

The Carrier Dove.

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

VOLUME IV.

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Biography.

Herman Snow.

BY ELIZABETH LOWE WATSON.

He was born in Pomfret, Vt., April 9th, 1812. His parents were intelligent, respected, healthy and long-lived. There were ten of the children, four daughters and six sons, all of whom were married and settled in life, and with one or two doubtful exceptions, all of them, and also the parents, became Spiritualists. There was no death among these children until an average age of about sixty years had been reached, or until an aggregate of nearly six hundred years had been lived by the ten. Herman is the oldest of the seven who are still in the earth-life.

His early years were spent upon the home farm, with rather imperfect district school privileges, until on his sixteenth birth-day he met with a severe accident which was supposed to disqualify him for all future, severe bodily labor. Hence he turned his attention in other directions, and first served an apprenticeship of about three years in the mercantile line, partly in Boston and partly in a country village store. The business did not suit him; his yearnings were strong for a more intellectual kind of life, and broader fields of action. He broke loose from business entanglements and entered a leading academy of preparatory instruction at Meriden, N. H., but his hopes of a thorough collegiate course at Dartmouth were blighted by the wants of necessary pecuniary means.

Now the allurements of the great west open up before him; he resolves to seek his fortune in that broad and still largely unexplored and unappreciated region. In September, 1831, at the age of about nineteen, he goes off leisurely and alone; takes a ride between Albany and Schenectady in the first steam R. R. passenger train that was put in action in the United States, and within a week of the formal opening of the road by the State Officials. At Schenectady a line boat on the Grand canal is taken to Buffalo; then a schooner passage to Portland harbor, enduring a severe lake-storm for three days. Now pedestrianism is resorted to and kept up as far as Meadville, Pennsylvania, next, in company with two others, French

creek and the Alleghany river are navigated in a three dollar pine skiff to Pittsburgh, a four days' trip through much wild country and some rough adventure.

There he gets employment for a while and then pushes on farther west and south. This was but the beginning of an unsettled, wandering life, extending west to the extremes of white settlement at the time, and which did not come to a full end for nearly eight years, when our adventurer finds himself living at Meadville, Pennsylvania, from which point a new and important change in his condition and career takes place. Through all this unsettled life, no real deep-seated happiness had been reached; only the changing ripples of a surface life had been his. A deeply felt yearning of his inner and better nature remained unanswered; his spiritual, religious life was in embryotic repose. But what could be done? He could not be religious in the popular sense of the term, and yet without some kind of exercise of his religious nature life seemed sadly insufficient, often desolate to him. But orthodox revivalism could not move him; its hell could not frighten him into stereotyped church creeds and confessions. His own intuitions taught him that there must be an overruling power of wisdom and love pervading this wonderful universe, but the God of the ruling systems of theology was seen to be one whom he could not love if he would, and would not if he could. He firmly believed in a life beyond this, but the orthodox Heaven was one for which he had no affinity; and a verbally inspired Bible was a perpetual stumbling block to his intuitive perceptions; he could never endure its study beyond the creation story in Genesis.

Until this time no opportunity had been offered him of becoming acquainted with liberal and rational views of Christianity; but now, at Meadville, he found a small and intelligent Unitarian Society, with a good minister, through whose instruction and guidance, especially in a rightly ordered course of reading, he at length gained a somewhat satisfactory view of the Bible and its doctrines. His inward, religious self began to expand into a peaceful, happy activity, and soon with the aid and friendly advice of the minister and others, on the occurrence of his twenty-seventh birthday, with a joyful solemnity, he dedicated himself to the work of a liberal and rational Christian minister. Now follows a return

to the East and a course of theological studies, lasting nearly five years, the last three of which embraced the regular course of the divinity school of Harvard University.

He was graduated in July, 1843, but with a constitution much broken by excessive study and the want of a wise regard to the laws of physical health. The change from an active, external life at so late a period, taken in connection with a certain degree of zeal without knowledge, was too much for his physical stability, especially his eye sight. This failure began early in the course and continued not only through his preparatory studies, but also in all his future labors, crippling and discouraging him in many of his higher purposes, especially in all attempts to become a thorough student of theology and of general literature.

It was mainly on this account that, after his graduation, he decided not to seek for a permanent parish settlement, but resolved to devote himself to something like an itinerant ministry, with but little attention to a student's life. On the first day of June, 1845, he was therefore ordained as "an Evangelist" in one of the Boston churches. His engagements were now by the year, the first one being over an old and interesting parish at Brooklyn, Conn., (once a part of Pomfret,) preaching in the very church which Gen. Israel Putnam was accustomed to attend during his life time.

Here was our friend's first experience in the joys of married and home-life, and also a heavy weight of its sorrows, for, within the space of about twenty months, were removed by the death-angel, the wife and two young children, leaving him homeless and sad. It was, doubtless, these severe bereavements that prepared the way for a final, faithful, attention to the claims of the new Spiritualism in spite of the repulsive dislike which attended the first approach toward an investigation. It was simply as a disagreeable duty that the first efforts were made, and the state of mind was one almost sure to result in, at least, a temporary failure as, indeed, they did, but what came of subsequent efforts was of such a decisive nature as absolutely to compel belief. When a full conviction was at length reached it was with a joy unspeakable, both to visible and invisible friends and loved ones. It was now—the "Pearl of great price" to this zealous believer, which having found, he was ready to give up all else to its wide-spread knowl-

edge and support. Being soon after invited to the regular charge of a parish, he accepted only with a full understanding of his present state of mind in regard to Spiritualism, and that at all times he stood ready to aid those who wished to investigate. Several families availed themselves of the opportunity, circles being held with them, and mediums developed. His own medial tendencies also made rapid progress, until there was a happy culmination in clairaudience, or internal hearing. He was now in direct and free communication with his spirit helpers, who were zealous in their efforts to push him forward in the good work which lay before him, and under the strong inspirational impulse thus received, he was induced to prepare for circulation a pamphlet entitled, "Incidents of personal experience while investigating the new phenomena of spirit thought and action." This he had printed at his own expense, wholly for a free distribution, largely among his brother ministers, of whom not one was willingly omitted. Of about six hundred copies printed, all were soon disposed of, not a single copy being sold. This was while under a six months' engagement at Montague, Mass. (in which town are now located the well-known Spiritualist camp-grounds). By the time this engagement came to a close he had come to the resolve to give himself wholly up to the new work. He, therefore, declined a re-engagement and, as a first move, made a visit to his native Vermont home, being then much in need of a season of quiet repose. But he was not allowed to rest long; the pressure from visible and invisible surroundings was such that he soon found himself engaged in holding circles and developing mediums among the neighbors, until not less than one-half of the families were more or less interested or decided believers in the new faith. While here he became acquainted with the author, E. Simmons, a recently developed trance medium of great promise, and, on the return trip to Massachusetts, with the consent and advice of the spirit guides, the medium speaker was taken as a Spiritualist evangelist down the Connecticut valley, speaking at the leading towns along the route, until at length the two separated, the medium continuing on to Boston, while the thus far managing helper took refuge in the pleasant Socialistic community of Adin Ballen, at Hopedale, where Spiritualism had already taken a deep root-hold.

There our earnest worker spent the summer, his mental occupation being the preparation for the press of a small volume entitled "Spirit Intercourse," and his bodily exercise being in the box-making shop of the co-operative companies. Early in autumn he went to Boston, got his book published, and then, still under strong spirit impulse and direction, he established a Spiritualist

headquarters, at his own personal expense, and under his exclusive control.

To the full enjoyment of this central office of inquiry and investigation, all sincere seekers after truth, by advertisement, were cordially welcomed, it being understood that only such free contributions be handed in from time to time as might be prompted in aid of the expenses incurred in keeping up the establishment. Most of the actual expenses of the hall were thus paid. Many important ends were answered at this Harmony Hall headquarters, and our worker would have gladly continued its occupation for a much longer period, but the drain upon his mental and spiritual forces, from a constant attention to his steady influx of visitors, that in about a year, being greatly exhausted in his nervous and general condition, he was obliged to give up his work into the hands of another earnest and faithful worker. Now, for about a year, the strength still at his command was given to aid in the establishing of the New England Spiritualist Association, of which he became the special business agent. But finally, in the spring of 1855, under wise medical and spirit advice, he was compelled to give up, as far as possible, all mental and spiritual effort, and to follow out-door physical labors. Now, therefore, with a second faithful wife to whom he had recently been united, he departed again for the west, and upon the outskirts of the City of Rockford, Ill.—where once, in his preaching days he had aided in establishing a Unitarian Society—he purchased a few acres of land and gave himself up to the cares and labors of mundane life, holding on still, however, to some degree of active interest in the spiritual and religious affairs closely around him. At the close of about eight years of this kind of life, he found himself the creative owner of a beautiful cottage and garden home, with abundance of fruits and flowers, hedges and shrubbery, just at the highest point of loveliness. All this he had gained, but at the expense of a further breaking down of his general condition, resulting from an excess of zeal in his gardening. He had become extravagantly devoted to this, and as he could do nothing in moderation, the natural penalty of over work with his hands now came to him. In July, 1863, this kind of work also had to be given up, so he let his pleasant home to a stranger and departed on a long-contemplated journey as passenger of a Mormon ox-train team, over the plains and mountains of Utah,—a ten weeks' solitary trip this. He spent the winter among "the Saints," watching their mode of life and studying into their professions of faith and practice. During the winter he accumulated the material for a good-sized volume, but was prevented from eventually publishing the same, by a forestalment of another writer, who published much the same kind of

work, a little in advance of his own intentions. He however published some of his material in the public prints, as a series headed "Mormonism by the light of Spiritualism," in the *R. P. Journal*; also an article on "Plurality of Wives," in Vol. 7, No. 6 of the *Overland Monthly* (Dec. 1871).

The time of the Utah sojourn was in the midst of the war, and the "Saints" were full of disloyalty and rebellion; there was a lively time also among the Indians of the plains, but in spite of all, our friend made a safe return in the next spring. But no restored health came back with him; so, on rejoining his wife, who had remained at her old Boston home, it was decided to sell the place in Rockford, as something that could be no longer cared for by its owner, though to someone else it might still be a happy home. Now followed about three years of a crippled, desultory life in Massachusetts, in which there was a partial return to the regular pulpit preaching, though always with a distinct understanding of the independent and conscientious views of the preacher in regard to the heresy of Spiritualism. His closing engagement of this kind was at Marshfield, immediately after the close of which, on the first of Oct. 1867, he departed on a long-contemplated voyage to California, connected with which was an enterprise regarded by him as of great moment, the particulars of which it is unnecessary to state in detail, as "Snow's Liberal and Reform Book Store" on Kearny street, San Francisco, will still be remembered by the readers of the *CARRIER DOVE*. A few items of information may be added however, for the benefit of those especially who were not then familiar with the Spiritualism of the Pacific Coast.

Mr. Snow had, while still engaged in his regular ministerial life, manifested great interest in the use and spread of the printed page as the best means of promoting the growth of a liberal and rational Christian faith. The works of William Ellery Channing were regarded by him as the most important instrument for this kind of work, so at one point of his experience—having first taken means to have the price of these books reduced to a very low rate—he for a time gave himself almost wholly to the work of their extended circulation, with the result that not far from four thousand volumes were thus widely disseminated through his personal effort. This was doubtless the most important work accomplished by him while in the active Christian ministry. Having now a like deep interest in the spread of the new gospel of Spiritualism, he had long entertained the hope of being able to accomplish a similar good work for this cause, or, if not solely for this, yet for the general advancement of freedom and activity of thought in matters of deep human interest. Hence it was that he established at the

central point of the great and growing Pacific Slope, a small book store, where all such books could be found—of a radical and reformatory character—as were not usually kept at the regular popular book establishments, including especially and mainly a full supply of the works on Spiritualism.

The enterprise proved to be a success so far as an extended spread of liberal thought was concerned. In a few years connections had been made with independent thinkers in almost all parts of the regions of the Pacific, including the principal islands as far as New Zealand and Australia, and a regular supply of reading matter was thus sent over a vast extent of continent and island territory.

It is believed that no small proportion of the present activity in the cause of Spiritualism in this region may be traced in its origin to the seeds of thought scattered abroad from Snow's Liberal and Reform Book Store. But although a success in this, the more important respect, yet in another direction the undertaking was not a success. It is true that, for a few years before the opening of the overland R. R. and the largely improved mail and express connections with the coast, and also the equalization of the gold and currency circulation, a comfortable financial support was realized. But later, when conditions thus became less favorable, there followed a decided loss, and that, too, with the exercise of the closest economy, the wife being the sole business assistant. So, after about twelve years of the regular book store method, there was a change into a kind of book agency, carried on mainly through post office and express channels; and after about three years of this kind of effort, the fragment of the business still remaining was passed over into the hands of Albert Morton at his already well established position, 210 Stockton street, where it was eventually entirely given up.

In these different methods of action, as also in various public meetings of a Spiritualist and reform character, the faithful and efficient wife was a most important helper; indeed without her aid, especially in the close confinement of the book store, the business could not have been long kept up, as the health of the chief owner and manager, though greatly improved by the California climate, did not become adequate to a steady and close confinement to the city.

It was needful for him to spend many hours of the last part of the day in an open air garden life, which he had secured for himself in Oakland and Berkeley. It was only in this way that he was enabled to enjoy those seasons of quiet, intuitive thought, so necessary to the advancement and usefulness of his higher spiritual capacities, which were, from time to time, called into activity. The most important work of this kind in which he became engaged at this time, was

a series of seances of a highly beneficial character, extending through a period of about eight years, of which that devoted and self-sacrificing medium, Anna D. Loucks, was the instrument employed by a board of beneficent spirits in a work of a somewhat peculiar and highly important character. Of these seances, Mrs. Snow was the appointed assistant and scribe, keeping a minute and regular record of all that took place. From this record there was published a small volume, "Visions of the Beyond by a Seer of to-day." Also, afterwards, in the various Spiritualist papers, enough to fill another volume of about the same size. From these seances the more interested in such matters may have been able to understand, to some extent, the especial and very marked character of work thus engaged in, wholly as a labor of love for unfortunate ones on the border land between the two worlds. Mrs. Loucks has given the best part of her life to this kind of work, often amid much privation, weakness and suffering. She is still lingering upon the borders of this world, for whose unfortunate ones she has been the instrument of so much good, and is a worthy object of sympathy and honorable support for able and kindly disposed Spiritualists of San Francisco.

The final return to the East of the subject of our sketch was not accomplished until the spring of 1884. Since then he has been living a quiet and rather inactive life in Boston and vicinity, though still able occasionally to furnish a thoughtful word for the papers. And after seventy-five years, largely of invalidism, we find him frail, his noble, intellectual face only veiling in part the pure spirit, waiting with fond, joyous, expectant, yearning vision the opening of those gates beyond which the pangs of partings and old age are known nevermore.

"SUNNY BRAE,"

October 30, 1887.

Gratitude is the fairest blossom which springs from the mind, and the heart of man knoweth none more fragrant.

The latest biographer of Farragut says the old Admiral never undertook any important enterprise without asking Divine aid. This accounts for his exclamation as he sailed up Mobile Bay to capture the rebel forts:—"G—d d—n the torpedoes!"—*Portland Press*.

The liberty of the press is the true measure of liberty of the people. The one can not be attacked without injury to the other. Our thoughts ought to be perfectly free; to bridle them or stifle them in this sanctuary, is the crime of unwise humanity. What can I call my own, if my thoughts are not mine.—MERCIER.

The Platform.

Spiritualism—Its Present Day Dangers and Weaknesses.

By the Controls of J. J. Morse of England, Delivered in Metropolitan Temple, Sunday Evening, November 27, 1887.

(Reported for the CARRIER DOVE by G. H. Hawes.)

Modern Spiritualism is either the grandest fact in connection with modern times or it is the most gigantic delusion of the present age. It starts out with the claim of having solved the mystery of what there is after death,—of demonstrating the existence of the future estate of departed humanity,—thereby answering all the questions of religion and philosophy that agitate men's souls to their very centre; it claims to have solved the riddle of the ages—is man immortal? solved it in the affirmative, and asserts by the return of these immortal souls into your midst that they live after their bodies have died.

If this be true—and we have no hesitation in affirming it is true, in the main—no more stupendous revelation has ever come to the world in any previous age, and viewed in the light of its being true, it is indeed a precious message that has come to the Nineteenth Century. If it be false and you are walking upon quick-sands in adhering to it, and are the sport of fancies and delusions, and given over as a prey to a modern superstition, then you may hopelessly ask what other evidence is there in the world to-day that can answer in the affirmative the old, old question, "If a man die shall he live again?"

Being true, as we said, it is the most stupendous revelation of modern times. But the claim itself is so startling and so astonishing in nature and character, that the skeptical may well be pardoned for their skepticism, as also for wondering whether the Spiritualists are mad or not. It is so stupendous a claim that the evidence in support of it must be equally powerful, for the law and the logic of the case are that the greater the claim the more perfect and absolute must be the evidence to substantiate it. It is a rule that applies in the present argument, and therefore, in the name of a rational and intelligent Spiritualism, we trust that you are all heartily in favor of resting this enormous claim upon evidence so complete and perfect that there can be neither objection or flaw found in connection with it. This is the rigid position: When you challenge outside attention and criticism you must be in a position to successfully answer every objection. Mark you, we are not saying you are not in that position; we are only affirming that is the position you ought to occupy.

Modern Spiritualism for its propagation and dissemination rests upon two things, and the recognition of these two bases is absolutely necessary to a proper understanding of the condition of the movement to-day. The first thing it rests upon is the work of the spirits themselves, the next upon the efforts of the Spiritualists themselves, the immortal and the mortal, the spiritual and the natural factors in the progress and dissemination of the movement. Some people there are who cling tenaciously to the idea that all the work ought to be done by the spirits, while they will play the part of modern Elijahs and allow the celestial ravens to bring them food and drop it into their open mouths; some even go so far, metaphorically speaking, as to say the food ought to be ready masticated before they receive it. We have no sympathy with such ideas, and our reasons will presently appear.

When we look at the fact that the two important bases are the Spirits and the Spiritualists, a brief analysis may be applied to both positions with the view of still further amplifying their several characters and duties. If all the Spirits were wise, intelligent and benevolent, it would be perfectly safe to leave the propagation and direction of the movement in the hands of the Spirit world. They are not; therefore it is dangerous to implicitly and unreservedly commit the movement entirely to spiritual guidance. If all Spiritualists were sensible, rational people, and not "blown about by every wind of doctrine," or "pleased with a rattle and tickled with a straw," it would be perfectly safe to leave the movement in their hands. But the unfortunate result of the analysis at this point is that you cannot unreservedly trust either the whole of the Spiritualists or the whole of the Spirits. You will say we are giving you excessively cold comfort. We want to have a very plain talk with you; we want you to look your own case fairly in the face. If we succeed in inspiring you with useful reflections, no matter how unpalatable some of our remarks may seem to you now, in the end you may rise up and call us blessed.

Spiritualists are divisible into three different sections: Phenomenalists, Emotionalists and Rationalists. These three definitions, it seems to us, very clearly gauge the character of the adherents of the movement to-day.

We will leave the Spirits out of consideration for a few moments at this point, and we ask after the divisions we have just made of the body spiritualistic, what particular dangers are associated therewith to-day? These dangers, themselves, divide into two separate parts, the dangers that are associated with Spiritualists and their movements, and the dangers which concern the outside public as flowing from Spiritualism. Bear in mind, then, the three classifications we

have made. Let us look for a moment at the Phenomenalist, and in him we see the greatest danger to the movement to-day. Do not fall into the mistaken opinion and suppose that we are going to denounce phenomena, and say it has done its work and the world no longer needs it, because we are not. We are willing to admit without reserve that there are almost as many skeptics in the world to-day as there were thirty-nine years ago, by reason of the increase of population, and the sensuous evidences of spirit communion are in myriads of cases the only evidences that can appeal to a very large proportion of people outside of the movement to-day. Therefore phenomena are necessary. But the question we have to raise is, shall the Phenomenalist dominate the movement; shall his gospel that the phenomena are the be-all and end-all of Spiritualism become the accepted idea of what Spiritualism is? If so, then without question an era of Necromancy and black magic will overrun Spiritualism from end to end, demoralize and crush the whole work, which by its reaction forbid the intelligent spirits from endeavoring to lift you higher.

That is a very alarming statement, you will say; let us vindicate it—we wish to give a reason for every statement we make as far as lies in our power. When phenomenal Spiritualism is accepted as the be-all and end-all of the movement, what is the result? The development and cultivation of mediumship entirely upon the line of physical phenomena and the unfolding of psychological powers directed solely and only in one particular channel and for one series of results, the objective tangible phenomena. There are many Spiritualists to-day who consider that half a dozen words written upon a slate by supposed spiritual agency of a great deal more importance than all the spiritual principles that the spirit world has taught you from 1848 down to the present time; there are others who consider that a veiled figure walking out of the cabinet caressing and entertaining the company (it may be a ghost, or it may not), is of far more importance than all the revelations of spiritual life and culture that the spirit world may be able to make through any other channel or agency, so that it at last comes down to this: that this kind of objective, tangible, sensuous, mediumship results in the development of mere Phenomenalism, which takes the place of Spiritualism. Since these kind of devotees have little or no idea of spiritual culture and intellectual unfoldment they pursue these phenomena for their marvels, their variety, their weirdness and their uncanniness, but as for the law or principle that lies behind them or renders them possible, they are as a rule as ignorant as possible, even after all the time they have devoted to their so-called investigations!

Then it works in another direction. The Phenomenalist becomes a test hunter—we had almost used the term, test maniac. Whatsoever city he may be in, the first thing he does is to wander around among all the mediums to get a "test," and when he gets a "test" in one case, he wants another "test" in another place to "test" the first "test," and then when he has got his second "test" he wants another one to prove both of them, and "test" after "test" *ad infinitum*, until his mental crop is so full of ill digested tests that they produce a spiritual dyspepsia from which he suffers every day of his life. If you have had substantial evidence of the reality of the return of your own friends beyond all question, (you ought not dare to call yourselves Spiritualists until you have,) if you have got that evidence in the first instance, what in the name of common sense do you want to be wasting your time for by piling test on top of test like a heap of bricks? A fact is a fact; you know the cars run across the continent, and you do not want to buy a ticket every day to take a ride to Sacramento to prove the fact; you know it, you have traveled before, you have proved it, and precisely in the same sense should the fact of spirit communion be known to every person who calls himself a Spiritualist.

Not only does this test hunter rush from medium to medium for the purpose of getting all these accumulated tests, but very speedily something else develops itself and the Phenomenalist shows up in a new character. "Dear Spirits, I am going to buy a mine; do you think I ought to? Is it an honest thing, straight—it ain't salted is it? Shall I buy it?" And then the dear Spirits say, "Yes, buy it." Acting upon that advice he buys the mine, and then he finds it not only salted, but peppered also! He then wants to pull out just as quick as ever he can and he comes back to the city and abuses Spiritualism from cellar to garret.

If the inhabitants of the spirit world, who exist in a higher grade of being than yourselves, have no other purpose in their existence than to act as mine agents for people living in this world, then all we can say is, that kind of spirit-communion stands upon the level of the gambling and adventure of this world, and has no moral or spiritual value to it at all. The test hunter wants only not to prove the identity and continuity of the lives of his friends, but he wants tests "in business," "in love," and "prophetic tests," he wants his plans to be carried out, he wants to gain his ends, and not having brains enough to do his own life work with he wants the spirit world to make up for his own deficiencies! If you go to the very best people in the world and ask them if you should buy a mine, you would be called a fool if you did not use your own judgment. If a Christian worshipper falls upon his knees and asks his God to help—

him in the accomplishment of some enterprise these very test maniacs would be the very first to rise up and say what a fool that fellow is to think Jesus Christ is going to help him out in buying a mine, for they will roundly condemn another man for the very same thing that they are doing. Let us have consistency. If you can turn your dead friends and relations into mine agents, lawyers, and business counselors, all we can say is that the amount of spirituality in such transactions would require the most powerful microscope the world has ever seen for its discovery.

One other point here. The Phenomenalist has called into existence a class of mediumship that ministers to his peculiar requirements. Now mediumship is a great and good thing, but like all great and good things it can be misused. It very frequently is misused, but we unhesitatingly say that when it is used for the purposes we have mentioned its proper description is necromancy and fortune-telling, rather than "test" mediumship. If the movement endorses it the movement must abide the consequences, but people outside of the movement will tell you that if they want a fortune-telling they will go to a fortune-teller, and if spiritual mediumship only means fortune telling, why not be honest and say so?

Bear in mind we are not arguing against mediumship, we are only claiming that some amount of discretion shall be exercised in the utilization of this very remarkable and strange function. But let us go a step further. Mediumship is, of course, the essential corner stone, materially considered, upon which spiritual communication rests, and there are some people who consider it to be the very acme of human ambition if they can only be developed into a medium. Yes, to become a medium is good, when it is from high and lofty purposes. On the other hand, it may, perhaps, be unwise and injurious, and another of the dangers we would point out to you is the incautious and promiscuous development of mediumship. We would like to say here that a little more manliness and a little less mediumship would be a decided advantage to the movement at large.

"But then, these spirits lead us, you know. They are wiser than we are; they develop us into mediums, and they make us their servants and their agents, and if they do this surely we should rely entirely upon them."

Is not that spirit worship of the most abandoned character? Who is there in this world upon whose counsels you will absolutely rely without the slightest reservation? Scarcely anybody. You claim the right to exercise your own judgment on every case and upon all questions. When any spirit comes to you with a sort of "thus saith the Lord," and do as I tell you, you

can in nine cases out of ten set it down that that spirit is a presumptuous person who may be but little wiser than you in some things. No one has a right in whatever world he may be to demand the unconditional surrender of the personality, will and individuality of any other human being whatsoever. Every wise and careful spirit will follow one simple rule, he will either suggest or advise, giving you his reasons in every case, and leaving the ultimate decision to your own judgment. Mediumship that involves the entire surrender of the individual to an outside power, and so coerces and takes away the personal volition of the medium, is a danger to the medium himself, to all others who patronize him, and to the movement that they belong to. There are some Phenomenalists, we will say just here, who take it that whatsoever comes through a given medium is perfectly true, and if any other medium happens to contradict it, why, the spirits that control the other medium are "evil" spirits, of course! Spiritolatry and mediumolatry are only a modern form of superstition, and an evidence of the continuation of the old-fashioned opinion that whatsoever comes from the other side of life must be accepted as true without any question whatsoever. This is a danger, and demoralizing to the person who believes that way, and injurious to the medium concerned, because it makes such medium think he is the sole source of knowledge and truth, and that every other medium is controlled by bad spirits and obsessed.

Let us now consider the case of the Emotionalist. He is a very spiritually-minded person, full of warm affection, bubbling over with good intentions, and he says: "Oh! the dear spirits, you know, they come to us and tell us beautiful things, they are so attentive in their ministrations, they teach us Love and Charity, and to be kind and generous with one another; oh! they tell us the most beautiful things you ever listened to, they give such glorious discourses through the lips of the medium. Why! I heard such a magnificent discourse from Jesus Christ himself!" Well, what did Jesus Christ tell you? "Oh, it was glorious? it was full of comforting assurances and it was delightful to listen to." What did Jesus Christ tell you? "Oh! it was a splendid thing; I wish you had been there to hear it, it would have done you so much good." But what did Jesus Christ tell you? "Why, I have told you it was a beautiful discourse; it lifted one right up into the very heavens." But in the name of common sense, what did Jesus Christ tell you? and so you may go on asking the question of the average Emotionalist and get no more out of him than what we have stated. Now, if a beautiful message or address leaves no mark upon your mind, no word, or sentence, or idea upon your intelligence, it may be a beautiful thing to

listen to, but our opinion is, that in nine cases out of ten it is consummate rubbish, no matter who it comes from.

But the Emotional Spiritualists presents another aspect of his character. He says, "we have risen up above the phenomena, got outside of all that kind of matter, and are now living in an atmosphere of philosophy; we are going in for 'soul-culture,' for 'spiritual development.'" Yes, that is good; we heartily rejoice that this is the case. What is your opinion of Spiritualism? "Oh well, I think Spiritualism, you know, is the clearest exposition of man's nature and relationships we have ever had." Do you? Good. What does this convey to your mind? "Well, you know we are living in this world, that we shall be decarnated by death, and if necessary we will have another incarnation, and can have all of these earth experiences until we have filled up the measure of our spiritual development, I have worked out the problem to my own satisfaction, and I am as satisfied as I can be that it is the only explanation of the phenomena of human experience." Then, sometimes, when we have to lay a rather heavy hand upon that emotional doctrine we are severely taken to task for so doing, and are told to keep our hands off of so sacred a subject.

Let us look at the Emotional Spiritualists from another point of view. This man says "I am a Theosophist." Good gracious me! What is that? "Don't you know what a Theosophist is?" No. "Why, a Theosophist is one who gets the very words of the Wisdom of God himself." This is no place for us; we have to confess we have not been developed up to that status that would allow or justify us in coming in contact with God's almighty truth directly in that sort of way. But this Theosophical Emotionalist apparently has. We will hear what he has to say. "I believe in the cultivation of man's spiritual powers." Yes. "I believe in getting the Wisdom of the Ages and applying it to the circumstances of to-day. I believe in getting the esoteric meaning of spiritual truth from all the oracles of the past and present. I believe that a great deal of this Phenomenal Spiritualism, is only the exhibition of man's own spiritual powers, or of 'shells' that are floating about, astral bodies so to speak, and I believe these manifestations, appearances and apparitions are largely from this source. Your philosophical Spiritualist is, of course, an exceedingly good person, but this Theosophy is the great element to minister to human necessities." And so he begins quietly to assail the very foundations of the Spiritualism that gave him his knowledge of immortality in the first instance.

Then we have the Occultist, who is also an Emotionalist. He talks largely of sorcery and magic; red, white, black and grey. He discourses learnedly upon the subject

and writes ponderous volumes in support of an Occultism which has laid for ages entombed in dust-covered books upon the library shelves of intelligent humanity. And when he has done all this he says, "I am standing upon a higher plane of spiritual development altogether than yours; I am mastering the secrets of the Occult powers of life and man's nature, and your puny and poor and trifling spiritual phenomena do not interest me at all. I look upon the time spent that way as having been almost wasted."

Then we have the Emotional Spiritualist of another sort, who sets up for being a good Christian. Indeed, he wants to Christianize the whole of the movement, and make it a Jackal for Ecclesiasticism. What shall we say of him? Why, just this: that the simplest fact of Modern Spiritualism utterly undermines the ecclesiastical Christianity you are acquainted with, and so destroys its coherence. If you can reconcile the irreconcilable, cohere the incoherent, then you may be able to accept the explanation of this emotional side of Spiritualism, and say that Spiritualism ought to be Christian.

Another Emotional Spiritualist says it teaches revolutions and reform, social, political, and so forth, and says "when we have that kind of Spiritualism, that is something that an intelligent man can deal with!" Now, if you put all these in a room together, in about half an hour they would all be fighting one another, and Spiritualism would be lost sight of altogether in the hubbub of contending opinions, and instead of reason, order and truth coming to the surface, hatred, animosity, heart-burnings and cursing would be the inevitable fruitage of such a mixture.

Far be it from us to say there is no emotional side to Spiritualism, but our conception of the emotional side differs altogether from the several samples here presented. This emotional side we may deal with at length at some future time, but here in this particular department we want to show that these differing, contending and opposing opinions you are nursing in your ranks to-day under the varied names of Occultism, Theosophy, Higher Soul-culture, Gnosticism, Metaphysics, Christian Science, and so on, are so many little wedges that are entering into the mass of your movement, and if you do not take them in hand and pull them out your enemies may rive your cause in twain. They are positive and absolute dangers. They are not only dangerous to the movement, but they are dangerous to the very people themselves who are engaged in them, for at this point we must draw these two conclusions together. The Phenomenal Spiritualist and the Emotional Spiritualist must stand here and be judged by their results, by their acts. We unhesitatingly say that in mediumship where

it is an entire surrender of will and personality, or in the case of Spiritualists who surrender their judgment, and are entirely led by the irresponsible people of the spiritual world, or in the case of the weak-minded and emotional people who are willing to accept any doctrine, no matter how strange and novel it may be, (and all the more willing to accept it because of its strangeness and novelty,) all these we say without the slightest reservation, are on the road to intellectual and moral destruction. While they are in this life their abilities and characters are being undermined; the manliness and womanliness of their natures are being surely sapped, and the result will be, in process of time they will have no thought, will, or desire of their own, and being thus led, the blind being led by the blind, both of them will tumble into the ditch of personal demoralization, with all the suffering and pain that will ensue as the ultimate result.

This is laying the case down very strongly, some may think, and painting a picture terrible to view. But we would not be just if we did not paint it in the clearest light, and put in the darkest color that belongs to it. Our purpose is to warn you of the danger of stultifying your own individuality, will and intelligence, at the behest of any person in the body or out of the body, and above all things to caution you against worshipping persons simply because they have died, or to accept any statement that comes to you from the spirit world, merely because it comes from there. On the contrary we say, stand up and be men, be women, assert the honor and honesty of your own lives, *co-operate with the spirit world, but do not become its abject slave.*

What is the weakness of the movement to-day? Its entire lack of coherence upon the mortal plane. Now we shall be met at this point with this argument: The spirits inaugurated the movement, they conducted it, they are conducting it, and what they have inaugurated and have conducted so far successfully can be safely left in their hands. Can it? Does it thrive? Here in this city are more Spiritualists than you can possibly count in a couple of hours, but where are they? At home, somewhere. In none of the meetings that are convened this evening can you find a representation of a tithe of the entirety or them. "Oh, well, I have got tired of lectures, got tired of going to circles; I am perfectly satisfied with it, I know it is true, but after my week's work is done I like to have a little time for my family and rest." Now the spirits are conducting the movement, but you must remember they can only spread the feast, they cannot compel the feasters. You have left it to the spirits, have you? Have you done anything, do you want to do anything, have you gratitude? Don't you think you ought to help them, or do you put all the burden upon the spirit world?

Now the spirit world is always ready and perfectly willing to do its part of the work, but if you think the work upon the external plane is worth completing, then add your part to the part done by the spirit world. On all that pertains to the spirituality of Spiritualism you will find the spirit world ready and active, and in all that pertains to the material side, follow their example and by your zeal and action let the world see that you are a power in the land, that you have a platform you can stand by, that you have facts you are not afraid of, a philosophy of which you are not ashamed, a work to do you are not shrinking from, and when you take this position you will add new life to your meetings, give your speakers and your workers fresh inspiration, and fill the hearts of the inhabitants of the spiritual life with gladness, as a consequence of the gratitude and work that you are expressing and engaging in. Are we asking of you too much? If we are asking you too much, we will not ask you for anything, but say, go on, leave it all to the spirit world, show your gratitude to the immortals for what they have done for you by allowing yourselves to disintergrate and be carried before the winds like chaff; become absolutely indifferent to the public platform or a public exposition of Spiritualism in any form, and then you will discover that the spirits, finding you are indifferent to all they have done for you, will gradually withdraw from associating with you, and wait for another generation that will value their favors and their presence better. These are serious things, and we are speaking of them with a full understanding of their import, and we ask you to ponder them well, for the great weakness of the movement of to-day is its utter lack of coherence from end to end.

What is the cause? One little doctrine, which by interested people has been blown from a tiny spark into a consuming flame—the doctrine of individualism. We will have no Popes, no Leaders, no authority, but we will all go our own way. The result is the movement is full of hurtling sticks, a sort of intellectual Donnybrook Fair where the air is filled with sticks, and the ground is covered with broken heads. It is the pushing to the extreme of the doctrine of individualism that has produced the result we have just depicted. That no man should surrender his judgment and his reason to his fellows is true enough, but the individualist can become as great a tyrant as the despot, himself becoming a despot by refusing to co-operate, unite and harmoniously labor with any other person, because, forsooth, one happens to like a white waistcoat, and he prefers a black one, a sort of distinction between tweedle dum and tweedle dee, the result of which is plainly before you. Individualism has made you into points, turned many of you into a sort of psychological hedgehog with spines sticking out in all

directions. Individualism is right enough; no other man can live or act for you, but you can, in brotherly love—which you are everlastingly preaching—unite on general principles, co-operate for special ends, and when you do that you will bring the movement into coherence by degrees, and make it, as it should, be the crowning glory of the civilization of the nineteenth century.

One other weakness, a weakness arising from the pinning of your faith to every statement coming to you from the spirit world. You can have as many kinds of doctrine brought to you from the spirit world as there were gifts in Pandora's box. One man will tell you re-incarnation is true; another preaches on open Polar sea, where there is a very paradise to live in; and another says it is all snow and ice; another will tell you there are seven spheres; and another that there are millions of spheres. Both may be right. You may have as many different and opposing kinds of doctrine brought from the spirits, as there are spirits who come back and communicate with you, and if you pin your faith to all they say, and accept it without reason or intelligent judgment, why, you will be at sea before you fairly know you are upon the bosom of the waters. Take it from us, that the physical facts of life in this world are unalterable realities, and whatsoever, or whoever, the spirit may be who comes back and gives you the lie to the well established facts of physical research, that spirit is either an ignoramus or something worse. You cannot depart from the laws of nature and the facts of life pertaining to this world, and whenever a spirit of any sort asks you to surrender the demonstrated facts of physical existence you might again make use of the old phrase and say "get thee behind me" to your proper place.

Now, you will say here is a difficulty as well as a weakness, what are we to believe? "If we cannot believe what the spirits say to us what in the name of goodness will we do?" Well, it is not quite so bad as that. They are all unanimous in telling you they are the spirits of departed human beings. A great many of them lie most consumedly, but when human beings they developed the habit of lying, and you may take it with safety that these are human beings for only human beings lie! They all tell you that they are happy or not in their life according to the motives with which they lived in this world. Therefore you may take that virtue is something more than a word, and means something more than an idea, that it is an actual reality. They all tell you that after awhile they progress and unfold, a greater or less period may elapse, but for all this result is eventually arrived at. They all tell you when you cross-question them, that they are living in a natural, actual world—that in a word they are rational beings, personal and individual in their ex-

istence, and their world is real and tangible and that they have tangible and intelligible pursuits and employments. Therefore you may take these statements of facts concerning their own existence as true. But whatsoever of doctrine, of philosophy, or of teaching, they bring to you, you have the same right to use your judgment upon such matters coming from the spirit side of life as you would use in regard to Protestantism, Catholicism, Universalism, Positiveism, or any ism you choose to refer to. Man of the spirit world is only a man; he tells you what he knows, what he thinks and what he supposes, and he does it as honestly, perhaps, as any other man does, but he is not an authority for you when he travels outside the range of the actual facts within his own practical knowledge. The sooner that proposition is accepted and acted the sooner will you put an end to the heterogeneous philosophies and fancies that pass current in the name of Spiritualism to-day.

We have shown you the dangers and weaknesses of this movement, and though it is not at all necessary that we should excuse ourselves in so doing, we just want to offer one or two reflections before we close. We may be criticised for dealing with such palpable evidences of weakness and danger in a public manner; be told that they should be privately considered among the workers, and not become a weapon in the hands of the enemy. If you cannot thrash yourselves into righteous dealing, we want your foes to do it for you, and they will lay on the lash, never fear; they will let you see without any reservation where you are wrong, and the heavy hand of the opponent is sometimes of more service than a sentimental supporter. There is the truth, bare and naked, plain and clear; recognize these dangers and set to work to right them; plainly and clearly put yourselves before the world as the determined opponents of the promiscuous development of mediumship. The promiscuous conditions of public mediumship render possible folly, fraud and falsehood in every conceivable shape, and though it may agitate you from end to end before you cure these dangers and perils, yet take the course we suggest and the end will be a solid, substantial and intelligent Spiritualism that shall defy all criticism.

What of the rational Spiritualist? He takes everything as it comes along, weighs it calmly and carefully in his judgment and reflection: he "takes the truth wherever found, whether upon Christian or on Heathen ground;" he repudiates and opposes the false at all times, he will not pin his faith to any philosophy or doctrine that outrages common sense and contradicts experience. He takes the firm and sure ground that the acts of nature on all planes of being are at one with themselves; that the universe contains no contradictions,

arguing that law and principle rule in every department, and so he neither pins himself to the opinions of by-gone days or to the display of modern mystery in present times, but pursues a steady course, ever sailing amid the waters of the channel, striving to steer for the nearing coast of truth. He is neither a Theosophical Spiritualist, a Christian Spiritualist, Sentimental, Emotional or Phenomenal Spiritualist, but he takes the phenomena for what they teach, and prove, and illustrate, and he strives in an unpretentious manner to gain a rational conception of what this movement really means.

We will, in closing, refer to the emotional side of this matter. When you have seen the dead bodies of the departed laid away in the cold solitude of the grave, then, when the great sorrow of their departure filled your soul, you felt that you would give the world if you could only know that death was not the end of life. Then through the agency or mediumship in your own family (the best place of all), the voice of the loved one sounds upon your ears again, the tender love flows back upon you freighted with the rich life of the spirit world; your heart is warmed again, your soul glows with a divine enthusiasm, the deep, pure love and spiritual emotions of your being thrill and throb as they never did before, and, in an ecstasy of gratitude to the All Wise source of life and love, in an ecstasy of satisfaction and happiness to the beloved who return to you, you realize in the sacred communion of the domestic circle, the sweet, emotional side of Spiritualism that appeals to the tender affections of your hearts and natures, and teaches you that death cannot separate the beloved, that they live and love you still and wait for you over there. This sort of emotional Spiritualist who enjoys this spirit communion so tender and so sweet, so divinely good, never thinks of asking the question whether he is going to get a divorce, or will succeed in buying a mine!

We have placed the dangers and weaknesses of the present day Spiritualism plainly before you out of justice to the cause you are associated with; we have no apologies to make or one word to retract; we stand by every statement we have made. When you take in consideration the conditions under which mediumship is developed and prosecuted in hundreds of cases to-day, you can see that in becoming the subject of this spiritual supremacy, you are surrendering to invisible, unknown and irresponsible powers which to a dangerous extent undermine your own sense, responsibility and individuality, and which result in fearful dangers to the weak-minded. Shrink from so doing then, and turn to the Spiritual world for aid and counsel in matters of mind and morals and spirituality; help yourselves to reach upwards to the highest and the best of that serener world, resolutely determine from this

hour forth that Modern Spiritualism shall mean to you a means of moral strength, intellectual development and spiritual culture, and when you make it mean these things to you and show it in your life and character, then the world will say, "Behold, by the lives of Spiritualists themselves, what a good and blessed thing this Modern Spiritualism is."

Literary Dept.

TWO LIVES AND THEIR WORK.

BY J. J. MORSE

AUTHOR OF "WILBRAMS WEALTH," "RIGHTED BY THE DEAD," "CURSED BY THE ANGELS," "O'ER LAND AND SEA," ETC., ETC.

CHAPTER XVI.

A LIGHT IN THE DARKNESS WHICH REVEALS OLD FIGURES IN A NEW CHARACTER.

The march of improvement has removed a certain venerable pile of buildings in the street named after the new Gate erected in New Northtown years ago, and with the removal of the aforesaid pile has gone one of the old time landmarks of that precise locality, a hall, once devoted to the mystery of that wide spread craft whose symbols are the square and compass. For many years no footfall of "'prentice," "fellow," or "master," has resounded in the old-time meeting place for "work" is now done in a new and better structure, nor is it wonderful, for the old place of tryst was approached by a narrow, low-arched entry, which led into a dark and uninviting alley—fit entrance, said the captious, to a place where the mysteries of such a craft were properly concealed!

For nearly a decade a new cult had used this hall. They had cleaned, renovated, refurnished, decorated and so generally improved it, that after the dismal passage had been passed through the stranger was astonished at the comfort, neatness, and cleanliness that, so to speak, burst upon him. Substantial pine wood seats, fixed upon neatly painted iron standards, gave comfortable seating to over two hundred people; the aisle was covered with matting to deaden sound and add to comfort; the hall was lighted by sunlights in the roof; at the upper end a spacious platform reached from side to side, whereon was a good sized cottage organ, sundry chairs, a rail of polished wood, to which was fixed a small green fringed and covered desk; at the lower end of the hall was a well-supplied book and news stand, while the walls and roof were brightly, but not too gaudily; ornamented with paperings, gildings and stencilings. These people had made a disused, dirty, neglected barn into a clean, comfortable meeting place for the prosecution of their

plans and purposes. New Northtown's papers in those days made ill-natured fun of these people, as did their fellow townsmen, many of whom considered these folks as very wicked and their doctrines most pernicious, for, said these wise judges, they teach that there are no dead, that ghosts actually visit this world, that we can raise spirits, and converse with our departed friends! All of which, to these kind critics, was, of course, too utterly dreadful, though many a prominent citizen quietly found his way to hear an odd lecture in the hall where the Spiritualists held their meetings, for such was the name by which the new tenants of the old hall were known.

Ernest Courteney had, of course, heard of these people and their alleged doings, but at first he had neither inclination or time to give attention to them. What little thought he did bestow upon them was far from favorable to their faith, as he judged them by his remembrance of the reception at the Countess de Golmar's some months before, and of the people he met there, and by the, to him, sickening travesty of the mesmerist and his medium, the master Henry Pilkins of that time. Yet in spite of the feelings of hostility in his mind, and of the determination to discard all thought of the supernatural, he, nevertheless, at times found his thoughts busy with the old-time questions, and half admitted if the mystery of death could be solved the problem of life would seem the clearer. Once he ventured to attend a week-day meeting of this new body, hearing, thereat, his own doubts expressed and combated. He listened attentively, and felt inclined to wish it was as the speaker said. More from curiosity he bought a paper and a book. These he took home and laid aside unread. Then came his sickness, which put all such matters out of sight and mind, save but for the one-half remembered incident, which in referring to it in his conversation with Lilian Eversleigh he spoke of it as a dream. This dream made, however, a deep impression upon him, so much so that he again mentioned it to Lilian as they sat one afternoon out there on the lawn in the rays of the afternoon sun.

"Dearest," began Ernest, "that dream I had during my illness was very peculiar. I most distinctly saw two old schoolmates that were drowned some years ago, Bates and Belton, were their names. What puzzles me is I have a dim remembrance of seeing old Captain Renton of Berkstone, but he is alive, so that makes me think it was after all merely a delirium."

"It might not be," said Lilian, "for Captain Benton is dead, Constance wrote me two months ago. Father has made so many discoveries in the way of clairvoyance that at times, Ernest dear, I really think the spirits of the departed do attend us. But, there, I know you dislike such

subjects,—" when Ernest interrupted her with, "Well, no, not quite, for lately, and especially since my illness, I have thought much upon them. You know, you dear old nurse, that my father and I parted in opinion upon the very point these things concern. Well, dearest, you must know I have felt our differences deeply, but until lately have seen no means of reconciling them. Now, I fancy, it may be possible to do so."

"Indeed, if you could reach such an end, Ernest, it would be a pleasure to us all."

"Yes, I am sure of it. Whether my father would accept the means of such a reconciliation that I might become possessed of, is a question."

"What are the means, dear?"

"The facts they say Spiritualism presents."

"Ah!—That is questionable. But surely you remember the countesses?"

"Oh, yes, and Pilkins, too," said Ernest, smiling; "but I assure you my considerations are based on matters quite outside of anything I saw or heard there."

"I am glad of that," said Lilian, with an approving smile, "for I should have begun to suspect your sanity," she continued, with a little laugh.

"And you would have had good cause," assented Ernest; "however," he went on to say, "I have attended one of the Spiritualist meetings in this town. They are quite a strong body here, and what I heard set me thinking, as has this work,"—it was Sargent's "Planchette;" then, pausing a moment, Ernest continued, "and as I am now so much stronger, and you are leaving ere long now, I propose that you and I, dear, go to this people's meeting place on Sunday next, just to listen and judge. What say you, love?"

The answer was just the same as a man ever gets from her who loves him, whenever an honest thing is frankly asked for. When Sunday evening came, Ernest and Lilian departed to the little hall, down the alley, off the street of the New Gate, now long since removed.

The strangers were courteously welcomed by the gentlemanly secretary, who recognized them as unfamiliar faces. This officer was a tall, fine-looking man, of intellectual countenance, frank, open features, thoroughly imbued with the truth and beauty of his cause, of good commercial and social standing, a lover of children even though a bachelor; kind and tender as a woman, but true as steel, and as faithful as a true man with deep convictions can be, live he in whatsoever age he may; indeed Harry Eslington was heartily beloved by all who knew him. The new-comers were found comfortable seats, and they soon discovered that a noted speaker, a lady too, was to hold forth that evening.

The speaker was indeed a more than striking personage, imposing in appearance, her expressive features illumined with a sweet smile, and a look of rare intelligence; graceful in movement, eloquent in speech, able in argument, she enthralled her listeners. In her hand she carried a delicate lace handkerchief and a small, but choice bouquet. Her appearance in a word was most pleasing and impressive; indeed the company evidently accepted Linden Honoria Marding as a voice of power in their midst, as indeed she truly was.

Able spoke the speaker, her theme "Immortality, Religious and Scientific, as seen in the light of the New Dispensation." Eagerly Lilian and Ernest listened to every word, noted each point, and actually, at last joined in the applause. As the speaker proceeded, light broke in upon the mind of Ernest upon many points hitherto veiled in darkness; so much so, that many old-time figures in the chambers of his mind were revealed to him in new characters entirely. The light was destined to increase in beauty and brilliancy, until the time came when Ernest Courteney threw aside his doubt and unbelief in a future life and made his father's heart rejoice that his beloved son had, if even by so seeming strange a road, been won to the acceptance of a future life.

CHAPTER XVII.

WHAT THE ROOKS SAID, AND WHY THEY SAID IT.

Two months have passed since Ernest and Lilian attended the meeting of the New Faith, over there in that thriving northern city, and now Mrs. Courteney, Constance and Lilian are seated in the Vicarage, down in dear, old cosy Berkstone. October's tints were bright and red upon the trees and woods, heralding the coming of the winter king, in whose train comes that sportive sprite, Jack Frost, the best-beloved of winter visitors to the happy urchins who make slides upon the ice covering pond and stream; or who later on build their man of snow and pelt each other with the glistening balls of like material. At present, though, the frost sprite just peeped over stream and field and copse and wood, he will be bolder bye-and-bye. To-night the vicarage was more glad and happy than it had been for many a day. The Reverend Humphrey had a smile upon his face and a ring of happiness in his voice, which made him look and act as if younger by a score of years than he really was. Clara Courteney, the devoted wife, also beamed with quiet happiness and inward peace, as the lamp light bathed her face in its glow. Constance, too, had a sweet calm upon her, and as she lovingly leaned her head upon her father's shoulder, it seemed that when the faithful wife should join the happy throngs above, that the daughter should be

the stay and comfort of the father's advancing years; as, indeed, in after years it so fell out. Lilian sat there, too, in pensive mood, gazing at the flickering flames of the evening fire, and it was plain to read she, too, was happy, aye! beyond words to tell. Ah! yes, a very happy household was this to-night, in these late October days. But, why? Perhaps the rooks can tell us.

There is no doubt about it, for the rooks have been very noisy of late, up there among the tree tops. For ever since the three sweet nurses returned to Berkstone, one of our dear quizzing, prying, peeping old rooks has been as busy as could be in telling her particular cronies all that she could learn, which, being put together, was evidently most diverting to the entire sable colony. Said our rook, that the Vicar's heart was glad enough now, for his son was coming home again, and a new face was to be included in the family circle. A good face, too, a lovable face that spoke of the true heart beating below it. A face fit for the bride of the bonny boy whose advent our old rooks had noted years before. We must wait, though, until winter yields to spring, aye, even until summer comes again, ere our Vicar calls her truly, daughter, said our rook, but will the good man love her deeper then? Oh, no, that cannot be, for he loves her dearly now, asserts our rooks, with great truth, too, upon their sides. Then those old rooks cawed among themselves, wonderingly, as if unable to decide upon the wisdom of men—and kindred too—parting upon points of doctrine, as if they seemed to say, opinions were of more value than natural ties of the blood and love. "Ah! well, so it is among the wiser men," said one rook, "but it's foolish, very foolish," said the other rooks among themselves. Are they wrong?

But our rooks looked wise and solemn at Constance, seeing her daily move alone, with no other love in her gentle life than that tender love of child for parents, and our old friends, up there in the trees, felt sure it would always be thus for Constance, and so it proved, which once again showed how deep seeing our old rooks were!

"But," said our rooks, "he (meaning Ernest) has his boys, and she (meaning Lilian) will go with him to them. At times they will come here and what a welcome we will give them!" Whereat they all cawed knowingly and gleefully.

So the rooks learned, by some subtle process peculiar to themselves, that the kindly Vicar was at peace with his loving son again—since the son had frankly said he was now no longer godless, no longer a skeptic of the future, no longer lacking faith in things spiritual—though he still remained outside his father's church, but as, "hope springs eternal in the human breast," our rooks saw that the Father on that point,

quieted the scruples of the Vicar, so thus it was that the Light that had entered Ernest's life shed something of its beauty and radiance upon his honored father also. The rooks saw many other things, such as tender confidences among the three good women in the Vicarage, the writing and the reading of many letters, and later on they saw Lilian depart Londonwards, followed, after a while, by the Vicar, his loving wife and child, and from things these rooks saw, and words they heard, they said among themselves 'tis nest building and mating time, and in their hoarse voiced way they cawed a prayer of hope and happiness that must, surely, from its earnestness, if from no other cause, have traveled on through the upper air until it was heard in River's Lane, where Caleb Halleck and some forty anxious, happy lads, were waiting the coming of the future mistress of River's Lane House.

Caw, fly, circle around, you dear old rooks, we must leave you for awhile, braving the fierce gales of winter as we traverse the trackless deep, once more to visit the city of culture, and to meet the toilers and idlers, the fools and knaves therein abounding. The Chamorim demand us, let us go.

(To be continued.)

Original Contributions.

* * * Articles appearing under this head are in all cases written especially and solely for the CARRIER DOVE.

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GOD, SATAN, AND EVIL SPIRITS.

BY WILLIAM EMMETTE COLEMAN.

The Spiritual Philosophy removes from the minds of its adherents the idea of the existence of an angry, jealous God,—a personal Deity enthroned in solemn awe in heaven's palatial courts, surrounded by serried cohorts of winged angel ministrants, the creatures of his sovereign will, the messengers of his capricious mandates to Cosmos's remotest bounds; exacting servile submission and slavish adoration from all in earth and heaven, in sea and sky; controlling, by his arbitrary, fitful fiat, the thunder's startling peal and lightning's fiery glare, the shifting, whirling tornado and burning sirocco blast; dispensing or withholding, *ad arbitrium*, the cooling, refreshing rain, the drifting, "beautiful snow," or the pelting, devastating hail; through whose elective pleasure, famine and pestilence stalk through the land, and loathsome plagues desolate sin-cursed humanity; a savage monster, creating, for endless woe and deep damnation's lurid depths, millions of undying souls mockingly termed his children; a ruthless, malignant fiend, exceeding, in villainy atrocious and meanness base and hellish, his chosen fellow-sportsman in the

game of pitch-and-toss for human souls vulgarly yclept "Old Nick."

This imaginary divinity, ruling with iron hand o'er saint and sinner, pope and thief, Spiritualism dethrones, substituting therefor the Great Positive Mind, the Infinite Spirit of the Universe, the All-Father and All-Mother,—the totality of all laws, all principles, all forces,—the unitization of all intelligence, the focalization of all power, into one distinctive whole; matter being his body, spirit his soul, and intelligence his inmost essence, thus comprising all that is, the universe of universes; the laws of nature being the expression of his mode of existence, never created, never destroyed,—he being devoid of arbitrary caprice or vacillating volition, fixed, unchangeable, eternal!

This rational conception of Universal Being, in consonance with the plain teachings of reason, common sense, intuition, nature, and at one with scientific induction and philosophic deduction, is gradually permeating the world of mind and thought; and largely through Spiritualism's demonstrated verities.

Fell and fabled Satan, that whilom "roaring lion," coursing up and down the earth, devouring the old and young, the pauper and the affluent, we find fast tethered where'er the light of spiritual science illumines the pathway; from whose refulgent dazzlement he swift retreats to dark and noisome corners in cloistered cells, or in cathedrals' sacred haunts, presided over by cowed and shaven priests, white-chokered, black-coated clergymen, sleek-faced churchmen, canting ministers, smooth-tongued prelates, and hypocritical ecclesiastics,—all fervent friends of His Horned and Hoofed Majesty, he constituting their principal stock in trade in the merchandise of human souls, by them monopolized from pre-historic time.

The non-existence of this arch-demon, with his imps and fiends attendant, Beelzebub, Apollyon, Belial, Lucifer, and all the rest, so signally established by Spiritualistic truth, is indubitably of untold value to the world, so long groaning under the oppressive weight of satanic infestation and demoniac ownership now being fast removed and rapidly overthrown. The everlasting destruction of "the Devil and his imps" is far from being the least of the many heaven-sent blessings bestowed upon the human race by the present-day Spiritual dispensation.

Candor and truth, however, compel the assertion that among certain Spiritualists, the old-time fiends and devils have been replaced by an innumerable host of evil and malignant human spirits, who are permitted, by the loving All-Father and the guarding beneficence of the purer spirits inhabiting the celestial spheres, to constantly prey upon, infest, possess, and obsess the residents of earth, influencing men and

women to commit deeds of vice and crime, such as murder, suicide, and arson; to get drunk, use tobacco, indulge in licentious practices, etc.; and, most absurd of all, to render people insane through mere malice. It is often stated, in certain Spiritualistic quarters, that most of the world's insanity is caused by evil spirits obsessing men and women. In contradistinction to these irrational conclusions, alas! so prevalent in our midst, there has been given us from wise and lofty spirits in the upper country a positive and sweeping denial of the truth of these allegations. "Evil spirits," we have been told, "do not obsess, possess, infest, or otherwise interfere with earth's inhabitants; legislation, or the social order in the higher life, being directed to prevent it." ("The Spiritual Philosophy *versus* Diabolism," by Mrs. Maria M. King, page 19.)

Evil spirits undoubtedly exist in large numbers in the lower circles of the spirit-land. Death makes no change in the individual. But in the higher life law and order necessarily reign much more effectually than on earth. The wisdom, beneficence, and power of the higher spirits are dominant over the lower. The vicious and the criminal in spirit-life are guarded and guided from the moment of their entrance into that world. Every spirit is under the direct supervision of other spirits higher in mental and moral development than himself or herself, and from the beginning efforts are made by those guardians to improve the *status* of their wards. The exercise of their evil passions is kept in check, so far as practicable; they are not allowed to prey upon their neighbors in spirit-life, or upon those still in the body on earth. The power and influence of the higher circles and spheres in spirit-life are constantly exerted over the vicious denizens of the lower circles, to restrain them from gratifying their evil desires; and it is an impossibility for a single undeveloped spirit to escape the watchful guardianship of the more progressed spirits. So far as we can, here on earth, our imperfect civilization attempts to restrain and reform the erring and the criminal. The protection of society demands that they be restrained; and shall they not be restrained in the higher life? Is not the philosophy, the wisdom, and the power of the spirit-world superior to that of earth? Will not, therefore, their system of government, their rules of social order, be much superior to those of earth? It must be so, in the nature of things. So much the more perfect, then, their system of government and restraint of the evil-disposed, so much the more effective are their modes of reformation and improvement. It should be recollected that spirits from our earth have been living in the spirit-world thousands of years at least, and in that time what wondrous advances have they made in wisdom and in power. The higher a spirit is, the greater its power

over lower natures and over inferior minds. Moreover, the more advanced the spirits become, the more they harmonize and assimilate with each other,—the greater the unity between them. The higher spirit minds, then, working in unison, exercise their power for the improvement of all beneath them. Combining their powers, then, the wise and exalted inhabitants of the upper circles and spheres exercise a complete control over the inhabitants of the lower, using all possible means to promote progress in wisdom and virtue in their lowly brethren and sisters. The first step taken, on the birth of an evil spirit into the spirit-country, is to prevent its indulging its propensities to the detriment of others, either on earth or in spirit-life. If spirits were allowed to indulge their baser nature, the lower appetites and passions, in spirit-life, instead of progress there would be retrogression. Instead of growing better, they would be getting worse and worse all the time. Such a thing is not permitted by the wisdom, the legislation, the beneficent guardianship, of the higher spirits. Evil influences are not allowed to propagate themselves in the spirit-land. They are kept in check by an iron hand, guided by love and sustained by a power that cannot be swerved or broken. The exercise of a little reason and common sense in this matter will enable one to see clearly that the state of affairs in the spirit-world must be as above outlined,—it cannot be otherwise; and that such is the case we have the positive assurance of some of our wisest spirit-teachers.

If this be the truth, how then, it may be asked, do we account for the many supposed cases of obsession of which we hear and read? It is true that phenomena oftentimes occur which, on a superficial view, might be taken as indicative of the action of diabolical intelligences. Appearances are taken for realities; the seeming is ignorantly supposed to be the real. Viewed rationally and scientifically, there is no necessity for the intervention of malignant or passional spirits in the production of the phenomena. All such phenomena range themselves, I think, in the following four classes:—

1. A large majority of the cases of supposed obsession are simply instances of disordered mental action. The brain and nerve forces have been disturbed, thrown out of equilibrium; in other words, the patients are insane, either wholly or partially, or else they are laboring under a strong delusion or hallucination. The key to the mystery lies in these three little words: "disordered mental action." Their brains are disordered in greater or less degree, hence the ravings and vagaries they indulge in. Being often sensitive to surrounding influences, they take in from others the foolish notion that they are haunted or possessed by evil spirits and act

accordingly, thereby lending weight to the delusion; or, as in some cases, they are self-psychologized by the idea that they are obsessed or possessed, and so act in their abnormal, diseased state as if they were. The evil spirits supposed to infest them exist only in their own minds; and when their mental equilibrium is restored, the imaginary evil spirits depart. Healers often render assistance in supposed cases of obsession. They do, indeed, by their soothing magnetism, cast out "evil spirits;" but the "spirits" thus cast out are not living entities, but the morbid fancies, the delusions, the insane imaginings, of the mentally diseased. In such cases no spirit agency is at all manifest; the phenomena are strictly of the earth, earthy.

2. In some cases a spiritual influence is at work in connection with the disturbed mental action, in the production of the phenomena; but it is a benevolent influence instead of a malevolent one. The guardian spirits of those mentally afflicted often use their influence to remove or mitigate the affliction. Obtaining partial control of them for a time, these beneficent spirits sometimes endeavor to impress their thoughts upon the minds of the afflicted ones; but the crazed brain cannot give it forth as received, but distorts it in such a manner as to indicate an evil influence rather than a good one. In this manner insane ravings are given to the world as emanating from the spirit-land, and extravagant, silly, immodest, and criminal actions and language, due solely to the insanity or delusion of the doer or speaker, are fathered on the innocent spirits. When the patient recovers his mental balance and the supposed evil spirit has given up his hold, the recovery is often due, in part at least, to the beneficent influence of the spirit-power controlling him, falsely supposed by short-sighted observers to be malignant and demoniacal in its nature.

3. All spirits that attempt to develop and control mediums are not gifted with the highest wisdom, and in their experiments some of them sometimes undertake more than they can successfully accomplish, and temporarily disturb the normal brain action of the medium or sensitive. This disturbance causes the medium to act at times as if under the influence of evil intelligences, but such is not the case. Unwise or partially ignorant spirits do communicate with earth, being well-disposed and seeking to do good; and such sometimes make mistakes. This the economy of the higher spheres allows, for purposes of culture and development; but the evil-disposed, the vicious, and the malignant are not suffered to control sensitives or mediums. Foolish or trivial spirits may sometimes communicate, but fiends and devils never! Some cases of presumed obsession are, therefore, due to the action

of unwise, undeveloped spirits, with good motives.

4. Spirits, in their efforts to develop their mediums in all possible directions, so as to render them fit subjects for wise spirit-control, have to use various instrumentalities to effect that development. Sometimes phenomena, seemingly diabolical in their character, are induced for effect on mediums as aids in their complete development.

"Psychological power exerted by spirits causes mediums and susceptible persons to see fiends sometimes. . . . Spirits operate upon the brains and minds of their subjects in every conceivable way, according to the diversity of organization, to develop them to greater susceptibility to spirit-power, and to educate them into principles of philosophy." ("Spiritualism vs. Diabolism," King, p. 33.)

In my judgment all cases supposed to indicate the agency of evil spirits can be completely and rationally accounted for in the light of the foregoing principles. These four things cover, I think, the whole ground: (1.) Disordered mental action, independent of all spirit-influence; (2.) disordered mental action, in conjunction with a beneficent spirit-influence exerted for the restoration of mental equilibrium; (3.) action of unwise but well-disposed spirits upon partially developed mediums; (4.) psychological action of wise spirits for the thorough development of their mediums. I have never heard of a case of alleged obsession, in ancient or modern times, that was not fully covered by these principles.

The reason why mediums and sensitives under alleged spirit-control often proclaim obsession to be a truth is because the influence of preconceived opinions in their own minds or in the minds of those surrounding them is more potent than the influences of the spirits. Mediums, instead of voicing the views of the spirits, often give expression to their own dogmatically-held ideas, or the ideas prevalent among Spiritualists. We rarely, if ever, get unmixed truth from mediumistic revelations. The mind of the medium colors and distorts the ideas given, and in many cases the opposite is given by the medium to that designed by the spirit. Such is the case as regards obsession and possession. The teaching we receive and read of favoring obsession, do not emanate from the spirit-world; they are born from the brains of residents of earth, and are impressed by earthly influence on the minds of sensitives and mediums,—just as the nonsense and absurdities of pre-existence, re-incarnation, occultism, theosophy, metaphysical healing, and the other foolish variegations attempted to be fastened on Spiritualism, are given forth as coming from the spirit-world, when in truth the spirit-world has nothing to do with such nonsense and rubbish. In this connection the reader may refer to the remarks upon "The Distinction Between Mediums

and Sensitives," published by the writer in recent numbers of the CARRIER DOVE, especially those in Part Second in the DOVE of November 26th.

In conclusion, I would urge the reader to carefully consider the truth contained in the extract herewith appended, and also quoted above; and in all cases of supposed obsession hereafter falling under his or her notice, to apply it, and the principles above feebly outlined, to the solution of their producing causes.

"Evil spirits do not obsess, possess, infest, or otherwise interfere with earth's inhabitants; legislation, or the social order in the higher life, being directed to prevent it."

Too Much Leisure.

"My wife's havin' a pretty easy time of it, this summer," said a farmer. "We ain't boardin' but two of our hired men this summer, and there's only them and me and our five children for her to do for this warm weather. Then she ain't got but six cows to milk and make butter from, and last year we had nine. Ain't got so big a garden, either, for her to look after, so we ain't got so many vegetables for her and the children to get ready for market. I don't know but we'll take a few summer boarders to kind o' help her kill time."—*The Woman's Standard*.

Miss Phebe Couzins of St. Louis, has been appointed United States Marshal in place of her deceased father, to hold the office until the President shall appoint a successor. Miss Couzins was sworn in as Deputy Marshal when her father was appointed, and during his long illness had the entire responsibility, and performed satisfactorily the arduous duties of the office. Justice Miller has been congratulated by a large number of professional men on his excellent choice.

The New York papers are calling attention to the case of Mrs. Davis, a widow, who has been thrown into Ludlow street jail because of her inability to satisfy a judgment of \$185, brought against her by a creditor of her husband. The poor woman knew nothing of the debt until fifteen months after her husband's death. Now she is torn from her two little children and put behind prison bars because of her failure to keep his contract.—*The Woman's Standard*.

"What are you reading, my dear?" asked a motherly old lady of her daughter, who was swinging in a hammock in the side yard one Sunday afternoon. "St. Elmo, mother." "That's right, my dear; read all you want to about the saints, but I never want you to open a novel on Sunday."

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THE CARRIER DOVE,
SAN FRANCISCO, CAL., DEC. 10, 1887.

Co-operation.

How little mortals understand the value or meaning of co-operation in its broad humanitarian significance. Some spiritually illuminated minds have come into the sphere of intelligence where they could receive impressions from the master-minds in spirit life, who are working through every available channel to introduce this system among mortals. They have witnessed the struggles and defeats, the want, woe and misery attending the competitive system in vogue at this time, and have seen with pain and sorrow its disastrous effects upon the human race. Instead of the universal brotherhood of man, they behold the universal spirit of greed and avarice prevailing, which stimulates the stronger to overreach and destroy the weaker. They see giant monopolies of wealth and power filling the coffers of the rich to overflowing, enabling them to build

palace homes, where, surrounded with luxury, and surfeited with the sensuous pleasures of life, the idle inmates riot in extravagances, while those who have been defeated in this struggle for wealth—the toilers, by whose sweat and very life blood these gigantic fortunes have been amassed, are living in poverty and degradation, their meagre pittance from day to day being scarcely sufficient to keep gaunt hunger from the door, or to protect the weak and helpless from the fury of the storm.

Every day the lines are being closer drawn, and the gulf between the rich and poor is growing deeper and broader. Aristocracy founded upon wealth is rearing its hydra-head in the bosom of our great Republic. Striving to ape the titled aristocrats of Europe, who have inherited colossal fortunes from their robber ancestors, whose motto "might makes right" still prevails, the people of America are rapidly drifting into the errors of their European fore-fathers, and may not discover their mistake until, fired with the love of liberty, and burning with indignation under the wrongs inflicted by their money-masters, the spirit of revolution will become aroused, and what has been denied by peaceful asking, will be taken by force of arms.

In order to avert the impending crisis, which is slowly but surely approaching, there is one remedy—co-operation. Let the rich put in their capital—gold—against the laborer's capital—muscle—and each endeavor to aid the other; in fact, let a spirit of humanity and brotherhood prevail, and soon the dangers which now threaten will be avoided, and peace and plenty smile upon our land.

Then will the wail of the widows and orphans cease; the cry of hunger and distress no longer be heard; our cities will contain no "five points," or squalid pestilence-breeding quarters where sin, shame, and crime riot in their own degradation. Instead of vast tracts of land being kept waste and idle in the hands of crafty speculators, there will be thousands of homes, cultivated farms, orchards, and vineyards, whose golden grains and luscious fruits will feast and gladden those long used to meagre fare of coarsest food.

Going through our cities the painful sights of the decrepit old beggar, the pinched, pale features of ragged, destitute children, the brazen, dissolute faces of wantons peer-

ing from their dingy casements, and inviting to their iniquitous dens the innocent youth as well as the grey-haired man, the discordant revels of besotted, drunken creatures, from whose bleared eyes and bloated faces almost every trace of manhood has departed, all these unpleasant sights and sounds will be seen and heard no more, for the causes which produce such deplorable conditions will have been done away with under the new orderly system of true fraternity, based upon co-operation and mutual helpfulness, instead of the soul and body destroying system of competition.

We are glad to announce that a new organization has been effected in this city, having for its aim a complete system of governmental policy whereby the beneficent purposes of co-operation can be successfully carried out. We will give our readers definite information concerning this movement soon in an able essay by one of the members.

The Two Worlds.

We are in receipt of the initial number of the *Two Worlds*, edited by Mrs. Emma Hardinge-Britten, and published in Manchester, England, with E. W. Wallis, as assistant editor and business manager. We clip the following excellent words from the "Salutatory."

"That the scope of this journal may not be misunderstood, we desire to state at once, and in advance of our future issues, that we propose to traverse as far as possible the wide and varied fields of human interests that might be vitalized and exalted by that knowledge of the life hereafter, which spirits alone can demonstrate. Instead of confining ourselves, therefore, to the relation of phenomenal facts and speculative philosophy, we shall endeavor to show how beneficially the spiritualistic revelations of the nineteenth century might operate through such departments of earth-life, as reform, science, theology, politics, occultism, and the only true and practical religion, viz., goodness and truth in the life here, as a preparation for heaven and happiness in the life hereafter."

While in another part of the same article the following sensible resolves are stated: "It must be observed, however, that we do not propose to inflict on readers, searching for light from the higher world, matter beneath instead of beyond the reader's previous status of thought and education. The Spiritual Rostrum should be the sphere of instruction alike to listener and reader—not the

school in which unfledged and half-developed mediums seek to entertain their audiences by practicing the A B C of the oratorical art."

A considerable promise of "Theosophy" and "Occultism" is presented, but whether such topics are likely to add to the value of our contemporary time alone can tell. We wish the new candidate for public favor every success, and shall cordially welcome its arrival among our numerous American, European and Colonial exchanges. Two of the journals devoted to our philosophy are now edited by women—the *Two Worlds* in England, the CARRIER DOVE in the United States. May the helping hands of the angels sustain us and our sister in the important duties and interests committed to our care.

A Correction.

In mentioning the noticeable family gathering of Mr. M. B. Dodge on Thanksgiving Day, the DOVE inadvertently stated it consisted of *three* generations. Whereas the context of the little paragraph showed that *four* generations sat around the hospitable table of our good friend. We trust Mr. Dodge will accept our regrets for the error, which arose in the press of many duties, and we also hope the above correction will effectually express the quite remarkable gathering of four living generations of the same family at one assembly.

Closing Exercises of the Jessie-street Kindergarten.

The closing or holiday exercises of the Jessie-street Kindergarten will take place on this Saturday afternoon, Dec. 10th, at 1 o'clock at the schoolroom on Jessie street, between 4th and 5th streets. The friends of the school, and those interested in the good work being done thereat, are cordially invited to be present. The exercises will be interesting and varied, and choice specimens of the handiwork of the little pupils will be displayed.

In connection with the suggestion in my article in the DOVE of Dec. 3rd, that the managers of this school secure one or more additional schoolrooms for the accommodation of the constantly increasing number of children already members of the school and seeking admission thereto, I am informed that the management would be only too happy to secure the two rooms adjoining

the one now occupied, provided the necessary funds therefor were available. Permission has been given to place a handsome archway between the rooms; if the additional rooms be rented for the school; and if these rooms should be added to the school, the kindergarten will be made one of the best, if not the best, in the city, accommodating one hundred or more children.

It is sincerely hoped that the requisite funds for this purpose will be speedily forthcoming. Surely, among all the Spiritualists in our city, including a number of large means financially, the very small amount needed for the proper equipment and support of this school can be readily raised. "By their fruits shall you know them."

WM. EMMETTE COLEMAN.

Departed.

ANTONIA—In this city, December 1, Mme. Clara Antonia (nee Charlotte Van Halle), aged 60 years.

CROW—At Crow's Landing, November 25, of consumption, Mrs. Esto Elenora Crow, wife of Cash Crow, and daughter of Mrs. C. E. Eliot of Oakland.

Mme. Antonia.

The sudden demise of this gifted woman has cast a gloom over her friends and acquaintances which no amount of philosophical reasoning can dispel; although she had been in ill health for some time, no one suspected the end, was so near, and when it was announced on the morning of the second inst. that she had passed away during the night previous, all were surprised and grieved immeasurably. Mme. Antonia had been a resident of this city for many years, with the exception of a few occasional periods of brief absence. She had ever been an upright, conscientious medium; one who held her vocation in such high esteem, that no suspicion or accusation of fraudulent practices have ever been attached to her fair name.

As a healer she was eminently successful, having had a thorough medical education, which, combined with her superior mediumship, qualified her for the work, and enabled her to perform cures of a remarkable character.

The funeral exercises were conducted by J. J. Morse, at Washington Hall, 35 Eddy St. The speaker read a beautiful and ap-

propriate poem, and then the control gave a fitting and eulogistic discourse.

The remains were followed to their last resting place in the Masonic Cemetery, by a goodly number of friends who constituted the mourners, as the deceased had no relatives in the city.

Standing there beside the new-made grave and looking out over the Golden Gate through which were passing snowy sails on their outward-bound voyage to foreign shores, we were reminded of the other Golden Gate through which our beloved sister had just passed on her voyage to a shore of eternal verdure, where, we doubt not, many loved ones of her early life were waiting to receive the ripened spirit, and bid it a joyful "welcome home."

As we turned to take a last look at the fresh mound, covered with choice floral tributes, among which were some sheaves of ripened grain, emblematic of the ripened years of the departed, we recalled the pleasant visit of just one week before, and the kind, encouraging words of the medium as we bade her good-bye and she told us to be brave and stout of heart, for a bright future of success and usefulness was in store for us and our DOVE. Now, those kind words, which were the last we heard her speak, will remain like the blossoms on her grave, a beautiful and fragrant memory forever.

Esto Elenora Crow.

From our dear sister-friend, Mrs. C. E. Eliot, we learn of the transition of her daughter, Mrs. Crow, to the higher realms of spirit life. She had been a great sufferer for many weary months from that dread disease—consumption—during which time she was tenderly and lovingly ministered unto by a most devoted husband and mother who would have gladly retained their beautiful darling with them had it been possible. No pains or expense was spared to win back the roses of health to the pale cheeks, and give to the wasted form its former buoyancy and strength; but all their lavish kindness proved unavailing, and quietly and peacefully she sank into that dreamless sleep, only to awaken in a fairer clime where a loved father was waiting to receive the glorified spirit and convey it to the home he had prepared for its reception, as he had frequently stated he would do.

Mrs. Crow leaves a husband, mother, two brothers, and a beautiful babe to mourn her early departure, besides hosts of friends to whom she was very dear, and held in the highest esteem.

She was an earnest Spiritualist and went to her rest confidently and trustingly as a babe upon its mother's breast sinks into peaceful sleep.

Her bereaved ones are not left wholly desolate, for to them also is given the sublime faith, founded upon knowledge, that in a few brief years at most, they, too, shall hear the welcome summons which will invite them to a glad reunion with the sunny darling who has not died, but only "gone before."

Gone to Mamma.

Again has the death angel invaded the home of our esteemed friend and brother, Mr. James McKinley. This time it was the eldest child, the sweet and promising daughter, Hope, who heard the summons and has gone to join her beloved mamma in the home "over there." She was eleven years of age, and far more mature and womanly than many girls of her age, owing to the excellent training and loving instruction of her devoted mother. Another child is also dangerously ill with the same dread disease, typhoid fever. Our deepest sympathies go out to the bereaved family in this hour of afflictions; and we pray that they may be sustained and upheld by a divine trust and sublime faith, which sees ultimate good from seeming ill.

Departed to a Higher Life.

Nathan Tuttle, father of Hudson Tuttle, passed to the higher life from the home of the latter on Thanksgiving Day. He was one of the pioneers of Northern Ohio, and was 89 years of age. His wife is 87, and at the time of his death they were the oldest married couple on the Reserve.

He was born on Long Island, N. Y., and bred in the Calvinistic faith, but at the very dawn of Modern Spiritualism he became a believer, and this faith changed his whole character. Before, he was oppressed with doubts and fears and rarely if ever smiled; after, he was joyous and happy. At the end he felt and saw his spirit friends near him, and went to them with full trust and confidence. "This is a beautiful place; I am

glad," were his last words. The Honorable D. W. Johnson, State Representative, by request, pronounced the funeral address. It was a magnificent oration and eulogy.

Mrs. Parmenia Root departed this life at the home of her son-in-law, E. S. Hughes, Milan, O., Nov. 19. She was 84 years of age, and came to Northern Ohio while the Indians were yet there, settling on the same farm with her husband, where she died. There was great hardship in that early wilderness life, but she endured all and has lived to see the wilderness bloom like the rose. She has been for twenty years a Spiritualist, and for the last two years has been conscious of the presence of her spirit friends. Hudson Tuttle gave the friends the consolation of that belief, and paid a fitting respect to the pioneers who were in attendance.

Our New Year's Holiday Number.

We are making arrangements to provide our subscribers and patrons in general with a feast of good things in our first issue of the coming year. The great success that has been made by the DOVE since it became a weekly, causes us to feel a desire to express our thanks to our hosts of good friends in some practical form. This can best be done by our giving to our readers an extra special number that shall contain a mass of instructive and entertaining matter—with appropriate illustrations, that shall comprise contributions from some of the ablest minds in our movement to-day. We shall announce further details in succeeding issues, but at this time we can say that we hope to be able to present

CONTRIBUTIONS FROM

Mrs. E. L. Watson,
Miss M. T. Shelhamer,
Eliza A. Pittsinger,
Hudson Tuttle,
William Fmnette Coleman, and
J. J. Morse,

WITH QUOTATIONS FROM

Emma Hardinge-Britten,
Lizzie Doten,
The Editor,

and others of equal ability and importance.

OUR ILLUSTRATIONS

will be suitable to the matters contained, and in spite of all the labor involved and

the extra amount contained in the New Year's special number, there will be no advance in the price.

OUR LITERARY DEPARTMENT.

A NEW STORY.

In the first issue for the new year we shall print the opening chapter of a new story entitled, "Crooked Paths, or The Wages of Sin," by Miss M. T. Shelhamer, the widely-known medium of the *Banner of Light* Message Department. Miss Shelhamer is so well known as a writer of fiction that our readers may anticipate no small pleasure in the perusal of her new work.

Extra Special Premiums.

With a view to give our friends the most liberal terms of any spiritual journal published in this country, we will make the following offers:

1. To *new* subscribers for a year who send in their names during this month, we will send the DOVE for the month of December free, in addition to the year's issue for 1888 for the regular subscription price of \$2.50. If they remit us the sum of \$5, we will send them the DOVE for 1888, and the bound volume of the Journal for 1887, this year. This year's bound DOVE will be the largest volume ever issued since its foundation, and will contain some fifty-two full page portraits. A choice variety of biographical notices of various prominent workers, speakers and mediums, a full collection of the able lectures through J. J. Morse, as well as the complete serial from that gentleman's pen, now running in our pages, in fact the bound volume will be the choicest collection of spiritualistic literature ever presented to the movement. This offer positively only holds good up to the 31st of this month.

2. We will offer to all our present subscribers who renew within the above time, the bound volume for this year with their new subscription in return for \$5. Postage will in each case be paid by this office.

The volume will be handsomely and substantially bound in cloth, and of itself will be a library of no small value. Remember these offers only hold good during the present month.

Spiritual Meetings in San Francisco.

J. J. MORSE AT METROPOLITAN TEMPLE.

On Sunday morning last the questions presented to the control of Mr. Morse at

Metropolitan Temple, included the following among other topics: Shall we consult mediums upon business matters? Is there any proof of re-embodiment? How to get rid of low spirits, God, Jesus and the laws of nature. Sleep. Effect of death upon the status of children in spirit life, to all of which satisfactory answers were given in a series of most lucid and able replies.

In the evening the subject was selected by the audience and was "What is Life and Whence Comes it?" concerning which we reproduce the report in the *San Francisco Daily Chronicle* of Monday last.

"J. J. Morse addressed the audience in Metropolitan Hall last night upon "Life—What is It and Whence Comes It?" The subject was selected by vote at the opening of the meeting. The nature of life was as difficult to answer, said the speaker, as the old time question, "What is truth?" Was life an entity that could be taken out of nature, or was it the sum of action expressed in organic forms? The vegetable and animal kingdoms expressed life—was the life identical? Nature is a unit, it contains within its conditions the potentialities of all forms of development. The law of evolution is evidence of inherent activity in the substance of nature. That activity is the result of the presence of the Divine Spirit inherent in every condition of existence. Life is the sun of action expressed by any condition or structure in this or any world. It is not a removable entity. Aggregation and disintegration are evidences of life, for life and death are but opposite manifestations of the divine energy working in a thorough nature. Life, then, comes from God, is the expression of His power, and the evidence of His government.

"Existence is correlated in all departments. Evolution does not stop with man or nature. From the present order is being evolved the future realm, from the present humanity is being evolved the immortal humanity. Evolution and continuity are the sure foundations of science, philosophy and spiritual truth."

"A beautiful peroration, descriptive of the government of God and his eminence in nature and man closed a brilliant and impromptu address of more than average importance."

The vocal services of Mr. Keith, as usual, were of high order, eliciting a hearty encore, Sig. Arrilliga also earning well-deserved plaudits for his excellent organ selections.

On Sunday morning next the usual question meeting, while at 7:30 the control of Mr. Morse will discuss the subject of "Theosophy and Spiritualism; their points of relation and divergence." Admission free. Hall is warmed all day long.

PROGRESSIVE SPIRITUALISTS.

At the usual meeting, Sunday afternoon, at Washington Hall, Dr. W. W. McKaig addressed the audience upon the subject, "We Make the World We Live in." His remarks were full of suggestive thoughts which it were well to ponder over and see how much of the world's woe and misery is caused by our looking at things in a wrong light; or rather by the light within ourselves, which gives shape and coloring to our material environments, and also paints the pains and torments, or the beautiful splendors of the world to come. Just how much of our individual pains and pleasures are the results of our own wrong views of life, is a point worth considering.

THE UNION SPIRITUAL SOCIETY, ST. ANDREW'S HALL.

The young people of this society are a live, energetic set of workers who have made their Wednesday evening meetings instructive and interesting to such an extent that their hall is crowded every week. They always have good speakers and some of the best mediums in the city are regular attendants.

Chips.

When one owes a grudge, he is apt to find it a bad debt.

Printers consider every letter a capital one that contains a remittance.

One of the best coins from the *mint* of nature is the *penny royal*.

Our holiday number will contain an illustrated poem from the pen of California's gifted poetess, Eliza A. Pittsinger.

Any person having a copy of "Planchette," by Epes Sargent, which they are willing to dispose of, can find a purchaser by calling at this office.

Portraits of J. J. Morse, price 25 cents, can be had at Metropolitan Temple every Sunday. It is a very fine picture—cabinet—by Bushby, of Boston, Mass.

B. F. and Sara A. Underwood have resigned their positions as editors of *The Open Court*. The friends and patrons of that able journal will regret to part company

with these talented writers. We hope the managers have not erred in allowing the change to be made, as the future success of that publication will depend largely upon the qualifications of the successor of those who now give up the work.

If we, like Mazzini, the great apostle of liberty, will make our first aim for truth and justice, our second for our country, our third for our family, our fourth for self, we will find something to interest us, something to live for as will prevent our lives becoming failures, however old we may be.

"Through some mistake, my dear," he said, "your milliner's bill was sent to the office to-day, and I was very much surprised at some of the items."

"Possibly," she returned, "and through a similiar mistake the druggist's bill was sent to the house. A number of the items fairly amazed me."

So he dropped the subject.

"It's nothin' but perliticle parties in my house, Sarah. There's Jimmy, he's a Bro'bis-hunist; Eddy's a Hinry Georger; Patsy's a Jimmercrat—same as his poor father was, God bless him! Tommy, he's jined the Pergressive Labor Party; an' would you believe it, Clementina come last night an' axed if she might jine the Progressive Ewker party just formed in the neighborhood, an' as she said it was no end of favors she was to get, I let her jine."—*Harper's Weekly*.

"The social tyranny which enslaves us all terrorizes women especially. If woman is satisfied with society as it is, there is nothing more to be said. Social slavery is fit for social slaves. Their emancipation will not be proclaimed till they cease to be such of their own accord, in full, clear and steady recognition of the equal right of every human being to say to Religion, to Science, to Society: "I helped to make you what you are; I will help to make you over again if you do not suit me."—PROF. ELLIOT COUES.

We shall issue a large edition of our holiday number and expect all our friends to assist in disposing of them among those who are unacquainted with the philosophy of Spiritualism, thereby doing good not only in spreading the light, but also in aiding to extend the circulation and useful-

ness of the DOVE. We shall spare no pains to furnish a most excellent number, not only as regards quantity but quality also. We think all who see it will pronounce it a gem. Send in your orders at once that we may be enabled to estimate the extra number required.

Children's Dept.

Lily Benton.

BY JULIA SCHLESINGER.

CHAPTER XIII.

SUCCESS.

When the arrangements for bringing the young medium before the public had been completed by the spirit band, they proceeded to instruct their instrument regarding the manner of procedure on his part, and that of those who were to aid him in the management of material conditions.

Mr. Benton had become so deeply imbued with the philosophical teachings of the spirits who controlled his son, and so greatly blest in the knowledge of immortal life and the comfort and happiness resulting from angel communion, that he resolved to use every means within his power to impart the same light to others who were sitting in the darkness which had so long clouded his own life and wrapped him in the folds of doubt and unbelief. The faithful sister Lily, and her dear companions who had so devotedly discharged the duties of their holy mission, rejoiced in the success of their endeavors, for now they realized that soon they would be enabled to reach many who were strangers to the truth, and bear the glad tidings to the bereaved and sorrowing. When Bennie was first brought before a large audience to give the proofs of immortality, some scoffed and ridiculed, others doubted and feared, while a few true friends encouraged and sustained him with their confidence and trust.

As he stood before his audience a wave of conflicting thoughts swept over him, emanating from the various incongruous elements of which the company was composed; but only for a moment did he feel the chill of adverse conditions, when a flood of spiritual light, love, and power enwrapped him and he stood before them transfigured, glorified. The audience notes the change and a deep silence ensues. He speaks, and words of heavenly wisdom blended with melting tenderness fall from his lips in soft and musical cadences. The people listen breathlessly; sometimes awed with the deep wisdom of his utterances, then inspired, quickened, and borne aloft by some divine and holy thought; then trembling, tender

tears of pity, sympathy and love would flow as the deep fountains of the soul were stirred by the awakening of their holiest emotions, with soft and tender pleadings for suffering humanity. Then came descriptions of angel friends with many loving messages. One by one doubts vanished, scepticism quailed, and pride was humbled. Those who came scoffing went away weeping; those who came with sad and heavy hearts went away comforted and blest; believers rejoiced, and a song of victory went up from the invisible ones who had struggled and triumphed. Thus was the grand life-work of one medium commenced, which was destined to bring peace and joy to thousands of earth's children.

The members of the Golden Chain still retained an interest in the work of each, as they became separated and drawn into different spheres of action. They could not always remain students in the lovely school on the Isle of Beauty, but went on to higher and more advanced institutions in spirit-life, and also laboring among the children of earth as avenues of usefulness were opened to them. The beautiful mystery of life—immortal life—was continually unfolding new and varied lessons and experiences, ever broadening and expanding its wonderful pages, as they eagerly turned them one by one, seeking to discover more and more of the infinite powers and possibilities enfolded in each individual existence.

To patient, trusting Lily, to the beautiful song queen, Elfine, to the mature Johnnie, Allyn, Onita, Rose, and all the other dear ones who have given us glimpses of their beautiful homes and daily work, we must now say "good-bye," trusting that at some future time, and under more auspicious circumstances, when less burdened with "many cares," we may again receive some inspirations from the dear ones "over there," which we can transcribe for the young readers of the DOVE.

(Concluded.)

Correspondence.

* * * Under this head we will insert *brief* letters of general interest, and reply to our correspondents, on topics or questions within the range of the CARRIER DOVE'S objects. The DOVE does not necessarily endorse the opinions of its correspondents in their letters appearing under this head.

Transition of Mrs. Loomis.

Editor CARRIER DOVE:—

Mrs. Loomis, wife of Marcus L. Loomis, a respectable mechanic past his three score and ten years, passed from her earthly form here the first of the present month. She was a devoted medium of wonderful powers. The fifth day after exit she came to us through the medium Mr. Chester Fish, a fine writing medium, and gave us a most beautiful message; it is too lengthy to write out for your DOVE in full.

Our sister says she had longed to have the scene closed for over a year, that she felt there was a great change coming, and a powerful pressure upon her head, which was severe, and she seemed to fall asleep and yet she was conscious and heard the conversation in the room. Next she found herself gliding through the air, so strange; as she glided along so pleasantly, no rude jar nor discordant sound—all still, calm and serene. She soon realized she was in another state of being. She heard voices that seemed to be new, strange and constantly more real. On looking around she found she had left the old form behind which had been her companion so many years and she was speeding away from Vineland, yet she could look back and see her family gathered around the inanimate clay. She found she was being borne by four of her children, all grown to adults in the spirit land, and yet so young and joyous looking, and how they rejoiced when they were recognized. It was a grand and glorious meeting—happy beyond description.

Further on he says the trees, hills and valleys all had a bright appearance, far more so than anything she had ever seen. Skipping over some of these descriptions she says, "O, my children, whom I once mourned as dead, and wept so many sad tears beside their coffins, all are here as bright, loving, and good as I could wish."

"I have nothing to fear, nor any regrets at leaving the old clod of clay which could no longer be of any use to any one." Her words were: "I have realized all I could wish in the short space of time I have been here; yet no words of mine could make you understand a thousandth part of what has already been unfolded to me."

I am sorry I cannot give the message entire, but must close with her final remarks as she gave them: "With these few words to you I will close with good wishes to everybody. Your friend in spirit-life,

ESTHER A. LOOMIS."

The funeral of Mrs. Loomis was on 10th Nov., 1 o'clock P. M. Message received 12th at 8:30 P. M., through Mr. Chester Fish.

Since the departure of his wife Mr. Loomis has revealed to me some facts pertaining to his own mediumship in the long ago, truly remarkable.

Faternally,

RILEY. M. ADAMS.

VINELAND, N. J. Nov. 25th, 1887.

The following excellent defense was made to an action by a lawyer: "There are three points in the case, may it please your honor. In the first place, we contend that the kettle was cracked when we borrowed it; secondly, that it was whole when we returned it; and thirdly, that we never had it."