

# The Carrier Dove.

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

VOLUME IV.

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## The Platform.

### Answers to Questions.

By the Controls of J. J. Morse, of England, given at Metropolitan Temple, on Sunday Evening, November 6th, 1887.

Q.—Do you think we shall continue to advance in knowledge in our other life as we do here? If so, are there any limits to that advancement?

A.—As we have never lived through all eternity, of course we are unable to answer the latter part of the question. As far as our observation and experience go, apparently there are no limitations to the possible acquisition of knowledge. As you are intelligent persons now, and will still retain the intelligence you possess when you enter into the spiritual world, we might truthfully say that so long as your intelligence continues, so long will your desire to gain knowledge continue, and as you claim, and we assert, that you are immortal beings, your intelligence will, therefore, presumably be immortal, and your thirst for knowledge, consequently, will be immortal also, and as we know of no limit to the possibility of acquiring knowledge, we, therefore, consider that you will continue to gain knowledge forever in the spirit life; therefore, it follows that the question must be answered in the affirmative, in one regard—that you will continue to gain knowledge in the next world, even as you continue to gain knowledge in this world, and that the arguments of analogy and experience contradict the supposition that there is to be any limit to your possible acquisition in this respect.

Therefore, you will always grow in wisdom as a consequence of increased knowledge, and your facilities and abilities to acquire knowledge, like yourselves, are infinite and eternal.

Q.—God is Love, and "God tempers the wind to the shorn lamb," are words often quoted, but is there anything in the facts to show that the God of Nature ever interferes to prevent the earthquake, the lightning, or the tempest from destroying the churches, the saloons; or mankind, good, bad or indifferent?

A.—The Lord tempers the wind to the shorn lamb, and the butcher gets them ready for the market, and the household

when eating never considers how the Lord tempered the wind to the poor little lamb! The Lord seems to take care of a great many things, according to some peoples' ideas, but it occurs to us that if the Lord is so concerned in taking care of the comfort of a poor little harmless, frisking lamb, he might do a great deal better by preventing a railroad accident now and then, he might do a great deal more service to humanity by destroying many of the evils that afflict humanity, and might do a great deal more good for the world by abolishing war, by abolishing intemperance, and a hundred and one different things that are bad and injurious to the race. Though he seems to be very busy in the interest of the lambs, these other wolfish evils still continue, and we are strongly suspicious that while he is looking after the lamb, he is sometimes neglecting looking after the wolves that are prowling about—providing, of course, he is concerned in the welfare of lambs?

We are at one with the questioner in the matter, that the God of Nature neither bothers himself about lambs or wolves, virtuous or vicious people any in special manner whatever. The laws of Nature are the only circumstances that are involved in the matter of lambs or of the other creatures; and if it be a fact of nature that in the spring time and early summer months the warm winds may seem to be tempered to the shorn lamb, we might ask why the Lord permits him to be robbed by man of the great coat that has been given him, so that the winds need to be tempered for him after man has robbed him?

The Lord never helps you at all; that is a point you have to get clearly into your judgment. The laws of God and the principles of Nature are quite sufficient to meet every requirement of human life, and as long as you butt your heads against them so long will they continue to punish you. It is when you understand the laws and principles of Nature and live in harmony with them, that you reap all the benefits that existence is capable of giving to you, and so long as you are in ignorance of the laws of Nature, superstition, vice, crime, injustice, and all the thousand and one ills that afflict the body social, will continue in your midst. You have only to turn to those countries that pray the most, that devote the greatest amount of time, attention and money to religious observances and priestly requirements, to find how little—how abso-

lutely little—is the amount that the Lord does to humanity; whereas, if you turn to those other countries, your own for instance, where less attention is paid to priestly requirements, and little attention to ritualism, and a great deal more is paid to what man does himself, where he makes the plain an orchard, where the barren valley has become fertile land, where the desert now teems with peopled cities and thriving industries, where what were once large, wild spaces are now the thronging homes of happy, industrious human beings—you have only to turn to your own country where these things have been done, where the predatory savage has given place to a civilization of intelligent men and women, to learn that when man stands up in the might of his mind and uses the God-given powers of his soul and intellect, he can conquer Nature, reduce discord to harmony, drive out savagery, and plant civilization; he can conquer the very air, bind her subtle forces to his service, thread the wide country with the electric wire, speak from end to end of the globe almost in a moment's breath. When we turn to your own country, where these and greater miracles have been done, we have abundant evidence that when man relies upon the powers that God has given him, he can civilize the world, increase the comfort of the race, and this without bowing down or bothering your heads about whether the Lord tempers the wind to the shorn lamb, or anything else of that nature. The whole question is summed up in this: the Lord has given you the power to do all these things and abolish the evils that the world complains of, and when you use the powers the Lord hath endowed you with, you will never want him to come and do the work for you, for like honest men and women you will go and do it yourselves.

Q.—From the tenor of the teachings in the service this morning, it would seem that the word God was only another name for law or principle. In order to avoid misapplication or confusion in the general mind, as God is only a conception of the mental organization of any individual; would it not be well to eliminate the word God from our vocabulary of words and terms?

A.—According to the tenor of our remarks, the term God was not merely a point of thought to represent laws and principles, but it was a divine central point, a focalized existence within, so to speak, the circle of entire being. The forces and the laws

and principles that govern the conditioned universe were accepted as the outward visible manifestations of the conscious intelligent working of the Almighty centre. You may eliminate the term God if you choose, but as the circumference must have a centre, and that centre must be defined by some term, we consider it best to use the word God as meaning that particular focal centre from which proceeds the principles, laws, conditions and harmony of existence.

Q.—Is there a state or condition of the spirit that can be affected by the prayers of mortals; or is there a condition upon which the early Christians could found the doctrine of purgatory?

A.—That such a condition exists is simply a mere matter of fact, and a little reason and reflection would at once cause you to see that if there is any close and intimate sympathy between spirits in the flesh, and that the hopes and desires, good or evil, of one person, can affect the life and character of another person (and you know they can), then it seems perfectly reasonable to suppose that a person dying, still remaining a spiritual being, may be affected by the hopes and desires of the person left behind, and that the person left behind also may, to a more or less extent, be affected by the hopes and desires of the person who has departed. Therefore, the prayers, or hopes, or desires you have in regard to departed people, certainly can affect them so long as they remain within that sphere of relationship that will enable you to produce an effect upon them.

Now, for instance, how many spirits, when they have communicated with you, have said they have been kept down, retained within the earthly sphere by reason of the grief and longing and intense affection of those from whom they have departed? Very frequently you receive such statements as these from the spirit side of life. There is a great truth involved here,—the truth that your affections and your desires, your good or evil wishes, will have an effect upon those spirits who still are dwellers upon the lower side of spiritual existence. Now, if you can affect them thus adversely, may you not, upon the other hand, be able to affect them advantageously, and by your desire for their progress, by your earnest wish that they shall cut loose from all their previous earthly associations and shall ascend upwards into higher spiritual states,—may not your desires in these regards have the effect of liberating them from the attractions that still hold them, and enable them to advance, as your previous conduct may have had the effect of retarding their progress? That this is the case is quite true, and in this regard you find the whole secret and all there is in the doctrine of purgatory.

As to the doctrine of purgatory as taught by the Catholic Church that the prayers of the priest (when you pay for them) are

quite sufficient to get "Tim McCarthy" out of purgatory, and send him right up to St. Peter, who shall say, seeing the priestly sign upon forehead, "Come in, you are paid for," that is another question altogether. There is a great deal too much of that kind of doctrine, and if the sentinel at the gate only admits the believer who is paid for, we shall argue that that kind of heaven was a very good place to keep away from; that it would be peopled by an exceedingly selfish and narrow set of angels, a sort of celestial aristocracy who could look around, as some people say the senators of the United States do in the Senatorial chamber, and state with complacency, "We have a perfect right to be here because we have paid for our seats!"

Purgatory as so understood does not exist. Purgatory is an initial state wherein the soul is learning the facts of its past misdeeds and failures, and is endeavoring to atone for them and to lift himself up beyond their consequences. But prayer, though it may inspire the spirit to action, cannot liberate the spirit. No amount of masses said from priestly lips can ever liberate a soul in bondage, and no amount of money invested in marble tablets, stained glass windows and magnificent churches, will ever have the slightest effect in annulling the consequences of evil-living while you are in this world. You may wish your fellows better in the spirit life, you may help them to become better, you may pray that they shall be better, but when your fellows are better, it is not as the result of your praying or wishing or hoping, as a whole, but results, actually in the end, from their own efforts. You must liberate yourself. You may make use of all the help and assistance you can get, but the actual work of liberation, whether in your world or in ours, is the result of your own personal effort. Bear this well in mind, and if you do so, then the doctrine of purgatory will pass out of your judgment as a thing no longer to be entertained as preached to-day by certain people.

The early Christians had no such conceptions of purgatory. You must remember that the doctrines of the Roman Catholic Church were not the doctrines of the early primitive Christians; therefore, they must not be connected with Jesus and his immediate followers. You will find that following on down some hundreds of years, by reason of the ignorance of the people they were imposed upon by priestcraft, and here you will find is exactly where the doctrine of purgatory belongs.

Q.—Will the control make a few remarks on the life and death of Jenny Lind, the songstress?

A.—The life of a songstress of the eminence of Jenny Lind carries with it many valuable thoughts and useful lessons. Those who make the world happier are

among the best of in the world's benefactors; certainly the power of song is one of the elements of happiness, and it stands, perhaps, first among all others. It touches the tenderest chords of human nature, it calls forth the deepest vibration of the inmost soul; and on the wings of melody the mind rises to celestial heights wherein it contemplates ideas and beauties of the grandest and noblest magnitude. Jenny Lind stirred the hearts of thousands of her fellow creatures, and caused feelings of happiness and sweet delight to arise within their breasts, and this will follow her from the mortal world as a rich and rare memory far, far beyond the wealth and social influence and public eminence that she obtained while here below. In that fairer heaven, mingling in its sweet choirs, she may touch deeper notes and grander swelling harmonies than ere she reached while embodied in the flesh; the sweet song, though silent for years upon the mortal plane, shall burst forth anew in that realm where song is the language of the happy and the free; over there the voice shall float melodious again upon the ambient air, and the inhabitants shall know that the Jenny Lind whom many of them heard in this and other lands has come at last to the brighter land and will thrill them there again as she thrilled them while here below.

Her body rests amid the quiet Malvern hills far across the sea, but her radiant soul continues to utter the melodies that God implanted in her nature, and in you as well, and she shall thrill the hearts of thousands there. Though you may feel that she stands far above you in the possession of her wonderful gift, yet you have within yourselves the element of songs as sweet and beautiful as hers, and over there, if not here, that music shall be liberated, that song shall be sung, and your notes, too, may thrill the souls of thousands, and you shall learn that there is not one excellence of any kind but what is latently contained within yourselves. If at the present time you are not able to give utterance to the sweetest notes, your deeds may have a rhythmic cadence that shall bring you in harmony with the divine realities of being, and with your lives thus attuned to the celestial music of eternal truth, then each one may become, so to speak, a Jenny Lind in deed, if not in song, while here on earth.

Answer to a Question Given Sunday Morning, September 4th, 1887

Q.—Why do clairvoyants say they have visions which corroborate with their own faith, be they Catholics, Methodists, or belong to the Salvation Army? Is it not because mediums attract spirits of their own religious belief, and so they see these things? Do spirits remodel their earthly beliefs, or

do they cling to them as they do here, or do they yield a point and adjust the Bible to the new situation?

A.—The whole subject of clairvoyance is, as a rule, but little understood. Each person is born into the world with certain hereditary opinions; these cling to the mind like wall-paper to the walls of a room. When the brain is placed in an hypnotic state, and the mind is then exalted within the plane of its own ability, then these subjective pictures come to the surface, and the mind, not knowing any better, accepts its subjective images as the presence of visions from supernatural sources; whereas, it is only a bringing forth of the latent subjective images that belong to the individual mind. Now, when these opinions are strongly entertained, and are matters of deep conviction and personal feelings, then put that individual into a sensitive condition, cultivate the powers of the mind upon the material plane and do not stimulate the higher spiritual faculties, then the intensity of that religious feeling and the ideas the individual has been trained in, or has inherited, will at once rise to the surface of the mind and will be accepted for visions from supernatural sources instead of being what we have just told you. Hence it is that those who are strongly imbued with any faith or religion in the earlier stages of clairvoyance will be entirely psychologized by those ideas, for the dominant ideas are always the first to rise to view. But when the clairvoyant gains sufficient strength to rise above his own peculiar acquisitions and soar away into an independent realm of observation, then he will correct his faith and change his belief to correspond with the truth as he sees it from a larger field of view.

Do spirits retain their opinions when they enter into the spiritual world? There is every reason why they should; there is scarcely any reason why they should remodel their opinions immediately they enter into the spiritual life. It is one of the greatest mistakes to suppose that merely because an individual has changed his outer garment that he has changed his peculiar beliefs. He is just the same individual he was while occupying the material body on the material plane. There is no royal road to universal knowledge through the gateway of death, any more than there would be in a traveller coming to this land from some other country and locating here. Experience, observation, reflection and hard work are all necessary in the spirit life for you to gain the facts of that life, as they are necessary for you to gain knowledge and facts in this life. At first the Catholic is a Catholic, a Protestant a Protestant, still holding their own peculiar religious views. But a short residence compels people to modify many of their opinions, and the longer they remain in the spirit life the less reason they find to attach

absolute importance to many of the convictions they had previously possessed.

But this is a process that requires time for its unfoldment, and it does not immediately occur. Hence, when spirits come back shortly after their entrance into spirit life their ideas may be much the same as they held on earth, more or less modified by their new surroundings. If they are very bigoted and narrow-minded they will endeavor to adjust their old beliefs to their new surroundings, but at last they will find it so utterly impossible to do so that they will give up the attempt and say they have been misled.

As to accepting their statements, it may be safe within certain limitations, but interpretations of the broad principles of spiritual existence that are narrowed down to suit the requirements of any creed or doctrine, are matters you would be perfectly justified in at once rejecting. The providence of God never stunted the great realities of the universe to fill the requirements of any creed or doctrine. The universal truths of God are too immense to be contained in any creed that has been formed by men. Therefore, when you have an orthodox presentation, from spirits, of the future world you may be perfectly certain they have not yet outgrown their own peculiar teachings. The Spiritual world is a world of universal truth; its conditions are for all mankind; there is room for all the differences of religious belief; it is the heritage of every people, and the results of existence are to be enjoyed by all who care to obtain them and are willing to labor for them.

The progress of the soul after death is a problem for every soul to work out. God has created no limitations, no barriers, no peculiar people, organized no special religion, but all the principles and possibilities of life are for all his children just in proportion to their willingness, ability and energy to achieve them.

It is the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.—THOMAS PAINE.

Does God wish the lip worship of a sneak, of the man that dares not reason? If I were the infinite God, I would rather have the worship of one good man of brains than a world of such men.—INGERSOLL.

A dabbler in literature and the fine arts, who prided himself on his language, came upon a youngster a few days since, sitting upon the bank of a river, angling for gudgeons, and thus addressed him: "Adolescence, art thou now endeavoring to entice the finny tribe to engulf into their denticulated mouths a barbed hook, upon whose point is affixed a dainty allurement?" "No," said the boy, "I'm a-fishing."

## 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 XVIII.

HE WOULD BE A LEADER, IF EVEN INTO THE WILDERNESS.

Henry Pilkins, ex-charity school boy and son of Widow Pilkins, keeper of a common grocery, or chandler shop, had fallen upon pleasant times in the city of culture, for Boston is one of the paradises of pretentious literary and philosophical adventurers. The Chamorim Society and Fraternity was flourishing vigorously, and it had made considerable noise in the circles of its admirers and supporters. Its place of public meeting had been changed, as increasing audiences compelled the seeking of more commodious quarters. An imperceptible change, though, had also characterized the methods of its leader, as he now no longer paraded his position as a Spiritualist, for he had recently imbibed a full share of Hindoo theology, and not being intellectually capable of assimilating the Oriental "wisdom" he constantly regaled his delighted admirers with a queer mixture of absurdity and assumption thereupon.

The leader of the Chamorim had also developed literary aspirations, and was now blossoming out as an author, his various lectures being collected into bound volumes from time to time; then presently his hand was tried upon a work of fiction, which gave much amusement to those outside the fraternity. Then came larger works yet, literary pumpkins, large, as to size, hard-looking without, but soft and mushy within, as are pumpkins generally,—vegetable, literary or human! Pilkins increased in importance as a consequence of these productions, vaunting their great success and claiming the demand was so great that he had no difficulty in printing all the volumes he could sell, though he made no such statements when Miss Tulbythorpe was near to hear them, for the good reason that he had persuaded that amiable soul to find the money to pay for each work he issued, keeping for himself the proceeds, professing he would render an account in due course, a mode of business open to grave question to all honest partners, though it apparently seemed quite satisfactory to his admiring hostess, who only did what he had artfully insinuated to her was her duty.

Various meetings relating to the business of the Chamorim had been held from time to time, and at last the community had assumed a definite shape and form. Its con-

stitution was something like the following: The Community comprised the members of the Fraternity. The Community had special relation to all outward things, such as finance, industry, lands and buildings, trade, the purely secular, or exoteric, concerns of the Chamorim. The Fraternity was concerned with the esoteric and spiritual department, which was divisible into a department of healing, a department of the occult, the department of teaching, the department of spiritual gifts and a department of the Mystic Bird Cage, which was the final and highest honor any one of the Chamorim could attain. Certainly the Chamorim needed a collective head; true, its two great divisions needed heads as did their various subdivisions. The important interests involved required wise and capable administrators, and it was natural to expect that the Chamorim should elect to these various offices their best and clearest-minded members. In the exercise of their wise discretion, they chose as president, their leader, Henry Pilkins. Not only did they do this out of their confidence and trust in him, but they made him Clerk Director of the Community—he was already leader of the Fraternity—while they gave him, in addition, directorial command of all the exoteric business of the Community as well. That the exoteric departments could be under the care of any other than “our pure-minded leader,” was, of course, impossible, if success was to be achieved. Now, though this must apparently imply that the members of the Chamorim were an unusually weak-minded and easily-controlled set of people, it must, in justice to them, be explained how Henry Pilkins really came to be invested with as many offices as the most voracious Pluralist could desire. It was in this manner: Beneath the artlessness of our Pilkins there was, we must fain confess, a stream of persistent method which was directed towards one end,—the aggrandizement of Pilkins. Our adroit leader carefully manipulated the public opinion—so to call it—of the Fraternity by working upon the few weighty members of it, that he, unconsciously to them, steered their thoughts and acts into and along the channels he had duly prepared, and with such success that so far none suspected how they were being twisted round the fingers of their guileful teacher. This much in justice to the members of the Chamorim who were, in the main, duped by their own faith and hope, as thousands of good-hearted, amiable dispositions have been many times before.

The curious friendship between Henry Pilkins and Hubert Lundy had grown closer than ever, and, as was to be expected, it had caused considerable comment in outside circles, the comments not being at all in favor of young Lundy. The members of the Fraternity, however, warmly sup-

ported Hubert for his devotion to their cause, so, apparently, he paid no heed to any outside criticisms that may have reached his ears. Many a little chat these two had together concerning the prospect of the Fraternity and Community,—Pilkins explaining his plans by degrees, but very cautiously at first, until, it looked as if he was trying to see how far Hubert could be trusted. Little by little the confidence between them deepened and Pilkins disclosed one side, at least, of the plans he was working upon. He was determined to be the leader in everything, and if Hubert would second him in all he did he should have a satisfactory share in the financial results, to all of which, and more besides, Hubert cordially and effusively agreed.

Everything was finally got into proper shape for the commencement of the Community and a general meeting of all concerned had been duly called for a certain Tuesday evening, on which a full presentation of the plans, system, finances, and so forth, down to date, were to be presented. Let us adjourn to the hall in which this meeting is to assemble, for Miss Tulbythorpe's parlors are not large enough now to contain all those who are interested.

It is a neat little meeting-place, capable of seating some hundred and fifty people, nicely carpeted and seated—used as a lodge-room by a secret society really—containing a cabinet melodeon of some power, and altogether a comfortable apartment. By the time of meeting nearly one hundred persons had assembled. Miss Amanda Tulbythorpe was there in full force, too, for it was a most important meeting, this; there was Hubert Lundy as secretary, too, as active and busy as the proverbial bee, while Henry Pilkins, now of more self-importance than ever, literally pervaded the assembly at every point. Finally all the expected having arrived, the Leader of the Chamorim called the assembly to order by announcing a solo from their dear friend the soloist, who forthwith sang, “Praise ye the Lord,” in a most agreeable and effective manner, being liberally rewarded with applause, for George Le Quire was quite a favorite, though many wondered why he was associated with Pilkins's work; be the reason what it may, it was evident his interest was an honest one.

Then came their leader's statement, substantially as follows: There was now a sufficient number of names upon the Roll and a sufficient promise of actual and prospective financial aid for them to commence the Community and to remove thereto. He had obtained an eligible site in Gasconville, Florida, and had negotiated for its acquisition upon very favorable terms. The banking account was in a very satisfactory condition indeed, and he only waited their instructions to procure the

needed materials and ship them to their future home.

Then asked one of the members, “In whose name is our banker's account kept?”

To which answered their leader, “In my own.”

“In yours?” said his questioner, in surprise.

“Oh, that is to say,” said the chief of the Chamorim, “in my name as Chief, and on behalf of the fraternity.”

“Ah, that's all right,” said the seemingly relieved member, resuming his seat.

Then arose another member who deferentially inquired as to the exact terms upon which they were to enter the Community, to which was answered by the Leader, that they must make over everything they possessed to the Community, as all would be held in common for the good of all, and in return each would receive all needful clothing, food, shelter; while a general means of recreation in the forms of library, literature, music, lectures, etc., was fully provided for. They would enjoy all the advantages of culture without any of the discomforts attaching to individually acquiring or holding such results or possessions. But in all things they must yield submission to their elected Chief and the high inspirers behind him. He then submitted, through the secretary, a statement of account, by which, from the bank pass-book, it was shown that there was now a trifle over twenty-three thousand dollars to the credit of the Chamorim account. Every entry was quite regular, as were the accounts in the cash-book and ledger. So far all was satisfactory, and upon a motion it was decided to put the further work needful to secure the land, ship supplies, and arrange for an advance party to precede and prepare for the main body, in the hands of the Leader who was to arrange all the details involved. When this motion was adopted the Leader fairly danced for joy at the glorious future opening up for the beloved Fraternity in which he was so deeply interested, he was profuse in the expression of his sentiments of pure spiritual exultation, and descanted eloquently on the sweetness and purity, the delight and happiness, that would come to them in their new life, finally working up the emotions of those present, so that they separated at last more determined than ever to proceed to their Community, and more confident in and devoted to their Leader than ever before. On separating it was understood the meeting stood adjourned for one month.

A few days later, several curious incidents took place. One was that under a strong inspiration, the leader of the Chamorim decided to sell all his clothes, trunks, and worldly possessions, that he might set the example to his followers of devoting all he had to the good work.

Another event was the arrival on the

"Cunard" steamer of a stout, florid and somewhat mature Englishman, who was met by Hubert Lundy and escorted to the house of Mr. Elderton; while yet another remarkable incident was a long, private chat between Alice Elderton, Hubert Lundy, Mamie Murton and the aforesaid florid Englishman, at which Mr. Elderton also assisted. Was Lundy playing a double part, and were Alice and her father cognizant of it? Surely so seemingly good a young man could not be such an hypocrite? Then, again, another curious thing took place, for Hubert paid a visit to a certain land agent with whom he had a long interview, though why real estate should concern him was not quite clear, but on his departure he carefully folded up some papers which he put away in his pocket book. While still another surprising matter came to pass in the fact that Hubert Lundy next visited a celebrated firm of private detectives, with the Principal of which he was closely closeted for some time.

The leader of the Chamorim, the meanwhile, was most active in securing the future communists by obtaining from them a surrender of their worldly means on behalf of the Community, which same were duly transferred to the Chamorim Bank account, so that the sum available for future work was rapidly increasing to more than considerable proportions. But, as the wealth accumulated, it was noticed that Lundy and Pilkins grew more and more inseparable companions. The days flew on into weeks, and the weeks became a month, and once again the Chamorim assembled to take the final steps needed to complete the preliminaries of their good work, and then, forthwith, to commence their future undertakings in real earnest.

All were there, an expectant and somewhat anxious company, for it was a momentous meeting for them all. Miss Tulbythorpe, Mr. Le Quire, Miss Markington, Mr. Jellby, Hubert Lundy, all were there—but though the time was quite passed for opening the proceedings, Henry Pilkins was not yet present. The company waited until half an hour had almost expired from the time the business of the evening should have commenced; then Hubert Lundy arose and asked in a somewhat nervous manner, "Where is our leader?"

(To be continued.)

All my experience of the world teaches me that in ninety-nine cases out of a hundred the safe side of a question is the generous and merciful side.—MRS. JAMESON.

Intimidation of votes is denounced all over the land, and yet since the birth of the nation, women have been intimidated beforehand, although there is nothing in the Constitution that prevents them from voting.

## Original Contributions.

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

### The Mother's Lamentation and the Child's Victory.

BY ELIZA A. PITTSINGER.

Softly, gently, not a whisper  
In this shrouded room must fall;  
For the dearest of my darlings  
Lies beneath that cold, that dismal, dreary pall!  
Oh, the dearest of my darlings!  
Oh, these burning tears that fall  
Down upon my angel beauty,  
Sadly down upon the pall  
That enfolds the dearest, fondest, loveliest one of all!

"Wave your hands, my darling mother,"  
Said he, "for I'm colder growing!  
Wave them, dearest ones and brother,  
Wave them round and round, I'm going!"  
Then of most seraphic sweetness  
O'er his face a smile was playing,  
And I saw each dreaded symbol  
All my wildest fears obeying.

Tell me, oh, my own good Father,  
Tell me, for my heart is breaking,  
From this sleep that now enfolds him  
Is there not some future waking?  
To the depths of this great sorrow,  
To the woe my life is shading,  
Is there not some peaceful morrow  
Fraught with happiness unfading?

I am praying, oh, my Father,  
Praying with a fainting breath,  
For my noble boy is sleeping  
In the cold, white arms of death—  
I am praying here beside him,  
All my hopes are lying low;  
Let me lowly lie, 'till praying  
With immortal hope may glow!

Ah, behold those silken lashes  
Closed above the beauteous eyes,  
Pressing down a leaden sorrow,  
'Till I feel the weight that lies  
Down upon a life of anguish,  
Down upon a world of sighs;  
'Till I feel the weight that lies  
Down upon my darling's beauteous, sparkling eyes!

"Wave your hands, my darling mother,"  
Said he, "for I'm colder growing,  
Wave them, dearest ones and brother,  
Wave them round and round, I'm going!"  
'Wave your hands!' and oh what anguish  
Bore from me my beauteous treasure,  
And with almost earthly madness  
Filled my life's delusive measure!

Dearest one, I'm still beside thee,  
With the midnight now so near!  
Father, whence the light to guide me,  
And this broken life to cheer?  
Vanished now each fair ideal,  
To their phantoms still I cling;  
Oh, my life, with nought so real  
As the requiem I sing!

As the dirge that now forever  
Weeps its sorrows in my soul,  
But whose weeping tones may never  
Bring to me the ones that stole  
From a bride, once gladly kneeling,  
Saying "Father truly guide me,  
Ever from this bridal morning  
May I bless the one beside me!"

Oh, that life so sweetly dawning,  
With that stately one so near me;  
Now this little one so coldly  
Lying, with no love to cheer me!  
Broken life! where each ideal  
Proves a void to which you cling,  
As if some sweet vanished real  
From the chaos still might spring,  
And each severed tie would be all  
Linked in the requiem you sing!

Softly, gently, comes a murmur,  
Listen! where my darling sleepeth;  
Like the sweetest song of summer  
O'er my shattered harp it sweepeth;  
Saying, "Mother, no more weeping,  
Cease thy sorrow, cease thy woe;  
For thy loved one is not sleeping,  
He beholds the stars that glow  
Down upon a world of beauty,  
Far above the world below,  
Where a band of blessed angels  
All our prayers and sorrows know!

"Wave your hands, for I am happy,  
And I make the music ring,  
On a harp the angels gave me,  
Bright with many a golden string!

"In a little while, my mother,—  
Tell dear Benny this for me,  
For my father now is speaking,  
And I speak his words to thee—  
In a little while, he tells me,  
We shall all united be!

"Mother, do you still remember,  
Ere my aching form was lain  
Down so lowly, how I sang thee  
'If I'm numbered with the slain?'  
Then, oh tell me, were you thinking,  
As I made the music ring,  
That your darling boy would leave you  
Ere the coming of the Spring?

"But far sweeter is the singing  
Of these blessed songs divine  
Than the ones that once were springing,  
Mother, from my lips to thine!

"Wave, oh, wave your hands, I'm happy  
As I sing my songs of glee,  
Wave them to a golden palace,  
Wave them, mother, up to me!"

### Evil Spirits, and the Moral Responsibility of Mediums.

BY WM. EMMETTE COLEMAN.

In continuation of my remarks, in the last CARRIER DOVE, upon the supposed influence of evil spirits upon humanity, the subjoined additional reflections are submitted for the consideration of its readers. The principles and arguments presented on this subject are not to be considered as in any manner authoritative or infallible. They are addressed to the individual reason of each, to be considered upon their own inherent merits. If they accord with the reader's highest reason and judgment, accept them; if not, reject them. I have for years made the question of obsession a careful study; and, after a mature investigation and impartial consideration of the conflicting theories thereupon, I have adopted the views now held,—views, in my opinion, based upon the solid rock of scientific truth,

not upon the crumbling, shifting sands of vague imaginings and crude speculations,—views which I am as confident are true, in the main, as I am that the sun rises and sets. Not till after a long and searching examination did I come to any positive conclusion in the matter. A vital question like this cannot be settled by a superficial view of the field of abnormal psychological phenomena. A careful sifting, a probing to the bottom of the subject in all its ramifications, is requisite in order to arrive at a truthful conception of the nature of the diseased mental action of the so-called demoniacs and obsessed persons. A correct understanding of the laws of spirit-control and of the nature of existence in the spiritual spheres, the nature of mediumship and the distinction between mediums and sensitives, the influences to which sensitives are subject both from those *in the body* as well as out of it, the nature and influence of disturbed, perturbed, and irrational psychological conditions, hallucination, dementia, etc.,—scientific knowledge upon these points leads to a clear perception of the nature and causes of the peculiar phenomena generally attributed to the influence of evil spirits. What is necessary is a scientific investigation of the subject, free from the prejudices and biases of preconceived opinions, whether of mistaken materialistic conceptions on the one hand, dogmatically denying the existence of all spiritual influences, or, on the other hand, the crude, superstitious, credulous vagaries of superficial Spiritualists; and, in my opinion, any rational, unprejudiced mind, studying the subject carefully and thoughtfully, can readily perceive the true philosophy of so-called obsession.

We often hear it stated, that evil spirits must act out their natures. In answer, I would enquire, Do we allow evil men and women on earth to act out their natures? Do we permit criminals to rob, murder, burn, etc.? What are our courts of justice for if not to prevent evil spirits from “acting out their natures?” And is the spirit-world inferior to the earth? Are the social states of that higher realm beneath those of this undeveloped planet? They must be, if the loose, pernicious theories of the believers in obsession are correct. But, thank God! we are confident that they are not true; that order reigns supreme in the spirit-world; that the inhabitants of that world and of the earth are fully protected against the intrusion of malignant and viciously-inclined spirits, by the wisdom and love of the denizens of the superior circles in spirit-life. If all spirits were allowed to follow the dictates of their evil natures, what chance for improvement and progress would there be? If such were the case, those disposed towards evil would continue to grow worse and worse,—more and more deeply ingrained in vice and crime. The preven-

tion of their continuance in such courses is the first step to improvement and reformation. They are restrained, kept in check, in love, by those anxious to reclaim them from their low estate. The laws of the spirit-world are universal, and each human being reaching that sphere is at once the subject of such watchful guardianship and loving guidance as is best adapted to extinguish the fires of criminality and vice, and kindle, instead, a sacred flame of penitence and desire for improvement. Those filled with revengeful thoughts or anxious to prey upon their fellow-men, whether on earth or in spirit-life, are firmly held from the commission of such demoralizing deeds.

Malignant, fiendish spirits are not suffered to control mediums or communicate with earth; but undeveloped, unwise, though well-disposed spirits, do communicate, under the supervision of higher spirits. Wisdom overrules all. The prevalent conceptions that spirits tempt people to commit murder or suicide, to burn barns and houses, to get drunk and use tobacco, and that spirits render people insane, are devoid of truth,—the idle chimeras of short-sighted investigators and superficial thinkers. The spirits that obsess human beings are usually of the earth, earthy,—diseased mental conditions, deranged psychological states, unbalanced brain forces. Sometimes what is called obsession may be due to imperfect spirit-control, semi-developed mediumship, a lack of assimilation between the mentality of the control and that of the medium or sensitive. So far from spirits rendering people insane, they do all they can to relieve the mental perturbations of those so afflicted. Magnetic healers and mediums relieve the insane and those supposed to be obsessed (which latter are partially insane, so-called obsession being usually merely a form of insanity), by the aid of the soothing magnetism imparted by spirit-healers on the other side, in conjunction with that of the operator. The demons that are driven out or exorcised by these healers are not evil disembodied spirits, but mental-delusions, monomanias, hallucinations, and other abnormal operations of the mind. Obsessed persons, so termed, are insane, and the healthful magnetism of spirits and mortals aids in their restoration to mental health and sanity. Persons, who imagine themselves prompted to commit crime or other injurious practices, by spirits, are hallucinated,—are led astray by deranged fancies,—in plain terms, they are to that extent mad or crazy. I repeat that I am convinced that no spirit ever incites any one on earth to acts of crime, fraud, or vice, every supposed instance of which (and I know that there are many such) being simply a case of unbalanced mental integrity on the part of the one supposed to be so tempted.

Orthodoxy insists upon having its one devil; it cannot do without its own peculiar devil; and Spiritualists, who claim to laugh

at the orthodox for their foolish clinging to the devil, outdo by far the folly of the orthodox. In place of one devil, they have untold myriads,—millions of devils, little and big, wise and foolish, old and young,—and all rushing daily and nightly to the earth, without let or hindrance from any higher power in the universe. Are we not told by the prophets of this devilishness run mad, that, “evil spirits have more power over men on earth than good spirits?” Are we not sagely informed by the expounders of this “devils’ creed,” that a large majority of all cases of insanity are caused by obsessing spirits? And, strange to say, otherwise sensible people actually believe such self-evident absurdities. Such theories are a disgrace to the nineteenth century, and a Spiritualism that countenances such deserves to be hooted down as a laughing-stock to all sensible persons.

The natural result of the acceptance as true of the current theories of obsession and “possession” is the concomitant acceptance of the theory of the moral irresponsibility of mediums. It is alleged that mediums, being mere tools in the hands of the spirits, cannot justly be held morally responsible for what they do while under their influence, and that immunity should be extended them for vicious and criminal acts committed by them while under spirit-control. The conservation of a true and healthful Spiritualism, having due regard to the moral advancement of humanity, impels me to protest most strongly against this pernicious and misleading dogma. Morally speaking, the results of the universal acceptance of the truth of this proposition and of the current theories of obsession, would be disastrous, and would tend to check the progress of moral, intellectual, social, religious, and spiritual improvement in the world; and I strongly oppose the acceptance of these crude superficialities, pregnant with moral debasement, as the highest outcome of the Spiritual Philosophy of the nineteenth century. Were these theories true, then indeed would Spiritualism be a veritable curse to the world, and the sooner our planet were free from its noxious presence the better for humanity. But, let us be thankful, the spirit-world itself has, in an effectual manner, demonstrated the falsity of these dangerous crudities, and given us a rational, scientific, common-sense presentation of the true philosophy of spirit-intercourse, and of the principles underlying the phenomena seemingly probative of the influence of evil or malevolent spirits, as set forth in previous numbers of the Dove. Having once myself entertained the crude and shallow theories on these points still held by many Spiritualists, I am enabled to perceive now how weak and untenable they are when contrasted with the ennobling principles of a sound philosophy based upon demonstrated

fact and scientific truth. If the believers in current theories would only think a little, reason a little, instead of blindly accepting the seeming for the real, taking misleading occurrences for actual facts,—instead of floating along with the popular, unthinking, unreasoning current, would try and think for themselves and probe the mysteries of so-called evil-spirit manifestation to its roots,—perhaps a change might “come over the spirit of their dreams.” It only needs a little sober, cautious reflection, a little calm, unprejudiced thinking, to perceive the fallacy of the ideas championed by the believers in obsession and possession. These ideas are inevitably destined to die the death; sound philosophy and scientific truth destroy them *in toto*; and until they are abandoned as worthless, Spiritualism can never hope, in this enlightened age, to take that position in the recognized sciences of the world to which, were it denuded of its infesting extravagances, follies, and chicaneries, it would be justly entitled.

It has been asserted that, in order for spirits to communicate with those on earth, they must re-enter the earth-sphere and “take possession” of a medium, and that the physical as well as the mental manifestations are caused by “spirits simply taking possession of a human organism.” This theory of spirits “taking possession” of mediums is a fallacy. Mediums and sensitives are persons possessing certain forces in their organisms appropriately called “psychic.” Sometimes, without the intervention of any outside power, these forces are exercised, producing striking phenomena. At other times these forces are utilized by “spirits” in the production of probably more striking phenomena. The medium is not “taken possession” of by the spirit; it is the “psychic force” of the medium which is taken possession of,—an emanation from the medium, as it were, an ethereal potency temporarily wielded by the spirit-operator to produce raps or tips or slate-writing, or other physical phenomena. As in such cases the medium is nearly always in a conscious, normal state, with no evidence apparent of his being acted upon by any outside spirit-agency, how he can be regarded as being “taken possession of” by a spirit, I fail to see. Sometimes in physical or in mental manifestations the medium is influenced by the unseen agent; but this is done apparently by psychological control, which is, in my opinion, the only way in which spirits influence mortals. The theory of spirits entering mortals or taking bodily possession of them seems to me as very absurd and *outré*,—a relic of the old-time vagaries of demoniacal possession. A spirit may temporarily “control” or influence a medium while at a long distance from him or her. The psychological power of spirits is more potent at times, than that of men in the flesh, and we know that on

earth one mind has been known to influence another though separated by a long distance.

Concerning the hosts of evil-disposed spirits in the second sphere, the question is this: Having the will to harm the earth’s inhabitants, have they also the power so to do? Do universal license, crime, and lawlessness reign supreme in that sphere? Are all the rogues, drunkards, liars, murderers, libertines, etc., in that world allowed to prey upon the sons and daughters of earth, indulging earthly passions and vices? Assuredly not. As before remarked, in this lower world we restrain criminals and establish checks to the gratification of vices and passions; and is the legislation, the social order, the wisdom and power for good, of the spirit-world inferior to those of earth? Just think of it! For thousands of years the great and good in spirit-life have been growing in philanthropy, power, and wisdom; untold millions of the purest and best, the most philanthropic and benevolent, of earth’s inhabitants are residents in the upper spheres of the spirit-world; and yet these lovers of humanity, these haters of things evil, are so indifferent to the welfare of their descendants on earth, or are so feeble and powerless, all exalted as they are, that they place no restriction upon the hordes of evil spirits in that world, and allow them to continue to develop the evil within them at the expense of earth’s children still in the flesh. Is not this supremely absurd? Is it not a fundamental principle of the spiritual philosophy, that all persons have spirit-guardians who strive to elevate and purify them? When a vicious or criminal man dies, are his guardians not aware of it? Do they not continue to watch over him and seek to improve his moral welfare? If they see that he is desirous of doing harm on earth, cannot they prevent it? or cannot the guardians of the one on earth to whom or through whom the harm is to be done also prevent it? In order for a spirit to work harm on earth, at least two sets of spirit-guardians will have to be rendered powerless,—those of the spirit and those of the medium on earth; and in cases where a third person, on earth, is to be injured through the medium, there are three sets of spirit-guardians to be circumvented by an undeveloped spirit. The guardians, being on a higher plane than their wards, have at their back, if required, the combined power for good, and for restraint of the criminal and vicious, of the whole spirit-world from the highest sphere or circle to the one adjacent to that in which the vicious reside; and yet the combined wisdom and power of all the spirit-worlds is insufficient to prevent a poor, insignificant spirit from “taking possession” of a medium in order to get drunk, chew tobacco, tell lies, or gratify some other undisciplined portion of his

nature. The theory of evil spirits infesting earth is opposed to the fundamental and basic principles of the spiritual philosophy,—the laws of spirit guardianship, progress and development in spirit-life, growth in wisdom, philanthropy, and power as we pass from circle to circle in that life, and the superiority of the conditions of that world over this.

The theory that mediums should not be held responsible for vice or crime committed while under alleged spirit-influence is most dire in its consequences; and every Spiritualist alive to the best interests of the cause, as well as to the sacred requirements of humanitarianism and moral growth, should repudiate it with the most emphatic execration. If such were the logical outcome of the spiritual movement, our orthodox friends might well be warranted in asserting its origin in the fabled Stygian pit of darkness,—an emanation from the teeming brain of Satan himself. Any movement or theory tending to loosen the moral responsibility for actualized misdeeds, no matter in what specious guise it may appear, should be sternly reprobated and its influences antagonized by every lover of his kind and of the moral improvement of the race, so far as in him lies. Were this pernicious doctrine recognized as true, anyone viciously or criminally inclined could, by simulated mediumship, find a means of gratifying any and every evil desire and passion, free from all moral and legal responsibility therefor. Any system of thought under which such a disastrous condition of affairs necessarily obtains should not receive the least countenance, but should be opposed vigorously, until the vile abortion is rooted out completely. We want no such crime-producing and vice-sustaining theories in our Spiritualism. What is demanded is a sound, rational philosophy, and a clean, pure system of morals, superior, not inferior, to that of the religious systems of the world.

The theory of evil spirits infesting humanity almost inevitably leads to the dogma of the non-responsibility of mediums for moral derelictions. As we have seen, the first of these dogmas is a fallacy,—evil spirits do not infest humanity; therefore, mediums guilty of evil practices are not influenced so to do by spirits, and unless their minds are affected, unless they are insane more or less, they should be held to the same moral responsibilities as others are. In some peculiar abnormal states, when the genuineness of the abnormality is fully established, sensitives may not be held to a full moral responsibility the same as if in a perfectly normal state; and probably no one would judge them as so responsible. Such states are indicative of mental aberration, but mediumship is something different; and as genuine spirit power, unmixed with earthly influences, is never immoral in its tendency, all moral delinquencies of the medium must

be of the earth, and to be judged as in similar cases in other persons. The foundation of this vice-promotive theory of non-responsibility of mediums is the acceptance of the erroneous idea that evil spirits control humanity to wrong-doing. Destroy this noxious dogma, and moral responsibility resumes its normal sway. The words of the Epistle of James, slightly modified, are as true now as when first written: "Let no man say when he is tempted, I am tempted by spirits; for the spirits tempt no man. But each man is tempted when he is drawn away by his own lust, and enticed. Every good and every perfect gift is from above."

### The Second Birth.

BY HUDSON TUTTLE.

The ancient religions were perpetuated by the MYSTERIES, the forms, ceremonies and doctrines of which were considered so sacred it were death to divulge them. There were secret orders instituted by the priesthood in Egypt, Persia and all the countries of Western Asia, among the Brahmans of India, and in Greece. In all a higher philosophy was taught by esoteric rites. Only priests were taken into the inner courts, but laymen might take the degrees of the outer chambers.

How exactly the Christian Church copied the popular pagan mysteries is shown by its distinguishing its devotees by the grades of the initiates, as *Neophytes* (1 Tim. iii, 6.), *Spiritual* and *Perfect*. The Eleusian Mysteries are best known to scholars, yet only their most external portions have been recorded. The gods were swift to deal vengeance on any one who should reveal the doctrines or rites of the interior circles. Christ defended himself when accused of uttering parables, by saying that to his disciples the mysteries of the Kingdom of Heaven were known, but the multitude did not know, nor was it fitting that they should.

The dogma of the "Second Birth," which presupposes the inherent sinfulness of man, and the absolute necessity of his sanctification through the blood of Christ, is derived from and is a direct continuance of the doctrines of the Mysteries, and its symbol of water baptism is faithfully retained. When St. John (iii, 3.) says "Except a man be born again he cannot see the Kingdom of God, and (5) except a man be born of water and the spirit he cannot enter the Kingdom of God," he expresses in Greek what the Magians had spoken in their tongue a thousand years before his time, when they administered the rites to the Persian novitiate.

If it is sinful to be born into the flesh purity requires escape from its defilement. The stern necessities of life prevent relief by cutting short the cord of existence. Hence the spirit, scorning its limitations,

disgusted with the coarse and corrupt matter with which it is compelled to consort, symbolized its deliverance therefrom. This symbolism was fully developed in the Mysteries. The chafing spirit need not await the tardy separation from the body by death; it might gain the coveted purity by *initiation* whereby it met a "SECOND BIRTH."

What this phrase really meant in its original acceptance, few Christians know, or they would not use it so flippantly.

SECOND BIRTH was the final act in the drama of the Mysteries, the terrible ceremonies of which were handed down from one generation to another of priests, and never committed to writing. They contained the concrete wisdom of the Ancient World, relating to man's spiritual and moral nature, and reaching back into the misty dawn of the race, retained the impress of man's early efforts to grasp the why and wherefore of Creation.

In Greece, the Mysteries, like her other institution, became in a great degree, popularized; and to neglect the sacred privilege of initiations was deemed a heinous offense against the gods. The initiate was under their especial care, and partook of the divine nature through the efficacy of the ceremonies through which he passed.

The *Greater Mysteries* were held every four years, and only those who had received the *Lesser* were received. Those wishing to gain admittance purified themselves for nine days and presented themselves, crowned with myrtle, at the door of the Temple. As initiation was *expiation* for all sins committed, great care was taken in the examination of the candidate. If guilty of any great crime, as of murder, even when unintentional, the sin was unpardonable in the sight of the gods, and initiation denied. The idea of "unpardonable sin," of the New Testament, may have originated here.

Thus prepared, the votary was admitted within the portals of the *Mystic Temple*, a vast and gloomy structure carved out of the side of a mountain, or from massive blocks of stone with colossal columns, which resembled the subterranean cavern.

At the entrance was a fountain of holy water, in which he washed his hands and purified himself, receiving admonition from the attendant priest, that if he had not come with mind pure and undefiled, the purification of the body would be of no avail.

Here he was met by a band of priests in flowing robes, one of whom in magnificent attire, with a crown of precious stones on his brow, re-examined him in the conduct of his past life, and if he was not found worthy, he was scornfully thrown back into the world. There, in absolute darkness, suddenly unseen hands stripped off his clothing; a dim lamp held in a serpent's mouth now appeared in the distance, guid-

ing him to the tribunal of the three "great teachers" or "mediators." Then, if he answered their questions, he passed onward. As he slowly wended his way led by a guide, out of the gulfs of darkness arose on his affrighted ear the wails and howls of the infernal world, freighted with unspeakable woe.

Passing thence, he was allowed glimpses of the Elysian Fields; their forms of beauty and eternal happiness. He must not yield to the seductive pleasures of desire, nor be overpowered by the terrors of Tartarus or Hades. The great lesson of retribution for sin, and reward for virtue, was indelibly stamped on the minds of the novitiates.

Being at length brought to the throne of the arch-priest, and having been found worthy, that functionary instructed him in the secret doctrines and knowledge of the Mysteries, a portion of which were engraved on a tablet of stone.

The rites differed in different places. At Eleusis, where women as well as men were admitted, they were of a milder character, but in the East, where the Magian doctrine prevailed, they were much more severe, and the novitiate was subjected to the test of fearful tortures and long fastings, that the spirit might vindicate its triumph over the body before receiving final confirmation.

Thus proved and instructed, the Arch-priest led him down to a pool in the floor of the temple, on the side of which cleft in the rock was carved the *Yoni* of sufficient size for the passage of a man. This symbolized the second birth the novitiate was to undergo. Freed from the sins of the past, having expiated those of the flesh, he was now to receive the water of regeneration, and place himself more especially under the care of the gods.

Here the moral lessons in the conduct of life were repeated, and fearful warnings uttered if he proved untrue to the holy trust reposed in him. The mountain caverns travailed and groaned with terrible throes, and echoed back the words of denunciation.

As all living beings are gestated in water, and as it precedes birth, it was considered as a creator, and hence sacred. As in the first birth, so must it be in the second. The initiate was plunged into the pool, just as he was immersed before birth, and made his escape by the assistance of the attendant "physician of the soul," through the *Yoni* to the floor of the temple. He was usually too exhausted to stand erect for many hours, but he had met with the greatest spiritual change possible to man. He had entered a new world. His sins had been "washed away;" he had been "born again." Henceforth he regarded himself and was regarded by others as a favorite of the gods.

The baptism of the second birth is preserved in a barren form by the Protestant



sects in immersion, which washes away all sins, and still more faintly in sprinkling the face, or making thereon the sign of the cross, sacred emblem of pre-natal life.

The consecrated water in which the good Catholic dips his fingers and signs himself with the cross when entering his place of worship, exactly preserves the ancient rite.

The primitive idea is preserved in the word *regeneration*. Its origin is forgotten in the spiritual symbolism, as is invariably the case with these Phallic doctrines.

It may be said that this subject is too delicate for such free presentation. We confess to little sympathy with that feeling which receives darkness rather than light, because the light may reveal sights not pleasant to the eye. If it is indelicate to point out the source of these doctrines, how much more indelicate to found a system of salvation thereon. If there be indelicacy and sacrilege, it is in supposing that there can be impropriety in any truth, or that the processes of Nature are intrinsically impure. We should not, as we honor and value our humanity, cover with shame the act by which we were ushered into existence. No such sham delicacy pervaded the mind of primitive man, as he sought to express his reverence for the mysteries of generation. A later period sought the fig-leaf of concealment.

If, however, the conceptions of primitive man were erroneous, and based on dreams, then all the changing doctrines and dogmas based thereon are necessarily false, and, however sublimated and spiritualized, being erroneous in their inception, are false in their highest forms.

The doctrine of the "Second Birth," or "Regeneration," was founded on the mistaken notion of the antagonism between spirit and matter. There are no inherent sins for which the spirit must atone. One birth, that which ushers into existence, is quite sufficient, nor could anything be gained by a thousand successive gestations. Creation is not such a botch and sham as to need a theological tinker at every turn. It moves forward by irrepressible force to its destiny, and regeneration is by means of inherent growth effected day by day, and hour by hour, and will be through all future time.

BERLIN HEIGHTS, O.

### The Aim of Life.

BY A. F. MELCHERS.

Man is an epitome of the universe, and as such must attain a condition of harmony with the same in order to be a freed or an independent life-entity. As a mortal, or a human spirit even, he is not freed until his soul-nature has asserted itself positively, *i. e.* enabled to control every fibre, function or force of the material, sensuous or negative

life-condition of its being, or to which it is attached. Such is attained by a combat with the material or sensuous (the animalistic), until allayed or subsided as having no more active or self-acting existence, and when this is attained man has reached the so-called positive condition, or harmony with the universe of existence—harmony in this respect signifying co-equal proportions of spirit and matter, or rather of intelligence and matter or spirit in one's composition—the spirit body, namely, taking the place of the physical or material body in the life above this, and therefore, as a spiritual being, man is composed of intelligence or soul and spirit. And if the material has not yet been overcome at death of the physical body, it must be because it exists in the spirit body or in connection with it somehow; spirits often enough giving proof of this when coming in contact with sensitive mortals or tempting the same for carnal indulgences. Thus matter must exist in the spirit body, even after its disintegration from the physical or material, and is undoubtedly the cause of the spirits' hankering after the material or sensuous, and also the cause of its suffering as a spirit, when freed from the material body.

Whatever it consists of, or however etherealized or sublimated, it must be analogous to that of the physical or material body, or of the food and other indulgences partaken of by the same, because the spirits generally exhibit the same passions in spiritual life as those of the material—except when the passion is an emotional one, as lust, hatred or selfishness. In this event it must either become a supra-sensuous condition of the spirit body or exist as discordant forces in connection with the soul-nature of man—the soul itself not being subject to contamination in consequence of its being a spark of the divine entity of the universe, God or intelligence pure, and proven by the fact that however low a man may fall, he is always redeemable. Were the soul subject to perversion, this would be impossible, but as the lowest is always capable of some good or of being roused to redemption, proves that the inner life must remain pure despite the wickedness that surrounds it. But, of course, the more of the latter, the longer it takes the soul to work out its salvation so-called, or come forth from its immaturity to attain the positive condition or assert its positivity.

To free itself from matter is undoubtedly a necessity, for spiritual nature, or spirit so-called is not a material entity, and to dwell in this with any degree of comfort, the spirit-body should be freed from the material emanations propelled into the same during earth-life. But, as the spirit-body is like the entity of spirit, sensuous in nature, passion so-called must be outgrown by a superior soul-impetus or intelligent motion, as it were, and for this, purely soul-actions,

as intellectual activity and the exercise of the will for divine purposes are necessary; the latter consisting of love-actions and combating the animal or material impulses existing in connection with one's being as a life-entity.

Thus, the aim of life is to attain a soul-activity or intelligent (divine) impetus which neutralizes the action of the sensuous, animalistic or material. Such is harmony, equal proportions of intelligence and matter or intelligence and spirit; man's aim being to overcome the dictates of the spirit-body, not the material, for the latter is but the instrument through which the sensuousness of the spirit is experienced or enacted; the disintegration of the spirit from the body proving this to be a fact by its continued craving for the so-called material or animalistic. Whether souls can overcome this in spirit-life altogether, and without reincarnating themselves for the purpose, is indifferent. Fact is, that they often attach themselves to mortals for the purpose of expelling some of the matter existing in their spirit-bodies, and prove that a material or human body is necessary for this purpose, at all events; and should a spirit possess an extraordinary large amount of such stuff in his system, and not be able to find a mortal affinity through whom he can expend his material essences or excretions, he will be unable to progress as a soul-being. Reincarnation certainly offers a relief in this respect, even if but for a short period of a few years or months; and if such is impossible, the question is, how do spirits free themselves from their discords or emanations not in harmony with spirit life? If such can be thrown off at pleasure, why not let us indulge the material while here? Why do spirit friends constantly warn against intemperance, lust, selfishness, and constantly inspire us to purity, spirituality and love? If such are not absolutely necessary for our future happiness and progress, spiritual teachings are naught, and abnegation is an unnecessary waste of will-power. But as all our trials and sufferings seem to be centered on the development of the latter (soul-force), this must be the law, and those who reach the aim, we suppose become one with the same, or in harmony with it, and as such, must be able to dwell in accord with it—not as a subservient life entity, but as a proportionate or part ruler in its governing power. And those who do not reach the aim? Well, we suppose they remain subservient to its dictates until the aim is reached—whether through the natural process of evolution through matter as the law otherwise dictates or rules, or through some process not yet unfolded to us by the spirit world, must be inferred. So far spirits have explained everything to us, only this has not yet been accounted for. Reincarnation has been offered as the most rational theory, but many reject it as uncon-

stitutional, and as we cannot offer anything better than what the spirit world teaches, we leave it for others to unearth. Negating a theory does not eradicate it, and to do so without offering a substitute is more irrational than the theory may appear in its worst light. All light is truth, only that it has to be brought to the mind's comprehension through channels suited to the individual. Some are intuitive enough to take it on faith, as it were, but faith is truth felt, and none believe that which does not speak to their soul-nature. And as only absolute truth can reach the soul, (the divinity), re-incarnation must be true. Of course there are instances in which faith is misapplied or misused, and may be due to imagination or hypocrisy, but such beliefs are liable to change, improvement or entire disavowal upon conviction to the contrary. Now believers in re-incarnation never change their "faith" in this truth, and nothing has been yet offered to either disprove it, or cause a disavowal of one's conviction. And as truths will not down, whether proofs for the same exist or not, this must be a lawful fact—intuition never believing itself, not even in sensing a rogue before giving us tangible or visible causes for believing so. Intuition satisfied some, but others were not convinced until they began to realize that the soul-nature of man had to outgrow the animal before he was accorded a freed life entity, an independent being. And reason tells us, (advanced by proofs) that all do not reach this state at death of the physical, and spirits prove it most emphatically by their influences when coming in contact with sensitives. But we are not arguing in favor of re-incarnation to gain adherents or solicit belief as much. Our object is merely to show the possibilities and probabilities of it, under the circumstances. If some chose to believe that the aim of life is merely to gain as much experience as possible while in the body, it is well, and may be the intuitive truth by which they are personally guided. Keep on, and do not force down any belief, but let it come natural. As we need new light for our guidance, we will be impressed with it, or obtain it intuitively, and when it comes that way, nothing can eradicate it. As such, it is part of ourselves and consists of an absolute truth, because only such can find entrance into the soul for the purpose of remaining there. Such additions increase its divine impetus, and as this takes place, it dislodges the discords and impurities in the spirit-body, or neutralizes their negative action by its superior activity or motion over their respective influences or effects. As these become allayed or made inactive by intelligent motion, man approaches the harmonious condition—equal proportions of intelligent and sensuous impetus or force, and when the former is in excess of the latter, man

has reached the so-called positive condition—being now positive to matter, its influences, laws and effects, and as such has reached the true aim of life. Such is not only possible in spirit-life, but in earth-life as well. We know of an instance, and of several. Psychometry tells the tale. A perfectly placid, calm and peaceful influence, sensed during a *rapport* with a spirit or mortal, bespeaks of harmony with causation or divine law. Contentment or a complacent influence tells of a near approach to it, and a divine, or deep felt love coming from such, betokens a *rapport* with one in the positive condition.

## Selected Articles.

### Then and Now.

BY ROBERT G. INGERSOLL.

Only a few years ago our ancestors were slaves. Only a few years ago they passed with and belonged to the soil, like coal under it and rocks on it. Only a few years ago they were treated like beasts of burden, worse far than we treat our animals at the present day. Only a few years ago it was a crime in England for a man to have a bible in his house, a crime for which men were hanged, and their bodies afterwards burned. Only a few years ago fathers could and did sell their children. Only a few years ago our ancestors were not allowed to speak or write their thoughts—that being a crime. Only a few years ago to be honest, at least in the expression of your ideas, was a felony. To do right was a capital offense; and in those days chains and whips were the incentives to labor, and the preventives of thought. Honesty was a vagrant, justice a fugitive, and liberty in chains. Only a few years ago men were denounced because they doubted the inspiration of the bible—because they denied miracles and laughed at the wonders recounted by the ancient Jews.

Only a few years ago a man had to believe in the total depravity of the human heart in order to be respectable. Only a few years ago, people who thought God too good to punish in eternal flames an unbaptized child were considered infamous.

As soon as our ancestors began to get free they began to enslave others. With an inconsistency that defies explanation, they practiced upon others the same outrages that had been perpetrated upon them. As soon as white slavery began to be abolished, black slavery commenced. In this infamous traffic nearly every nation of Europe embarked. Fortunes were quickly realized; the avarice and cupidity of Europe were excited; all ideas of justice were discarded; pity fled from the human breast;

a few good, brave men recited the horrors of the trade; avarice was deaf; religion refused to hear, the trade went on; the governments of Europe upheld it in the name of commerce—in the name of civilization and of religion.

Our fathers knew the history of caste. They knew that in the despotisms of the old world it was a disgrace to be useful. They knew that a mechanic was esteemed as hardly the equal of a hound, and far below a blooded horse. They knew that a nobleman held a son of labor in contempt—that he had no rights the royal loafers were bound to respect.

The world has changed.

The other day there came shoemakers, potters, workers in wood and iron from Europe, and they were received in the City of New York as though they had been princes. They had been sent by the great republic of France to examine into the arts and manufactures of the great republic of America. They looked a thousand times better to me than the Edward Alberts and the Albert Edwards—the royal vermin that live on the body politic. And I would think much more of our government if it would fete and feast them, instead of wining and dining the imbeciles of a royal line.

Our fathers devoted their lives and fortunes to the grand work of founding a government for the protection of the rights of man. The theological idea as to the source of political power had poisoned the web and woof of every government in the world, and our fathers banished it from this continent forever.

What we want to-day is what our fathers wrote down. They did not attain to their ideal; we approach it nearer, but have not reached it yet. We want, not only the independence of a state, not only the independence of a nation, but something far more glorious—the absolute independence of the individual. That is what we want. I want it so that I, one of the children of Nature, can stand on an equality with the rest; that I can say this is *my* air, *my* sunshine, *my* earth, and I have a right to live, and hope, and aspire, and labor, and enjoy the fruit of that labor, as much as any individual or any nation on the face of the globe.

Laura B. Marsh, who with her father and brother edits the Durango, Col., *Herald*, formerly the Sheboygan, Wis., *Herald*, has taken a \$500 prize for a story in the *Youth's Companion*.

An old Scotchman, the other day, in complimenting the memory of his mother, after describing her intellectual constitution or rather construction, having a large head, etc., closed his filial eulogy by adding, with a grave shake of the head: "A terrific mind she had!"

# THE CARRIER DOVE

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SPIRITUALISM AND REFORM.

MRS. J. SCHLESINGER..... Editor

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THE CARRIER DOVE,  
SAN FRANCISCO, CAL., DEC. 17, 1887.

## Danger Signals.

*The Woman's Tribune*, of December 10th, contains an article by Lucinda B. Chandler, entitled "Liberty, and the Ballot for Woman." It is an excellent review of the recent action of the Woman's Christian Temperance Union, whereby an attempt was made to incorporate a plank in political platforms requiring a religious test—a recognition of "Christ as the Author and Head of Government." Possibly some of our readers are not posted in regard to the efforts being made by this organization, and the National Reform Association, to amend the Constitution of the United States, and substitute for the freedom of conscience, now guaranteed, a recognition of God as the head of the Nation. To those who are not familiar with this movement, the intelligence that at seven State Conventions—Vermont, New York, Ohio, Maine, Kentucky, Ne-

braska and Pennsylvania, of the W. C. T. U., all declared in favor of "God in the Constitution"—may seem alarming, but such are the facts. And in addition, there is a large body of "National Reformers," and many others not identified with any special organization, who are all working to the same end. It seems strange, indeed, that anyone, no matter how religiously inclined, could be so short-sighted as not to foresee the certain outcome of such a subversion of the rights of the people, when the Constitution emphatically declares that "no religious test shall ever be required as a qualification to any office or public trust under the United States."

According to the plans and purposes of these reformers, and arguing from the position taken by them that "God is the head, and source of power of the nation," it must follow that only such as recognize his leadership and authority will be considered eligible to any office of public trust under their godly government; hence, such grand, great souls as liberty-loving Thomas Paine, and the heroes and martyrs of all time who have advocated human rights, will be crowded out of places of political power and influence, and a set of Christian bigots or fawning, hypocritical pretenders installed in their stead. And judging from the rapid advancement of the Roman Catholic Church in power and influence in this country, it is easy to foresee the result. Catholic priests and their supporters would soon control the government, and then the Protestant bigots and religious enthusiasts who opened the door through which they entered the council chamber of the land, will find, when all too late, their grievous error. Once allow the "Mother of Harlots," the Church of Rome, to obtain control of this government; as she most assuredly would, and where would be the end? It would come in the smoke of battle, the destruction of life and property, too fearful to contemplate. This very danger now threatens us. While so many factions are quarreling with each other about less important issues, this greater issue is attracting but little attention except among those who are silently and assiduously laboring to undermine the very foundation of our government and over the ruins of the liberties of the people, float the banner of the triple-headed monstrosity, denominated the Orthodox God. It is time liberal, progressive people were awake to

the situation, and some efforts made to counteract the action of the W. C. T. U., and the National Reform Association in their efforts to *Christianize* this nation.

## Our Engravings.

It has been a source of great annoyance to us that we were unable to furnish our usual engravings last week and this; but owing to an improperly prepared stone, the lithographs intended for use this month were all spoiled and unfit for printing. We were not aware of this fact until too late to substitute others in their stead, and consequently the DOVE will fly without its accustomed engraving. The deficiency will all be made up in the holiday number which will contain several fine illustrations.

## The Lyceum Entertainment.

The entertainment and dance given at Scottish Hall on the ninth instant, for the benefit of the Children's Progressive Lyceum, was largely attended, and the receipts were in excess of the most sanguine expectations of the managers. The children deserve especial credit for the very excellent manner in which they performed their respective parts, showing careful, patient drilling by their teachers and efficient stage management. The refreshments were bountiful and excellent in quality, and heartily enjoyed by all.

With the proceeds of the entertainment it is proposed to provide a Christmas tree for the children, on the evening of December 23d, at the same place. Let the parents and friends all turn out and give the little ones their well-earned reward of Christmas toys and pleasure.

## A Well-Merited "Pounding" Administered to Mr. J. J. Morse and Family.

Probably the jolliest and merriest party in San Francisco on the evening of Tuesday, December 6th, was that at the office of the CARRIER DOVE, 32 Ellis street, at which time and place Mr. J. J. Morse and family were the recipients of a most successfully administered "pounding"; in other words, a surprise "pound" party was then and there given to them. And a genuine, undiluted surprise it was, too. Consequent upon the temporary suspension of Mr. Morse's classes for the holidays, some of

their members, under the lead of Mrs. H. E. Robinson, concluded to give him a surprise party; and to that end a number of his San Francisco friends were invited to meet as above, and they turned out in royal numbers, some sixty or more being present. The Morses were entrapped into visiting the CARRIER DOVE office on the evening selected, in the following adroit manner: They were engaged to visit a lady that evening, and were to be accompanied thither (never having been to her residence before) by a relative. The lady was informed of what was intended to be done, and that she need not expect her visitors that evening. While on their way to her residence the Morses were induced by their guide to call in at the DOVE office, where they were taken all aback, completely "flabbergasted," as the saying goes, to find a large assemblage, who greeted their arrival with noiseful acclamation. Taking in the situation with right merry good humor, they settled down for a pleasurable evening; and such a jolly evening as was spent therein we are sure those parlors had never had before. Mirth, innocent revelry, and playsome delight reigned supreme; the spirit of fun and frolic seemed incarnate in old and young; and happy faces wreathed in sunny smiles, or radiant with jovial, hearty laughter were seen on every hand.

As the writer remarked to two winsome young ladies that evening, concerning which two fair maids more anon, "I have not had so much fun since I had the measles."

After a few felicitous introductory observations by the veteran R. A. Robinson, whose cheerful, genial countenance was warmly welcomed back again after his recent serious illness, Mr. W. E. Coleman made the following explanatory impromptu remarks:—

"It is my pleasurable task this evening to inform Brother Morse, that, in view of the many truths that have been *expounded* by him during the past few months, and in view of the many hard knocks that he has bestowed upon erroneous and superstitious notions, the members of his recent classes, together with some others of the good friends in our city, thought that he, in turn, deserved a good *pounding*; and the question being *propounded*, it was determined that he should be paid back with *compound* interest. Accordingly, they have assembled here this

evening, and they intend to keep him *impounded* in these parlors until they think him sufficiently well *pounded*.

"I am also deputed by a lady who is not present with us to give to the assembled company this evening the first *pound*, from her; and that is a pound of her indignation, her righteous indignation. It seems that Brother Morse and family were engaged to visit a certain lady this evening; but instead of so doing they have been inveigled here. The lady was aware of the manner in which both she and the Morses were to be treated this evening; and she instructed me to be sure and give to you all her pound of indignation, for being deprived by you of the pleasure of the society of Brother Morse and family this evening. As I am partially responsible for the state of affairs complained of by her, I have taken to myself my share of the said indignation, leaving the remainder with you all to be divided equally among yourselves."

Mr. Morse, in responding, said he scarcely knew what to say, for this was one of the occasions when inspiration failed; for he felt so keenly that he could not find words to express himself,—that he was "surprised" in more senses than one was quite true. He had assisted in "surprising" others, but this time the tables had been turned upon him completely. He had been completely "taken in" and was now being "done for" by the hearty kindness of the assembled friends. Mr. Coleman had stated that the happy occasion had been created by the members of his, Mr. Morse's late classes, in conjunction with some other good friends, who thus desired to express their joint appreciation of the labors he had been engaged upon during the past five months. He felt indeed gratified that the work of his spirit friends had created so great a feeling of satisfaction. He understood that Mrs. R. A. Robinson, Mrs. Julia Schlesinger, Mr. Coleman, and one or two others, were the chief conspirators,—prime movers in the pleasant plot; and that they had been ably seconded by the goodly company was no doubt as gratifying to them as it was deeply so to him. For himself and family, "three very much surprised people this night," he begged to tender them all their united and heartfelt appreciation of all the good things brought, done, and said that evening, the recollections of which will long remain among the many

very gratifying incidents associated with the sojourn of himself and family in the queen city of the Pacific Coast. In good, old-fashioned Anglo-Saxon he said, "Let me say God bless you all, my good friends, is the earnest aspiration of my family and myself, and let me hope that you may all be as pleasantly 'surprised' as we were to-night."

In the course of the evening Mr. Morse's humorous control, "The Strolling Player," put in an appearance; and by his flashes of ready wit and sparkling *repartee*, interspersed with pointed epigram and quaint philosophy, all sound, healthful, and pure, he contributed in no small degree to the exuberance of good spirits manifested by each and all. The accomplished *cantatrice* and composer, Mrs. Eugenia Wheeler Clark, regaled the company with several vocal selections, comic and sentimental, sung in her characteristically pleasing and efficient manner; while Mr. Morse's charming daughter, Florence, by special request, sang a beautiful ballad with feeling and expression. Dr. Thomas L. Hill favored the assembly with one of his inimitable comic recitations, and Prof. G. F. Perkins occasioned considerable merriment by his peculiarly unique and droll songs and recitations. Dancing being instituted, the beardless youth and the grey-haired veteran, the guileless maiden in her teens and the matronly dame, rotund and stately, were alike seen to be indulging, seemingly with great zest, in saltatorial and terpsichorean exercises,—in the mazy, gliding waltz, or in the intricacies of the more social Virginia reel or *Les Lanciers*, the music therefor being most obligingly rendered by Mrs. Eugenia Clark and others.

Between the hours of ten and eleven the happy throng were invited to render themselves still happier by an adjournment to "the shades below," otherwise the banquet-hall, which welcome invitation it is needless to say needed no repetition. Repairing by the aid of a spiral stairway, emblematic of the law of progress in matters spiritual, to the feasting-place, the hungry multitude were greeted with the sight of the festive-board crowned with savory comestibles and potables in luxuriant profusion,—the aforesaid bounteous spread having been furnished by a number of the jady pounders present, headed by one of the arch-pounders, the hostess, Mrs. Julia

Schlesinger, who, with her accustomed ease and grace dispensed the hospitalities of the evening and presided specially over the gastronomic department, *alias* that portion of the evening's exercises devoted to the comforts of the inner man and woman.

At a late hour, approximating midnight, the joyous crowd reluctantly broke up, a portion of the merry-makers, including the writer, remaining still later, not leaving till the "wee sma' hours ayont the twal."

The pound packages brought to the Morses by the friends present (some of which, by the way, were two, three, or more pounds in weight, rather than one) presented an attractive and tempting array, spread out upon the large editorial table in Mrs. Schlesinger's *sanctum*. This room was taken possession of, for the nonce, during a goodly portion of the evening, by the writer, in company with two inquisitive young lady friends, each of which charming damsels, it may be remarked, is the competent principal of a flourishing kindergarten. We three considered it our special prerogative to probe the mysteries of the array of mysterious packages with which the Morses had been pounded, and also—especially the two aforesaid curious, merry maidens—to sample such of the luscious dainties disclosed to view by our careful researches in the before mentioned mystic packages as were considered likely to pleasurable affect our gustatory nerves,—of course, those of the roguish and arch Froebel—preceptorial twain more particularly. As a result of our labors, suffice it to say that the two girlish inquisitors were enabled to inform Mrs. Morse and Florry of the contents of all the packages prior to their being opened, and I am enabled to inform the readers of the CARRIER DOVE that among the useful articles with which our friends from that "right little, tight little island" across the "big pond" were pounded were found the following: tea, coffee, sugar, cracked wheat, chocolate, plum pudding, oysters, crackers of every style and kind, canned corned beef, raisins, French candies, cologne, spool cotton, ruching, cheese, preserved ginger, salt, soap of the "John Bull" make, English walnuts, mixed nuts, frangipani extract, dried Chinese persimmons, preserved pears and quinces, canned peaches, candied peel, damson jam, fancy baskets, crystallized yams, and sago.

Several donations in hard, solid American

currency were also received, including in two cases the equivalent of an English pound in American coin, generously donated, one by a well-known medium of this city, a countrywoman of the Morses, and the other by an American gentleman of aforetime-maritime experiences. From the multitude of packages received, it was not apparent how they could be conveyed to the residence of Mr. Morse unless the assistance of an express wagon was invoked.

The following ladies and gentlemen, among others, were noticed as present on this memorable festive occasion:—M. B. Dodge, W. M. Rider, Mrs. John B. Rider, C. H. Wadsworth, Mrs. Lena Clarke Cooke, G. H. Hawes, Mrs. S. B. Whitehead, Capt. M. R. Roberts, Mrs. N. Churchill, Mr. and Mrs. Hohfield, Mrs. Mary Irvin, Ray Irvin, Miss Mina Robinson, Thomas Newton, Mrs. W. R. White, Mrs. S. Hill, W. N. Slocum, Mrs. F. A. Ellsworth, Miss Nettie Kohn, Mrs. Kohn, Miss Zoe Darling, Mrs. Randall, Dr. Thomas L. Hill, Miss Josie Hill, Mrs. Annie Hill, Mrs. Eliza Pittsinger, Mrs. Mason (of Oakland), Mrs. F. A. Robinson, Prof. G. F. Perkins, Mrs. Emeline Perkins, Miss Mary L. Lantz, R. A. Robinson, Mrs. H. E. Robinson, Mrs. Eugenia Wheeler Clark, W. E. Coleman, Mrs. Julia Schlesinger, J. J. Morse, Mrs. J. J. Morse, Miss Florence Morse, Mrs. F. E. White, Mrs. Lynch, and Mr. Jones of Chicago. WM. EMMETTE COLEMAN.

#### 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 or 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.

#### 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.

#### 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 Emmette 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.

### The Holiday Exercises of the Jessie-St. Kindergarten.

The holiday exercises of the Jessie-St. Kindergarten were witnessed on the afternoon of Saturday, the 10th inst., by a large number of relatives and friends of the pupils, as well as by a number of the leading members and workers of the Metropolitan Temple Spiritual Society. So large was the attendance, that the seats provided for the guests were insufficient in number, and standing room was liberally utilized.

The singing and marching and the various games of the little ones, were indulged in by them with much zest; and their proficiency therein, and the good order observed by them throughout the exercises, reflect great credit upon the present teachers of this school, who have had charge of the kindergarten for only about two months.

The room was handsomely decorated with flowers and other ornamentation, while a large and beautifully trimmed Christmas tree in one corner was loaded with toys, candy, dolls, etc., which were distributed to the children toward the close of the exercises. The manager of the school, Mrs. H. E. Robinson, made a few earnest remarks, urging the importance of strengthening the hands of those engaged in the support and management of the school. More funds were needed to provide additional room so that the children constantly being turned away may be taken in and provided for.

The teachers also were insufficiently remunerated, one of them devoting all her time to the school without receiving one cent of pay therefor.

Special mention should here be made of the indefatigable labors of Mrs. Robinson in collecting the funds required monthly for

the support of the school. Under various discouragements and drawbacks, this plucky little woman assiduously goes her rounds from week to week, collecting here a little, and there a little, to add to the amount directly furnished her by the Temple society for the school. She also collected for this school, by personal exertion to that end, the candy, paper bags, toys, etc., required for its Christmas tree; and it is but simple justice, that due recognition of her untiring efforts in this labor of love should be extended to her.

Captain Aldrich, one of the most earnest and liberal patrons of the school, being called upon, feelingly rendered a tribute to the exceedingly excellent work being done in this kindergarten for the children. Just at this tender age, when the mind was so plastic, they were moulded into ways of usefulness, order, and beauty. Mr. J. J. Morse, also made some timely and appropriate remarks upon the good work being done in the school, and the importance of its being amply sustained. He was surprised to hear it stated by Mrs. Robinson that it only required one dollar per month to provide for each child. Hereafter, his dollar therefore should be forthcoming monthly. It is hoped that many others will be moved to follow Mr. Morse's example. Mr. W. M. Rider invited attention to the necessity for additional funds, not only for more school-room, but in order that the teachers might be more suitably recompensed. Let us hope that the appeals of the friends of this deserving charity will meet with fitting response, and that the school may be speedily placed upon a more substantial basis financially, and accordingly be, in larger measure than at present, an honor and credit to the society sustaining it, and to its manager and teachers.

WM. EMMETTE COLEMAN.

*The Woman's Tribune*, published at Beatrice, Nebraska, comes out in an entire new dress as an eight-page weekly. This change will be hailed with delight by many who have been constant readers of this valuable journal.

### J. J. Morse's Forthcoming Book.

Subscribers and intending purchasers are respectfully notified that the new work, "Practical Occultism," that Mr. Morse is bringing out, will be ready, it is expected,

by the close of the current month. There has been a little unavoidable delay, but that is overcome now and the printer is proceeding with his work as rapidly as is consistent with the satisfactory execution of his undertaking.

### Good Words

THE CARRIER DOVE:—Among the many exchanges that come to us every week is the CARRIER DOVE, an illustrated weekly journal published in San Francisco, Cal.; one of the ablest and best-conducted journals among our spiritual literature. It is ably edited by Mrs. Julia Schlesinger and published by Dr. L. and Mrs. J. Schlesinger, at \$2 50 per annum, neatly printed on fine, tinted paper, and nicely bound in pamphlet form. It has in each number in the past given portraits and biographical sketches of mediums and well-known spiritual workers.

—*The True Messenger.*

Editor CARRIER DOVE:—Some kind friend sent me a copy of your valuable paper, the CARRIER DOVE. I have been taking the *Religio-Philosophical Journal* for many years, also many other spiritual papers occasionally, but must say you edit one of the best spiritual journals that it has been my good fortune to read, so you will find enclosed subscription. E. DAVIDSON.

### "Woman's Work."

The above is the title of a new monthly published in Athens, Georgia. The editor is Mrs. Ella R. Tennent. The first issue contains a fine illustration of "A Country Home," with an interesting article upon "Farm Houses." The whole sixteen pages of this journal are devoted to subjects of interest to women, and contains many valuable hints. Price 50 cents a year.

### "Dress."

This excellent monthly published by the Jenness Miller Publishing Company, of New York, is destined to work a grand revolution in respect to woman's dress. The ideas advanced by this journal are practical and sensible in the extreme; and we wish that all who are bearing the unnecessary burdens inflicted by the prevailing fashions could be induced to investigate their claims and practically test the merits of this new innovation. The price of this magazine is \$1.50 per year. 253 Fifth avenue, New York.

**Spiritual Meetings in San Francisco.**

J. J. MORSE AT METROPOLITAN TEMPLE.

A quite numerous company was present at the Temple on Sunday morning last, from whom the chairman received a very large number of questions to be submitted to the control of Mr. Morse. So many questions were there that only a portion of them could be dealt with. Among those answered were queries upon Sin, Infanticide, The Future of the Cause, God's Mercy, True Charity, The Nature and Purpose of God's Government, The Relations of Hypnotism to Individual Action and Responsibility, and other queries of lesser note. The answers were enthusiastically endorsed by all present.

In the evening a very good audience assembled, the social and intellectual appearance of which left nothing to be desired. The control addressed himself to the discussion of "Theosophy and Spiritualism; Their points of contact and divergence," and the universal opinion was, even from several who were deeply interested in Theosophy, that a more able, candid and fair presentation of Theosophy could not have been asked for. It certainly was an extraordinarily complete and powerful discourse, which at its close received enthusiastic applause.

Mr. W. H. Keith, Jr., sang Balfe's "The Heart Bowed Down" in his usual inimicable manner, receiving a hearty encore to which he gracefully responded with another sweetly sung composition, Sig. S. Arrilliga as usual contributing magnificent music upon the grand organ.

On Sunday next questions and answers at 11 A. M., and at 7:30 P. M. The control of Mr. Morse will speak upon "Christian Science; Its Foundations and Issues." Admission free, all are cordially invited. The Temple is comfortably warmed all day long.

**Chips.**

*Facts-Magazine* has changed form and comes out with the new title of *The Soul*.

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.

Mrs. Frank Leslie intends to arrange for the publication of a Spanish American newspaper in the City of Mexico.

Miss Marietta Holley (Josiah Allen's wife) received \$11,000 for the manuscript of her new book, "Samantha at Saratoga."

The DOVE sends thanks to Mr. Chas. Ehrenfeld, of Pasadena, for late copies of the *Daily Star*.

A neat little pamphlet, published by Colby & Rich, and entitled "An Apostle of Spiritualism: a Biographical Monograph of J. J. Morse, Trance Medium," can be had at the Temple meetings every Sunday. Its price is only twenty cents.

Through the kindness of a friend we have received a copy of a poem entitled, "The Genius of American Liberty," written by Fanny Green McDougal, twenty years ago. It was published by Benjamin Todd & Co., at the *Banner of Progress*' office, in this city.

We received a pleasant call from Prof. Houbert during his brief visit in this city on his way from Seattle, W. T., to San Diego, Cal.

The Professor has been engaged as speaker for the Society in Seattle for five months past, and comes highly recommended by the officers of that Association.

"Besides the spirit friends and relatives of the early Rochester circles, Benjamin Franklin's was one of the first names spelled out. From the alphabetical communications of this noble spirit it was learned that the production of the sounds, movements of furniture, and other phases of spiritual phenomena, were the result of a long-conceived plan on the part of those who perceived by their own experience, on entering the spheres, how lamentably ignorant mankind had been of the real conditions of the after life; how important a true knowledge was, as an impetus to human action, and how miserably theology had misled the blind adherents of priestly authority on the subject of their immortal destiny."

"Free thought is breaking the back of an intolerant and intolerable theology; is pricking the overblown bubble of a merely materialistic pseudo-science; is setting social

forces at work to disrupt every cast-iron conventionality. Events crowd closer and faster every day. The spirit of the times is change. A timorous time-serving is to be left to its own servitude. The dogmas of the church are to be left to decay in their own decrepitude. We cannot stand still, but must make progress in the teeth of every prejudice. Yesterday's most cherished beliefs are buried with yesterday's setting sun, if we are wiser to-day. We, of to-day are the heralds of the new dawn, and what we will do, to-day ushers in the morning fair or foul for us every one."—PROF. ELLIOT COUES.

**Change of Heart.**

Omaha Man—"My gracious! We'll be late. Get your things on."

Wife—"My dear, its raining pitchforks and the wind is blowing a hurricane."

"We have strong umbrellas."

"My dress will be ruined."

"Wear your waterproof."

"And you know you have a cold."

"I can wear rubbers; I wouldn't miss that opera for—"

"Opera? This is not opera night; its prayer meeting night."

"Oh! I wonder if our preacher thinks people are idiots enough to stir out of the house such a night as this."—*Omaha World*.

**The Way To Drink.**

Here is a plan: Start a hotel or saloon in your own house; be the only customer and you will have no license to pay. Go to your wife and give her \$2 to buy a gallon of whisky, and remember there are sixty drinks in a gallon. You make it your business every time you are thirsty, to buy a drink from your wife, and by the time you will have drunk up the first gallon, your wife will have the \$2 to pay you back, \$2 to put in the bank, and \$2 to start business again. And should you happen to live ten years and continue to buy booze from your wife, and die at the expiration of that time, with the snakes in your socks, she will have money enough to bury you decently, buy a good house and lot, educate your children, and marry some respectable man, and never be bothered thinking about you. Try it and see how the thing will pan out.—*Southern Progress*.

The more exalted the message from the spirit world the fewer there are to listen. If some one should speak to-day from the standard of the Sermon on the Mount, how many would there be ready to listen? If some speak to-day from the standard of the prize ring, or that intellectual prize ring misnamed a court of justice, there are thousands ready to listen, and if others should speak from the still lower standard of the worship of gold, there are hundreds of thousands who would listen with open mouths, and ears outstretched, to catch the slightest sound from the invisible realm, that could change the dross of earth by some subtle alchemy into gold; but for that which shall change the real dross into the gold of the spirit, for that which trans-fuses the clod into things divine, for that which shall reveal the jewels of celestial life, there are few who bend their brows, few who care to listen, few who understand its meaning, fewer still who would wish to incorporate it into their lives.—*The Weekly Discourse.*

## Children's Dept.

### Two Boys.

There are two boys over the way,  
Whose names are Jack and Joe;  
The day oft brings different things  
To each where'er they go.

The one seems always cheerful,  
The other most forlorn—  
Jack always knows where blooms the rose  
'Tis Joe that finds the thorn.

And if a bee they follow  
To its nest among the trees,  
Jack, you mind, the honey will find,  
Joe 'll be stung by the bees.

Joe sees the clouds that gather  
Ahead to spoil their fun,  
What'er the day on which they play  
Jack always sees the sun.

—*Woman's Work.*

### A Word to Boys.

"WANTED: An Honest Industrious Boy." We lately saw an advertisement with this heading, and as it conveys to every boy an important moral lesson, it suggested a few reflections.

"An honest and industrious boy" is always wanted. He will be sought for; his services will be in demand; he will be respected and esteemed; he will be spoken of in terms of high commendation; he will always have a home; he will grow up to be a man of known worth and established character.

He will be wanted. The merchant will want him for a salesman or clerk; the master mechanic will want him for an apprentice or journeyman; those with a job to let will want him for a contractor; clients will want him for a lawyer; patients for a physician; traders for a customer; parents for a teacher of their children; captains of vessels for a sailor; and the people for an officer.

He will be wanted. Townsmen will want him as a citizen; acquaintances as a neighbor; neighbors as a friend; families as a visitor; the world as an acquaintance; nay, girls will want him as a beau, and finally, for a husband.

An honest, industrious boy! Just think of it, boys! Will you answer this description? Can you apply for this situation? Are you sure that you will be wanted? You may be smart and active, but that does not fill the requisition—are you honest? You may be capable—are you industrious?—*Investigator.*

### The Power of Mind.

I believe in the tremendous soul power of old John Brown, whether in his death-dealing barricade at Ossawatimie, or on the martyr's scaffold at Charlestown. He was the one who came early in the morning of a political reformation, ere the twilight had whitened the heavens with its silver bronze, and rolled away the great stone, where immortal Freedom came forth, revived and glorious, and ascending, full-panoplied, to her glittering throne in the skies, while, as in the drama of Pentecost, cloven tongues of fire came down and rested upon her Apostles.

An now another great reformation is coming to this part of the country. I hear the breaking of the day, and the trailing garments of departing night, and I intend to be among the wakeful shepherds on the plains of Bethlehem, when the day-star shall reveal its glories in the East.

I believe, too, in the over-powering influence of godly women. I believe in woman suffrage, in both church and state; and the man does not live who can make a rational and conclusive argument against it. Why may not a woman vote, I pray? Because she is a woman—because of her sex? And what, then is sex? An ordination of nature for the perpetuation of the race, which is unknown in the Theocracy beyond the grave. It is not the poor, perishing body that votes; it is not the frail hand that bears the inscription. It is the immortal, indestructible, god-like, sexless soul—that which is to live on and on forever, in imperishable youth, long after the last surviving star shall have flown in terror from its orbit, and perished in the lifeless expanse of the desert heavens. There is no distinction of sex among the angels; no

marrying or giving in marriage; no birth; no death, in the shining throng; and there no true soul was ever yet divorced from the tender bosom of its love. \* \* \* \* I believe in the necromancy of a single human soul, at work in its silent laboratory like the lonely Cyclop forging at his anvil. I have faith in the patriotism that nerved the arm of Charlotte Corday, and in the might of the Spiritual which inspired John Knox. It was a single mind that founded the Pyramids, which for three thousand years have stood sentinels over the mysterious sources of the Nile. Is was one mind that reared the dome of St. Peters, like a pantheon hung in the air; that swung the hundred gates of Thebes; that drove the locomotive through the cold and cruel heart of the Alps, and trained the terrible lightning to work under the sea. I have confidence in the electric inspiration which a red-hot heart can cast abroad over the people.—*Calvin B. MacDonald.*

### Not Mind Reading.

BY I. W. BIRDWELL, FRANKLIN, SAMPSON CO., KY.

Some years ago in the city of Nashville, I received the following tests through a medium from Vt., who was a stranger to me. In my interview with him the spirit of my grandmother manifested her desire to communicate. I asked, "Where did you die?" She answered, "In Giles county in this State." I asked, "When did you die?" She answered, "On the 16th of June, 1835." "How old were you when you died?" Answer, "84."

These were facts I knew, but I had heard of mind-reading, and the thought struck me that my mind was being read, so I decided to ask a question to which I did not know the answer. So I asked, "How many brothers and sisters have I in the spirit world?" Answer, "Two; your brother George and sister Jane are in the spirit world, but no more." I asked, "Is not sister Bella Webb in the spirit world?" Answer, "No; but John P. Webb is dead, and Bella has married a Baptist preacher by the name of Bowman."

A few days afterward I had an opportunity to hear directly from my sister, and was told that Webb was dead, and that she had married a Baptist preacher named Bowman.

My father having died without making any pretensions to religion, and my orthodox teachings having led me to believe there were but two countries, viz., heaven and hell, I supposed that my father was necessarily in a low latitude. I asked my grandmother about my father, and she said, "He is here in this room with me, and is perfectly happy." This was a stunner to my preconceived ideas.—*The Soul.*