



LAKE MERRITT, LOOKING TOWARD EAST OAKLAND.

The Carrier Dove.

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

VOLUME V.

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California Scenery.

Lake Merritt.

SEE ILLUSTRATION.

The subject of the full page illustration presented with this week's DOVE is Lake Merritt, Oakland, Cal., upon the easterly shore of which was held the late California State Spiritual Camp-meeting.

The lake is a large sheet of water, forming an irregular square. It is supplied with water from an arm of San Francisco's magnificent bay, and one side of it skirts the pretty highway of Twelfth street. From its northern boundary the foot-hills rise in graceful undulations, forming a panorama of ever-varying beauty, and its Western borders are fringed with the emerald sheen from California's live oaks. Dotted with pleasure boats, with white-winged yachts skimming its surface, it is an animated and picturesque scene, or when gilded with the rays of the rising sun, or purpled with his hues at eventide—or silvered by fair Luna's graceful sheen—the Lake is a prophecy of the fair expanses seen to be seen above.

On a little peninsula that jutted out from its easterly shores the late camp was held, and pleasant indeed was it, in the warm sunshine, to sit under the trees and gaze at the sheet of water rippling in the sunshine.

As many of our readers in the East, and in cities nearer to us, have asked us what sort of place our camp assembled at, we have introduced this little sketch and its accompanying picture to inform them.

PARENTS who wear out their lives in the acquisition of property to leave for their children to scatter, do a double wrong—first to themselves, and next to their children. The child that would learn to fly must lean on its own wings.

Mrs. Ormison Chant, one of the notable English women who is engaged in reformatory work in England, said, in addressing a Chicago audience: "In regard to children's labor, this country is far worse off than England. This is not only a disgrace, but it will ultimately result in the ruin of the country, because people who had no happy youth cannot raise a healthy generation."

Original Poem.

The Camps.

BY LUPA.

Written during the Camp-meeting at Oakland, Cal., by one who was absent.

Deepening gray, glowing crimson and glistening gold,
Are laid on the blue of the western sky,
And the dainty, white clouds, into soft billows rolled,
Are floating away from the day soon to die;
Though joyous, reluctant and lingering still,
They're gathering over the Eastern hill
As their shadows are grouping together below,
Like a camp on the earth and its mirage above,
By and by they will greet in the lightning's glow,
As the soul speaks to soul, or as love answers love.

There's a moving of forces, an impulse new born,
And light, floating forms in the spiritual sky,
That are gathering to welcome the birth of the morn
Though bidding the past time a kindly good bye.
Near the Golden Gate to the misty sea
Are their shadows grouped and beckoning to me,
While electrical flashes are filling the air.
It is light in the dark—'tis the call "come up higher,"
'Tis the waking of thought—it is knowledge for faith,
It is Pentecost time—'tis the "Baptism of Fire."

With a touch and a word, my deep revery ends,
Yet still I'm gazing out into the night;
All the camps are dispersed, all the beckoning friends,
The clouds and their counterparts melted from sight,
As a vision of sleep at the dawning of day,
And the sunset has left but the darkening gray.
Are all things so transient? Will nothing remain?
If this life is but a shadow and we but a breath,
Then no sheaves can we show for the long harvest time,
And in deepening darkness we go to our death.

Yet my soul gives the lie to that thought of despair,
And shows me how false such conclusions must be,
For a shadow is thrown by what really is there,
Reforming anew for the eye that can see.
An effect proves ever a preceding cause,
Though the picture fade and the music may pause,
Yet they waken again at the call of the will,
For the soul keeps the brush and the musical key,
Acting in, through and by the one great over soul,
Which has been, and now is, and forever shall be.

The Platform.

Mediumship.

BY C. SEVERANCE.

As the subject of mediumship is inseparably connected with Spiritualism, a discussion of one makes reference to the other a necessity. Spiritualism, the light of the world, iconoclastic and reformatory, has blessed mankind only about forty years. Previous to that time the world was

shrouded in darkness and filled with gloom. Death, the king of terrors, was ever present to mar happiness, disturb doubt, and arouse fear. There was no response to the query propounded by Job ages before, "if a man die shall he live again," and the aching hearts of those who had loved and lost, were entirely dependent on faith for comfort and consolation. The horrors of an orthodox hell, of which we to-day have little conception, were thundered forth from numberless pulpits, and such cheerful hymns as, "Hark from the Tombs a Doleful Sound," were sung in fear and trembling. But behold the change, and what has caused it? The Rochester knockings, which startled a priest-ridden world and brought dismay to the advocate of endless torment, rent the veil that hides the great beyond, and set doubt forever at rest regarding a continued existence beyond the grave, where happiness is one of the possibilities for all. These glad tidings which were more fully verified, when susceptible persons known as mediums were found, through whom direct communication was possible, have continued to pour down upon us and give encouragement to struggle on in the never-ending battle for bread and existence itself. Without the beacon light of Spiritualism, which could not be had without mediums, many would feel that life is a needless torture unworthy the struggle. But we know that this life, which is one of stern experience and many tribulations, is sure to develop the soul and draw out the latent powers hidden within, that much that is valuable comes through pain and misery, and selfishness the besetting sin of the world can be destroyed and purified only through the channels of suffering; "those who have experienced sorrow are the most capable of appreciating joy." "He is strongest who is most sympathetic," and we see the need of sympathy and love on every hand, for the world is full of sad and hungry hearts, that would give up in despair, were it not for the knowledge which Spiritualism brings. Many of the mediums who give to the world this light and knowledge, are among this number, for sensitive natures can and do most keenly suffer. Their sensitive souls which make them susceptible to spirit influence, unfit them for a hand-to-hand struggle for the necessities of life, in competition with the gross and unrefined, but often they have it to do, and many are the acts and words that wound, which fall to their lot. Many

are they, who can say in the words of one of the grandest souls who ever brought these truths to a needy world, "there is no satisfaction on this side of the grave." Not one of us realizes our anticipations; joy escapes us ere we have half tasted its promising cup; love centers round self and is finally summed up as a pleasant dream.

The yearning and cravings of the soul are never stilled in this world, but in the other we have the knowledge that they will be. This knowledge is priceless, and now with something more than an imaginary heaven to cheer us on, we can bid defiance to the ills of life and push ahead with the courage born of positive conviction. For the many good and honest mediums who have been the instruments for bringing this sacred knowledge to earth, I have the greatest respect and highest regard, but like everything else that furnishes a possibility for making money, Spiritualism has been prostituted by those devoid of principle or honor, and hundreds of greedy leeches have fastened upon it from mercenary motives alone. Such have brought it into disrepute and created unfavorable impressions toward those whose loyalty to truth and integrity would not permit them to do likewise. Individual frailties have been attributed to the influence of Spiritualism, and many unpopular doctrines advocated by its believers have been used to stigmatize it, but the great and grand truths of Spiritualism itself, are above and beyond the imitations of mountebanks, and the character of this person or that does not impair the value of its basic principles. There are many whose idea of Spiritualism begins with the table rap and ends with the verbal communication of a deceased friend, but how limited and narrow are such conceptions.

Spiritualism has done and is destined to do still more, than simply give evidence of spirit existence; it gives us moral truths which if acted upon will elevate us here and insure happiness hereafter. It seeks to reform the affairs of this world and make conditions better for human advancement; for the foundation of spiritual happiness in the world beyond, is largely dependent on the growth and expansion of mind or soul in the school of physical experience. If selfishness, avarice or lust are marked characteristics of a person's life here, they can rest assured that the ties which bind them to earth are not severed by physical dissolution, and they must remain in the atmosphere of the material until purified and developed. Inebriates who are slaves to intoxicants will find an attraction for their worldly haunts that time alone can remove, and the joys of higher and better conditions cannot be appreciated until they grow to them.

Revenge and hatred carried into the other life will be a successful barrier to all progress and elevation until lessened or discarded, and the hypocrite, despite his honeyed words and deceptive actions here, will stand

out in his true colors without a possibility of concealment, and be recognized for just what he is. When people realize or consider more fully the penalties attached to wrong, oppression and injustice of all kinds, there will be changes in society that will lead to desirable results, and those who now live for self alone at the expense and discomfort of their fellow mortals, will learn that every such material gain here will be a spiritual loss there. The mind is the man, and if the cultivation of that is neglected for sensual pleasures alone, or the pursuit of worldly power and profit, what kind of a spirit can such a person expect to depart this life with. Take the man, for instance, whose whole life has been devoted to greed and gain without a thought for suffering humanity, whose sympathies were never stirred by tenderness, or philanthropic motives aroused unless for a personal object like the aggrandizement of name or fame. Why, he enters the other world as destitute of the higher virtues and spirituality as his entrance to this was marked by the absence of clothing. His sordid soul is wrapped in selfishness, and as all his accumulations were material in their nature, he naturally had to leave them behind. This poverty of mind is very keenly felt by such, and regrets roll in both thick and fast for their shortsightedness while here, which led cupidity to rule and reign. You cannot pound these ideas into some of this class now, but time *will* come when the scales will fall from their eyes, and the unpleasant fact confront them that happiness is acquired by good deeds instead of by hoarding big dollars. I envy not the condition of a Vanderbilt in this world or the next, for retribution follows injustice quick and fast when the change comes that separates him and his dollars. This life is short and the other is long, and if brief pleasure here is worth the penalty, where that pleasure is derived through pain to others, let those who think so pursue it to the end, but those who dance must pay the fiddler and the day of reckoning is one of the certainties. A very prominent man of this city whose God is gold, which enables him to overcome the Bible assertion that no man can serve God and mammon, is now in his heyday of glory, and fawning sycophants bow down before his money-bags. His Spiritualism has learned him nothing but the fact that life is continued by the change called death, and as his importance in this world is measured by wealth, the idea has yet to penetrate his sensorium, that the standard of value when applied to the soul is not one of dollars and cents; not how many millions did you accumulate here through the sweat and blood of your fellow mortals, but how much did you do to lighten the burdens of suffering humanity and change sorrow into joy! To these venal sharks a human soul here is as nothing to the almighty dollar, but I would whisper in the ear of such that this belief

will be reversed by facts in the other life and many of the ninety-two suicides and self-murder to escape the ills and miseries of existence, were impelled thereto by insatiable greed which made it impossible to procure the necessaries of life. These many of these victims of hardship and affliction to cut the thread of life and escape the inevitable penalty for such damnable offenses must be met, and the rankle of offenses will outweigh the sufferings of victims a hundred fold. These things are ridiculed by many not excepting Spiritualists, but ridicule or doubt destroyed a reality, and the fiat of fact be enforced in the realms beyond, fancied security rejects the voice of truth here. Being myself one of those radicals who think Spiritualism should be the principle reformatory agency of the world, I have no sympathy with those conservatives who cry for "Spiritualism straight," which they regard as the cause of all agitation of worldly affairs. What is Spiritualism for, if it isn't to benefit here and now? We don't need it after we are then behind the scenes, and the world of causes, and the mists rolled away. We want it here and now, its work is on earth, and not in the spirit land. We have living vital issues to deal with here, and great questions which concern the future welfare and happiness of race are coming up for solution. At present when the question was asked, what good Spiritualism ever done, the reply given is, it has destroyed the fear of death but the time will come when it can be said it has not only done that, but has reformed and civilized the world through the power of manifested in works as well as words. We are well aware that backbone is essential to those who step to the front as reformers. "public sentiment," that sham and delusion strikes terror to weak minds and those blessed with moral temerity. But if reforms are instituted self-denial and courage can be called into action. Spiritualism gives material to work with, and willing hands all that is needed, but it is so much easier to float down the stream of public opinion than to pull against it, crime and corruption with little opposition and the increase of both is plainly discerned on every side. The church and state are morally corrupt to the very centre, and rank hypocrisy lurks beneath the smooth exterior of the wily politician or the subdulous politician. Justice is a mere name, rascality is rampant, and deformity stalks the earth clothed in the garb of respectability. Popularity is won by flattery, wealth and knavery are inseparable, and priest and politician walk hand in hand. Ominous signs are seen on the horizon of the future, but Spiritualists supinely sit and

no heed. "Spiritualism straight" to the tune of the sweet by, and by, is all they want, and with Ella Wheeler Wilcox they think, "whatever is best," for the Lord doeth all things well. But the keen observer has long ago discovered that the Lord has no more connection with our conditions and circumstances, than old Belial has with an orthodox heaven. This world is just what man makes it, and through man only can reformations be brought about, and if whatever is, was best, vice and virtue, justice and injustice, would have equal value, and misery would be as welcome as joy. Whatever is, is not best, and this "undeveloped good" which so many prate about is evidence of a morbid intellect or disordered mind.

Hell is not heaven, and no line of specious sophistry can disprove the fact. Error and ignorance are not conducive to happiness, and the light of reason is better than the darkness of despair. Nothing good is attained without effort, and inaction is not the road to happiness. Spiritualism has given us an insight to the causes which underlie the inharmony of society, and more knowledge relative to the subtle laws which control sex relations have been disclosed in the last thirty years, than the world ever possessed before, but that false prudery generated and perpetuated by the Church has kept thousands from taking advantage of it, and such continue to grope in the darkness while fighting effects to destroy causes. The world is peopled with cowards, and Mrs. Grundy is the bugbear of timid souls. Spiritualism has met with much venom and persistent opposition for dealing with these tabooed topics, but if there is anything which takes precedence to knowledge of generation and the laws which govern life, I anxiously wait for prudent prudes of either sex to reveal it. I hold there is nothing too secret or sacred to be known and investigated by all, and until we do know more regarding the nature of our being and the relations we sustain to each other, we will continue to be a nation of semi-invalids, and quacks will thrive on the profits of patent nostrums, while schools of "mind cure" based on the putative power of God the father, and Christ the son, will be organized by those whose professed desire to heal the sick is subordinate to their hankering for the great American dollar. Principles are ignored and former assertions denied to invite patronage, and desipient dissertations produce pleasant delusions in credulous minds. Strong minds sway the weak, and a few do the thinking for the many; individuality is not exercised as it should be, and if Spiritualism don't lead people to depend on self and use their own inherent powers, nothing can or will. It has ever, in contradistinction to the Church, advocated and promulgated the right and duty of all to preserve and cultivate individuality; to avoid the dry rot that at ends sameness and retards growth, for

uniformity begets stagnation, and stagnation is the precursor of death and decay. Action, life, energy, is demanded and needed, and it is time the Spiritualist, of all others, should wake from his lethargy and combat some of the many evils that effect society.

There is a boundless field of labor for good and true mediums, and the world hungers and starves for mental pabulum, as well as material. The Church cannot still the cravings for knowledge; it cannot destroy doubt, and when a secret opportunity occurs for investigating Spiritualism, how gladly the timid souls in bondage to public opinion and so-called respectability give it welcome. Could the bogus and fraudulent mediums which we all know exist, but realize the atonement attached to deception and imitation in the sacred calling of mediumship, they would hide their heads in shame and disgrace, as they will sometime attempt to do, when they stand in the world of spirit disclosed to the view of all, in their moral deformity; and if they are ignorant of these things now, they had better learn and reform if they value future happiness and peace of mind. If any of us expect or desire to avoid vain regrets in the world to come, we must not only heed the warnings of those gone before, but listen to and obey that inner voice which speaks through conscience, and never sanctions a wrong.

Long Courtings Don't Amount to Anything.

"Why, you see, when my man come a-courtin' me I hadn't the least thought what he was after. Jobie come to our house one night at dark and rapped at the door, and there was Jobie. I said 'Come in and take a cheer.' 'No,' said he, 'Lizzie, I've come on an arrant, an' I allus do my arrants fust.' 'But you'd better come in an take a cheer, Mr. W.' 'No, I can't till I've done my arrant; the fact is, Lizzie I've come on this ere courtin' business. My wife's been dead three weeks, and everything's goin' to rack and ruin right along. Now, Lizzie, if you're a mind to have me and take care of my house and my things, tell me, and I'll come in and take a cheer; if not, I'll get some one else tu.'

"Why, I was skeered and I said, 'If you come on this courtin' business come in. I must think on it a leetle.

"No, I can't till I know. That's my arrant. Can't set down till my arrant's done.'

"I should like to think on't a day or tu.'

"Now, you needn't, Lizzie.'

"Well, Jobie, if I must, I must—so here's tu ye, then.'

"So Mr. W. come in, then he went after the squire, and he married us right off, and I went hum, 'long with Jobie, that very night.

"Tell ye what it is, these long courtin's don't amount tu anything. Just as well do it up in a hurry."

Original Contributions.

THE POPE'S LATEST DECREE.

How to Distinguish Right from Wrong.

BY CAMERON KNIGHT.

In order to convey some little idea of what we may expect as soon as the United States chooses to submit to papal rule, we quote a few sentences from the latest bull of His Holiness, addressed to Ireland:—

"We cannot disguise that the tidings which have recently come to us from Ireland have deeply pained and grieved us . . . Untoward excitement has suddenly arisen because the sacred Congregation, whose affair it is to vindicate the authority of the Church against those who resist it, has decreed that those methods of warfare known as boycotting, and the plan of campaign, which had begun to be employed by many, may not be used any more. What is more to be deplored, there are not a few who have come forward and summoned the people to excited meetings, where dangerous opinions are still in circulation, the authority of the decree not being spared, for not only is the real scope of the decree grievously perverted, but furthermore it is even denied that obedience is due to the decree, as if it were not the true and proper office of the Church to decide what is right and what is wrong in human action . . . Let Ireland read in this decree our love for herself and our desire to promote the prosperity she hopes for, since nothing is so hurtful to a course, however just, as a recourse to violence and injustice in its defence.

Reports state that at Bray many people were so disgusted that they left the Church while the decree was being read by the priest. The greater portion of the message is a pathetic wail regarding the disobedience of many Catholics who think sufficiently for themselves to see that it is merely a demand for obedience. This is about the sum total of its entire contents. Not an argument of any description is given to show that the Church is more able than any other power, to satisfy Ireland; neither is anything advanced to support the assumed authority.

His Holiness also mentions with sadness the "ever increasing vehemence" of some persons who are manly enough to express their views. Nearly all Christendom can see that, of all the powers, the Church is least able to render justice to Ireland. Yet the same rigmarole about love, decree and authority, is given over and over, as in every other similar production during the last 1800 years. The curses, however, that used to ornament them, are now omitted; for a very

good reason; they would be hurled back upon the Pope's own head. Such things are not now tolerated. Too much knowledge exists. Too much "ever increasing vehemence," as his Holiness terms it, exerts its power, to repress an undue amount of Churchism, of every class.

No doubt the Holy Father is quite sincere in his efforts. There is much evidence to prove it. But he is chained. His very limited knowledge of the Irish people is of little or no use. The system to which he belongs compels him to act in accordance with precedent; only, however, so far as the public or the "world," as His Holiness terms it, permits him. And if a thousand popes existed, instead of only one, each of them would find it necessary to act with the same limitations. They would all be compelled to submit to the decisions of the Time-Spirit, and the consensus of opinion, which is the Light of the Church, and the world also.

The Holy Father appears to entertain a very practical view of something like danger ahead. The "ever-increasing vehemence" and violence, to which he refers, is likely to increase still faster than at present. But he may rest perfectly at ease in the full assurance that no violence will result, because he himself cannot use any of that commodity. At the present time no one, not even the most rabid anarchism, advises violence, except to resist oppression; and after all arguments and explanations have failed.

But justice cannot always prevail, without recourse to force of some sort, either civil or military; and His Holiness might learn this in a very short time, if he were permitted to study the histories of Revolutions.

This Republic, and hosts of other Reforms, were established by violence. And the same force which firmly fixed this constitution, also originated the very liberty which all Catholics enjoy in this land of privileges. This liberty is one of the many blessings secured by the "ever-increasing vehemence" and violence directed against English tyrants more than a century ago.

If force or violence thus confers so many rich blessings, is it proper to use so little of it? If it be a fact, as many maintain, that all the world's progress results from struggles on the field of battle, why not advocate more battles? The reply is: military force, and other extreme measures, constitute only portions or results of other forces; and these are far more effective, because spiritual, when we are wise enough to use them properly.

The elegant phrase "ever increasing vehemence" is only useful for papal decrees and similar church documents. The terms "force" or "violence" better express the idea. Almost every person who mentions force, thinks of it as entirely physical. All politicians from the most conservative Tory, down to the most radical anarchist, suppose that violence is a species of independent power which is superior and stronger than other powers;

but it is only a servant or means, whereby the genuine powers are exerted.

A violent effort may be invisible, and produce wondrous results. It may be spiritual, intellectual or psychologic. Here the question arises: Which is most feared by an oppressor, the spiritual force, or the physical, so-called? In all cases, it is the physical. However intellectual the oppressor, he devotes all his study to means for shielding himself from bodily harm; and body-guards, or other armed instruments, are his first resort. He neglects the spiritual forces, such as psychology, and relies upon what he terms solid protection.

When the Papal Father, or any other monarch, king, or ruler, begins to feel insecure and to dread violence, he should first direct his attention to increasing his spiritual influence: not his physical or military armaments. Both the spiritual and physical or natural powers, as we name them, for convenience, are only one in origin; and this is Natural; which, however, is only equal to saying that Nature produces all the powers. If the monarch is wise, he will, as soon as danger threatens, study first of all, his own business as ruler, and study with a settled determination to discover defects or errors in his policy. Thus, he may discover in himself an amount of oppression and selfishness he never before suspected; and perhaps also considerable ignorance. Self-examination should be the first step; but oppressors usually make it the last. They proceed first to examine their subjects; not always with the purpose of finding error; but intending to find insubordination; and they generally discover a large quantity. Therefore, the next step is to punish it; not to attempt means for removing ignorance or adjusting mistakes, because they have not yet looked for them. After the punishment is administered, for the supposed insubordination or treason, the authorities may, or may not, decide to search for mistakes, and may find them when too late.

The supposed treason may be a very reasonable demand for justice; or may be only impudent presumption. Those who rebel against authority always maintain that they are inspired with holy zeal for removing a yoke of oppression, either from themselves, or from their countrymen. The ruler, or other authorities, take the opposite view, and consider the disturbance is prompted by disrespect for government, etc. They imagine that their divine right to rule is ignored. As no one can tell which of the two parties is right, the difference continues until one of the two yields to the other. The dispute continues a longer or a shorter time, according to the degree of conviction respecting justice in the minds of the conflicting parties. In the end, violence or force of some character is employed, by one or both, to effect what is supposed to be a final settlement of the difficulty.

But settlements effected by means of or brute force, are not very permanent; they generally require to be settled by something better; by means of spiritual force, mental, spiritual, psychologic, mind-force, etc.; they all indicate the same thing.—mind, distinguished from force. And truly it is a delightful thing to ramble along the stream of life and enjoy the many startling things which have been in all ages accomplished by the force of mind; by the pen; and by the overwhelming love which reduces the most gigantic obstacles to the thinnest, imperceptible, vapory nothing. But we know by experience that power and mind-power in general, cannot operate alone. It must be aided by other armaments. Some of the great work has been, and is now being done by mind and argument. Much has also been accomplished by force of arms, amid the noise of battle, in presence of the unheeded death. The effulgence of love's radiance may so becloud our perceptions that we do not see clearly the good results arising from a deadly encounter at arms. Although the age is pre-eminently an age of love and reason, we must not forget that the intellects are not yet able to operate without discipline and chastisement. And chastisement may be administered, even to kings and emperors.

History teaches us that conflicts between monarchs and their subjects, or between high church-dignitaries and their flock, are not understood by either party at the time. While the struggle is in progress, the opposing parties are perfectly sure they are right. Each one calls upon God to support and establish the justice of his claims. After, both parties may see they had been in error. No doubt this is a necessary part of the process. It seems to be right for the opposing parties to make mistakes; and perhaps it is indispensable to effect real progress.

What means are adopted to determine who are right and who are wrong? Force and recourse to arms was the only means resorted to all parties concerned. Now it appears to afford the least satisfaction, and is used only in cases of stern necessity. Conciliation and adjustment of differences are effected by argument and mutual concession, and very often peace is secured without settling the question of who is right and who is wrong. Reasonable people now settle their differences in accordance with the consensus of opinion prevailing among the communities of the day. Of these, the Holy Father is only one. No sensible person would maintain that one single organization should contain the all of wisdom. The Holy Father is not to be blamed for inviting all humankind to come and learn of him what is right.

The world would be foolish, however, to encourage the system. Because they do not, the pretensions of the Church to do such wonders, becomes a dead letter. The only way in which His Holiness could make some approach to ability in deciding what is right in human action, would consist in his immediate descent from the pinnacle of divinity he occupies, so that he could mingle with us and learn our evils: He would thus, in time, acquire considerable proficiency; but only if he condescended to argue and explain, as all wise men do.

It is probable that the Pope, and all other church-dignitaries, really do think they act in accordance with the consensus of cultivated opinion. They act, speak, and write, as if they thought so, but only in certain circumstances, when very much pressed by enlightened views from their opponents. At all other times they isolate themselves from the world and refuse argument, discussion, and explanation of any sort, consenting only to give commands and instruction. This is abundantly shown by a single sentence in the decree before us:

"But furthermore, it is even denied that obedience is due to the decree, as if it were not the true and proper office of the Church to decide what is right and what is wrong in human actions." These few words make very clear the determination to set aside all such things as consultation and debate; things which constitute the very life and power of all advance in knowledge, thought, religion, invention, and progress of ideas, all over the globe. The more exalted the churchman, the less opportunity does he give for any person or thing to show him he may, by some remote, indistinct, shadowy possibility of a phantom, be wrong. As ever before, it is assumed that every word of a decree consists of divinely inspired infinite wisdom, altogether too refined and holy to admit of any question about its authority.

To a reflecting mind it is somewhat amusing to witness the terror which a few authoritative words produce in the minds of devout churchmen. Fortunately, the majority of the world pay no attention to such harmless things as decrees. But if all members of churches were equally devout, decrees would be very soon followed by the "ever-increasing vehemence" which was, not many centuries ago, such a prominent characteristic of church-work.

Thanks to the power of rational debate and consultation, which the Church ignores, ecclesiastical influence is all but null; it is entirely so in regard to physical and military affairs, which it formerly dominated; and nearly so in all spiritual affairs. Among three or four hundred millions of Christians on the planet, only about a fifth possess any clear idea about the various Churches to which they belong. This fifth are the "members." All the remainder are merely nominal Christians who become so and remain so, by

accident of birth, etc. Millions of them never attend any Church during the whole of their lives. They would, however, feel greatly insulted if they heard some one say they were not Christians. A few minutes conversation with some of these millions, will convince any person that they have no faith in Christianity as a rule or guide in any single affair of their life. They merely accept the church-doctrines because of having learned some little of them during childhood.

Studying church-decrees in the light of modern wisdom lead us to the conclusion that no church or person has any right to assume dictatorship over any community, or any single person; especially in regard to every-day life, and politics. But these things are considered very trumpery affairs when compared with the supposed storehouse of divine infallible truth—the Church.

The Holy Father thinks it the "true and proper office of the Church to decide what is right and what is wrong in human action." He gives no sign of evidence that he possesses such amazing power. To him, it appears a settled fact, but no one seems to believe it. No person applies to the Church for advice in regard to any human action; although, occasionally, persons ask for information about divine action; not about human actions. These are always regulated by the same human beings who perform the actions.

What a queer world we would have if some Church, man, or book, existed, to decide what is right in our business! If His Holiness, after having lived seventy or eighty years, shall have become wise enough to decide what is right in his *own* actions, and nothing more, he will have done exceedingly well. No one can do more; and every person will do as much, sooner or later. But to decide what is right in any other person's business, or action, is far too much; even for the wisest and holiest Pope.

If the Holy Church, or any other organization existed for deciding what we should do and refrain from doing, it might, perhaps, be useful for infants. No man or woman could use the institution without becoming either a child or a demented person. Supposing the tribunal came into general use, all private judgment would cease. The world would stop, stagnate, and sink into imbecility. The Holy Father would have no "human action" to decide about, except his own.

It is the duty of His Holiness to study everybody's business, and give advice; but he cannot decide in any business except that which concerns his personal affairs.

It is better to live rich—that is, rich in the sumptuous enjoyment of all soulful things—and die poor in purse, than to live an empty soul-life, and leave millions for heirs to quarrel over.

Re-Incarnation; Its Repulsiveness and Absurdity.

BY WM. EMMETTE COLEMAN.

"The doctrine of re-incarnation, in fact, destroys all relationship. It takes away whatever binds society together. It crushes the holiest feelings of our nature. . . . The world of the re-incarnationist is simply a stage from which puppets dance on and off as the showman pulls the strings. With each change of scene the puppets are taken to pieces and thrown into a promiscuous heap, from which new dolls are constructed as casually as the shifting figures of the kaleidoscope."—*D. D. Home*.

"Alas! if this doctrine be true, when we wake up in the next world, instead of finding those we so much longed to meet, waiting to welcome us . . . we may be informed to our amazement and grief that they are again down on the earth from which we have just arrived . . . are on earth again, inhabiting somebody's else's children, perhaps in the very city and country we have just left, or it may be in France or Turkey, China or Russia, Fiji or Japan; and, therefore, they are lost to us forever!"—*John Tyerman*.

If the theory of re-incarnation was true one of the most disastrous of the results therefrom accruing would be the destruction of family relationship; the fact that this ensues, as a necessary sequence of its fundamental principles, is sufficient in itself to everlastingly damn the odious doctrine in its entirety. As indicated in previous papers, "confusion worse confounded" reigns supreme in the domain of domestic and affectional ties, according to re-incarnation. Mothers become sons and daughters to their own children, daughters are re-incarnated as fathers to their own fathers, grandfathers return to earth as their own grandmothers, wives become the mothers of their husbands, and mothers and fathers become the wives and husbands of their own sons and daughters. If, as is asserted, all human souls are re-incarnated thousands of times, each time having a father and mother, it follows that each soul has thousands of fathers and mothers, instead of one of each as commonly believed; yet none of them are in reality its parents,—there is no such thing in nature as parentage, if re-incarnation be correct. The whole thing is a stupid farce, an idle dream, an insubstantial phantasm, a shadow, a delusion hugged to our bosom for a few years on earth, but lost entirely upon emerging into the blessed "fluidic" region. Can anything be more repulsive to all the finer instincts of our being,—instincts implanted in us by Mother Nature,—than this total crucifixion of all social, domestic, parental, and filial relations of life necessarily incumbent upon the realization of re-incarnation as a truth? The fathers and mothers, the sons and daughters, of the land, shrink, as from

a venomous serpent, from the soul-benumbing miasma of spirit-transmigration. They repel it, they cast it from them with loathing and contempt, as they very properly should.

Upon this important feature in re-incarnation—the one which probably comes nearer to our hearts and souls than any other—Mr. John Tyerman, of Australia, has excellently remarked as follows:

"If the theory in question be correct, the probability is that we should never see our children any more to know them as such. They may have been sent back to earth again already. The laughing child that our next door neighbor is dandling on her knee, as her own baby, may be one of our loved little ones! The weakly plaintive wail that touches our hearts, as we pass some cottage door, may be that of another of our dear little ones, whom we believed in heaven! In that piteous wail it may be expressing its sufferings through the feeble organism of the sickly child, and may soon be liberated by death, and enter the spirit-world again, as the supposed child of the parents of that last little body it inhabited! These parents, finding consolation in the thought that their little one released from all its suffering, is in a better world, as we did! And before we quit the world it may come back again, and the parents of some other little body may claim it as their child; but among the many millions of earth's inhabitants, we shall know not which it is, and, therefore, our child is lost to us forever!"

And says another eminent Spiritu- list:—

"If re-incarnation be true, pitiable and repellent as it is, there must have been millions of spirits who, on entering the other world, have sought in vain their kindred, children, and friends. Instead of that world being a world of order and reunion, it must have proved to them one of ghastly gaps of life; one of blank emptiness, desolation, and confusion. There must have been a cry in heaven itself, such as no cry on earth ever burst forth from human anguish and despair. . . . Has even a whisper of such a woe ever reached us from the thousands and tens of thousands of communicating spirits? Never! We may, therefore, on this ground alone, pronounce the dogma of re-incarnation false as the hell from which it sprang."

We are told that each re-incarnation is for the purpose of unfolding or developing some powers of our mind, for the utilization of certain experiences otherwise unattainable. It is often stated that at least half of all the children who are born die before they are ten years old (some statisticians say before reaching five). What possible advantage can it be to an adult spirit to be incarnated, and then to be killed before birth (as many children are), or to die in infancy or early childhood? and there are millions of spirits so dying in all parts of the world, year by year. This one fact negatives the theory of re-incarnation,—proves its absurdity. Moreover, what advantage does a spirit obtain in being born, cursed with a diseased body from infancy, suffering intolerable pain and misery all through a long life of woe and anguish? And what benefit is it to a spirit to be incarnated as the son of a drunken father, inheriting from him an insatiate thirst for liquor, often dragging its possessor down to the lowest depths of degradation, and making him probably tenfold lower morally and spiritually than he erstwhile was? Be it remembered, that, as the philosophy of re-incarnation distinctly inculcates, spirits select, in the "fluidic" world, the parents through whom they desire to be re-incarnated, and that they are, by some mysterious prescience, gifted

with a foreknowledge of the character and the principal events of the re-incarnation they are about to assume. Having this foreknowledge, is it not preposterous to suppose that multitudes of spirits deliberately choose for themselves to live the lives, and to endure the woe and wretchedness, the torture and the hell, with which the earth is deluged? Think of it! Spirits, in order to improve their moral and spiritual condition, select for their parents the most desperate criminals and the lowest, most degraded beings on earth, and select for their life experiences in their re-incarnation such as must result in their becoming the vilest of the vile! for, if this theory be true, all thieves, pirates, prostitutes, and murderers—all savages and barbarians, Australians, Digger Indians, Hottentots—have chosen, while in spirit-life, previous to their re-incarnation, to be re-incarnated as just such characters and to live just such lives as they do lead! So, in order to advance himself, one spirit selects the life of Jack Shephard or Claude Duval, another that of Blackbeard or Captain Kidd, another that of a Fiji or a Cannibal Islander, another that of a congenital idiot or a confirmed lunatic, another that of Bloody Mary or Catherine de Medici, another that of Leon-Denizarth-Hippolyte-Rivail-Alan-Kardec or Anna Blackwell; another that of double-headed girl or a four-legged boy; another that of a no-armed man or a no-legged woman. Truly, of all the wild chimeras upon which re-incarnation is built, none can surpass in height of absurdity and lack of substantiality, that of the disincarnate spirit having a foreknowledge and a deliberate choice of the nature of its life in each incarnation. Do spirits incarnate themselves as idiots and lunatics purposely to improve their mental and moral status? Verily, they must, according to re-incarnation.

One of the most zealous of re-incarnational Spiritualists, Signor Damiani, has informed the world of a remarkable communication which he has received from the spirit of Tasso, a "joyous message," conveying "a piece of gloriously good news," as he calls it; and which is as follows: "When men reach the point of understanding spiritual things, becoming in fact Spiritualists, it is a clear sign of having fully described the parabola of re-incarnations. They have done with the flesh—and forever."

Note how Brother Damiani exults over this bogus Tasso message! He rejoices because he, being a believer in spiritual verities, will now escape the doom of further re-incarnation. This evidence that our re-incarnation brethren look upon re-incarnation (which they laud so highly) as being in reality a grievous burden which they would gladly get rid of; and if this sentence of "Tasso" really conveyed a truth to mankind, we Spiritualists could indeed rejoice with exceedingly great joy. In truth, however, we are forced to regard this communi-

cation as but another of the absurdities emanating from re-incarnation circles. The simple acceptance and understanding of Spiritualism removes the necessity of learning life in the flesh, it is said. Now, if we seem to a rational mind, that the spirit-world would be the more feasible place to learn of "spiritual things," or the truth of Spiritualism, and that it was not requisite for years to learn such truths. If Damiani's "Tasso" is correct, it is impossible to learn the truth of Spiritualism in the spirit-world; it can only be discovered by re-incarnation in an earthly body. But in what manner does the incarnated spirit learn its spiritual truth while on earth? By information obtained from the spirit-world, undoubtedly. Truly, this is marvelous. Instead of the spirit being informed of these grand truths while in the spirit-world, by those familiar with them, he must return to earth in a new material body; and there it will be possible for well-informed spirits to teach him in relation to these truths. According to this, Damiani and Mrs. Richardson, although they have lived for thousands of years, off and on, in the spirit-world, have never discovered in all that time the truth of spiritual things, and that Spiritualism was a truth; for if they had they would now be re-incarnated on earth, since, being once known, re-incarnation immediately ceases.

Granting the truth of the foregoing, the most degraded of humanity, the most vicious criminal, as well as the purest and most upright man or woman, can be at once re-planted into the upper spheres,—into the Sidereal Regions, as the Spiritists call them,—merely by the intelligent comprehension of the truths of Spiritualism. High and low, good and bad, all alike enter the heavenly spheres, where all spirits "bask in the immediate presence of God," as Kardec says. The grotesque absurdity of the whole theory is evident at a glance, as is likewise that the entire system of re-incarnation in all its manifold phases.

The universal teaching of rational Spiritualism is, that the spirit world is a progressive state of existence. By growth and effort the spirit passes from circle to circle, and from sphere to sphere; but re-incarnation negatives this beautiful philosophy. There is no progress in spirituality, we are told; the spirits' progress can only be made on earth during successive bodily incarnations. Kardec tells us that if we remain in the spirit-world without being re-incarnated, we become stationary, and that no advance in wisdom and goodness can only be acquired on earth, not in the spirit-world; Mrs. Conant informs us that the soul, in order to attain the highest degree of happiness of which it is capable, is required to live over and over again on earth.

Selected Articles.

The Literature of Spiritualism.

The reader's attention is particularly directed to the following excellent article from *Light*, London, Eng., as it will well repay perusal alike for the information it conveys and the reflections it suggests [Editor *Carrier Dove*.]

We desire to direct attention to a list of books which we publish on another page, with some brief indication of the general scope of each, such as our space permits. The idea of compiling this list arose out of frequent applications made to us for advice as to what to read of the many books published on Spiritualism and kindred subjects. It is needless to say that no general advice on such matters can be so framed as to be of particular application in all individual cases. The needs of each reader are so different the tastes so various; the interest so purely personal. Some want the scientific aspect of Spiritualism as set forth in such books as Epes Sargent's *Scientific Basis of Spiritualism*, Professor Hare's *Experimental Investigations of the Spiritual Manifestations*, and Mr. Crookes's *Spiritualism in the Light of Modern Science*. Some prefer a later testimony, like Professor Zollner's *Transcendental Physics*, or such a record as is found in the recent life of D. D. Home. Some go further, and incline to a personal narrative such as that in *Spirit Workers in the Home Circle*, or enjoy the full flavoured marvels of Dr. Wolfe in his *Startling Facts in Modern Spiritualism*. To others the sweet reasonableness of R. Dale Owen in his *Footfalls and Debatable Land* commends itself; or the unvarnished narrative of Mrs. De Morgan in her *From Matter to Spirit*, with her husband's trenchant introduction.

Others, again, are of a more philosophical turn of mind, and are pleased and puzzled with *The Perfect Way*; or with *Sympneumata* and *Scientific Religion*, as expounded by Laurence Oliphant; or with Mr. Oxley's *Angelic Revelations*; or again with Baron Hellenbach's philosophical disquisition on *Birth and Death as a Change of Form of Preception*. Some, on the other hand, marvel over *Ghostland* and *Art-Magic*, *Isis Unveiled*, and *The Occult World*, and seek an interpretation in *Esoteric Buddhism*, and the publications more or less closely identified with that phase of thought which we have been taught to call Theosophy.

For those who like another line of thought, there is Mr. Waite's *Mysteries of Magic*, or Howitt's translation of Ennemoser's *Magic*, and the numerous other works, republished and new, which deal with this phase of the Occult.

If the religious side of the subject attract, there are the *Higher Aspects of Spiritualism* and *Spirit Teachings*, Dr. Crowell's *Identity of Primitive Christianity and Modern Spirit-*

ualism, and Judge Edmonds and Dexter *On Spiritualism*.

Then, if the strong meat be too strong, there is the food of the nursery in many little books, and in some larger ones not mentioned, and all the literature of *Mesmerism*, *Animal Magnetism*, or, as it is now the fashion to call it, *Hypnotism*.

And lastly not to attempt to specify too minutely, there is all the fugitive literature of Spiritualism, the most comprehensive as it is the most distinctly valuable, contained in the periodicals devoted to the subject, among which are especially to be mentioned *The Spiritual Magazine*, *Human Nature*, the *Spiritualists Newspaper*, all now defunct, but admirable records of the days through which they lived.

Nor should any real student omit to consult with patient care the wisdom which he will find in the works of Swedenborg, which all should read and ponder. If his taste approve he may add the voluminous writings of Andrew Jackson Davis, or Thomas Lake Harris, or Allan Kardec. By the time he has got so far in his studies he will be in a position to pause and wonder at the multifariousness of the views and opinions laid before him, and he will be in a position adequately to appreciate the breadth and depth of knowledge equipped with which the average critic rushes into print on the subject of Spiritualism.

It is the fashion, we believe, to decry the study of the literature of Spiritualism on the pretence that a man can gain more knowledge in a single seance than he can gather from a prolonged study of books. We gravely doubt the truth of the allegation; but the two avenues of knowledge are equally open, and the seeker after truth is not compelled to choose the one and refuse the other. No doubt personal conviction of the reality of the phenomena of Spiritualism must be gained by most of us through experience and observation. But a man will have advanced no further after many years of attendance at seances, if he confines himself entirely to the quest of phenomena. That which he has witnessed again and again will have for him no greater significance at last than it had at first. He will be no nearer a solution of the great riddle; no better for the harvest of his eyes; as little able to tell what is the force, who the unseen operator, what part the medium plays, what is due to the circle, where spirits of the departed presumably act, and where what is loosely attributed to them is, or may be, due to the action of the incarnated human spirit.

The very existence of problems such as these is unknown to the average attendant on the phenomena familiar to the votary of the dark seance. Their discussion has taxed the ingenuity of thinkers in ages long past; and the best literature of Modern Spiritualism gains its chief value from the light that it throws upon them. It will be a long time before the intelligent student of psychical

till that highest happiness is reached. And so on *ad nauseam*. If this is true, all the teachings from, and concerning, the spirit-world given us by A. J. Davis, Hudson Tuttle, Mrs. Maria M. King, Judge Edmonds, Thos. Gales Foster, J. J. Morse, Emma Hardinge-Britten. Mrs. E. L. Watson, and thousands of other mediums and seers in America and England, are a huge collection of lies, destitute of any substantial truth. American Spiritualism must be renounced as a gigantic delusion. Take away the law of progress in spirit-life, and what remains of Spiritualism? It is dead, dissipated, dissolved into nothingness. Is earth superior to heaven? Does matter transcend spirit? Is the spiritual world so far inferior to the material that no advance in happiness, no increase in knowledge and wisdom, is possible there? Is not re-incarnation, falsely styling itself Spiritualism, really the blankest kind of materialism. Nay, it is not the straightforward, honest, legitimate materialism of Bradlaugh and Ingersoll, but a sneaking, cunning, bastard materialism assuming the name and garb of Spiritualism.

Spiritualism affirms that the highest point of happiness and wisdom is in the highest spirit-sphere; re-incarnation asserts that it is in the material world. If we attain the highest happiness and wisdom on earth, what need of a spirit world? Having gained that highest point, as we cannot better ourselves any, why do we not remain where we are, and enjoy the happiness and wisdom here, where we attained it, instead of going to a place whence it was impossible to derive any happiness in the first place, and where, having gained all that there is to be gained, we certainly cannot obtain any more? According to re-incarnation, the spirit-world is a useless encumbrance in the universal economy, a mistake in Deific Causation, and ought to be abolished instantaneously.

Having, I think, furnished sufficient proofs of the nonsense, absurdity, fanaticism, and superstition of re-incarnation in its several phases, I shall, in a concluding paper, endeavor to point out its immoral and demoralizing tendencies; with special reference to the direful results that have already ensued, consequent upon the teachings of its prominent advocates in Europe and America.

What Women Are Doing.

An exchange says: "It is a poor week that does not bring an interesting piece of news from Argonia. Miss Tosa Jones, of said place, aged eighteen years, has this spring broken forty-five acres of land and planted it in corn, and intends to cultivate it herself. She can husk and crib sixty bushels of corn per day. She also attends to the feeding of a large number of cattle every winter. A strict regard for truth compels the observation that Miss Jones is ignobly shrinking from her duty to society by remaining a single woman."

mysteries in their manifold developments can afford to neglect the hints stored for him by his predecessors; and it will be a sign of progressive thought when such works as we enumerate in our far from complete list attract patient and exhaustive attention from our students.

PROGRESS IN PORTUGAL.

Capital Punishment Abolished.

(From *The Journal of Man*.)

The kingdom of Portugal attracts little attention from the world to-day, except as the eye of the student in glancing over the pages of history is arrested by her great achievements in the past. Yet at the present time Portugal is silently exerting a humanitarian influence which is certain in time to affect other nations, and is worthy of our attention.

The people of that country are pacific in disposition, intelligent, liberal and progressive. Their king, Don Louis, is a most liberal minded, kind hearted and extremely well educated person. He has accomplished the most difficult feat of translating Shakespeare into Portuguese. Don Pedro of Brazil, his uncle, is well known for his literary and scientific attainments, as well as the beneficent administration of the affairs of his empire.

While Spain and all countries settled by her are always in a state of ebullition, turmoil, and often bloodshed, Portugal and her great sister, Brazil, are always quiet, stable, and pacific.

When Brazil declared her independence, unlike the course England pursued towards her colonies, Portugal acquiesced, and the bond of friendship existing between the Brazilians and Portuguese is so close, that, despite all the efforts of the English to obtain an ascendancy in Brazil in commerce, the Portuguese hold their own without effort, and they are reported to have 70,000 commercial houses in the city of Rio de Janeiro alone.

Though the Portuguese use wine, a drunken person is a rarity. In the city of Lisbon, which is as large as Boston, in a year's time a drunken person is not seen except it be some foreign sailor.

The government exercises a rigid censorship over the business in wines, and wherever adulterated or fortified wines are found, the barrels or pipes are promptly broken and the contents emptied into the streets or the sea. This, together with the fact that the people are accustomed to good wine from childhood, and thus have no inclination to abuse the use of it, accounts for their sobriety. Besides, they consider it a disgrace to take too much wine. There are nearly 8,500 Portuguese in Boston, yet there is no record in the courts of any charge against them of any grave offense, such as murder, arson, forgery, robbery, etc.

Creditable as the foregoing is to the Portuguese as a people, there is one other fact that does great honor to their humanitarian, progressive spirit, and marks a new era in the world's advancement in the path of true ethics and reform.

In 1867, the death penalty was abolished in Portugal.

It was not till the third year after, that any appreciable change occurred, and since then, year by year, murders have decreased in number till to-day they are not more than half of what they were, and are far below that of other countries, making allowance for difference in population. Switzerland followed the example of Portugal in a few years, and beneficial results followed; but we are not able to give figures. The method pursued by the Portuguese was to send the convicts to the penitentiary for three to five years, and besides attending to their religious training, instructing them in such branches of industry as would enable them to support themselves, and then sending them to their colonies in West and East Africa. This plan worked well, and in many instances these people became useful and respected members of the community in which they lived. In the Province of Angola, West Africa, there was one person of this class whom the governor-general consulted on several critical and important occasions.

In time, however, it was found that it was not for the best interests of the colonies to bear the name of being penal colonies, and the law abolishing capital punishment had worked so well, that a new law was enacted.

By this law, murderers are sentenced to twenty years in the penitentiary and are not employed upon public works, but are given a religious and industrial education.

At the expiration of the sentence they go free, with two-thirds of the proceeds of their labor to start life anew.

It is asserted that the instance is rare where one of these appears in court again, charged with any crime.

Portugal has succeeded so well in this matter, that recently the Italian government introduced a bill into their Parliament with the same object in view, the abolition of capital punishment.

Thus it may be seen, that inaugurating such an important humanitarian improvement, and proving its practicability, Portugal has solved a most important problem, and made it possible for the world to engage in a great reform, while the fact that so important a power as Italy is now moving in the same direction, makes it probable that the movement may be taken up by more important European powers.

It shows what power for good may be exerted even by the smaller members of the great family of nations.

We are indebted for many of the foregoing

details to the kindness of the Portuguese Consul in Boston, Sr. Manuel, P. F. de Almeida, a gentleman of education, experience, well informed in matters pertaining to his country and his people.

He claims that if one man has no right to take the life of another, neither have a number of men the right. That the shedding of blood begets the desire to shed blood, stimulates the very crime that is to be stopped by capital punishment. Certain he results of the abolition of capital punishment in Portugal prove the truth of his claims beyond a doubt.

BERTRAM SPARHAWK,
Late Consul at Zambeze.

Licensed Prostitution.

There is hardly an intelligent man who has not come near enough to the life of some woman to feel the deep injury done her through a corrupt public sentiment created by her brother man. If he has among the abandoned of the female sex there he has found the most cruel illustrations in the hopeless lives of the victims of men's selfishness. "How do we save them?" By simply declaring the male companions also abandoned, and abandoning them too. Let society create a healthy sentiment against all licentious, and we shall have gone far in the redemption of the race. As long as men are upheld and admired for their revelry in man lives, and women debased for their acts, we shall have, as now, a deadly which is entering almost every home—the daughters and sons of the land. Licensed prostitution, like licensed liquor, is all, high or low, to the same great work of destruction. While it exists every man in the land is in danger. Let men share disgrace and license will no longer be given men to prey upon society in this wholesale manner.—*Chicago Express*.

The Difference.

This hemisphere produces two kinds of asses.

The little South American asses, when attacked by an enemy, form a circle with their heads together and their heels out and protect themselves by kicking.

The North American asses—known as voters and tax payers—when attacked by an enemy composed of genteel, legalized politicians form in two lines, towards each other. The line is branded "Democratic" and the other "Republican." At the word "go" from the political masters they eternally kick the asses out of each other.

When the war is over, the victorious asses rend the air with vociferous brays and the masters divide the spoils and the asses are left in a wretched condition.

This is the difference between the little American ass, in an uncivilized condition, and the great North American ass in a civilized condition.—*Chicago Sentinel*.

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SAN FRANCISCO, AUGUST 18, 1888.

OUR OWN MACHINE.

This number of the DOVE has been printed upon our own machine, and this is the first spiritual journal that we know of, that can say the same throughout the United States. Naturally, the DOVE is elated at its ability to do its own work within the compass of its own office. But it is more elated at the opportunity this satisfactory condition of affairs presents it for doing something like full justice to its own plans and its readers' demands. This issue contains four pages of additional reading matter, and, hereafter, will continue to include that extra amount every week. As soon as circumstances permit, more additional pages will be included, so that our subscribers will obtain more for their five cents a week, than is given to them by any other spiritual journal in this or any other country. It is the DOVE's determination to lead, not follow. To show an example of wide awake spiritual journalism that shall be abreast of the times, a help to the diffusion of rational and progressive spiritualism, untroubled, we trust, by coarseness, fanaticism or injustice. We are certain our readers will sustain us in these honorable intentions. We ask each to continue with us and to do their best to add to our subscription list, as some slight return for our toil and effort to give the best paper in the movement to-day.

A SOURCE OF DISCORD AND WORSE.

In a previous issue of the DOVE some very pertinent facts concerning Romanism were presented to the reader under the heading of "The Black Militia," an article devoted to a brief exposition of the existence, operation and influence of Jesuitism in our midst to-day. It was therein promised that the effect of that order upon our cause would be dealt with in subsequent articles, and part of that promise will now be kept.

The student of history is familiar with the fact that Romanism has ever been the opponent of all forms of so-called occult knowledge and experiment whenever such was the property or experience of thinkers without her jurisdiction. During the Middle Ages the society of Jesus-Jesuits persistently hunted down all that savored of magic, sorcery, witchcraft and necromancy, and in their efforts scrupling not to take life as well as to destroy books and records. To escape this rabid persecution knowledge was undoubtedly veiled in strange terms and expressed in fanciful theories—giving us alchemy, kabalism, and other forms of thought which many a good soul to-day accepts as meaning what appears on the surface—but which the intelligent Spiritualist is beginning to see refers to facts and theories that in these days can be openly discussed as practical questions in the light of common sense, needing no weird imagery to conceal their true import. Also what is true as to persecution to the death of old-time Spiritualists is equally true as to the fate of the physicists of former days when attacked by Romanism. In short through the aid of its accredited agencies—the Jesuits and the Inquisition—the Romish Church has ever waged an unrelenting warfare against all forms of spiritual and psychical research. This being the settled policy of the past, it may be fairly assumed to be the policy of the present.

In the interests, however, of holy Mother Church, there is, apparently, no objection to the occult and psychic, as the following extract from the secret instructions to the Jesuits, in 1663, by one Anthony Escobar, will show:

"It is lawful to make use of the science acquired through the assistance of the Devil, provided the preservation and use of that knowledge is good in itself, and the sin by which it was acquired has gone by," while the same author in another place says that "astrologers and soothsayers" may use their own judgment about recouping their clients if their predictions fail, though the "good" father asserts that his opinion is they ought not to do so! While this powerful order admits, according to Busebaum and Lacroix that "palm-istry may be considered lawful," if by it the "disposition of the body" and the "affections of the soul" can be by it conjectured."

In all these instances, it must be borne in mind that such matters as related alone are under the sanction of the Church and its Jesuit supporters. As the Vatican cardinals and

Jesuit Fathers are alike well-informed and astute, it follows that they are as well posted upon all smaller matters to-day as in times past. The facts of our cause are well-known to them as well as our own teachings, and that they have been a prolific cause of discord by fostering divisions and divergencies in our cause may be accepted with but little reserve. In which manner their influence has been most likely brought to bear, and for what purposes we must leave until another article.

THE DEATH PENALTY,

A new mode for enforcing the death penalty has been adopted by the State of New York, which takes the place of hanging, and goes into operation after the close of the present year. The means adopted is the electric shock, which is instantaneous and without conscious suffering or pain, and so far as these considerations have weight, the new system is an improvement upon the old. This or some change of the kind was recommended by Governor Hill in his first message to the General Assembly, and it has now become a law by his approval.—*Hall's Journal of Health.*

An improved method of legal murder! Well, it is time some of the barbarity connected with this abominable custom was abolished. Better far abolish the law which sanctions and approves of murder than attempt to soften or alleviate its pangs. One murder by no means sanctions another; and why our law makers do not recognize this fact is one of the astonishing problems of the nineteenth century. As we look back with horror upon the crude civilization that punished with death and cruel tortures the most trivial offences, so will the coming generations look back upon us as the heathens of the nineteenth century, who could make no better use or disposition of their criminals than killing them, even by the most improved and scientific methods. It is owing to the advanced, superior, and humane teachings of Spiritualism that a revolution of public sentiment has been inaugurated and men of intelligence and heart are refusing to act as jurors when a man is tried for murder. A Spiritualist who believes in capital punishment is not yet out of his orthodox shell, and is under bondage to the law which declares "an eye for an eye and a tooth for a tooth." Legal murder is contrary to all the advanced teachings of spirits, and a flagrant violation of every sentiment of humanity and mercy. Murders are usually committed when the criminal's passions are inflamed with liquor, or from undue excitement from some cause which renders him temporarily insane and unaccountable for his acts. But what can we say in justification of a body of men who deliberately pass sentence of death upon another, *no matter what his crime may have been.* True, some murders are cruelly planned and systematically carried out with a fiendishness that baffles description; but such are the exception and not the rule.

In such cases how much more reason there is for keeping the murderer alive and helping him into better conditions of mind and heart, instead of sending him out a free man to wreak his vengeance on others.

Spiritualists well know that death does not

change the feelings or propensities of individuals; but that many remain for a long time in the same state in which they passed out of the body, and when an opportunity is afforded them, return and inspire others to perpetuate crime through a desire to be revenged.

We do not advocate or believe in the supremacy of evil "over there;" but believe that there, as here, the good predominates, but not with sufficient force to abolish all wrong doing; and the law governing spirit control is as available to a bad spirit as a good one; and if good and wise spirits can inspire mortals to good and noble deeds, so also can a bad spirit impress a sensitive with his unholy desires and impel him to commit unholy deeds. We have stringent laws against theft and murder, and all the influences of education, public sentiment and religion are in support of those laws yet notwithstanding all this crimes are committed daily. Can we reasonably expect that a system of government exists in spirit life which holds in perfect check and abeyance all the passions of multitudes of depraved men and women, who are constantly being sent over there full of hatred and revenge? That a much better system of government obtains, that love and wisdom rule, we are prepared to believe; but that spirits possessed of almost demoniacal passions at once become subservient unto the higher law would be an anomaly we cannot understand or admit. Evolution is the universal law. Men must grow into higher conditions; they cannot be forced into them. Let our law-makers once come to understand this and they will shape our laws accordingly, and instead of killing criminals will regard them as the unfortunate wards of the government, to be confined from the rest of society and educated and trained into better and nobler ways, thereby fitting them here to enter into that other life which is only a higher grade in the school of endless progression.

WHAT CAN WE DO?

This question is addressed to the female readers of the DOVE, and was suggested by an incident showing the utter helplessness and misery of a woman who felt that she was owned body and soul by the man whom the law denominated her husband, and who, taking a brute's advantage of her weakness and ignorance, and dependance upon himself, treated her most cruelly, often inflicting physical abuse from which she would not recover for weeks at a time. At last after being driven to desperation, she fled from his protection? and sought refuge elsewhere. The husband followed, and in the attempt to enforce her return she killed him. What then? She was tried for murder and sentenced to be hung. Who sentenced her, did you say? Men. Men who could not by any possible stretch of the imagination conceive of the tortures that had been borne by this woman, at the hands of the man she had killed. Dying would have been a pleasant pastime in comparison. Men have

committed murders for trivial offenses and been pardoned after having been tried by a jury of their peers; but this poor woman was denied even that right which belongs to every citizen of these United States; for men are not the peers of women in such cases, and should not arrogate to themselves privileges and responsibilities they are in no wise capable of accepting and discharging honestly or justly. None but a jury of women could justly pass sentence upon her. Now comes the question—what can we do about it? How can women secure justice for themselves before the legal tribunals of this country? Our answer would be *by co-operative effort*.

Let the women of every city, town and village band together for mutual aid and protection, and they would be a power as irresistible as the tides of the ocean. Let the wrongs of one be the wrongs of all. Let it be understood that women as tax payers have a right to all the privileges and immunities of male tax payers, and demand the recognition of such rights in a body, and they would be granted at once. It is the apathy and indifference of a portion, and the sluggish lives of ease of the wealthy classes, and their disregard of the needs of others that stand like mountains in the way of the progress of reformatory measures. So long as women remain dependent upon men they will be weak, inefficient, helpless creatures. The social evil with all its train of horrors is directly traceable to this one cause—the financial dependance of women upon men. Were women educated and trained to be self-reliant, self-supporting and independent of men for the means of subsistence, the social evil would have received its death blow. Girls would but rarely, if ever, voluntarily enter upon lives of shame, knowing as they do the social ostracism, the physical contamination, disease and untimely death awaiting them as the results of such lives, did not the greater horror of destitution and starvation stare them in the face.

Mothers, whose daughters are they, who yearly replace this great army of unfortunates? Are they yours, and you sitting with idle hands and idle tongues, while the great work of destruction is going on? When you so tenderly nursed and carefully reared the sunny-haired darling of your home, did you expect that *she* would be one of the recruits of this pitiful army? Would you not rather have lain that dear head "under the daisies" than to have known its future resting-place would have been upon the bosoms of lustful, degraded creatures bearing the semblance of men? No mother thinks that her daughters can ever turn out so badly; and yet none are secure. The brightest and fairest in the land can be found in dens of infamy. It is not the coarse and illiterate, for they have been taught to work and have no need to resort to such extremes. It is largely the superficial classes who have been reared to regard honest toil as degrading, and who are without the means of support, that rush into lives of prostitution. When girls and women

unite in demanding for themselves equal purity and declare equal purity for men and set the seal of their disfavor upon the prostitute as well as the female, there will have a rise in value, and many of them from which women now suffer will be brought to bear for their removal.

MAGNETIC HEALING POWER

Dr. Johnathan Whipple is possessed of wonderful magnetic power for healing. He became aware of this fact through calling on him for help when they were ill. As they found relief through his hands the news soon spread. People sought all hands to help the sick, and he performed some wonderful cures.

This power of healing is a natural one, appeals to the judgment of all thinking people for several reasons; first, it is always successful, it never leaves injurious effects, and those being benefitted are helped permanently and naturally strengthened.

This power of healing is not confined to any sect or denomination, but has been practiced for all time by a few people, both in and out of the church. If any persons need testimony or personal witnesses, they can be furnished on application at the Henry House, Chicago, where Dr. Whipple has his office.

ERRATUM CORRECTED.

In the item in our last number regarding the re-opening of the Jessie-street Kindergarten the word "decided" should read "desired" that the sentence may read that "it is desired that those interested in the school, should contribute it from time to time."

Macmullin's New Weekly, published in England, comes to us sparkling all over with brilliant articles and paragraphic gems. Its young and enterprising proprietor, due to its financial department, and that of a veteran journalist, Calvin B. McDonald, at the editorial head, it cannot fail to become one of the most brilliant and powerful journals on the Coast; and we have no doubt it will have a great influence in achieving victory to the Republican party in the present campaign.

By the way, did you know that for the last eight months your wife has been using a dairy you started in January for an advertisement book with the grocer and butcher? Well, the other day, and right under the last paragraph you wrote in, where you said, "I am lifting of my being into a higher life; I am stepping on a higher plane; the spirit of poesy is calling me into a sphere of grand action, and I throw off the trammels of the coarseness of every-day material life and animal existence, and I rise to obey the genius"—right under that it says, "I will give you a pound of mutton of suet, half a calf's head, a piece of bone to boil, and a pound of sausage, forty-five cents."

PERSONALS.

Mr. J. J. Morse will lecture for two more Sundays only at Washington Hall in this city, thus completing the two months course arranged for. It is considered a great pity by many that he cannot be prevailed upon to continue with us longer, but long standing engagements prevent.

Miss Libbie Hill returned to San Francisco last Saturday from a three-weeks' trip to the Napa Valley. We learn that she had a delightful time while away from the city, and that she was quite reluctant to return. She had various invitations to remain longer, but pressing duties demanding her presence here, she was compelled to decline them all.

G. W. Kates and wife attended the Lookout Mountain Camp-Meeting during July—thence held a Grove meeting at Hicksville, Ohio, Aug. 11 and 12, and spoke at the Clinton, Iowa, Camp the balance of the month. They desire to visit the Pacific Coast in the spring of 1889, and to that end solicit correspondence. Address them at Greenville, Darke Co., Ohio.

We are sorry to hear that Miss Josie Hill was taken with a sudden illness a few days ago, and is confined to her room. It is thought that there is nothing serious in her illness. Her sister Libbie meanwhile assumes charge of the Jessie-street Kindergarten, the attendance at which is so large that children have to be turned away daily for lack of accomodation.

Chips.

I will not own a notion so unholy,
As thinking that the rich by easy trips
May go to heaven, wherever the poor and lowly
Must work their passage as they do in ships.
One place there is—beneath the burial sod,
Where all mankind are equalized by death;
Another place there is—the Fane of God,
Where all are equal who draw living breath.
—Hood.

"Oh, Reason, in thy searchings find us out,
Arouse our souls and make us dare to doubt;
Teach us to love and only seek the truth
Though it may change all lessons taught in youth,
Throw off our shackles, set our spirits free,
And make us dare to think and learn of thee."

Every bud of lofty aspiration shall blossom
And flower and ripen into fruit.—Evans.

Hopeful and glorious are the times, when
Men can exercise the right to *speak* and *publish*
The truth.

The way to gain admission into the temple
Of science, is through the portal of doubt.—
Socrates.

A man who does not think as you do is apt
To be, in your estimation, pig-headed.—New
Orleans Picayune.

Excess of passion, like crime, comes of ab-
normal conditions, unbalanced brains and
nerves; and these again of bad culture. It
may run back generations.—J. B. Wolff.

Truth is as impossible to be soiled by any human touch as the sunbeam.—Milton.

What a glorious day it will be for humanity when each individual does unto others as they would wish others to do unto them.

Silence never shows itself to so great an advantage as when it is made the reply to calumny and defamation.—Addison.

"*Andligo Hemligheter*" is the name of a Spiritualistic periodical in the Swedish language, published by Rev. J. A. Dalen, West Hartpool, Eng.

Man, it is not thy works which are mortal, infinitely little, and the greatest no greater than the least, but only the *spirit thou workest in*, that can have worth or continuance.—Carlyle.

All the means of action—the shapeless masses—the materials, lie everywhere about us; what we need is the celestial fire to change the flint into transparent crystal, bright and clear.—Longfellow.

We shall do well to remember, with Carlyle, that the best of all Reform Bills is that which each citizen passes in his own breast, where it is pretty sure to meet with strenuous opposition.—Augustine Birrell.

The soul of man is constructed on the principle of progress, and human nature, by virtue of the divine and spiritual forces that act from within outward, is surely being unfolded to a loftier destination.

How vast is the power of spirits! An ocean of invisible intelligences surround us everywhere. They cause men to purify and sanctify their hearts. How important we should not neglect them!—Confucius.

What would the Church be to-day but for the reforming and elevating influences of those who have come out from her protection and taken higher and more advanced ground—the skeptics and infidels of the past and present?

Get health; no labor, pains, temperance, poverty, nor exercise that can gain it must be grudged. For sickness is a cannibal which eats up all the life and youth it can lay hold of, and absorb its own sons and daughters.—Emerson

Blasphemy, as defined by Ingersoll, "is to live on the unpaid work of other men, to enslave your fellow-man's body and ideas; to deny what you believe is the truth; to strike the weak and unprotected, and to get the mob's applause."

To what extent the facts and teachings of Spiritualism will ever become a concrete system of science and philosophy is a perplexing question. If we are to remain a disorganized chaotic aggregation of "believers" with an undefined "belief," or a disunited body of "investigators" without arriving at conclusions then it seems that "Spiritualism" as a distinctive movement is not a probability at present! Upon what basis could we organize? Aye, there's the rub!

Folly, says Locke, consists in the drawing of false conclusions from just principles, by which it is distinguished from madness, which draws just conclusions from false principles.

Our Eastern Camp-meetings appear to be as well attended as usual. Several of them are running closer to mere summer resorts with Spiritualism thrown in. Holy fairs are one thing, convocations for rest, meditation, education and inspiration another.

Yes, it's the little things that hurt. A common every-day measley little fly will make an orthodox Christian swear forty strokes to the minute, while if the same man had his head taken off by a July tornado, he wouldn't say a word about it.—Philadelphia Call.

Walking is the best possible exercise. Habituate yourself to walk far. We value ourselves on having subdued the horse to our use, but I doubt whether we have not lost more than we have gained by it. No one has caused so much degeneracy to the human body.—Jefferson.

In every city, town, and hamlet women should band together for mutual help and protection, and neither law nor society will be able to resist their demands. The wrongs of one woman or class of women should be the business of all. If women do not protect themselves, men will not trouble to do so.

If around our bark the waves of sorrow break fierce and high, the voice of infinite Love shall bid them sink like sobbing infants to their rest. While the storm lasts, inspired by hope and courage, *put strength to the oar*. The long-expected land is just ahead. We shall reach the port to-morrow.—Evans

To demonstrate the future conscious individual existence of the countless millions who have once lived in this lower world, and the connection of that realm of spiritual intelligences with this, and the practicability of a reliable and satisfactory communication between the two worlds, is the sublime mission of the nineteenth century.—Evans.

The London Society for Psychical Research in the last number of its "Proceedings," in a notice of the Seybert Commission's Preliminary Report, remarks, referring to Spiritualists: "This little book should have a powerful effect on them." Thank you! That is precisely what it has had—a most "powerful effect on them," but the effect is not of a kind the S. for P. R. evidently anticipated when it gave its wise and solemn advice.—Banner of Light.

Business men should ponder well the following lines:

Oh! merchant, in thine hour of e e e,
If on this paper you should e e e,
And look for something to ap p p
Your yearning great for greenback v v v,
Take our advice, be truly y y y,
Go straightway out and advert i i i.
You'll find the subject of some u u u;
Neglect can offer no ex q q.
Be wise at once, prolong your d a a a
A "silence" business soon d k k k.

—Buffalo News

Guilt, though it may attain temporal splendor, can never confer real happiness. The consequences of our crimes long survive their commission, and, like the ghost of the murdered, for ever haunt the steps of the malefactor.—*Sir W. Scott.*

The good man loves all men. He loves to speak of the good of others. All within the four seas are his brothers. Love of man is chief of all virtues. The mean man sows that himself may reap; but the love of the perfect man is universal.—*Confucius.*

The borrower of a book incurs two obligations. The first is to read it immediately; the second to return it as soon as read.—*Murphy.*

The paths of virtue, though very seldom those of worldly greatness, are always those of pleasantness and peace.—*Sir W. Scott.*

The muse seeks the company of the man who can bear disappointment cheerfully, and recover from it easily; who knows how to gather something from every season; who understands the art of mitigating his own sufferings, and looks steadfastly and industriously around him, where he may find another's pain to soothe, another's joy to enhance.—*Goethe.*

The ladies of the San Francisco Children's Progressive Lyceum have just prepared a very fine set of extremely pretty badges for scholars, leaders and officers. Each badge is of the color appropriate to the group, is made of fine ribbon, bound with gold cord, and in the case of leaders and officers attached to a handsome gilded bar and pin for attachment to the coat or dress.

The *Industrial News*, Toledo, Ohio, has a department devoted to the advancement of the Sociologic Society of America. This Society announces its object to be: "To teach the science of social relations; diffuse the principles of co-operation; and to bring co-operators into communication with each other." Mrs. Imogene C. Fales is President and Mrs. Lita Barney Sales, General Secretary.

Spiritual Meetings.

SAN FRANCISCO.

WASHINGTON HALL.

The usual conference of the Society of Progressive Spiritualists was held last Sunday at 2 P. M., and the subject for discussion pertained to the duty of the State to provide for the destitute families of criminals. A number of speakers participated and a variety of opinions were expressed. Dr. Schlesinger gave the usual astonishing tests to skeptics. Next Sunday the subject to be considered will be "What has Skepticism Done for Humanity?" A large audience is anticipated, as excellent speakers have been secured who will present the opening addresses.

J. J. MORSE AND ADA FOYE.

Last Sunday evening, Mrs. Ada Foye held her farewell seance in this city, as she will probably be absent from the Pacific Coast for two years or more, during which time she will make an extended tour of the Eastern States, and returning home by way of Australia and New Zealand. A large audience packed Washington Hall and testified by their presence their regret at losing this wonderful medium even for a brief period. Mr. Morse made a short address under control and then introduced Mrs. Foye who made some farewell remarks and gave tests to many strangers and skeptics who were present.

Mrs. Lena Clark Cook presented Mrs. Foye and Mr. Morse each with a large, exquisitely arranged bouquet of very choice flowers; and Mrs. Amanda Wiggin, who never forgets the floral offerings on such occasions, brought an elegant basket of choice flowers for Mrs. Foye. The vocal solos were rendered by Miss Florence Morse with Senor Van Brundt, organist and piano accompanist.

Mr. Morse holds two more services at this place and they conclude his public ministrations in this city. We trust the friends will demonstrate their appreciation of the valuable work done by the controls of Mr. Morse since he has been with us, by turning out in such numbers that Washington Hall may not hold them all.

John Slater is still "all the rage" at Metropolitan Temple, and has the satisfaction of seeing the house packed every Sunday evening, which should be very gratifying to John, as no other spiritual meetings ever held in this city have been continuously so well attended. The tests always "hit the mark" and carry conviction with them.

SAN JOSE.

San Jose was especially favored on Sunday morning by the presence of J. J. Morse on the platform of the Psychic Society. The audience filled the hall to overflowing, a number being willing to stand throughout the meeting for the privilege of hearing so noted a representative of Spiritualism.

The discourse was from four subjects selected by the audience. The first was regarding the benefits of mediumship, the second "thought transference" and mental healing, the third dealt with the friends and foes of the cause and the last with materialization. Each topic was treated in Mr. Morse's well-known eloquent and logical manner. The underlying scientific principles were clearly presented and the practical application of all questions plainly given. Frequent murmurs of applause from the audience evinced their appreciation of the intellectual and spiritual feast they were enjoying.

The beauty of the service was much enhanced by a number of appropriate songs sweetly rendered by Miss Fannie Knowles.

The Society hope to secure Mr. Morse for a course of lectures previous to his departure for the East.

Eastern Camp-Meeting

Onset Bay.

Monday morning, the 23rd, opened clear, cool, and all nature looked refreshed by the copious showers of the day previous.

Addresses were made by Dr. Sara K. Vey, Mrs. Stiles, Dr. Dutton, Mrs. W. New York, Mrs. Twing, Mrs. Shirley, control of I. P. Greenleaf, Mrs. P. tests, Dr. Paxson of Philadelphia, and others.

The fact meetings of Thursday and Friday were very interesting.

Saturday forenoon conference was held in the Pavilion. A very harmonious meeting was enjoyed by all who attended. The lecture of the morning was, "Love your enemies; bless them that curse you, do good to them that hate you, and despitefully use you." Bishop Beales was the speaker. His subject for the lecture was "The Transfusion of Blood, and the Transfusion of Truth are two Important Subjects of our Age."

Sunday, the 29th, the morning dawned clear and cool. Mrs. Sarah A. Byrnes was the speaker. Her subject was: "The changes through which we have passed, and changes going on about us in the world." Over two thousand people listened to the lecture of the morning.

A band concert commenced the exercises of the afternoon. Bishop A. Beals spoke. His lecture was, "The Dependence of the Church on Modern Spiritualism." Mr. Edge Emerson followed the lecture with tests. Emerson was gladly welcomed here from his trip across the continent.

It has been voted by the directors to continue the Camp-Meeting till the first of September.

The Register at Headquarters shows that people from all portions of the United States are visitors at Onset.

Ocean Grove, Mass.

Sunday, July 29th, proved an auspicious occasion at the Harwich Port Camp-Meeting. There were thousands of people to enjoy the cool sea breeze. J. D. Stiles of Weymouth delivered the morning address.

The afternoon services opened with singing, followed by an address by A. E. Dale, of Springfield, who closed with a prayer. The conference meeting in the evening closed the Camp-Meeting. Many cottagers will remain a week longer at the grove.

Lake Pleasant.

The week closes with the largest attendance ever known at this camp-ground in July. The opening has been a decided success, and evidence of an increase of interest in the study of Spiritualism is seen on every hand.

The morning of Sunday opened fair and clear. At the auditorium was gathered an audience of about one thousand.

cation by Prof. W. G. Haskell, of Philadelphia, followed by address upon this topic: "The Mission of Spiritualism." This was supplemented with an address by Dr. T. A. Bland, of Washington, D. C., upon "Organization."

The afternoon address was by Prof. W. G. Haskell, upon "The Religions of the World" and "The Relation of Spiritualism." Platform descriptions of much interest were given by Dr. Fred. Crockett, of Boston.

Sunapee Lake Camp-Meeting.

The meeting opened auspiciously on Sunday, July, 29th.

Dr. H. B. Storer, President of the Association, welcomed all to a participation in the varied exercises of the meeting, estimating the platform as its nucleus, where with candor and sincerity it was proposed to consider the principles of Nature and her divine revelations in a philosophical spirit, and where the great truth of the continuity of human life beyond the grave would receive practical demonstration through the psychic power of our mediums, of whom were now present Mrs. M. A. Chandler of Boston, Madame Snow of Springfield, and Mrs. Eunice K. Morgan of Vermont.

After an invocation by Mrs. Juliette Yeaw, Dr. Storer delivered an address which held the close attention of the audience, upon "The Identity of the Principles of Life, and Evolution in the Material and Spiritual Worlds." The address was fertile in illustrations drawn from human experience in both spheres of being.

An increased audience assembled in the afternoon to greet Mrs. Juliette Yeaw, of Leominster. She gave an excellent discourse upon "Destruction, Construction and Instruction, the Method of Nature and of Spiritualism."

Lookout Mountain, Tenn.

In the afternoon of Sunday, July 22nd, George A. Fuller was introduced by the presiding officer as "the talented silver-tongued orator of the spiritual platform," a compliment that his effort that followed to interest and enlighten the audience upon things spiritual proved him entitled to receive. Mr. Fuller announced as the theme of his discourse the promise of Jesus: "And I will send you another comforter, and it shall be the light of truth." Following the lecture Mr. H. F. Merrill and Mr. Rothermel gave clairvoyant descriptions.

In the evening the platform was occupied by Mrs. A. M. Glading as the speaker.

Monday morning, July 23rd, the mediums held the closing meeting of a series which has from the first proved of great interest and spiritual profit to them, mutually developing their various gifts and recuperating their mental and physical energies.

Tuesday, July 24th, a conference was held in the morning. Mrs. Glading occupied an hour in giving an account of how she became a Spiritualist and medium, after having been for years a member of the Episcopal Church. Mr.

Rothermel described his experience with the Seybert Commission. In the evening Mr. G. W. Kates spoke finely on the Spiritual Philosophy. He was followed by Mrs. Kates, who, under spirit control, gave an excellent lesson on the mode of living here so as to procure the greatest happiness in the other life.

Cassadaga Lake, N. Y.

The ninth annual meeting of the Cassadaga Lake Free Association opened Saturday, July 21st. The attendance is larger than ever before at the same time of the season, and the prospects are that this year will surpass all previous ones in every way. The celebrated Northwestern Band, of Meadville, is engaged for the season.

Congregational singing has been introduced, under direction of Prof. W. F. Peck, of Boston. The Children's Lyceum is in charge of Mrs. C. W. Tillinghast. Friday morning is to be given to the children.

Lectures have been given by Walter Howell, Mrs. Cora L. V. Richmond, J. C. Street, and Miss Jennie B. Hagan.

Parkland Camp, Pa.

Mr. J. Frank Baxter was welcomed on every hand. At 10:30 the camp-bell sounded the service hour. Mr. Baxter announced his theme as "Spiritualism and Morality vs. Spiritists and their Morals."

The noon trains brought loads more of visitors, and a vast company listened to the music and lecture of the afternoon. Mr. Baxter's afternoon subject was "Axiomatic Truism vs. Theoretical Dogmatism."

Haslett Park, Mich.

The camp has been greatly improved since last summer; several new houses have been erected; the auditorium is completed, and will be dedicated on Sunday—more than at the commencement of any other of our meetings.

Our opening day was a very rainy one, and the bad weather necessarily interfered with There, is every indication of the present being the largest meeting in the history of the camp.

WHAT CONSTITUTES SOUL-POSITIVITY?

By Impression or Inspiration to A. F. Melcher.

Man is born into this condition of existence with a soul or life-principal inherent, having equal proportions of positive or negative force or impetus. As such, he constitutes a harmonious life-entity or mortal being, and is as much in accord with matter as with spirit or intelligence, the positive condition of nature—matter or material nature representing the negative.

Now, the aim of man in this life is to purify himself from matter so to say. Not from matter in an atomic state, but rather in a fluidic state, if classified at all; but which fluidic condition exists in his spirit-body—not the soul or

internal life-principle, but the exterior life-condition, which is a counterpart of the physical body, and surrounds the soul-nature in the hereafter, as the material body does in earth-life or mortal life. The so-called spirit-body is composed of magnetism, but by a gross or refined order according to circumstances—one acting for a material or sensuous effect and in accord with matter, while the other acts in harmony with spirit or spiritual nature, and for an intelligent or spiritual effect—the grosser also acting in harmony with the negative soul-condition, while the refined or spiritualized magnetism acts in harmony with the positive or purely intelligent impetus of the soul-nature, and while the positive condition of the soul acts thus, the negative side has a compromise impulse which is neither intelligent nor sensuous, but emotional instead.

Now the birth of man or the soul of man into matter, is accompanied by a spirit-body which is composed of unrefined or gross magnetism—the whole acting for a material or animalistic effect, and his aim is to free himself from this material or animalistic impulse. In other words to purify his spirit-body from its animal nature, and which is conducted by overcoming these impulses, through the exercise of his will-power in resisting them—will-power being the positive action of the soul, or the soul exercising its positive or intelligent impetus, exclusively of its negative or emotional impetus, and which, when thus exercised, purifies the spirit-body from its grossness, or transform the animal impulses of the same into purely spiritual ones; and which spiritual impulses vibrate in harmony with his positive or purely intelligent soul-condition. When about fifty-one per cent. of the spirit-body has been thus purified, man is said to have attained the positive condition, or that states which frees him from the influences and attraction of matter when laying off this mortal coil. Now, all do not reach this state at death so-called, and thus have not completed their mission on earth, or as mortal beings. What such are subjected to, depends on the nature of their spirit condition. Those who have added material impetus to the same by intemperance, gluttony or lust, are not only earth-bound as it were, but in discord with their spiritual nature besides, and suffer accordingly—such infusions making the spirit-body extremely sensitive to the magnetic action of spiritual nature, as bruises, diseases or ailments of the physical body makes man sensitive to the electrical action of material nature, and invites pain or suffering in comparison to the discord or ailment, etc. If such discords of the spirit-body can be neutralized or outgrown without the aid of a material body is a much mooted question, and has brought forth the theory of re-incarnation, or a continued evolution of the soul through matter, until positive to the same by spiritual purification. A point in its favor is that the savage cannot reach this purification without moral aid, from the fact that he makes no attempt to overcome his ani-

mal or material propensities, passions, etc., and thus passes over into the spirit-world with an unrefined spirit-body. Now spiritual or positive nature is asserted to be immutable, unchangeable, absolute, and under which circumstances, that which is born into the same, must share the same fate; otherwise, the spiritual counterparts of odd cities would also be subjected to change, and we would no more recognize as history records them. Thus man's spirit-body must remain intact or as it has been evolved from the material; and, if a spirit-body with all its animalistic or sensuous impulses alive, is attracted to matter, the lower races of mankind, and those who die before they have had an opportunity of reaching this state, as drunkards, children, imbeciles, etc., will never be able to enjoy the pleasures, beauties and happiness of positive or divine nature—heaven so called. But with a continued evolution through matter, this is possible, and all souls will finally reach the aim—soul-positivity.

Now, this is not all. Despite the soul-nature being an equilibrium of positive and negative force in its natural state, it is subject to discord as well as the spirit-body, and which consists in permitting its negative or emotional side to become too active, thus increasing in negative or emotional impetus over the positive or purely intelligent impetus. Such is conduced by selfishness, arrogance, false pride, vanity, conceit and so-called passion—the latter being a love of the soul nature itself for animalism, and thus defiles its divinity with self-love or material impurity. But as the positive side of the soul is purely intelligent in nature, and, therefore, not corruptible, the negative partakes of the whole effect which this has on the soul-nature, and destroys the harmony with its positive—such being manifested by irritability, nervousness and excitability, or an easily agitated condition—emotional as it were, and caused by the superior activity of the negative over the positive soul-condition. Now, such is passion, and as much in discord with divine nature as impurities of the spirit-body are, and which so-called passions continue to act for the effect that created them until neutralized or counterbalanced by an opposite force (developed through abnegation and resisting the evil or passion when prompting for indulgence), or superior positive soul force over the negative; and which can be developed by adding intelligent activity to the same, either by ardent study, intellectual labor, love-acts or the exercise of the will for a positive effect, *i. e.*, combat one's animalism generally, and which also constitutes soul-positivity.

As an active negative soul-condition constitutes passion, the opposite has a reverse effect, and constitutes mental force so-called, positive will, psychological potency, soul-greatness, genius, power, and which comprise the statesmen, potentates, leaders of humanity, and men and women of note generally. Such soul-positivity constitutes divine impetus, and places man *en rapport* with divine nature in compari-

son to his surplus over the negative, and which as a purely intelligent force, may be added is, or increased eternally, although the being as individualized through matter, remain unchangeable; and, therefore always recognizable again as the character once known as a mortal. In this respect the soul may continue to add positive impetus to its being and thus increase in knowledge, will, power and love, or perception, soul-force and penetration of causes. Otherwise the soul retains its individuality as an absolute and perfected condition of existence, this having been reached through its last incarnation in matter. What it was before that, is of no importance as it represented nothing in the positive entity of nature, although in its positive state its past is opened to view, and interesting as a matter of personal experience, trials, etc., which were all necessary to lead it to that which it now represents or constitutes in being.

With a surplus of purified or spiritualized magnetism in its spirit-body, and a surplus of positive soul-force, it constitutes a perfected being as far as its connection with matter or a material body is concerned, and in which state it is enabled to leave the confines of planetary conditions in comparison to its addition of positive impetus to its being, and which continues to increase in activity as it unfolds in intelligence or knowledge, wisdom or experience, will-power or love—the latter adding penetrative force in comparison to the love deeds it has to its credit as it were, or continues to enact in its spiritual state of existence.

Those who have reached positive soul-force before having freed their spiritual body from the necessary percentage of gross magnetism, remain in connection with matter until this is accomplished. If death overtakes them prior to this event, and the surplus of positive soul-force counterbalance the lacking negativity of the spirit-body, they complete their mission through the use of mortals by obsession or controlling for that effect. If sensitive enough to be guided, they repay this loan by their spiritual aid, and if not, they endeavor to assist them through those who are. If spiritual purification has been attained, and lacking in soul-positivity, they endeavor to make this up through love-acts towards spirits in darkness. But this must also have a sufficient surplus to counterbalance the lacking soul-negativity, otherwise the being is subjected to the laws of matter or material nature, with its attending results—being subservient to the same as mortals are, until a surplus of positivity in either conditions exists in favor of divine nature or the positive state of existence, heaven so-called.

Mortals who have reached this state through spiritual purification, may know it by feeling complacent, bright and content, and through soul-positivity, by feeling happy, peaceful and tranquil within. But when through both conditions combined, by a feeling of love pervading the whole being—such being the soul's completed or undisturbed rapport with divine nature or God so-called.

Correspondence.

EDITOR CARRIER DOVE: I went to the post-office a few days ago, and to my surprise found my box, No. 186, full of Dove. I have taken the pets home and my wife and daughter are delighted with them and their arrival have done scarcely anything but sit and fondle their white wings, and "drink in some" from the sweet messages they communicate. But I am afraid we will not be able to keep them long, as several of them have already gotten away and were fluttering off to the neighboring houses where, although they received just as good treatment as at my own house, they still seem restless, and the moment they cease to fondle them, away they fly again on their mission of love. But as you have kindly agreed to furnish a fresh supply each week for an indefinite time, I guess it is all right.

You have by your own kindness placed me under lasting obligations, and to reciprocate I will keep you posted in regard to our little, unpretentious corner of God's creation. At present we have Prof. Peters with us. He is a medium of great ability; his mediumship covering nearly or all the phenomena, from simple raps, to materialization and etherialization, including independent slate-writing.

Prof. C. W. Peters is an Englishman, thirty-six years of age, very affable; modest in regard to his mediumship, and, so far as man can judge, faithful to the trust reposed in him by the angel world.

Our little society is not yet strong enough to secure a medium from a great distance, or for a great length of time, and Prof. Peters is breaking the way here and we hope to be able to receive talent from abroad to carry on the good work. I trust ere long that other P. O. boxes will contain copies of the CARRIER DOVE.

I am also under obligations to E. G. B. of Hunter, New York, for a copy of "Forty Years on the Spiritual Rostrum," by Warren Chase, and a copy of the *Banner of Light* each week.

We are just starting our society here, but already are developing some local talent and hope for more in the future.

Yours for truth,

S. T. SUDDICK, M. D.

BONNE TERRE, Mo.

Another Camp-Meeting.

EDITOR CARRIER DOVE.—Dear Birdies would you be so kind as to waft on your snowy pinions, to all true, honest, earnest souls of this part of California especially, that during the month of October proximo there will be held, in the city of San Bernardino a camp-meeting, to accommodate all who were unable to attend at Oakland in the early

summer, and such others as may desire to come in search of light. Say to your patrons on the authority of the subscriber that all true souls, "white, black, blue, grizzly and gray," Jews and Gentiles, Christians and Pagans all, all are cordially invited to attend, if they come to help and not to hinder, to teach and to be taught. All frauds and fraud-hunters are most respectfully requested to have important business in Hades at that particular time and to be sure and go hither to attend to it from the first, to say the twentieth, and even if they should be detained longer, we shall not mourn. Persons of the right stripe, wishing accommodations, should write at once to the subscriber at Pomona, Cal., lock box 903, when they will receive a circular giving all the particulars. The accommodations will be good and inexpensive. Come in "faith, hope and charity" and let us do a great work and have a good time. Reduced rates by boat and rail will be had, and the same at hotels and lodging houses. Plenty of room for tenting, elegant water and all free. All mediums and lecturers requested to be on hand as far as possible and are assured of all the aid in our power.

T. B. TAYLOR, M. D.

POMONA, Cal.

What Women Can Do.

Dr. J. C. Ayer's widow, says the *New York World*, is worth \$25,000,000. It must be a present comfort to those who in days gone by forced the little bits of bitterness down their reluctant gullets to reflect that they were contributing to the happiness of somebody.

Elizabeth of Roumania, is forty-five years of age, and the most talented woman of royal rank in the world. The queen, or as she is known in literature, "Carmen Sylva," begins her literary work at five in the morning. She rises without disturbing her husband, or even her maid, dresses without assistance, and, lighting a lamp, is soon busy with her pen.

Mrs. Octave Pavy, widow of the scientist who perished in the Greely Arctic Expedition, has just returned to Cleveland, Ohio, from Europe where she spent a year for the good of her health. She is engaged in important literary work. In June she will return to Europe, and after visiting all the principal cities on business will settle in London at the head of a literary and journalistic office.

During a blizzard on the twelfth of January a Dakota farmer tost a hog weighing a little over two hundred pounds. Nothing was seen of the animal till last week, when the farmer, while at work at a haystack some distance from his house, uncovered the hog alive and with a litter of ten pigs, all alive and weighing about a pound apiece. The mother weighed about thirty pounds, a

shrinkage of one hundred and seventy pounds, she having been confined in the stack about three months without food or water. This from an exchange is a good pig story.

It is said that during the last presidential crisis in France, a newspaper correspondent at Rennes wrote regularly to his newspaper. Every time the "political police" opened his letters. After awhile he tried the plan of registering his letters. "Inclosure of 100 francs" he wrote on the outside of one in order to insure privacy for it, without, of course putting the money inside. The letter arrived safely; none of the seals were broken, but neatly inclosed lay a postal order for 100 francs. The clever officers who had intercepted the letter thought that on opening it they had lost the inclosure and substituted another, hoping thereby to escape unpleasant investigation.

Jennie Morton, of West Bath, aged fourteen years, has since the first of February, bought and paid for a sewing machine by making coats. During that time she has taken one music lesson per week, and practices two hours per day.

Senorita Matilde Montoya is the first Mexican girl to become a doctor. A committee of young men in the City of Mexico got up a bull-fight in her honor, and devoted the proceeds to the purchase of books and instruments for her. A country that is civilized enough to have women doctors ought to abandon bull-fights.

Women Worth Their Weight in Gold.

Mrs. John Minturn is worth \$2,000,000.

Mrs. Kate Terry is worth nearly \$6,000,000.

Mrs. Thomas A. Scott counts her wealth at \$5,000,000.

Mrs. John Jacob Astor is worth about \$8,000,000.

Mrs. Edwin Stevens, of New York, has \$15,000,000.

Mrs. Hetty Green, of New York, is worth about \$40,000,000.

Mrs. Robert Goelet, \$3,000,000, owes her fortune to hardware.

Mrs. Jayne, the widow of the patent medicine man, is worth \$3,000,000.

Mrs. Marshal O. Roberts is the eighth millionaire widow of a mining king.

Mrs. Martin Bates was left \$1,500,000, which her husband made in dry goods.

Mrs. Joseph Harrison, the widow of the man who built the first railroad in Russia, has \$4,000,000.

Woman Suffrage in Wisconsin.

A single victory for woman suffrage has been gained in Wisconsin. The legislature of that State passed a law granting women the right to vote "at all elections pertaining to school matters." The women claimed that the election of officials who appoint

school boards in an election pertaining to school matters, and that in cities where the mayor appoints the school board, women are entitled to vote for mayor. To make a test case, the Rev. Olympia Brown Willis, president of the Wisconsin Woman Suffrage Association, offered her vote at the municipal election in Racine, and the inspectors having refused it, she sued them for damages. Judge Winslow has just decided the case in her favor. This establishes municipal suffrage in Wisconsin, unless the decision should be reversed by the inspectors.—*National View*.

An Australian Mining Queen.

The sensation of the hour in the city is the doings and sayings of the Lady of Nugget, Miss Alice Cornwall.

In a few weeks she has achieved wonders. She has softened the heart of the Secretary of the Stock Exchange. She has shown her latest finds to Archbishops and Bishops at the Mansion House. She has convinced Mr. Bryant that gold-searching is more profitable than watch-making. She has held her own with speculators and financiers, and she has successfully floated a company which rejoices in the familiar name of Midas. Miss Cornwall is supposed in Victoria to have heaven-born genius for mining. The miners of Ballarat have given her the name of Luck-Foot and unanimously named her their representative in England. In Australia she has generally contrived to find ore where every body else failed.

In London the charming and astute lady-miner bids fair to attract a large share of interest hitherto bestowed on lady doctors, lady astronomers and lady bonnet-makers.

Origin of the Mask.

Poppæa, the wife of Nero, is said to have invented the mask to guard her complexion from the sun, but theatrical masks were in use among the Greeks and Romans. Horace attributes them to Æschylus: yet Aristotle says the inventor and time of introduction were unknown. Modern masks were devised in Italy, and brought to England in 1872.

A Dress Made of Thread.

A young lady of Austin who has much time to spare and who is very skillful with the needle and excels in all fancy crochet work has made a unique dress. The material is common spool thread, white, and the entire dress is hand crocheted work, beautifully flowered and strongly made, and about 10,000 yards of thread were used in its construction. The sleeves are crocheted in the proper shape, and are fastened in by a lock-crocheted stitch. It is a very beautiful dress, and the young lady tells us that it took her three months to complete it.—*Austin Rev.*

Poems.

The Story of Life.

I

Say, what is life? 'Tis to be born
A helpless babe to greet the light
With a sharp wail, as if the morn
Foretold a cloudy noon and night;
To weep, to sleep, and weep again,
With sunny smiles between—and then?

And then apace the infant grows
To be a laughing, sprightly boy,
Happy despite his little woes,
Were he but conscious of his joy;
To be, in short, from two to ten,
A merry, moody child—and then?

And then, in coat and trousers clad,
To learn to say the Decalogue,
And break it, an unthinking lad,
With birth and mischief all agog,
A truant oft by field and fen,
And capture butterflies—and then?

And then, increased in strength and size,
To be, anon, a youth full grown;
A hero in his mother's eyes,
A young Apollo in his own;
To imitate the way of men
In fashionable sin—and then?

And then at last to be a man,
To fall in love, to woo and wed;
With seething brain to scheme and plan,
To gather gold or toil for bread;
To sue for fame with tongue and pen,
And gain or lose the prize—and then?

And then in gray and wrinkled old
To mourn the speed of life's decline;
To praise the scenes of youth beheld,
And dwell in memory of lang syne;
To dream awhile with darkened ken,
Then drop into his grave—and then?

—[Exchange.]

II.

BY A. B. PARTY.

And then his spirit, freed, will rise,
Attracted to a higher sphere,
Where loved ones meet beyond the skies,
Prepared for mortal dwellers here,
When they, through death, are born again
And quit all earthly scenes—and then?

And then he learns the lesson grand,
That he shall live beyond the tomb,
Where ev'ry virtue may expand,
And flowers of love immortal bloom:
Where glories rare, beyond our ken,
His opening vision sees—and then?

And then, in nature's balance weighed
He sadly counts his gain and loss;
As earthly actions are surveyed,
And worldly riches prove but dross,
He finds himself a boy again,
Just starting out in life—and then?

And then, inspired by love and truth,
He views creation's broad expanse,
Lives o'er again the days of youth;
And in that life he strives, perchance,
To reach once more the haunts of men
And teach them how to live—and then?

And then he comes to friends below,
Across the bridge by angels planned—
That radiant arch, love's shining bow,
By which the gulf of death is spanned—
And brings glad tidings to all men
Of everlasting life—and then?

And then, when called from earthly strife,
His loving hand shall guide them o'er
That shining bridge, the way of life
To yonder bright and shining shore,
To live till time proclaims Amen
At Nature's funeral pyre—and then?

—Banner of Light.

(FOR THE CARRIER DOVE.)

III.

BY JOHN FRANKLIN CLARK.

And then? as God in wisdom grown,
As units of a mighty band;
United step to Being's Throne,
And grasp its scepter in their hand,
Evolve from out the pyre till when
A Universe is born—and then?

And then? direct the upward way
Of being, with their guiding hands;
'Till blossoms forth the perfect day
Of Life, upon the new formed lands;
'Till primal substance lives, as men
Self-conscious in their powers—and then.

And then? to teach these evolved men,
To know themselves as parts of all;
To know that Being upward tends,
That nothing ever sinks or falls
But rises to the plain of man.
To thus evolve, is Being's plan.

Hope, Truth and Love.

(FOR THE CARRIER DOVE BY E. G. ANDERSON.)

A magic boat I saw afloat
On life's tumultuous ocean,
With pure, bright brow, a child at the prow
Steered through its wild commotion.

The boat sped on; the day was gone;
Dark clouds that child surrounded,
Hope cheered the child with its beacon mild
As o'er the waves it bounded.

The morning came, by holier flame,
That face now seemed anointed,
Its higher life tho' filled with strife
Still to that haven pointed.

Midday came on; the child full grown
Now voiced its acclamation,
"Truth steers aright through darkest night"
Was the joyous proclamation.

'Mid storm and strife on the sea of life
That form we still discover,
Life's purest gems is now the theme
That leads her on forever.

And sings alone that angel tone
All through "life's fitful fever,"
Love shining bright is the highest light
Of man on earth forever.

Aspirations.

BY LENA INGRAHAM GIFFORD.

O, earnest life! deep fraught with weal or woe
To myriad hearts along the years that into the centuries
flow!

O, noble thoughts! aspiring souls that lift,
In toilsome heights, o'er many a painful rift,
We mark thy signal progress o'er the hosts that fail,
The human straws disturbed by every passing gale.

As mighty rivers which no obstacles impede,
Still dash o'er boulders with the cataract's speed,
So larger minds their onward course pursue,
Still seeking broader fields and channels new.

O, Spirit, ever guiding to the eternal sea,
In whom our trusting hearts seek endless harmony!
Inspire us with the zeal that bright o'erlays
The many trials that beset progressive ways.

THE CHILD ANGEL.

BY HERBERT O. HOLDERNESS.

In the hush of the evening twilight, at the separation
day,
My heart in silence stealth to the spirit land away,
Away from the toil and sorrow of earth and its
love,
To the pure and sacred presence of the loved and
above.
Then I hear amid the stillness, a voice so sweet and
Well I know 'tis Heaven's message, from my darling
angel child.

I can feel her soft caresses as she strokes my silver
And her touch is like the breathing of a deep, sweet
prayer;

I can hear her tender accents as she calls me "dear,"

And my soul enraptured answers "Oh my angel I am
Waiting, yearning soon to join you, to rest in your
embrace,
Once again to behold your presence and look on your
spirit face."

"Oh dear, dead face, look on me, with its love-lit
of yore!

Oh sweet, sad eyes, watch o'er me at my lonely
door!

Let your tears fall on my pillow as you bend o'er me
night—

Tears like morning dew which falleth, fresh
from realms of light."

Night winds whisper me her answer, "I'll watch
thee, mother dear;

Still am I your loving daughter, waiting for you here."

"Waiting with the calm assurance that our Father will
fulfill

In His own good time his promise, yes indeed he will,

Standing wrapt in awe and wonder, faintly comes
soft "Good-night!"

Fled are all life's somber shadows, morn is breaking
clear and bright;

While sweet strains of heavenly music bear her
the crystal throne,

Earth is once again before me! But content, I wait

Trust.

Sometimes when all life's lessons have been learned
And sun and stars forever more have set,

The things which our weak judgments here have
The things o'er which we grieved with lashes wet

Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue,

And we shall see how all God's plans were right,
And how what seemed reproof was love most true

But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white unfold,

We must not tear the close shut leaves apart;
Time will reveal the calyxes of gold.

And if through patient toil, we reach the land,
Where tired feet, with sandals loose, may rest,

When we shall clearly know and understand,
I think that we will say, "God knew the best!"

Reform.

It is so cheap to praise what all applaud,
To bend the supple knee and bow the head

Over the graves of the illustrious dead,
Extol the past in popular accord,

And with the lips confess that Christ is Lord!
If we have not the martyr strength to tread

Their thorny paths, lead onward as they led
Far in advance of ancient bounds, unawed—

If cowards in the present we recoil
From grappling with the evils of our time,

Content with bygone, vanquished sins to mourn,
Our praise of olden heroes is but slime,

And we are naught but camberers of the soul
And parasites and panderers to crime.

—William Lloyd Garrison