



SEAL POINT, FARALLONE ISLANDS.

The Carrier Dove.

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

VOLUME V.

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The Platform.

Man, the Relation that He Sustains to the Supreme Power that Projected Him Into Existence.

The following address was delivered by Mrs. L. H. Champion at a meeting of the Spiritual Societies of San Jose, Aug. 29, 1888.

In taking up this momentous subject, we are strangely impressed with the difficulties to be surmounted in endeavoring to present our views in such a manner as to be thoroughly understood or comprehended. This subject is fraught with so much that is in contradiction to all preconceived and established theories, that we hesitate to enter even upon the boundaries of a more liberal disquisition in relation to it.

Man is the ultimate of cause and effect. He is not an especial creation, any more than the horse and the donkey. As man was not an especial creation, as is proven by all the laws of Nature of which we are cognizant, upon this ground we demur to the acceptance of the theory that any especial law or laws were ever instituted by the creative power of the Universe, either for his projection into existence, or for his well being while a dweller upon this sphere of life. Man is a projectile from a force or power above and beyond him, and over which he cannot possibly have any control. He has no choice as to what shall be his mental, moral or spiritual status. Man's mental, moral and spiritual status are mapped out for him as irrevocably as is his physical organization. They are all mapped out for him and not by him. Therefore man is as irresponsible for what he is by nature, mentally, morally and spiritually, as he is for what he is physically; as irresponsible as he is for the color of his hair or his eyes, or for his facial expression. He is no more responsible for the attributive characteristics relegated to him by the universal and infinite laws that projected him into being, than he is for any other physical manifestations of the divine law of life.

The infinite laws of cause and effect are ever at work in all the illimitable realms of the Universe. The infinitely diversified results or manifestations of the causes at work to produce them, are just and legitimate expressions of the divine power of these infinite

laws. Every manifestation of this omnipotent power possesses in a degree all the attributive characteristics of the infinite laws that projected them into existence. They are each and every one of them just and legitimate expressions of the law, and are of the source a perfect counterpart.

Inasmuch as the laws at work to project all things into existence are infinite in their action; inasmuch as the source from which all laws derive their creative force and energy is infinite; inasmuch as it is impossible for the manifestations of the infinite law, not to partake in nature and character of the attributive characteristics of the laws by which they are projected into life; as it is impossible for the emanations from an infinite source to be unlike the source from which they emanated, then all the manifestations of Nature, throughout the illimitable Universe, must be infinite. Each and every manifestation must possess infinite possibilities. They must possess in a degree all the infinite qualities and properties of the source from which they emanated. Then, man as an emanation from an infinite source, must of a divine necessity partake of all the attributive characteristics of the infinite and universal laws that projected him into being. He must of a divine necessity, possess all the essential qualities and properties of the infinite source from which he emanated. He, man, must possess infinite possibilities. In fact, man must be infinite and sustain infinite relations to all that inheres in all the manifestations of the infinite source of all life.

In a former address we gave our theory of the origin of life. In this we will endeavor to show that all life is inherent in Nature and that the creative force or energy knows no high, no low, no great and no small, but that the tiniest atom is as divine a necessity in the economy of the Universe as the largest plant, that the hewers of wood and the drawers of water are as divine in their relation to the infinite source of all life as the most gifted among men.

It may seem a very unjust and uncharitable proposition that some should be born to fill the positions of hewers of wood and drawers of water, but can you look out upon the illimitable sea of diversity in this universe of mind, spirit and matter, and find throughout the infinity of the law of cause and effect, any evidence to prove that all can or ever will, think, look, or act alike, or ever attain to an anticipated millennial, or a time

when there will be but one evidence of an infinite law. If we preserve our individual identity in the infinite realms of futurity, (and we firmly believe that we will) how is that identity to be preserved and defined, only through an illimitable diversity. We do not say that those who now make up the lower strata of human life must always remain the lower. Through the evolution and refinement of matter, all will inevitably progress and rise above their present condition.

The tidal wave of time bears us all forward upon its crest. It is no respecter of persons. All are alike partakers of its bounteous behests. All things that tend to purify and refine, to educate and elevate mankind are so many levers in this divine unfoldment and progressive development of the human race. The grandest work of man or woman is to ennoble a common humanity. We would not have you think that we ignore all effort to lift up the fallen, to enlighten the ignorant, to reclaim the inebriate, and to ameliorate the conditions of our race. When we speak of the infinite diversity that must ever exist in all the manifestations of Nature and her immutable laws, we do not claim ignorance, vice and superstition as necessary adjuncts to make up this diversity. They are caused or superinduced by misuses of blessings and abuses of gifts bestowed for wise and beneficent purposes.

In introducing new theories upon any subject we must expect dissenters; but it is very evident that the minds of all thinking men and women are reaching out for new intellectual food, are searching for new thoughts and new theories upon religious dogmas, and Christian teachings. It will not do to give them a rehash of the antiquarian logic, and ancient mythological mysticisms. Men are ever seeking new and undefined realms of thought, and to give the pottage of past centuries a surface coating of modern liberalism and serve it up as a new bill of fare will not satisfy them.

The mind goes forth into the illimitable sea of infinitude. It culls from past ages its experiences, from which we extract ineffable lessons of wisdom, divine love and harmony. Theologians are intent in adapting these lessons to the demands being made upon the storehouse of infinity, by a sugar-coating of modern spiritual thought, and proclaiming to the world a new solution of the problems of life, a new definition of the relations existing between the infinite Father of the uni-

verse, and the created evidences of his divine will and wisdom. But launching our barks upon the broad sea of infinitude, hope to bring home to the comprehension of the finite mind, from the illimitable, the unseen and undefined realms of thought, facts of greater significance than have been presented in all the past centuries.

Countless ages have added their experiences and research to this wealth of culture, to this unfoldment of the human mind. The diffusion of knowledge through the printing press has been a great lever in the progression and advancement of man, but profound research into the mysterious depths of the infinitude of relations and conditions, has given to the world all the theories presented through its agency. The concomitant relations existing throughout infinitude make up the aggregate evidence of all facts presented for our comprehension. Order and symmetry are knit together in harmony and accord. All things that exist are woven together as the web and woof of infinity, and make up a complete whole in immensity. Everything in this vast universe of matter and spirit is built up in strata, the same as the earth beneath our feet is builded up. And the lowest strata of all things are as necessary and essential as the highest so-called to complete the chain of universality. Thus the street scavengers and the sewer builders are as divine adjuncts in the cosmogeny of the whole as the grandest artist, or the most eminent poet. Why talk of social equality when every evidence forces us to a conclusion at variance with it. The infinite divinity manifested through all creation sustains us in the assurance that the different stratas of human life, the great diversity in mental, moral, social and spiritual unfoldment, is just and legitimate, and as divine a necessity as the diversity presented in all the varied manifestations of the globe upon which we live.

Mankind lose sight of the relations they sustain to the infinite source of all life, when they accept the teachings of the theological savans of the past 1800 years. They lose sight of the infinite law of cause and effect when they accept the old theological dogmas of total depravity, foreordination, predestination and other dogmas equally as absurd, that have cast their dark shadows over the horizon of human consciousness and retarded spiritual growth and unfoldment in all the departments of human life.

Total depravity! What an anomaly every presentation of infinite law pronounced good, not only good, but *very good*, except that presentation that embodies within it the highest and divinest expression of infinity. It is an anomaly in both ethics and physics, that an emanation from any source should be totally unlike the source from which it emanated, therefore we must conclude that if we have a perfect God, a perfect source, that all emanations from that source must be in

essence attributes, and character in a degree like unto the source from which they emanated. Yea, like unto God, then not one of the great family of man can be totally depraved. Each and every one must possess a spark of the divine, a ray or scintillation from the infinite cause that gave them birth. This must perforce forbid the possibility of total depravity. In the eternity that awaits us, we will ever find as great a diversity presented in the characteristics of the human race as there is presented to us here. All are not changed in the twinkling of an eye into cherubs, saints, or seraphs, neither are all, or any portion of the great family of man forever doomed to be devils or demons. We must ever remember that we are all representatives and royal constituents of the same divine source, and partake of its infinite possibilities. And we must not conclude that the possibilities of man's attainments are bounded by the opening and shutting of the flood-gates of physical existence. Were this possible it would detract from the infinity of the laws of cause and effect, and destroy the first possible conception of an infinite source from which nothing of a finite character can emanate. What makes a finite conception of infinite law, relations and conditions, but relations and conditions are infinite. Therefore, we must conclude that our conceptions of relative relations make all things finite or infinite to us. But our conceptions are ever changing, and the relative relations of all things is ever changing. Thus are woven together the links of the universal and infinite chain of causation. From this infinite chain we collate conditions that are in accord and in harmony with the causes from which they have been deducted.

The universal chain of causative force and energy takes into its embrace all the conditions as well as all the possibilities of the infinite relations that mortality sustains to infinity. The seal of condemnation should ever be placed upon the brow of any man or woman, of any priest or prelate, of any preacher or layman, who essays to hold the key of infinity, and to unlock the storehouse of immortality, and portion out to the children of a common inheritance either eternal happiness or eternal misery. Who among you to-day would consign a single soul to such conditions as are presented as the bounteous behests of an infinite and omnipotent creator, prepared for us by this omnipotent power that projected us into life, under the ban of his divine decree of total depravity. What power in heaven above or earth beneath can save us from that infinite decree? By what modus operandi does puny man propose to change the decree of the infinite? If man is projected into life surrounded by conditions, and held in bondage by relations that are all parts and parcels of the great source of God, and that are of the same divine ordering as himself, of which he is a definite reflex mentally, morally, socially, spiritually and

physically, wherefore should he meet with the condemnation of the eternal and universal cause that projected him into life? Over this infinite creative power man has no control. He has no choice as to who shall be his parents. He has no choice as to whether he shall inherit poverty or riches. He has no choice as to whether his surroundings shall be of a highly moral, spiritual and intellectual character, or vice versa. He is not consulted and has no voice in the matter.

Then where lays the responsibility with the child, the man, or with the infinite law that projected him into life? Do not understand that we would relieve man from all responsibility for the acts of his life. Far from it. A greater responsibility rests upon all intelligent men and women than they are cognizant of. Mankind are all inevitably bound together as one. The electrical chord of sympathy vibrates through all the relations and conditions of the illimitable universe; and, through laws, but slightly comprehended by man at present, the ignorance, vice and degradation of the masses, affect all the great family of God's children, from the least to the greatest, and from the lowest to the highest in the scale of human life. We have said that all are parts and parcels with the great infinite whole; that everything that exists goes to make up the great whole in immensity. We see only drops in the great ocean of life; links in the interminable chain of causation. We are all scintillations from the same divine luminary. All are infinite, and every presentation of the divine law of life possesses infinite possibilities. God is in us and we are parts of God. Then we must conclude that God is, as dependant upon us, as we are upon him. God is dependant upon all the factors that make up the great whole in immensity. And as the human family holds a very important position among the multiplicity of factors that form this divine relationship, then God must be dependant upon every man, woman and child that have ever lived, moved, or had their being in this illimitable universe. We know that creation is one vast whole. We know that all mankind are not responsible for the results of the infinite law of cause and effect, that projects and propels all things forward to an ultimate, that embodies within itself, through relations and conditions, the infinitude of all results. We know that man can in no wise control or govern the universe. His prayers will not change a single result. They will not superinduce a suspension of the laws of the universe. Man's intervention will not change or stultify the great, infinite source of all life. All things, every manifestation or expression of divine law, are adjusted in harmony therewith. In the infinitude of relations and conditions, every man, woman and child, will occupy their legitimate spheres throughout the eternity that awaits them. Through the infinity of the laws governing the universe, they will

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Original Contributions.

Open Letter to Dr. Talmage.
BY ALMOND GRIFFIN.

REVEREND SIR: It has been a source of great delight to me to read your recent sermons addressed to the women of America, but, the last Sunday in April, you spoke upon a theme that, apparently you know not of.

That you have great learning and experience I will admit; but when you indict Modern Spiritualism as a bane and curse to mankind, you proclaim to me in the strongest terms language can convey, that your knowledge of it is indeed limited and superficial.

Spiritualism is not doom and death to its disciples, but it is surely destruction and annihilation to the orthodox church, even to the pulpit you occupy to-day.

There is a little insect called Truth that is gnawing at the pillars of your mighty edifice of worship; your supports are fast becoming weaker, and in the course of time will crumble fall, burying the Brooklyn Tabernacle in the dust of oblivion.

You have never studied carefully, without prejudice of mind or a bias of opinion, into the teachings of Spiritualism. You look with careless eye at the outside of the truth only, and see barnacle-growths that have, through a selfish greed for lucre, notoriety and fame, attached themselves to the cause. You will find deception practiced in your Church of God as well as in mine. Suppose that I saw one of your church elders appropriating to his own uses the contents of the missionary funds' box and should immediately declare the Christian religion a swindle, a humbug, a cheat, what would you say but declare me a superficial, shallow-minded looker-on, one who threw aside a lump of virgin gold because of outer dross. And yet this is precisely what you do with Modern Spiritualism. Nay, you go farther than that. You plant a heel of iron on the belief so dear to mothers' hearts; but, my dear Talmage, "Truth is mighty and must prevail." Your scathing words injure not the immortal truths of spirit-return. Brilliant minds have been, and are being and will be convinced beyond a doubt of the truths of this doctrine.

You cannot crush it into the dust of forgetfulness. You may smite a mountain with your clenched hand but it crumbles not away. You may order Niagara's cateract to cease its roar, but it hushes not. How puny is man! How weak his judgments at best! The mighty roar from countless throats denouncing the great Galileo as an impostor and his theory of the earth's motion a baseless fabric from the loom of diseased imagination, altered not the truth.

be sure that this power is wielded wisely and well. The iconoclast who disregards the demands for theories and conclusions based upon facts, clearly demonstrated of the human mind, is not supplying the demands now being made upon the storehouse of infinity, and finds himself adrift upon the anchorage sea of immensity, without an anchorage upon which to build a hope either for time or eternity. Then let us ever recognize a living God in the present. Let us find an ever pregnant revelation in the manifested evidences of Nature's immutable laws. Let us regard all things as divine, and, in the degree of their unfoldment, perfect. Let us regard all things as past expressions of the law of cause and effect, possessing in the the divine attributes of the source from which they sprung. Let us cast aside old theological teachings, and come forth with renewed strength and courage to fight the battles of liberal free thought. Let the living light of the present illumine our minds, and prepares us all to accept new truths and new convictions of right and duty. Let the dead past bury its dead, that we may all enter into higher spheres of light, and receive from the baptismal fount of inspiration, higher estimates of our own God-given powers, and more rational conceptions of the relations that we sustain to the omnipotent force and energy, that holds in its embrace all the diversified manifestations of life in this illimitable universe of Spirit and of Matter.

A Convenient Husband.

Husband—"Wife, you are everlastingly reading books."

Wife—"Yes, I find them very interesting."

"It's a pity I ain't a book; then you might take some interest in me."

"I would't object if you were the right kind of a book."

"What sort of a book do you think a husband ought to be?"

"An almanac, so I can get a new one every year."

A Big Mistaken.

The grandmamma of a little girl had been telling her one day not to say that people lied, but rather that they were mistaken. Her grandmamma, to amuse her, told her a story which was a tough one to believe. After she had finished, the little girl looked up into her face and exclaimed: "Grandmamma, that is the biggest mistaken I ever heard."

"Ah, Adolphus!" she murmured, "I fear I am not worthy of you. You are so good."

"Never mind, darling," he said tenderly, "wait till we're married."

"Matrimony," coming from the Latin word "mater," which means "mother," shows that the wife is boss. If the husband were it would be "patrimony." See?

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ultimately become more refined and perfect in their unfoldment. But man can no more approximate perfection than he can infinity. Through the inexorable process of adaptation and affinization, all will gravitate to the sphere of creative munificence most in harmony with their desires, aspirations, and best adapted to their natures and characteristics. This inevitable law propels or impels all things to their ends and purposes involved in the application of its power.

In order fully to estimate, appreciate and employ a more liberal disquisition of knowledge than the past has presented in relation to this subject, mankind must divest themselves of all preconceived prejudice, either in favor or against, and quietly and dispassionately analyze and digest what is presented.

Notwithstanding, many of us have been emancipated from the superstitions and bigotry of the teachings of the Church, from dogmatic theology; yet we ever find the distinct theories and creeds, assuming uncon-

siously the form of conviction and deduction based upon the teachings of the past. It is true, that we now and then catch a

gleam of beauty from out the luminary. We have said that Nature accords to every one the right of thinking and reasoning for

themselves. But we should ever be certain that our conclusions and deductions are not based upon the teachings and reasonings of others. Our convictions have in the past

been mapped out for us; and we are to be deemed or blessed in the exact ratio that we believe, and have faith in them. Would that

all mankind might read from Nature's ever open page, divine revelations that will illumine and enlighten their minds from a source infinite. Would that all might throw off the

shackles forged by theological Savans in the past, and come forth in the full stature of a vigorous selfhood, possessing the infinite possibilities of the divine mind, royal constituents

of the infinite altar of a free and untrammelled Nature, from which shall arise the incense of the holiest and purest inspirations of

divinity, embosomed within their own souls. The droppings from the infinite fountain of

all truth, the living light of an eternal day, the ever present divine spirit, will correlate

to bless and invigorate, to purify and fructify in the realm of human consciousness, and

will relegate to mankind an equipoise that in the future will enable them to accept and fully demonstrate the facts presented. Unless

the theories, deductions and conclusions of mankind are based upon and harmonize with the laws that control and govern the uni-

verse, either the laws must be changed to support the theories, deductions and conclusions, or the principles must be modified to

conform with the laws. Man is the great momentum power in the promulgation and continuation of knowledge, and should ever

Facts are stumbling blocks in the paths of men who desire no light but that shed in faint obscurity through the windows of their own particular church. Facts are cobblestones constantly in the bigots way, always confronting and compelling him to thread his way with care.

Each member of the "sacred flock" is provided with a chart of life's highway pointing out the narrow, devious way that leads to God. Where the path leads into too much of the free sunlight of heaven the eyes are veiled, the shutters closed to exclude the dewy, fragrant air that tries so hard to kiss the fevered cheek that burns behind the folds of artificiality.

Says the interpreter of God's Word: "Beware, as of the cobra's fangs, the investigation of other men's beliefs. I, alone, hold the key to the treasure-house of God. I, alone, have the power to wash the blood from murderers' hands and make them white and clean. He who doubts this let him beware.

It were better for him were he cast into a bottomless sea with a millstone attached to his neck. It were better for him were he to find a grave in the ooze and filth of slimy seas with an endless night to blast his future hopes and plans."

This is the doctrine with which you are poisoning the minds of all who will listen to your voice. You know as well as I that were you to turn ten of your church members out into Nature's broad domain as free rovers in the fields of thought and investigation, nine of them, at least, would never return. And why? Simply because your creeds are too narrow, too contracted, too close for the youthful heart and brain.

Imprison a man in a narrow cell and in time he will cease to pine for freedom, become accustomed to his situation, but once let him free with no walls to check his eager steps and your prisoner is fled never to return.

The religion that would blind men to all light but that focused through its own small lenses, the belief that forces men into its fold through fear of flaming hell, the doctrine that places the murderer and assassin beside the sweet, ministering angel to the woes of earth, is the one that needs be sent to the hell from whence it came.

How dare you so pollute the air with the untruth that Spiritualism is an adulterous, unclean religion?

I challenge your assertion that a principal source of the lunacy of to-day is an outcome, a legitimate offspring of this belief. What peculiar features has it to cause disordered brains? Does the weeping mother at the bedside of a dying child become a maniac on being told that her darling is but passing into life, an eternal life of bliss beyond the reach of earthly care and pain?

You stand by the pulseless form of departed life and can give no cheer to the mourning friends unless the departed one was a member of your church.

I, a Spiritualist, can turn the bitter tears of the bereaved friends into pearls of joy at the blessed thought that their loved one has found rest at last in a better world than this.

The church of orthodoxy has been damning and scorching in hell for many years the soul of Thomas Paine,—he who said: "The world is my country; to do good is my religion." Think of it! A man with these sentiments burning in his heart and life, buried beneath a torrent, an avalanche of cruel, maligning words of purest hatred, forked tongues of deadliest malice that buried slander's poison into his naked soul.

He was not a moral coward like many of his contemporaries; he dared to wed speech to thought, and as a reward has his name placed first on the roll of liars, calumniators, falsifiers, debasers, maligners—men with hearts of hyenas and tongues of vipers.

But, Mr. Talmage, I can assure you of Paine's welfare in the higher life. He has outlived the seas of scourges, epithets and debasing words that have dashed over his name. He who helped to plant the flag of liberty on our shores is meeting with a juster reward than was ever bestowed by the hand of mortal man.

'Tis the silly thought of childish brain,
That the wrath of God is visiting Paine;
That his noble soul with heart of love,
Is feeding the anger of Him above,
No fiat, ruling, or solemn decree,
Of a judge, I care not how mighty he be,
Can torture a man in endless pain,
Or alter the truth that he lives again,
In a better land, 'neath kinder skies,
Where jealousy, envy and bigotry dies.

We learn, through the lesson taught by your church, that the time—that blessed time—is not yet, when the tongue of slander ceases to distil and deposit its poison after our senses are benumbed by death's cold sleep, and we can no longer plead our own cause before the tribunal of the world. None but cowards with "livers white as milk," continue or commence to slander a man after he has been laid beneath the sod.

O, God! hasten the day when all men will, at least, *respect* the name one leaves behind; when he who occupies a public place in the world will teach others the better way, not by pointing the finger of scorn at the sere and fallen leaves of death's autumn, but by the living example glowing and burning in his own heart and life.

I will close with this appeal. Instead of allying ourselves to a narrow church sect who cannot see outside of their little, black-bound prayer books, is it not better to feel that we "belong to the church that holds the great world within its star-lit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed; and floods with light and love the germ of good in every soul."

—♦—
"What becomes of the old moons, pa?"
"The old moons, my son? Why, they die of newmonia, to be sure."

THE GOVERNMENT OF EVIL.

Transmutation of Evil Into Good.

By Cameron Knight, Author of the "Mechanician and Constructor for Engineers."

* * * * * "Christianity teaches that evil, that wickedness, that immorality, and that every form of vice, are and must be perpetuated for ever." * * * * *

ROBERT G. INGERSOLL.

The government or control of evil is the same as the government of ignorance. It is twofold. When we rule ignorance in other persons, we limit it, or, perhaps destroy it. But if we allow it to rule us, we ourselves are limited, and to some extent, destroyed. Our prospects are blighted; some of our most important work is frustrated, or, our holiest affections are outraged.

In this system the term "ignorance" is nearly synonymous with "evil," because we find that people of all classes, high and low, rich and poor, moral and immoral, are continually committing evil in ignorance; in other words, through want of knowledge. This seems to point to the conclusion that ignorance or evil can always be avoided by knowledge, either our own knowledge or that of our parents.

When we point to something and term it "a great evil," we mean it is something which makes us unhappy, or which will make us unhappy in the future. "Good" is always regarded as that which produces happiness; although the very same thing is good to one person and evil to another.

After framing some elaborate system of laws to destroy evil and produce good, we discover that the so-called good we have obtained, is an evil; and our scheme becomes a failure. Nearly all persons in Christian countries regulate their conduct by two laws. One is the National or State law. This governs the daily routine. All disputes of private life, and all crimes of public life, are adjusted by the State-law. This, however, is useless in affairs of religion and faith.

These things are considered to be so sublimely glorious and important, that they can not be regulated by such common ordinary things as National law. It is therefore the custom to regulate them by what is called "The Law of God." But this law is kept in reserve; it is seldom used; seldom thought of, except on Sundays and "holy days," because of its uselessness. Experience has taught that it totally fails to regulate anything connected with the main struggle of every-day work and business. It never cures disease and poverty, and never removes any incubus of slavery or oppression. Most persons think it quite sufficient to study God's law during an hour or two on Sundays, because of its supposed power to save them from everlasting fire in the next life. All persons are careful to keep the two laws distinct. The earthly law, made by man, is to govern

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ERT G. INGSOLL.

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That all the knowledge which we obtain
respecting God's law is given us by the
men; so it is easy to see that it is
only man-made law, with God's name
attached.

The man, the student, the pastor,
short, any person, who studies divine law
derive his ideas from man. Of course,

the man in the church. And the most
holy, and most sublimely-
dignitary of the Church will himself

most emphatically all testimony from
as a foundation for any of his holy
doctrines. When we compel him to trace

his system to its source, he will, if he be a
Catholic, lead us step by step back to St.
Peter, who certainly was a man. If he be a

Protestant he will lead us back to Christ, and
if he was, of course, another man. But, leav-

ing out all questions of origin, we can plainly
see that Christians do actually depend upon
some man for instruction in all their faith.

Take away all the pastors and bishops to-
day and to-morrow the great body of the
Church will be a wandering flock without a

shepherd. In such a condition they would
be compelled to either choose more pastors
among themselves, or to frame a new

religion of nature. They could build up
new doctrines of the next life on the testi-
mony given by spirits. If they refused to

become rational and learn something new,
they would be obliged to again adopt their
own man-made agencies to perpetuate the

same old earthly system, to which they would
add God's name and term it divine.

Those things which are pointed to as great
evils are always the results of mistakes, or of
some deficient knowledge. Sometimes the

mistake can be traced to the sovereign on the
throne; at other times to the National or
State Law. Very often the error or ignorance

cannot be traced beyond the individual who
suffers from the evil. It is the custom of the
legislators to regard evils as the actions of

evil, wicked people who desire to commit
evil. This is a mistake often perpetrated by
exalted dignitaries either in Church or State.

The same error is seen too, among domestic
dignitaries, presiding over the parlor and the
kitchen. Generally, the greater the official

the greater the mistake. The higher the
pinnacle to which he is exalted, the less he
knows of the evils which he tries to remedy.

And he is therefore the more likely to render
unjust decisions and frame unjust measures;
which end in punishment of just patriotic re-

formers; men and women who a century
afterwards are worshipped by the world.

It is instructive to observe the superstitious
adoration directed to the supposed divine law,
and compare it with the respect rendered to

National and State Law. Numbers of people
think that everything can be made right or
wrong, good or evil, by act of parliament. A

house, to which an unsavory reputation is

attached, to-day, may be purified and regu-
lated to-morrow by a new law; and another
house which is to-day considered a model of
excellence may by another new law, be
changed into a den of infamy. The two
houses remain the same, and the inmates
continue to act as before; but the opinion of
everybody changes because the law changes.

It is amusing to notice the change of ideas
regarding some "great evil." In one State
we may see a saloon-keeper proudly waving
his license in defiance of any and all opposi-
tion. He bravely flaunts his flag in the face
of the priest and says:

"My business is legal; it is honored by the
majesty of the law; and I will punish all
who attempt to interfere." But the priest
can walk a few miles into another State; and
lo! the saloon-keeper is *non est*. In the same
day of the same nineteenth century another
philosophy of good and evil is discovered in
another place only a few miles distant.
Here, the priest may wave *his* flag in the
face of the saloon-keeper—if he can find him.
If he exists at all he is allowed only to peep
a little way out of his door; and is every-
where threatened with imprisonment. The
honorable business is suddenly regarded as a
deadly evil; not because there is more holi-
ness or church-doctrine in that State; but
because the State-law has made the supposed
good into an evil. Neither is it because all
the pastors have been preaching temperance
in their pulpits; but because a band of holy
women have been preaching prohibition.
These are the Saviours who have been per-
forming marvelous deeds, by listening to the
dictates of their love within, and acting ac-
cording to the laws of lovely Nature.

But, whatever be the law in any one State,
whether for improvement, or against it, we
find a vast army of people living upon its
fallacies and technicalities. The entire judi-
cial administration, senators, legislators,
judges, juries, lawyers, and quibblers, down
to the lowest shyster, all live and act accord-
ing to law. A sort of dignity is attached to
it, which makes it supreme. The good peo-
ple respect it; and the legal swindlers,
bribers, usurers, business agents, and seducers,
use it to guide them safely through their
schemes for ingeniously robbing and injuring
the innocent.

As soon as a young man is robbed, or a good
girl is seduced, the first thought of most per-
sons is "the majesty of the law." All those
persons who happen to be acquainted with
the facts proceed to give their various opin-
ions of the crime. They all think and act in
accordance with the law of the particular
country or State to which they belong.
Each person defends his own idea of the
law's majesty; and discusses the question
whether the law is able or unable to punish
the criminal. Very often there is *no* law to
affect the case anyhow, by any means. But
if there be a law, investigation proceeds,
trial, etc.; and, at length, the decision is

given that the law is not broken, when the
criminal is pronounced not guilty. Then, the
man who was swindled, or the girl who was
seduced, sink beneath consideration; except,
perhaps, being pointed to as "soft, green," or
"not smart." All these, and similar expres-
sions, are sure indications that some innocent
stranger has been outraged. In many cases
the injuries and the suffering are everlasting;
it is, however, of no consequence, if the
law has not been injured by the criminal.

But what is the result when the law is dis-
obeyed, insulted, or supposed to have been
broken in some way? Then, every one rages
against the law-breaker. The man who was
swindled now gets justice and honors; al-
though he is widely known as a great swindler
himself. The girl, too, obtains much sympa-
thy, and perhaps indemnity; although, every
person acquainted with her, knows her to
be a mere trickster. A sensible observer who
has lived among the parties and watched
the case, can see plainly, that all natural law
and justice has been trampled under foot.
The entire business of examination, trial,
etc., is merely a quibbling vindication of
State-authority; and the greater the amount
of money in view for the legal forces, the
longer and fiercer is the quibbling.

It does occasionally happen that a real,
good, sensitive girl obtains some compensa-
tion for loss of dignity and position. And
it may also happen that a cultivated man of
honor, receives a small modicum of justice
for injury inflicted upon him. But such re-
sults develop from the recognition and ap-
plication of some law of Nature; some prin-
ciple of justice which is always superior to,
and independent of the technicality and
paraphernalia of legal tricks belonging to all
National administrations of justice. And we
must never forget that a very large portion
of national legislation and administration
in all Christian nations, is founded on some
one or more church-dogmas or doctrines de-
rived from their Bible.

Evil is here termed ignorance, because one
is convertible into the other. And there is,
of course, wilful ignorance; this is well ex-
pressed by the verb "ignore." We suffer be-
cause we ignore facts and arguments. And
we suffer, too, from ignorance which is totally
beyond our control, until we obtain assistance
from some source which supplies the required
knowledge. A vile person commits a crime
upon an innocent one, perhaps, deliberately,
and with a knowledge that his victim will,
thereby, suffer a life of misery. But, although
the criminal possess a large amount of knowl-
edge about his crimes, and their results to
himself and his victims, he is at the same
time ignorant of many things relating
thereto. If he be a church-man, he is igno-
rant of the necessity which requires each
criminal to bear his own punishment, either
in this life, or some other. Instead of this
wholesome doctrine, he believes that God will
offer him a pardon at some time near the end
of his career, when his whole life of oppres-
sion and robbery will be blotted out if he be-
lieves that Jesus died for him. He supposes
that nineteen hundred years before he was
born, a gentle, innocent man was specially
ordained to die; and by his death, remove
all the sins of the criminal who lives at any
time after; whether a thousand years, ten or
twenty thousand is of no consequence.

(To be continued next week.)

Selected Articles.

Political Parties.

ELIZABETH CADY STANTON.

There seems to be a broad difference of opinion, between thoughtful women, as to which party they should give the influence they are supposed to possess.

The key to the solution in this question is the comparative moral importance of the platforms they represent. To those who see the need of an entire social and industrial re-organization of society, on the basis of co-operation, all specific reforms, though tending in the right direction, seem fragmentary and unsatisfactory.

But as the race moves forward by these slow steps of progress, now on one path and now on another, each earnest thinker must give her energies to the one she deems most important. In a critical review of the different party platforms I find more promise of social recognition in the prohibition platform, than in either of the others.

As tariff or free trade is the chief vital issue of the two great parties in this campaign, and as they are equally divided on that, some Republicans for free trade, and some Democrats for high tariff, and as the arguments and statistics are so contradictory on either side, as to puzzle the most clear-sighted, it is with a feeling of relief that the ordinary woman turns with hope to a party that proposes to attack the two colossal crimes of the centuries; the wrongs of women, and the vice of intemperance.

Whilst there is no reference to woman directly or indirectly in the Republican or Democratic platforms, we have honorable mention, three times, in what most deeply concerns our interests, in that of the Prohibition party. In the 6th, 8th and 11th planks it demands suffrage for women, equal wages with men, in the world of work, and uniform laws for marriage and divorce.

Those who have had any experience in life's struggles understand the bearings of these three questions on woman's freedom and happiness. She has felt the injustice of having no voice in the government, the hardship of unequal wages, for equal work, in the schools, in the various industries, and in the departments at Washington. She has felt the grievous slavery of the present laws on marriage and divorce. Marriage, instead of an equal compact between the parties, is still made a condition of subjection for woman in a greater or less degree in the different States of the Union. While there are eighteen different causes for divorce in all the States together, yet New York and South Carolina still hold the Catholic ground for one cause only. Homogeneous and equal

laws, for this all-important social institution, are at the basis of all public morality.

On these grave questions of social and individual happiness the Prohibition party now proposes to give us a voice. It recognizes our fundamental right to legislate on all questions in which our interests are involved.

To women, constituting one half the people of this nation, the primal consideration should ever be their own personal and property rights, a question of far more importance than tariff or temperance, than finance or fisheries, than soldier's pensions or Sunday laws, hence the platform that declares the right of suffrage for us is the one demanding our enthusiastic support.

Some say beware of the temperance hosts; they propose to put God in the constitution, make religious tests for nominees to office, pass rigid Sunday laws, and completely overturn the secular nature of our government. The prohibition platform foreshadows none of these dangers. According to the 6th plank of their platform the next person they propose to put into their constitution is woman. When justice, liberty and equality are secured to all the human family, then, and not till then, will the essential elements of the Godhead be found in the constitution.

"If ye love not woman whom you have seen, how can love God whom you have not seen?"

The platform says nothing of religious tests for office. As to rigid Sunday laws, if we can close all the dens of iniquity and vice on that day, and open the libraries, art galleries, our churches, theatres, town halls and school houses for moral and scientific lectures, grand orations, and elevating amusements for those who labor six days, we shall, as a nation, point with gratitude, in the future, to the 10th plank of the Prohibition platform. I notice that all the platforms, even that of the liquor dealers, declare their intention of "guarding the morality of the people." If the parties fulfill their promises the people have reason to look for a speedy millenium.

Many friends of woman suffrage object to the 6th plank because it leaves the question to be settled by the States. To demand national protection for the question of temperance, and leave the inalienable rights of half the people to their respective States is surely an undue estimate of their comparative importance. Nevertheless, the shortest way to secure suffrage after all may be by state action, through an Enabling Act by the Legislature. It has been conceded by learned judges and publicists that the Legislature has the power to limit and extend the suffrage. There are many instances on record in the history of the older States, in which they have exercised this power. As the Republican party has receded from the ground it took during the war "that suf-

frage is a national question to be protected by general government," the Prohibition party occupies as high ground in the abstract as any other party, and higher in the concrete, as it has taken some action on the question.

Women have equal honor with men in their presidential nominating conventions. They have been welcomed as delegates and taken part in the resolution committees. Women are retained north and south everywhere as speakers, and will be important factors in the Prohibition party throughout the canvass.

Women have nothing to hope of the two old parties, now rent with factions in a struggle simply to preserve their lives. They are alike in the process of disintegration. As the Republican party rose from the ashes of the Whigs and Barnburners, as the radical branch of the Democrats were then called, combining the best elements of both, so the party of the future ready for another onward step in civilization, is now in the process of organization. Just as the third party in 1848, bent on the abolition of slavery, held the balance of power, and roused the indignation of the people against that system, so the Prohibition party, with its vital issues of equal suffrage, equal wages, and temperance, and land free for real settlers, will hold the balance of power in the coming presidential election, and in combination with other reform movements, now looming on the political horizon, organize the new Republican party for the next generation.

No woman, with one grain of self-respect, can longer kneel at the feet of the Republican party. We have patiently waited for national action at their hands for twenty years, but they simply played with our petitions and arguments, as a cat does with a mouse, and as yet given us neither liberty nor death.

In the face of the 14th and 15th amendments, in every test case, in the Supreme Court we have been remanded to the State by Republican judges. Susan B. Anthony was arrested by Republican officials, by a fiction of the law, imprisoned, tried by Republican judges, and was condemned and fined for voting a clean Republican ticket. She has attended, with other of her coadjutors, two of their presidential conventions, and asked in vain for seats in their convention, and a plank in their platform, and yet she has a child-like faith, in the final justice of that party to woman. She still points with triumph to the fact that we have twenty Republican votes in the United States Senate. But what does that avail, so long as in their conventions, state and national, they never propose one measure of justice for us. Like the old family clock in the corner they tick gently in their places, and strike once a year, when shaken up with our annual convention in Washington. On the temperance question, the old parties propose no measure of relief, but to license the evil, and get the highest revenue out of the traffic.

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d 15th amend- the Supreme ed to the State an B. Anthony officials, by a fic- l, tried by Re- ondemned and ublican ticket. of her coadj- al conventions, their conven- tform, and yet he final justice he still points ve have twenty ed States Sen- il, so long as in national, they justice for us. he corner they d strike once a ur annual con- the temperance ome no measure ll, and get the ffic.

In the homes of the poor, bloated monsters make night hideous and life a hopeless struggle with poverty and ignorance for helpless women and children. Our future homes are but so many mausoleums of human hopes, the skeletons of this all-prevailing vice shadowing every hearthstone.

While mothers are giving the heyday of their lives to bringing up sons for the State, it is the duty of fathers to see that our towns and cities are safe for them to live in, guarded by wise laws from all temptations. If you have not the power to do this, place the balance in the hands of woman, the reserve force of society, ever ready to help good men to enforce law and order.—*Woman's Tribune.*

Woman's Ballot and the Parties.

The republican party has probably received its last petition on the woman suffrage question. The contemptuous treatment made the other day to the convention in Chicago is a slight to a just cause which will be resented by earnest men and women. The democratic party have never got so far as to consider the question seriously, and the republican party have apparently only regarded it as a craze that would die out if not opposed; but as the years pass by that everlasting petition for woman suffrage turns up, and now it is time this nonsense was stopped: so a silence which does not give consent was adopted.

The record of the party on this question is far from creditable. In 1876 women began petitioning Congress for the right to vote, but the leaders of that time begged them to wait, that the negro might be first. There was undoubtedly a feeling of gratitude existing for the great service women had rendered during the war for the Union, and the petition for the emancipation of the slaves, signed by 360,000 women, must have made an impression. In 1876 the republican platform said:—

"The republican party is mindful of its obligations to the loyal women of America for their noble devotion to the cause of freedom; their admission to wider fields of usefulness is viewed with satisfaction; and the honest demands of any class of citizens for additional rights should receive respectful consideration."

This was looked upon by the advocates of woman's right to vote as the first step toward their desire, and they would not believe, when in 1876 no sign was given them of the advancement of their cause, that they were ignored, but construed the silence into some deeply-laid scheme for their good. But by the neglect of 1880 and 1884 they were convinced that little help could be expected from that quarter.

In the mean time, the work of woman's advancement was in the course of organization all over the country; international societies for the extension of suffrage to women were also formed; and to-day it is plain to

see that woman suffrage is only a question of time, in spite of both parties. In 1880 the suffrage women from every State in the Union held a meeting, and 10,000 postal cards were received from women not present who wished to vote. In 1884, half a million women of the Woman's Christian Temperance union asked for a temperance plank in the republican platform, and, as stated in the appeal to the party put forth at Chicago, "the committee rejected this petition, mocking and spitting upon it. This soiled petition is preserved in the Chicago historical library." What an interesting memorial of the barbarism of the American man in this "enlightened" century! The treatment was not so gross this year, it was merely ceremoniously cold, but now it seems to have been decided that the women shall be frozen out.

It is significant and melancholy that the Republican Party does not see the opportunity of taking to itself a moral purpose. The elevation of humanity; the rescue of the fallen and degraded; and the relief of every form of distress, is the aim of all woman's work. The reasons for woman suffrage are growing better known among women each year. The knowledge of the underlying causes of social disturbance and the importance of the ballot is each day gaining ground, until already the confession, "I do not believe in woman suffrage," stamps a woman as being but scantily informed upon the various points that go to make up the basis of the woman suffrage movement. Women have got beyond the line of thinking that because they individually do not want to vote the matter is settled. The heaven has worked beyond the average woman suffrage agitators; the quiet women all over the country are studying the question in all its bearings, and investigation shows them that in this state of civilization, when more of the duties and responsibilities of life rest upon women, it is simply impossible for them to occupy the position they are forced into without the power the ballot gives. What was at first only appreciated by the few leaders, is now becoming recognized by the many.

The new conditions of life call for a reconstruction of the methods of government—for their moral regeneration. Both of the leading political parties count on the apathy of the women themselves,—their failure to rise to the appreciation of interests vital to them. For it cannot be doubted that woman has a very especial interest in great moral questions which are now projecting themselves directly across the path of our progress. One of these, we need not say, is the drink question. It is an old evil, ever with us, but weary of its reiteration as we may, it has no mercy on us, and the time is about come when society should have no mercy on it. Upon its worst evils certainly a heavy hand must be laid, and in this matter woman has an important part to do.

The ballot of woman may yet be fatal to the saloon. It is by no means the truth that all women are prohibitionists, but all women are anti-saloonists.

And at this juncture the prohibition party is the one party constructed wholly on a moral idea, and it is also the only one which accepts and advocates the ballot for woman. Any one reading the signs of the times must see that sooner or later women will vote, and the saloon must go—the one perhaps not in consequence of the other, but by the help of the other. The Republican party has lost its opportunity for leading toward this end. It refused to say anything for the ballot for women; it doubly insulted the temperance feeling by putting a meaningless resolution as a postscript to the platform. The Democratic party, as now constructed, will not see the significance of the present agitation. The old Abolition party had not the popular strength to carry out the ideas on which it was built, but it formed the background of the party which emancipated the slaves; and so the Prohibition party, although it lacks the power to lift the country from its moral corruption, may yet prove the needed foundation for a party that will abolish the saloon—not indeed through national legislation, but by its moral force exercised in state laws—and help woman to a plane where her moral influence may be felt to a fuller extent.—*Springfield Republican.*

We do not use candles, and on seeing one at a neighbors, little Jackson exclaimed: "Look at de butter 'tanding up."

On hearing me say that money was made in Washington, our little boy, four years of age, said: "Mamma, less go there and have some made."

I bought a child's bible for my little girl, aged five, who has just learned to read. After sometime, she said: "It tells 'bout Dod and Jesus, but don't tell 'bout Mrs. Dod and Mrs. Jesus, and their little girls and boys."

"The ancient proverb says: 'You cannot get more out of a bottle than you put in it.' That's an error. Besides what he puts in it he can get a headache, a sick stomach and perhaps ten days in the lock-up."

"Poor fellow, he died in poverty," said a man of a person lately deceased. "That isn't anything," exclaimed a bystander. "Dying in poverty is no hardship; it's living in poverty that puts the thumb-screws on a fellow."

Georgie comes down to breakfast with a swollen visage, whereupon mamma says to the four-year-old: "Georgie, don't you feel well? Tell mamma what the matter is." Georgie, full of influenza, replies: "No, I don't feel well. Bofe my eyes is leakin' and one of my noses don't go."

Correspondence.

Spiritualism and "Religion."

In the DOVE of Sept. 22nd, I find a communication signed "F. H. Y.," to which, in the interests of truth and justice, some fitting response is demanded. I am sorry to see that this writer has misconceived the position and the desires of Mrs. E. L. Watson, and, based upon this misconception, has indulged in so unjust a critique of that lady. In my brief report of her opening lecture, only two or three sentences, expositive of that lecture, were given; and a very imperfect idea of the subject-matter of the lecture could be gathered from those few sentences. Had "F. H. Y." been present and heard the whole of this very able discourse, it is possible that he would not have expressed himself concerning it and the lecturer as he has done in the DOVE. An isolated sentence in an hour's discourse can usually convey of itself but a fragmentary idea of the general trend of the argument.

There are a few—very few—Spiritualists, among the multitudes thereof, upon whom the word "religion" seems to have the same effect as a red handkerchief has upon an infuriated bull; and the letter of "F. H. Y." appears to indicate that its writer is not altogether unaffiliated with that class of Spiritualists. He disclaims all connection with any kind of religion, will have none of it, and protests against Spiritualism being "dubbed religious." Now, despite his protests and asseverations, Spiritualism has always been, and in all probability will ever be, connected with religion,—religious, in fact,—no matter how much anti-religious extremists may deny it. Spiritualism is a blending of science, philosophy, and religion, and its very essence, the very marrow of its philosophy, pertains to the religious realm. The being and character of God, the relations between God and the material and spiritual universes, the relations subsisting between the spirit of man and the Divine Oversoul, the destiny of man's soul and spirit after the dissolution of the physical structure, the nature of the heavens and hells of existence, the character of the rewards and punishments of the after-life, for good and evil practices,—all these and other cognate subjects religious in character, are indissolubly involved in the Spiritualistic philosophy, are integral portions of that philosophy. Necessarily, then, Spiritualism is a religious philosophy, a philosophical religion; and to talk about Spiritualism not being a religion, and as not of a religious character, is utter nonsense. It is an absolute impossibility to sever Spiritualism from religion,—it unavoidably trenches largely upon the domain of religion, and in the nature of things it is forced so to do.

THE CARRIER DOVE.

Take away all that pertains to religious elements and there is no Spiritualism left. Of course to those who regard the genuine phenomena of Spiritualism as entirely mundane, of a purely non-spiritual origin, there is nothing religious involved in Spiritualism,—it is simply scientific and philosophic, a branch of materialistic philosophy, that is all. But to those who accept the spiritual origin of the phenomena, in whole or in part, and the truth of the teachings given concerning the nature of the life after death and other theological subjects, to those who believe in Spiritualism *per se*, their Spiritualism is to them a religion, no matter whether they call it a religion or not. Those who, like "F. H. Y.," abjure the word religion, but deny that their Spiritualism is a religion, but it is a religion for all that, and there is no getting around it or escaping therefrom.

The religious element is an ineradicable constituent of the human mind. The nature of the universe or the Cosmos, of which man forms a part, and the nature of man's relations to the supreme whole, whether called God, Nature, the Unknowable, or what not,—the principles underlying these constitute what is called religion; and they will necessarily endure as long as man remains man and the universe continues to exist. Religion *per se* is eternal; its forms are transient, variable. As civilization advances and science and rational philosophy become more and more dominant, the forms of religious thought become more and more rationalistic, more and more in accord with the truths of nature. "F. H. Y." and others, in their abhorrence of the false and repellant forms of past religions, seek to destroy all semblance of religion in the world. They might as well attempt to change the courses of the planets,—make the earth and Venus and Mars and all the rest reverse their direction of motion and travel from east to west, instead of from west to east,—as to endeavor to get rid of the religious element in man's nature. Man has been created "a religious animal;" he is such by virtue of being man, just the same as he thinks and speaks by virtue of his being man. The fact that he exists and the universe exists renders him a religious being. This dual fact, of necessity, involves the evolution of religion; and in accordance with the extent of man's knowledge of nature and her principles, so have been the variant, conflicting forms that the religious sentiment has assumed. The Spiritual philosophy much extends the domain of man's knowledge of nature's principles; it opens up to our minds a new universe of being, so to speak; it radically reconstructs the prevalent conceptions of God, man, heaven, hell, sin, the Bible, Jesus, etc. But in no case does it destroy the fundamental bases of religion. It only rationalizes them, it simply places religion upon a scientific and impregnable basis, centred in natural law, throned in the immutable principles of universal being.

Mrs. Watson in the lecture criticised outlined the rational religion of the future, the religion now contained in the rational philosophy of Spiritualism, the religion of natural law, of immutable principle,—a religion based upon a wise understanding of nature's infallible revelations. The religion to which she referred is precisely the same as that which has been taught by the highest phases of Spiritualism during the past forty years,—the same as that taught by her at Ixora Hall eight years ago.

"F. H. Y." writes as if there was some mighty change in the teachings of Mrs. Watson since she first lectured in Ixora Hall; he talks as if she had renounced Spiritualism and mediumship in favor of some new-fangled "religion." Not a bit of it. I heard Mrs. Watson from her first lecture in Ixora Hall, and she is just as staunch a Spiritualist, just as firm a friend of true mediumship, and just as much in opposition to irrational creedal religions as she was then. To talk about Mrs. Watson trying to "foist a new religion upon us" is a grievous mistake. The religion she advocates is the religion which Spiritualism has always taught,—the religion of righteous thoughts, good words, and good deeds;—in a word, right living at all times and under all circumstances, a religion without forms and ceremonies, priests or bibles, but enshrined in each human heart; a personal religion, to be outwrought in the human soul by itself and for itself. "F. H. Y." and others may object to the term religion, owing to the abuses that have been practiced for ages in the name of religion, but still the moral and spiritual teachings of Spiritualism are of a religious character and constitute a religion, dislike the term who may. I am much opposed to the irrationalities and perversions found in the various forms of historical religions as is "F. H. Y." or the most rabid atheist or materialist; but I do not permit my prejudices to carry me so far as to deny the validity of the word religion, when purified and rationalized, as expressive of the relations of Man to the Cosmos and of his proper line of conduct towards the other elements of the Cosmos, including his fellow-man and all other animate creatures.

"F. H. Y." protests against the phenomena and philosophy of Spiritualism being virtually ignored, in favor of "a coming religion." In this remark, as well as in various other portions of his letter in the DOVE, our unreligious brother does Mrs. Watson a grave injustice. She has never ignored the phenomena or the philosophy of Spiritualism, but is now, as ever, an able and vigorous champion of the beauty and utility of both. Her Sunday evening lectures are, one and all, eloquent presentations of the philosophy of Spiritualism. Had "F. H. Y." heard her lecture on the evening of the 16th instant, upon "The Judgment Day of Modern Spiritualism," I think he would not have changed

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Watson with having renounced or ig- nored either the phenomena or the philos- ophy upon the grandeur and utility of the Spiritualistic movement from 1848 to the present time, the great good it had done, and the great possibilities for future good that it contained. It is impossible for any speaker to ignore positively, distinctively, and com- pletely Spiritualism in her public ut- terances, than is Mrs. Watson, now as in the past. Has "F. H. Y." read the article by Watson in the *Religio-Philosophical Journal* of September 15th? This article is filled with narratives of spiritual phenom- ena of recent occurrence, in connection with Mrs. Watson's experiences of the last few months, while the blessed truths and conso- lations of the Spiritual philosophy are denied in its every line. The idea of a renunciation or any ignoring, on her part, of the phenomena or philosophy of Spiritualism is preposterous, saying nothing of the gross injustice done her in such remarks so far removed from truth. Such comments are on a par, as regards truth, with the numerous other false and slander- ous remarks that have made concerning her during the past year or two; in this case, however, "F. H. Y." has been honestly mis- taken as to her position owing to the very im- portant character of my report of her lecture. An irreligious critic quotes my report of a remark of Mrs. Watson, that "the coming religion would not be primarily based upon any physical phenomena whatever," and suggests that "psy-chical" instead of "physi- cal" was intended. Not so. Physical is the correct word. As all religious sentiments are based upon psychical (that is spiritual or mental) phenomena, Mrs. Watson could never be guilty of such an absurdity as to say that the coming religion would not be based upon any psychical phenomena whatever. The basis of her remarks anent the coming religion was that its seat was in the human soul, that from the soul and its natural de- velopment it sprang. Such being the case, its foundation is necessarily psychic, and its primary basis is rooted and grounded in psychical phenomena. Being, therefore, psychic in its origin and character, it cannot be based upon any physical phenomena whatever, any material, sensuous phenom- enon; but, as she continued, in further explanation, the genuine phenomena of Spir- itualism, both physical and psychic, so far as they ministered to the aspirations and needs of the indwelling soul, and tended to exalt it in purity, beauty, and usefulness, should be an important factor in the coming religion. Is not this strictly true? The phe- nomena of Spiritualism do not necessarily depend upon the elevation of the human soul. It depends upon the manner in which they are received, and in which they affect the individual soul to which they come. There are a good many phenomenal Spiritu-

alists, persons living on the phenomenal plane, to whom the phenomena seem to be "the be-all and the end-all," who make a sad misuse of the privileges they enjoy,—to whom the phenomena do more harm and good, who by their wrong use of them debase rather than elevate themselves in the moral and religious scale. But to those of a differ- ent character and make-up, whose use of the Spiritualistic phenomena conduces to their mental and moral improvement, or to the betterment of others' moral and spiritual welfare, such phenomena are verily impor- tant factors in their religious development. In many cases the phenomena are valuable aids to spiritual unfoldment, to the develop- ment of the higher and better attributes of the soul. In others, the opposite result ob- tains; folly, fanaticism, credulity, bigotry, un- charitableness, and sometimes veritable dia- bolism are fostered, cultivated, developed, through the misunderstanding and unwise application of the phenomena of Spiritual- ism. No physical or sensuous phenomenon can possibly be, of itself, the basis of any genuine religious sentiment; but, if properly regarded and used, it can be a valuable assistant to the soul in the upbuilding of a true and rational religion. The seat of every relig- ious sentiment is the human soul itself. Ex- ternal phenomena are valuable in this re- gard, only as they serve as auxiliary instru- mentalities affecting the soul for good, or aiding the soul in its aspirations toward the right, the true, the beautiful.

I fail to understand why "F. H. Y." should speak of Mrs. Watson as "a former trance speaker, as at Ixora Hall, and a present in- spirational speaker, as at Metropolitan Tem- ple." Mrs. Watson's mode of speaking now is precisely what it was at Ixora Hall. She was no more a trance speaker then than she is now. She has been a conscious inspirational speaker during the whole period of her so- journ in this state; and the innuendo or in- sinuation of change of base, so to speak, on her part, in this matter, is totally unfounded. It might be well for our critical brother to become a little better posted as regards his alleged facts, ere he again ventures into print. *Verbum sap.*

WILLIAM EMMETTE COLEMAN.

Haslett Park Campmeeting.

EDITOR CARRIER DOVE:—I have been go- ing to send you some notes for a long time, but first one thing and then another has pre- vented. Our camp at Haslett Park, Mich- igan, was a fine success. There was a large number of campers on the ground, and our Sunday's audience was immense. Never in the history of the camp has there been such a large audience on Sundays. Our speakers were: Mrs. Lillie for two Sundays, and her husband to sing for us; the third Sunday morning we had Mrs. Boode, of Capac, Mich.; in the afternoon Mr. George Chainey; the

fourth Sunday we had Mr. Giles Stebbins, of Detroit, in the morning; in the afternoon, Mrs. Woodruff; the fifth and last Sunday Mrs. Firth, of Coldwater, Mich., in the morn- ing, in the afternoon Mr. Fogg, of Lansing, and in the evening we closed the meeting with an old folks' concert, which was well attended. Mrs. Murey, of Lyons, took charge of the entertainments, and she gave the campers several fine ones. During the week at half-past nine, the lyceum met, and it was well attended. This was conducted so as to give the people an idea how to conduct a lyceum in their own town. At half-past ten we had a reading circle or class; when some one of the class would be chosen from day to day, to read from Emerson, and this was one of the most interesting meetings of the camp; it gave us a wide field for thought, and dis- cussion, and the class was largely attended. At half past ten we had a conference meeting or a lecture. Those meetings were always full of interest, and largely attended. Then we had dedications of tents and cottages, circles and receptions, so that there was no time to waste and no one was allowed to be a drone; all worked with a will. Haslett Park has a bright future, and a wide field of usefulness before it. Mr. James Haslett, of Port Huron, has carried on the meeting for two years, and will carry it on for some time in the future. Mr. Haslett will give the grounds to an or- ganization based on business principles, and will use the camp for spiritual purposes. It is the duty of our Michigan friends to see that such an organization be completed, and thus carry on the good work so nobly done by Mr. Haslett. I hope it will be so. Some of your many readers can be with us another year, and thus see what can be done and is done at Haslett Park. I came from the camp to Madison to rest up, and go to Washington, D. C., for October and November. My ad- dress will be 423 Third street, Northeast Washington, D. C., care of Mrs. Turpen, where I trust you will send me some copies, and where I will try and get you some sub- scribers. All who have seen your paper are much pleased with it, and I trust will aid you in your work. I am, as ever, your friend in the cause of truth. G. W. Brooks, 423 Third street, N. E. Washington, D. C.

(Correspondence continued on page 636).

The female of the past, which more nearly matched her coarser mate, has changed into a woman. Her "door-mat passion" has arisen to its feet, and has developed into a passion to succor and to save, not by being trampled on, but by being true to her wo- manly instincts, which can no longer yield to physical mastery. Her affections and re- spect are moved only by him who is a com- panion and a hero, by him whose gentleness is his greatness, whose heroism lies not in his mastery over others, but in his mastery over himself.—Mary H. Hull, *Evenston, Ill.*

THE CARRIER DOVE,

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SPIRITUALISM AND REFORM.

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SAN FRANCISCO, SEPT. 29, 1888.

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A WORD TO OUR FRIENDS.

To the Dove's friends the proprietors wish to make a statement that we trust will meet with your cordial support and approbation. The Dove has now entered upon its sixth year of publication and has obtained a circulation and patronage exceedingly flattering, and its future is assured. It is no longer a venture, but a decided success. As our experience and opportunities have grown, so, in proportion, has our desire to do our best, to give to the cause a standard journal of such excellence as shall command respectful attention from all classes of people, and to place the fundamental principles of Spiritualism so plainly before them that none may err in judgment concerning what it teaches, and what its mission is calculated to do for humanity.

We have borne the burden in its earliest stages when like an infant the Dove was weak and helpless; now its wings are firm and strong, and its influence is felt at home and abroad, yet we wish to increase its sphere of usefulness and enlarge its opportunities for doing good; this can only be accomplished by co-operative effort on the part of our friends with us. Steps have already been taken to incorporate a stock company. Prominent business men have encouraged the enterprise, and already have subscribed ten thousand dollars; but they deem it best to obtain subscriptions to the amount of twenty thousand more, making the capital stock \$30,000 before the new scheme is undertaken of still farther enhancing the beauty and value of the Dove. We have a fine new job

printing office, fully furnished with presses and other material for doing an excellent business, and already are so engaged, and shall continue, as at present, to give the best our facilities will afford until the arrangement above outlined is completed, when the improvements we so clearly see and desire to make will be put into execution.

Now we ask all who are interested in this work which is reformatory in character, to unite with us in our endeavors and subscribe for such a number of shares as you may deem advisable and push forward the good work contemplated. The particulars concerning outline of work planned, which the objects of incorporation explain, the number of shares and price per share of stock unsold, with special inducements to charter members are all clearly stated in our circular, which will be sent to those who mean business and are desirous of aiding one of the grandest enterprises for the dissemination of spiritual truths and the upbuilding of our cause ever yet planned or put into execution. The nucleus of a great, successful business enterprise, is already established and no risks can now be taken financially as the ship is already afloat. For particulars and circulars, address the Editor of the CARRIER DOVE.

OUR CAUSE AND ITS PROBLEMS.

Modern Spiritualism, as a movement in the world of thought, has now assumed such dimensions that its present position is beset with many important problems, alike as to its present status and future progress. The trend of opinion among Spiritualists as to the character of Spiritualism, is apparently divisible into the following directions: Some urge that our cause is merely a matter of phenomena, not necessarily associated with any questions of ethics, philosophy or religion. Others contend that Spiritualism must be associated, if not with religion, at least with religious thought. Yet others argue that Spiritualism is a broad term covering the philosophy of life. Some urge associative effort, others protest that organization is a danger; one party declares, let us be entirely guided by the spirits, another cries, let us unite their advice with our judgment and experience, until the multiplicity of questions and cross-questions raise such a bewildering hubbub that the discord seems too great for reduction.

Various and antagonistic as appear the above suggested differences of opinion in our ranks, they are, nevertheless instructive, as much for what they present as for what they do not refer to. An examination of them will disclose the fact that they deal with forms of action, but not with first principles upon which action must rest and by which it must be guided. Let the principles that should govern our actions be settled, and our actions guided thereby, and the problems of our cause would soon resolve themselves. The three principles upon which all our work must rest, appear to be consolidation, extension and acquisition, consequently

our work must be based thereon and inspired thereby.

It is undeniable that our forces are largely frittered away in a multiplicity of little efforts, that by dividing our power destroys its effectiveness. Often are there three meetings where two—or even one—would be ample. Often have we had a number of weak and struggling journals, where a half-dozen if really good sheets would meet every need. Often do speakers and writers use much time in telling what our cause will do, in omitting to tell us how it can do it or why it would do it. We need a consolidation that shall condense, define in our working, talking and writing a common standard under which all can rally. Where is the genius that will help us to this end?

The consolidation of our working forces, our facts, our aims is a problem pressing upon us for consideration.

Unless we are to rest content and ultimately see our numbers diminish and disappear, the extension of our territory and the increase of our adherents is a more than important consideration; it is an imperative one. Consolidation will conserve us as we are, but it will add nothing to our numbers. Propagandism, by all means at our command, is the need as well as the work that must arise from a recognition of this necessity of extension. We can relate our facts, tell people how to form circles, develop mediumship and obtain phenomena and so increase the numbers of those who believe in spirit return, but that does not necessarily make a Spiritualist in the true sense. Our aims and objects need defining if we are to extend as a reformatory power in the land. And if we fail to so define undoubtedly, we shall be ultimately absorbed by some more aggressive and positive cult that may hereafter sweep us away. This leads us to our final proposition—to consolidate is well, to extend is good, but acquisition must help us to either end if real advantage is to accrue from them.

We must be ever active in acquiring new facts, fresh thoughts, advanced ideas—we must make Spiritualism not only the best evidence and instruction on matters of Spiritualism, but we must make it also the synonym of all that is educational for human life in all its phases.

Are we ready to make our cause useful to the world? Are we willing to gird up our loins and go forth, or shall we still be content to bask in the sunshine and remain indifferent to the pressing needs of placing our cause in such shape that it become the most potent agent of human advancement the world has ever seen?

These are the problems of the hour. To solve them time, means and noble devotion are called for.

The coming man is the moral hero. Our girls are learning a new catechism—that marriage is not the chief end of women, and that manhood and womanhood are synonymous terms so far as requirements of honor and integrity are concerned.

WOMAN'S FIN.

It is a question that many good women, who are so unaccustomed when given a chance to handle it for ever may be the woman's ability to financial matters without any reason. The trouble lies in considered women whom they were in and tolerate, simply well dispense with competent to take recently begun to average man.

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It is a question that has often sorely puzzled many good women, why men, as a rule, question a woman's financial abilities. Is it because women are so unaccustomed to handling money except when given them for the purpose of spending, that they are regarded as incompetent to handle it for any other purpose? What may be the reason of this distrust of woman's ability to control, invest, or manage financial matters it is wholly unfounded and without any reasonable excuse for its existence. The trouble lies in the fact that men have ever considered women helpless, inferior creatures whom they were in duty bound to provide for, and tolerate, simply because they could not well dispense with them; but that they were competent to take care of themselves has but recently begun to dawn upon the mind of the average man.

Even now when women have so successfully demonstrated their ability in this direction, for some time past, they still have man's innate, inborn prejudice to contend against in whatever enterprise they engage. Men are so reluctant to acknowledge woman's equality when it encroaches upon the domain of dollars, where they have been accustomed to hold undisputed sway. We see many instances of this injustice in the business relations of married people especially.

Husband and wife may engage in business together, where each performs his or her especial duty, and equally contribute to the success of the enterprise engaged in, yet, in nine cases out of ten, even if the woman be the more sagacious, careful, business partner of the firm, the husband will carry the purse, and so far as the control of the finances is concerned, the woman might better be a hired servant.

How many instances have come to public notice of women who have been left burdened with debt, or penniless at the death of their husbands who have bravely met the emergency and developed business abilities of which they little thought themselves possessed until forced to bring them into action.

A celebrated instance of this is that of Mrs. Frank Leslie, of New York, whose husband was deeply involved at the time of his death, owing about three hundred thousand dollars. His plucky little wife took the management into her own hands, paid off the indebtedness, and is to-day worth three millions of dollars. From an exchange we clip another instance of woman's ability to manage large business enterprises with success. This lady took control of a railroad, paid its debts and made it pay a handsome dividend.

"DOVER, (N. H.), September 20.—The directors of the Dover Horse Railroad, of which Mrs. E. G. H. Dow was elected president, January 21, 1888, have declared a twenty per cent dividend on the basis of what a syndicate offered for the stock about a year ago. Although the road was in debt when she took the management, the old debts have been paid and this dividend is declared from the earnings of the road, leaving a surplus in the treasury.

The citizens of Dover, many of whom are stockholders in this road, feel that to take a non-dividend road and bring it up as she has done speaks well for her financial ability. The stock before she took financial ability. The as low as \$5 and \$7 per share, and lately \$100 per share has been refused for it."

And yet there are men afraid to trust their wives with a four-bit-piece, unless they go along to see how she spends it.

A SIMPLE THEORY CONCERNING MODERN SPIRITUALISM.

G. F. BRADFORD.

I believe man has been slowly developing what are now termed as "mediumistic faculties" through evolution.

Even in the past man has been striving to reach out beyond death, which some instinct has ever told him was not the end of human life. This early striving became a habit and then an instinct, and following a universal law has been slowly developing a faculty that at length in our own century, following other mighty new thoughts that have paved the way and led man's mind up to the ability to comprehend it as such, is now known to those who have carefully and honestly, and we may add intelligently investigated it, to be an actual, demonstrable, scientific fact that there is latent in all men in a greater or less degree, a faculty by which those who largely inherit it can, by its proper development, and under certain conditions, penetrate some of the mysteries for which the human soul has ever striven.

In support of this simple theory I point to the so-called revelations of the past, from Moses to Christ, from Christ to the witches destroyed by Cotton Mather, to forty years ago when two little children heard "raps" that intelligently answered their questions, to the observations of intelligent fellow-citizens whose word would be accepted on any other subject which they had not so carefully investigated. The revelations of the Bible, historically considered, under this new light possess an entirely new signification. When they were recorded men stood far back in Time and observed them from their own standpoint; one we can but dimly conceive of. We observe things very differently up on the mountain side to what they did near the base, and what the top will reveal none now living can say.

All adown Time we can see traces of what are now known as the phenomena of Modern Spiritualism; can pass them off with a shrug as unworthy of consideration, or view them as distorted accounts of facts differing but little in kind or degree from those that have passed into our own range of vision.

People living in the country where spiritual lectures are not often heard, and where Spiritualism is little known or understood, should send for some of the above books and subscribe for the DOVE.

AN APPEAL.

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It has been thought best by the Board of Directors of the California Spiritualists' Association to try and remove its indebtedness by subscription, and if those who are able to contribute will do so, the burden will be light. To this end a number of subscription papers have been prepared, which will be circulated and sent to different parts of the State. Subscriptions will be received at the office of the CARRIER DOVE, names and amounts placed upon the list, and forwarded to the Financial Secretary.

The Association has property about equal to its liabilities. A portion of these, at least, it is very desirable to keep for future use, and could only be disposed of at a sacrifice that would not be prudent to make. The indebtedness is about one thousand dollars. It is to be hoped that as this is the only appeal that has been made publicly on behalf of the Association, that it will be readily responded to.

Any information desired in addition to what has been already published, will be promptly given by addressing the Corresponding Secretary, Geo. H. Hawes, 320 Sansome street, San Francisco.

C. E. ELIOT,

Financial Secretary,

492 Ninth St., Oakland.

JOHN SLATER'S BIRTHDAY PARTY.

On Monday evening last a large number of Mr. Slater's friends filled the hall at 106 McAlister street for the purpose of celebrating the twenty-seventh anniversary of John's natal day. The stage was profusely decorated with choice floral pieces and handsome bouquets, the gifts of many friends. On a table were a number of packages containing more durable tokens of remembrance.

Mrs. Eugenia Clark gave a piano solo and Mr. Slater made a few remarks and feeling quite overcome with emotion he left the stage for a few moments to recover himself, during which time Mrs. Clark sang a sweet Scotch ballad in a touching and sympathetic manner. When Mr. Slater reappeared he gave some tests of spirit identity which were very remarkable. Miss Lina Crews favored the audience with an inspirational piano solo and Mr. Slater sang some of his charming songs and personations. At ten o'clock dancing commenced and was indulged in until a late hour, when the company dispersed and went to their several homes feeling that John Slater was a first-rate, genial, gentlemanly entertainer, and wishing that his birthdays would come often.

The Society of Progressive Spiritualists have secured the services of talented musicians for their Sunday afternoon services held at Washington hall, and henceforth the lovers of good music will find a choice treat by attending these meetings. Sweet solos, duets and quartettes will be rendered by favorite singers.

THE LIBRARY ENTERTAINMENT.

Last Sunday evening a large audience assembled at Washington hall to enjoy the musical and literary feast that is presented at these weekly benefit meetings. The programme was lengthy and embraced a variety of talent. The opening number was a piano solo by Mrs. Eugenia Clark; Mrs. Rutter then sang "Annie Laurie" in a most pleasing manner, and received a hearty encore, to which the lady responded with that universal favorite, "I can't sing the Old Songs" which touched a sympathetic chord in the hearts of many present. Mrs. M. J. Hendee made an address and gave psychometric delineations of character which were interesting, and remarkably correct. Little Louie Schlesinger sang a little kindergarten song in a creditable manner. Mrs. Parks sang a solo in a charming manner and received a hearty recall. Prof. Shrafl gave a violin solo with Miss Louise Hartman as piano accompanist, which was well received. Miss Eva Peck, of Oakland, again favored with a well delivered recitation, which was enthusiastically encored, and gave another equally as good. Miss Peck possesses talent and will sometime make her mark as a "professional" if she continues as she has so early begun.

Mrs. Clark and Mrs. Parks sang a duet in a pleasing manner. Mr. Fred Emerson Brooks' appearance was greeted with an outburst of applause that should have made him feel his welcome and we presume it did. His rendition of "Pat's Opinion of the Flags," was so captivating that the delighted audience frequently interrupted with applause, and was not satisfied until the speaker appeared the third time. On this occasion Mr. Brooks recited for the first time a new production entitled "The Deacon and the June-bug," which recalled memories of youthful experiences in church on warm, summer days, when everything outside seemed so pleasant and attractive and the sermon so dull and prosy. This new poem is another excellent production to add to the list of Mr. Brooks' original gems.

The closing number was a song with guitar accompaniment by Mrs. Clark.

Stoddard's "Occult" is meeting with a large sale.

"Practical Occultism," by J. J. Morse, is still in demand and sales are good.

"Beyond," is an interesting narrative of experiences in spirit life. For sale at this office. Price 50 cents.

The interesting works of Nettie Pease Fox, inspirational writer, are for sale here. See advertisement under head of Special Notices of "Books on Sale at this Office."

It depends (a fact.)—Lady to cable-car conductor:—Conductor, suppose this car was to escape control, where should we go to? Car Conductor:—That entirely depends, ma'am, on the state of your accounts in this world. Lady asks no more questions that trip.

PERSONALS.

Mrs. L. H. Champion and Mrs. E. B. Crossette, of San Jose, are visiting friends in Oakland and this city.

We regret to learn that the "Beasey Babies" are suffering from severe colds that prevent their appearance in public at present.

Mr. and Mrs. Morse and Miss Florrie have been spending a few days at the pleasant home of W. W. Judson, at Fruitvale. They returned home in the early part of the week.

Fred Emerson Brooks' new poem "The Deacon and the June-bug" is a decided success. Mr. Brooks, like Mark Twain makes the people laugh, and that is what they need.

From the *Religio-Philosophical Journal* we learn that Mrs. Ada Foye is doing a good work in Chicago, and meeting with the success her wonderful mediumistic powers so richly deserve.

Dr. Schlesinger can be found at his new office, 841 Market St., every day, where he gives sittings between the hours of 9 A. M. and 5 P. M. Evenings at 32 Ellis street by appointment only.

Next Sunday (to-morrow evening) at the library benefit entertainment at Washington Hall, "Carro True," (Mrs. Boardman) of Oakland, will give some of her charming recitations. "Carro True" is so well known as an elocutionist and actress, that we expect a crowded house will greet this gifted lady.

In the *Religio-Philosophical Journal* we find the following concerning our esteemed contributor, Mr. William Emmette Coleman, which the DOVE cordially endorses, and would add that it has ever found in him a true and faithful friend, an able assistant, and the kind, courteous, genial gentleman everywhere and every time.

From the *Nonconformist* of the 13th inst. we learn that the junior editor of that journal, Mr. L. Vincent, met with a serious accident by getting caught in the press and having his hand badly crushed. It is feared the amputation of some fingers will be necessary. The DOVE extends its sympathy, and hopes that no very sad results may follow; but that Mr. Vincent may save all his fingers with which to wield the pen in defense of truth and right for many years to come.

Mr. Bundy says: "Mr. Coleman is always intensely in earnest, and the *Journal* likes him for this. One always knows where to find such a man, and knows he will make a good fight either for or against one's views or purposes. Such men are never counted as doubtful upon any issue; and once convinced of mistake or error, they hasten to acknowledge it. Their very intensity sometimes weakens their cause, for human nature is loth to be stirred against its inclination, and rebukes too bold onslaughts upon its pet toys. It were better often to distract attention from the old by presenting a newly painted plaything of a different pattern; but some of us can't do that. It isn't our way."

Spiritual Meetings.

SAN FRANCISCO.

WASHINGTON HALL.

The subject, "How to Prevent Crime," discussed by the Society of Progressive Spiritualists at their regular meeting, last Sunday afternoon, is one of deep import and deserving thoughtful consideration. It was ably argued by a number of speakers, among whom were Dr. Mead, Mr. Johnson, Mr. Martin, Mrs. Kellogg and Judge Collins. The defects of the present social and industrial system were pointed out, but we failed to learn just how to go to work to effect a change. We all know that gigantic evils exist, and individually we are unable to remedy them, but if some philanthropist could lay down a few plain rules and instructions how to proceed in the matter of reform there would soon be an army of brave men and women ready to fall into line and work for the accomplishment of so desirable an end.

As the audience voted to continue the subject to-morrow afternoon, may we not hope that some practical measures may be suggested upon which action can be taken even in a limited way, as all great enterprises have to begin somewhere, and many of them have very humble origins. The music furnished last Sunday was more than usually attractive, and consisted of congregational singing and vocal solos by those sweet singers, Mrs. Parks and Mrs. Eugenia Clark. Dr. Schlesinger gave thirteen private sittings to skeptics, all of whom, with one exception, expressed themselves as perfectly satisfied and pleased with their various experiences. One gentleman stated that the doctor gave him the best test he had ever received from any one. Dr. E. J. Bailey presided.

METROPOLITAN TEMPLE.

Another very large audience thronged the Temple last Sunday evening, and Mrs. E. L. Watson was perhaps never in better trim and never lectured finer. This Society is much encouraged by the excellent attendance each Sunday evening, as well as by the eloquence and effectiveness of the lectures, each succeeding one seeming to surpass all previous efforts.

Prior to the lecture last evening, Mrs. Watson made an earnest address, calling upon all the attendants at the services there to aid in carrying on the good work in progress at the Temple. Even those who could not as yet accept the central truth of Spiritualism, the fact of spirit communion, could unite in humanitarian work, for the betterment of this world and its conditions. She made a glowing appeal for aid for the Jessie-street Kindergarten, and started the collection therefor with a ten-dollar donation from her own pocket.

The lecture upon "Death and the After-life," was one of the old-time spiritual sort,—the essential truths of the Spiritual Philosophy upon

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Meetings.

SAN FRANCISCO.

ON HALL.

"To Prevent Crime," discourse of Progressive Spiritualism, last Sunday afternoon, was an import and deserving one. It was ably argued by Messrs. Martin, Mrs. Kells, and Mrs. Kelso. The defects of the industrial system were pointed out, and it was urged to learn just how to change. We all know that, and individually we can do it, but if some philanthropists could suggest a few plain rules and precedents in the matter of reform, we could have an army of brave men to follow them into line and work for a more desirable end.

It is desirable to continue the snobishness, may we not hope that some measures may be suggested which can be taken even in a great enterprise have to be made. Music furnished last Sunday evening was unusually attractive, and the vocal singing and vocal soloists, Mrs. Parks and Mrs. Schlessinger gave us a new idea to skeptics, all of whom were satisfied and pleased with the results. One gentleman gave him the best test he has ever known in any one. Dr. E. J.

SAN FRANCISCO.

The audience thronged the evening, and Mrs. E. L. was never in better trim and health. This Society is much benefited by the excellent attendance each week, as by the eloquence of the lectures, each succeeding one surpasses all previous efforts. Last evening, Mrs. Watson's address, calling upon all services to aid in the work in progress at the time, who could not as yet grasp the path of Spiritualism, the Society could unite in human betterment of this world. She made a glowing appeal to the kindergartens, and their union therefor with a ten-cent contribution to their own pocket. "Death and the After-life," a discourse of the spiritual sort,—the esoteric philosophy upon

these two important points being presented in a masterly manner, enchainning the attention of the vast audience to its close. So far as fell under the writer's observation, not a single auditor left the room till the lecture was finished.

Death was declared to be, in the psychical vocabulary, synonymous with evolution, and the beneficence and utility of death, on the planet, were logically set forth. The nature of the life after death, in the light of rational spiritual philosophy, was succinctly outlined.

"I know nothing," said she, "of the golden gates, of St. Peter and his keys, of God upon his throne; I know of nothing except a natural, rational existence after death, adapted to the needs and aspirations of the spirit. Those who think that at death they will go to rest in the arms of Jesus will be the most disappointed of beings."

The lecture, from first to last, teemed with rich gems of thought, couched in apt and telling phrase; and was so comprehensive in its scope, that I find myself altogether unable to make any adequate report of this feast of good things, this luxuriant mental banquet.

The excellent singing of Miss E. Beresford-Joy was greeted with more than usual marks of appreciation and delight. Senor Arrillaga was as effective as ever at the grand organ.

The subject of Mrs. Watson's lecture to-morrow evening was understood to be "The Discipline of Life." Announcement was made that on next Monday evening, October 1, a meeting would be held at the residence of F. H. Woods, Esq., 913 Pine st., to which all persons favorable to the Temple work are invited. The trustees of the Society, the members thereof, and all strangers interested in the cause are to meet there, in company with Mrs. Watson, who remains over for the purpose, for consultation and discussion relative to the successful conduct of the meetings and the furtherance of the work in hand or that may be undertaken by the Society. WM. EMMETTE COLEMAN.

Dr. G. H. Stockham's book on "Prohibition and Temperance" is for sale at this office. Price 75 cents.

A lady advertises that she has "a fine, airy, well furnished bed-room for a gentleman twelve foot square."

Bound volumes of the DOVE for 1887 still on sale. Send for a copy before the supply is exhausted. It is a large and valuable work containing over sixty beautiful engravings.

Next week the DOVE will contain Mr. Morse's last lecture delivered in San Francisco which was given at St. Andrew's hall, 111 Larkin st., on Wednesday evening of last week. It was reported especially for the DOVE by Mr. G. H. Hawes.

The Progressive Spiritualists will try to tell the people "How to Prevent Crime" at their meeting to-morrow afternoon. Some good ideas will doubtless be advanced that will be well worth hearing. These meetings are free and all are invited to participate who have a word, or new thought of interest to present.

Our Exchanges.

Organization of Spiritualists.

The Two Worlds, Manchester, Eng.

It is little more than forty years since Modern Spiritualism, with supermundane origin, unquenchable power, and supermundane methods of propaganda, was poured out upon the earth, and became a fact so fixed, so potent, and world-wide, that it is now apparent to every keen observer and capable thinker that it has COME TO STAY. During the forty years' life of this deeply momentous movement, an immense number of local, sectional, and in some cases even national organizations, have been formed with the same view of mutual helpfulness and strength that have stimulated humanity in all ages of history to organize on certain lines of thought.

Strange as it may appear, however, out of all the organizations of Spiritualists—numbering as they do many hundreds that have been formed in various countries for the natural and reasonable purposes above suggested—that none we know of remain intact. If we are to make exception of the Victorian Association of Spiritualists, at Melbourne, and the First Society of Spiritualists, at New York, our knowledge goes no further, and even of these two we have no positive information. Meantime, of the many hundreds of temporary associations, the breaking-up of which we can speak to from personal knowledge, the question now arises, why is this the case? And do such manifest failures indicate any just and radical causes inherent in Spiritualism which are antagonistic to organization? To the last point we feel justified in answering emphatically in the negative; but to sound the real underlying causes that seem to render organization among Spiritualists a mere temporary expedient, we must turn from Spiritualism to Spiritualists, and there indeed we shall find abundance of reasons for such failures. First, then, it may be noted that a large proportion of the Spiritualists have been members of Christian churches, and herein the prevalence of the doctrine of fear, the forbidding mysteries attending on a faith which none dared to "pry into," and the horrible threats that were held out to deter doubters from questioning the edicts of the church, to say nothing of the fearful ostracism visited upon "infidelity" by a priest-ridden community, have all tended to fasten upon the neck of the human soul such an intolerable chain of fear, mystery, and repulsion to ecclesiastical tyranny that the swing of the pendulum seems to have driven ex-church members into the extreme of opposition against all religious creeds or submission to any form of religious dicta. In fact, the sore has been so grievous, and the remembrance of the smart so obnoxious, that the whilom sufferers shrink from the mere appearance of organization, lest it should deepen into priestly domination; and there are not a few who recall, with so much shame and humiliation, the sectarian cant and assumption that bound them, that they start and tremble, and deem their liberty of thought, and their very soul's freedom imperilled, at the idea of law and order, or the associations necessary to promote the public propaganda of the very truths they themselves hold. Even the idea of training their speakers so as to clothe their ideas in decent English is deemed dangerous, lest it should tend to develop a new order of priesthood. A specially-endowed trance speaker is a bugbear, and a highly-developed medium must be placed on a level with ignorance and imbecility, for fear he should assume the airs

of a Bishop, Dean, or Deacon. Conferences are ostracized as "Ecumenical Councils," and if it were not pitiable and injurious, it would be simply ridiculous to see how attempts at organization have been denounced, for fear their promoters should become "Popes," and call upon the grown-up children just emancipated from an ecclesiastical "Do-the-boys Hall," to fall down again and kiss the papal slippers of mystery.

But beside this tremendous but all too natural re-action, there are other and still more dangerous opponents to spiritual union and, therefore, spiritual strength. There are those who have inherited the psychology of Christian prepossessions, and who cherish that long-descended metal impress with the same unshaken sense of attachment that they feel for the limbs, their ancestry and country. Many of these persons are phenomenalists of the most pronounced type. They know that spirits live and communicate. They are quite willing to call Spiritualism "a science," and hand together for the purposes of "analyzing" and "classifying phenomena," but press upon their attention the message, show them that every turning spirit is in judgment, not for his faith in Christ or any other so-called Saviour, but for the good or evil deeds he has done; in a word, tell them that the proofs of a spiritual universe—God the spirit, immortality, and the real conditions of immortality, and the proved by those who are in the actual experience of immortality, and these devotees will be as ready to brand you "infidel" as any Ecumenical Council that was ever held. Call Spiritualism a religion, take away our Saviour, and touch the infallible word of God, and "we will none of you," or else "oppose you as determinedly as would good John Knox, or amiable John Calvin."

There are still a few, and a very few, for the number of these who have ever been able to gain socially or financially in Spiritualism is very small, mean, selfish enough to fear that fresh organizations will take power out of their hands, divert funds from their coffers, exert a prejudicial influence over their vested interests, and interfere with the work that will always prosper best for them when it is conducted single-handed and unwatched.

To all and each of these several classes we say, with Paul of old, "Friends, it is hard to kick against the pricks." The time has come when Spiritualism must be known for what it is, and individuals shall cease to misrepresent it. It shall no longer be confounded in the public mind with that spiritism which believes in the communion of spirits as a curious phase of science, or a drawing-room amusement, and then pay tithes and pew rents to sustain the doctrine of a vicarious atonement for sin; neither should its pure, plain, and common-sense teachings be mixed up with those of the *mystagogues* who—under the guise of antique philosophy—teach the doctrine of annihilation for the soul, and transform the spirits of beloved friends into the loathsome emanations of graves, and dead men's *reliquiae*.

The time has come when the principles men know to be eternal truths they must not be ashamed to declare. We should all arise as one man to protest against any creeds invented by man, or the setting up of any landmarks against which the tides of progress, fresh light, and pure knowledge can advance no further. But what form or revelation of Spiritualism has ever demanded either of these soul-manacles? All that Spiritualists need to unite upon, or ought to unite upon, is what they know to be true; what science can prove, and the vast consensus of spiritual testimony emphatically demonstrates. Such are the principles enunciated and passed as a resolution of the Manchester

(Correspondence continued from page 631.)
Wage Slavery-Violence.

Conference reported in this number. By a declaration of principles thus simple, no letters are imposed against additional light and continuous revelation, and yet the world can no longer mistake us for "divine scientists" or charlatans, believers in vicarious salvation. Theosophists or Annihilists. By coming together in council, at stated times, we shall have the opportunity of cultivating friendly relations with each other, all learn something concerning the progress of our movement, and gain wisdom from the exchange of thoughts and experiences. By contributing minimum sums to a common fund our gatherings will become self-sustaining, and a thousand will grow mutual helpfulness and advancement will grow out of councils, which by being divided up into isolated cliques and parties, can never be carried into effect. Finally we would commend to all Spiritualists three propositions fully worthy of consideration. The first is an earnest recommendation that they should dismiss from their minds the childish fear that some one is going to tyrannize over them, and put them again into the priestly bonds from which they have just escaped. The world has itself elected to forge the chains of priestcraft, and no priest can again rule over any soul that does not bend willingly to the yoke. Secondly, we ask every Spiritualist to remember that the order of God and nature alike requires usury for every talent confided to our care. Spiritualism is the mightiest talent of the age, and the question of whether we shall be held guiltless if we bury it in the napkin of personal selfishness, without returning it with usury to the Giver of all good things, is just as urgent in the nineteenth century as in the first.

Finally, we would commend to all who desire to find the better way a thoughtful perusal of the old apostolic history of the day of Pentecost. Take the lesson it teaches home to each life, and remember that, though "the Holy Spirit" is ever with us, it depends on our own condition as to how far we are fitted to receive and benefit by it; and now, as in the days of the first Pentecost, we may be assured, we shall never receive that Holy Spirit with as much renovating power and spiritual influence, as when many varieties of class and mind determine to forget all personal differences and selfish aims, come together with one accord, localizing their every idea on one sublime purpose, and speak the common language of human brotherhood, mutual forbearance, and divine love.

The holding of women to the highest rule and code of honor and morality by men, while they live and practice the very opposite, is due to the enslaved condition of women. It is the sum of all baseness and injustice to require of others a better, truer service and standard of living than one can render in return, and this kind of self-respect is no compliment or grace to men—it is their shame and disgrace.

The *Religio-Philosophical Journal* sees the advantages accruing from co-operation and has determined to incorporate a stock company with a capital of \$50,000 for the purpose of doing a more extensive publishing business and extending the usefulness of the *Journal*. This is a good move and will insure the success of the work, as it is now a settled fact that co-operation must take the place of individual enterprises where great schemes are successfully carried out; and will continue to supplant individualisms until in the process of time there will be but one corporation in our country and that will be of the whole people in a new and more humanitarian government.

Editor CARRIER DOVE: I see that my friend, John B. Wolf, has honored me with a criticism. I have not the time to do his lengthy article justice, but would say that when I have a case in court, if I ever do, I shall try to have him for opposing counsel, and if I can get him to take that place, and he does as well as he now has, I shall certainly win. The question under consideration in my article in the Dove was as to the possibility of a peaceable adjustment of the points at issue between capital and labor, and what he says goes farther toward showing the impossibility of such adjustment than anything I said in the article criticised.

He says, we "stimulate to action regardless of consequences," and "without a solitary principle or practical measure."

We are real glad that he did not concede us even *one*, for it would have been lonesome. But I am not alone; there are thousands of just such virtuous impulsive creatures. Oh, dear!

As to stimulating to action—what kind of action? I can only speak for myself, and the kind I have stimulated to is just what he urges—the ballot—but that does not prevent my seeing that revolution, violence, upheaval, will, must come, and the logical outcome of what he says about the "average wage worker," is that they are incapable of wielding the ballot intelligently.

"My friend Lois seems not to know that it is just as impossible to moralize the average wage worker, as Jay Gould."

My friend John certainly is not good at guessing, for I do and have known it for a long time, but does that fact add to the probabilities of a peaceful solution.

There is one point upon which we radically differ. He says the system is all right, (of wage-work) that the trouble lies in the ignorance and vice of the men. That they are ignorant I will admit, but it is the fault of the poverty of wage-slavery, and as to vice, they are no worse on the average, than their employers, the difference being, one has fashionable, the other vulgar vices.

As to the worker choosing his employer and leaving when he pleases abolishing the slavery of it, such a state of things is not a part of the system at all, but only an incidental condition that sometimes obtains—a condition that bears a similar relation to the slavery that a good master did to chattel.

Passing on we find him saying: "The real cause of the war was in the loss of political power." Right there, in a nut shell, is the germ of the coming revolution, which the ballot will ripen into active life. The working people are being educated by their experiences—their failures, and their vote will become more and more consolidated. The ruling powers see their only safety in just

such ruptures as friend Wolf says the convention of the American Party broke up with in Washington, D. C.; so foster them, but when the time comes, as come it will, that they can no longer do this, they will do just as the South did, fight to retain the "political power" that they see slipping from them.

Friend Wolf seems to think, if there is violence it must come from—the inaugurated by the wage-workers. Not at all. The hostile move will come from those now in power, and to prevent the solution of the question which our critic says is at the front and will remain there until settled in some shape.

There are but two ways. We must have the equitable distribution of the products of labor, or, sink down into serfdom. To give us the former the monopoly of land must cease, not only by foreigners sending renters here, but by American citizens, also interest on money—these two involve the rest, and the *thinkers* see it. They are educating the masses to make the above demands, *by the ballot*, and the question of violence turns upon the willingness of those who have monopolized both money and lands, to yield to these just demands.

I know that many honest persons defend interest from the standpoint of an educational estimate of its justice, but the following, taken from an exchange, covers the ground:

"Interest is often incorrectly defined as payment for deprivation or abstinence. Theoretically this may seem true, but practically it is false. Theoretically A deprives himself of x, in order to lend it to B, who ought therefore to allow him some recompense. But this is not the case. If x were vital to A's existence he could not lend it; if it is not vital the plea of deprivation fails. Money is not only not vital to A, but ceases to be of the slightest benefit the moment the loan is returned. He may pay \$1,000,000 a million years and it will not increase one cent, yet because he lends it to B he is at once entitled to an increase—sophistry which refutes itself. The truth is interest is the toll levied at the gates of commerce by a set of Shylocks, without either reason or justice—except the disinclination to labor be reason, and opportunity rob justice.

The above two demands are foundation principles, friend John, whether you see it or not, and there can be no "equitable distribution" of the products of labor till they are accepted and acted upon, and if they can be realized without violence, we shall be very glad to have it so.

But we as Spiritualists, should go farther than the external in calculating the forces that must bring a given result. There are "virtuous" and "impulsive" spirits as well as mortals, those who are as "sympathetic," as are the "thousands" here. They are not only sympathetic, but they are indignant, and the following from T. P. published three years since, and reiterated in our last, gives our position on the question:

"We have felt the anguish of the spirits of those who were crushed out of life by the false conditions here—have felt their anguish when denied a hearing through their "too radical" mediums, and at the beck of the money power. And more—we know that like Garrison, they have sworn they will be heard. They do not wish to

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They are not y are indignant, ublished three n our last, gives

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most extreme measures if they can avoid it, but they must respond to the cries of those here who are in like condi- tions, and if Spiritualists deny them a hearing in one way they will make themselves heard in another. If we, as Spiritualists, would take up the question of justice to labor, discuss it in our meetings, and elsewhere, we should thus be educating the indignant spirits who are behind the fast becoming desperate ones here—if we, as Spiritualists would do this, we should not only bring to our aid thousands upon both shores, but we might so connect with the wisdom sphere as to prevent a deluge of blood. Spiritualists know not what they are doing when they keep the Labor, and kindred questions off their platforms, or allow their speakers to roar only loudly, like Bottom's "sucking dove."

It is thus that we see and feel, and have for years and if it is "criminal," to tell what we see, then a large proportion of the spirits who communicate through our mediums, are criminal also. LOIS WAISBROOKER.

Children's Department.

The Reason.

Grandma Gruff said a curious thing—
"Boys may whistle, but girls must sing."
That's the very thing I heard her say
To Kate, no longer than yesterday.

"Boys may whistle." Of course they may,
If they pucker their lips the proper way.
But for the life of me can't see
Why Kate can't whistle as well as me.

"Boys may whistle but girls must sing,"
Now I call that a curious thing.
If boys can whistle why can't girls, too?
It's the easiest thing in the world to do.

First you do that, then you do this—
Just like you were fixing up for a kiss.
It's a very poor girl, that's all I say'
Who can't make out to do that way.

"Boys may whistle," but girls may not;
A whistle's a song with the noise knocked out,
Strayed off somewhere down in the throat,
Everything lost but the changeful note.

So if boys can whistle and do it well,
Why cannot girls, will somebody tell?
Why can't they do what a boy can do?
That is a thing I would like to know.

I went to father and asked him why
Girls couldn't whistle as well as I.
And he said, "The reason that girls must sing
Is because a girl's a sing—ular thing."

And grandma laughed till I knew she'd ache
When I said I thought it all a mistake.
"Never mind, little man," I heard her say,
"They will make you whistle enough some day."
—Will Allen Dromgoble in *Detroit Free Press*.

Something About Flies.

BY GENIE L. BOYCE.

Now, my dear children, if you will lay aside your play for a little while, and listen very attentively, I will describe to you some of the peculiarities of the fly.

You have all become acquainted with these troublesome insects, during the summer months, no doubt, and have pronounced them anything but agreeable; but still, even the little fly has its mission. You, perhaps, have sometimes noticed it, after flying

around the room for awhile, alight on the wall, and scrape its legs with its feet, then draw them across its mouth, thus clearing the air from poison, or, the invisible animalculæ.

The fly is a little creature, yet he understands a cunning art. He alights on the ceiling of the room, and doesn't fall down. Isn't this strange? Can you imagine the reason?

Just think! you couldn't imitate him, even if you tried. Well, let us solve the mystery. Our first question will be, how many legs has it? Your answer is six. Yes, that is correct and the child has only two; but it doesn't depend on the number of legs, for there are many insects that have several hundred, and yet fall to the ground. If you had a magnifying glass to look through, you could hardly understand the way a fly stands; for fear some of you will fail to try the experiment, I will tell you.

In front, at the end of each leg, the fly has two tiny sheltered hooks or claws; and with these he can help himself along over rough things, such as cloth, newspapers and other not very smooth surfaces. Under these two hooks lie two oval shaped little skin flaps, or suckers, which look almost as if they were made out of gum elastic. With these little flaps the fly holds himself firmly to the ceiling, and even sleeps there without falling off. With these he creeps on the smooth mirror, and up the polished bureau or side-board, without slipping. But how does he do it? If you place an empty bottle at your mouth, then suck the air from it, it will hang fast, as though glued to your lips; so fast that you will feel your lips smart from the suction. As soon as the air inside the bottle is lacking, the air outside presses strongly upon it, so that it sticks fast.

A distinguished man had two half-balls of copper made, three or four feet in diameter, which, being placed together, and the air inside exhausted, held so firmly together by the outside air pressing against them that several horses were required to pull them apart. Boys sometimes make a plaything out of a piece of leather, which, in its use, is very much like these little sucker's on the fly's feet. They fasten a thread in the middle of a round piece of leather, wet it and press it firmly against a smooth stone. Then they draw gently upon the thread, so that the middle part of the leather lifts a little from the stone, and now it resembles the empty bottle. The leather holds fast, and, if it be not too heavy, the boy can lift the stone before it loosens itself. Just such a little sucker the fly has, two to each leg, making twelve in all. So he can hold fast or let go, just as he likes. These flaps still hold firmly, even when the fly is dead; and when the fly is sluggish, as in cold weather, he can walk only very slowly.

How wonderful are the works of nature! Even the smallest insect affords us a grand study; and I trust that the children who are interested in these works will not become vexed and thoughtlessly destroy even the little despised fly without wonder and admiration.

A fly is such a tiny thing
Dancing, glancing through the air;
Poising now on silver wing,
Buzzing, humming, everywhere.
Womans, Work.

Short Sermons For Boys.

Most boys and girls do not like sermons; they say they are too long for their highnesses. Perhaps they may like these short sermons. They will give food to think over, and must not be read too hastily.

A Swedish boy fell out of the window and was badly hurt, but, with clenched lips, he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that the boy would make a man for an emergency. And so he did, for he became the famous Gen. Bauer.

A boy used to crush flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." So he did, for he was Michael Angelo.

A German boy was reading a blood and thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it. I can't study so well after it. So here goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.

Do you know what these little sermons mean? Why, simply this: That in boyhood and girlhood are shown the traits for good or evil that make the man or woman good or not.—*Jewish Messenger*.

Carrying a Lady's Muff

A Cincinnati lady tells a story of an experience she had several years ago with a New Orleans cousin who was visiting her, and who, with all his freshness as to Northern ways and fashions, was exceedingly polite. The time was winter, when large muffs were the proper caper, and muffs in the Crescent City were unknown. The first day out for a walk the young New Orleans gentleman, noticing his fair cousin supporting the large muff, mistook it for a burden, and said:

"Cousin Lucy, let me tote you' bah skin fo' you?"

"No, Cousin Thomas," responded his companion, "all the young ladies in Cincinnati carry them; you see it's the fashion."

"Well, I never saw but one of them before," replied the young Chesterfield, "and that was in New Orleans, and a young lady was not totin' it, either. It was in front of a brass band and on the head of the drum majah."—*Cincinnati Times*.

Poetry.

Written for the CARRIER DOVE.

Cloudland.

BY BISHOP A. BEALS.

Cool the evening shadows lie
Across the green and fragrant lee,
And o'er the crimson-curtained sky,
Floats the cloudlets light and free;
I sit and muse as the marvelous light
Drops behind the veil of night,
Beneath a starry canopy.

I sit and dream of childhood's hour,
When love was sweet and hearts were fair
And life was thrilled with a secret power,
Free from the shadows of worldly care;
When morning beams like angels sped
And wove in garments a golden thread,
Out of heaven's viewless air.

And down the silent vista gleams
A vision fair my thoughts beguile,
And love-lit forms of beauty seem
To wear the same familiar smile;
I float upon this marvelous stream,
My phantom bark a fairy's dream
Dropped through memory's sunny aisle.

The veil impalpable that lies between
The soul-world's wondrous shore,
Hides many a form and happy scene,
Made sacred forevermore;
And now at eve a light serene
Drops o'er my heart a holy sheen
From loved ones gone before.

They come as comes the gentle dew
When night enrobes the waiting earth,
And drops sweet sympathy warm and true,
With all the old-time joyous mirth.
Then come the dear ones that I knew,
As stars come forth from heavens blue
All radiant with immortal birth.

Written for the CARRIER DOVE.

The Mormon Girl.

IDA C. WHITTIER.

She kneels in the dusk at her mother's side,
This maiden so soon to be a bride,
And her face is white and her dark eyes glow,
As she whispers, "Mother, must I go?
Must I crush my hopes and renounce my youth,
Banish all happiness, womanhood, truth?"

"My child, would you question the prophet's will?
Your trial is hard, but, Helen, still
You may find peace in the comforting thought
That your trouble here has surely bought
A place for you in the highest Heaven;
Not to all women is this grace given."

"But, mother, my heart and my soul rebel,
To leave the one whom I love so well,
And marry this dotard with wives a score,
To whom I shall be but one slave more
In that loveless house that is not a home,
No happiness e'er to me can come."

"Your mother pities her sorrowing child,
But your speech is sharp, your eyes are wild;
Rebel not against your God's high command
Lest he strike you dead with his strong hand,
For he is a God of might and of fear,
His voice and vengeance are ever near."

And the maid submits, and her girlhood's dreams,
The joy of first love's entrancing beams,
Are darkened and hushed for ever and aye,
And a weary woman goes her way.
Perhaps the sacrifice is not vain,
For Wisdom is ever born of pain.

Written for the CARRIER DOVE.

In Lowly Ways.

BY MRS. LOUISE F. SUDDICK.

What if I may not pass through life
With hands unused to common toil:
And what if from the care and toil,
The weariness, and pain, and strife,

I be not quite exempt, shall I
Stagger beneath the little load,
Of duties that beset my road,
And without purpose live and die?

Nay, let me rather strive to do,
With willing hands and loyal heart,
Whether 'tis great or small, the part
That God hath given me to do.

Content, if I but him shall please;
A goal, or purpose in this life,
That is not worth the sacrifice,
Of dainty hands and selfish ease,

Is not the prize that great soul's find;
The meed of patient, hopeful toil,
And faith that sweetens all turmoil,
The slothful leave it far behind.

And what though flesh should rather choose
To loiter on 'mid flowery ways,
Where beam by beam of sunlight strays,
And God in wisdom shall refuse?

Or what if bitter be the cup,
Proffered me, must I therefore shrink,
Shudder, and still refuse to drink
The necessary potion up?

But murmur at my fate, and pine,
Because 'tis given me to bear
One wee jot in the great world's care,
When 'tis no better theirs than mine?

No; God forgive the weak protest,
The putting forward selfish claims,
The magnifying human aims,
Forgetting that his will is best.

And if, while journeying up the hill,
The rugged hill of life, I find
Others have left me far behind,
A struggler at the ascent still,

They are my brethren; glad am I
If, swifter-footed, they attain,
To heights that I may never gain,
Where mountain summit blends with sky.

And should this life refuse to give
The blessings I so fain would grasp,
The treasures that my arms would clasp,
The goal for which I strive and live,

I cannot think that its small scope
Limits its possibilities—
The human soul immortal is,
Not less immortal is the hope,

That somewhere after life is past,
After we cross death's mystic sea,
All that we wished to be, shall be,
All that we sought attained at last;

And life grow fuller, as the years
Of God's immortal ages roll,
And grander grow the human soul,
Beyond the reach of pain or tears.

Written for the CARRIER DOVE.

Love.

BY G. W. THURSTON.

The gentle heart attuned to love
Must be beloved again;
Love lives on love as lives the flower
On sunshine, dew and rain.
Love tints the field, it dyes the flower
In every varying shade;
Love thrills all life in wood and bower,
O'er mountain hill and glade.

Love builds each nest, paints every wing
Of insect and of bird;
Impels each joyous tongue to sing,
Prompts every tender word.
Love whets no saber, wields no blade,
Treads not the gory plain;
Her glorious conquests all are made
Without a tear or stain.

O! wondrous power, O! source of good,
Of pleasure, joy and mirth,
Spread thy glad wings o'er land and sea,
Envelop all the earth!
Then war shall cease, injustice end,
And want no more abound,
Then man each man shall greet as friend
Wherever man is found.

We Shall See.

BY MRS. J. R. FOOTE.

Oh, why do we brood over sorrow,
Or grieve that our joys could not last?
Why darken what's bright in the morrow
With the ashes of hopes that are past?

If those that we love have forgotten
The friendship they once held so dear,
And others have tired of life's burden
And left us with nothing to cheer.

If the hopes and the high aspirations
That dwell in life's morning so fair
Have proved but a mirage reflection,
To vanish 'mid worry and care—

The heavens still shine far above us,
Mother Nature brings sunshine and showers,
The birds sang their sweetest to cheer us,
And our sight is still blessed with her flowers.

God reigns, then why doubt that each sorrow
A stepping-stone surely shall be,
Leading up from the dirt and the furrow
To the beautiful heights where we'll see

How the paths that were rough in their winding,
Filled with thorns that pierced sharp the way,
Still were guided by wisdom unerring
Through the mists to the brightness of day.

—Christian Register.

Don't Worry.

Don't worry at trifles and troubles,
Nor fret when misfortune appears;
Repining, each burden but doubles,
And evils delay not for tears.
Time wasted in useless complaining
Is wealth we might use, thrown away;
Better wisely to use that remaining,
Employing each hour of each day.

Don't worry if fortune has dowered
Some others more richly than you;
Sad grieving but makes one a coward,
Success means to dare and to do.
Time's chances have not all departed;
Rich prizes are waiting a claim;
But they fall not to those who down-hearted
Creep feebly toward fortune and fame.

Don't worry o'er past tribulations,
They're gone, and their lesson is taught,
Look forward! The future relations
Are with grand possibilities fraught.
Who conquers the present, improving
Each hour of the here and the now,
Gains a place in that circle which moving,
Brings the prized laurel-wreath to his brow.

—B.

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