

Jennie Rennell.

The Carrier Dove.

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

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Poetry.

Written for the CARRIER DOVE.

Thou Art Dead.

A. H. GLENNAN.

Thou art dead, the fleeting years gone by,
But thy sweet words still e'er remain with me;
'Twas summer then, though now the winters bleak
Pass o'er my head, my heart is still with thee.

Gray are these locks; thy grave has sunken in,
The flowers are withered, the grass o'ergrown;
Still, fountains rise, from these my soul and eyes
To speak the eternal source of aged moan.

Sweet summer days that all too soon had flown,
When we clasped hands and claimed the world our own;
'Twas then we vowed, one-half in jest, and yet in solemn way,
Which e'er remained, should have a shadow thrown.

Dear love! I've waited all these fleeting years gone by,
For thy sweet words still e'er remain with me,
One sign to give across the dismal way,
A beacon light—shall I abide with thee?

Written for the CARRIER DOVE.

Come Back.

J. S. S.

Come back from thy home, sweet Angel of Light,
Come back from thy home so fair,
And bring me a gleam of the heavenly sheen—
The sun on thy golden hair;
A ray of love in those soul-lit eyes,
That borrowed their hue from the azure skies;
Oh, let me feel that presence divine,
And clasp thy form in these arms of mine.

Oh, come with the sound of pattering feet,
As in the days gone by,
When I clasped thy form to my fond, proud heart,
Dried the teardrops from thine eye,
And thanked that Power, the Mighty good
For thee—his pledge of greatest love;
Let me hear the voice so sweet and clear,
Saying, "my heart is broke, oh, mamma dear."

Encircle my neck with thy loving arms,
And nestle close to my breast;
Once more let me chant that lullaby,
That sang thee so sweetly to rest;
Let me hear that prayer from thy rosebud lips,
"Now I lay me down to sleep,
Bright Angels take me in thy care,
Oh God, my soul, pure keep."

He answered that prayer from those lips so fair,
He hath called thy spirit home,
And angel hands take the place of mine
To shield thee from all harm.
Come back to my empty arms to-night;
Oh, lay your head on my heart,
And press a kiss on thy mother's lips;
I cannot with thee part.

And bring with thy presence a soothing flame,
A light from that home above,
And teach me to bow though with breaking heart,
And learn that God is good.
Thou didst come to me through His mighty love,
He hath taken but what he gave,
Yet all I have left of that gift divine
Is a little daisy-starred grave.

Summer's Beauty.

M. C. S.

Dusky shadows on the hillside,
Misty vapors on the moor,
Amber light upon the meadow,
Willow fringes on the shore,
Lovely gleams of silvery moonlight,
Falling soft on shrub and flower,
Deep rich gloom of leafy forest,
Hidden in its shady bower.

Silently the murmuring river,
Sings its own sad song alone,
On its waters gleams of silver,
Summer's beauty round it thrown;
On its banks the bending willow,
In the meadow daisies bloom,
In the garden scent of roses,
Violets rich with sweet perfume.

In the hush—and in the stillness,
Voices come to us once more,
Sweet and low—borne on the breezes,
Breathings from the other shore,
From that shore whose summer beauty,
Never—never will depart,
Comes a voice whose silvery sweetness,
Finds an echo in my heart.

Slowly to our dreaming senses,
Comes a vision pure and bright,
Of clasp of hands and kiss of loved ones,
Thrilling us with sweet delight;
Through the sheen of silvery moonlight,
We can see a snowy hand,
Beckoning us to summer's beauty,
In that lovely "Beulah Land."

Der Oak Und Der Vine.

I don'd vas preaching voman's righdts,
Or anyding like dot,
Und I likes to see all beoples
Shust gondented mit dheir lots;
Budt I vants to gondradict dot shap
Dot made dis leedle shoke;
"A voman vas der glinging vine,
Und man, der shturdy oak."

Berhaps, somedimes, dot may pe drue;
Budt, den dimes oudt off nine,
I find me oudt dot man himself
Vas peen der glinging vine;
Und ven hees friendts dey all vas gone,
Und he vas shust "tead proke,"
Dot's vhen der voman shteps righdt in,
Und peen der shturdy oak.

Shust go oup to der pase ball groundts
Und see dhose "shturdy oaks"
All planted roundt ubon der seats—
Shust hear dheir laughs und shokes!
Dhen see dhose vomen at der tubs,
Mit glothes oudt on der lines;
Vhich vas der shturdy oaks, mine frendts,
Und vich der glinging vines?

Ven sickness in her householdt comes,
Und veeks und veeks he shtays,
Who vas id fighdts him midondt resdt,
Dhose veary nighdts und days?
Who beace und gomfort alvays prings,
Und cools dot fefered prow?
More like id vas der tender vine,
Dot oak he glings to, now.

"Man vants budt leedle here pelow,"
Der boet von time said;
Dhere's leedle dot man he *don'd* vant,
I dink id means, inshted;
Und ven der years keep rolling on,
Dheir cares and droubles pringing,
He vants ter pe der sthurdy oak,
Und, also, do der glinging.

Maype, when oaks dhey gling some more,
Und don'd so shturdy peen,
Der glinging vines dhey haf some shance
To helb run life's masheen.
In helt und sickness, shoy und pain,
In calm or shtormy veddher,
'Tvas beddher dot dhose oaks und vines
Should alvays gling togeddher.

—CHARLES FOLLEN ADAMS in *Harper's Magazine.*

Song of a Hindoo Mother

ABOUT TO CAST HER FEMALE CHILD INTO THE GANGES.

We have come from afar, my baby,
We've come from the western hills;
But thou'lt not return, my baby;
It is so thy father wills.

It is well, it is well, my baby;
Thou'lt not be a slave like me.
If Gunga embraces my baby,
She evermore will be free.

To toil away in the sunshine,
And weep alone in the shade;
To watch till the stars grow weary,
Of a tyrant lord afraid:

All these are not for my baby.
I will lay her down to sleep
Where slaves return not to labor,
Or wretches waken to weep.

But oh, with a heart pang, my baby,
I tear thee now from my breast.
Dost smile on thy mother, my baby,
E'en now the smile of the blest?

Make way there, ye waves, for my baby,
Ye gods, this sacrifice see:
O haste thee to heaven, my baby,
And open its portals for me,

M. A. W. C.

Weak Points in Theosophy..

BY A. F. TINDALL.

[Mr. A. F. Tindall, President of the London Occult Society, recently published, in *The Agnostic Journal* of that city, a series of articles on "The Weak Points of Theosophy." We append below some extracts from these articles, which we think will be found of interest to Spiritualists.]

Theosophy certainly, on the whole, gives us a most logical and consistent theory of the future life; yet there are certain weak points about its doctrines which are directly at variance with the proved facts of science and the experience of advanced Spiritualists, and the latter naturally prefer the evidence of their personal investigations to the dogmas of men they know nothing of, and of whose existence at present there is but scanty proof. When Spiritualists are told that the communications come from the "shells" or decaying reliquiæ of the departed, and that our dead cannot communicate, they naturally ask *why* this is so; and, also, they press for some solution to the many high communications of comfort and guidance they receive which utterly dispose of decaying "shells" being the authors. To this the Theosophists can only reply that such messages come from our Higher Selves. But why should our higher spiritual essence mask in distinct personalities, conflict with our own desires, views, and beliefs,and also declare itself to be our departed dead? Why should our Higher Selves take on the guise of various individuals? Why should a part of it, supposed to be almost deific in its purity and truth, tell lies? If they would allege that we *expect* the dead to come back to us, and it is our expectancy that moulds the method of communication, even here they are mistaken; for many of our scientific investigators, especially members of the S. P. R., in sitting for phenomena, expect and wish quite the reverse, their aim being to explain all by telepathy. Therefore, this variance with Spiritualistic experience is a decidedly weak point in Theosophy. Furthermore, there is too little proof of the reality of the phenomena given by the adepts in support of their doctrines some years ago. Indeed, much of it stands on a very shaky foundation. I need refer only to the report of Mr. Hodgson, and to the well-known Kiddle incident, much talked of, but never properly explained.

The attempt on the part of Theosophists to introduce a new form of priestcraft we must object to. They bring out a set of doctrines which they say they have received from the Mahatmas, men who, by their wonderful powers, are enabled to see into spiritual states, and who therefore *know* the truth. But, if we ask for evidence of the existence of the Mahatmas, they will not give it. They say, Join our Esoteric Section, and live the life, and the evidence will be given. But the living of this life means to crush out many of the affections and attributes of our nature, which we are accustomed to regard as an integral part of our individuality, and the suppression of which we have seen result in many evils in past time. For most religions, from Buddha down to the Roman Catholic Church, have taught the same, resulting in intense misery to mankind. Knowing this as we do, it seems unreasonable for Theosophists to say, *Before* any evidence can be given you, you must bind yourself by a vow to some mysterious sort of asceticism. We have a right to ask for some evidence of the wisdom of the inspirers of Theosophy before we can consent to this abnegation of our nature. But then they reply, To become a Theosophist you need only consent to the first article of the faith—that of universal brotherhood. This is all very well; but it is a juggle. It has been proved over and over again that,though this is true of the outer circle, Theosophy *does* require celibacy and ascetism for the inner circle. Nay, more, all must become so, either in this incarnation or some other, before they can evolve the Mahatmic condition. Therefore Theosophy does require these conditions sooner or later. It does maintain that its votaries are superior to the ordinary natural life. Indeed "The Secret Doctrine" looks upon the present mode of generation as a temporary and imperfect expedient in the evolution of man. It seems to imply that it may be all very well for ordinary humanity, but a condition to be got out of and despised.

Now, this is where we are, and we think most people, will join issue with them. Our lower nature is not all evil, nor does it need to be crushed out. It is a necessary complement to the higher; and the two parts of our being are inextricably mixed, all being expressions on the earth plane of the eternal attributes of spirit, and all to be sublimated and spiritualised and to grow together. Sexual love, useful here mainly as a means to propagate the species, is but an outward expression of that love which will draw, not only two souls together, but the whole race, when in the Nirvanic condition all will be as one, and the one expand to the All. The love principle we take as an example because it is the strongest in humanity, and also the *bete noire* of Theosophy. Unless crushed out, no mortal must dare to lift even a corner of the veil that hides the Unseen. If he does with that faculty untamed, he at once becomes a sorcerer and a prey to elementals, Undines, "shells," and demons, and his last state is worse than his first.

Now to another weak point of Theosophy—viz., the doctrine of Devachan. Let us consider what it provides for man after death. It is urged by Madame Blavatsky and others, as a reason for believing that those in Devachan cannot know anything of, or take any part in, worldly affairs, that if they were able to do so, they could not possibly be happy; and pictures are drawn of the loving husband or wife watching the affections of the former partner gradually fade away, and ultimately fix themselves on another, and "flower toward the light in some new face." If these things are to be seen, it is said, the future life will be really a hell. This argument seems to us to be fallacious on more grounds than one. In the first place, it assumes that a certain arrangement cannot exist, because, if it did, it would be productive of less happiness than some other arrangement which we can imagine. If we applied this argument to the actual conditions around us, we could prove a great many things not to exist which are, nevertheless, very hard facts indeed. The mother does see her children sink down into misery and die untimely deaths, and no amount of argument can alter it. Why, then, should it be an argument that those in Devachan cannot know of similar occurrences because the knowledge would make them unhappy ? We can see nothing here but pure, unqualified assumption.

Next, the argument assumes that it is better to deceive yourself with a pleasant untruth than to know the truth and bear it like a man. What a glorious argument for all the reactionary priests! If it is good to be cheated in Devachan with the belief that wife and children are happy in us, and we in them, when perhaps they have forgotten us, and would be only too sorry to see our face again—if this is good for us, why is it not good to be cheated by the priest who promises us salvation at the price of an unquestioning acceptance of the dogmas he propounds?

Then it is said that the lower personality cannot enter Devachan, yet all our desires and hopes shall be there fulfilled. How separate the lower from the higher? They are inextricably mixed. Indeed, it may be said there is no higher emotion, desire, or feeling which has not its root in the lower personality, and *vice versa*. If we wish to see wife, children, and loved ones around us, can we see them without galvanizing into life our lower nature, without remembering all they were to us in, and the sexual ties of, earth-life? Again, what waste of time this long delusive dream in which each soul is isolated.

And why should all our bad Karma—that is, the essence and result of our bad actions in earth-life—be quiescent for 1,500 years, and then be resuscitated to plague us in a new incarnation?

Let us now consider the wisdom of the Mahatmas. One instance only will suffice of the mistakes into which they fall, and is of itself quite sufficient to discredit the extravagant claims which are made on their behalf. In Madame Blavatsky's "Secret Doctrine," vol. i., p. 165, we find the following relating to the planet Mars, which is declared to be a verbatim extract from a letter from the Teachers, or Mahatmas: "Phobos, the supposed inner satellite, is no satellite at all. As remarked long ago by Laplace, and now by Faye (see 'Comptes Rendus,' tome xc., p. 569), Phobos keeps a too short periodic time, and therefore there 'must exist some defect in the mother idea of the theory,' as Faye justly observes." Let us place by the side of this "authoritative" statement the simple facts. Laplace died in 1827, and the moons of Mars were discovered by Professor Asaph Hall at New York in 1877—just fifty years afterwards! And yet the Mahatmas say that Laplace "remarked long ago" on a certain peculiarity of the inner satellite! It might be well for Mahatmas, before they again write letters on planetary arrangements, to read up a few elementary facts in astronomical history, or to engage a proof-reader who has done so.

There are noticeable in the career of the Theosophical Society several curious change of front, which do not seem explicable on any other hypothesis than that they are intended to catch the wind of popular favor. When the Society was founded in New York, and "Isis Unveiled" published, the doctrine of Re-incarnation was not regarded as part of the Theosophic creed. It is not taught—at least, as a general truth—in "Isis," nor would it have been acceptable to the American mind. But the Society did not flourish in New York, and the headquarters were removed to India. Here it was brought into contact with ancient forms of religion, having venerable sacred books and many deep-rooted beliefs not to be found in the Western mind. Then came the doctrine of Re-incarnation, and the devoted study of the sacred books of the East. The Western mind, however, is slowly outgrowing the trammels of the Bible, and feels no desire to be wrapped in the swaddling-clothes of an alien creed. and, significantly enough, the study of Hindoo scripture is not pressed upon us in *Lucifer*, which is intended for European consumption, although preached vigorously enough in the Indian organ, the *Theosophist.*

It may also be noticed that, since an exceptionally big and valuable fish has been caught in the person of Mrs. Besant, there has been an obvious approach towards Socialism; and this gifted lady has been advanced to a position of high honor, though her real knowledge must be less than that of many dazzling lights. But, however great this lady may be in general knowledge, her knowledge of Spiritualism is limited. This was amply shown in some recent lectures. In one she declared that there has never been any communication obtained which was not known to one or more of the sitters, or had been known though forgotten; in fact, that all could be explained by clairvoyance or telepathy. All experienced Spiritualists know that this is false. Her doctrine also is in conflict with that of her friend, Madame Blavatsky. The latter believes in elementals, "shells," Dhyan Chohans, etc. Where do these come in, if Mrs. Besant's theory is true? The fact is, there are many talkers and theorists, but few patient, impartial investigators like the pioneers of old, who left us as the result of their labors the evidence obtained through the mediumship of such men as Home. The solid rock of proved phenomena they have unearthed stands, like the Sphinx in the desert, unmoved by all this clamor of argument. Our talkers peck at it; but they will uproot it as easily as our tourists with their chisels will the Sphinx, who has looked down on thirty centuries, and will look on thirty more. Then it is said that it is the adept's method to give out truth gradually, and that the moment it becomes exoteric it becomes more or less a mixture with falsehood. If this be so, we may expect the present revelations to be altered in the future. This is convenient as a matter of policy, but bewildering to the inquirer.

Lastly, Theosophists say we must not take any individual's opinions as representing Theosophy. But surely Madame Blavatsky is the chief exponent of the Mahatmas, and therefore her utterances form alone the gospel. This is another weak point, to rest a system of doctrines on one individual, however estimable.

In concluding this consideration of the weak points in the Theosophical creed we will briefly consider the general tendency of the literature published by the Theosophical Society. One of its weak points is that one cannot ever exactly know what its true teaching is. We have already mentioned the various changes of front of the Society in its progress from America to India, and then to England. During the American period no signs of the great re-incarnation dogma appeared. This first obtained when the Society's headquarters were established in India. And when Madame Blavatsky came to England a further set of doctrines appeared. The antagonism to Spiritualism became more acute, Socialism began to permeate the movement, and a very strange unfoldment took place as to the life to be led by Occultists. But it is not only the strangeness of these doctrines which is a problem to the student; it is the difficulty of knowing what the doctrines really are. When we read some articles we are taught broadly the following: That our lower nature must be crushed out; that its desires must not only be overcome, but must cease to exist; that no Occultist can be married; that sexual love or desire prevents all practical Occult progress. Yet, when we read other articles, we find this asceticism ridiculed. Dr. Hartmann says that, supposing the student can do all this and escape madness, he will learn more of real magic in one quarter of an hour in the company of a fascinating woman than in forty years in a solitary hermitage among the mountains. We mention this to show how difficult it is to get at the real teaching. Then the writer has been told by Madame Blavatsky that she will not be responsible for other Theosophical writings, but only for her own. Then do these other Theosophists know no more than ourselves? If so, why pay any attention to their writings? and why does the Society publish them, except to make confusion worse confounded? Again, we are told that, as soon as published, any teaching becomes exoteric, and, therefore, in great measure false. Then it is possible that all we have read, pondered over, and tried to follow is but a blind, and the real doctrines are something quite different. This is one of the puzzles of the movement. But, if it is to make way in the West, it must free itself from the old Oriental methods of teaching one thing for the people and another for the Initiates; furthermore, it must give the earnest student some proof of the truth of its claims to begin upon. Then, it is answered, it is not wise to allow these terrible secrets to be known to people who have never been tried.

If Mahatmas of such transcendent powers are behind the movement, cannot they read the thoughts and the minds of men? Cannot they tell who are in earnest, and who are not? Men, for their own objects, may go through all manner of outward observances, and pretend to inward ones too, so as to deceive the very elect. Thus even the esoteric section may not be free from spies and foes in disguise, unless there is such a power; and, if there be this power, it ought to be known whether a man is a fit candidate or not without all these orms.

There is also in many of the leaders of the Society an arrogance and assumption of superior knowledge that is not at all justified by their utterances. This is especially the case in their dealings with Spiritualism. Though, we believe, in all their Occult researches they have never seen any psychic marvels at all to be compared to Spiritualistic phenomena; and, by their writings, it would seem that they have but a surface knowledge of the same.

There is another strange fact, which, of itself, throws great doubt on the existence of, or, at all events, on the superlative wisdom of, the Mahatmas. The four leading lights of Theosophy (three of whom have had communications with the adepts) are at variance on many vital points. Colonel Olcott is a professed Buddhist. Yet Madame Blavatsky says Theosophy is not Buddhism. How can a man, a recipient of Mahatmic wisdom, become a Buddhist, and conform to one of the exoteric faiths of the world, all of which he ought to know are more or less false? Mr. Sinnett, whose works are founded on Mahatmic teachings received by him in letters conveyed to him by a mysterious occult process, is at variance with Madame Blavatsky on the doctrines of a future life. And Mrs. Besant, in her late lectures against Spiritualism, lays it down that telepathy and clairvoyance explain all the subjective phenomena. She declares there has never been a communication received at a seance purporting to come from a spirit but the matter of that communication either is known, or has been known, to one at least of the sitters. If her view be true, she is in direct, conflict with Madame Blavatsky, who alleges that part of the communications comes from sylphs, undines, elementals, "shells," etc. Mrs. Besant, in her sweeping dogma, leaves no room for these equivocal beings to creep in at all.

It is a most astonishing thing that Theosophists should have placed Mrs. Besant, who is but a late convert, at almost the head of the movement in England. However gifted she may be, and undoubtedly is, in other directions, she cannot have any great experience in Occult matters; and when we are told that it takes sometimes twenty years before the pupil, or chela, of a Mahatma can be allowed to go in for even one of the lowest of the many fiery trials he has to pass through, how can this lady, whose caste of mind is Materialistic, and who has all her life attacked things spiritual—how can she at once leap into the front rank of the Theosophists? However deep her knowledge of Theosophy, practical Spiritualists know that she displays, by her late utterances, only a mere surface knowledge of Spiritualism. Indeed, when taxed by a gentleman, who asked her what it was that Mr. Crookes photographed at a materializing seance, she was obliged to reply that she had never read that part of Mr. Crookes's book. This was a convenient answer, as Mr. Crookes, in that book, says that he has been inside the cabinet during the materialization of Katie King, and has seen both the spirit and the medium, and heard them converse together and with him, and that the materialized spirit showed every characteristic of the human being.

Again, there is the case of Abraham Florentine, recorded in *Light*. The writer could, in his own experience, recount many such cases; but it would make too great a demand upon the available space. In the face of such facts, to allege that every communication proceeds from the sitters is to show ignorance of the subject. In Spiritualistic phenomena there is a solid rock of facts, proving that man exists after the death of the body; and for Theosophists to ignore this, or to try to explain them away by wild and preposterous therories, is to fling away the substance and grasp at the shadow.

All truth, Occult or otherwise, must submit its claims to the scientific method. We must prove every step on the ladder of progress, and oppose all endeavors to re-introduce any form of priestcraft. Secrecy and mysticism are the nursery of sacredotalism, and pretensions to infallibility a sure sign of Jesuitism and falsehood. Let us hold fast to scientific methods and individual liberty, and let our hopes of a future life rest on well-proven spiritual facts, not on Theosophic theories.

How Great is Love?

AN ADDRESS BY LOIS WAISBROOKER.

The Religio-Philosophical Society was addressed last evening in Greenwood Hall by Mrs. Lois Waisbrooker, of Portland, Oregon. In the opening exercises, instead of the usual invocation, Mrs. Waisbrooker recited a beautiful poem on "Earth Angels."

The formal address of the evening was entitled "The Insufficiency of Love." Its purpose was very far from crying down the beauty and glory of love, but to show the powerlessness of love without wisdom. "Love has been extolled to the skies. It is said that Love is God, but if so, is it all-sufficient? Love alone can never accomplish the redemption of society. Love alone can never meet the wants of the human soul, because it lacks its complement, wisdom.

The prevailing theology crucified its God to redeem the world and save the soul of its believers. Leaving out of view the myths and falsehood of the story, this crucifixion of a God is a great symbol of an universal truth. There is and always has been love enough to save the world, if there were wisdom to apply it. This love has always been strong enough in all past ages to save the world. But we have a state of society in which the suffering and degradation would shame the heathen and savages, because love is insufficient without the wisdom to apply it. Love has one advantage over wisdom, for it can be manifested without wisdom, but not wisdom without love.

Take the W. C. T. U. Could prohibition be a fixed fact tomorrow it would create more degradation and misery than the world has seen, unless there were other changes commensurate with this. Yet who doubts the honesty and good heart of these ladies?

"We have the vexed question of labor and capital. We have not less than 2,000,000 unemployed in this country. There are 800,000 saloons in these United States, 800,000 gateways of destruction. Yet, I remember listening to temperance lectures when I was a child fifty years ago. I do not see that success has crowned these efforts. What is the matter? They have not taken hold of all the causes. They have looked at the effect, without the wisdom to remedy them. Eight hundred thousand saloons, with more than a million men supported by them, and not less than 2,000,000 of men would be thrown out of employment if prohibition were to go into effect. What would these men do for support? Farming would be impracticable. You would find the country overrun with highway robbery. Let the W. C. T. U. look deeper into the economic system."

"Let us look further. The great curse of interest in the hands of monopolistic institutions is making more drunkards than all the saloons. Take a simple illustration of the working of our interest system. Here is a large seminary with a large endowment. Over there is a man with a capital of $30,000, who needs $20,000 more, and it is borrowed from the theological seminary at 8 per cent. interest, and 100 men are employed. In the course of time a financial crisis comes over the country and the wages of these men must be cut down in order that the interest be paid on this borrowed capital. Now that interest goes to support students in the study of a theology that is sent abroad to save strangers, while it is powerless to save the people at home. But do you say there is no love in this spirit that goes into foreign lands to convert them who sit in darkness? Surely, there is love enough in the souls of these men, but a little more wisdom would teach them that more salvation here would better insure it in the life to come."

A very large number of instances, taken out of common life, were cited to show the force of the old injunction, "Get wisdom, but of all thy gettings, get understanding."

"Take what we call economy, reducing family expenses for the object of saving. Do you know that if this thing as it is understood were carried out, it would produce more degradation than all the famine and pestilence combined? If 6,000,000 workmen economize

and save $100 a year apiece, there will be withdrawn from the general circulation $600,000,000. So you see that which you have considered a virtue would, if followed out, result in a universal destruction worse than famine and sword. We must have a new system of economy on the earth that will give us justice in the matter of the great questions of bread and butter."

The speaker's last point was a glowing description of the prevailing habit of violating the laws of ante-natal conditions, and entailing sin, wretchedness and suffering on the offspring. She insisted that all this does not prove the absence of love, but the absence of wisdom. The peroration was most effective, and enforced with great power the old command which the speaker had quoted many times throughout the lecture: "Get wisdom, and of all thy gettings get understanding."—*The Telegram Herald.*

GRAND RAPIDS, Mich.

The Fourth Book of the Chronicles.

BY LUPA.

CHAPTER II.

1. Before that time the women of this land had remained quiet in the synagogues and in the public places, even as Paul had commanded them; howbeit, as they were daughters of these same men and did listen unto their words, their understanding grew and they did reason within themselves, saying,

2. Of a surety did our fathers declare that all men are and of right ought to be free unto themselves, but we, even their mothers and their wives and their daughters, whose number equaleth their own, have had no place in their thoughts.

3. Verily, it hath not entered into their hearts to imagine that we may be like unto themselves, enjoying not bondage.

4. Nevertheless will we help them that are in need, then peradventure they will remember us. For the number of our grievances and the sum of our woes is less than that of the sons and daughters of Ham who were brought into captivity by our forefathers and remain with us unto this day.

5. They are bought and sold for a price, and if so be that the soul of the slave doth rebel, the mark of the master is branded, yea, is seared with a hot iron upon his back and upon the palms of his hands and upon his forehead; also with many stripes may the master chastise his man-servant and his maid-servant.

6. For this cause do our spirits burn with indignation and we do greatly fear that in the last great day this generation may rise up as a witness against us if we heed not the word which came unto us saying,

7. Cry aloud and spare not; for the sin of this people is great in that they let not the oppressed go free.

8. So they strengthened the arms of the men which have said, "We have done a wrong," so that many choice souls were added unto them;" even Abbie and Lucretia (whose words were like unto those of the son of man when he said, "Resist not evil") also Lucy, and Lydia, and Deborah, and Matilda, and Maria, and the sisters Angeline and Sarah besides many others, as well as of just men not a few.

9. William, strong in the faith, Phillips, who seemed like one baptized with the Holy Ghost and who spoke as with the tongue of angels, Stephen the valiant, the husband of Abbie, and Parker, and John, and Beriah, and Frederick, and John the singer of prophecy.

10. Verily the names of these and of them which did stand by them in the days of tribulation, when the voice and the hand of the scorner were lifted up against them, when they were stoned with stones, when they were defiled with foul things and called by vile words:

11. Even the names of all these, are they not written in the Book of Life wherein is kept a record of the souls that do remember them that are in bonds as bound with them?

12. And these questioned of themselves and of each other, saying, "When cometh our time to be remembered?"

13. As the wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh nor whither it goeth, so arose murmurings throughout the land.

14. And word came unto the Council that some of the women had husbands that wasted their substance and the substance of the wives in riotous living, so that the families came to want, yet could not the wives say ought to hinder.

15. And the men of the Council said, "That ought not so to be. We will enquire into this thing and if so be we find that the truth has been spoken unto us, we will make a law that it shall not hereafter be like unto this present time, and we will sign it with our hands and seal it with the great seal, that it may become a law unto the people forever.

CHAPTER III.

1. Then did Elizabeth, the daughter of one who did expound the law unto the people, together with Lucretia, and Mary, and Martha, and Jane, send abroad a proclamation, saying,

2. Assemble yourselves together in the synagogue, all ye who do love truth and justice and let us reason of the things which most closely concern us.

3. For as we counted the stripes wherewith the slave is chastised we have remembered that the half of these be women, with feelings like unto our own and while we did grieve for them that their children should be taken from them and be delivered over to the rulers in the market place, to be sold for a price, we saw that our children could be taken from us and given into hired hands if so be that we pleased not our husbands and the lawyers.

4. Many other things that we have not known aforetime are in the law and we like it not that this should be; therefore would we study diligently and enquire continually that we may learn.

5. And the people came together a goodly number, so that the hearts of Elizabeth and her friends rejoiced thereat, saying, "Verily it is good for us to be here.

6. But when they had gone away again to their homes, many who had heard of that which had been done wagged their heads, saying,

7. Behold what manner of people be these that would dispute with the chief priests and with the rulers, yea, even deny by their acts the commands given unto us by Paul, the apostle, wherein he declared, "The head of the woman is the man;" also, "If she would know concerning anything let her enquire of her husband at home;" and therefore, he said, "Let your women keep silent in the churches" (but they said not that Christ had so commanded).

8. Verily these be seditious ones and we do fear that they may be given over to all manner of uncleanness. Fie upon them! For the women being women would that they were men, so they cut their hair and speak with a loud voice in the synagogue.

9. And the priests did condemn them in high places, the lawyers did explain the law against them and the multitude laughed them to scorn, insomuch that Elizabeth and her friends were astonished saying,

10. We understand not this generation, for when we would do a good unto them they will have none of it; yea, they would even cast us into prison were the law equal unto their desires.

"Distress among the poorer classes in Japan is increasing, and there has been further rioting, owing to the dearness of rice. At one town a mob made an attack on the residence of a wealthy merchant who is known to have been monopolizing rice, and demolished the place." The avarice of the monopolist who, by withholding food for the purpose of speculation, kills hundreds by the slow process of starvation, commits a greater crime than the man does who murders one outright for his money.—*World's Advance Thought.*

Spiritual Conditions in San Francisco.

BY LIVINGSTONE C. ASHWORTH.

In forming a judgment as to the spiritual conditions of a town, the question as to the atmosphere (physical and moral) must be considered, the most important for, though such persons (and they are comparatively few now-a-days) as can still believe that all so-called Spiritualism can be considered entirely as fraud, may think any atmosphere will do as long as there is sufficient gullibility and money among the community. All Spiritualists, and many who would not like to be included under that denomination, recognize that proper conditions are as necessary for successful spiritual phenomena and also development, as they are for conducting a successful chemical experiment, or for any process of cultivation.

In regard to the physical atmosphere of San Francisco it is probably in a general sense, favorable. The air of the Pacific Ocean of which we enjoy an abundance, though not as heavy as the Atlantic and consequently not as bracing, is of a finer quality and hence better adapted for the nourishment of the more sensitive parts of the human organism.

Regarding the moral atmosphere the first impression would be that it must unfavorable, if Spiritualism be itself moral. For every one, even the most enthusiastic admirer of the "Golden West," must admit thatthe moral tone of San Francisco is extremely low. The evidences of this are so palpable that a stay of twenty-four hours would generally be sufficient to discover them. The bad language that is so prevalent is in itself a sufficient indication; from boys at school to men of high commercial standing we find such expressions in constant use as show no respect for either God, man or woman; the outward and audible sign of an inward and utter callousness and lack of sympathy with spiritual things. The cause of this state of things is also sufficiently obvious. Men coming to a new country, released from the old conditions and customs which always inspired a certain degree of reverence and afforded some check on their passions, and finding themselves under laws which allow an exceptional amount of freedom of life and thought, are apt to fall into a kind of atheism and think they might as well give free rein to such of their evil desires as can be indulged without actual criminality.

Again, a feature of the San Francisco character which militates strongly against true spiritual development even more than the above is the intense mercenary spirit prevailing. People have come here to make money; and every thought and pursuit is tainted more or less with that consideration. So vice itself is mostly a question of money and thereby loses some features which tend to make it less odious. We know there are many instances where bad or immoral practices may be merely the result of a super-abundance of animal spirits and may be often found with a good heart and some noble feelings. Such kinds of vice though reprehensible have something not inexcusable about them; but a mercenary, calculating vice is simply and absolutely repulsive and of all others most antagonistic to spiritual development.

It must be admitted that the immorality of this town partakes more of the latter character, and from this point of view everything appears dark and unfavorable to spiritual development.

But as in every other question, there is the opposite side, and in this case, we think that, bad as the above appears the opposite considerations are enough to outweigh everything and bring in the verdict in favor of San Francisco as being in a general sense well adapted to the progress of Spiritualism.

The freedom that is enjoyed works powerfully for good as well as for evil. It allows unusual facilities for vice, but it is also exceptionally favorable to the destruction of worn out theories, of individual crotchets and methods whose chief virtue was their age.

The cosmopolitan population is one great help to this. Men observe the habits and methods of other nations at close quarters; they become practically acquainted with them. Narrow, clannish notions are thus continually combated. Men, to a certain extent, see themselves as others see them. Hence many of their oddities or angles which, in their native village or town, might have been disregarded or considered as evidences of wisdom are here exposed, as it were, in an atmosphere which must from its very nature show things at their true value. Freedom, such as exists in California, has this immense advantage that it displays men more as they really are, and not merely as the products of custom or the slaves of religious authority. Hence they become more conscious of themselves and of the real value of their personality.

But this is favorable to Spiritualism in the sense that it clears the ground most effectively for any new ideas which may be wanting a field for expression and development. Men, finding some of their old objects of reverence treated lightly and even contemptuously soon begin to realize that after all they were perhaps not everything, and then are gradually prepared for what seems a simpler and more natural code of morals and religion.

Then it is that Spiritualism can step in and offer to them a means, practicable and sensible, of finding out the most fundamental truth to them at that stage; viz., the certainty of a future state, before any dogma need be accepted or any sudden departure from the general convictions required.

But many might ask, is it necessary that such freedom and facilities for wickedness should obtain, in order that there may be a proper field for the dissemination of spiritual truth? Could not better Spiritualists be brought from the churches than from a class who have very little religious feeling and are attracted to Spiritualism more from idle curiosity than from any hungering after spiritual food?

To these we would reply that we consider, as a general rule the best Spiritualists are those who have remained connected with some church or religion until the truths of Spiritualism were manifest to them, because the true "religious feeling," as it is called, the aspiration after God or the Supreme Good, is the noblest of all man's attributes, is indeed the basis of all that is great and enduring in his nature; but the question is, could such strong prejudices as exist say among the followers of the oldest religions of the civilized world, as in this city, be sufficiently overcome to admit of spiritual investigation and conviction by any means so effective as this, in spite of the amount of irreligion and general licentiousness entailed?

The iconoclastic process is hard. It operates mentally as thunderstorms and volcanoes physically, but as these are necessary to clear the physical atmosphere and the solid globe, so that must be before the mind is sufficiently clear and balanced to be fit for the reception and assimilation of new ideas.

That through instruments apparently evil and conditions entailing much suffering and crime, great ends are brought about in the ordinary course of human events, every person of ordinary reading and intelligence must be aware. The bigotry of Philip II., the ferocity of Alva were necessary to hasten the freedom of Holland. Germany must have a war of thirty years before men or their rulers could be sufficiently chastened to endure differences of opinion and the history of the world is full of such instances. Hence those who realize that Spiritualism is a boon to the world and its teachings a great step forward for humanity, are not surprised that some evil, as it is called must be a necessary part of the process.

From this point of view then, San Francisco may be regarded as a battle-ground of the old bigotry with the liberal and spiritual thought of the present and future; and though, like the other battle-grounds, there may be much that seems evil and deplorable the results are more assured, as by the infallible laws of nature, that system which allows the greatest freedom to the individual mind and offers a practical solution of those vital questions which are of all others the most important to humanity, while at the same time opening out the widest field to man's hopes and aspirations, must inevitably triumph in the end.

Hence the atmosphere of San Francisco, though not by any means spiritual, is well calculated to bring men to that condition of mind which may be termed the preliminary stage of spirituality, the investigating or sensuous stage, and this consideration ought to prevent us regarding the lack of morals and religion as an unmixed evil, but rather as an imperfect manifestation of good, the promise of a freer and more enlightened understanding.

Danger Signals.

W. W. JUDSON.

Wherever the Catholic Church has a foothold there will be found in operation, more or less, the authority of the Pope of Rome.

In some parts of the world at the present time, we find the people actively at work, freeing themselves from the chain of religious authority; in others, Popery is forging new shackles for humanity.

It would be well for the American people, to take especial notice of the movements of popery, particularly in republican countries; for instance, in the Swiss Republic Popery, through fear of losing its authority, has caused a revolution. It appears that at the last election in the Canton Ticino, the Catholics joined the Conservatives and defeated the Liberal party, thereby placing the lion's paws of religious despotism, upon the shoulders of Liberty.

Under the Cantonal Constitution, when seven thousand legal electors petition the government for a revision of the Constitution, the question must be submitted to a popular vote within a month. The Liberals presented a petition signed by ten thousand persons, asking that the Constitution be changed so as to provide for the election of District Tribunal Judges, and Counsellors of State, directly by the people and to restore the old district system. Papal authority here stepped in and proposed to annul the above-mentioned clause in the Constitution, by taking an indefinite time to investigate the ten thousand signatures to the petition, to see if they were all electors of the Canton. This Catholic move upon the political board, caused an uprising against the local or canton officials and the deposing of the government followed.

The machinery of the Catholic Church is not worked entirely through religious priests; the Pope has at his command, in all Catholic centers, a host of political priests. They are usually called bosses. They have the blessings of the Pope and the support of the regular priesthood and woe be to the aspirant for political preferment who ignores the boss priest, whose political wires run through every cathedral, monastery, convent and parochial school and from these reach every Catholic voter in the land. At the German-Catholic Congress recently held in Pittsburg the real object of the Congress was brought out at a meeting of the delegates, representing thirty-four Catholic societies. It being the adoption of such means as would bring about a centralization of all these unions, thus uniting them on any subject in the interest of Catholicism. Rev. Dr. Buecheler of New York, speaking on the catholicity of the Church, said that Catholics had no use for public schools. A set of resolutions were adopted demanding that children be educated as parents see fit owing obedience to the United States and allegiance to the Pope of Rome.

Natural allegiance includes all, life, liberty, home and country, while obedience simply means local or temporary allegiance, such as any alien may owe to the government or state in which he resides. Thus it will be seen that native born children educated solely under Catholic priest tutelage would naturally consider that the claims of this government upon them were second to those of the Church of Rome.

In the perpetual evolutionary motion which all nature is obedient to, certain issues arise, which men, individually and collectively, are obliged to meet. All effort to escape is futile. The event looms up in front at every move. Roman Catholic authority has reached a turning point.

The society started in San Francisco for enrolling all able-bodied male Catholics and the German-Catholic Congress at Pittsburg, recommending the centralization of all local societies under such regulations as will suit their surroundings and circumstances, not only as a means to foster religion and morality, but as a necessity, to oppose the heresy of many people, shows conclusively that the powers of Popery feel that a crisis is upon them in the United States, hence these preparations for the contest.

Friends of liberty and Republican Government be not mistaken. The issue is not to protect the Catholic religion, as is claimed. The Roman Catholic, as well as all other religions, is protected under the Constitution. The real question is one of politics and education. when it is decided the American people will either manage their own political affairs and educate American children in their own public schools, or as a nation step down and out, leaving the whole business of government and education to the Pope of Rome and his political and religious priests.

How Are We to be Made Better.

EDITOR CARRIER DOVE: Thinking you might wish to know what we are doing in regard to the cultivation of our morals, as a band of pioneers, I will say that we have organized a society for Ethical Culture, and hold our meeting every Sunday, except one in the month (which is given to the Pomological Society) for the purpose of ethical culture. Members are required to read brief essays on questions previously proposed. I send you a paper which I read at one of the recent meetings. The question was "How Are We to be Made Better?" Hoping that it may contain some thoughts worthy of reflection, I submit a transcript.

Yours fraternally, E. J. SCHELLHOUS, M. D.

This inquiry seldom comes to the mind of the young and the devotees of pleasure. They are far more interested in the question, "In what shall I find the most enjoyment?" With many, even duty is a matter of less consideration. No one can plead ignorance or lack of opportunity. Hypocrisy is the feeling that makes one appear better than he is. The motive is to win favor, applause or popularity. It is a compliment that vice pays to virtue, and shows that the hypocrite esteems virtue and pretends to abhor vice.

Neither can one plead ignorance of the fact that the practice of vice is destructive to happiness. Pope says:

"Know then this truth, enough for man to know,
That virtue alone brings happiness here below."

It is not enough for man to know. We have too long relied upon mere knowledge. There must be a feeling that makes us realize the knowledge; otherwise it is mere intellectual assent which is insufficient to make that knowledge available. It would be more in accord with truth and philosophy to say:

"Feel, then, this truth, enough for man to feel,
That feelings, bad or good, bring all our woe or weal."

There is one reason—and that is the principal one—why people are no better than they are, and that is the desire to be better is not in them, or at least it is pushed aside by the eager pursuit of pleasure. They have no objection to being considered, better; they rather desire it; but pleasure is the principal thing.

Attainment to goodness requires effort, self-abnegation, and to a certain extent, self-sacrifice. There must be a motive for this; for nothing is done by a rational being without motive. What supplies the motive? Love. Love seeks the good, the happiness of its object. Self-love gathers to self all that it deems good for self-enjoyment. Mother-love devotes all to the child. It spares nothing; nightly vigils and daily sacrifices are freely given. Self is forgotten. Conjugal love elevates the mind above the plane of self. It is happy only as its object is happy. For this it makes cheerful sacrifices. Fraternal love seeks gratification in friendship. We make distinctions among our acquaintances; some of whom we delight in assisting and making happy. These are our friends; and we do this because we love them. When this feeling has become so broad and all-embracing as to include all, then we will be good and just to all, because we will love all, and consequently desire their good. When all reach to universal love, then all problems of reform, social economics, political and religious, will be solved and

the highest conditions of earth-life will be reached.

It is said that the kingdom of heaven is within you yet undeveloped. The angels of this heaven are the loves; self-love being the standard of judgment. "Love thy neighbor as thyself," and "Do unto others as you would be done by," make self the measure of love. When all the loves are developed and matured, and each is fully gratified by its legitimate object, then is the completion of earthly happiness.

Then the answer to the question, "How are we to be made better?" may be stated as follows: We are made better by loving all human beings as we love ourselves. But happiness, the end and aim of our being, is a partnership affair; no one can be happy alone. The more that persons love others, the better and happier they will be, provided that love can be gratified.

This love demands justice to all, a faithful performance of duty, obedience to all the regulations required in the order of life's duties, and a strict regard for the interests of others, measured by that of our own; all for love's sake. This is how we are to be made better.

Granted that we are made better by loving others, how shall we make ourselves love others? How shall we make ourselves love anything we do not love, and not love anything we should not love? That is the question of questions. If we are moved to act by our feelings, and the acts themselves are mere efforts put forth to gratify the feelings, how can we reach the feelings, so as to control them? If the innermost force that actuates us is a feeling, and since feeling moves to action, how can we control, direct or change that feeling? All that we can do is to compare various plans of action, suggested by the intellect, and determine, according to the strength and accuracy of our judgment, that which will conduce to our greatest happiness, for that is the object of making ourselves better.

There are two conditions necessary to this purpose. One is a desire to be better, and the other is a necessary degree of wisdom to enable us to gratify that desire. The first is by far the most important. The means for so desirable an end, will come in good time, if the desire is strong and persistent. It remains then only to consider how to develop, intensify and cultivate the desire to grow better.

History and observation show that those who have high and noble aims in life, generally succeed in their accomplishment. Could we read the inner lives of such men as Franklin, Washington, Colbert and many others, who have been the world's benefactors, we would find that they were inspired by the noblest sentiments; supreme love of justice and of their fellow men, that overcame all considerations of self-aggrandizement. They were, withal, possessed of that discrimination of judgment, that firmness and fortitude of soul, by means of which they were enabled to gratify their supreme desire. If all men were of like character, they would be equally as good under like circumstances. We must not lose sight of the two essential conditions for being made better. How to obtain these conditions, is the only question for us to consider is it not? Does doing better make us better? for everyone knows that, but by what means are we induced to do better?

Man is not only an engine that engenders power, but he is the engineer to direct and apply that power. The engineer, without the engine, can do nothing; and the engine, which always has the steam up and the throttle-valve open, without the engineer to guide and control it, would be a useless, if not a wasteful and dangerous power. In the human being, they constitute a unit, and both are ever active.

It seems at first sight, that a competent judgment is all that is lacking; but it can only act when the feeling prompts it; and the feeling will always dictate the direction of the act. To the serious and reflective mind, there is something that points to a state of happiness far beyond that which earth, with all its pleasures, its wealth, its power and grandeur can give; and that this state of happiness can be attained only by the practice of justice dictated by love. When that knowledge becomes a realized fact, all persons will set out to attain it. It can become a realized fact only when the moral sentiments are supreme. This is clearly within the domain of natural law and in accordance with it. Anything that a person has a supreme desire to possess, he will sacrifice all other desires for it.

The right thing then, to do, is to convince people of the fast—in a realizing sense—that every human being is capable of reaching that slate of happiness and that it can be reached only by the practice of justice and the performance of those duties that are dictated by love, and the whole work of reform is done. But how shall we convince them? There are those—and the number is by no means small—who would sell all right, title and interest in a future life—like Esau of old—for a mess of pottage. What can be done with them? Nothing, only to wait. There are many rude boys in the tree stealing apples. If neither kind words nor gentle means will bring them down they must be dealt with in a more severe manner, not by society, but by their own experiences. Kind words and gentle means are the precepts and admonitions of the wise and the "more severe manner" in the rough and sad experiences that indulgence and sensuous gratification and the selfish pursuits of wealth and power bring to them; so that when they are heartily pelted with stones of sad experience, they will begin to open their eyes only to discover what they might have escaped had they been wiser.

But could such persons have obeyed the admonitions of kind words and gentle means? No; their desire for the ultimate good was not strong enough; stronger desires, those for the gratification of their worldly appetites and lusts, turned them from this higher pursuit and nothing but foolishness could convince them of their folly!

So we may conclude that there are three classes of people in the civilized world; those whose desires prompt them to the practice of justice and the performance of acts dictated by love for their fellow men; those in whom the desire for a better life exists that may be awakened by the fact that a state of happiness, infinitely superior to any that this earth can afford, is attainable by a virtuous life on earth; and those in whom earthly desires and pursuits of worldly pleasures, position and power are the supreme desires of their souls.

Those of the first class "are the light of the world, a city that is set on a hill and cannot be hid." Those of the second class are more numerous than the first; but still comparatively few and in a position for self-improvement by the proper appliances for awakening a desire for a higher state of happiness than can be attained on earth. It would be proper here to say that the conditions for that higher state, are those best calculated to enhance their welfare and that of their fellow beings while on earth; but they are surrounded by so many obstacles and hindrances that their progress is slow and difficult.

In regard to the third class there is but little hope of their making immediate progress in the way of being made better. As long as people do not want to be made better, no possible step can be taken in that direction and the only thing to do with them in regard to reform, is to let them severely alone. Time and experience at last, will bring them to a state of mind, in which they will seek for better things.

To the ardent reformer this seems undesirable to do, and since we are affected by the conduct arising from their condition, it is hard to bear the consequences. In governmental matters, having the right of suffrage inflamed by party spirit, they are led into the support of crafty and designing politicians who are the tools of men in whom self-love reigns supreme, for the making and administering laws for their own special benefit and to the disadvantage and injury of all others, themselves included.

The political history of the United States, where the ballot has been extended to all classes except to women, criminals, idiots and lunatics, and these have been excluded in all civilized countries, affords indubitable evidence of the increasing wealth of the few and the increasing poverty of the many. There are millions of American citizens with the ballot in their hands, dependent on a comparatively few for their very support; induced either by the fear of losing their employment or excited by a partisan spirit to support the very power that reduces them to their unhappy state. Millions of others are being or have been driven from their houses by that most seductive, yet effective instrument, the mortgage.

Capacious syndicates and trusts, taking advantage of the benefits of co-operation, prey upon the necessities of the laboring classes, and rob them of their hard earnings. All this is effected by the undeveloped condition of the moral sentiments of that large class who elect the men that oppress them. They have not the moral force to feel that they are oppressed, robbed and enslaved.

The principles enunciated in the platform of the Knights of Labor, if carried into practice by legislative enactments, would remove the principal barriers to political oppression and corruption, and pave the way to higher and better social and economical conditions; but the majority do not want these principles carried out

Unfortunately, we must wait for some event that will change these conditions; either a higher appreciation of the rights, duties and obligations that will lead to the election of men who will repeal bad laws and enact good ones; who will take the power from the courts to construe the law when it is in direct violation of the natural rights of man; from private corporations, the right of eminent domain, the holding of land in quantities beyond the holder's needs; and the issue of the currency for their enrichment; or wait for some violent revolution which is to be most seriously deprecated.

Having gone over the general grounds, we will return to the question, How are we to be made better? We see that to be better we must feel better. We do the best by those we love the most, having their welfare and happiness most at heart. What will develop in us that love for our fellows that will take away our selfishness? Whatever that is, it is the key that solves the problem. We know that vice and crime bring misery; that it makes those who indulge in them worse by the indulgence. No one of common sense will deny this proposition; yet how many claiming common sense indulge in them. Why? Because passion or the sensual love of indulgence, wealth and power are the strongest feelings; and the strongest feelings always dominates the act. To be better, we must have better feelings. How shall we obtain better feelings? They must grow, develop, mature. The propensities, by the very nature of their functions, are already strong, even in youth, before the moral sentiments, by lack of opportunity, are fully developed; and under these conditions it is not possible that the habits of life are properly formed. It requires due vigilance and a wise supervision of parents and teachers to do this. The character is formed during the period of youth and adolescence;—a period requiring wise direction and judicious counsel; a period the most exposed to temptation and the most liable to yield to it; hence it follows that the work of making people better, it may be said in the greatest measure, devolves upon parents. They cannot fail in this sacred duty without entailing upon themselves and their children the most serious consequences. But, in imposing this duty upon parents and holding them to a strict accountability, is requiring of them more than they are able to perform because, generally speaking, a false and defective education fails to prepare them for the work.

In the animal kingdom the instincts of the mother are a sufficient guide for her care of the young. The child is the repository of infinite possibilities; it is placed by nature in the care of the parent. It begins to be educated, truly or falsely, from the very moment that consciousness begins to dawn, and forms its character during the period that nature has assigned parental care over it.

The parent cannot fail in his duty and escape the consequences, although he may be unable to perform it. Then the question is one for the parent to consider, for the answer lies principally in his work. Neither can the educator escape the responsibility nor the consequences of a neglected duty. Nature is a strict accountant. she makes no allowance for negligence, mistakes nor inability; and the parent, the educator and all others are forced to accept the consequences in any alternative.

Then, we may say in conclusion, that the nobler and more exalted the feelings the better we are, and to cultivate the noblest and highest feelings is the only way to make ourselves better.

LA LOGIA, Mexico, Sept. 1890.

HENRY KIDDLE AND THE MAHATMA; or, H. K. VERSUS K. H.

BY WM. EMMETTE COLEMAN.

PART THREE.

(*Continued.*)

My readers will remember that because the mahatmic letter said, "Plato was right. Ideas rule the world," and Mr. Kiddle's lecture omits reference to Plato, he was charged by various theosophists with having plagiarized from Plato. If we examine the amended letter of Koot Hoomi, the form in which he claims he intended it to have been precipitated and sent to Mr. Sinnett, we discover some important facts. First, that the remark "Plato was right," in this letter, is separated from the remark, "Ideas rule the world," by five complete sentences, and that no connection whatever exists between them. Then we see that the remark, "Ideas rule the world," is duly credited, in quotation marks, to a Spiritualist; that is, to Mr. Kiddle. It is thus perceived that their "Master," Koot Hoomi, fully vindicates Mr. Kiddle from the aspersions of plagiarism from Plato which were freely showered upon him by the credulous, partisan, reckless, and indiscriminately-unjust followers of the so-called mahatma. Although they were thus shown by their "Master" to be in error, and that they had shamefully attacked an innocent man, not one of them has, so far as I can discover, ever expressed the least regret for his or her injustice to Mr. Kiddle, or offered an apology to that much-injured gentleman for their sneers and insults. But then, of course, no one expected that any of these persons would have the manliness or the womanliness to do the right thing in this matter. As it is, ever since the publication of Koot Hoomi's explanation, all of them have been "dumb as oysters" on the Kiddle incident. Not a word have they dared to publish on the subject since that time, so far as I can learn.

As we have seen, in the amended or in the purported original form of the mahatmic letter, the remark, "Plato was right," is completely dissociated from the other remark, "Ideas rule the world;" while in the letter as originally received and published by Mr. Sinnett, these two sentences follow each other, and are in close connection. To my mind the separation of the two sentences in the amended letter is a strong proof of the bogus character of said letter, and that the letter as first published by Mr. Sinnett was the genuine one just as it was written by the purported adept. It is well known that Plato's writings teem with remarks upon the importance and dominance of "ideas." The "ideas" of Plato are a commonplace in

the world's philosophy; and it was quite natural for the writer of the mahatmic letter to interpolate in the passage copied from Mr. Kiddle's speech, "Plato was right," although Plato had never used the words, "Ideas rule the world." But when we find, in the amended letter, that "Plato was right" refers to the difference between his philosophy and that of Socrates, and that five sentences, of *ninety-one words*, intervene between "Plato was right" and "Ideas rule the world," all of which were omitted by the chela in the precipitation and transcription, we feel confident that these ninety-one words formed no part of the letter as originally written, but have been deliberately manufactured since, in the unskillful attempt, made in the name of Koot Hoomi, to relieve him of the alleged plagiarism. That the first omission in or blurring of the dictated letter should consist of five sentences and *ninety-one* words, while the second omission is *one* word, the third also *one* word, and soon, is beyond my power of credence,—however much gullible theosophists may be disposed to accept it, and anything else that purports to come from their "Masters" of Tibet.

Comparing closely the original letter received by Mr. Sinnett from the mahatma with the so-called correct or amended letter, which Koot Hoomi claims was the form in which he really dictated it to the chela, some strange facts present themselves. In the latter, as published in the "Occult World" appendix, the words and sentences said to have been omittted by the chela in precipitation are printed in italics. In the first place we find that these italicized words and sentences are in various instances erroneous. The adept has placed in italics a number of words which were *not* omitted in the original chela-prepared letter, and he has failed to place in italics, but left in roman letters, various other words that *were* omitted in the chela-letter, but which appear in his restored or amended version,—being errors both of commission and omission. More examples of the mahatma's "omniscience!" The all-knowing adept, having copies of the two forms of the letter before him, was yet unable to see which of the words in the longer or so-called correct version were absent from the shorter form. His vision was so defective, that he supposed certain words not in the shorter letter were in it, and that certain words that were in it were really not in it. Again am I tempted to designate Koot Hoomi as the great Tibetan Know-Nothing! As examples of these two forms of error made by the all-wise mahatma, the following is in point! In the longer version, we read, "the world *will* advance, mighty revolutions *will* spring," although the word "will" in each case appears in the shorter version, and therefore ought *not* to be in italics. Again, the longer version says, "*all this* will come gradually on," despite the fact that "all this" is in the shorter form just as it is in the longer, and so should not be italicized. On the other hand, in the longer letter we read, "irresistible force of the new ideas," where the words, "of the new ideas," which are not in the shorter letter, are printed in roman, when they ought to be in italics. The same error is made where, in the longer version, it reads, "in the universe, to be sure," the words "to be sure" being in roman instead of in italics; also, where we read, "larger, more general," the words "more general" should be italicized instead of being in roman. These are not all of the errors of these two classes that are found in the amended letter; these few are given as samples only. The best friends of Madame Blavatsky testify to her great, exceptional inaccuracy of expression, while the supposititious mahatmas are said to be omniscient in mundane matters. Which of the two, then, is most likely to have written this alleged explanation of Koot Hoomi,—the all-knowing adept or the notoriously-inaccurate Madame?

The next peculiar circumstance in this matter is this: Comparing Mr. Kiddle's speech with the shorter letter, we see that certain phrases, clauses, and words of Mr. Kiddle's address are not in the said letter. But, strange to say, they are in the onger letter. Koot Hoomi has told that in the passages from Mr. Kiddle's speech, being the more vividly impressed upon his mind, were the parts of his dictated letter that were caught and correctly precipitated by the chela, while his original language, in the dictation, was feebly impressed upon the chela and became blurred in the precipitation. Yet here we have the converse of this. In the shorter letter, as originally precipitated by the chela, there are two complete sentences, of fifty-three words, entirely original with the mahatma, sandwiched in between parts of the matter taken from Mr. Kiddle's address, while parts of Mr. Kiddle's language that should have been in the letter—according to Koot Hoomi's amended form thereof—are omitted from the copy transcribed by the chela. For example: the words, "the agency called Spiritualism," are in Mr. Kiddle's speech. In the shorter letter, these words are omitted, and there is substituted this: "It is not physical phenomena. In the amended version we read, "It is not physical phenomena, *or the agency called Spiritualism.*" How was it that, in this instance, the chela failed to catch the language of Mr. Kiddle, but did catch the original ideas and words of the mahatma, which he added to or substituted for those of Mr. Kiddle? Here the facts are in direct opposition to Koot Hoomi's explanation.

Again, Mr. Kiddle's address speaks of "recognizing more fully the universal reign of law as the expression of the Divine will, unchanging and unchangeable." In the shorter letter, this is modified so as to read, "recognizing the eternal reign of immutable law, unchanging and unchangeable." As the Mahatma did not recognize such a thing as "Divine will," the clause was modified so as to conform to his, and Madame Blavatsky's, quasi-atheistic or Pantheistic notion. In the amended letter, we have the following much expanded version of this part of the letter:—"*and at the same time they recognize instead of the eternal reign of immutable law, the universal reign of law as the expression of a Divine will.* Forgetful of their earlier beliefs, and that 'it repented the Lord that he had made man,' these would-be philosophers and reformers would impress upon their hearers that the expression of the said Divine will 'is unchanging and unchangeable.'" In the amended letter, the "Divine will," which was omitted from the shorter letter, is restored; and in order to make the letter, with this restoration, read consistently with the amended purport of the letter—that is, a criticism of Mr. Kiddle's Spiritualistic ideas,—the insertion of a mass of entirely new matter, far-fetched and not germane to the original, shorter letter, consisting of about sixty additional words, was necessitated. Is it not evident to every candid, thinking mind, that the passage as it appears in the so called chela-prepared letter was just as the writer intended it to be, and that the bungling, involved amplification thereof, in the amended letter, is a fabrication, manufactured in an inartistic manner to smooth over the inconsistency that would obtain in the letter, were not something of this sort foisted in it?

In connection with the other inconsistencies above noted, reference may be made to the fact that whereas Messrs. Subba Row and General Morgan asserted that the mistakes omissions, etc., in the original letter, as precipitated by the chela, were due to the clumsiness or other delinquency of the chela, we are told by Koot Hoomi that the chela was entirely innocent in the matter, all the fault for the defective precipitation resting with the mahatma himself. Another peculiar thing is this: The letters from the adept to Mr. Sinnett were, as we have been told, received by him through Mme. Blavatsky, and she was presumed to receive them from the "Master" in an occult manner. Previous to the *expose* of the Kiddle plagiarism, it was always understood that she received them, in this occult or magic manner, direct from Koot Hoomi. But, *in re* this plagiarised letter, we are told by the mahatma that it was "sent on"—that is, to Madame Blavatsky—while he was asleep. Are we to suppose that a Tibetan "boy"—as this

chela is called—possesses the magical powers of his "Master," that he can forward letters from Tibet to India in the same marvelous manner that the mahatmas employ? We are informed that it is only by various incarnations and long and arduous studies that the adepts acquire such wonderful mastery of the forces of nature as enables them to perform the extraordinary feats attributed to them. How is it, then, that a simple pupil, a mere boy, is enabled to exercise the same control over nature's laws as is employed by his "Master?" We are told that chelas are required to undergo at least seven years' tutelage before they are even permitted to be received as an initiate. "Never, I believe, in less than seven years from the time at which a candidate is accepted as a probationist, is he ever admitted to the very first of the ordeals, whatever they may be, which bar the way to the earliest decrees of occultism" (Sinnett's "Occult World," p. 25). No chela is ever admitted even to the rudimentary fields of occultism; it is only the accepted initiates, who have passed through their seven or more years of chelaship, that are made acquainted with the simplest of the laws of occultic manifestation. How, then, is it possible for a "boy," only a chela, not an initiate, to possess such remarkable occultic power, rivaling those of the mahatma, as are ascribed to this much-talked-of chela of Koot Hoomi? Is it not probable that, had not the plagiarism, in the letter we are discussing, been discovered, the world would never have learned of this wonderful chela and his remarkable mahatmic powers? and is it not also probable that the existence on earth of this chela is due solely to the publication of Mr. Kiddle's letter in *Light* of September 1, 1883, and that had not that letter been published, the "materialization" of this Tibetan boy, by the writer of the original Koot Hoomi letter, would never have been thought of or attempted?

To be Continued.

Sweet Ann Rutledge.

"Uncle Billy" Green is one of the most interesting of the historical characters of Illinois. He came to Tennessee in 1820 with his parents, who settled near Old Salem, in this (Menard) county. He met Abraham Lincoln soon after the awkward young man landed from the flatboat that floated down the Sangamon to Salem on the highwater following the "deep snow" of 1831. He was intimately associated with Lincoln ever afterward. He says of him: "I thought the first time I ever met Abe Lincoln that he was the greatest man living, and I am thankful I lived long enough to know that I was right."

He was Lincoln's partner in the grocery at Salem, and at night, when customers were few, he held the grammar while Lincoln recited his lessons. To his sympathetic ear Lincoln told the story of his love for sweet Ann Rutledge. He saw the happy pair strolling through the woods about Old Salem, or boating on the river, or leaning over the bucket of water that Lincoln drew from the well for Ann. "He offered what comfort he could to his poor friend when Ann died, and Lincoln's great heart nearly broke.

"After Ann died," says Uncle Billy "on stormy nights, when the wind blew the rain against the roof, Abe would set thar in the grocery, his elbows on his knees, his face in his hands, and tears runnin' through his fingers. I hated to see him feel so bad, and I'd say, 'Abe don't cry;' an' he'd look up an' say, 'I can't help it, Bill, the rain's a fallin' on her.' "

Green saw his friend rise to greatness and favor with the people until he was elected President of the Nation. At Lincoln's first inaugural banquet Green sat at the table on the President's left, with the dignified Secretary Seward on his right. Lincoln presented the two men to each other saying, "Secretary Seward this is Mr. Green of Illinois." Seward bowed stiffly, when Lincoln exclaimed. "Oh, get up, Seward, and shake hands with Green. He's the man who taught me my grammar."—Chicago *News*.

Correspondence.

A Prophecy and its Fulfillment.

EDITOR CARRIER DOVE: I send you enclosed prophecy and its fulfillment and want to say a few words on the subject of the phenomena of Spiritualism and the Psychical Research Society. If you place a piece of wood on a hot fire and it is burned to ashes, and you place a piece of asbestos on the same fire and it remains unconsumed, it proves for all time that wood will burn and asbestos will not. And one trial before competent, reliable witnesses is as good as a thousand. There is no effect without a cause and the causes that produced certain effects eighteen hundred years ago will produce the same effects to-day. Mediums (or prophets, as they were then called) foretold many events that afterwards came to pass and the case spoken of in the article I send you proves that the same thing occurs to-day.

This prediction was discussed freely from the morning of the 30th of August, until to-day, when the message was received of Mr. V's death. So many predictions gotten in our circle have been verified that we were not afraid to make this one public, and so talked of this one without reserve. Mr. V., however, knew nothing of it himself, as he lived in a village, some miles distant.

Now, fifty good competent witnesses, at least, will testify, under oath, that they heard this prophecy spoken of and that it was a matter of town talk previous to its fulfillment; and, fifty more will testify—his physician included—that he did die on that day, and the telegraph operator here and the one at St. James will testify that the telegram informing Mr. Cottnam of his death was sent over the wires as predicted, by persons that knew nothing of the prediction; and what makes that part of the fulfillment of the prophecy even more strange, is the fact that Mr. C. was not a relative of the family, but only a friend, having once boarded with the family, and that years ago.

Now, the Psychical Research Society can get positive proof of that phase of spiritual phenomena by sending their American agent here and getting the affidavits of all those witnesses and thus settle the question of prophecy. Every other phase of the phenomena of Spiritualism can be settled in the same way if human testimony is worth anything.

THE PROPHECY.

On the evening of August 29, 1890, we held a seance in our parlor in Cuba, Mo., four persons being present, namely, Chas. H. Cottnam, James E. Hollow, Jr., my wife and self. We sat around a small center table in a subdued light.

We had been sitting ten or fifteen minutes when the table began to move. Mr. Cottnam did the questioning and the answers were given by the table tipping two or three inches from the floor and again striking it, one time for "no," three times for "yes."

Among other communications, the spirits informed us that Chris Varris, of St. James, Mo., who was at the time very ill, would pass out of the body just forty days from that date. On counting the days, it was found that forty days from that time would be October 8th. We asked if that were the date on which he should pass out and received an affirmative answer. The message further stated that he would pass out in the morning and that Mr. C. would receive a telegram announcing the event.

This morning (Oct. 8th.) a telegram came over the wires to Mr. C. announcing that his friend had just died. The fulfillment of this prophecy is creating quite a furor of excitement in our village, as the prophecy had been an open secret and many were curiously watching the outcome of it.

This is a nut for Christians to crack who maintain so vehemently that the days of prophecy are over.

This is not the only message telling of the future that has been fulfilled here in our midst, and if Richard Hodson, of the "Psychi-

cal Research Society" would visit our little town, he could get abundant proof of the above and many other facts relating to the occult. Yours for truth, S. T. SUDDICK, M. D.

CUBA, Mo.

Notes By the Way.

EDITOR CARRIER DOVE: I have intended writing for a long time, but first one thing and then another has prevented until now I am almost ashamed to do so. I remained in San Bernardino all told four months, much longer than I expected, for when I went there in May I did not expect to remain but two or three Sundays. I found the Society anxious for me to remain, so I kept on staying. I worked hard for the Society, as I always try to, wherever I may go, and met with good success. I organized a Children's Progressive Lyceum which did most effectual work for the little ones, and they enjoyed it as only little folks can. I cannot see why our people neglect their children as they do, either send them to an orthodox Sunday school where they become instilled with the oldtime theories, or else keep them at home; and the work of mediums is to begin on them just where they did on their parents and work them all over. Many times have I known where parents have sent their children to some orthodox Sunday school and after a little these smart ones of the family would become ashamed of the fact of their parents' being Spiritualists, and make it so unpleasant for them that their parents would cease having any further circles, stop attending meetings and, in time, drift away into a cold negative on all subjects. While their children would join the church, float with the popular tide and thus be known as good Christian people. Wherever I go if there is the least chance to start a Lyceum, you may count me in as a worker for our children. I think San Bernardino lays beautifully and a person who can go there and not feel the touch of inspiration is certainly void of all that is lofty in the soul. I remained there until after the second Sunday in August when I went to Ventura for one Sunday. I had good audiences and enjoyed my stay very much. From there I went to Summerland, which has become quite famous of late as the resort of our people, and remained there two Sundays, and had good audiences and enjoyed my stay very much. So much has been written of Summerland that what I would say would be of no interest.

I returned from Summerland to San Bernardino for two Sundays and from San Bernardino came to Los Angeles. I fonnd our people very much divided and scattered; many of them had gone off into Theosophy, Christian Science and several other new fads that are sweeping the country, and many thought a meeting could not be gotten up. I hired the best hall in the city and started in. There was a good audience and the friends manifested an interest; so I have remained here and am trying to work up an interest, but find it an uphill work. I started a Lyceum last Sunday, hoping to reach the children and young people and if the friends will take hold I will put their Lyceum in good shape; if not I shall let it drop.

I cannot tell how long I shall remain here. This is a lovely city and should support a good society, and Lyceum, but there may not be one established, owing to the fact that so many of our former friends are so far above the truths of Spiritualism that they are on the mountain top, while we poor deluded Spiritualists are in the valley and will be as long as we are led by spirits.

Fine-spun theories may be all right; they sound beautiful to the ear, but for practical living please give me a practical thought that will lead to a practical life. The trouble with the past has been that they have had no practical ideas before them to lead them on. In Spiritualism there is all this which, if rightly applied will lead to such grand results. I trust that such may be the result and lead our people back to the first principles of life. My address will be while in Los Angeles, 722 South Grand avenue. Trusting all of our people may grow into the truths of Spiritualism, I am as ever yours in the cause of truth, G. H. BROOKS,

LOS ANGELES, Oct. 7, 1890.

Portland Letter.

EDITOR CARRIER DOVE: My last letter was sent from Mosier. I have organized seven Nationalist Clubs since; six in Klickitat county, Washington, at Ontario, Hartland, Block House, Rockland Schoolhouse, Cleveland and at Burgen Schoolhouse, and one at Blalock in this county.

The day after I held forth at Mosier I returned to Hood River and crossed the Columbia in a little sailboat to White Salmon, where the people gathered in the schoolhouse to hear me.

As I had eighteen miles to walk the next day to Gilmer I started early. After going about half way I got on the wrong road and went fourteen miles out of my way. I passed but few houses and as they were deserted I did not notice any difference until I did meet a house (as the Irishman would say) but when I had returned to the right road and got to a house that was inhabited it was late; and, as I had walked nearly thirty-five miles I thought it was best to stop over, so missed the audience that had gathered to hear me. As the people I met happened to be good Socialists I was right at home and was royally entertained as a friend of humanity. In going twenty miles the next day to Glenwood in Camas prairie I was lucky in getting a ride to within sixteen miles of Glenwood. After all my effort I was again disappointed as a preacher had the schoolhouse engaged before I did, so I went and heard him and also the next day which was Sunday. I considered the time was lost as the burden of his song was about hell and the devil and how Jesus was asked by him to bow down and worship him and he would give him the whole earth; but, as Jesus was man enough to know that he did not own the world he was not caught with such chaff. The preacher I found laid all the bad things we did to the poor old devil. I thought, if such was the case the devi did not God punish the devil instead of us? I think the devil has been our best friend because so many things that have been laid to him have turned out for our best interest. When printing was first introduced it was the devll's work; at first the pious fellows would not have the Bible printed as printing was of his work; when the first sawmill was made, an invention of a German, the rest of the Germans would not have anything to do with it, as it was of the devil's work and they believed that it was his work to stop the water from running down hill when it was damned to run the mill, so they killed him; it served him right if it was the devil's work. When vaccination was first introduced into England they said that a man that had been vaccinated had a big cow's horn on his head which was suggestive of the devil's work. I don't believe it; if it was the devil's work there would have been two horns; it would have been more natural.

I did not lose Sunday evening as I went to the house of a Socialist and talked to a number of people that gathered there. I aim to put in seven evenings in a week and would more if there were any. Glenwood is within fifteen miles of Mount Adams. In the morning when it was clear it only looked like a breakfast appetizer to go to it. Thousands of sheep are being pastured on it just below the snow line. Bears are plentiful; one old "bar" hunter killed thirty last season and twelve so far, and yet "bar" hunting has barely commenced.

Camas prairie used to be most all a lake until it was drained; now it produces vegetables and feed for stock; fruit does not do well as frost is most too late and early; thirty-two feet of snow fell there on the level last winter. From Camas prairie I went over hills and mountains to various places, where I lectured, among them Centerville, and Goldendale the county seat; the last-named place is a very bigoted place, yet I found quite a number of Liberalists there. At my meeting at Rockland three of the County commissioners happened to attend as they were masters of granges in that county, and were well pleased with my lecture. They were anxious to have me visit a few more points in the county where there were granges. So I made arrangements afterwards to go to six places. From Rockland I crossed the Columbia to The Dalles

and held forth in the courthouse. The Dalles is a dead place since the car shops were moved to Albina. I continued on east as far as Arlington, 142 miles from Portland, stopping and speaking at Biggs and Blalocks. A few miles above The Dalles the river narrows down to 150 feet in width where it rushes thirty miles an hour through walls of solid rock; yet, above and below the river is nearly a mile wide in places. At the narrows a great many salmon are caught by wheels; once eighty tons were caught in a few hours. Biggs is a great place for shipping wheat; 600,000 bushels will be shipped from there that has been raised in this county. The railroad is making a fortune off of the farmers as it robs them to the extent of fifteen cents for taking a bushel of wheat to Portland, only 120 miles; it costs as much to ship it there as it does to take it from there to Liverpool, England, and yet it will take a vessel several months to go around by Cape Horn. If we had Nationalism to the extent of the government owning the railroad it would cost less than two cents per bushel. As it has been claimed by Southworth, who is well versed in the construction and running of railroads that freight could be carried at one-half a cent per ton per mile if the government owned the roads and run them at cost. Farmers are getting clear of the sacks fifty cents per bushel. A small farmer can't afford to raise it for that; some of them haul it twenty-five miles besides. The big farmer may make money. One farmer in Gillman county raised 30,000 bushels; he will make money as he does his work on a big scale, plowing with a steam-plow thirty acres in twenty-four hours; four men run it; two twelve hours each. Some of the big wheat growers in Eastern Oregon are getting machines that are made in Stockton, California, that cuts the grain and threshes it and puts it into sacks and leaves the sacks three in a place; in time we may have machinery to grind the grain in the fields and then bake it into biscuits; if so machinery will have to eat the biscuits because the working people will not be needed as the machines would do the work. So we see that labor is being thrown out of employment in every way. So we must have Nationalism, so that all may get the benefits derived from the inventive genius of the age, or go back to the sickle and flail like our fathers used. But that we will not do as we do not wish to go backwards.

From Biggs I lectured to organize a club at Blalocks and then at Arlington which is a dead place since the county seat was moved to Condon, forty miles south to the center of the county. I then went into Klickitat county, Washington, again and held forth at Cleveland, Dott, Luna and in two schoolhouses. The postmaster at Dott could not stand "Grandfather Sam's" dancing, he being a good Christian, so left because he thought he was committing a mortal sin by staying. He forgot that the great man David danced before the Lord even without making his toilet. In going along the high range of hills back of the Columbia, I had a good view of Oregon; could see the fields that were lower than where I was for miles back. Klickitat is bounded on the south for 120 miles by the Columbia river and extends thirty miles to the north in the wider place. I was to have lectured in Columbus, Washington, last Sunday, but the directors were too good to let me have the schoolhouse, so I crossed the river and lectured at Wallis. Last Monday I rode with a wheat-hauler ten miles to Wasa, the county seat of this county. The roads are lined with wheat-haulers; some will have six horses and two wagons, one hitched behind the other. Yesterday a freighter brought me almost here, ten miles. This is a prairie county; it puts me in mind of Kansas in the topography of the county, also as to wind. People have to draw their wood from the Sinco mountains in Washington, or from the Cascade mountains west of here; to either mountains it is forty miles, or they can get it twenty miles from here on the railroad, but it costs more to get it shipped in than for them to go twenty miles farther. So the farmers are imposed upon in every way by the railroads.

J. H. WHITE, Organizer.

MORO, Sherman Co., Oregon.

Words of Cheer.

EDITOR CARRIER DOVE:—Once more I have to trouble you with a request to change the address of my DOVE, from Redding to this place. When I left here last spring it was my intention and determination never to return here again to reside, but I find there is truth in the trite proverb that "Man proposes, and God disposes," and God, or his ministering spirits, whom I recognize as my guides and educators have, after leading me through seven months of very severely trying disciplinary experiences, finally guided my course back to my old recluse mountain home near Copper City. For the future I make no calculations whatever, farther than to try to develop one mining claim that I have here with the hope of thereby being able to obtain ample means to help God's poor, and advance the cause of spiritual enlightenment, and the promulgation of Nature's divine truths.

While I was living in Redding last July, and was near being captured by the Giant Despair, and imprisoned in Doubting Castle, wondering if my life would never result in any good to humanity or myself, and finally prove a total blank Dr. Schlesinger came to Redding and I had a sitting with him; he was entranced, and his own spirit guide introduced himself to me, stating that he would deliver to me the words of my own spirit guides, as he could control the organism of the medium better than they; and then the delivery of grandly wise, elevating and ennobling instruction and advice, that came to me, expressed in the most beautiful and appropriate language, was someting, it seemed to me, that could only come from an exalted sphere in the higher life. It was a source of great encouragement and comfort to me, one thing he said to me was that the gold could not be refined except it was passed through the hot fires of the furnace. Well I am now living in hopes that when the dross shall have been all consumed, the fires will be put out.

The DOVE is a source of great comfort to me, coming once a month loaded down with golden spiritual truths. Hoping that you may be amply aided and sustained in your noble work by both spirits of the higher life and progressive mortals of this I am fraternally yours,

H. C. MCCLURE.

Good Words.

EDITOR CARRIER DOVE; We are much better pleased with the DOVE in its present form. You have our kindest wishes, and hoping it may ever be able to spread its wings over the children of earth with glad tidings from our dear departed but not forgotten ones. It is certainly one of the best spiritual works we now have, and its neatness, and the concise manner in which it is put before the world must meet the ideal of its many readers. I feel to congratulate you on its success. I think it must meet the long-felt want of many of its readers—a neat spiritual magazine. With much love for your work. Yours,

MRS. LEON WOOD.

It is not only in material results that the makers of ancient civilization can stand comparison with the most advanced spirit in modern development. The greater part of Europe still lives under the jurisprudence laboriously and scientically put together by the old Roman lawyers; our scarcely completed reaction against the feudal system is but a return to the point at which we parted company with the ancient world.

St. James's Gazette.

As frost, raised to its utmost intensity, produces the sensation of fire, so a good quality, overwrought and pushed to excess, turns into its own contrary. *William Matthews.*

It is little the sign of a wise or good man to suffer temperance to be transgressed in order to purchase the repute of a generous entertainer. *Atterbury.*

The Silent Forces, That Form Character, and Decide Human Destiny.

A lecture by N. F. Ravlin, Delivered at Washington Hall, San Francisco, Sunday Evening, October 19, 1890.

Reported fer the CARRIER DOVE by G. H. Hawes.

The great forces of nature are silent. No sound is heard in the production of her multifarious forms, Worlds are built by forces that are silent in their operations. No sound of ax, or hammer, is heard, in the construction of a globe. No din or confusion, in the development of a system. Slowly, silently, and surely, nature performs her work. The grain grows in silence, and feeds the multitudes of earth. Flowers in silence bloom. Everything in which there is life from its germinal principle to its consummation, moves silently on.

Man forms no exception to the rule that marks the general phenomena of nature, The silent forces that form character and decide human destiny is the the theme upon which we discourse tonight.

Character building, like the building of a world, is a silent operation. Most people know as little about the forces that are operating in the development of character, as they know of the forces that construct the globe, or that build the universe. They are ignorant not only of their origin and their destiny, but they are ignorant of the forces that work in making them what they are, in molding and forming whatever character they possess, whether it be in ruins, or a symmetrical building. They simply know that they are subject to certain influences, governed by certain principles, controlled by certain circumstances, but they have not the least light upon the quality of those principles, nor their far-reaching effects.

It has been said that deep waters run still. It is true that the babbling brook, while it may make more music, makes more fuss than the deepest and most majestic of rivers. The deeper, the more potent the influence, the more unseen, and the more unknown and the more dangerous in some respects, the operation.

Men, blind to these forces, submit themselves to what they term fate. Fate has made them what they are, is responsible for their reverses, for their failures and disappointments, want of success in business pursuits, or for the fact that they seem to be against every man, and every man against them, and there does not seem to be any nook or corner, or place to which they are fitted. There are a great many people in that condition. They ascribe it to fate, or to Providence, or to some controlling power above themselves, but they are ignorant of the nature of that power; and unacquainted with the law governing the forces that bring them where they are. We see men in the walks of life, constantly going down step by step; character is being formed. They may be among boon companions, and they may become hilarious under the influence of drink, and yet the forces that are making them what they are, are silent forces; and they are unacquainted with their operations; they know not whither they lead, nor to what they tend; they do not understand what is lost when manhood is lost, what is sacrificed when character is laid on the altar; they do not know, nor understand, what is implied in a good name, in an unimpeachable record, in a manly standing as a man among men. They simply give themselves up as a prey to sporting influences and powers, that are silently, but surely, sapping them of their manhood, and developing that character that, when viewed in the light of the spirit world and of human destiny, will be revolting in every conceivable lineament and line.

There are agencies in operation here in this city—multitudes of agencies that are developing that type of character and that are deciding the destinies of people. They are silent agencies, they are unseen in their operations, their victims know not whither they are tending; they take no thought of the future, they make no reckoning of the harvest, they are simply sowing their seed; they are seeds of wickedness, licentiousness, and drunkenness; their insane; insatiate thirst for gold, and material treasures,—all these in their operations within, are hidden and silent. But the process of destruction goes on continually day and night. It takes a good while sometimes to take down a building, but the process of disintegration is certain to bring down the loftiest structure, and finally the work is complete and the ruin is accomplished.

Now, these same silent forces are forming and molding hnman character. They pertain not only to the destruction, but to the upbuilding of humanity; they pertain not only to the abnormal development, but to the normal unfoldment of man; they pertain not only to the destruction of character, but to its building; they pertain not only to those elements that are silently accomplishing the ruin of the man or the woman, but they pertain to those elements that are silently building them up, in the similitude of a palace, and the loftiest and grandest bnilding that was ever reared beneath shining stars, is a character of manhood and womanhood, built up upon the indestructible principles of manliness and womanliness, that shall be forever luminous as the skies, and that shall never be destroyed. You may undermine any structure, destroy any other work of man, but you do not accomplish the work of destruction to be compared with that of character, when the silent, secret influences work to the destruction of manhood and womanhood.

On the other hand, when you build a character, you may not be conscious of the process going on in the construction of that character, nor conscious of the agencies at work, but the process that is destructive on the one hand, is constructive on the other. To such as yield themselves up as the willing servants and votaries or evil influences, it is destructive, and to such as sacrifice their lower passions, and choose the nobler good, the work is constructive. In the work of the construction of character, you may not be conscious at all of the agencies employed, nor of the work that is being done; you may not be conscious of its magnitude and importance, of its enduring nature, nor of the far-reaching consequences, or effects pertaining to it, but yet the fact that you are unconscious of what is transpiring, makes it none the less great and grand, none the less glorious and magnificent, in its consummation, and none the less to be desired. You will at last awaken to a realization of what is transpiring in the construction of character. By the operations of these silent forces, evil infiuences are eliminated, excrescenes are struck oft, and we become more and more lifted above the low ground of sensuality in which most men find their delight, and our aspirations for higher things constantly increase. The growing love of Good and Truth, changes the whole being. However high may be those aspirations, however broad may be your comprehension, however wide your sweep of thought, however angelic your inspirations, still you have but the faintest possible conception of the work that is going on under the supervision of these silent forces.

Take the familiar illustration of the acorn and the oak. Watch the process by which the forces of nature build a tree, and you get at the process by which the forces of nature build a world; you get at the law by which the forces of nature construct systems, and you come to a cognition of the principle upon which the forces of nature construct a character, because man is built the same as a tree. The tree symbolizes the man. When you learn nature's laws in her constructive work, then you see mirrored before you the plan of her operations in building up character. and deciding the destiny of the human family. You watch the oak from the very commencement of the germinal principle in the acorn, to its final consummation when it stands a lofty tree, and sends its branches into the clear azure above, and you will never have heard any sound, or seen any workman engaged in the process of constructing that oak. It is a very simple beginning, so small that you could scarcely see it with the naked eye. If nature were to disclose her secrets, and open her laboratory, and allow you to look upon her processes, you could not with the naked eye see her operations, as she carries on the work preparatory to building the oak. She is going to lift the mighty structure up into the atmosphere above, and she does it by throwing her elements down into

the earth; for as the roots of the tree go down into the earth, the trunk and the branches are lifted heavenward. But yet this process of nature by which she lifts that immense weight up into the azure above, you cannot see, you observe nothing. The scientists and the wise men of the world may understand that nature is about to build a tree; let them put on their spectacles, and assume their wise position, and attempt to watch the operations, and where is there one that will hear the first sound as the springs of llfe commence to unfold that germ? Where is the wise man that shall see her operations? You can witness, of course, from day to day, the change in its construction, you will witness the phenomena of life in that germ; the tiny roots will send themselves down into the mother earth beneath, and you will witness by and by a tiny shoot, as it begins to spring up through the soil, you will witness simply the changes nature works out, and you will take your reckonings by that process. But that is all you will see, and you will hear nothing, and yet every moment nature works, every moment she adds to that structure, and in the lapse of time the oak is reared, the branches are spread, the roots take deep hold upon the earth, and go down to constant, uninterrupted moistures. There is a direct relationship between the ingredients of the earth and the atmosphere, and its electrical influences, that combine together to produce lift and rear that structure.

There is a work being done there, that illustrates the whole phenomena of the universe, because nature has not one law for the building of an oak, another law tor the construction of a pine, another for a redwood, another law for the rearing of animals, another for the construction of men, and another for the manufacture of angels; her laws are uniform, and that which pertains to the least pertains also to the greatest, and that which is recognized as in the minutest, is also in that that comprehends the whole infinity of her work in the illimitable universe of God.

Character is formed just as the oak was built; it is formed silently; it is developed; it grows. You cannot see the forces that are at work, the influences are hidden. You seem to be your own master, under your own control, and yet at the same time there are influences at work, by which you grow upward, or you grow downward if those influences are perverted; but the development of the character is secured by the same operation or natural law as is seen in the development of the tree, and of the numberless forms of nature, seen all around us.

We do not believe that any tree was made a full grown tree at once, but that every tree of the mighty forest, every flower, every plant, every species of fruit or vegetable, every animal, and every human being, were developed from primordial germs,—in fact, that is what we know by universal law, and from anology, and there has been no exception to this general rule governing and controlling natural operations. So when we recognize this process of development; we simply recognize natnre's law. Nothing was ever created, but everything is developed, and that which developes one part of the kingdom of nature develops another. The moral constitution of man, may be unfolded in strict conformity to nature's laws, aud give us a higher type of natural morality, than any theological system ever bequeathed to the world.

Now, you say that the tree does not think, but men do. How do you know a tree does not think? In order to decide that question you would have to put yourself in its place. Do you suppose a tree knows its Creator? Just about as much as some of us know Him, its knowledge is just about as extensive, as a great many divines who claim that they know all about God. It is claimed that animals have only instinct, but man has reason; but who shall decide where instinct ends and reason begins. We have often seen man more brutish than the beast they have driven; and if called upon to decide as to which showed the most sense, it would be in favor of the brute he drove and ill-treated.

Now, the same law that made the horse, made man, and hence it is said, what is good for the horse, is good for the man. Nature does not have multitarious laws for forming her species, but one universal, harmonious law runs through the whole length and breadth of the created universe, or the developed universe, from the highest to the lowest; and from the center to the circumference and from that which is infinitesimal, to that which is most widely diffused. there is one plan, and one process, silently building and constructing all things.

The poets have told us of the "music of the spheres," and yet we know the forces are silent. The earth moves in the line of its orbit, at the rate of a thousand miles an hour, and yet makes no noise; no sound goes forth from the movement of the various planets as they pass in their orbits around their central sun; the Astronomer, as he examines the heavenly bodies by the aid of the telescope, hears no noise, no confusion, no din, and discovers no want of harmony, but all move in grand and majestic silence, according to their appointed mission, and there is no exception to this rule, in the development of universal nature.

What is true of the natural, or material world, and of the universe itself, is true of character building. The mightiest work ever constructed upon this or any other planet is the construction of human character; it far outreaches the limit of the visible creation it extends beyond any sweep of the imagination. Character building is the grandest work in which the forces of nature were ever engaged, and has required the intelligent operation of those forces from the beginning, from time immemorial, and I will tell you why. Because everything of the material world is simply material; it changes its form; assumes one form, and, in due time passes away, and anotner form takes its place; eternal change is written upon it all. So far as we know (of course our knowledge is limited) there is nothing in the material world, or in the material universe, that loves; there is nothing in it that expresses intelligent affection, or that can survive the tremendous force of change that marks it all. Whatever may be its form to day, it passes away and loses its identity. But we do not believe this to be true of man. Character building outlasts the shining skies above, and the solid earth beneath. Your characters that are being constructed under angel guidance, that are being developed by the silent forces of nature, according to your love of Good and Truth, are a work that is to outlast all material things, and that epoch in eternity shall never come, when the work that is being done in the upbuilding of your characters as men and women, shall be undone, or torn down, or cast aside as debris, good for nothing.

When you look at the subject in this light, you see the far-reaching nature of the influences at work; you see an intelligent design in the perpetuation of the human species, in the perpetuity of man, in his transition from death to life, from materiality to spirituality, from time to eternity, from weakness to strength, from ignorance to knowledge, and from these simple beginnings to the grand realizations that shall be in the unending future.

Is it true that ye whom we address to-night are deathless in your existence, that your characters, when complete, are indestructible, that your spiritual sight shall never grow dim, that your spiritual strength shall never be succeeded by weakness, that your youth shall be eternal, and your immortality sure? That millions and millions of ages hence, you shall be in the flush of youth, with the pulsation of everlasting life, leaping through every vein, and nerve, and artery, and sinew of your whole being? If this be so, then what grander work is there than the construction of character, what more infinite, what more desirable? And what is there that should lead us to a conscious recognition of the forces at work, silent though they are, in the construction of those characters, so much as the very fact that we are destined to such a future?

My friends, in reaching this grand consummation, you sacrifice nothing of intrinsic worth, but it is a very losing business to allow the work of destruction to go on; you are the sufferer in such an event, and your loss is beyond all computation. But if the work of construction goes on, then what do you gain? You lose nothing in the construction of your manhood and the development of character. To do this takes away no good thing of earth, but gives a true enjoyment of all things, in spite of every evil thing. It does not hang your homes with the drapery of mourning, does not

give you long faces and sad hearts. These forces that build up character open your eyes to the glorious light of an unending morning, they fill your heart with eastasies and delight, they fill you with oy that is perennial, and forevermore they lead you on to higher and better things; that which you attain to-day, is succeeded by something better to-morrow. Thus you go on with the conscic usness of the fact that you are losing nothing, and gaining everything that ought to be gained, acquiring everything that ought to be acquired, that a period in eternity will never come when your possesions which you laid up in character building shall be taken away from you. That is what was meant by the Nazarene when he said, "Lay up your treasures where neither moth or rust doth corrupt, and where thieves do not break through and steal." They cannot steal character from you. You, yourself, may deface it, but all the tongues of slander and calumny, cannot touch your character if it be unsullied by your own act.

This is the developing process of nature. She builds for eternity, and every stone is borne to its place with shoutings of triumph and glory, and no stone put in its place is to be torn down again; the building is to stand.

If you are going to build for a simple camping season by the beach, it makes no difference whether you build with stone or with boards; the latter will answer your temporary convenience, or a tent will do for your shelter. When you are through, you can take it down or leave it, as the case may be. So structures are built according to the use they are to supply. It yon want a structure that will endure, you are very careful as to how it is constructed, and the kind and quality of material that is used.

We are building for eternity, not for time. Hence we are not putting our building on sand. We do not propose to build up today and have some evil influence tear down to-morrow, to build for one year, and then have some evil habit tear it all down. A great many have that experience. Some men are masons; they commence to build a palace; a mason understands this symbolism, understands what the plumb-line and the square signify. If his character is plumb, he is a Mason; if out of plumb, if he is seen reeling and staggering along the streets, he is unmasonic, because he does not present good square work. There are a great many men who are Masons by profession who are very unmasonic in their conduct. There are many men Masons in name, but have been taken off from thair base and thrown down into the mire. There are a great many so-called Christians, and a good many Spiritualists, I suppose, it would be very strange if it were not so, who are the same way. There are Spiritualists who are unspiritual, judged by their own acts and conduct, and who are not pursuing that course in which the angels are trying to direct them. If this is the case, they are not in harmony with their philosophy, and are not seeking for those enduring principles that are, above all things, desirable. We should enjoy and pay attention to the good things of this life as we go along, but grander than all these are the unseen things that lie beyond.

Now, you and I will hear no noise, either in the constructive or destructive work, until our characters are faultless, or until their debris strews eternity's beach with wrecks. It is for us to decide, not for someone else. Every young man and woman in this audiehce to-night, has one of the grandest openings before them that the world ever saw, and that is, the opportunity for character building. The forces at work seeking to build their character, are omnipotent, they are mighty and all-powerful, and they urge you to decide that character, and that destiny for glory, and not for despair and ruin. The glory of young men is their strength. Nothing can be truer than that destiny is fixed by that which molds our characters.

We used to take the ground when in orthodoxy, that that which decides our destiny on earth, decides it for eternity, but we do not take that ground now. We believe now, that the destructive work will simply destroy the possibilities that are yours while on earth, and that there are certain triumphs, a certain development of character, and a certain experience connected with that development, out of which your own conduct, and the silent influences may cheat you, so that you shall go into eternity without them. It is a grand thing to have this development in the mortal form; it is a grand thing to breathe the air of freedom while here, and not wait for some age in eternity to reconstruct your manhood. The work of reconstruction must be begin somewhere, but we cannot tell when. Still it is far better to build your character now, under these influences, and stand out completed, to stand in the right, and incorrnptible, to stand so built up, that there is no power that can take from you your noble manhood, and womanhood, wrought out, as you have overcome evil, by the love and practice of good.

Now, we want you to tell your orthodox friends, that the real conception of spiritual building, is the completion of manhood, is the adornment of womanhood, with the highest traits of character, with all those virtues that go to make up men, and women, and angels. Let them understand that our spiritual philosophy is a high and lofty conception, and if they expect to get where that philosophy leads, they must cast away their ignorance and superstition, and begin to travel up the straight road, and the sooner they begin it the better. They rest in the idea that Jesus has built a character for them, when the fact is, the forces of nature have got to develop that character. There is no Savior in the universe that will ever give you or me anything, that will make us angels or admit us to Heaven. We have got to learn to deal justly for justice' sake, love mercy for mercy's sake, to love virtue for virtue's sake, honor for honor's sake, and all the noble and beautiful qualities of manhood and womanhood for their own sake. We do not love somebody because we think he is going to prevent our going to hell, or is going to save us from being damned; but we are pious without any idea of damnation, and without any idea of being honest, simply because honesty is the best *policy*.

When we use the term pious, it is not in the theological sense, but we apply it to the elements of genuine manhood, and womanhood; to those who are noble and whole souled, right through, and who will say the same things to your face, that they will behind your back; those who will defend you when your back is turned, against your slanderers; those whom the riches of earth cannot seduce, and whom all the terrors of the inquisition cannot frighten. We want to see characters like that. Such are the legitimnte outgrowth of tfie Spiritual Philosophy.

We ask you to follow us in our upward journey. We have started on the upgrade. If you are bound to stay at the foot of the grade, then goodbye, we cannot stay where you are. If you will go with us, we promise you the best of fare, the clearest of atmosphere, the most lovely climate, the most beautiful flowers, the most angelic associations,--everything, in short, that heart could wish. But you will have to walk. There will be no Pullman palace cars, with a through sleeping-car ticket. Everybody walks that travels up that road. But that kind of exercise is healthy and exhilerating. We invite you to go; we have decided to gain those loftier heights; they extend upward far beyond any earthly mountain top; we are going to see what lies over beyond; we shall climb the highest point of Jupiter and look out upon that which is still beyond; we shall strive to see what lies beyond Neptune. Neptune rides a very extended circuit in our planetary system; he is like the old circuit riders of the Methodists; he has a large field to travel over. We believe there is something beyond the orbit of Neptune. As long as we see a star twinkling above us we are going to travel on. Do you think we will get dizzy, do you think we can breathe that atmosphere?

If you should bring some of the angels down here they could not breathe in San Francisco; and I suppose if some of us were taken suddenly into their atmosphere, we could not breathe, and that is the reason why we have got to walk and travel slowly. The question is not as to the point of time, when we shall get there, but shall we reach it. When we walk and use our efforts we gradually get accustomed to the change of climate, and finally we get rid of whisky, and tobacco, and selfishness, and evil habits that hinder our progress, and we breathe a different atmosphere and more

freely; but if burdened with those things we would be choked and suffocated. Occasionally we stop and look back to see where we came from, and there is dust, and fog, and miasma, and wreck and ruin below. But before us leads a shining way that beckons us on, and we take another start. Each time we make an ascent, some old habit is sloughed off, some mortal imperfection is parted with, that we can no longer carry. And so we drop off one hindrance, and another, until we stand away up among the gods, and we tell you there is not wealth enough in all the diamond-set crowns of earth, to purchase one jewel that sparkles in the diadem of those, thus crowned.

That is nature's character building. She builds until the structure reaches into the azure skies above; she builds until the grand march of destiny reaches out into the great beyond, and measures eternity. By and by we will drop our sounding lines into the depths of immensity, to see if we can touch bottom, and beneath and above and all around, will be the grand monuments that sparkle amid the azure heights of immortality; where suns shall shine with a brightness of which the earth's sun knows nothing, where come no clouds to obscure the light. In that world of joy no tears, like rain, ever fall from human eyes, no heartaches there, no abandoned, lost and ruined characters, because the silent forces that are constructing these characters are deciding that destiny.

We call you forward to no "anxious seat;" we call you forward for no prayers, for prayers cannot save you; you have got to save yourselves, you have got to work your own way. Do you want to come, or stay? That is the question for you and me to decide. My mind is fixed; my heart is settled; each element of this being to my task is bent, and my mind made up to accomplish all that there is in the unfoldment of immortal and undying destiny. This is my mission.

The practical part of this subject, I will tell you briefly. Put yourself out of the way to serve your neighbor; go a little way around to take your neighbor along; sacrifice a little to do an act of kindness; speak a good word, do a noble deed. In short, take your neighbors, in the embrace of the Golden Rule principle, and lead them upward. Do not be content with the aspiration of that prayer that one has been said to have offered: "O Lord, bless me and my wife, my son John and his wife,—we four and no more, Amen." There are too many whose piety ends with the family circle, and too many others who have no piety at all in their own home. It scatters abroad to such a wide extent, that before the wife gets any of it, it is mighty thin. That is not what we want. In this character building process, you take your wife and family (not somebody else's wife) and your neighbors, right along up the shining way.

Shall these silent forces of nature that build character, lead you on to this destiny? How do you like the prospect? Is it cheerful, is it desirable, and in your estimation does it outshine the gold and gems, and pearls, and precious stones, and anything that earth can give? If so, then seek it by going about doing good; making "the world your country, and to do good your religion." Are you going that way? or are you going around trying to do an injury to somebody? Let me say to you when you undertake to injure another, the work of destruction goes on; the forces are silently at work, and when you lay down to sleep at night, you occupy a place beneath the point where you started in the morning. It is a great deal better to forbid a consummation like that, by the exercise of your will power, and determine that as for you, the forces that mold character, and shape destiny, whether from the spirit world, from the atmosphere about you, or from your own inbred self, they shall be under your control, as you seek life, glory, honor and immortality.

If you have a building constructed you dictate terms to those who construct it; you say how, and with what material it shall be constructed, But if you are to let evil influences undertake to build your character for you, you soon will have no building at all; when you get through, your material will be wasted, your funds exhausted. It is far better for you to control your controls, to control the elements, to be master of the situation, and to see to it that everything is done just as you would have it in the great "To be," hereafter. Allow no spirit element, or agency beneath you, to mould your character or shape your destiny, and you will stand in your individual character, with a jeweled coronet upon your brow, and be clothed with the resplendent robes of immortality. You will shine in no borrowed luster, nor be ornamented with a merit or goodness not your own.

An Interesting Psychic Phenomenon.

Some recent articles in various magazines concerning some strange events, induce me to send you the following account of a marvellous dream:

The gentleman who told it to me is an honored lawyer of Portland, Me., the city of my residence. In reciting it he said, "If I had read of this in a book, I should have found it very difficult to accept it, but I know that it is true. He has recently conferred with the brother to whom reference is made, and the latter confirms the truthfulness of his narration. Capt. F——, the brother of my informant, was killed in the battle of Gettysburg. The night before his death, he dreamed that he led his company into the battle, and that, early in the day, he was shot in the pit of the stomach and fell dead. He rose from sleep greatly depressed. The colonel of his regiment perceived his gloom, and, after much questioning, discovered the cause. "You are unwell," the colonel said in kindest tones, "you must not go into the fight; I will have you sent to the rear; you are too valuable an officer for us to lose: I will have the doctor order you to report yourself on the sick list." "No," was the reply, "it shall never be said that Capt. F—— suffered his men to go into battle, without leading them himself." No persuasion could induce him to keep out of the fight. He led his men calmly; early in the battle, he was shot through the pit of the stomach, and fell dead.

The news of his death was telegraphed to his brother in Portland. He started at once for Gettysburg, going by way of Baltimore. Arrived at the field, he saw some soldiers of his brother's company, sitting near a rail fence. Pushing on, he passed a brook, which had risen rapidly a day or two before, and had overflowed its western bank. The ground beyond was, therefore, very oozy, and my friend found it difficult to walk. He saw the board bearing his brother's name, and so marking the temporary grave. But he soon discovered that he could not raise the body without some assistance. Accordingly, he returned to the group of soldiers, and asked them to load themselves with the rails of the fence. This they did, and all advanced to the grave. It was necessary to lay down some of the rails in order that they might walk and get close to the grave. Then my friend requested two soldiers to put two rails, one on each side, down into the earth so as to reach below the knees of the body. Two others placed rails below the waist. My friend himself bared his arms and placed them under the neck. At word of command, all lifted, and the body was brought to the surface. Uncovering the face, it was found to be discolored by mud, and Mr. F—— instinctively reached for his handkerchief, but found that he had removed his vest as well as coat. Remembering that his handkerchief was in one of the pockets of the vest, he laid the body down, went to a hillock near by, returned, wiped the face, and then, reverently covering it, had the body put in the coffin he had purchased at Baltimore. Leaving the field with his precious burden, he reached Portland, and went to a neighboring town where his parents were awaiting him. A brother had come from the northern part of the State: After a brief interview in the house, this brother said that he wished to have further conversation in the barn. Arrived there, he said, "John, when you arrived at the field of Gettysburg, did you meet some soldiers of A——'s company, sitting near a rail fence?" "I did," was the surprised reply. "Did you go on, pass a brook, find the ground oozy, and could not reach A———'s grave?" "I did." "Did you return to the soldiers, ask them to take rails, and go with you?" "I did; but in God's name, why do you ask these questions?" It seemed to him as if his hair was rising up all over his head. "I will tell you by and by. Did you have rails put beneath the knees and waist. Did you raise the head yourself? Did you wish to wipe the face, go to a hillock for your vest, return, wipe away the discoloration caused by mud and place the body in a coffin you had brought with you?" "I did; but how do you know all these things?" In reply, the brother stated that a neighbor, a lady, had come to his house a few days before, crying out, "I have had such a horrible dream! A—— is killed. John has gone on to get the body." Then she recited all the details given above.

"How can these things be?" may well be said. I send you the account, Mr. Editor, to be used as you may deem best. Mr. F—— my informant, will confirm all I have written. Surely this is a marvellous dream. Who will explain it?

Visiting Tufts College some time ago, as one of its Board of Visitors, I saw two volumes, which bore the title, "Phantasms of the Living." "Phantasms of the *Living*!" I said, "what are these? I have heard of phantasms of the *dead*, but not of the living." The books proved to be the records of the English Society of Psychical Research. They contain many wonderful accounts. They deserve the serious attention of scholarly men. Unless I am greatly mistaken, among these accounts, this marvellous dream, told me by my friend, deserves a place.—*Arena.*

The Future.

MARVELOUS PROPHECIES AND PRACTICAL RESULTS.

Prophecy fills a large space in history. It is a natural and scientific process, based chiefly upon the correspondence and interaction of the spiritual and physical world. Everything physical has its spiritual counterpart, and the spirit of man has its correspondences and sympathies with both spiritual and material worlds. Hence men (having widely different capacities) and adapted to different spheres and pursuits. Those in whose nature there is something corresponding to gold are adapted to its pursuit, and those whose spiritual nature corresponds with iron are adapted to pursuits in which it is prominent. In the sphere of prediction which is natural to man, each will be found to have a special capacity for success in a certain direction.

These principles are wonderfully illustrated in certain predictions which have already led to great wealth and are about to develop a great deal more, the history of which should interest every Spiritualist, and should bring conviction to those who have never learned the great value as well as truth of spiritual science.

Long before the Rochester rappings there lived in Wisconsin, the Rev. Mr. Folsom, who was noted for his piety, spirituality and power, whose spiritual power was transmitted to his three daughters, each of whom has gained a wide reputation for spiritual gifts and prophecies. One of these, Lodema Folsom, had a strange and peculiar life, and after marriage, notwithstanding the opposition and persecution of her husband, she became an extraordinary medium. One evening she was seized by what seemed to be superhuman power, and cast upon a lounge. While under this influence, she was told that she would be born into a new state, and that she must rise and look into the glass without vanity. She did so seeing her face wonderfully transformed—one-half of her face radiantly brilliant. She was inspired to speak, and gave a remarkable lecture, at the close of which she heard the command, "Thou shalt be entranced for ten days." She begged not to be entranced for fear her folks might bury her alive, and was permitted to go merely into a semi-entranced condition. She sent for her sister, Mrs. Hayes, to come and stay with her and see to it that she should not be buried until death was made evident by decom. position.

During this ten days' trance, Mrs. Hayes was present protecting her, and the medium's father in spirit life came to her and took her spirit through spiritual spheres for instruction giving her this assurance: "Lodema, you have been robbed of your just dues, and while I was in earth life I taught you to despise holdings in personal right, but *before you leave the body you will have more gold than you will know how to handle.*" She was too skeptical to believe this, and said: "It will surely be in spirit life, not earth life that I am to come into possession of this gold," but her father insisted that it would come to her in her natural earth life.

Exploring the spirit world with her father, they entered its mineral domain, the sphere that corresponds to mineral in earth life, and the medium was overwhelmed with the great quantities of precious metals to be seen all around her, which she supposed to be her portion in spirit life, but which her father assured her was the indication that great gold treasure would come to her before leaving this life—but the gold would come out of the earth, but that she must wait over twenty years for it.

She was also shown that there was a great mineral field of iron nearer than the gold, and that her sister, now Mrs. Hayes, was associated with this iron on account of certain qualities in her nature —that in future years Mrs. Hayes would obtain great wealth through successful mining of iron ore. In vision she saw and heard them loading great boats with this ore, and shipping it to reduction works.

In this spiritual state the word "Eden" was strongly impressed on her mind, in connection with California, leaving the impression that California was to be the Eden of the world, and that she and her sister were associated with it.

In this wonderful trance she lay for eleven days without food, and her people thought her dead and mourned her departure. As her trance was not absolute, she would hear their lamentations and expressions, but was utterly unable to give any token of life. It this condition she was shown the spiral column of life descending to the natural, and ascending to the great source of life and power.

During this long trance she was told that certain members of the family would die at certain ages, for all of which she must be prepared. Many years after this experience, she married a worthy, well-to-do Spiritualist, Dr. Isaac Atwood, and thought that this was the promised riches, but she was spiritually told that her gold was to come not from marriage but from the earth. It is a remarkable fact that after all this marvelous experience, Mrs. Atwood has lived over twenty-five years without paying much attention to the great prophecies that were given her, giving her time to clairvoyant diagnosis of disease and making uniformly successful prescriptions under the guidance of her spiritual control. These prophecies are now beginning to be realized, but those concerning her sister, Mrs. Hayes, have already been splendidly fulfilled.

Mrs. Hayes early developed into a superior medium, and has spent most of her later life on the rostrum, expounding the philosophy of spirit life as revealed by her control. The spirit world has as much variety in its inhabitants as this, and each spirit has its own mode of expression.

The prophecy as to her great success in iron has been amply fulfilled, and having been published, is widely known among Spiritualists. It was about six years ago that Mrs. Hayes's control directed her attention to the great iron fields near Hurley, Wisconsin. and gave instructions *at variance with the opinions of the very best engineering talent in the country.* Her sons, following the mother's guidance, struggled through many obstacles and discouragements, and in due time, before their means were entirely exhausted, they reached great beds of iron ore, and to-day they are shipping it by car and boat loads to the iron mills. Thus was the prophecy literally fulfilled, and Mrs. Hayes is more than a millionaire.

Mrs. Atwood has had a peculiar spiritual experience in this connection. While Dr. and Mrs. Atwood lived in Minneapolis, Minnesota, the planchette was introduced, and the first message they received through it purported to be from Baron Rothschild. He told them there was great wealth for them in California and they must meet him on a certain occasion, for more and better instructions. The message was unwisely neglected. Their next communication came from the great financier, Jim Fisk, who told them that they had made a great mistake in not complying with Rothschild's invitation, and that they must and should go, regardless of expense.

After Mrs. Hayes had secured her fortune in iron, she removed to California, and now lives near San Jose, in one of the most beautiful spots on earth, called Edenvale. This is the California Eden predicted over twenty-five years ago. In its progressive fulfillment Dr. and Mrs. Atwood have removed to California and enjoyed the pleasures of Edenvale with Mrs. Hayes. After a month's stay at Edenvale, the impression came as a command to push on. "Go and prepare a suite of nice, new, clean rooms, with everything new in them, to form a battery, by daily silent sittings, to generate the force with which to complete the life-work." This was implicitly obeyed. They went to San Francisco, and their silent sittings were carried on nearly two years, during which time the mental forces were generated which were to aid them in the fulfillment of the old prophecies. These mental forces impregnated the minds of mining men in various parts of the country, who soon put themselves in communication with the Atwoods, and began to submit plans and methods of plausible undertakings in the different mining belts of the great west. The first two propositions they were instructed to reject, and they were singularly led to their present result.

Through a singular chain of circumstances a lady of Redding, California, who had suffered for years with what the physicians of the place pronounced an ovarium tumor, was sent to San Francisco to be operated on with the knife. She was advised by her friends when she got there to consult Dr. and Mrs. Atwood before she went on the table for the surgical operation. She was told by them that she had no tumor, and under their treatment she was cured. During her visit she brought samples of ore from her mines near the town of Redding. These samples gave psychometric relations with the mining belt near Redding. The Atwoods were directed to leave San Francisco for Redding, and during the past year they have spotted some thirty-five mines and formed four companies, which are now developing nearly all of these mines. These companies control much ore that is now accessible in sight, that is known as rebellious ores. There are many mining belts in the tract, which abound in rich deposits of these rebellious ores—no process being known to the mining world by which to treat these ore and obtain the precious metal.

During the progress of the spiritual power leading to the fulfillment of the prophecy of a quarter of a century, a friend, of Elgin, Ill., a Mr. Preston, had been taught from the spiritual side a process by which he can extract the precious metals from these rebellious ores. He was put in communication with Mr. Atwood, who was delighted to hear of this process, and a sample of the ore from one of Dr. Atwood's mines was sent to Mr. Preston, who assayed it and whose analysis proves it one of the richest ores in the world. The exact figures will be given after further investigation.

Mr. Preston has been engaged to put up reduction works at Redding, in which to treat this ore, which are to be in running order before the coming winter.

There is nothing uncertain about these mines. The ore, which is abundant, is being taken out, and samples have been in the hands of many mediums, every one of whom says "there are millions in it." Mrs. Buchanan, of Boston, than whom no better psychometer can be found, has handled many samples of the rock, and in each case her reply has been: "I see piles of gold all around me—rich indeed." The whole story from the first—the marvellous trance and prophecy—the deaths at the appointed time as predicted—the iron mine success and wealth of Mrs. Hayes—the progressive revelations and guidance and the success now consummating at Redding, makes as remarkable a combination of spiritual romance and solid financial realities as the world has ever known.

And the finale of the whole is equally romantic and peculiar, as the whole affair is beyond the common course of human life. As a good melodrama ends in the rewards of virtue and prosperity of the good, so are these good and faithful Spiritualists about to crown their lives and fortunes with a consummation of benevolence.

It is the desire of the Atwoods to work in harmony with the upper world and to make the wealth thus developed by spiritual power a blessing to society by founding a benevolent institution, for there will be vastly more than their personal wants and wishes require. Dr. Atwood desires that the stock of the companies with which he is connected should be in the hands of those who believe in inspiration and the spirit-world, and has for this purpose the establishment of a grand and beautiful home for the aged, where their declining years may be exempt from poverty and all the cares of life. He regards it as a disgrace to civilization that many whom the struggles and accidents of competitive life and exhausting labor have been left in their declining years without resources should be left to suffer.

Dr. Atwood, the treasurer, with these objects in view, would hasten their fulfillment in his advanced life, by offering the stock of the companies at very low rates and is now receiving drafts from his spiritual friends, from one hundred to three thousand dollars. He wishes his associates in this great enterprise to be Spiritualists, and therefore instead of using the financial and political papers, he resorts to the *Progressive Thinker* as the best channel for his purpose. Those who are interested in this matter can learn all they wish to know of it by addressing Dr. Isaac Atwood, at Redding, California, whose integrity and benevolence command universal respect.

AN OLD SPIRITUALIST.

P. S.—The local California papers give glowing accounts of the prospects of these mines.—*Progressive Thinker.*

Review of a Review.

DR. E. J. SCHELLHOUS.

In the *Examiner* (August 24, 1890,) one of the leading newspapers of California, is a review of Tolstoi's book, *The Kreutzer Sonata*, by Ambrose Bierce, that presents such a view of marriage in the civilized world as to require some criticism, not of the book, but the review.

Zchokke, a Prussian writer, has given us an account of *The Fool of the Nineteenth Century*, which briefly outlined is this: An officer in the Prussian army employed a peasant woman to do his washing. On one occasion, a brother officer insulted the washerwoman's daugher who came to deliver his clothes. The officer interfered; this led to the challenge of a duel by the officer who insulted the girl. The challenge was declined, the challenged party was cashiered for cowardice, which led him to resign his commission and retire to private life. The next "foolish" thing he did after declining the challenge, was to marry his washerwoman's daughter. Being a noblemen, and wealthy, his relatives became alarmed, had him declared a lunatic, took from him the management of his estates, and had a guardian appointed to take charge of him. Being harmless, he was allowed his liberty. The next "foolish" thing he did was to procure the lease of a small tract of land, invite a number of honest laborers to share its profits with him, dress himself and his co-laborers in suitable attire, simple and decent, and enjoy the fruits of his labor in domestic happiness, and the society of his co-laborers.

It appears in the light of common sense, common experience and common decency, that the reviewer of the *Kreutzer Sonata* has laid himself liable to the charge ascribed to the officer just mentioned, when he says: "He (Tolstoi) has had the courage to utter a truth of so supreme importance that one half of the civilized world has for centuries been engaged in a successful conspiracy to conceal it from the other half; the truth that the modern experiment of monagamic marriage by the dominant tribes of Europe and America, *is a dismal failure.* He has an innate consciousness that the course of true love whose troubled current he has been tracing, begins at marriage to assume something the character of a really raging torrent. Tolstoi hits hard; not one man or woman a year married, but must wince beneath his blows. They are all members of a monstrous and dishonest conspiracy. They give their hell a good character, but in their secret souls they chafe and groan under the weight of their chains. No institution is perfect, or nearly perfect. But of all the institutions, marriage, as we have it here, most lamentably falls short of its design. Nay, it is the one of all which is most monstrously wrenched awry to the service of evil. To have observed this—to have had the intrepidity to affirm it in a world infested with malevolent dunces who cannot understand how anything can be known except by the feeble and misleading light of personal experience—that is much. The monogamous marriage, for example, ignores the fact that man is essentially a polygamous animal.

With admirable gravity, the modern Caucasian has legislated himself into a theoretical monogomy; but he has as yet, not effected a repeal of the laws of nature, and has in truth shown very little disposition to disobey them. The men of our time and race are in heart and life about as polygamous as their good ancestors were before them, and everybody knows it who knows

anything worth knowing, with the sole exception of her to whom the knowledge would have the greatest practical value; the person whom all the powers of modern society seem in league to cheat—'the young girl.'"

These quotations are presented with a view of showing, not what *Kreutzer Sonata* is, but what the reviewer shows that it teaches. That the *Examiner* should give publicity to its many thousand readers without a word of explanation,—which tacitly implies approval,—is a matter to me of surprise.

It is a libel on modern civilization, it is a gross and outrageous assault upon a monogamous marriage; it is an insult to a very large and the most worthy portion of married people. He admits that they all deny it, but he calls it a "conspiracy" without attempting to show any motive in it. It denounces the institution of marriage as the most of all "wrenched awry in the service of evil," although denied by "a world infested with malevolent dunces" who have no light except that of personal experience. The reviewer affirms "that man is essentially a polygamous animal," and charges that, though he "has legislated himself into theoretical monogamy," he has not repealed the laws of nature, and shown very little disposition to disobey them. He asserts the men of our time and race are as polygamous as their good ancestors were before them, and that it is concealed only from the victim of all this conspiracy and despicable sensuality,—"the young girl."

The man who, in the face of universal experience, makes these false statements, deserves even worse than the name given the militay officer by Zchokke. His motive is hard to discern; the effect, virtually supported by as influential a paper as the *Examiner*, is disastrous, when a certain class given up to licentiousness are to some extent restrained by the wise and timely utterances of the press.

To the intelligent reader, it is not necessary to explain that marriage is not an institution for the gratification of lust. There is sex in mind as well as in body; and to those who occupy a plane above the animal, the joys of married life are as much more exalted and pure, as the moral plane is above the animal plane. The domestic hearth is the fountain from whence flows all the virtues. It is the wise and beneficient arrangement of the eternal and inimitable order of Nature.

That man on his animal plane is lustful, even below the brute, needs no saying; but the reviewer assumes that all men are on that plane. This is admitting too much, and if true, there would be no basis for morality to rest upon. The world in all ages and in all countries, where a language is found to record the fact, has given evidence of it.

Man is essentially a *moral being*; the sexes are complementary and counterpart,-one with the other, the two forming a complete union. Marriage is not founded on the animal sexual instinct, although in this life, it is an essential part of it, because the perpetuation of the race is a part of the purpose and duty of life, but not the most important part; and to those on the moral plane,--and who does not claim to be on that plane? the animal sexual instinct is dominated by the moral sentiments.

This is the view in which the state regards marriage; and to which it is a third party in the contract, and provides for it accordingly. The degree of happiness will depend upon the moral considerations and the prudent employment of those means by which happiness is produced. One of the chief, and by far the most importont of these, is the discharge of parental duty,—the discipline, the training and education of the children,—a duty properly performed, productive of the greatest happiness to the parents, the greatest good to the children and the greatest blessing to the state.

Would it not be wiser for reviewers and their publishers to discuss the proper means for better preparing the candidates for matrimony, for the discharge of their martial and parental duties, rather than in libeling all the respectable people in the civilized world, denouncing them as conspirators, as living in hells whose miseries they conceal, and by affirming that civilized man is nothing but a polygamous animal?

An Appeal.

Extract from Emma Smith De Voe's address before the republican convention:

Gentlemen, are you longer willing to wrap the mantle of suffrage about you as a warm garment, and deny it to women, who are bone of your bone, flesh of your flesh and brain of your brain? If you are, you are willing to call a halt in the line of progress and stop further growth. Who gave you the right to rule over me and the women of this land? By whom and from whence was this authority delegated to you? Is it engraven in the palm of your hands or is it written on a frontlet upon your foreheads? No. It was wrongly wrung from the women of this land, it was taken by force. It is not democratic, it is not republican, but it is tyranny, base tyranny. The times are as revolutionary now as they were in 1776 and if the cause for which our forefathers fought was just, then is our cause of equal suffrage in South Dakota just, and if our cause of equal suffrage is not just, then the very foundation of the republic is false, and the structure reared thereon, should fall to the ground dishonored and disgraced.

I go for all sharing the priyilege of the government who assist in bearing its burdens, by no means excluding women. The thinking minds of all nations call for a change, and we the women of South Dakota, ask you to aid in our enfranchisement so that we too, may legally become a part of the people. And in the onward march of progress, we may keep pace with our free sisters of Wyoming. If in our constitution we are not to interpret that "all men are created equal" to mean mankind, why do you punish a woman equal with man when she breaks our laws? Is it fair, is it just, for one half of the human family claiming to be superior by birth from their high and self exalted position to judge, condemn and punish the other half of humanity, when the very constitution under which they live, which should be their guide, tells them governments derive their just powers from the consent of the governed.—*Dakota Ruralist.*

Women as Job Printers.

Women have entered the printing office and have satisfac torily performed almost every line of work connected with the trade, except that of running presses, and we are not sure but in some out of the way place some brave little woman has taken up the work of her husband, father or brother, and con quered the mysteries of making ready, of underlaying and overlaying. As compositors, proof-readers, reporters, editorial writers, bookkeepers, and even as managers and editors-in chief they have shown their brothers that they could fairly compete with them in both the quantity and the quality of their work.

Very few women have, so far, essayed to become job printers. If they can learn to be first-class compositors on bookwork and newspapers—as many of them have—there is no good reason why they cannot do as well in the more difficult work of job composition. It can not be denied that women are, as a rule, possessed of finer taste than men, and that in their conceptions of and judgments upon combinations of color they excel them.

If their ideas and intuitions of beauty,—which includes proportion and harmony—were brought into play in the composition of jobwork, we see no reason why they should not be highly successful. It would, of course, take a longer time and more study to master the details of the work than those of plain composition, but, having once gained the necessary knowledge, their natural, inborn qualifications ought to put them into the front rank. Of course not all lady compositors could become good job printers any more than their male coworkers, bnt one may well think that the proportion of failures in the first class would be less than in the latter.—*The Printer's Album*

Brave in Spirit.

The workers were brave of spirit
And would not succumb to fear;
And they met their work with courage
And did it with their might.

This is the spirit that conquers fate and assures success in any undertaking. The brave and fearless do not calculate on defeat. They do not entertain the idea of failure because something turns up that throws a doubt in the way; and because opposition appears to discourage efforts and clog the wheels, they do not shake with fear and at once "throw up the sponge in despair.

Oh, no, this is not the way that brave men do when the strife begins to get warm, but stimulated by the excitement of the hour, they go forward with redoubled energy and unresting persistance to fight the battle through. They stand their ground with courage and meet every issue and every shock with their might.

What else ought we to expect but triumph in any cause where such brave hearts are engaged? Self-will and determination are the starting points from which all great results emerge. Once aroused and set for action, these characteristics demonstrate with resistless force, and unyielding tenacity. Courage moves the column and lifts the flag to sure and certain victory. This is the key to success—the gate through which we must pass when an advance is made. Mark the fact and follow where it leads.—*National View.*

Tramp Laws.

Several States have now what are known as "tramp laws." That is laws intended to protect the rich and comfortably situated people from the annoying presence of those who, through shiftlessness, through misfortune, or through the cupidity of the rich, are thrust upon the world with no food and no shelter, as were thousands of poor men when the millionaire, Coal Barons, closed the Spring Valley Mines. Iowa has, perhaps, the most infamous of these tramp laws. The following is a portion of its text:

Any male person sixteen years of age or over, who is physically able to perform manual labor and is a vagrant, who is wandering about practising common beggimg. or is wandering about having no visible calling or business to maintain himself, and unable to show reasonable efforts and in good faith to secure employment, shall be deemed a tramp.

This statute further provides that every such person shall be sent to jail and put to hard work. Any one who refuses to work is to be put in solitary confinement and fed on bread and water. When one bears in mind the fact that every year thousands and tens of thousands of honest, hard working men are thrown out of work, frequently for no other reasons than that their employers wish to push up the price of some necessary commodities, the *barbarous inhumanity of these tramp laws becomes apparent.* We have plenty of laws to punish criminals; and to enact a statute that punishes an innocent man as a criminal who asks for bread from a more fortunate citizen is a crime, an outrage, a monstrous parody on justice. Who can respect law when law respects not the rights of man, ignores the fundamental principles of justice, and outrages the rudest system of ethics?—*American Spectator.*

It is stated that the Roman Catholics of Boston have obtained possession of the Seaman's Bethel in that city, where Father Taylor, for many years previous to 1871, lifted up the cross of Christ and led the sailors to Jesus. They have chiseled out the words on the marble slab that were inserted in the front of the chapel, which said, "Father Taylor's Bethel," and have sprinkled holy water upon the walls to destroy the contamination of Protestantism.

The Czar of Russia, Alexander III., is the owner of 50,000-000 acres of land in Russia in his own right. This is an area equal to the whole of France.

Royalty's Hobbies.

The passion of the Empress of Austria, is riding.

The delight of the Empress of Russia, is skating.

Queen Victoria is never so happy as when sitting by a death-bed.

Nothing delights the Queen of Italy more than to add another pearl to her necklace.

The Empress Frederick is a miser.

The Empress of Germany is a religious bigot.

The Queen of Portugal is the most extravagant dresser in Europe.

The Empress Eugenie is the saddest woman.

The Queen of Spain is the proudest mother.

The Queen of Greece is the finest swimmer.

Obstinate people are the lawyers' delight *G. P. R. James*

An obstinate patient makes a cruel physician.
Publius Syrus.

Obstinacy ariseth from firmness without learning.
Confucius.

Obstinacy is unfavorable to the discovery of truth.
G. Brown.

Obstinacy is ever positive when it is most in the wrong.
Mme. Necker.

The child who has been obstinate in his youth will suffer in his old age. *Aurelius.*

Obstinacy and vehemency in opinion are the surest proofs of stupidity. *Miss Lucy Barton.*

Obstinacy in a man that is not gifted with wisdom is worth less than nothing. *Æschylus.*

It is easier to make a glass tube pliable than to convince an obstinate person he is in fault. *Downey.*

The obstinate keep the principles which they have once embraced in spite of all proof. *G. Crabb.*

Obstinacy in opinion holds the dogmatist in the chain of error without hope of emancipation. *J. Glanvill.*

Obstinacy is the mule among the passions—a mistake of Nature. *P. S. Dupont De Nemours.*

Narrowness of mind is often the cause of obstinacy; we do not easily believe beyond what we see. *Rochefoucauld.*

Obstinacy and contention are common qualities, most appearing in, and best becoming, a mean and illiterate soul.
Montaigne.

An obstinate man does not hold opinion, but they hold him; for when he is once possessed with an error, it is like a devil, only cast out with great difficulty. *S. Butler.*

Obstinacy is the strength of the weak; firmness founded on principle, upon the truth and right, order and law, duty and generosity, is the obstinacy of sages. *Lavater.*

Instruction does not prevent waste of time or mistakes, and mistakes themselves are often the best teachers of all.

Sidney Smith said of indigestion: "Old friendships have been destroyed by toasted cheese."

When I play with a child, render it kind services, sensibly increase its pleasures, I confer a present good, and I do more—I help to form an affectionate spirit. *Dr. Channing.*

Children's Department.

The Bobolink and the Owl.

BY EDWARD EGGLESTON.

Having eaten his breakfast of beech-nuts, a bobolink thought he would show himself neighborly; so he hopped over to an old, gloomy oak tree, where there sat a hooting owl; and after bowing his head gracefully, and waving his tail in the most friendly manner, he began chirruping cheerily, somewhat it this fashion:

"Good-morning, Mr. Owl! what a fine, bright morning we have."

"Fine!" groaned the owl, "fine, indeed! I don't see how you can call it fine with that fierce sun glaring in one's eyes."

The bobolink was quite disconcerted by this outburst, but after jumping about nervously from twig to twig for a while, he began again:

"What a beautiful meadow that is which you can see from your south window! How sweet the flowers look! Really you have a pleasant view, if your house is a little gloomy."

"Beautiful! did you say? Pleasant! What sort of taste you must have! I haven't been able to look out of that window since May. The color of the grass is too bright, and the flowers are very painful. I don't mind that view so much in November, but this morning I must find a shadier place, where the light won't disturb my morning nap."

And so, with a complaining "Hoo! hoo! hoo-ah!" he flapped his melancholy wings and flitted away into the depths of a swamp.

And a wraggish old squirrel, who had heard the conversation, asked the bobolink how he could expect any one to like beautiful things who looked out of such staring eyes.

The pleasantness of our surroundings depends far more upon the eyes we see with, than upon the objects about us.—*From Queer Stories for Boys and Girls.*

Mrs. Bailey's Carriage.

There was nothing remarkable about the appearance of Mrs. Bailey's carriage. It was simply a heavy, old-fashioned vehicle, high swung above the wheels, and with steps like a ladder that unfolded to the ground, drawn by two stout bay horses, and driven by a fat, good-natured coachman.

Everything on Mrs. Bailey's plantation was fat and good-natured. The very pigs had a kindly grunt, and every one among them was so fat he had a tight little curl in his tail, and would have had two if that had been possible. Her plantation touched the village where was the church of which she was a member.

Be it hot or cold, wet or dry, early or late, Mrs. Bailey's carriage was sure to be at the church door for every service, and it came to be that its appearance on the street marked the hour for church-going among the villagers. The only question with them was, "Whom has Mrs. Bailey in her carriage to-day?"

For it was seldom that it held only her own family, which consisted of two sons and two daughters. When the church bells began to ring, Mrs. Bailey with her four children, seated in the carriage, would start to town, a mile away.

Presently she would overtake, perhaps, old Grandpa Benson, her nearest neighbor, trudging along with bent form and limping step, upon which she would hustle both of the boys out of the carriage as soon as the coachman could open the door and let down the steps.

"Get out, boys," she would say. "You are young and strong. Let Grandpa Benson have your seat. It is too hot for him to walk."

The boys would get out, not always reluctantly, nor yet always joyfully. "I don't see," said Ned one day to Dick, "what she ever makes us get into the carriage for. We never get beyond old Mr. Benson, or, if he isn't out, old Mother Adams, before she has us get out. It would save trouble to let us start walking."

A little farther along Mrs. Bailey, with her head out of the window on the lookout, sees Mother Adams; the door opens; down go the steps, and out steps one of the daughters.

"Keep in the shade, Bessie, and wait for the boys, and don't be late at church. I can't let Mother Adams struggle along in this heat while a healthy little girl like you is riding."

The little girl waits for a group of friends, also on their way to church, whom she sees approaching.

"Turned out again, Bessie?"

"Yes," she answers. "I am only waiting to see who will get Jennie's place.

She need not wait long, for before the carriage turned the next corner, Jennie was sacrificed.

You see the peculiarity about Mrs. Bailey's carriage: the uncertainty as to who would be its occupants.

The Bailey children, however, learned a noble lesson, which came back to them after they were grown, with every remembrance of their blessed mother. It was, never to let any one older or feebler or needier than themselves suffer for the help which a little sacrifice on their own part would enable them to give.—*Youth's Companion.*

With Interest.

In the early part of the present century, when the now prosperous towns of Somerset County, Maine, were little more than pioneer settlements, one of the settlers of Norridgewock, Captain P—, sent his little daughter Louisa down to the flourishing town of Hallowell to school. The people of Hallowell were a cultivated community, though some of them, it was whispered, were disposed to "put on airs" over people from further up the Kennebec.

This was the case, at any rate, with little Louisia P—'s young cousin, Billy, at whose father's house she went to live. He was a year older than Louisa, and saluted her on the very day of her arrival, imitating broadly the supposed accent of the sort of people who lived away up in Norridgewock, with this sentence:

"Land o' goodness! When'd yeou come daown?"

Seeing that the speech annoyed Louisa very much, Billy continued to repeat it, and for several days omitted no opportunity to ask her, in all sorts of company, "when she came daown."

Billy had a younger brother, Johnny by name, who was good-natured but somewhat mischievous. Johnny took a liking to Louisa, and readily joined her cause against Billy.

Upon Billy's birthday, his father gave him a new drum, with which he was greatly pleased, and which he played unceasingly. He played it in the house, and when driven from there, played it in the barn; and finally, being denied the use of the barn by the hired man, took refuge on the roof of the pig-pen, still beating away with all his might.

As he sat there on the half-roof, with his legs hanging down over the pigsty, his brother, Johnny, climbed up the sloping roof of the pen from behind him. Billy was making so much noise that he did not hear his brother approach.

But presently he paused in his beating, and then Johnny, close behind, exclaimed "Boo!"

Billy jumped in sudden terror; and jumped so much, that he fell headlong into the pigsty, and landed, drum and all, in the midst of the pigs and the mire.

It was not much of a fall, and he was quite unhurt, but he cried loudly. Louisa, stepping to the front of the pen, saw him gathering himself up in a sorry plight. She did not laugh; she simply looked surprised, and said, with a shocking nasal accent:

"Land o' goodness! When'd yeou come daown?"

Billy stopped crying; and in after years declared that he never again made fun of "country people."

Wasn't Built That Way.

The fact that a slight fire in the kitchen was extinguished before he tore out of the house din not prevent one of Lowell's excitable small boys from raising the neighborhood with every hideous sound within his power of utterance. When the hub-bub was over the minister took the boy to task for losing his head and making such a racket.

"You should always retain your presence of mind," he said.

"Presence of your grandmother," returned the boy. "Wasn't the place on fire? What would you have me do? Put on my best clothes, and black my boots, and walk down to your house and ring the bell, and wait in the parlor till your wife came, and then git her to ask you ter sorter mention near the end o' yer next Sunday's sermon to a lot of sleepy old duffers that Jack Rustler's father's house was afire? Guess not! I ain't built that way."—*Lowell Mail.*

Where Flies Come From.

So you want to know where flies come from, do you, Lucullus? Well, the cyclone makes the house fly, the blacksmith makes the fire fly, the carpenter makes the saw fly, the boarder makes the butter fly, and if that is not enough for you you will have to pursue your future studies in etymology alone."

In a town in New York, a clergyman has gathered into a successful club, boys who have been expelled from Sunday schools, who were the terror of the neighborhood and the despair of reformers. He has given them blank books in which to record any deed of kindness they may witness, or any noble act of history. Their reports are intensely interesting. What an admirable plan to set bad boys on the search for what is good!

Words are nothing unless their meaning is comprehended. We must have an understanding of the spiritual sense, for "the letter killeth, but the spirit giveth life." The Declaration of Independence, like the golden rule, may be repeated over and over again, but if it is not understood, lived, applied to our daily lives and methods, it is, to us, a dead letter, instead of a life-giving spirit.

Each mail brings to our office letters, and printed addresses, with statistics, to show how the wealth of our country is accumulating in the hands of a few, as compared with the whole number of our population; the consequence being the increase of poverty, suffering and crime. The fall of the Roman empire, of Greece, of the high and ancient civilizations of the Orient, are cited to prove that we, as a nation, stand on the brink of ruin. "The impending crisis" is the theme for many earnest writers and speakers. We must remember that in the days of splendor, which prevailed in Rome and Greece, while all the wealth was in the hands of a few, it was, comparatively, only a few who were educated. It is to a thorough education, not a merely intellectual education, but a moral, spiritual and industrial, as well, that we must look to save our land, and firing crackers and cannon once a year will not do it. We need a revival of the spirit of seventy-six, and, more than that, do we need a revival of the spirit of eighteen hundred and ninety years ago, which, entering our hearts, shall make us "love our neighbor as ourselves;" and "feel for the world as we feel for ourselves." When this loving and lovely spirit shall rule the lives of individuals, it will externalize in law, the fierce, hard spirit of competition will disappear, and the Christ-like spirit of co-operation will come to rule our lives, our country and our fortunes.—MARY L. BALDWIN in *Light.*

A compliment is usually accompanied by a bow, as if to beg pardon for paying it.—*J. C. Hare.*

Room For You.

BY GEORGE R. HOWARTH.

Who shall sweep away the errors
  Crowding on us from the past?
Who shall clear the mists and shadows
  That the future overcast?

Soon we busy teeming millions
  Will have ended all this strife;
And the myriads crowding on us
  Must take up the task of life.

Ah! the workers in the vineyard
  Are too faint and all too few,
And the field of honest effort
  Ever waits young friends, for you.

Room for boyhood, strong and sturdy—
  Boyhood manly, brave and true;
Room for honest, lusty vigor—
  Room, my young friends, room for you.

Room for every sweet voiced singer
  That can thrill the heart with song;
Room for thoughts and words and actions
  That will drive the world along.

Statesmen, warriors, men of science,
  Once, my friends, were boys like you;
And the grandest deeds of history
  Are the ones that you may do.

An acorn, from an oak, one day
  Fell on the softened sod;
By chance an ox, that passed that way,
  Upon the acorn trod.

The acorn then in embryo,
  A perfect oak contained;
And dews come down, and sunshine, too,
  And clouds upon it rained.

And time rolled on its mighty flood,
  And years rung out their knell;
But on the spot a great oak stood
  Where once the acorn fell.

And so, a little word or deed,
  On the broad future cast,
May prove to be a living seed
  Of great results at last. —*Bowden.*

The Newspaper.

The newspaper is a power in this country, in the world, everywhere. Because it springs from the active brain work of the living, wide-awake thinkers of the age in which we live. Day by day and hour by hour it demands the best effort and the ripest culture the intellectual market affords. And it gets it. Look at your *Tribunes*, *Worlds*, *Evening Posts*, *Harpers' Weeklies*, etc., and say is not this true? The daily press of to-day is a wonder when compared with the antiquated past. What a triumph in journalism! There is nothing equals it. It multiplies intelligence with surprising magnitude, thrift and rapidity; and it scatters the varied gleanings of its unresting hands, broadcast over land and nation. Who can measure its power or comprehend its vast influence? Not one.—*National View.*

If the human race has has evolved from the apes, it at least has the satisfaction of knowing that its ancestors were intelligent—they were educated in the higher branches.

THE CARRIER DOVE.

DEVOTED TO

Spiritualism and Reform.

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

SAN FRANCISCO, = = NOVEMBER, 1890

Objections Answered.

"My fatal objection to Spiritualism," writes a correspondent of the "Agnostic Journal," after investigating the evidence for the so-called phenomena and revelatioms from all sources, are as follows :—

1. "It is of very limited individual experience, and quite unattainable of experience by the vast majority.

2. "It objects to the current superstition called Christianity, yet erects an equally uncertain and unevidential theory in its place.

3. "The evidence is invariably second and third hand ; such as B tells C, that he heard or saw A, and when sought, first hand is then undemonstrable.

4. "Its press organs never admit practical offers and suggestions to Spiritualists, but simply loose expositions of its theory by unrecognizable correspondents, or those already biased to the "faith," and strictly boycott and shirk all outside practical suggestions by honest skeptics.

5. Even when, in very rare cases, we obtain evidence at first hand, the spirits are always clothed. No one has ever seen or depicted a nude spirit form. God in Nature is pure and unmodest.

6. "The believers are of no greater mental calibre than the believers in the current form of Christianity, which cannot be evidentially proved in dogma or creed; and, as the Spiritualists disbelieve and disown the one, what better evidence have they for erecting an equally undemonstrative 'ism' in its place—no so-called Spiritualist possessing the power of demonstrating his experiences, except to a similar believer?

7. "Its error is demonstrated by its exclusiveness of followers, its disbelief and vagueness of opposing evidence, showtng it to be but sectarian as are other equally illusive faiths and religious systems, which Spiritualists themselves reject, yet accept their own on equally blind and illusive grounds, and have no better evidence to offer for the one than the other."

Comments.

1. As the subject is open to investigation by everyone, the writer probably means that comparatively few are favored with spiritual phenomena through their own organism, to which we may reply, that very few people are scientists, and that scientific knowledge from personal experience is quite unattainable by the vast majority, yet most people admit the facts of science as demonstrated by the few ; why should they not admit the facts demonstrated by seers? You do not have to accept their word merely; you have the almost unlimited evidence presented by them.

2. Spiritualism has nothing to do with Christianity or any other "Superstition." It it not a religion, but a logical deduction from well established facts. Spirits of the so-called "dead" *do* communicate, therefore there is no death, but continuous life; and this is the foundation fact of Spiritualism. On this fact many theories are based as to the nature of spirit life, and the duties which devolve upon us here in fitting ourselves for that existence, although it is generally admitted by Spiritualists that the best preparation is to live *this* life well. Possibly those who make an earnest effort to do this may be said to be religious, but this "religion" differs very greatly from what is usually called by that name, for they neither pray to an imaginary God, nor do they upon their fellow men.

3. Not "invariably;" and when the writer states this, he contradicts his prior statement that he investigated for himself.

4. This is simply untrue, as every Spiritualistic journal fully demonstrates.

5. A singular objection truly. Does not the writer know that forms, to be recognized, must be presented somewhat, as we are accustomed to see them in this life, and that not only are human beings spirits, but *everything* has spirit? Spirit clothing is entirely in harmony with Nature, a fact recognized by the most profound students of material and psychical existence. The raiment of spirits is always in harmony with the one who wears it, and it is to be feared that if this carping agnostic ever "shows up" from the other shore, he will appear dressed in tatters. He certainly will, unless he cultivates his spiritual nature somewhat ere he takes his departure; for, as he leaves this life, so will he find himself "over there."

6 and 7. These two objections are but an amplification of number 2, and required no further reply.

A New Book.

Work has been commenced on a new book on Esoteric Science, or the Philosophy of Spiritual Culture, by N. F. Ravlin, of San Francisco, Cal., author of "Progressive Thought on Great Subjects."

This book will contain a portrait and biographical sketch of the author, a series of ten lectures delivered to his private classes in San Jose, Denver and San Francisco, on Esoteric Science, together with other lectures on important subjects, not included in the above series. These lectures were delivered under the influenee of pure inspiration, as all those can attest who were members of Mr. Ravlin's various classes. At their earnest solicitation, they will be published in book form. They will be exceedingly valuable to all those who are students of the spiritual science, and who are seeking the growth or unfoldment of their spiritual natures. The book will contain about 250 pages; will be neatly printed on good paper, and will be bound in cloth. It will retail at $1.50 per copy, but a liberal discount will be made to clubs of ten or more.

The book will be published by the Carrier Dove Publishing Company, and will be issued early in the new year.

Subscriptions for this work will be received at this office from this date. Agents will be offered liberal commission to canvass for it, and we hope that some of our unemployed readers who wish to earn a few dollars, and also aid a good work, will take right hold of this offer. For terms, address Mr. N. F. Ravlin, care of Carrier Dove Office.

There is no good reason why a woman should not earn her own living in paying employments unless she is the mother of little children that demand her care. On general principles why should men support women? Just as long as they do, just that long will women be dependent on them.

Millionaires and their "Charities."

Because rich men sometimes use their stolen coins to found charitable institutions, the accumulation of great wealth by unjust means is defended, and even people calling themselves reformers seem to think that "the end justifies the means." They do not stop to consider that if justice prevailed, there would be no occasion for charity. Robbery necessitates the return of a portion of the spoil to those left destitute; therefore, charity and robbery are twins born of the same unjust system. One writer says: "Many of the grandest charities for the benefit of mankind, and the noblest projects for the advancement of science have been possible only by means of great wealth in the hands of individuals." Under our robber system this may be true, but if our social and governmental system were such, that society instead of individuals were benefited by the natural increase of wealth (the "unearned increment," as Henry George calls it,) we might have much better educational facilities than at present, and far more and greater conveniences for the public use. Suppose for instance, that the tax or rent for the use of land (which by nature and by right can belong to no man,) were paid to the government for the benefit of the people, would it not be possible to establish schools for the advancement of science, without the intervention of robbers?

Suppose the government loaned to the people money at a low rate of interest, thereby making it impossible for shylocks to take, as they now do, hundreds of millions per annum from the pockets of the poor, would not the government be able to do far more for the public benefit than is now done by the men, who, under cover of the law, first rob the people, and then return in "charity" a small portion of their ill-gotten gains?

Let us look beneath the surface of things, and see not only what is, but what should be and might be. If we adhere closely to first principles, and reason from the standpoint of justice, we will keep much nearer the truth, and will be able to see more clearly the causes of acknowledged wrongs and the proper remedy.

Bellamy's Dream Realized.

One of the grandest philanthropic movements of the times has just been inaugurated by Mrs. Olive Washburn, a prominent Spiritualist of this city. Mr. and Mrs. Washburn are wealthy people who are deeply imbued with the principles of justice as embodied in Edward Bellamy's wonderful book, "Looking Backward," and earnestly desire to appropriate their wealth for the establishment of an ideal colony for the purpose of putting into practical operation the principles taught therein. Their beautiful home, comprising seventeen hundred acres of excellent land in the lovely Santa Clara valley has been selected as the spot where the colony will be located. Preparations for its dedication are being rapidly pushed, and it is hoped that Edward Bellamy will be present on that occasion. Further particulars will be given as soon as the details are arranged and management decided upon. We wish the new enterprise every success and hope that its founders may live to see their beautiful ideal, no dream, but an established reality.

Senator Blair, the great introducer, has reported to the United States Senate in behalf of the majority members of the committee on woman suffrage in favor of a constitutional amendment giving to women the right to vote. The report says: "Prejudice and custom have denied to woman the suffrage, but it is impossible to give a reason for the exercise of suffrage by man which does not apply with equal or greater force in favor of woman suffrage."

When women have pecuniary independence, all gates will open to them of their own accord. The way to get pecuniary independence is to go in for it and get it.

San Francisco Ahead.

From a private letter received by a friend from Mrs. E. L. Watson, we learn that her health is such that she has been obliged to cancel her Cincinnati engagement, and will return home this month. For a whole month Mrs. Watson has been tortured with hay fever, and although receiving calls to lecture from every direction, was unable to respond. Speaking of the spiritual meetings in the East, she says: "*Nowhere* in the East have I found anything in the Spiritualistic movement to compare with *our meetings at the Temple*. Our smallest morning audiences would fill the majority of the halls Spiritualists meet in here, and our music, flowers, and the general character of our services, far surpassed anything I have seen in the great cities of New York and Boston. Here in Boston, the Berkeley Hall and Temple meetings are the leading ones. Last Sunday morning and evening, at the opening of my lecture course, the pleasant hall was well filled, and the music a male quartette." We are pleased to know that San Francisco is ahead in spiritual matters. True, we have not as yet a temple of our own, but who knows how soon some of our wealthy Spiritualists will do as much for this city as Mr. Ayer did for Boston—build it a temple? We know that a temple will arise—not only one, but perhaps two or more; and that in the not far distant future. Perhaps the dissemination of spirtual truth through the Spiritualistic journals of this State, may have brought about the present encouraging conditions—who knows? It certainly argues well for the intelligence of the Spiritualists of California, when the three journals published here find readers sufficient to maintain them. There is not another State in the Union supporting that number. Even the great city of New York is without a single spiritual newspaper. The high standard of Spiritualism in this city is due to the liberal support of talented speakers and its spiritual papers.

Mr. Ravlin's Classes.

Mr. Ravlin's first two classes in Esoteric Science have just completed the course, and a new class is being formed for Sunday afternoon lectures. Those wishing to become members can send their names and addresses to Mr. Ravlin at this office, or can see him in person at the morning or evening meetings on Sunday at Washington Hall, 35 Eddy street. The following is the list of subjects embraced in the course of lectures:

1. Materialism, or the world of matter.
2. The dominion of the Serpent, or the reign of Lust.
3. Love and its Esoteric nature.
4. The Will and its possibilities.
5. Thought transference or the art of thinking, and its relation to the physical brain.
6. Evolution as applied to Mental or Spiritual Culture.
8. Pre-Natal conditions, and how they affect Human progress.
8. The Scientific law of marriage.
9. Mental or Spiritual Gifts developed, not conferred.
10. The coming age of Human progress.

"Chips."

Mrs. Jennie Rennell is the mediumistic author of a book of poems now in the hands of the publisher. This little volume of "lectures in rhyme" which is entitled "Chips," will be ready for delivery to subscribers the latter part of the present month. The poems were written under direct spirit control, and are printed verbatim as written. Not a single change has been made, and whatever of merit they possess, the author ascribes to the guides who inspired the work. The teachings of these poems are of the highest, purest character, and if inculcated in the minds and practiced in the daily lives of old and young, would lead to peace and happiness. This little volume will be neatly printed on fine quality of paper, well bound in cloth, and contain a fine portrait of the author. Price, $1.00 per copy. Published by Carrier Dove Publishing Company.

What Do We Sacrifice?

It is frequently stated by Spiritualists that great sacrifices have been made by them on account of having accepted the truths of Spiritualism, and having openly avowed their belief in the communion of the living with the so-called dead. When asked what sacrifices they have made, one will say, "Why, I was a professor in a certain college; I received a large salary, and moved in very select circle of cultured, refined people. When my belief in Spiritualism was known, I lost my position, my old friends gave me the cold shoulder and I became ostracised and excluded from the society in which I had moved." But did you receive anything in compensation for the losses you sustained? "No, indeed! I have found it even difficult to obtain employment sufficiently remunerative to maintain my family." Another says, "I was in an orthodox pulpit many years, and as pastor of a wealthy, influential church, received a salary in proportion to the wealth of my congregation. My family was well clothed, fed, housed and educated. I had many friends and large influence. I ridiculed Spiritualism, and denounced it as of the devil on every occasion. When the light at last dawned upon me and I must choose the master I would serve—Truth or Error—the struggle became painful. In the service of one,—comfort and even affluence held out seductive hands; on the other,—work and poverty seemed the alternative. Convictions of right forced me to give up all for the truth's sake; and I have steadfastly adhered to my choice through days of adversity and gloom, when forsaken by friends, and almost driven to despair by a network of unpropritious circumstances that seemed to hedge me in and thwart my best endeavors."

And have you never regretted your choice? "Never. In the most trying experiences I have been sustained by a knowledge—not faith—that has been a lamp to my feet, shedding light upon the most darkened pathway. I have been upheld by more than mortal arms. I have felt the inspiration of angels, and my soul has laved in the clear water of the fountains of spiritual truths. My eyes have been ravished with the beauties and glories unveiled through clairvoyance; and through clairaudience my ears have heard the harmonies of the spheres in more gladsome notes than those that echoed through the heavens 'when the morning stars sang together.' In former years I stood by the grave all my hopes, when my first-born—the joy and pride of my heart—lay cold and lifeless before me. When the sods of earth covered that form they buried fathoms deep my faith in the future and my trust in God. The darkness of that tomb enveloped me, and the shadow of death shut out even the sun's brightness, while the joys of love seemed veiled with the funeral pall.

"Now I stand amid the eternal fragrance and bloom of the resurrection morn. My dead, my loved and lost are restored to me again. In their shining countenances their forms of grace and beauty, their loving tenderness and sympathy, I read the living Word: "I am the resurrection and the life," and feel the presence of the Comforter that was to come. Do I regret my choice? Why should I? Is it not a goodly exchange to gain heaven for hell, is not knowledge more to be desired than faith, truth more precious that error? What are the summer friends of earth, position, honor, wealth, when compared with the priceless gems of spiritual truth, the perfect knowledge of the hereafter, and the blissful consciousness of angel love and guidance even in the darkest hour of adversity? If a sacrifice has been made it has not been by me. I have lost nothing that is enduring, but have gained all. If any sacrifice has been made, it is made by the blessed angels who leave their homes of love, light and harmony to mingle with the children of earth, and feel the touch of their sin-stained garments, the discord and darkness of their earthly lives. Divine love alone could sustain even angels in such heavenly ministrations.

Mankind is not disposed to look narrowly into the conduct of great victors when their victory is on the right side.

Dove Notes.

The State Woman Suffrage Association will hold a meeting on Friday afternoon, November 14th, at Washington Hall, 35 Eddy street, for the transaction of important business. All who are interested in this great reformatory movement are earnestly invited to attend. Laura de Force Gordon and other prominent workers will be present.

On the 8th of October Mrs. E. L. Watson was tendered a reception by the Spiritualists of Boston, at the residence of Mrs. M. A. Pope on Columbus avenue. Among the guests were Mr. and Mrs. C. H. Longley, Mr. and Mrs. Lillie, Prof. J. R. Buchanan and many other well-known workers.

Mrs. O. K. Smith, one of the leading spirits in the Summerland spiritual colony, has sold her home there and come to this city with the intention of taking up her residence at the New Nationalistic colony founded by Mrs. Olive Washburn. Mrs. Smith is a genial, well-informed lady and a conscientious worker for Spiritualism.

The campmeeting at Summerland, although not largely attended, was of more than usual interest. The addresses are referred to in the *Reconstructor* as transcending in average ability, those of any campmeeting the editor ever before attended. Charles Dawbarn, Prof. Tatum, Dr. Taylor, Mr. Davis, Dr. Dean Clarke, Mr. Davis, Mrs. Logan, Dr. Rush, Mrs. Ella Wilson Marchant and others are mentioned as contributors to the intellectual and spiritual feast. The tests of Mrs. Nickless and the spirit drawing of the Hazen sisters (13 and fifteen years of age) are highly commended. The best of feeling prevailed, and all were glad they attended.

The *Arena* is doing good service to humanity by the publication of articles on Psychical Research, in which facts are given, tending to prove the continuity of life after the death of the body. Psychical Science, as it may be called, is making rapid progress, and leading magazines and journals now publish articles which a few years ago would have been condemned as contrary to accepted opinion. To-day, public opinion welcomes such thought, and its demands cannot be ignored by the press.

The regular monthly social of the Society of Progressive Spiritualists was held at Washington Hall, on Saturday evening of last month. There was a good attendance, and a pleasant evening was enjoyed by all. The literary exercises were interesting, and comprised recitations by members of the Excelsior Musical and Dramatic Club, who kindly volunteered their services. Some of these were beginners who had received but little instruction in elocution, but they did exceedingly well and give promise of future good work. The next entertainment will be held on the 8th of this month at the same place. A fine programme, dancing and refreshments are among the attractions. The Fish Pond which was announced as one of the features of the last entertainment was deferred on account of the illness of Mrs. Churchill, who had it in charge.

The Children's Progressive Lyceum Socials are an established feature of that organization, and are participated in by a large number of young people, on the last Saturday evening of each month. They are held at St. George's Hall, 909½ Market street. All who wish to spend a pleasant evening should attend these socials.

Mrs. N. L. Churchill, one of the Vice-Presidents of the Society of Progressive Spiritualists, has been very ill with pneumonia during the past few weeks, but is slowly recovering. Her presence at the Sunday meetings and the socials has been sadly missed, and the friends will rejoice to see her in the accustomed place once more. Mrs. Churchill is one of those faithful workers that cannot be spared without great loss to the Society and friends. Angels speed her recovery.

Mrs. N. F. Ravlin is visiting friends in this city and Alameda for a few weeks. Mrs. Ravlin has been in delicate health for several years, and we hope the change may prove beneficial, and that when she again returns to her San Jose home, she may carry the roses of health on her cheeks, and the renewed strength and vigor that comes from friendly intercourse with congenial souls, whose aspirations and spiritual conditions blend in harmony, and whose touch is life and healing.

Among the new friends that have lately came among us as to co-workers in the same great cause, we are glad to number Mrs. Emerine Hamer of San Jose, and Miss L. J. Bailey, her associate. These two ladies are powerful spiritual healers and mediums, and we can heartily reccomend them to the suffering and afflicted. They are located at 31 Fulton street, where they treat patients and diagnose disease daily.

The Excelsior Musical and Dramatic Club has secured the pleasant little hall at 106 McAllister street for its weekly meetings, and the interest continues unabated. New members are coming in, and nearly all are taking the part of "Active Members." Mr. Ravlin is certainly doing a grand work among the young people of this Club, giving his services gratuitously as teacher of elocution, and inciting old and young to study and improvement.

The *Freethinkers' Magazine* for October contains among other things: "The Last Words about Protoplasm," by T. B. Wakeman; "Imperative Ideal," by Prof. Herbert E. Crosswell: "Who Inspired Him? The Cyrus in the Old Testament," by Prof. A. L. Rawson; a Poem By Nellie Booth Simmons, and one by Lydia R. Chase; a Fine Portrait of Judge Charles B. Waite, as frontispiece, with an Editorial Biographical Sketch of his Life. Price, 20 cents. For sale at this office.

John Slater has returned to San Francisco, where he has decided to locate permanently, and resumed his public ministrations in Scottish Hall, Larkin street. A few weeks ago, he was present with his young bride at the Sunday evening meeting of the Progressive Spiritualists at Washington Hall, and gave some of his wonderful tests. Mrs. Slater is a very sweet, prepossessing young wife, and will doubtless be a great assistance to John in his spiritual work. Their address is 201 Powell street, where Mr. Slater gives sitting daily.

Mrs. Dr. L. P. Knapp, clairvoyant and magnetic physician also developing medium. Send 25 cents for two trial sheets of magnetized paper, or five sheets for 50 cents; the same for developing paper. Send lock of hair or handwriting, and one dollar and two 2 cents stamps for a thorough clairvoyant and psychometric reading. Send 25 cents and six questions or 50 cts. and fifteen questions, we will send correct answers by return mail; or send $2 and two 2 cent stamps and ten questions for a clairvoyant and psychometric reading with answers to questions and two valuable receipts and information. Send age and sex. Address Mrs. Dr. L. P. Knapp, San Diego, Cal.

Captain Charles King, who recently visited St. Paul and Minneapolis for the *Cosmopolitan Magazine*, has prepared for that monthly an illustrated article entitled "Twin Cities of the Northwest" which will prove interesting reading not only to the citizens of these two cities, but also to a great number of readers scattered throughout the country who have watched with astonishment the marvelous growth of these towns. His article appears in the October issue, which also contains the second part of a story by Julien Gordon, the *nom de plume* of one of New York's famous society women, a story which has attracted wide attention throughout the east, the writer bidding fair to make a reputation far in advance of Amelie Rives, or of the American stars appearing upon the literary horizon within the past two or three years.

Dr. Harvey Thompson, the Spiritual healer at present located at the Brunswick Hotel in Oakland, has recently been treating a patient who is afflicted with what physicians call an *incurable disease*. Even medical works describe it as something beyond human skill; knowing the hopelessness of the case under ordinary treatment, Dr. Thompson, under inspiration and direction of his spirit guides, undertook the case and is already meeting with the most gratifying success. The worst symptom, (which is considered as marking the last stage of the disease and immediately preceding death) has already disappeared, and a wonderful improvement taken place. The spirit friends assure the doctor that his patient will certainly recover and everything indicates that such will be the case. When the cure is pronounced, a history of this remarkable case will be published, as it will be the first of the kind on record. Dr. Thompson has treated persons with whom we are acquainted with great success. His controls are of a high order of spirits and well versed in the science of spiritual healing.

Our readers will remember the June number of the DOVE contained an article in regard to gold mines in Shasta County, which was entitled "Wealth for Spiritualists." That article contained many of the facts embodied in the article which is reproduced in this issue from the *Progressive Thinker*. We have received letters of inquiry concerning these mines, and in reply to them would say that so far as we know the investment would be a safe one. We are personally acquainted with Dr. Atwood and wife, also H. F. Michener, and believe them to be thoroughly honest, trustworthy people. Of course money is needed to carry on such an enterprise, for the mines must be worked before their precious ore can be reached and brought to the hands of the stockholders. We are informed that many Spiritualists have already secured stock from the agent, H. F. Michener, who will be pleased to meet any one by appointment at the DOVE office, 23 Stockton street, and give them all the information desired.

After having been asleep one year, the *American Spectator* has again put on its spectacles; and after taking a survey of the situation, sent out its report to the world. It comes out under the same management as before, with Mr. B. O. Flower, the *Arena's* talented editor, in the editorial chair. It is now a large eight-page newspaper, and will be issued monthly, at fifty cents per year, by the Arena Publishing Company, Boston, Mass. It is a very wide-awake, interesting paper, and at the exceeding low price of fifty cents, should be widely circulated.

If all the beautiful things were written, in truth, the spontaneous expression of the real spiritual nature of the writer, what a great number of grand, whole-souled men and women the world would contain. But beautifully expressed platitudes fail to touch a responsive chord in the breast, when the writer is known to be a fawning hypocriet, or designing knave, steeped in selfishness and greed.

The denial of the Lord Jesus as the Savior of the world; of the Bible as an inspired book; and of God as a personal being, are characteristic determinations of the growth of modern Spiritualism.—*The Flaming Sword.*

Yes, such seems to be the mission of Modern Spiritualism; and when its mission shall have been accomplished, and the people liberated from their present condition of *mental slavery*, the sun will shine upon a free and happy humanity;—a world of human beings who love truth for truth's sake, who do right because it is the only way to peace and happiness here and hereafter,—a people who love justice, mercy and kindness, not from fear of hell or an angry God, but for love of humanity, and the blessings that ever flow from the practice of these virtues. All hail the day, when these blessed truths shall find lodgment in every human breast.

Tea of the Ladies' Elsmere Club.

The Tea of the Ladies' Elsmere Club -which was served for the benefit of the Elsmere Free Kindergarten, at the residence of Mrs. Annie Monro, 1816 Baker street, on Saturday afternoon and evening, October 11th—was a decided success in every particular,—socially, financially, musically, intellectually, etc.

The halls, parlors, dining-room etc., were elaborately and tastily decorated with flowers of many colors, evergreens, trailing vines and greenery,—all in rich profusion. The motto of Froebel, the founder of the Kindergarten system of instruction, "Let us live for our children," gracefully overhung the archway between the double parlors.

In connection with the floral and artistic adornments of the occasion, the radiant faces and lovely costumes of Mrs. Monro and the other ladies of the Club in attendance, served altogether to render the scene memorable for the wealth of beauty and grace presented.

The attendance both afternoon and evening was highly encouraging, and the financial result was exceedingly gratifying, as about fifty dollars was realized for the benefit of the school.

The festivities in the evening were kept up for several hours later than was announced and a very pleasant time indeed was experienced by all. The evening amusements included dancing, musical and literary exercises, and parlor target practice,—the latter being one of the latest novelties. The music for most of the dancing and for a portion of the singing, was courteously supplied by Mrs. Peters.

The most enjoyable feature, perhaps, of the musical programme, was the fine singing of Miss Ada Parks. She possesses a lovely, well-trained voice, full, clear, and expressive; and during the evening, at intervals, she favored the company with a number of excellent vocal selections. Beautiful duets, on the mandolin and piano, by Prof. Samuel Adelstein and Mrs. Peters, added much to the evening's enjoyments.

Miss Frances Ward recited "Harvey Real" with good effect, and Miss Apperson's piano solo, "L'Orient," was pleasingly performed. A number of college songs were sung by Dr. Thos. L. Hill, Mrs. Bullock, Miss Ada Parks, Miss Martha Poppe, and Miss Clara Shafer; while the four ladies—minus the assistance of D. Hill—warbled various charming ballads.

About midnight the happy party reluctantly dispersed to their respective homes; and it is thought that the recollection of this joyous occasion will linger long in the memories of the participants, as one of their most pleasant episodes in life.

Persistent.

In 1866, Mr. F. Harrison Smith was sent by the British Government to Abyssinia, the special object of his mission being to carry to King John, his son and his chief general, swords of honor as presents from Her Majesty, the Queen.

He reached the Abyssinian court after a long journey through the country. Then followed a series of diplomatic delays which grew to be exasperating, but at last he was admitted into the royal presence.

The interview was eminently satisfactory, but some days afterward, when Mr. Smith was expecting a summons to a farewell audience with King John, he received a call from the King's two interpreters and his secretary. The King had prepared a letter to Queen Victoria, but on hearing it translated, Mr. Smith discovered that the interpreters had led the King to understand that the Queen had sent him not one sword, but two.

This misunderstanding must at all hazards be corrected, otherwise King John's disappointment might disturb the friendly relations of the two governments.

Children's Progressive Lyceum Corner.

In the pursuance of those plans by which Love, who designed the spirit, seeks to secure to it the happiness for which it was formed, the Lyceum since the last issue of the CARRIER DOVE, has found its steps in some pleasant paths. The entertainment of Oct. 25, although there were many attractions in the city, had a good attendance. The programme was particularly interesting from the large number of Lyceum pupils engaged in it.

A little more interest in spiritual matters was evidenced during the month by the character of the essays presented for Mr. J. L. Morse's prize of one dollar, and by the tenor of the words of wisdom selected. One of the most pleasant things of the month was the presentation by some of the faithful workers, of twelve handsome silk and plush banners to take the place of the pasteboard targets that have served to indicate the groups for many years. The cabinet and library have both received contributions from friends, and although the ranks of leaders require supplying, they have generally been filled by persons friendly to the advancement of spirituality.

The next event will be the bazaar and fair on the last Friday and Saturday evenings of November. The Ladies' Aid Society is already actively at work, and request articles of any description be donated as speedily as possible. They can be given to any of the Lyceum members. W. J. KIRKWOOD.

At Last!

The long expected illustrated "History of Utah" by the eminent historian, Hubert H. Bancroft, has at last appeared. It is absolutely a revelation. After visiting the field in person, taking testimony impartially from all sides, critically reviewing the enormous number of 1000 different authorities, and searching many of the secret archives of the Mormon Church, Mr. Bancroft now gives to the world this wonderful and remarkable work, the only true history of Mormonism published.

The work reads like a romance—the wonderful adventures of trappers and travellers, the bloody Indian wars, the thrilling accounts of massacres and miraculous escapes, the famous Danite Association or Destroying Angels, the story of Brigham Young—all this fresh from the pen of the brilliant and gifted author forms a narrative of exciting interest, as fascinating as a novel yet true to the letter. Above all in surpassing interest is the unfolding of the great Mormon Question and the mysteries of Polygamy which will be read with eager interest by all classes of people throughout the English speaking world. The work is published in one large handsome volume of over 800 pages, bound in red and gold, and grandly illustrated with steel-plate portraits of the great Mormon leaders, exquisite half tone engravings and dazzling colored plates. It is issued by the great Publishing House of the Pacific Coast, the History Company of San Francisco, and can only be procured through their authorized agents. We call attention to the advertisement in another column, under heading of $25 Reward.

MR. Ravlin's Book.

Any person sending the name and P. O. address of three subscribers, and $4.00 for Mr. Ravlin,s book, will receive a copy free. Send by draft or P. O. order. Address Mrs. J. Schlessinger, 841 Market street, San Francisco, Cal.

The holiday number of the DOVE will contain some very excellent articles, among which will be a biographical sketch and a very fine portrait of Mr. N.F. Ravlin; a poem by Mattie Hull, an interesting article by Moses Hull, a poem by James G. Clark and essays by other prominent writers.

New Books.

We have received from Colby & Rich a copy of Dr. J. M. Peeble's new book, entitled, "Immortality, and our Employments Hereafter." It is a large, neatly printed book of 320 pages, and is the sixth edition of this valuable work. Dr. Peebles is an accomplished writer, and author of some of the standard works on Spiritualism, among which are "Seers of the Ages," "Spiritualism Defined and Defended," "Jesus, Myth, Man or God," "Conflict between Spiritualism and Darwinism," etc. For sale at Banner of Light office, Boston, Mass.

"Psychopathy, or Spirit Healing," is a new book through the mediumship of Mrs. Cora L. V. Richmond, by the spirit of Dr. Benjamin Rush. It comprises a series of lessons on the relation of the spirit to its own organism and the inter-relations of human beings with reference to Health, Disease and Healing, accompanied by plates illustrating the lessons. Handsomely bound in cloth, $1,50. For sale by Wm. Richmond, Rogers Park, Ill.

"If Marriage is a Failure, Why?" This little volume contains more good, sound sense to the square inch, than is often found in books treating upon marriage. The author—Mrs. S. D. Woods—is a pleasing and gifted writer, and her book should have a wide reading.

"Glimpses of Sunshine in Woman's Century," compiled by Carrie May Ashton. This beautiful little volume is a collection of quotations from leading men and women throughout the world who favor equal suffrage, together with brief sketches of a few noted women who have done much for this cause.

"Mental Science, or How to Read Character," by Prof. Haddock. This book contains the cream of Prof. Haddock's twelve lessons to students; It is brief, to the point, covers more ground and gives more information than some books ten times its cost and size. Price 25 cents, for sale by Prof. Haddock, 1008 Market St., San Francisco.

"The Temple Messenger," a monthly journal published in the interests of the "The First Spiritual Temple" Educational School, corner of Exeter and Newbury Sts., Boston. Alonzo Danforth, editor and publisher. In his introductory editorial Mr. Danforth states the aim of the *Messenger* as follows:

"We shall endeavor to espouse the children's cause, and with every issue will be found lessons for our children, and Spiritualists should view these as absolutely necessary if they wish that, in the future, the facts and truths of Spiritualism gained in the past, should remain inviolate.

"The one thing necessary in our Lyceums are teachers, and having given many years of study in digesting subjects, framing and weaving questions and answers for Lyceum work, we would ask of all who are interested in this work, assistance to carry it to a successful issue.

Let us erect the mental and spiritual structure of Spiritualism on a sure basis, believing that a child is the repository of infinite possibilities, and in securing that, we have a natural religion for them through life.

"It will be our aim to make the MESSENGER the leading exponent of the Lyceum course; in it will be found reading which will serve as an instructor for our children. With every issue for the present, will be found "opinions" of friends to the cause, both mortals and our ascended ones."

We wish the little *Messenger* the success its worthy object, and bright, entertaining pages deserve, for the one thing Spiritualists most lack is the proper interest in the spiritual education of their children.

"All about Devils," or an inquiry as to whether modern Spiritualism and other great reforms came from his satanic majesty and his subordinates in the kingdom of darkness, is Moses Hull's latest attack on the devil. The author states that the design of the work is to start the reader to thinking in a rational manner on the questions introduced, No one who reads the book will fail to see that the author has succeeded in his undertaking; and will lay aside the book wiser by far upon the subject that has terrorized humanity for the past eighteen hundred years. The price of this work is 15 cents, and can be ordered of the publisher, Moses Hull,

The Arena for October.

The October *Arena* is a credit to Boston, progressive, wide awake, and scholarly. The table of contents embraces the names of many leading thinkers, among whom are Dr. Geo. F. Shrady, of New York, who writes entertainingly and forcibly against the death penalty; Prof. James T. Bixby, who discusses Cardinal Newman and the Catholic Reaction in his interesting and scholarly way The *No-Name* paper is on the "Postmaster-General and the Censorship of Morals," and deals with the recent attempt on the part of the postal department to suppress Count Tolstoi's latest work, in a manner well calculnted to arrest the attention of liberty-loving Americans. W. H. H. Murray pleads in his inimitable manner for an endowed press. [A fine photogravure of Mr. Murray forms the frontispiece of this issue.] Prof. W. S. Scarborough, a scholarly colored man, whose portrait adorns a page in this issue, ably argues the cause of his people. This being a noticeable contribution to the *Arena's* papers on the race problem. Prof. Sheridan P. Wait writes in a most brilliant and fascinating manner on the "Symbolic Characters of the Old Testament." Gen. Marcus J. Wright, the eminent Southern historian, describes most charmingly the "Prorogation of the British Parliament." Rev. Edward P. Foster, who lately left his charge as pastor of Storr's Congregational Church of Cincinnati, owing to the dissatisfaction of his parishioners over his championing the cause of the poor, writes in defense of Christian Socialism. Abby Morton Diaz, the well-known writer and worker in the field of educational and industrial reform, contributes a noteworthy paper on "Development of Character in Schools." Thaddeus B. Wakeman's paper on "Our Unchurched Millions," while distinctly radical, is provocative of thought. Rev. T. Ernest Allen, who is evidently not a Presbyterian, contributes a short story, which, while entertaining, will not be edifying to the believers in the Westminster Confession. A brilliant short poem, written by the wife of ex-Senator Grover, closes the leading papers of this brilliant issue. The Notes on Living Problems are as timely as they are able. Cyrus Field Williard, of the editorial staff of the Boston *Globe* calls attention to the evils of Trusts; Edward A. Oldham, the well-known Southern author, contributes a timely paper on the "Great Political Upheaval in the South;" C. A. Seiders criticises Senator Hampton on the Race Problem. The Editorial Notes deal with the death penalty and the alarming symptoms too manifest to even casual observers of the growing contempt for law.

Taken as a whole the October *Arena* surpasses in excellence any issue of this able review that has yet appeared.

The Atlantic-Pacific Railway Tunnel Company now driving a five mile tunnel for railway use and mining purposes as well, straight through the Rocky Mountains, 5,000 feet below their snow-capped crests, sixty miles due west from Denver, is really making a success of the great work, to the satisfaction of more than four thousand men and women already interested as share-owners in this co-operation of labor and capital to unearth immense wealth from the gold and silver mines owned by the Company. The tunnel is already in 3,000 feet on the east side, and 1,400 feet on the west side, and at the depth of 1,800 feet below the surface in the east end they are bringing ore out from an eight foot wide vein that yields $184 per ton of go and silver, and from another vein five feet wide, silver and lead ore worth nearly $200 per ton. When completed for railway use—as it will be—it will be the greatest and most profitable honest enterprise in this country. Those caring to know particulars will receive a large descriptive pamphlet by enclosing a 2 cent stamp to MARK M. POMEROY, President, No. 234 Broadway, New York City.

Letter from Louis Waisbrooker.

WINCHESTER, IND., Oct. 23d.

DEAR DOVE:—It is a long time since I have written for you, but I have not forgotten: I think my last was from Mt. Pleasant Park campground, Clinton, Ia. I went from there to Vicksburg, Mich., spent nearly a week at that camp, then finished up at Hazlett Park; and there took such a cold as made me sick for weeks, and in fact, have not fully recovered from the effects yet. This experience shows me that I must have a different climate to winter in, so start in a few days for eastern Tennessee.

I recently attended a Convention of the Indiana State Association held at Indianapolis. Mrs. Lena Bible, one of the speakers, has three controls; the first to lecture, the second calls for questions and the third for subjects for poems. The first and only question asked was: "Can the spirit world bring about the desired reforms under our present economic system?" to which an emphatic "No" was given, and, as if in confirmation of the same, the exercises had to be brought to a speedy close to give place to the "Gospel Temperence Meeting" which claimed the hall at that hour, (Sunday, 4 P. M.) The business of the Association had delayed the lecture till the most interesting part thereof had to be postponed to-wit, psychometic reading, answering questions, etc.

But for an economic system that makes large halls beyond the reach of the purse of weak societies, we should not be obliged to share halls with "Gospel" opponents, and those who neutralize the magnetic force of our work by having to contend with the mixed elements incident upon such occupancy.

The highest angels of spirit life, if subject to such an economic system, could not keep their ranks pure, and yet, there are Spiritualists, so-called, who are so blind that they will not permit the discussion of the vexed questions of labor, capital, etc., in their meetings, lest *inharmony* be the result. Such harmony, that which is secured by the suppression of vital truths, is graveyard harmony.

Another point: It is said that distance lends enchantment to the view. I thought so upon visiting Grand Rapids and spending a month there, thus giving me an opportunity to learn something of the merits of the Reid case. The fact of mediumship and the right to its exercise should be maintained at all hazards, but when dishonest men or women are sustained because of their being mediums, that is, are sustained in taking money, not for what they *cannot* do, but for what they *can* but *do* not do, is a mistake.

In Reid's case, it was not a church member, but a Spiritualist who made the complaint, and as honest a man as ever stood in shoes, James Vincent, Sr., of Tabor, Ia. The grand jury not being used to such cases, so worded the indictment, that it admitted of two interpretations; one of which would make the charge as against *mediumship*, the other that he practiced fraud in exercise or *non*-exercise of mediumship; not that he *could not do*, but that he often took people's money and did not try to do as promised.

Of these two interpretations, the prosecution took the one which struck at fraud in connection with mediumship, and Reid's counsel took the one which made mediumship on trial, and under this interpretation, continually tried to put witnesses on the stand to prove Reid's mediumship.

The Court, on the contrary, continued to assert that mediumship-Spiritualism was *not* on trial, and of course, to reject all such testimony claiming that it was irrevalent. So far as the Spiritualists of Grand Rapids are concerned, they were divided as to the interpretation of the indictment, some believing that mediumship was on trial, and some that it was dishonest practices of the man; but so far as I could learn, they were *all* agreed upon two points: First, that Reid is a genuine medium; second, that he is a dishonest man.

Those who believed that *mediumship*, itself, was on trial, were entirely justified in standing by *mediumship* even in the person of a bad man, and the Court, taking ground that neither Spiritualism nor anything pertaining to it was on trial, was equally justified in refusing all testimony hearing upon the point as to whether Reid was a medium or not.

It could not have admitted such testimony without "*stultifying*" itself. Judge Severns manifested no prejudice against Spiritualism, and when the jury brought in a verdict of "Guilty," he did not, as did Judge Foster in Moses Harman's case, mete out the extreme penalty of the law, but gave about as mild a sentence as he could well give without making the whole thing a seeming travesty.

Judge Jackson, who refused him a new trial, had evidently a contempt for Spiritualism, but his remark about the court's "stultifying" itself, should it give Reid a chance to prove his mediumship, evidently meant that such a step would reverse the previous rulings; would be an admission that Spiritualism was on trial. As we desire justice let us accord it, even to a prejudiced judge.

Had Mr. Reid's business record outside of mediumship been good, I do not think he would have been condemned, but the general distrust of his honesty, taken in connection with the advertisement which offered to answer ordinary sealed letters for one dollar, and those sealed with wax or stitched for five dollars, was really what decided the jury against him.

You and I, dear DOVE, would naturally distrust such an adver tisement, to say nothing of skeptics.

Now a word as to the State Society or Association. Michigan once had a large and flourishing State Association, but from various causes it has dwindled, till to-day it does not represent a hundred members in all, nor a single Society outside of Grand Rapids. There are a few individuals elsewhere who belong to it, probably not twenty of all the thousands of the Spiritualists of Michigan. Thus, the State Association is merely a local affair of which not more than half, (if that,) of the Spiritualists of Grand Rapids are members. The great mistake of this whole matter was in friend Vincent's taking advantage of the postal law. That law is a church bantling, an entering wedge toward the destruction of our liberties, and I hope no Spiritualist will ever again avail himself of it to right, no matter how great a wrong. Let us *oppose* that which tends to enslave us; not use it to serve a temporary end. Well, I have never been in the habit of discussing the personality of mediums, and it is not a pleasant matter, but I will say this:—I pity Walter E. Reid, as I do all who are born with a tendency to crime. Under our present economic system, one in which *money* is *power*, and the motive powers of society are so directed as to bear *against*, instead of with the moral sentiments, what chances have such men and women to outgrow inherited tendency? Where are our asylums for the morally sick? Church methods violate nature and make the patient "tenfold more the child of hell" than before.

Alas, there is no remedy under our present false property system! But I must close, Yours,

LOIS WAISBROOKER.

P. S.—Spiritualists have felt keenly the injustice, or supposed injustice of Reid's being denied the opportunity of proving his mediumship, and had *mediumship* been on trial, it would have been a terrible outrage; but, as the court claimed that Mr. Reid had a right to his belief, and to any practice under it that did not rob the public, or otherwise injure its peace, said court could not admit evidence on a point it was not trying, and both Mr. Reid and his counsel knew this—knew there was a moral certainty that the offer would be rejected, and this fact lays them liable to the suspicion that but for this, the offer would not have been made.

We shall yet have enough to contend with from church influence acting through the government, without raising false issues and becoming frightened at them. It will be well for us all to keep cool.

L. W.

"Father," replied a Cairo girl, tears in her eyes, "you may jaw and jaw, and howl and rip and tear, but I'll marry John Stewart if I die for it." And the old man realized that he might as well try to pull a locomotive up hill.

Stranger than Fiction.

The writer of fiction has told no tale more extravagant than that connected with the personal history of Mr. James Treadwell, the quicksilver millionaire of California. Twenty-five or thirty years ago, says a correspondent of the New York *Sun*, the Treadwell brothers, John and James, left their place in St. Andrews, New Brunswick, determined to win fame or fortune, or both, in the far West. California was their goal, and it was the goal of many another New Brunswick lad. But it has remained for few New Brunswickers to acquire the immense fortunes that these two brothers now own. John found his wealth among the gold hills of distant and forbidding Alaska. Going thither on a prospecting tour, he fell in with the owner of a gold claim, who was willing to sell out for a mere song. He bought the mine, secured the capital to develop it, and it is now producing more riches for its owners than any other gold mine in the world. But the story of John Treadwell's fortune is commonplace when compared with the mysterious manner in which his brother James claims to have acquired his wealth.

This is the story, as gathered from his own lips. Chief among Mr. Treadwell's friends in California were a young married couple. The husband was a native of New Brunswick—a fact which will probably account in a great measure for the warmness of the friendship existing between them. Husband and wife were ardent believers in Spiritualism, and were devotedly attached to each other. Mr. Treadwell had little faith in their spiritualism, and did not hesitate to make known his skepticism. But subsequent events caused a complete change in his opinion. Some years ago Mrs B. became ill and died. Though removed from her husband in the flesh, he claims that she held frequent communions with him in spirit. During one of these conferences, she expressed a desire to meet Mr. Treadwell, intimating that she had a communication of importance that she wished to make to him. After some coaxing from the husband of the departed woman Mr. Treadwell consented to meet the spirit. The form appeared to him at the hour and place indicated, and, through the medium of the husband, informed Mr. Treadwell that if he sought in a certain quarter he would find a rich bed of quicksilver,

At first he had little faith in the announcement, but when it was repeated twice he determined to investigate. He had little trouble in locating the spot of land where the spirit had indicated the quicksilver deposit lay. Excavations were begun, resulting in quicksilver being found in immense quantities. Mr. Treadwell pressed upon the husband of the departed spirit to accept a share in his great riches, but he strenuously refused, declaring that he had ample to live upon until he should join his wife in the spirit world. A year ago death visited him, and his desires in this direction were realized. The mine still continues to be worked, and is yielding fabulous wealth to its possessor.

Where Duty Lies.

The story is told of a little child who was born and reared amid scenes of luxury, who one night while on her knees was praying to the Lord to bless her father and mother, her brother and sister, when suddenly a new scene came into her mind and she exclaimed, "I saw to-day, dear Lord, some very poor little children, and they were in rags and seemed so hungry, but," she added, probably remembering some parental admonitions, "that was none of my business, was it, Lord?" The story may or may not be apocryphal, but the lesson is important. Too long have men and women, under a false system and an erroneous habit of thought, lived in luxury while others as worthy, as honest, and as capable have been caught in the wheels of adversity, and have fallen to the earth, their children driven to the factory instead of the school by want's lash; poverty and despair have eclipsed the sunshine of once happy homes, while so-called Christian men and women have piously offered up long prayers, but have never dreamed that it was their business to share their abundance with the needy; their business to seek out the unfortunate and relieve the load too powerful to be borne; their business to find in every man and woman a brother and a sister. *The brotherhood of man is a truth that the future must emphasize if civilization continues its upward trend.* With intellectual growth we must have moral development. The fate of Greece and Rome are significant warnings of what a purely intellectual growth results in. Let us emphasize the idea of moral responsibility. The Golden Rule is the foundation upon which to build the superstructure of a higher civilization. It is the advance orders for humanity to-day. All men are brothers, but the needy, the unfortunate, and the erring are the ones who call most urgently for our aid, our help, our best endeavor.—*American Spectator.*

Judge Thayer administered a just rebuke to the postmaster-general in his recent decision in the Court of Common Pleas in Philadelphia, when the case of persons arrested for selling Tolstoi's "Kreutzer Sonata" came before him for hearing. The judge ruled that the work was not obscene, and no offense against law had been committed. He said:

"The Court was reminded upon the argument that the Czar of Russia and the post-office officials of the United States have condemned this book as an unlawful publication; that the former has prohibited its sale within his dominions, and the latter have forbidden its transmission through the mails. Without disparaging in any degree the respect due to these high officials within their respective spheres, I can only say that neither of them has ever been recognized in this country as a binding authority in questions of either law or literature. The defendents have committed no offense against the laws, and are therefore discharged."

Speaking of this ruling, the *American Spectator* says:

"Judge Thayer's ruling is eminently wise. Recently the vultures who are seeking far and wide for something which, by unmasking iniquity may be called obscene, have met with cold comfort at the hands of our courts. It is, however, always those who most earnestly seek to right humanity and call attention to existing evils, who fare worse at the hands of that pitiable species of bigotry which does not possess sufficient intellect to discriminate between a work whose motive and influence is evil, and one prompted by the noblest impulses, and whose influence is wholly on the side of the highest morality. Such men are to be surely pitied, for their early training has so dwarfed their minds, they seem to be wholly incapacitated for viewing any vital problem in a broad and statesmanlike, or even an intelligent manner."

Wife-Beaters in the City.

A detective at the police station said: "It is not often that you hear of a man in the country beating his wife. That pastime seems to be reserved for city men. The public doesn't know one-third of what is going on in this line. We don't give all of the complaints away. Of course, the harder cases get into the police courts, and the reporters air them; but there are so many cases which are hushed up only to break out again. There are women who occupy good social positions whose husbands, from some cause or other, become brutal and beat them like slaves. The woman doesn't make any complaint herself, for she is ashamed to. But some of her friends stand it as long as they can, and then come down here and report. An officer is detailed to go and see the family. Nine times out of ten, these women, who are black and blue, appeal for the brutes who made them so, and the man plays the baby and begs. Any man who will whip a woman is a coward, and as soon as he sees an officer he weakens. The best remedy, in my opinion, for wife-beating is the whipping-post. But you would open your eyes if I told you some of the names we have on our books who are in the habit of indulging in this pastime."

Dust of Gold.

Who keeps one end in view makes all things serve.—*Robert Browning.*

Believe or be Damned.

SAN DIEGO, CAL., Sept. 26, 1890.

EDITOR CARRIER DOVE:—The *Golden Gate* of Sept. 13, contained an anonymous letter from this city, calculated to throw doubt on my statement in your last issue concerning the harmony existing between Liberals and Spiritualists in San Diego. I herewith send you a circular letter recently issued by the San Diego Liberal Union, containing a list of its officers. Those marked S. are Spiritualist, and those marked A. are agnostic on that subject. You will see that they are equally divided—"six of one and a half dozen of the other."

You will see by this that all the Spiritualists of this city are not raging at Dr. York with the scriptural injunction,—"*Believe or be damned.*

Our friend "Justice" was mistaken in saying that Dr. York denounced Spiritualism in bitter terms from the platform. He did not denounce Spiritualism, but what he believed to be the frauds and shams *perpetrated in the name of Spiritualism*, declaring at the same time that he was a Spiritualist in belief. The allegation made by (so-called) "Justice" that Dr. York "sprawled himself upon the floor to pick up the pieces of a dematerializing spirit" was doubtless intended for wit, but it savors strongly of spite. In watching the exit of the retreating form he was only giving the matter a thorough scientific investigation, and at the same time obeying the scriptural injunction to "try the spirits whether they are of God" or of the flesh. Truth fears no scrutiny. If the form, which had permitted him to hold her in his arms and examine the contour of her figure, really dematerialized through the floor, he could get no better evidence of this grandest marvel of nature, than to watch the performance as closely as possible. No fair minded Spiritualist could object. The trouble in this case is that Dr. York says that he held on to the clothing of the form after it fell upon the floor, until it rolled under the curtain. The fact that he lives to tell his story is the best evidence that he did not violently interfere with the manifestation, as I am credibly informed that one of Mrs. Miller's body guards boasted, while in San Diego, that he carried a six shooter for spirit grabbers.

Having never attended any of Mrs. Miller's seances, I am not entering the arena as to the genuineness of her mediumship. I have the testimony of friends in whom I have confidence, that she has been a grand medium, and she may be now for all that I know to the contrary. I do know, however, that other Spiritualists besides Dr. York were dissatisfied with the manifestations on the occasion above mentioned.

It takes time and patient investigation before aay one can realize this most wonderful development of nature's occult forces. Why then abuse Dr. York for not believing at first sight? Until we get beyond the narrow sphere of "believe or be damned" we might as well remain in the church.

Yours for fair play,

MARY A. WHITE.

Japanese Morals.

The Japanese ideas of modesty and chastity are very different from ours. If a Japanese woman neglects to hide her charms, it is not from indelicacy as she understands it, but from custom, and the absence of any suspicion that such exposure is indelicate. In this respect they differ from us as much as we do from the Turks, who consider it indelicate and immodest for their women to appear in the streets unveiled. Unchastity in a married woman is by their laws a sufficient ground of divorce, as is also drinking too much, and yet divorces from any or all these causes are not common. If a wife is childless, the husband may divorce, but she counts it no offense if her husband takes a concubine to raise a family, and she will often, as once in patriarchal times, counsel her husband to do so, while she maintains her position as, next to him, the head of the household. Some of the wealthy Japanese have several concubines. Unmarried women and young girls do not account it a vice, nor does the law regard it a crime, to consort temporarily with those of the opposite sex, and they do so without any idea of degradation. Common prostitution is considered degrading, yet a well-educated and beautiful Japanese maiden without demur, will resort to this life if deemed necessary, with the approval of her parents, in support of the family. The social evil is under government restriction aud surveillance. The Yoshiwara system, as it is there called, places all public houses under government supervision and rigid medical surveillance. The houses of the Yoshiwara are located in the suburbs of the cities, so that licentiousness is far less conspicuous than in our cities. It should be added that the principal patrons of the Yoshiwara are those who have come from Chrirtian countries. It should also be mentioned in this connection that as among the Greek "hetira," so among the Yoshiwara girls are many of superior intellectaal culture as well as personal attractiveness, and that it is a common aspiration among them to leave their unwelcome mode of life and become honored wives and mothers, which they sometimes are able to do. Japanese society, not knowing any better, encourages this aspiration, and virtuous Japanese wives and matrons welcome them to their number, just as the temperate among us welcome the reformed inebriate.—*Col. W. S. Johnson.*

The confession made by Sarah Bernhardt that she always has some illness after a fit of anger, is doubtless a sort of experience amiliar to those who are prone to lose temper. A tempest of rage, for even a mild storm, may turn the bodily secretions as sour as the temper, and so it happens that the severe dyspepsia and acute rheumatism or gout are often pretty immediate sequences of uncontrolled explosion of passion. Violent passion will even render the saliva poisonous and a man's bite dangerous, or it may spoil a mother's milk, so that it will act poisonously upon a nursing babe. Keep cool.—*Foote's Health Monthly.*

When sex relations can be wholly and solely the result of love, the divinity of human nature can be developed. Wifehood, when chiefly a service to physical desires and a monopoly of selfishness, unfits woman for motherhood. Wholesome environment is both a physiological and psychological necessity to the perfect process of form building.—*Lucinda B. Chandler.*

The *Woman's Tribune* believes that if the liquor traffic could be abolished, there would be almost no crimes against women, such as are now daily reported. One who has kept a record says that in the last two years, 2,000 wives have died of brutal treatment committed by husbands while under the influence of liquor. If cholera had killed as many in the same time, what a call would have gone up for repressive measures.

The *Freethinkers' Magazine* for November contains much valuable matter. A fine portrait of Dr. Joseph Rodes Buchanan constitutes its frontispiece, and its pages contain a graphic biographical sketch of his eventful life. The leading articles are: "Aristotle's Agreement with Modern Ideas of Virtue," by Sarah A. Underwood; "God in the Constitution," by Col. Robert G. Ingersoll; "The Sorrows of God," by George Jacob Holyoake. The Literary and Editorial Departments are unusually interesting, in which are communications from Parker Pillsbury, Lucy N. Colman, Susan H. Wixon, F. May Holland, "Agnosticus" and other noted liberol writers. For sale at this office. Price 20 cents.

Success In Life.

Dr. John Hunter, the eminent surgeon, adopted a rule which may be recommended to all. When a friend asked him how he had been able to accomplish so much in the way of study and discovery in his busy life, he answered, "My rule is deliberately to consider before I commence whether the work is practicable. If it be practicable I can accomplish it if I give sufficient pains to it; and having begun, I never stop until the thing is done. To this rule I owe my success in life."