fiercely, with flashes of anger from her beautiful gazelle eyes. 'Please to command her departure, Pasha,' I said. The Pasha delivered the order. She remained immovable. 'You see, she refuses to go,' said the Pasha, 'what can be done?' 'My dear Pasha, we were prepared for a scene; that is exactly what we both knew would happen. Despite her obstinacy, she absolutely *must* depart with her husband.'

The woman was then informed that if she did not submit willingly that she would have to yield to force, where upon she

indignantly walked away, and Stanley ordered the husband to go after her. He soon returned and reported she was "unmanageable, tearing her robes, and pulling at her face as though she would destroy its beauty forever." Stanley said to him—I quote from the book:

"Go, tie her up by the wrists, her hands behind her back. Do it with a smile of confidence and with soothing words, Mohammed. I know no law to prevent you, Mohammed; she is your own lawful wife. But beware of striking her, for if you do you are a beast."

Then Stanley tells how the woman was caught and tied with her hands behind her back by her "sneering" husband. After being in bonds an hour, she became quiet enough to be "reasoned" with, the first evidence that Stanley would succeed in "bringing her to her senses," as he had promised her husband. Then "the neighbor's wives came in to comfort her, and begged her to be submissive to her lord," suggesting that he would be kind to her "if she showed due obedience." "Wise women!" Stanley remarks, and continues:

"But their combined advice, and the cunning suggestions thrown in, had not so much influence in subduing that raging temper, in my opinion, as her bonds, which made the proud woman appear absurdly helpless before the sneering husband. [It was 8 A.M. when the order was given Mohammed to tie her.] At 3 P.M. she sent a pitiful message to me that I would cause her release, but she was sternly told that her sweet voice had no power nor her beauty any charms for me; that she must appeal to her husband."

Finally "She turned to Mohammed, and meekly implored her lord to go and plead for her; that her bonds pained her, and that she would obey him," and permit him to resume his "conjugal rights." And Stanley tells this without a blush—aye, with a chuckle of self-satisfaction that he had succeeded by "Christian forbearance" and "quiet persistence" in accomplishing what the husband and the Pasha had failed to do. (See "In Darkest Africa," 2d vol., p 190, etc.) Stanley seems to think it nothing to outrage a woman, if the man does not strike her. Rape is nothing, if done under cover of Christian law. Law recognizes the right of the husband to the person of his wife. That Stanley can himself present to the public this record of his own shame, and that too without any consciousness of the vileness of his iniquity, shows the depths of degradation to which one may be brought by studying, as Stanley has for years, the precepts of that ancient book the vileness of which has cast a shadow over "Christian civilization" that eighteen hundred years of suffering has not sufficed to lift—the record of a barbarous nation, of their unjust laws, their bloody wars, their disgusting personal habits, their worthless opinions, the robberies, reacheries, butcheries, and general cussedness of a degraded race, together with the superstitious religion and the erotic poetry of this "chosen people," whose "god" was only a little more vile and cruel than themselves.

I am glad that Stanley contemplates returning to Africa, and I sincerely hope he will stay there. The only regret I have is that he cannot take with him every known copy of his much-loved book, and thus relieve the advanced races of mankind of a fetich that has done more to corrupt morals, to strangle liberty and equal rights, to destroy the natural sense of justice, and to wickedly influence "Christian" legislation than all other causes combined.

H. O. Pentecost says: "There was a time when it was dangerous to renounce Christianity, and later it was very unpopular to do so, but now it is neither; now the Christians are on the defensive, and are very much inclined to apologise for being Christians; or at least try to explain why they cling to the waning beliefs of the church."

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy.—Ruskin.

Correspondence.

Remarkable Cure by Spirit Aid.

EDITOR CARRIER DOVE: I desire, for the good of the cause which your paper so ably maintains, to put on record in its columns a test of spirit power very remarkable in its character which was given me during the past winter.

Many persons who believe in the possibility of spirit return are inclined to doubt the power of our loved ones "over there" to render us, who are still in the flesh, substantial service. It is to this class of Spiritualists I address myself through your columns at this time, for without their aid I most certainly would have been "over there" myself to-day.

Last October I was taken down with that most painful disease, inflammation of the bladder, and for three months thereafter suffered untold agony almost continuously. During this time I was attended by five of the best specialists in this city, and they all failed in their efforts either to cure or alleviate my pain. Acting on the advice of one of them I went to Byron Hot Springs and to Bartlett Springs; but while patients with other diseases were getting relief at both these places, neither seemed to have the slightest effect upon my trouble, and I came home from there with but little hope of ever getting well.

While I was at Byron Hot Springs I received a letter, forwarded to me from my city address, from a medium friend who had been also a warm personal friend of my deceased wife. Now she was the one of all the mediums of my acquaintance that I most desired to hear from, for I knew my spirit wife could come in close rapport with her, but she had been out of the city for some months, and I knew not where to address her; so when I received her letter, kindly inviting me to call upon herself and family, I was, to say the least, highly gratified, for I knew I could now hear from my beloved wife, who most probably could render me assistance in my trouble, as she had a fine band of physicians with her when in this life. I may remark in this connection that, in addition to the physicians I had consulted, I had also visited many mediums, and sought their aid in getting relief, but failed in every case.

I immediately replied to her kind letter, and stated my condition, and asked her if she could not get something from my wife to give me relief. By inadvertance on my part the letter was misdirected, and I did not get her reply until after my return to the city some three weeks after writing.

Before she got my letter (so she tells me) my wife came to her and gave her a prescription, but did not tell her who or what it was for, and she puzzled not a little over it for a day or two, wondering what it meant. Finally her husband came home one evening with my letter, which had been advertised. She took it and began to read, and just then my wife appeared to her again, and said, "That is what the prescription was for. Send it to him as quick as you can, for he is very sick."

This she did, and I received it in the city after it had been to Byron Springs and to Bartlett, and was forwarded to me here. When I got that letter my condition was considered hopeless by every one who saw me, for I had other complications besides the main trouble, and while I had not lost hope, yet I could not conceal from myself the fact that I was failing very fast and had been for some time. I had lost forty-six pounds in weight, and I felt that if I did not very soon get relief I would surely cross the dark river. When my medium friend's letter came to hand I crawled out of bed (for I was unable to sit up much of the time) and went to a drug store near by and got what was needed to fill the inclosed prescription, and made it up myself according to direction, and began taking it. In less than twelve hours from that time I could

see that I was better, that relief had come, and that I was on the road to recovery. I took the medicine prescribed for six or seven days, during which time I continued to improve, and then felt equal to the task of calling on my medium friend, who, when she saw me, said at once that if she had seen me before giving the prescription she would not have dared to take the responsibility.

I have but little more to add. I continued the medicine she prescribed for me on that occasion, and afterwards until I entirely recovered. She gave me in all five different prescriptions, each one of which did for me just what it was given for, and in the course of two months I was a strong, healthy man again—a veritable miracle if ever there was one. Now a word in conclusion. The medium through whom my cure was effected is not a physician, and knows but little of medicines or drugs of any kind. She does not desire publicity in connection with the case, as she is not a public medium; but she certainly was the means of saving my life, and I would be only too glad to proclaim her name through all this broad land if she would consent to it. As it is, I make this record of what seems to me a wonderful cure, in hopes that it may be of use to some one who may read it and be led to investigate our grand philosophy.

Very respectfully yours,

E. G. ANDERSON.

115 Kearny street, S. F., Cal.

On the Wing.

Since my last letter, dated at Portland, I have lectured but a few times. I returned to San Francisco on the same boat (Columbia) that I took passage on last June for Portland. After stopping here a few days I went to San Jose, and remained there at "Justitæ Home" for two weeks. While at San Jose I was to a well-attended Nationalist meeting. They selected a lady delegate to represent them at the Cincinnati convention that had just formed a platform for a new party. I went to Eden Vale, and was the guest of Mrs. Hayes Chenoweth and her sons over night. They got their fortunes through the spirits locating an iron mine for them in Wisconsin. They have 700 acres, which cost \$160 per acre. For acres around it is a perfect park of flowers that are blooming on the edges of the many walks and pleasant driveways that are shaded by the drooping branches of the numerous live oaks. An engine is kept going pumping water to sprinkle walks and flowers. They manufacture their own electric light to light their mansion of eighty-seven rooms, that cost over a quarter of a million dollars. Mrs. Chenoweth is doing some good for humanity by distributing a paper free that advocates her spiritual idea of the Bible. She is also lecturing and giving free magnetic treatments. She can afford to do so when their income, it is claimed, is over \$30,000 per month. In talking with one of her sons, I learned that he had read "Looking Backward." He said it was a fine theory, but could not be brought about until people do away with selfishness. I thought that they had it in their power to demonstrate unselfishness with the millions they possessed. What they had put in their palace home would have made a hundred homes worth \$2500 each. Three would be enough for them, as there are but three small families—Mrs. Chenoweth and her two married sons. Ninety-seven homeless families could have been made happy with the surplus. I find more unselfishness among poor people than among the wealthy. Very few reformers become wealthy because of their unselfishness. If there are any people that will suffer when they get in spirit life the wealthy Spiritualists will. Many return and tell us that their money was a curse to them, and that they should have used it for the benefit of humanity instead of crushing them with it. So Spiritualists, knowing what the result of their grasping for wealth in this world will have in the next, should do away with selfishness and work for the good of humanity.

A pleasant walk and ride of twelve miles from San Jose took me

to Mrs. Washburn's "Justitæ Home" in Hall's Valley. It is 2000 feet above the sea level, and is bounded on two sides by hills. It consists of 1300 acres of land worth \$60 per acre. Last year the vineyard produced over 149 tons of grapes, and tons of fruit was harvested from the 1500 fruit trees. The land is all fenced in. There is a good barn and three cottages. The location is a grand one, and no doubt it can be made a success if the right kind of people join. The class that is wanted are spiritually minded and unselfish ones. While there I was useful (as well as ornamental) wiping dishes, plowing, and other work. I lectured at the school-house near there, and at Evergreen, just over the hills in the Santa Clara valley. A grand view with a glass could be had from the hills. The Saturday evening I was there, one of the members of the Home walked with me to Mount Hamilton, to look through the telescope. We left in the middle of the afternoon and got back a little after 1 o'clock in the morning, walking in that time twenty-four miles; when we got to the top we were 2400 feet higher than the Home. We had a grand view of Saturn, its moons and its rings. It seemed so near that we could almost touch it with a pole, which no doubt we could if the pole had been long enough. The moon was brought so close to us that if we had listened attentively we could have heard the people (if any there) talk. By the time we had made the round trip we considered that we had studied science under difficulties. Mrs. Washburn and the members wish me to join the colony, and I think when the harvest comes I will do so. I sincerely hope it will be a success. Mrs. Squires—an organizer of the Farmers' Alliance—who was visiting a member of the "Home", took me in her buggy to San Jose, and we attended the Alliance in the evening. The next morning the train brought me here. In a few weeks I expect to be in the field again in the interest of labor.

J. H. WHITE.

Spirit Guardianship.

EDITOR CARRIER DOVE: By request of my friend, Mary B. Finch, I send you a poem and a pen picture of an experience:

I was sick, among strangers, last winter, lying up stairs in a cold, bare, uncarpeted, unwarmed room. Three times a day, or less, a plate of victuals was brought into the room by a girl who immediately went out silently and without a word of cheer. For several weeks I had lain ill of fever, and I had really wondered within my heart whether I could ever be able to leave that chamber sane, if I escaped being carried to the narrow six feet of earth which awaits us all.

There came over the land a blizzard. The cold winds whistled round windows and through rattling doors. It moaned down the stovepipe, which shook under its great force. The snow came drifting in at the door, and fell in a mound on the cold floor. I had once known loving care among dear friends, and here I lay helpless, with people who care for life only as it promises plenty of means—a family who begrudged a sick person the needed rest and a bed. I began to despair. How was I to get well? how to get back to my friends, if any friends were living? I must put my trunks in order, and yet could not sit up in that cold room, long enough to attend to this. The winds grew cold and snow fell heavily,—or rather swept in drifts. I thought of my friends, but could not ask strangers to help. Lying there, on the first afternoon of the blizzard, I thought of the promises Christ gave, one of which is that, "In Heaven the angels do always behold my Father's face." Another, "He shall give his angels charge concerning thee," and I believe this to mean what we mortals can easily understand—just what it plainly implies. These "angels" are our friends—our guardian angels—who are watching our earthly footsteps, and if Christ acknowledges that we are so blessed as to have such help, we have reason to be grateful and rejoice, and we are not to despair, but through faith and hope in heaven, look up and press forward. I was shivering at times with cold, and my lungs were sorely tender in the wintry air. "Ah," said I, "What

will become of me? I shall die here alone." Suddenly I began to wish for spirit friends to give me proof, if I had any in heaven who were able to understand my situation. I began to review the past. My mother had gone to heaven ere I was a year old; my "grandma," long dead, was next. Then I remembered an uncle who in my motherless girlhood had given me two books, written by that blessed author, Paul Trowbridge ("Paul Creyton"), the books entitled "Father Bright Hopes" and "Barrcliff." They did me a world of good in encouraging faith in our Father above. I was a sensitive, quiet child then, and loved to sit out in the swing, after my tasks were done, and watch the stars come out, and I imagined them to be heavenly sentinels, who guarded the gates of the spirit land.

These books helped me to bear my burden of loneliness because I could not "see my mother," or hear a kindly word in her tones, (and I so longed for a kiss from my mother's lips.) So, I lay thinking over the past, when suddenly, I seemed to feel a breath of warmth, as of summer winds blowing, and heard a soft voice at my bedside. It was daylight, and I saw plainly the form and face of that dear uncle, dead to us and laid under the sod, but present then. His face was radiant with loving smiles. He held out his hands saying, "Yes, dear child, this is very hard, but try to be patient. It will all come right in time. Do not begin to think of despair. Keep up good heart. Have faith in God. You are not alone. Your friends are watching you. Only try to have patience." I lay there with my eyes wide open, and the voice fell on the air as plainly as his face appeared to my sight. The blizzard was forgotten. I knew I should have help and strength to leave that desolate place. I then grew warm and comfortable, though the room was so cold. Every day that sweet vision came to strengthen my courage. I cannot account for it, but I know that I was blessed—and I believe in spirit friends, and thank the Lord, who is kind and willing to send these comforters.

I tried to be patient till the storm passed away—then at odd hours prepared for a journey westward, and I arrived safely home again. Now, some may say, "Yes, but you had means." No; only enough to pay my fare, and go without "regular meals;" but I was too proud to ask for help from strangers if I could live without it.

L. FERNLY.

Tribute to Mrs. Logan.

LOS ANGELES, May, 1891.

EDITOR CARRIER DOVE: We, the undersigned, wish to express our appreciation of Mrs. F. A. Logan's work in the spiritual cause in this city. Coming here unheralded and alone, without aid except by her angel inspirers, she successfully inaugurated a public "Circle of Harmony" where all who filled the hall from Sabbath to Sabbath during the three months of her sojourn were privileged to occupy the broad platform of Universal Brotherhood.

Mrs. Logan, an elderly lady, has given twenty-five years of her life to public work, and is peculiarly adapted to lead in the reforms of the day. It is with feelings of regret that we hear she is called to other fields of labor; but we will endeavor to emulate her example by maintaining here a free platform, and by cherishing the same spirit of toleration and brotherly kindness exhibited by her. Heavenly powers bless and speed our sister in her work. M. E. Weeks-Wright, H. M. Bailey, Mary C. Van Auken, C. H. Wright, Susie E. Smith, (materializing medium); John T. Briggs, L. W. Ashley, M. P. Fillmore, S. G. Hendrix, Philip Pipher.

Miss Lillie Wench is said to be one of the best literary critics in New York. She for several years has written the book notices for the Commercial Advertiser.

Public praise has no power to fill up a woman's heart. She wants home love, and duties and sympathy, and all the rest is worth nothing without them.—*Florence Marryatt.*

Against the Sunday Closing of the World's Fair.

A petition for and protest against closing the World's Fair on Sunday has been signed by many citizens of San Francisco. It is addressed to "The National Board of Managers of the Columbian Exposition, Chicago," and reads as follows:

GENTLEMEN—Whereas an effort is being made to effect the closing of the Columbian Exposition on Sunday in the interest of Sectarian religion.

Therefore, we the undersigned, citizens of the United States, irrespective of religious creed or political party, most earnestly petition your honorable body to open the Exposition on the day commonly known as the Sabbath, and for the following reasons.

1. The Columbian Exposition is in no sense a religious gathering, sustains no relation to any type of dogmatic theology, but consists wholly in an exhibit of the Arts and Industries of the various nations of the globe; hence it would be manifestly out of place for the sectarian denominations of this country to dictate its policy or control its movement.

2. Our Government has invited all the nations of the earth to take part in this Exposition, and it would be a narrow and unwarranted treatment of the Nation's Guests to compel the observance or recognition of any religious day by closing the gates of the Fair on the Sabbath.

3. Our own Nation is absolutely cosmopolitan, the great majority subscribing to no religious belief of a sectarian nature, and, in all honesty and sincerity they, protest against the effort being made to close the great Exposition on Sunday at the dictation of a small minority of the citizens whose religious scruples are worthy of no *more* consideration than the millions who differ with them in opinion.

4. We do not propose to interfere with the church people in their freedom to worship God according to the dictates of their own consciences, and only ask for ourselves, and the great majority who will be in attendance at the Exposition, the same liberty we accord to them. While we believe in religious freedom, we also cherish, as the inalienable birthright of American citizens, civil liberty, and protest against any abridgment of it by the church.

5. In the interest of morality, and the peace and good order of the city, we urge the opening of the Exposition on Sunday, thereby lessening the temptations of thousands who will be drawn into questionable places of resort if its gates are closed.

6. Sunday is the only day affording an opportunity for the laboring masses to visit the great world's grouping of industries which their own hands have created, and it would be cruelly unjust to them and their families were the Exposition to be closed on that day. For these, and other reasons which might be presented, and upon the principle that in this country the Church and State are, and forever should be, separate, we urge the opening of the Columbian Exposition on Sunday.

[NOTE:—The citizens of San Francisco and the Pacific Coast hereby send greeting to their brethren throughout the Union, and urge concert of action upon this matter. Let petitions be circulated everywhere, that the voice of the people may be heard, who are opposed to Sabbatarian domination.]

Selected Articles.

"Is This Your Son, My Lord?"

Emily S. Bouton, in the *Toledo Blade*, publishes the following entertaining facts about the brave, bold little woman who in her recent novel "Is This Your Son, My Lord?" has created such a genuine sensation by her fearless unmasking of conventional immorality and hypocrisy:

The personality of an author who has won a wide reputation by long-continued and excellent work, or by some sudden and brilliant stroke of genius, always becomes of interest to the great world of readers. They want to know just how this wonderful woman—if it be a woman—carries herself; what is the color of her hair, her eyes; who were her father and mother, her grand-parents, and where is her home—in short; every minutest bit of information is greedily gathered in order to bring up a complete picture before her readers of the person who has so won their admiration.

This is true of the writer, Helen H. Gardener, of that much-talked-of book "Is This Your Son, My Lord?" and all sorts of paragraphs have been going the rounds of the papers regarding her, of which the following is a specimen:

"Mrs. Helen Gardener; author of the novel 'Is This Your Son, My Lord?' is about thirty years old and is described as a really beautiful woman, a little above medium height, of well-rounded proportions, with an intellectual face, deep brown eyes, full red lips and high, broad forehead. She is a daughter of Julia Ward Howe, and possesses radical views."

This appeared in *Current Literature*, and it being naturally supposed that that excellent magazine must be correct, it has been widely copied.

Helen H. Gardener is not, however, a daughter of Julia Ward Howe, nor is she even of New England origin. Her ancestors have always lived in Maryland or Virginia, and she, herself, first saw light in the latter State, near Winchester. She traces her family directly to the daughter of Lord Baltimore, Miss Calvert, who married a Mr. Chenowith, he being the first sheriff of Baltimore County, Maryland. Her own father was Rev. A. G. Chenowith; her mother a grand niece of Sir Robert Peel, so that it is evident that she has back of her the culture of generations.

The personal description given in the paragraph quoted, is, I think, very nearly correct. Her face is full of intelligence, and the earnestness that is visible in all that she writes, looks forth from her dark eyes.

It is easy to see that intense inward conviction points her pen, and it is this quality that makes her novel, with its background of realism, so vitally pregnant with meaning. This book has taken an almost unprecedented hold upon the thinking public, and I learn has sold to the extent of 25,000 copies in five months. A knowledge of this fact will explain the *raison d'être* of the following communication from the author, who, I can well believe, is almost submerged by the tide of communications setting towards her:

"I have been asked a great many times to write things about myself for the papers. I have always declined. In the first place I dislike the look of anything like personal advertising, and in the second place I did not feel that my personality was of great interest to the public; but I do wish I could—without seeming to advertise myself, my personality—say one or two things.

A great many people write to me or send me little tokens that touch me deeply, and yet I cannot reply to half of them. Each one, doubtless, expects a full reply and is hurt that none comes. It is not want of appreciation, but want of time and strength that prevents me from sending a kindly recognition and sincere thanks for the attention.

To-day brought me a large mail. It contained strange, beauti-

ful, and pathetic things. I appreciate them all, but I cannot reply to all. Let me explain and let me beg my unknown friends to accept my earnest thanks for their interest and warm expressions, whether these expressions take a written or an objective form.

A sample of my mail is the one received to-day. It was composed of innumerable advertisements, of course, a number of letters from friends, a number from literary and scientific men and women who are known to me by name only; two sermons recently preached upon my last book, with the "compliments" of their authors; several books with a request to "read and give your opinion;" two MSS. of aspiring authors with the same request—one a novel, the other a "new system of geometry;" the latter MSS. to be read with sufficient care to enable me to recommend it to a publisher! A pile of newspapers, with notices more or less personal and interesting, marked for me to read; a box of gold ore from a miner in New Mexico; a *live* horned toad from a miner in old Mexico, with a letter saying it was his desire to send me something no one else in this climate would own, and a very queer and amusing little fellow Bildad (that is the toad's name) is, too; a silver flagree bracelet, a most beautiful thing, of Spanish workmanship, from Central America; another box of ore and lava from Oregon, and last, most pathetic and touching, an intensely religious 'Easter card' of the usual sort, with this written message on the *outside* of the envelope:

"God will bless your footsteps, wherever you go, my light-footed angel. "Yours truly, "Mary Magdalene."

This came from Cleveland, O., and if I knew how to reach the woman who sent it, I should certainly send her some personal message; but since I do not, I hope I may reach her this way and make her understand how deeply that little message of hers and her signature touched me. The letters I get from women are worth working hard for. They repay me for all I may do, for they are chiefly from those who need help, and who feel that I have given it to them. The letters I get from men are chiefly from scientific, thoughtful men; men who are engaged upon the problems of life in one field or another. They are, as a rule, from calm, earnest, studious men, many of them well known in their fields of thought. But the women who write are chiefly mothers who cry out with wild, passionate protest, or tearful inquiry. I wish that I might reply to all; but if I did so, I should do nothing else—my time and strength would all be consumed. It is for this reason that I should like to say through the press that each and all of these letters and evidences of interest and confidence are not only appreciated by me, but they are helpful and stimulating as well, and I hope my seeming neglect will pain no one, and will be understood, not as an unkindness, but simply as what it is—necessity."

Helen Gardener has a future before her, we devoutly hope and believe, in which she may, with strong, fearless grasp, handle the evils that eat into the heart of a people and bring, unless checked, their glory low in the dust. Everything that she has written shows the keen perceptions of a pure woman who has the courage to do battle for what she believes to be right. She has the literary gift of so choosing her words that they strike home, and hence cannot fail of their ultimate purpose.

•EMILY S. BOUTON.

After eighty years of contact with England, there are 32,000 Christians, for which we may be thankful, and 150,000,000 opium smokers, for which we may hang our heads in shame. The slave trade, the liquor traffic, the licensing of immorality—these were bad enough, but the opium curse is the sum of all villainy.—*Rev. Hudson Taylor, of the Inland China Mission.*

The world is not a race-course or a battle-field or a prize fight. It is a place in which each man is given his own sphere to occupy and his own duty to do; and, if that sphere be occupied honorably and that duty be done well, every man is undoubtedly a victor and a "fit survivor."

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

SAN FRANCISCO, - - - JUNE, 1891.

THIS issue of the DOVE has been gotten out under unusual difficulties—sickness and cares of various kinds. Mrs. S. B. Whitehead, Secretary and Librarian of the Progressive Spiritual Society, who also had charge of the subscription list and accounts of the DOVE, has been for weeks lying ill in the DOVE building, requiring such constant care that it was thought best to change her bed to Mrs. Schlesinger's apartments on the lower floor, as more convenient for attendance. She is now convalescent, and has good nurses and medical care, so that Mrs. Schlesinger is enabled to obey a summons to the bedside of her aged father, in Los Angeles, for which place she leaves before the June number is complete. The DOVE for July will not be delayed on account of her absence, she having made arrangements for its prompt preparation. Although she goes to take final farewell of a dearly loved parent, the visit is not one of sorrow without solace. Edward Stevens—her father—has lived a good and useful life, and having passed his 84th year, is looking forward to a peaceful transition and a happy existence beyond the veil. His only wish now is that he may once more see his absent children, and have the comfort of their presence when called to pass forever from mortal sight.

Notwithstanding the sad mission on which the editor departs, the readers of the DOVE may look for a cheerful letter from her for the July number. When loved ones are called to leave us—the work of this life done—there is no consolation for the bereaved like that which Spiritualism gives: the assurance that the parting is but for a time, and that higher duties and diviner joys await us all in the bright beyond. So, though the editor goes on an errand of love and duty, the journey will be good for her, the change of scene and association will be restful, and no doubt she will return refreshed, and able to resume with renewed strength and hope her good work on the DOVE.

The June number of *The Arena* arrived just as we go to press, too late for the notice it deserves. It is full of good things. The best and most advanced thinkers of the day contribute to its columns.

Not "Lincoln's Medium."

Readers of Spiritual papers know it has been many times asserted that Miss Nettie Coleman, (now Mrs. Maynard) had many sittings with President Lincoln during war time, and that the issuance of the Emancipation Proclamation was influenced by spirit messages. Prof. S. B. Brittan, in whose hands the manuscript copy of a book of Spiritual Experiences by Mrs. Maynard was once placed, also gave currency to such statements. It is a singular fact that the copy prepared for that book was in some mysterious way "lost." Mrs. Maynard is now an invalid, and during the last two years all her available time, when not prevented by rheumatic pain, has been devoted to re-writing her experiences. It is only a few weeks since the New York *Sun* gave a lengthy account of the alleged contents of the forthcoming volume, reaffirming the old story about the proclamation, and asserting that the work is to contain detailed accounts of seances at the White House, including many facts of historical value. The *Banner* of 7th March last published a letter from Hudson Tuttle in which the writer said, "the communications received through her were of most astonishing character;" also that "the results of battles were foretold," and "advice given which, acted on, proved of momentous consequence." Now Mrs. Maynard writes to the *Banner* that she never met Lincoln until nearly a year after the issue of the Proclamation; that she never lived at the White House; that she was not Mr. Lincoln's "chosen medium," for he as frequently had sittings with Chas. H. Foster, Charles Colchester, Mrs. Hamilton, J. B. Conklin and others; that she never gave any sittings to Stanton, Chase, or Seward, and that her unpretentious book of two or three hundred pages will contain no marvelous revelations of the war period, but is a simple story of events in her life as a medium. Is it possible that there are persons interested in preventing the publication of facts concerning Lincoln's faith in Spiritualism? Is public prejudice against Spiritualism still so strong that Lincoln's son could not be nominated for the Presidency, or if nominated could not be elected, if it were generally known that his father consulted spirits and acted on their advice? We trust that the truth, whatever it may be, will be given in Mrs. Maynard's book with names of witnesses. If not, we will ere long have the Church claiming Lincoln as "essentially a Christian," as they did George Washington, who was a Freethinker, and Jefferson, who was an Infidel.

A Pleasant Affair.

One of those pleasant events that mark an important milestone in the lives of many people, occurred last Monday evening, May 25th, at the residence of a lady well known among Spiritualists in San Francisco as Jennie Rennell, but hereafter to be known as Mrs. Jennie Phillips, for the pleasant affair was the marriage of Mrs. Jennie and Mr. Phillips, of Terre Haute, Ind. Dr. N. F. Ravlin, in a few impressive inspirational remarks, tied the knot, which we hope may never be untied, and we know it never can be so long as *Love's* brooding wings shall shelter and protect the home-nest. After the ceremony the bridal party attended the meeting of Excelsior

Musical and Dramatic Club, of which Mrs. Phillips is a prominent member, and, at the close of the regular literary exercises, Dr. Ravlin made a happy little speech in which the expectations of the club were aroused to a high pitch, only to have a tremendous fall when the speaker signalled the bride and groom to come forward, and simply introduced them to the club as Mr. and Mrs. Phillips. An enthusiastic burst of applause followed the introduction, and cordial greetings were given, notwithstanding the disappointment that the real ceremony had not been performed in public. It was regarded as a practical joke perpetrated upon the club by its President, for which they propose to retaliate at some future time. The good wishes of Excelsior Club go with Mr. and Mrs. Phillips, in which the editor of the DOVE heartily unites.

Spiritualism in the U. S. Census.

Statistics of Spiritualist organizations in this country are to be embodied in the *Eleventh United States Census*, and it is desirable that as complete a representation as possible be made. To this end printed circulars, stating what items of information are wanted, with blank columns for each, to be filled by any one who can do so, have been sent to a large number of individuals, and it is respectfully requested that all who have received them make returns at their earliest convenience.

Those who have not received these Circulars and Blanks will be supplied upon application, by postal card or otherwise, to JOHN S. ADAMS, BANNER OF LIGHT OFFICE, BOSTON, MASS.

In order to correct a misapprehension entertained by some, it seems to be necessary to state that it is *not* proposed to make an enumeration of the number of Spiritualists in the United States, but simply to record the *Local and State Spiritualistic Organizations*.

Wedding Anniversary.

On Saturday evening, May 9th, quite a large company of friends assembled at the residence of Dr. and Mrs. J. M. Temple, 503 Turk street, to celebrate the first wedding anniversary of that popular young medium and his gifted bride. Among those present were Dr. and Mrs. Nickless, of Oakland, Dr. N. F. Ravlin, Mrs. Capt. Metzger, also of Oakland; Mrs. Cook, Mr. C. H. Wadsworth, Mrs. J. Schlesinger, Mrs. S. B. Whitehead, Mrs. Bennett, the medium; Mrs. Fossette, and relatives of the bride whose names we cannot recall, having never met them before. Mrs. Edith Nickless, Dr. Ravlin and Mrs. Bennett each made felicitous speeches, full of congratulation from the spirit as well as earthly friends. Mrs. Cook favored with music, and after an hour of social converse, refreshments were served. At a late hour the company dispersed wishing Mr. and Mrs. Temple many happy returns of the day.

The Lyceum Picnic.

This morning, May 17, 1891, the children of the Lyceum and a goodly number of old folks met at 909½ Market street, to go to Blair's Park with baskets and boxes of every description. The bright and merry faces of the little children indicated that their hearts were all bounding with joy. At 9 o'clock the Oakland boat steamed across the bay with that merry party. The Oakland Lyceum joined with us to make a merry time. The ride to the park was one of delight. The beautiful view will long be remembered by all who participated. The blue sky, the green hills and beautiful valleys were charming. In the park, after baskets and boxes were disposed of, both old and young ascended the big hill, from which we had a good view of Oakland, a distant view of San Francisco, and a beautiful picture of the valley below.

The Lyceum is growing fast. It has done a good work in the past, and will do still better work in time to come.

ELECTA R. NOWELL.

Dove Notes.

We have a pleasant surprise for our readers in the form of an excellent serial from the pen of the well-known and gifted medium and authoress, Mrs. M. F. Shellhamer-Langley, of Boston, Mass. The first chapter of this story will appear in the July number, and we can assure all that a great treat awaits them in the perusal of "Toilers for Bread; or the Story of the Poor."

After putting in type the articles on Crime and Insanity (page 165) a later letter from the writer, Dr. Schellhaus, says: "I have just received official information that within the last thirty years the defective classes—the blind, deaf, idiotic and insane—in the United States have increased 400 per cent., while the total population has increased only 100 per cent."

THE consolidated campmeeting of the Oregon State Spiritual Society and the Clackamas County Spiritual and Religious Association, will be held at New Era, Clack Co., Oregon, beginning Wednesday, June 10th, 1891, and closing Monday, July 6th, 1891. Good speakers will be present. Hotel on the grounds, good water and shade, and a nice camping ground.

Cornelia Humphrey Buchanan, wife of Prof. Joseph Rodes Buchanan, passed to the higher life, March 26, aged 59 years. The funeral occurred at her late residence, Boston, on the 28th of March, Rev. M. J. Savage and Mrs. R. S. Lillie paying fitting tributes to her character and eminent services as a psychometrist. She retained her gift to the last, and exercised it even in the last week of her illness. The sympathy of thousands will go out to her bereaved husband, to whom she was such an efficient helper in his scientific and reform labor.

As the ties that bind us to life snap, one by one, the thoughts naturally turn toward the life to come. An old worker in the field of reform, in a letter not intended for publication, writes: "How my soul is lifted up and strengthened by the glorious assurance of meeting my loved ones free from the thralldom of earthly environments. The time cannot be far distant. I have turned my seventieth birthday, and happen what may, nothing can retard the onward step to that grand consummation. Many who have gone from my sight will meet me there; and there, after due preparation, I shall be enabled to resume my labor in behalf of the down-trodden and unfortunate."

THE CARRIER DOVE gives in its May number the Anniversary Address delivered in San Francisco by Charles Dawbarn, having for its theme "The Lesson of Spiritualism," also an address on "Natural Law" by W. N. Slocum. In its general contents it is entertaining and instructive, treating upon the facts and philosophy of Spiritualism and collateral themes. San Francisco, Cal., 121 Eighth street.—*Banner of Light*.

Although there seem to be about a hundred mediums and several thousand Spiritualists in San Francisco, the city boasts of but one Spiritualist journal, and that a monthly, the CARRIER DOVE, which, under the editorial management of Mrs. Julia Schlesinger, is one of the most interesting publications received at this office. Recently a small eight-page WEEKLY DOVE has been published for free circulation. Three numbers have been issued, and it is announced that it may be enlarged and continued at one dollar per annum if there is a demand for a paper to contain the local news of the movement.—*Freethought*.

The Omaha Society of Spiritualists have adopted a resolution expressive of the opinion that application should be made to the World's Fair commission for the privilege of placing on exhibition specimens of the literature of spiritualism, spiritualistic periodicals, etc., together with spirit paintings, drawings, slate writing, photographs, and other well authenticated evidences of life beyond the grave.

The Press and the People.

On another page of this issue will be found an article by Dr. Schellhous, of Sinaloa, regarding crime and insanity. The doctor writes to the editor somewhat apologetically for sending such an article, as if fearful that the general reader might prefer something of a different nature. But we have faith that the readers of the DOVE are above the ordinary in intelligence and morality, and that the article will be acceptable to them. We quote from the good Doctor's letter as follows:

"On reading the daily journals every reflecting person must be impressed with an anxious feeling in regard to the future prosperity of the country. The press furnishes a record of folly, vice and crime that to the well-disposed is a source of uneasiness. Dissipation, luxury and extravagance in one class, and poverty, excessive and ill paid toil and misery in another, are common features in our social system. The facts furnished in the official statistics of the State should excite a spirit of inquiry as to the real condition of the country and the means to improve it. Real but obscure merit goes unrecognized, while wealth and position, however obtained, command the respect and admiration of the community. The haste to be rich and the strife for power and high position, are the ruling desires of some; the pursuit of pleasure as an end engages the time and energy of many, while still others, despairing of these and seeking to obtain a livelihood by unjustifiable means, sink into crime and insanity. The daily press casts a glamour over the whole, and when things appear dark and menacing the public are assured that the worst is over, and that prosperity is in the dawn. Attention is directed to the accounts of races, slogging matches, and baseball contests, and readers are treated with detestable scandals and exciting accounts of elopements, divorces and crimes.

Men learned in the legal profession could enlighten the public in many ways beneficial to them. They could instruct the people in legislative matters and in the elements of jurisprudence. Men learned in the medical profession could throw light on means for the preservation of health and other matters important to know. Political economists could solve many of the problems that divide public sentiment and nourish party spirit. But would the people accept and utilize this knowledge? The press supplies the kind of reading they want. When there is a demand for these things it will furnish them. The press echoes but does not lead public sentiment."

We believe that a majority of the readers of daily papers would prefer to have more space given to instructive matter, and less to accounts of crime, games, etc. The latter are given in detail in papers devoted especially to such subjects, and lengthy accounts of crime should not sully the pages of general newspapers. That sort of stuff is called "news," but it is not worthy the name. There is undoubtedly a demand for it, but the supply outside of the daily press is equal to the demand, and would increase if our great dailies did not attempt to rival the flash papers in their own dirty field. The daily press, as now conducted, is the most potent means of vitiating the public taste and corrupting the public morals.

Perennial Hair Renovator Made by Spirit Direction.

It is not a dye. It cleanses the scalp thoroughly, and promotes a vigorous growth of the hair. It was given to a widow by her deceased husband, and has been well tested. The lady now makes it a means of support for herself and children, but for reasons that cannot be explained here she does not wish her name to appear.

Enough of the preparation sent by mail to mix with eight ounces of soft water, for fifty cents. Thus you get as much as in any dollar bottle of hair dye for half the price, and a much better article. Address, "RENOVATOR," 121 Eighth street, S. F.

My head has not been entirely free from dandruff, till now, for twenty years. One week's use of the Renovator did it.

LOIS WAISBROOKER.

I have seen really marvellous growth of the hair from its continued use.

MATTIE E. HURSEN.

Dr. Newbrough, the medium who gave "Oahspe" to the world, died at Las Cruces, New Mexico, April 22.

Good Work.

The following report of good work done by Mr. and Mrs. G. F. Perkins is taken from *The Globe*, of Council Bluffs, Iowa. We are pleased to learn of the success of worthy mediums everywhere, and gladly open our columns to reports of their labors.

Mr. and Mrs. Perkins yesterday closed a series of meetings held the past month, in Archer and Grand Army halls, giving the spiritualists and the investigators of their philosophy ten or more public lectures and platform test meetings and as many more private parlor test circles and developing circles, besides numerous individual life readings.

The Archer Hall meeting, in the afternoon, was a kind of an experience and conference meeting, in which quite a number of the friends took an active part, reminding one of a genuine zealous Methodist love feast, with the addition of several interesting talks from persons in a trance condition.

In the evening, at G. A. R. Hall, Mr. and Mrs. Perkins spoke inspirationally, and gave a number of tests, which were as usual recognized.

At the close of the meeting the earnest and attentive audience, by a unanimous rising vote, passed the following resolution, which was feelingly responded to by Mr. and Mrs. Perkins:

Resolved, That we, the First Spiritualist Society of Council Bluffs, and this large audience of citizens of this city and Omaha, who have attended the series of meetings held by Mr. and Mrs. Perkins, of San Francisco, for the past four weeks, take great pleasure in expressing our high appreciation of their labors in this city.

They have awakened a lively interest in the cause of spiritualism and a general revival of enthusiasm for the cause.

They have proved themselves to be test mediums of remarkably varied and wonderful gifts. And of the hundreds of tests given in their public audiences, almost all have been recognized as minutely and fully correct. Many converts of skeptics have been made from their descriptions of spirit friends and delineations of earth characters and past life events; and the proofs of spirit return and communication have been most convincing.

By their earnest zeal, courteous and honorable bearing, and christian devotional spirit, they have won the respect of all our citizens, the love and confidence of all who have met them in public and private life.

We most heartily commend them to other societies as worthy of the fullest confidence. They carry away with them the earnest prayers and most heartfelt kind wishes of this society and the numerous friends to whom they have become much endeared. They will receive a most hearty welcome here at any and all times.

A Spirit Message.

Some readers will recall to mind Mrs. Sue Finck, a medium, who spent a few months in San Francisco, about four years ago, then returned to her old home in Galveston, Texas, where she now is. W. H. Mott, who recently returned to Texas from a visit to the Topolobampo colonists, had a sitting with Mrs. Finck, and received the following message from Edward Howland, who died at La Logia (the colony farm) in December last:

Friends: I am here to bring you greetings from our people in the far away west. I, at once, after leaving the form, came back and drew near those who are interested in our grand enterprise. I now see we shall succeed; but not just in the way we expected—not as the colony at present expect. Liberty is the first step to progress. Many of our comrades have not grown large enough to enjoy it without abuse. I want them to know I still have the good of the enterprise at heart; and as a resurrected spirit, I shall still work with my old comrades there to achieve mortal life on a higher plane than humanity has ever attained. Kind greetings to the comrades. I would have them to know that I have found all that was mine, and enjoy all that I earned. I still work by the side of that little woman who is striving so bravely to serve them. My power to aid has given her strength, although unseen.

I shall say more when I become accustomed to this charming existence and this wonderful mode of telegraphy. I thank you, friend Mott.

EDWARD HOWLAND.