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GEMS OF THOUGHT.

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Truth must be born, not externally inspired.
The best woman in the world is the one we love.
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Sin is not so sinful as hypocrisy.—*Mme. de Maintenon.*
Man can not be the mere instrument even of an angel.
We all drink at the spring of happiness in a fractured vase.
The worst of all countries is the one in which we have no friends.
Life is a mournful silence in which the heart ever calls.—*Lamartine.*
There is more merit in subduing a passion than in avenging an injury.
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Every man holds in his hand a stone to throw at us in adversity.—*Mme. Bach.*
At every stage of life he reaches, man finds himself but a novice.—*Chamfort.*
Much of our waking experiences is but a dream in the daylight.—*George Eliot.*
There is an avenging angel which follows men in the results of their own evil deeds.
God created in our misery the kisses of children for the tears of mothers.—*E. Legouve.*
Only the "kingdom of God within" can really rule; only the soul can be victorious.
The first tear of love that one causes to be shed is a diamond, the second a pearl, the third—a tear.
Hope is so sweet with its golden wings, that, at his last sigh, man still implores it.—*De la Pena.*
Life is long enough for him who knows how to use it. Working and thinking extend its limits.—*Voltaire.*
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Man's work is not to force truth on unripe souls, but to show a divine pathway in which men must learn to walk by their own efforts.
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There are few souls who are so vigorously organized as to be able to maintain themselves in the calm of a strong resolve; all honest consciences are capable of the generosity of a day, but almost all succumb the next morning under the effort of the sacrifice.—*George Sand.*

THE POSITION OF WOMAN IN THE PAST, PRESENT AND FUTURE.

By the Guides of W. J. Colville, Delivered in Assembly Hall, Sunday, Sept. 26, 1886.

[Reported for the Golden Gate by G. H. Hawes.]

We have been particularly requested to speak this morning upon the position of woman in the past, in the present and in the future, and also to give what may be termed a few suggestions as to the true method of educating children to understand the duties of life, and the duties of maternity.

Of course, in an address, such as this, it would be entirely out of place to enter into all details of a subject which could only be fairly and properly dealt with in a private class. We do not believe there is any good moral instruction which ever needs to be given to men alone and women alone; therefore, we have never advocated the delivery of special private lectures to men and women separately. At the same time we fully acknowledge that those who deliver such lectures do so with the best intention, and there are no doubt many persons who would go to hear a private lecture to men only or to women only who would not attend under other circumstances.

But morality from our point of view is a question of the spirit, of the soul and mind; it has so entirely to do with the realm of ethics and with the understanding of spiritual truths and principles that we disconnect it entirely from that crude and material view of the subject which is taken by physiologists rather than by moralists.

We have taught in all our instructions—and in metaphysical classes especially—that we can never reform the conduct of mankind until we have reformed the desires of the heart and the intention of the mind. We can not possibly gather the grapes of good living from the thorn bush of impure thought; we can not gather the fig from the thistle, and as the root of the tree from which all conduct springs is a root in mind, a root in purpose, a root in will, that reform is the only genuine and radical reform which goes to the root of the matter and touches the spiritual side of man's nature.

A great many persons who call themselves anthropologists and physiologists are endeavoring to reform the world, on a physical basis, and in so far as they are able to inspire men, women and children with a higher and nobler purpose in life they succeed in reformatory endeavors; but so long as moral questions are treated physically and dealt with on the plane of the world's conventionality, or so long as they are made merely to bear upon man's physical welfare or bodily health, they will never be treated in such a way as to enable the intellect and spirit of the human family to come forth and crush the serpent of evil by placing upon its head the heel of the mind in truth.

We have said again and again that the one great fact which needs to be recognized is, that man is naturally a well-disposed being; that man comes into the world with a sense of justice, of right, with a desire for goodness and purity; that human nature is not all rotten at the core; that we are not born in such a depraved condition that by nature we are aliens to everything that is good. And so we have frequently said to orthodox Christian teachers that while they have been warning others against the devices of Satan, that if there is such a Devil as they picture, his Satanic Majesty must be very much obliged to them for preaching as they do concerning the badness of human nature and the wonderful power of the arch fiend, for nothing has a greater tendency to make people evil than to tell them that they are evil, and nothing can exercise a more demoralizing influence upon society than to bring up children to believe that it is as natural for man to sin as for the sparks to fly upwards. If it is man's nature to sin, if he is born with a totally depraved heart, then you have no right or reason to expect anything but iniquity from him; if he is guilty of all the crimes in the calendar then he is only living out his nature, as that nature has been understood by many Christian teachers.

But on the other hand, if all teachers of the young would go back to the grand

old words of the first chapter of the Pentateuch, which declare man is a divine being, that in the image of God the human family was created, and that when God made man He pronounced man good. If every teacher would tell of the rise of the human family from childish innocence in the far past, to a glorious wisdom coupled with a brighter innocence in the far future, and would teach every one to look upon all earth experiences as the intervening space in the journey between the paradise gone by and the paradise to come; if mankind could only be taught the scientific and spiritual doctrine of the ascent of man, and more were said concerning the inherent goodness in human nature and far less concerning inherent badness, children from their very first hours would be educated to regard themselves as in the image and likeness of the Eternal, and therefore pure by nature in the inmost depths of their being.

As we have often told you, the book of Genesis contains accounts of the creation of man, which are to a large extent figurative, and yet no doubt somewhat historical. The first chapter of Genesis may be styled a magnificent oriental poem or hymn of praise; it is by no means a strictly scientific statement of the creation or evolution of all types of being, but the fervent mind of the poetical author when writing that chapter burst into a pean of thanksgiving; the author feels the greatness and glory of the divine work and pours forth his soul in ecstasy. No one would go to the Book of Genesis, if in his right mind, to discover that particular kind of scientific information one would get from the modern geologist; no one would suppose that all the intricacies of human development or of the origin of species would be there set forth as in some modern works upon evolution and the natural sciences generally, but rather there are great divisions of time marked in the poem as there might be a division of a great subject into several specially important parts, or of a play into several great acts. In your ordinary human career all the events of life run the one into the other, and there are no great gaps between night and day, between one month and another, between one thought and another, between youth and old age, and as everything flows steadily along hour by hour and month by month, as events are constantly succeeding each other and nothing takes place without a reason for it, there being nothing but cause and effect everywhere, so it is in the history of the world's development. We can not believe that there was a period of creation and then a period of silence and perfect rest, then another period of creation followed by silence and rest, but rather the work of creation (or if you like you may call it evolution) was carried on uninterruptedly age after age, through countless æons which modern science scarcely endeavors to number or compute, and just as in the ordinary run of human life there are certain events which are taken particular notice of because they are very striking, as for instance you observe the birthday of a child, the occasion of a marriage, or of a funeral, history notices a great national event, the winning of a battle, or the founding of a city, and while all these events have followed in the ordinary course of affairs and have all grown out of what has preceded them, as not one of them has come upon you (no matter how unexpectedly) in any other way than as the result of a long chain of antecedent circumstances, so it has ever been in the development of life upon this planet, or upon any other. You celebrate only the day when a church is opened, when a great public building is dedicated to some special cause of government or philanthropy, but the day of opening follows naturally upon many and many days of building; you do not commemorate all these many days of building, but you regularly commemorate in after years the day of opening. And so it has been in the record of great events concerning the world, the author has done no more than enumerate the culminations and fulfillments of certain great stages of unintermittent creative energy.

We may conclude, then, the author of Genesis notices this fact: that in the order of human development, as well as in the order of all development, the very lowest type is manifested first while the highest is manifested last; and when God rested from all the work He had done you are only told in a poetic figure (you must allow, of course, for poetic license, for no one

can suppose that the Eternal Being was idle after this world was formed and man appeared upon it, or that God worked awhile and then grew tired and needed refreshment after his labor) that as no type of being has appeared on the earth superior to man, all the great preparatory work of creation or evolution was completed when man appeared.

Man has had no successor though he had many predecessors upon the earth; there come no species to supplant man, no other types of being to dispute the palm of victory with him; every creature before man had to give way to a mightier than itself, but when man appeared all the combined powers of divinity and humanity were summed up in a single expression of individual life. Man may become more and more perfect, more and more sublime in his accomplishments, but man is the final link in the great creative or evolutionary chain, and as you look forward into the bright vistas of eternity illumined with the glory of an infinite divine purpose, you need not fear that the human form will be blotted out, or that man will have to make way for a greater being than himself.

The statement that man was made in the image of God means that there is no being in the universe but God superior to man in possibilities; that however crude and undeveloped man may be now, that the human soul itself has no superior in all the universe but the Infinite and Eternal Being. Man has no lord and ruler but the Almighty; while all other creatures are under subjection to man, man alone stands in all the glorious freedom and royalty of a child of the Infinite. By man we do not of course mean the dwellers on one earth alone.

The glorious idea of true religion is that man is under the dominion of the Almighty Being only; our atheistic friends continually inform us that they are under the dominion of natural law, and that they can not get the upper hand of some mysterious force in the universe; we prefer to trust in an infinitely good, wise, loving and just Being than in an inanimate force which controls every one relentlessly and can show no love, no tenderness, no pity, no divine compassion. The only real question to-day between Theism and Atheism is whether man is governed by the eternally conscious or the eternally unconscious, by the eternally wise or by the eternally unknowing, by the eternally loving or by the eternally relentless; and when all the arguments of modern skepticism shall have been exhausted so far as they are materialistic, and a pure theosophy shall take the place of the agnosticism of the period, man will learn to look up to an eternal power that does nothing from caprice but everything from pure benevolence. Then the laws of nature will be regarded but as the expression of infinite goodness, and the immutable force which none can withstand or control will be regarded as none other than the eternal will, which wills perfect good to every creature.

In that old account in Genesis of the creation of man we are told that God created mankind or the human race in his own image; "In the image of God created he them; male and female created he them." And he said unto them, "Be fruitful and multiply and replenish the earth." And in the fifth chapter of Genesis we are told in the book of the generation of the heavens and the earth that God called their name Adam; not his name Adam, but their name Adam, in the day when he made man upon the earth.

Now it is puerile for any one possessing average intelligence to quibble over the word man and say it does not mean woman also. In such a connection as this to say man was created before woman is to play with language most unwarrantably and is to endeavor to deduce from the plain statements of the Pentateuch that it certainly was not intended to convey and what it does not say. You speak to-day of the rights of man; when Thomas Paine wrote his wonderful political essay upon the "Rights of Man," every one understood he meant the rights of humanity, of mankind, of the human family—meaning men and women equally. Thomas Paine in his "Rights of Man," did not mean the rights of man as the masculine half of humanity, but the rights of mankind. So you talk of the love of God and the love of man; but when you say the love of man you do not mean love of the male half of the

world, forgetting the female half altogether. When you speak of the welfare of man you mean human welfare, the welfare of men and women equally. And as the word man has been used in numberless instances in the Scriptures just as it is used in the common forms of speech to mean men and women equally, so when you are told that God made man, he made mankind, the human family; every theologian whose eyes are not blinded by prejudice knows that is the correct interpretation of the Pentateuch. But the author was not satisfied to leave anything in doubt so that it might possibly be inferred afterwards that only one half of the human family was intended by the word man, for immediately upon the statement that God made man in his own image, follows the word them; and he said unto them be fruitful and multiply; male and female created he them. While certain theologians and philologists have said that the plural may be only a plural of dignity, as God is represented as saying, "Let us make man in our own image;" as all kings and queens have spoken in the plural and not in the singular, and while the cabalistic interpretation shows that *Elohim* or subordinate deities acting under the supreme are there intended, and that in the Elohist account of creation especially the plural alluded to the various beings who acted as servants of the Most High in the creation of the world, there is no possible reason for supposing that the divine being the Eternal One was not always spoken of in the most ancient times by the use of the pronouns which signify both he and she.

When the Quakers first gathered in their humble conventicles in the days of persecution and cried out against the abominations of slavery practiced in the name of religion; when Fox and Penn and other illumined minds a few centuries ago were determined to follow the inner light and brave every kind of ostracism that they might worship God in more spiritual ways than the people around them; the friends who at first were led wholly by the spirit and among whom spiritual gifts were developed in a remarkable degree, made their men and their women equal in all their houses of worship; they had no male priesthood or ministry, but whenever the spirit of God moved a sister or a brother either could rise in the meeting and address the assembly. When the Shakers proclaimed to the world the purest principles of morality, though, perhaps, they may have been somewhat fanatical in their devotion to the personal Annæ Lee, while they may have been somewhat mistaken in believing that God was specially revealed through one woman, their putting forward of woman as the especial messenger of God to the present dispensation was taking a great step in the right direction, the much needed direction of overthrowing masculine monopoly. Not only were they ready to assert that God was revealing himself through woman in this age, but in their prayers they addressed the Infinite Being as both father and mother; and when a little later one of the greatest American preachers, Theodore Parker, poured forth his petition to the throne of the Eternal, uttering finer and tenderer prayers than we have heard from any other modern speaker, he would reverently and touchingly exclaim in presence of thousands of people, gathered in the largest hall in Boston, "Our Father and our Mother who art in heaven." If we have a paternoster why not a maternoster? If we can say to God our father, why not also our mother? While the idea of the unity of God must never be lost sight of, while we must never endeavor to defend dualism or polytheism, both leading into illogical absurdities and degenerating at length into harmful idolatry, the most rigid monotheism will never teach us to believe that woman with all her purity is less in the image of God than man with all his boasted intellectual vigor.

We do not say that man and woman are intended to be exactly alike upon this earth, or that a man can do a woman's work or a woman do a man's work. There are certain evident reasons for development of sex on earth, and one knows that sex exists for present as the generation, and woman must also have her special sphere to fill as a not sphere man can never invade. A woman will certainly have their attainments and their separate

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The best lesson is that of example.—*La Harpe.*

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By the Guides of W. J. Colville, Delivered in Assembly Hall, Sunday, Sept. 20, 1886.

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The glorious idea of true religion is that man is under the dominion of the Almighty Being only; our atheistic friends continually inform us that they are under the dominion of natural law, and that they can not get the upper hand of some mysterious force in the universe; we prefer to trust in an infinitely good, wise, loving and just Being than in an inanimate force which controls every one relentlessly and can show no love, no tenderness, no pity, no divine compassion. The only real question to-day between Theism and Atheism is whether man is governed by the eternally conscious or the eternally unconscious, by the eternally wise or by the eternally unknowing, by the eternally loving or by the eternally relentless; and when all the arguments of modern skepticism shall have been exhausted so far as they are materialistic, and a pure theosophy shall take the place of the agnosticism of the period, man will learn to look up to an eternal power that does nothing from caprice but everything from pure benevolence. Then the laws of nature will be regarded but as the expression of infinite goodness, and the immutable force which none can withstand or control will be regarded as none other than the eternal will, which wills perfect good to every creature.

In that old account in Genesis of the creation of man we are told that God created mankind or the human race in his own image; "In the image of God created he them; male and female created he them." And he said unto them, "Be fruitful and multiply and replenish the earth." And in the fifth chapter of Genesis we are told in the book of the generation of the heavens and the earth that God called their name Adam; not *his* name Adam, but *their* name Adam, in the day when he made man upon the earth.

Now it is puerile for any one possessing average intelligence to quibble over the word man and say it does not mean woman also. In such a connection as this to say man was created before woman is to play with language most unwarrantably and is to endeavor to deduce from the plain statements of the Pentateuch that it certainly was not intended to convey and what it does not say. You speak to-day of the rights of man; when Thomas Paine wrote his wonderful political essay upon the "Rights of Man," every one understood he meant the rights of humanity, of mankind, of the human family—meaning men and women equally. Thomas Paine in his "Rights of Man," did not mean the rights of man as the masculine half of humanity, but the rights of mankind. So you talk of the love of God and the love of man; but when you say the love of man you do not mean love of the male half of the

world, forgetting the female half altogether. When you speak of the welfare of man you mean human welfare, the welfare of men and women equally. And as the word man has been used in numberless instances in the Scriptures just as it is used in the common forms of speech to mean men and women equally, so when you are told that God made man, he made mankind, the human family; every theologian whose eyes are not blinded by prejudice knows that is the correct interpretation of the Pentateuch. But the author was not satisfied to leave anything in doubt so that it might possibly be inferred afterwards that only one half of the human family was intended by the word man, for immediately upon the statement that God made man in his own image, follows the word them; and he said unto *them* be fruitful and multiply; male and female created he *them*. While certain theologians and philologists have said that the plural may be only a plural of dignity, as God is represented as saying, "Let us make man in our own image;" as all kings and queens have spoken in the plural and not in the singular, and while the cabalistic interpretation shows that *Elohim* or subordinate deities acting under the supreme are there intended, and that in the Elohist account of creation especially the plural alluded to the various beings who acted as servants of the Most High in the creation of the world, there is no possible reason for supposing that the divine being the Eternal One was not always spoken of in the most ancient times by the use of the pronouns which signify both he and she.

When the Quakers first gathered in their humble conventicles in the days of persecution and cried out against the abominations of slavery practiced in the name of religion; when Fox and Penn and other illumined minds a few centuries ago were determined to follow the inner light and brave every kind of ostracism that they might worship God in more spiritual ways than the people around them; the friends who at first were led wholly by the spirit and among whom spiritual gifts were developed in a remarkable degree, made their men and their women equal in all their houses of worship; they had no male priesthood or ministry, but whenever the spirit of God moved a sister or a brother either could rise in the meeting and address the assembly. When the Shakers proclaimed to the world the purest principles of morality, though, perhaps, they may have been somewhat fanatical in their devotion to the personal Annie Lee, while they may have been somewhat mistaken in believing that God was specially revealed through one woman, their putting forward of woman as the especial messenger of God to the present dispensation was taking a great step in the right direction, the much needed direction of overthrowing masculine monopoly. Not only were they ready to assert that God was revealing himself through woman in this age, but in their prayers they addressed the Infinite Being as both father and mother; and when a little later one of the greatest American preachers, Theodore Parker, poured forth his petition to the throne of the Eternal, uttering finer and tenderer prayers than we have heard from any other modern speaker, he would reverently and touchingly exclaim in presence of thousands of people, gathered in the largest hall in Boston, "Our Father and our Mother who art in heaven." If we have a paternoster why not a maternoster? If we can say to God our father, why not also our mother? While the idea of the unity of God must never be lost sight of, while we must never endeavor to defend dualism or polytheism, both leading into illogical absurdities and degenerating at length into harmful idolatry, the most rigid monotheism will never teach us to believe that woman with all her purity is less in the image of God than man with all his boasted intellectual vigor.

We do not say that man and woman are intended to be exactly alike upon the earth, or that a man can do a woman's work or a woman do a man's work. There are certain evident reasons for the development of sex on earth, and everyone knows that sex exists for purposes of generation, and woman must always have her special sphere to fill as a mother, that sphere man can never invade. Man and woman will certainly have their separate attainments and their separate fields of

(Continued on Third Page.)

vicinity for wealthy men to leave legacies to Harvard College when they are about to die. Charitable institutions and public libraries are also often remembered and endorsed. Some people, you know, are generous when they die, if never before. They have to leave their treasure, and so make a virtue of necessity. Better late than never. Verily they will have their reward. I am glad that the children of this world are benefited, I was going to say, at the expense of the children of light, but that would not be the truth; the benefit, however, we recognize, so let it go at that.

When the old Frenchman, P. P. F. Degrand, who died about twenty years ago, having no children, never having married, and no religion to speak of, began to wonder how he should dispose of his hundred thousand dollars that he had accumulated in his State street life, he was advised by an influential friend to give it to Harvard College. It was not his *alma mater*, but it was fashionable and creditable to remember this venerable university. Some good influence came over him and he concluded to make some few people happy, and some few objects benefited, also, first, so he left the income in annuities as long as certain people lived, one of them being a baby, the child of a friend. When the last legatee died, then the principal and all the accumulations were to go to Harvard College. The baby is now an adult and may live fifty years, but the time will come when that institution of learning will be in funds that much. I am glad when there are popular magnets to attract some of the wealth that has to be left as the death sentence falls on its owners, as it does on all when their time comes.

Spiritualism, in its new form, is a modern awakening, and as yet has no colleges or charitable institutions, no popular depositories, during life, for any surplus or bequests when "life's fitful fever is over," no societies or association that show endurance or perpetuity in them. There are plenty of opportunities for the manifestation of generosity while one is living, but the text is suggestive to me of post mortem endowments, and the experience to which I have referred, and of which I intend to speak, is also of a post mortem character.

Some of the Spiritualist journals give persuasive hints that they stand ready to fill the gap, to be almoners, or distributors, or holders of these funds that are passing out of the hands of "departing" persons, as the baggage of this life is not ticketed through to the other; so they address "The liberal minded," telling them how to "divide and bequeath" in a way to hold it, or to have it legal. I do not suppose there has anything very munificent as yet been gathered by them, though many persons have died and left large possessions behind them, some within the past year, of very large means, who have been interested in the cause, and busy workers in it also, who must now, on the "other side," wish that they had given it a lift, and who now realize that it would have been better for themselves to have done so; and they certainly would if they were once more in the old conditions. But then how could they have done it, except in the way of current generosity? I am referring now to the other kind, the disposition of an abundance that at death one has got to part with for good. I do not mean disposition at the expense of one's heirs, or those dependent on them, who often get more than is good for them, and so often quarrel about what they do get.

I mentioned the name of Degrand; take him, then, for an illustration. He had over a hundred thousand dollars to leave; he had no religious inclinations, and being a foreigner and a bachelor, no one had any claims upon his assets. He had lived in Boston sixty years, and was attached to it. Suppose he had happened to have been a Spiritualist, he would not, probably, have left his money to Harvard College. It is hard to tell what would have attracted it, if he had felt disposed to help the cause of Modern Spiritualism, being no spiritual university. He would likely to have left it to a vision, as Mr. Seybert, of Philadelphia, might as well have thrown into the Gulf Stream as to let it will do the cause of Spiritualism. No doubt the donor sees that some objections that might one's mind to personal endow-

occurred, and will briefly state it. A venerable man, who was an old and good Spiritualist, and wealthy, having more than enough to leave his family in affluence, and it would be no disappointment to them, nor would they make any objection, if he used \$10,000 or \$20,000 for our or his cause, the spread of spiritual truth. He told me he had had it in his mind for some time to do something handsome for a well known spiritual paper that is flourishing to-day. It will be best not to name it, as I can make the illustration just as well without. The paper pursued a course that he did not like, and the intention became one of the "it might have been." I think the reason for the disendowment was a trifling one; for an editor takes the responsibility and must do what he thinks is best, so must a generously disposed man do with his money what he thinks best. Something occurred afterward, and not very long ago, and the man said: "I am glad I did not do what I once intended," referring to the older intention. I only mention this to show there are some drawbacks even to newspapers.

It is very probable that in the future a paper may be both a corporation and an organ of Spiritualism, that would be recognized as such. This country is a very large one, and there may be several representative journals with inherent perpetuity insured, and such being incorporated, the principle of which is, "that the king never dies," individuals die, but the corporation goes on. That is the idea. It would seem as if such incorporated organs representing Spiritualism, would be attractions for wealthy Spiritualists' bequests. Even now an incorporated paper seems to be an approximation, more than one that is not. I think the Spiritualist papers, with very few exceptions, deserve as well as require, financial aid; ought not only to be well supported by patronage, but ought to be remembered liberally by Spiritualists who have abundance; and, as Col. Hollister says, "he intended to," in the letter I have quoted. I hope a good many, Mr. Owen, feel just so to the GOLDEN GATE, and that they will discount their *post mortem* wishes, and not wait until it is too late when they open their eyes in the "hereafter."

The idea that I am intending to convey is, that Spiritualism has not yet got the institutions of learning or of charity to attract bequests that it will be likely to have when the cause will not need them as much as it does now; when the "dawning light" has seen its hundred or two of years instead of less than two score. In the meantime the liberally-disposed must remember individual workers. Every one knows at least a few persons with good ideas and conscientious ability that could act as their proxies when they are disincarnated, and those managing a paper may have many advantages over those who do not; but at present it is persons and not institutions, or associations who must be the instruments, or finger-ends of the liberally-disposed but vanishing personalities. It always seemed to me a wise as well as kind movement that made up an annual fund for the last few years of S. B. Brittan's life, so that he could act as "editor-at-large," and some who helped that fund largely must feel happy that they did so.

The experience of which I mentioned at the beginning of this article, and which came to mind when reading Hollister's message, was this: I was intimately acquainted with a quiet and generous-hearted Spiritualist. His name was Francis Amory. He was a Bostonian, but had lived most of his life at the west. I noticed he came regularly to Mrs. Hardy's weekly circles. I noticed his quiet, unobtrusive ways, and that he never seemed to have any spirits come to him. I spoke to him after having seen him very often, and he seemed pleased. I liked him and we became very intimate. He was a man of few words, but full of solid sense. He died a few years ago, and was about seventy years of age. He was a bachelor and a man of property; seemed to be living economically at his ease. I didn't know the extent of his wealth, but from his frugal appearance in his dress, his slouched hat, that might have been improved, I concluded he was not overburdened with wealth; thought he might have, perhaps, twenty to forty thousand dollars, and that was rich for a single man without family. He was always ready to do generous acts, liberal with his money for charity or for mediums. His dress looked better to me because he was so ready to put his hands in his pocket for the bene-

ple, or a spiritual institution like the Young Men's Christian Union, he would have done something for it or them. I said to him there was nothing to do but to help individual workers. There was something said that might seem personal to myself which would not read well in print autographically, so I will omit it here. I did not consider this confab at the time, as of any moment, but after his death I think it was a missed occasion. In a few weeks after this he died quite suddenly leaving near half a million dollars. He had over \$50,000 in the bank on deposit. I was astonished at the magnitude of his surplus. I always thought I was dealing with a man in very good circumstances; in a moderate way rich. I think no one dreamed he was half a millionaire.

A few months after his death, I had a sitting with Edgar Emerson, the Manchester medium, who was a stranger to Amory. Among the spirits who came was my old friend. There were some circumstances that I could mention that led to this sitting that seem to have been influences. I will not lengthen this long article by relating them, but taken in connection with the circumstances of the sitting, they help to demonstrate the identification of the spirit that it was Francis Amory. I do not readily accept spirits' say so, as being the special persons claimed, but I consider this one of the few unmistakable demonstrations that I have had. I say few, for all careful people will admit that there are hundreds of actual spirit returns, where there is one unmistakable identification.

I will not lengthen this article by giving the details of this seance, or referring to a message from him through Miss Shelhamer at the Banner Circle, which I corroborated as being also from him; I will mention only one point at this sitting bearing on this article, which is this: I said to him he had made his many relatives very happy by his distributions in his will, as well as doing something in the way of public charities. "Yes," he said in reply. "I wish I had done more of it during my life," and added, "I ought to have done one thing that you recommended," and he was very definite,—"but it is too late now. If I had seen things as I do now, I certainly would have done it and been now a richer man for it." The reason why he said "richer" in this connection instead of some more heavenly word was, he had been using worldly expressions in our colloquy and the word "richer" in this connection was not out of place. I think if I had known the state of his exchequer, I would have been more open and persuasive, and I am very sure it would have been successful. I think he wanted to help the cause, but he wanted to do it wisely and intelligently. I did not go farther into the particulars, his remark was a good test for me and I know well what he meant and referred to when he said "he wished he had done what I recommended." I feel that I was remiss in not urging the point as I certainly would have done had I known I was so near so huge a pile of an auriferous character.

The moral of this article is expressed in the old epitaph in an English graveyard over the remains of an old couple,—

"What we spent we had,
What we gave we have,
What we saved we lost."

An editor, Nasby, sums up the testimony of medical men in the following editorial utterance: "The indictment they with one accord present against beer drinking is simply terrible. It is a curse for which there is no mitigation. The fearful devil fish crushing a fisherman in its long winding arms, and sucking the life blood from his mangled body and limbs, is not so frightful an assailant as this deadly but insidious enemy, which fastens itself upon its victim and daily becomes more and more the wretched man's master, clogging up his liver, rotting his kidneys, decaying his heart and arteries, stupefying and starving his brain, choking his lungs and bronchia, loading his body down with dropsical fluids and unwholesome fat, fastening upon him all manner of painful diseases."

A NEGRO WOMAN was relating her experience to a gaping congregation of color, and among other things she said she had been in heaven. "One of the ladies of color asked her, 'Sister, did you see any black folks in heaven?'" "Oh, get out! Suppose I go in de kitchen when I war dar?"

Church, and was prepared to devote the remainder of his days to the study and teaching of the great truths embodied in the arcana of pure Spiritualism. He would preach no creed or doctrine from this time forth. It is probable there was not a single one present but gave an internal "Amen" to the speaker's sentiments; and yet an objection, small at first but quickly growing to formidable proportions, quite shut out for the moment the pleasing picture the speaker drew of a society that would embrace all the Spiritualists of this city. It was the doubt that such an organization would be possible when so many of our Spiritualists are now members of various denominational Churches. Mr. Ravlin's own words prove this last assertion: "Our Churches are full of Spiritualists." The question is, Can they be induced to forego these favorite houses of worship and join an association so unlike those to which they have been accustomed for probably the greater part of a lifetime? I can not answer this question better than to quote the words of an orthodox Spiritualist on this subject: "There is something so unsettling about the present condition of Spiritualism that one hesitates about giving one's children over to their teachings. It is all very well for mature minds, but I can not say that I am prepared to run the risk of finding my child's Sunday-school teacher one who places Christ in the category of the ancient philosophers, with no claim to distinction as a teacher beyond that of Socrates, Seneca, and a host of others."

The speaker but voiced the feelings of many of the Spiritualists who find nothing in the Bible contradictory to their peculiar belief. It is a common saying among them that "the Bible is full of Spiritualism," an assertion not easily set aside by the candid objector. Some of our first writers on Spiritualism make this philosophy but the fulfillment of Christ's promise that they should do the works he did and greater also; that his apostles could not bear the whole truth then, but that after his death that spirit which pervaded his life—the spirit of truth—should still bring them comfort, communicating with them even unto the end of the world.

Robert Dale Owen says: "Spiritualism is the complement of Christianity. Spiritual phenomena are the witnesses of Christianity. All thoughtful believers in the epiphanies of Spiritualism will be Christians as soon as they learn to distinguish between the simple grandeur of Christ's teachings as embodied in the synoptical gospels, and the Augustinian version of St. Paul's theology as adopted in one form by the Church of Rome and in another indorsed by Calvin and Luther."

There is no doubt that Spiritualism used as an ally of Christianity has a tendency to modify the creed and soften the asperities of Protestant and Romanist. It is under such modification that hundreds of Spiritualists remain to-day in the orthodox Church, which, after all, is often orthodox only in name. They have done simply what all intelligent members of the present Church must do—subscribed to the creed with certain mental reservations.

Now it does not seem probable that such Spiritualists—and their number is large—will consent to enter a society, and, still more, bring their children, where there is such positive antagonism to the Church of to-day on the part of its leader. On this condition of things what form of organization would take in *all* Spiritualists? Could such a platform be adopted by the Oakland society there is no doubt there are believers enough in this beautiful religion right in our midst to fill this hall, made sacred by memories of our beloved Hamilton, to overflowing. On realizing the necessity of so broad a basis for society to gather in the Spiritualists in Oakland, I candidly confess my inability to indicate wherein it should differ from that proposed by Mr. Ravlin. It is easy enough to perceive the disease but only a wise physician can prescribe the remedy. Certainly Mr. Ravlin has the talent and energy to make him a desirable leader in any movement however opposed it may be to popular prejudice.

NINETTE EAMES.

OAKLAND, Oct. 6, 1887.

COL. INGERSOLL gives the following beautiful tribute on the fidelity of women:—"I tell you women are more prudent than men. As a rule, women are more truthful than men and ten times as faithful. I never saw a man pursue his wife into the very ditch and dust of degradation and take her in his arms. I never saw a man stand at the shore where

stubborn fact existed and say, 'God bless those who helps themselves,' and many more sayings to the same end, meaning that each has a duty to perform in this life towards caring and providing for the body, yet it is necessary, or even expedient for us *spiritually* to grasp the almighty dollar quite as *tightly* as we do? Considering our spiritual growth, would it not be quite as well to give more freely of such gifts as we possess, leaving the pay to come from those who are able to give. It is folly to believe the *rich* the only ones needing enlightenment upon Spiritualism. Our *poor* need help and spiritual food also; how are they to get it? Who is to supply their wants? Who *does* do it? If this is a truth, why hide it, or make merchandise of it. It is a free gift to you, friends, why not freely give it to your brother in darkness, groping for light? The true Spiritualists must be they who, receiving much, *give* much; having a perfect faith of being provided for in time of need. Otherwise are they better, or do they set any better example than the world's people, who grind the poor to support their priests and build fine churches, whereas the poor are expected to take back seats or attend service at a different hour from those richer brethren, who own the front seats, and, by their costly gifts and apparel, are an ornament to the church, but a snare to their own souls and the world.

Let us open our lecture-room doors, bring our best teachers to the front, give all a free opportunity to communicate with the other world, make a "National Developing Circle," which shall be *free* to all who desire to join in true faith for the benefit of all, not for themselves alone, or to make a living from. What do *true* Spiritualists need of fine clothes, costly homes and white hands? To cultivate the spirit, one must cultivate a love for all humanity; a desire to help those in need; a determination to right the wrongs of the weak, and a spiritual strength equal to the Christ's, who came to save sinners; to teach the ignorant; to raise the fallen; by pure, kindly words of cheer, and promise of forgiveness. Let us, Spiritualists, give unto the world a new text to live by, not only to *love* one another, but that we are to *help* one another. Help all to be clothed, fed and sheltered, and taught in mental and spiritual grace, so that through co-operation and combination of forces and means, a perfect brotherhood shall bind humanity together. It is only by combined effort, unity of purpose and unselfish devotion to right, that mankind shall be elevated into a higher spiritual stature. Shall the true Spiritualists do this work? Are they willing and ready to put aside worldly things? Do they prefer to be glorified of men, by fine apparel and costly jewels, or be found ready, at all cost, to do their Father's work among the poor, the unfortunate, the sick, the ignorant and the wicked ones on earth?

L. P. HERRING.

LOS GATOS, California.

Approving Words.

EDITOR OF GOLDEN GATE:

Allow me to express my great gratification at the bold and decided attitude you have assumed on the liquor question. Every candid mind must admit that no other subject affecting the well being of society has a title of the importance that attaches to this. I have long hoped that the Republican party, founded as it was upon a principle exceedingly unpopular at the time of its formation, would have the courage to grapple with an evil infinitely more injurious to the country at large than human slavery. But I have been forced to the conclusion that it is useless to look to it for any step in advance on this important subject. Its great success, up to the last Presidential election, has attracted to its fold all the place-seekers and hungry bummers, who have no other object than the gratification of ambition and the grabbing of plunder. This class virtually rules and dictates at present, even in a measure, doubtless, to the criminal indifference of the better portion of the party.

I do not see any indication of a change for the better, at any rate, in California; and as the question is eminently a State and not a national one, I shall, for one, refuse to follow the dictation or lead of our selling bosses, and shall reluctantly part company with those whom I have fellowshiped forty-five years (including the free soil party), and cast my vote with the Prohibitionists.

HAYWARD, Oct. 6, 1886.

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labor in the most highly constituted society, but there will be in the highest development of the human family no distinction by way of intellectual or moral superiority on the one hand or on the other. Man and woman must be in all things equals, any foolish laudation of woman as above man will pass away, so will all laudation of man above woman also pass away.

If the old Greek doctrine is true that the sexes originated in the division of the soul, and that the attraction between man and woman commenced when one-half of the soul endeavored to find its counterpart; if Swedenborg's theory of the two in one is accepted in the modern world as explaining the relation between the sexes of celestial marriage in the eternal state, there can be nothing better in one-half of the soul than in the other; the one can never enjoy a nearness to God or a fullness in the perception of truth which the other can not attain. Men and women are intended to be in all things equal, and it is only when the question of fatherhood and motherhood comes upon the tapis and woman's duty as a mother is considered, that woman finds a peculiar sphere to fill which man can not fill for her. While giving that attention to her offspring which it is natural for a woman to give, in woman the maternal instinct being carried to the highest pitch of expression and beauty—in such a condition of her life it is indeed natural and right that her husband should be her protector and occupy himself with the more eternal work of the world.

But to unmarried women, to those who have passed the age when they have little children dependent upon them, to those of mature years now perhaps in the very fullness of the vigor of their intellect and experience, fifty years of age, or from fifty to sixty, hale and hearty and ready for many years of active service and desiring it, whose children have grown up and gone out in the world to establish households of their own,—and to those who have never had children, or having had them have been called to part with them as they have passed into spiritual spheres of being,—to all such women every hall of learning and every seat in government should be open as to men. A woman who would neglect her family to shine in public could never really shine anywhere, but would rather be a disgrace to an important situation; a woman who would neglect her children that she might appear before the world as a teacher and reformer, would do vastly more harm than good in the spheres in which she endeavored to move. We have no sympathy with those who consider it is their mission to reform the world before they have reformed their own households. We have no sympathy with those who believe there is no such thing as charity beginning at home, and who go forth on missionary crusades to reform others, while their own houses are out of order. On the contrary, we believe that every woman if she has a family could never exercise other than a baneful influence in society if she neglected that family to appear before the public, to enter a learned profession, or to write scientific articles for a popular magazine. But if a woman should redeem some of the time which fashionable women ordinarily spend with the dressmaker and the milliner; if she should devote to literary pursuits and affairs of government the time that is usually spent at theaters, at balls and parties—often extending into the small hours of the morning; if she devote to the elevation of the human family by tongue and pen and every possible form of activity some of the time that is usually spent riding in the park with a poodle dog in her carriage, the world would not be the worse, and families would not be neglected because women gave less attention to frivolities and more to the practical elevation of the human race.

We have heard so many objections to women going out of their proper sphere, that we have often been led to inquire what is really the exclusively proper sphere of a wife and mother? If the duties of home are so pressing that a woman can not give herself up to literary pursuits or any other without neglecting her home, we should judge she could not give that amount of time to the world or society which fashionable women both in this country and in Europe—especially in Europe—give to the most frivolous scenes and transitory enjoyments. If those who speak about woman's rightful sphere being in her home and never outside of it, ecologized exclusively those women who are pattern wives and mothers and model housekeepers, we could to a large extent understand them, and sympathize with them; but the opposition to woman suffrage and woman's equality with man comes very largely from men whose wives spend nearly the whole of their time in fashionable dissipation, and even in flirtations, and whose children are placed in the care of a hired servant or nursery governess; and those very women who bring the greatest objections forward to woman suffrage, saying that women should not dabble in politics as she has her household duties to attend to,—that she is not prepared to enter into man's arena and discuss political issues, are not the women who are always at their post as mothers, wives and housekeepers, but are generally those who are too indolent and frivolous to pay much attention to the cultivation of their minds, but always have time for lounging on the sofa with a sensational novel in their hands, and who

are always ready to accept an invitation to the dance no matter how much their children may need them at home. The opposition to woman's equality with man before the law, does not come from the model wives and housekeepers, and the best and noblest of mothers; of course here and there are thoroughly good and noble women who have conscientious scruples which are the result of a narrow education, and who have never woken up to the liberal sentiment of the present age, because they cling to the traditions of the past with such tenacity that they feel it a sacrilegious act to give up a single custom of their forefathers; but such women in modern America and in modern Europe are the exceptions rather than the rule.

Those who think they can keep woman much longer in a position of subserviency to man, must remember that if they had set to work in the right way to accomplish their object, must never have granted the privilege of equal education to both sexes, they must never have opened the doors of the primary, grammar and high schools, and even universities to the female sex if they did not expect that man and woman would go out together in the next generation as pastors, surgeons and physicians.

There is no doubt whatever that a certain kind of education is bad for woman; that a great deal of purely technical education has rather a tendency to materialize than spiritualize the gentler, though we can not say the weaker sex. Woman, in the present condition of the world, is certainly the gentler sex, but as you speak of a gentleman when you wish to show a man respect, and there is supposed to be a difference between an ordinary man and a gentleman in that the latter is more polished and refined than the former, we maintain that woman's gentleness is the very element needed to complement man's intellectual vigor and physical force, and when men and women are educated harmoniously and naturally together, when boys and girls go to school together and are accustomed to each other's society from their tenderest years, when brothers and sisters study their history, geography, mathematics and trigonometry together, when boys and girls are brought up side by side as equals in everything both at home and at school, the womanly element of the girl lends a gentleness to the manly element of the boy, and the manly element of the boy lends a power and vigor to the womanly element of the girl. When the two are brought up wisely together, instead of there springing up an unwarrantable intimacy between them, and morals becoming lax, morals are far more likely to become lax where woman is surrounded with that glamour of veiled secrecy, which all over the Ottoman empire, and extending throughout the Eastern world causes man's thought toward woman to be both voluptuous and mysterious. There the harem is established; and where woman is so closely veiled that she never goes out and allows her face to be seen by the public; where in Spain no young girl is allowed to lift her veil in the street, and must always be accompanied by an older female attendant; where in every Oriental country woman is kept under the veil of secrecy and protected against man as far as possible, morals are always at the lowest ebb. There is the greatest amount of licentiousness in the far East and in Southern Europe, where woman is held in subjection and closely veiled. But it is an acknowledged fact that in this country at the present time the freedom with which boys and girls mingle in school and at home, tends to develop a natural and healthy morality; and as boys and girls grow up together as fellow students of the sciences, literature and the arts, as in all their pursuits, whether of learning or of pleasure, they meet on an equal platform, they strengthen and make gentle the one the other.

There is no doubt but the salvation of the East will be accomplished when the harem is abolished, and when the veils are taken from the faces of the women.

When man and woman are placed before the world as God intends them to be, equals in all things,—when woman is regarded as the helpmeet and companion of man, neither his superior nor his inferior, men will not then go to their clubs that they may discuss literary matters and politics with other men, because their wives understand nothing of the kind, but they will find both pleasure and instruction in their own homes. A man coming back from his day's work, or from his political campaign, (if he be a politician) desiring sympathy and some congenial friend with whom to converse, will find in his wife, his sister, his daughter, or his mother, the very companion he needs in a woman of fine literary attainments, well read, and knowing as much about the subject as he does. Not a woman who is always putting forward her scholarly foot in a pedantic manner to air her knowledge,—not a woman who makes Greek and Latin quotations at the dinner table in order to show her visitors she has been to college, and to impress them with the idea that she is superior to others of her own sex or the superior of the other sex, but a woman out of whose mind treasures of knowledge can always be culled when wanted, a woman who can be in everything the companion of her husband, and with whom he will take counsel and never be ashamed to say to his business friends: "My wife is practically my partner in the business, and I owe a great deal of my success to her sagacity and good advice." Such a woman will always say the same of her husband, but will never say: "My husband

would never have got on if it had not been for me."

A man and woman who link their hands and hearts at the marriage altar should go through life as companions in intellect, and companions in soul, and take counsel with one another at all times with no thought of superiority or inferiority; the husband will say of the wife: "She it is who has made me great;" the wife will say of her husband: "He it is who has made me great;" the wife acknowledges the good she gets from her husband in the development of a higher life, and the husband acknowledges the good he gets from the wife in the unfolding of all his faculties. Such is the true idea of marriage; no rivalry, no jealousy, nothing but the divine equality which God intended when he made, in his own image, males and females to replenish the earth and to multiply the human species.

If we have alluded to certain kinds of education not desirable for women,—if we have admitted there is an amount of technical information that women receive in colleges which does seem to some extent to mar the sweetness and gentleness of the feminine disposition, we are now going one step further and will dare to say that very knowledge which seems to act harmfully upon woman, in many instances is deleterious rather than advantageous in its effects upon man. Greek and Latin are dead languages. If you learn French, German, Italian or Spanish, when you travel you will find them very convenient; but there are no great Greek and Latin authors who have not long since been translated into all modern tongues. You can read Plato, Caesar, Homer, and all the great minds who wrote in those languages, in the modern tongues; translations answer all practical purposes. There will always be a few scholars singled out from the mass whose particular work it will be to translate ancient and dead languages into modern forms of speech, but for the great majority of boys and girls in this republic, Greek and Latin are not necessary; neither are Hebrew and Sanscrit. All the finest Hebrew literature has already been translated into good English, and all important knowledge which can be obtained by a study of oriental documents can be translated by a few men who make a specialty of translation. There are some, here and there, who are naturally such good linguists they had better devote themselves to philology altogether; but as philology is a special study, and but few people are singularly good linguists, we can well leave dead languages to be translated into living tongues by one here and there who has a special qualification for the task.

In schools generally, and in universities also, the study of dead languages and the study of scientific technicalities has used up so much time and strength, and been so utterly inappropriate to the real demands of the age, and so repugnant to the constitutional tendencies of most young people, that many and many a good classical scholar, many and many a good mathematician has had classics and mathematics drilled into him at a university at the expense of all other and more useful departments of knowledge, and has come out of college a confirmed invalid. Many and many a young man has been ruined at college, both physically and mentally, by the cramming system, and by the continual drudgery connected with the acquisition of dead languages and the higher mathematics. While there are no doubt certain people who enjoy those studies, finding them a delight,—while those studies are peculiarly appropriate to a certain peculiar type of mind, and we gladly witness certain people engaged in them, the general curriculum of a university should not include anything other than natural normal courses of study adapted equally to man and woman.

We all know that the excessive use of Greek and Latin—Latin especially—has led to innumerable errors in medical practice, and many people have been poisoned through doctors writing their prescriptions in Latin and handing them to clerks in drug stores who do not understand the language sufficiently well to correctly compound the medicine. There is always a wierd air of mystery connected with a Latin prescription which no doubt possesses a kind of cabalistic charm for those whose fanaticism carries them beyond their judgment. There are many people cured every day by imagination, and by a fanciful vestment of dignity which they throw over something very simple and almost foolish in itself. Many cures, no doubt, have been performed by the very mystery attached to the wise looking doctor and to the wise looking prescription; but frequently the assumption of wisdom in the grave shakes of the head and the formidable appearance of the spectacles, and the utterly unintelligible character of the hieroglyphics, belie the realities of the case, and in many instances lead to the most grievous mistakes in compounding prescriptions and in practice, besides unnecessarily and dangerously alarming nervous patients and their friends. In a country where the English language is spoken, every doctor should write his prescriptions in the English language, and every simple medicine should be called by its English name, every portion of the human body should have a simple, comprehensive English name given to it. Instead of anatomy and materia medica burying themselves in dusty words gathered out of well-nigh effete literature,—instead of science and religion clothing themselves in a dead language, the languages spoken universally by the modern world should be adopted. In

rare instances technical terms are of course required.

As we do not think it is desirable or advantageous to a woman to spend her time in delving through page after page of almost undecipherable scientific technicalities, as we do not consider any fact that can be known concerning anything in heaven above or earth beneath, can be known any better by giving it a long and antiquated name, as we believe rather that the simpler the language and the more directly the information is conveyed the better it will be for all students, we would sweep out of all schools and colleges every pretense of authority which is buried in mysticism.

We know we very often allude to symbols, but only for the purpose of interpreting and explaining them. If we should build a temple according to our ideas, we should not consider it necessary to have a large circle, triangles, crosses, and other emblems displayed everywhere. Why? Because people would ask, "What do they mean?" and we should have to set to work to teach the meaning of the symbols so as to explain them. Symbols originated in ages when ordinary people could not speak their ideas as you speak them now; when they could not speak they made signs. Pictures and symbols were perpetuated among the learned in days and countries where persecution was offered to all who dared to speak plainly, in order to preserve secrecy and escape martyrdom. All Hebrew, Greek and Latin mysticism, signs and symbols, and rituals, were all conceived in ages of ignorance, and were all perpetuated in consequence of persecution. We do not mean that those wise and noble men who understood and employed them were ignorant, but the people around them were ignorant. We do not mean that the greatest lights of antiquity were themselves superstitious or persecuting, but they were persecuted for their superior knowledge. When Socrates, in Athens, stood up before the public and explained the signs and symbols of Greek mythology, and undertook to decipher the religious ceremonies, the priesthood hounded him to death because they were not willing the people *en masse* should be enlightened.

We have no sympathy whatever with an endeavor, in this age of the world, to build mysterious temples with wonderful crypts and secret passages extending far under the ground; we have no sympathy whatever with the endeavor to Orientalize America or the western shores of Europe; we have no sympathy whatever with an endeavor to establish truth upon a ceremonial basis, or to couch simple facts of being in the vestments of a departed orthodoxy. Why? Because the educational advantages of the entire population to-day are totally different from those of the ages when symbols originated and in which they were perpetuated. The free government of to-day is totally opposed to those despotic governments of antiquity which persecuted those who would avow higher knowledge.

We must outgrow our swaddling clothes, our cradle, and nursery pictures; and while nothing irreverent should be said concerning them, while their place and their mission in the past should be well understood and respected, we must remember the ages of symbols, mummery, and mysteriousness, were ages when man was educated as woman was not, where ages of a sacrificial priesthood, ages where woman was regarded as man's inferior, ages of darkness, degeneracy and decadence.

Orthodox people do not go back far enough; they go back far enough to encounter superstition and degeneracy, but not far enough to discover the periods in which people lived in the light of those glorious civilizations of the past which may have far eclipsed the highest civilization of modern times, but to a civilization we are tending which will far surpass any attainments of past ages.

You can go back to the past, and, finding an account, declare, if you will, that all those sacrifices had a typical significance; but all Jewish sacrifices came into existence when the people were condemned for the idolatry which made those sacrifices necessary as a protest against idolatrous immoralities. All those sacrifices which the Christian Church declares point to Jesus, were nothing more than protestations against Egyptian idolatry, and Egyptian idolatry itself was a departure from that glorious old solar worship of antiquity with which even the traditions of the North American Indians are connected. Out upon the North American prairie the Indian worships the Great Spirit, and the Great Spirit only; and away off in ancient Egypt the invisible deity was acknowledged and but dimly veiled in the splendor of the solar orb. The grand pyramid of Gizeh, pronounced as the most wonderful scientific building upon earth, has no inscription or hieroglyphics upon it, but stands there in solitary grandeur, its perfect mathematical proportions explaining the unity of all being. The cats, oxen, dogs and birds of later days which play so great a part in ancient religious ceremonies mark an age of decadence, and when the greatest prophets arose in Israel, those prophets all declared that sacrifices and meat offerings were unnecessary, for they had grown up with barbarity and were not a result of the civilization of the people.

All the sacrifices offered in olden time by an exclusively male priesthood had no more connection with the pure religion of antiquity than those ordained in Israel as a protest against Egyptian idolatry and

afterwards came to be admitted into the service of the people as though they were a necessary offering to the offended majesty of heaven. When we go back behind the age of sacrifices we find a purely spiritual form of religion, and when we go back behind an exclusively male priesthood—the male priesthood being the priesthood of degeneracy marking a time of deterioration—we find man and woman together as equals symbolized in Osiris and Isis, who together interpreted Deity in ancient Egypt. All ancient nations acknowledged prophets and prophetesses, seers and seeresses, priests and priestesses, in the ancient days. Far, far back in the past man and woman were acknowledged everywhere as equals. Miriam and Deborah in Israel were prophetesses and sung their songs and took their part in the public worship; girls as well as boys, women as well as men, were always admitted in the ancient masonic lodges of the world, into the noblest and innermost courts of fellowship. Modern Free Masonry, orthodox Judaism and Christianity, and many oriental religions which honor man and decry woman—all came into existence at a time when the seeds of degradation had been already sown, and when they had already begun to spring up among the ancient nations of the earth.

We are no apologists whatever for those who teach that woman is superior to man, as we are no apologists for those who teach that man is superior to woman, and our application of the subject shall not be sexual so much as spiritual. Woman stands figuratively for religion and man stands figuratively for science; woman stands figuratively for affection and man stands figuratively for intellect; only when we blend reason with intuition, wisdom with love, science with religion, and cultivate our moral and our intellectual faculties together, as Isis and Osiris in the old Egyptian symbol brought forth Horus, the divine child, so shall we bring forth a divine government, a divine healthy race of children a divine and healthy condition of society in which all iniquity will be cast out forever. Only when we pay due heed to the religious instinct as well as to the intellect, only when we place our affection and our reason together in the seat of power and cultivate the whole of our nature, not only a part, will the glorious days dawn when error shall flee away like mist before the rising sun; the new dispensation will be heralded, and the age of the Messiah will come when truth equally expressed in man and woman shall spread its glorious empire over every land and sea, making the whole earth holy land and every human being a priest and priestess of the Great Eternal One.

Work in the Dives.

EDITOR OF GOLDEN GATE:

The GOLDEN GATE comes laden with luscious fruit right from the tree of knowledge. No State can produce better spiritual matter than California. We certainly have reason to feel proud of our spiritual literature.

The *Carrier Dove* contains some of Franklin Rhoda's noble work in a dive in your beautiful city. Oh, that we had more Rhodas to reach the hearts of those that frequent other places of vice; what a reform would be started, to soon work a wonderful change in the hearts of those that pass their time there. No one so low and defiled but what can be made better, if once the tenderest spot in their heart is touched.

There should be more men and women that dare go out to rescue fallen humanity. Very many of them, if they were tenderly and trustingly approached, and sure of the friendship of good people, would be glad to turn from these vile haunts, and become good men and women. How can Spiritualists and Christians sit in their secure homes, contented and happy, while so many are being dragged down to destruction, and not extend a helping hand? What are we here for, if not to help the weaker ones? If Spiritualists expect to meet bright and happy faces, with a good record before them, they should improve every opportunity to help others. If Christians expect to reach high heaven and sing anthems of praise forever, they should follow more closely Jesus' precept, "Do unto others as you would be done by." Both have to extend a mantle of charity that will reach the degradation, misery, vice and crime, before they can attain to the happiest state of enjoyment.

Why don't men of means do something to help relieve the suffering and want that leads to crime? Do they expect to hoard up money all their natural lives, without one thought for suffering humanity, then pass quietly and peacefully away to their expected haven of bliss, and call that well doing? I am afraid they will pass through many unhappy days trying to reach those they neglected while in the earth form; and, through your own selfish deeds, your soul was blighted and dwarfed. Then comes a living hell—and the only hell there is—the one we make for ourselves. I hope before the next *Dove* spreads its silvery wings over your city, another Rhoda will turn up to help on this grand cause, until every den is swept from our shore. Who will echo the *Dove's* sentiments by coming forward with money to help on the good work already commenced, and your dear risen ones will bless you. MRS. MARY E. BARKER.

SAN JOSE, Sept. 8, 1886.

No denunciation is so eloquent as the final influence of a good example.

GOLDEN GATE.

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SATURDAY, OCTOBER 16, 1886.

A BRIGHTER PICTURE.

We have, on several occasions, recently, devoted some considerable space to the subject of deceiving spirits and their misleading messages to mortals, invariably urging all who hold communion with the spirit world never to place any reliance upon any message from the spirits that does not have the approval of their highest reason—that no one should consult the spirits in business matters with a view to following their advice, for that would be to surrender one's exercise of individual judgment, and thus deprive one of the chief benefits of an earthly existence.

That such deceiving spirits do exist, is beyond question; and that persons unschooled in the philosophy of spirit return have been sadly deceived by them is a fact that no intelligent Spiritualist will deny. And yet if it were not for this deception—if perfect reliance could be placed upon all that the spirits tell us—would we not be apt to surrender all individuality, all exercise of our own spiritual powers, and become wholly limp and useless in their hands?

But there is by far less of this deception than many people suppose. Hundreds of people in a community may live in close relation with the spirit world, holding frequent and delightful intercourse with their loved ones on the other side, where occasionally one has reason to repent him of over-confidence in some deceptive communication. The latter we are sure to hear of, and it is blazoned to the world as an evidence that Spiritualism is of the Devil. While it will generally be found that there was a much-needed lesson conveyed in the deceptive message which some one needed to be taught.

The blessing and comfort that a knowledge of the spiritual philosophy has brought to millions of lives—the assurance that our loved ones still live—not in some far away heaven, nor in some dread abode of souls eternally lost, but ever near us to sympathize with us in our trials, and lighten the burdens of our lives,—this fact brought home to mortal consciousness with unerring certainty,—is it not something more soul-satisfying, more intensely precious than words can express? How it dispels the terrible gloom of the grave! How it thrills the soul with a divine satisfaction!

And this is the brighter picture of Spiritualism with which all are familiar who have studied the subject carefully and wisely. They recognize the good in Spiritualism and reject the bad. To them its glorious truths are grand, living realities, which nothing can undermine or destroy. Though every medium on earth should be "exposed" and proclaimed a fraud, their faith would remain unshaken. They simply know, and are content to rest in that knowledge.

But we should remember that it is not wise to be perpetually seeking for signs—for communion with the spirit world. Our spirit friends all have work to do that should not often be interrupted. And we, too, have our work to do on this side of life. This world has many claims upon us that must not be neglected. We should never long to pass over while a single task remains undone, or duty unperformed. The spirit world will keep for us, and our spirit friends will be all the more ready and glad to welcome us when the demands of this life are all met.

Then let us be patient and trusting, and faithful to every earthly duty,—living to sweeten other lives by our own good example,—seeking the good of all, and continually laying up treasures of character that "nor moth nor rust can corrupt, nor thieves break in and steal."

SELF.—The greatest mystery in this world to man is himself. He may keep his company down to extreme old age, and each day will tell him he is journeying with a stranger. His own dwelling place of flesh he seldom enters, and indeed knows little or nothing of his own company. The exterior he is all too familiar with, trusting to art to accomplish here what he might more than achieve by half the attention bestowed upon the inner life. Little as one knows of self, yet must he, through all eternity, go with himself, and, in spite of inclinations, learn to know himself. When he sees in the real life, which is to come, the place of abode, his earth-life, called for and created for him, he may wonder that it is not just what he would have had it. But he will soon understand that, having not made the acquaintance of the architect, he can not expect the embodiment of his ideal. That the world sees and mainly cares for externals, is only greater reason why we should be diligent and careful to cultivate that which is unseen, but everlasting.

"THE WATSEKA WONDER."

This is the name given to a remarkable instance of spirit control, an account of which was published in pamphlet form some eight or nine years ago, a work now out of print. We read it at the time, together with all the corroborative evidence of its genuineness. As it attracted much attention throughout the country, all the principal facts being published by the Spiritualist papers of that day, and also by many secular papers, it is doubtless familiar to many of our readers.

A friend sends us a much-thumbed copy of this remarkable pamphlet, and as the story (which is an account of one of the strangest cases in the history of Modern Spiritualism) will doubtless be interesting to all recent investigators in Spiritualistic phenomena, a synopsis thereof may not be out of place at this time. (We may add that the principal actors in the strange events narrated are yet living, and they are all worthy and respectable people, whose reputation for integrity is vouched for by prominent city and county officials of the town and county where they then resided.)

Watseka is a small city on the Iroquois river, eighty-six miles south of Chicago. There resided there in 1877 an unpretentious but respectable family named Vennum, whose daughter, Mary Lurancy Vennum, aged 13 years, was supposed by her physician to be insane, but which some intelligent Spiritualists in the neighborhood believed to be a case of spirit obsession. She would be thrown at times into violent spasms in which her body would be doubled back until her head and feet touched, in which condition she would remain for hours. And then she would pass into a quiet trance and would describe many spirits which she claimed that she saw.

At other times she would be controlled by demoniacal and earth-bound spirits, causing her to act in a very violent manner; and all the while her bodily health was becoming seriously impaired. Her mother had become nearly worn out in caring for the girl, and arrangements were being made to send her to an asylum for the insane. Among those who believed the girl to be obsessed was a Mr. A. B. Roff, a Spiritualist, a comparative stranger to Mr. and Mrs. Vennum, and entirely so to Lurancy. This gentleman, after much persuasion of the father, obtained permission to visit the girl and bring with him Mr. Stevens, the author of the pamphlet, who was a magnetic physician.

The two gentlemen visited her on the afternoon of Jan. 31, 1878, in presence of the family. The girl sat in a chair, her elbows on her knees, her hands under her chin, eyes staring and resembling, except in the color of her skin, a very old woman. She gave her name as Katrina Hogan. She was shortly controlled by a spirit who gave the name of Willie Canning, evidently a hard case. She would converse with no one but the doctor, who seemed at once to exercise some peculiar influence over her.

As the visitors were about to depart she also arose flung up her hands and fell upon the floor, stark and rigid, like a person with the "power," as often witnessed at religious revivals in early times. The doctor took her hands and soon, by magnetic action, had the body under perfect control, when she conversed pleasantly declaring herself to be in heaven. We now copy from the pamphlet:

"In this condition she answered the doctor's questions with reference to herself, her seemingly insane condition and the influences that controlled her, with great rationality and understanding. She regretted to have such evil controls about her. She said she knew the evil spirit calling itself Katrina and Willie and others. The doctor continued to suggest to her mind, things to prepare the way for a change of influences, by enlightening and instructing her now while her mind was clear and in this superior condition, and then asked her, if she must be controlled, if it would not be better, if it were possible, to have a higher, purer, happier, and more intelligent or rational control. She said she would rather, if it could be so. Then on being advised, she looked about and inquired of those she saw, and described, and named, to find some one who would prevent the cruel and insane ones from returning to annoy her and the family. She soon said: 'There are a great many spirits here who would be glad to come,' and she again proceeded to give names and descriptions of persons long since deceased; some that she had never known, but were known by older persons present. 'But,' she said, 'there is one the angels desire should come, and she wants to come.' On being asked if she knew who it was, she said: 'Her name is Mary Roff.' Mr. Roff being present, said: 'That is my daughter; Mary Roff is my girl. Why, she has been in heaven twelve years. Yes, let her come, we'll be glad to have her come.'

Mary Roff had passed to spirit life at the age of eighteen, twelve years before. On taking possession of the body the girl was no longer Lurancy Vennum but Mary Roff. From the wild, angry, ungovernable girl, to be kept continually under lock and key; or the rigid corpse-like cataleptic, she now became mild, docile, polite and timid, knowing none of the family, and constantly pleading to be permitted to go home. On being told that she was at home, and must remain, she would not be pacified, and only found contentment in going back to heaven, as she said, for short visits. Again we quote:

"About a week after she took control of the body, Mrs. A. B. Roff and her daughter, Mrs. Minerva Alter, Mary's sister, hearing of the remarkable change, went to see the girl. As they came in sight, far down the street, Mary, looking out the window, exclaimed exultingly, 'There comes my ma and sister Nerve!' the name by which Mary used to call Mrs. Alter in girlhood. As they came into the house, she caught them around their necks, wept and cried for joy, and seemed so happy to meet them. From this time on she seemed more homesick than before. At times she seemed almost frantic to go home. Finally some friends of the family insisted on their sending her to Mr. Roff's, which she reluctantly consented to do; reluctantly because the girl was so much trouble and care as she had been all Winter; so much so that Mrs. Vennum was nearly prostrated, and could not have survived the care and anxiety many months longer, under the same state of affairs, and they felt that it would be an imposition to send the girl to be cared for by strangers, and especially so by Mrs. Roff, as she was not able to take charge of and care for a girl that made so much trouble as this one had for Mrs. Vennum."

It was finally arranged that the girl should go to Mr. Roff's where she remained for over three months, seemingly perfectly happy and content. She knew every person and everything that Mary knew in her original body, twelve to twenty-five years before, recognizing and calling by name old friends and neighbors of the family, calling attention to very many instances that transpired dur-

ing her natural life. She assisted in the general work of the family as a faithful, prudent daughter might be supposed to do, singing, reading, or conversing upon all matters of private or family interest.

She at first had no knowledge of Mr. Vennum's family; their friends or neighbors, yet Mr. and Mrs. Vennum and their other children visited her, she being introduced to them as to any strangers. But after frequent visits she learned to love them as acquaintances.

Numerous and very interesting incidents are related of this entire change of identity, which we are obliged to pass over.

She often took short visits back to her spirit home, and spoke of the time approaching when she would have to restore the body to Lurancy, its original owner. One day Mary called Mrs. Roff to a private room, and there in tears told her that Lurancy was coming back, and she seemed very sad. But after awhile she became more reconciled, as the time approached for Lurancy's return. Again we quote:

"On Sunday, May 19th, about half past four o'clock P. M., Mr. Roff and Mary were sitting in the parlor, Henry Vennum, Lurancy's brother, being in the sitting-room, another room and hall between. Mary left control, and Lurancy took full possession of her own body. Henry was called in and she caught him around his neck, kissed and wept over him, causing all present to weep. At this juncture, Mr. Roff was called and asked Lurancy if she could stay till Henry could go and bring her mother (she had expressed a desire to go and see her father and mother). She said 'No,' but if Henry would go and bring her, she would come again and talk with her. She immediately left and Mary came again. Mrs. Vennum was brought within an hour, and on her arrival Lurancy came into full control, when one of the most affecting scenes ever witnessed took place. Mother and daughter embraced and kissed each other, and wept until all present shed tears of sympathy; it seemed the very gate of heaven."

The time for Mary's final departure was set for two days later. In the meantime she bade her old friends a fond good-bye. At the appointed time she surrendered the body to Lurancy, fully restored, and went back to her own beautiful home in spirit there to await the coming of her own loved ones.

Lurancy stated, upon her return to her body, that she felt as though she had been asleep and dreaming. She met her parents and brothers in a very affectionate manner, hugging and kissing each one with tears of gladness. She afterwards remained well in sound mind and body.

The pamphlet contains views of a number of prominent Spiritualistic writers—J. Rhodes Buchanan, Hudson Tuttle, S. B. Brittain, Dr. D. P. Kayner, and others—gathered from various sources, and all dealing learnedly with this most singular case.

NO CAUSE FOR ALARM.

Rev. Dr. Buckley is of the belief that "the tendency of faith-healing is to produce an effeminate type of character which shrinks from pain and concentrates itself upon self and its sensations. That it destroys the ascendancy of reason in the soul, and tends to mental derangement."

Some one else, of the medical persuasion, thinks that such a belief, "if generally accepted, would at once put a stop to all study and scientific investigation, and relegate us to the dark ages, and urges that a law should be enforced against medical pretenders and every one by whatever name they are known, who for mercenary purposes traffic in the innocence and simplicity of the sick."

From the conclusions of the latter quotation, the inference is plain that the author thinks none but weak-minded people get sick, making a good point in favor of what he condemns. Strong-minded persons are pretty generally well people, but not quite exempt from illness.

However, while we believe much in the supremacy of mind over the bodily condition, we do not think it possible that the Faith Cure, in this materialistic age, can succeed in drawing to its ranks a sufficient following to give the least suspicion of alarm to the professional in medical ethics. There will always be enough to prevent their knives from rusting, and their pill factories from languishing.

As for "effeminate types of character," who is more effeminate than woman, and who endures more suffering and pain with more fortitude? Man is endowed with a nerve that enables him to inflict pain unflinchingly, but it does not help him to suffer with a patience equal to that of the most delicate woman. All other forms of cure have had their day, and it is but fair that Faith should be given a trial. The world has always been afraid of Truth in all its forms, but it learns and honors it in the end.

HOT WATER.—Wells were formerly sunk for obtaining water for domestic and agricultural uses only; now, they have other uses. In some districts of Switzerland they serve the purpose of barometers. Dry wells are hermetically sealed, a tiny opening being left in the cover through which a shrill whistle is emitted by a lowering of the atmosphere. In the opposite case, a different sound is heard that bodes fine weather. Deep well-boring is going on in various parts of the world for the purpose of utilizing the effects of the earth's internal heat. In Pesth there is a well being sunk that is now said to be the deepest in the world, having attained a depth of three thousand one hundred and twenty feet. It produces water heated to one hundred and fifty-eight degrees, Fahrenheit; one hundred and seventy-six degrees is the desired temperature, and the well will be continued accordingly. The hot water is used for the public baths and other purposes. This deep well-boring may yet result in unpleasantness, for they are certainly going to turbulent depths. Should they strike a vein of gas there would be other results besides hot water, which most persons think is bad enough.

—Mr. and Mrs. Mozart arrived safely in London. Mrs. Mozart has been invited to speak at several places on Spiritualism, and has consented to do so. We commend this good lady and her husband to all Spiritualists. They are well informed, excellent people, and Mrs. M. is a very interesting speaker.

TRUE WEALTH.

How very little one can really call his own. In fact is there anything in the universe of a material character that man can really possess?

True, there are many things he can have the use of for a brief season, but nothing more,—and these only in a very limited sense. If he owns a thousand houses he can only live in one; and a thousand carriages, he can ride in but one. He may have vast storehouses filled with the ordinary necessities, or even the luxuries of life, and yet he can appropriate to himself only a very small portion thereof. In fact he can get out of life, for all his work and worry—for his days of ceaseless planning and toiling, and his nights of restless dreaming of wealth—nothing, absolutely nothing but his board and clothing, and that only for a few years, when Death, heartless and unrelenting, steps in and turns him out of doors, naked and penniless. He can not even call his body his own, for at last Nature claims that; she only gave him the use of it for awhile.

So is it not apparent that we are all "tenants in common" in the universe with very fragile and uncertain holdings at best. All the tools, equipments and appliances for house-keeping are simply loaned to us, to be delivered up at the call of the Master?

We may succeed in accumulating vastly more than we can personally use or appropriate, and it may be well and wise that we should, provided we do not neglect the soul's highest welfare. No one can be placed in charge of too much, provided his heart is in the right place, and he aims to bless humanity therewith.

But amid all of his poverty of riches, or riches of poverty, in a temporal sense, man may walk the earth a very prince clad in raiment of the sun, or he may grovel in the slums clad in filth and rags. It all depends upon the soul's ambitions and aspirations. He may be empty of earthly riches and barren of worldly honors, and yet greater than a prime minister to a king, yea, than of a king himself, for he belongs to an aristocracy of soul that admits him to the society of angels.

Oh, when will man learn that true wealth is soul-wealth—that it is the only wealth that lasts—the only wealth that he can call his own and carry with him into the Beyond? He may own vast argosies of earth's treasures, and yet his soul be so shriveled, narrow and mean as to call forth the sympathy and tender pity of even earth's lowliest ones.

How all the pomp and glory of earth sink into insignificance in comparison with a noble soul. The treasures of a Vanderbilt in the scale against a single grain of pure, manly character,—a feather against the universe!

This is "the pearl of great price," the riches we should seek above all things else, if we would ascend the celestial heights of being in this life, and fit ourselves for the companionship of good men and angels in the life to come.

MODERN EDUCATION.

The absolute uselessness of much that is taught in our schools is becoming more and more apparent; especially since most of the exact knowledge taught, or that man ever has use for, is compiled in our great encyclopedias, where it can be had at a moment's notice.

As Prentice Mulford says, in effect, the school boy spends years in learning what States are on the top, bottom and sides of each other, in studying the dead languages, the higher mathematics, and in lumbering up his brain with a vast amount of other useless school knowledge, and then, when he goes out into the world, he is obliged to begin at the very A B C of life's lessons, to fit him for his struggle with the world.

Of what earthly use is it to one to crowd his mind with a knowledge of those things which he can acquire more accurately by the turning over of a leaf. If he had occasion to use facts, figures, dates, distances, historical events, etc., he would naturally refer to his encyclopedias, rather than trust to his memory.

What, do you ask, should be taught in our public schools? We answer, first, a good practical knowledge of the English language. Then should follow a thorough training for whatever position in life the pupil is best fitted for. But in no case should physiology and hygiene be omitted. In fact, the pupil should be trained most thoroughly in these branches. He should be taught in all helpful things—in whatever is best calculated to enable him to meet and battle with the hard conditions of life.

The dead languages and the higher mathematics may well be left to those peculiar intellects that are good for nothing else. All educational rubbish should be swept away, and we should get down to the solid work of making useful, practical men and women.

We are well aware that this will be regarded as rank treason by the school men; but it is our opinion nevertheless.

GETTING DISCOURAGED.—That indefatigable worker in the cause of Woman Suffrage, Mrs. E. J. Dunnaway, of the *New Northwest*, Portland, Oregon, has a lively time in holding the interest of her patrons up to that point where they will promptly renew their subscriptions, and thereby keep the paper afloat. In her last number she tells her delinquent subscribers just what she intends to do if they do not pay up. She says: "We hereby tell you frankly that we mean business, and if you do not more promptly attend to your part of the great work, which is nothing

more nor less than meeting your own subscriptions and helping to secure others, we'll sell the paper—to the anti-suffragists, if to none else—and move to Washington Territory, where we can be free. So there!"

A REASONABLE EXPLANATION.

The more carefully we explore the realm of psychic force, and search for the meanings of spiritual things, which are more or less obscure, the clearer and more palpable does the great fact of spirit existence and return appear.

Recent researches in psychography, or independent spirit-writing, lead us to conclude that a reasonable explanation for most of the indefiniteness and many of the errors and discrepancies appearing in all first attempts at psychographic writing may be found in the imperfect psychological control by the spirit attempting to write.

An investigator, who may be a firm believer in the philosophy and general phenomena of Spiritualism, calls upon a medium for independent slate-writing for the first time—one to whom, say, he is a total stranger. He receives messages purporting to come from his spirit friends which, though wonderful in some particulars, are unsatisfactory from the fact that the name is not properly written—some initial letter being omitted, or some wrong initial given. He reasons at once that it can not be his spirit friend, for surely his friend would know how to write his name. He admits that the writing was fairly done, and wonders how the medium managed to find out his own name, or even to give the name of his friend, even though imperfectly. But he is not satisfied.

Now, it is a fact that but few, if any, spirits communicating by this method for the first time are able to do the writing themselves. It is only by long practice that they are able to master the conditions; hence, their messages have to be given by the projection of their thoughts through the spirit brain of the medium's psychographic control, or guide. Thus the control acts as an amanuensis, and gives the messages more or less perfectly, as he is able to interpret the thought given to him.

This is evident from the fact that with practice the spirit learns in time to write apparently independently of the medium's guide, when all errors disappear, and the writing becomes a perfect *fac simile* of the earthly hand of the one from whom it comes.

Again, some spirits write from the first much more accurately than others, because they are the better able to hold the conditions in subjection. And then the conditions are made favorable or unfavorable from causes that can not readily be explained, or easily understood. The aura of the investigator may increase or vibrate the power of the battery, or magnetic force of the medium, by and through which all physical phenomena are given. With some persons the writing comes readily and almost perfectly, while with others it comes imperfectly, or not at all.

But no one will wholly reject a message, because of an omitted, misplaced, or wrong letter, in the name given, when he understands that his spirit friend did the best he could to impress the right name upon the mind of his amanuensis, but did not wholly succeed.

We trust others will make experiments in this direction and give our readers the benefit thereof through the columns of the GOLDEN GATE.

BAND OF HOPE.—The Hamilton Band of Hope is to be the name of the children's society, organized on Sunday last in Hamilton Hall, Oakland. The officers are: President, Mrs. Gunn; Vice-President, Mrs. Ravlin; Secretary, Mr. Bankhead; Treasurer, Mrs. Ayers. These officers, together with a number of additional members constitute an executive committee, the first meeting of which was held on Thursday evening, at the house of Mr. Ravlin, No. 11 Valley street. The address of Mr. W. W. McKaig, in Hamilton Hall, on Sunday morning, attracted many who have not been in the habit of attending these meetings. He spoke of a good life as the only true source of happiness here and hereafter. In the evening Mr. Ravlin discoursed on "The Political Outlook, and the Lessons to be Drawn from it." He declared that no principle is at stake in this contest; there is no issue before the people other than that involved in the scramble for office. His denunciation of political rings, political bossism, the corrupt use of money, and the more corrupting influence of saloons, was severe, but the sentiments expressed were evidently sustained by the audience. This is just the kind of talk that the people ought to hear at this time, and especially the people of San Francisco. Some reform society of this city should invite Mr. Ravlin to address them on this subject.

ENOUGH.—The duration of life should not be measured by length of years, but by what one accomplishes for the benefit of others and the improvement of self. It is truly said that, "upon the will, and not upon the number of days, depends a sufficient length of life." The best and most useful of lives are the ones least satisfactory unto themselves, since every step in advance is a revelation of new possibilities and new work for those who truly live. We do not believe the longest and most industrious life is sufficient to work out all its plans. But it is comforting to know that new hands are ready to begin where the old ones leave off. Those called to the other side go but to new spheres of labor, and while they toil with better facilities none of their interest is lost in the undertakings of their successors in earthly things. Thus all good works begun by mortals are destined to completion, or at least to beneficial results; for we do not suppose any organized effort that held good to the human race was ever complete. Were it so men would attain to a state wherein they would not need fellow aid. That life is long enough and good enough which inspires others to industry for the betterment of their kind.

—The psychographic illustrations in our forthcoming holiday number will alone be worth more than the price of the paper.

EDITORIAL NOTES.

—Already nearly five thousand copies of our holiday number have been spoken for. This, of course, is exclusive of our regular edition.

—A first-class family boarding house, the "West End," conducted by most excellent and worthy people, may be found at 1148 Sutter street.

—Live not in the realm of little things. Be just—be magnanimous. Give to every man his due. Judge not, for no one can wisely judge another. He only who stands upon the mountain top can overlook obstacles that would shut out the vision of the dweller upon the plain.

—Mrs. E. L. Watson, in her answers to questions, last Sunday morning, was especially good. It is in her readiness in answering questions that her marvelous gifts of mediumship are most conspicuous. The people should always manage to attend the morning services at the Temple.

—Dr. C. C. Peet informs us that a recent item in the G. G., stating that he was intending to enter the lecture field, in a tour through the northern counties, with Mrs. Joseph Hoffman to accompany him as a platform test medium, is a mistake. Such was the statement made to us by the lady herself.

—Dr. Stansbury is engaged to give independent slate-writing at Washington Hall to-morrow (Sunday) evening, and at Hamilton Church, Oakland, on Sunday evening, 24th inst. He will also hold a public seance at Dr. Schlesinger's, 554 1-2 Broadway, Oakland, every Monday evening until further notice.

—Spiritualist societies should remember that we will furnish our sixteen-page holiday edition to them at the same rate we do to newsdealers, viz., \$5 per hundred copies. As the paper will sell readily for ten cents per copy, in ordering five hundred or a thousand copies, instead of being out of pocket, societies can make it a source of revenue. It will be the best paper of the kind ever published, and will sell for months after its date of issuance.

W. J. Colville in San Diego.

EDITOR OF GOLDEN GATE:

I am sure you will allow me a corner in your hospitable paper to say a few words to my many dear and highly-prized friends who regularly peruse the GOLDEN GATE. I can never express my sorrow at having to leave San Francisco and Oakland just at a time when friends seemed multiplying on every hand, and conditions were becoming so exceedingly favorable for the carrying on of the work attempted through my mediumship.

My experiences in San Diego have been very agreeable. Mr. and Mrs. Bushyhead, and other whole-souled workers, among whom Dr. and Mrs. King were conspicuous, worked indefatigably to render the meetings a success. A success they have certainly been in every respect, both in point of numbers attending, interest displayed, and financial receipts. San Diego strikes me as a very remarkable place; everything is done with a rush, and therefore everybody seems in a hurry, yet the citizens, as a class, seem to enjoy life well, and spend time and money freely on recreation. The rapidity with which buildings are completed is truly amazing. No such edifices could be attained in the Eastern States; they are not solid enough to protect their inmates from the cold, but here, where the climate is marvelously fine and the Winters very mild, they appear to answer admirably.

In the single fortnight I have spent in the city it underwent an immense change. Large buildings, which were mere frames when I first saw them, were completed structures before I left. Workmen are very numerous; they work quickly, and are well paid. Everything is pronounced booming. People are making money, and with true Californian open-handedness, are willing to spend it; the total absence of niggardiness in the inhabitants is one of the pleasantest features of this Coast. The bay, though not so beautiful as that of San Francisco, is truly lovely; its clear, blue, peaceful waters remind me of Southern France and Italy.

Arriving here after a pleasant and uneventful journey at 6 A. M. on Sunday, October 3d, I was quite ready to speak in the Opera House three times the same day. The name Opera House probably suggests an imposing edifice, seating a very large audience. The building in San Diego, having that name, is no such an affair; it is a very quaint, humble, modern structure, with a fairly good stage, seating comfortably about four hundred people. A new Opera House is soon to be erected, which is expected to astonish all visitors by its size and elegance. The audiences on the day of my first appearance were very good, morning and afternoon, and decidedly large the evening. The lectures and answers to questions were highly appreciated, and the singing by Miss Bertie Bush added much to the attractiveness of the exercises.

After an auspicious opening on Sunday, October 3d, we adjourned on the following day to Horton Hall, where a class in metaphysics opened at 2:30 P. M.; continued Tuesday, Wednesday, Thursday and Friday at same hour, and live afternoons in the following week. The class seemed small after my immense classes in San Francisco, as it numbered only between thirty and forty students. The terms were \$2.50 per student for ten lessons, or twenty-five cents single admission; this brought the price within the reach of all, and many availed themselves of the tuition who could not have easily attended at a larger fee for admission. Three dollars for twelve lessons is my price henceforth everywhere. The questions asked in the classes were very good, evincing considerable intelligence and earnest inquiry on the part of questioners. I spoke to a large, public audience every evening excepting one Saturday and one Wednesday, when I took part in a musical and literary entertainment which was a very enjoyable affair, largely attended, concluding with a dance, to which I need not say I did not remain.

The week-evening lectures were on a great variety of subjects, from "Ancient Egypt and Atlantis" to "Woman Suffrage" and other vital questions of everyday interest. One newspaper, the *San Diego Sun*, gave very good notices of several of the lectures; the others take less notice of spiritual and intellectual matters, devoting their space principally to purely matters of business.

Altogether, my visit has been a very enjoyable one, and I shall live in hopes that in days to come I may again visit San Diego and renew acquaintance with its hospitable inhabitants. I take my leave here Sunday, Oct. 17, lecture in San Bernardino Monday, 18, in St. Louis, Oct. 24 and 25, and am due in Boston, Oct. 29.

With many, many warm remembrances of San Francisco and Oakland friends, and sincere thanks for piles of letters received from many of them, believe me with heaps of good wishes for the success of the GOLDEN GATE.

Yours sincerely,
W. J. COLVILLE.

INDEPENDENT SLATE-WRITING.—One of the most marvelous exhibitions of independent slate-writing, of which we have ever heard, occurred last Monday evening in Oakland, at a seance where the medium, Dr. Stansbury, held the slates for thirty-five persons inside of two hours' time, and gave each one a slate full of writing in answer to ballots placed between the slates, besides describing spirits, giving names, and other very satisfactory tests of spirit presence. The Doctor has entered in earnest upon the work of converting skeptics. His powers are increasing, and apparently inexhaustible. Besides many private sittings daily, and his weekly seances, the Doctor has given public exhibitions of his psychographic power before large audiences, on several occasions, at Washington Hall, Larkin Street Hall, and Metropolitan Temple.

BUILDING.—The thing called "reputation," is, like a mighty structure, a long time in building. A catastrophe of nature may destroy the latter in a few seconds of time, and a slight yielding to temptation may as soon ruin the former. Man will labor for years to gain the confidence of the world, but when he wins it, it is not always held the inestimable thing it really is. One thing he sometimes allows himself to think is preferable to it, which is gold; not the hard-earned wealth of his own industry, but that of others placed in his keeping. Thus the late defaulter, Otto Bauman, receiving teller of the Union Dime Savings Bank, of New York City, thought, after a straightforward business course of twenty years, during which he had carved his name high on the white summit of honesty. He absconded with twenty thousand dollars, but doubtless feels poorer to-day than many a striving man with but twenty dollars in the world to call his own. Construction is slow, but destruction is quick. If we build not for eternity, we build not at all.

DENTISTRY.—Of the many needs and necessities that have grown out of modern modes of living, the profession of dentistry is, strictly, not one of them, although dentists are in greater demand, and practice has made them all but perfect. In the "good old times" that some persons now living can remember, there was not much trouble occasioned by the teeth; most old persons died with still a good natural set, though very little was heard of tooth-powders and tooth-brushes. But away back in the far-off centuries, it has been discovered that dentists were a necessary evil, and practiced their harrowing art to considerable extent. Dr. Marter, of Rome, has found in the skulls from Roman and Etruscan tombs, interesting evidences of ancient dentistry and artificial teeth, though the practice of preserving decaying ones by means of filling does not seem to have been known. The skulls examined date back to the sixth century. Artificial teeth were made mainly from the teeth of large animals and fastened in place by means of gold bands. It does not appear that teeth were extracted, but there was doubtless a way of getting rid of all those useless and aching members.

SEEING.—It is a happy design that each individual pair of eyes gets a different view of the things of this world, and even of the world itself. This constantly gives new life and change to existence and helps to keep it new from day to day. Even those who see nothing fair or life-inviting in their being, and hence take untimely leave of mundane sorrow, help us to study the world more closely and all that brings weal or woe to the human heart. We can even look upon the outward life of those unfortunates, and see what they could not—that they had much to live for, and possessed qualities that would have raised them out of themselves into a world of possibilities, if only our and other eyes had seen for them before the final step was taken. Thus, we become more thoughtful of them. To some there is no bloom or verdure in Springtime, no sweet odors or song of bird; but through others, whose souls revel in perpetual Summer they learn to perceive these sweet sights and sounds around them, and to live in the spirit that is always happy and radiant. If the capacity of seeing beauty in all its phases and forms were given to one mind the power we have of pleasing each other would be gone. What we see and learn through others is a great source of our pleasures.

(Written for the Golden Gate.)

From the Sun Angels Order of Light.

[Written by Saidie, Leader of the Oriental Band and Sun Angels Order of Light, on the Incorporation of the Mission of the Sun Angels Order.]

Children of the Sun Angels Order of Light, children of Love, Truth, Wisdom and Science, I greet you with my presence, and bless you with my devotion upon this rare and brilliant achievement. The dedication of our order, scored against the opposition of innumerable doctrines that have existed from the birth of your planet to the present era; shrouded in gloom so deep that even "Helias," the god of your earth, could never penetrate; and the wallings of loved ones lost to you in oblivion, swept from you by the fires of superstition and torture, that were built upon the frail altar of a false religion; so frail, indeed, that they have been blown to the winds by the breath of holy angels, and the mists cleared away by the warm sunlight from heaven. A basis supports our creed so heroically that all the tempests and blasts of other denominations can not hurl defiance at its structure to effect its purpose. Although young, our creed is a specimen of sublime truth, progression and attainment. Children of incarnation and light rejoice that the beacon, which has been fed and sustained through spirit power, has carried you into the haven of rest, and upon peaceful shores. Saidie's heart o'erflows with love and gratitude toward you all for establishing this law and order, and in offering its healing and divine power to the world, which time or eternity can not eradicate, and as ages roll on the the Sun Angels Order of Light will ever reign in supremacy. SAIDIE.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angels Order of Light.

OSWEGO, Oct. 1, 1886.

The Beginning of Individuality in Man.

EDITOR OF GOLDEN GATE:

I was much interested in reading the article in your last issue, written by E. A. Clark of San Jose, headed, "As Individualities we Begin Here." But his course of argument and many of his assertions are distinctly *materialistic* and not spiritualistic. They embrace only one half the truth, and that not the better half, while they ignore, as if non-existent, the other and nobler half. They admit matter and force as the causative powers of the universe, but forget that mind and will lie back of these and originate their existence, or at least, direct, control, guide and change their action and tendency. To do this is a fundamental and fatal error. It is to reverse the order of nature *in toto*. Nature begins with mind and works itself out, in and through matter. The beauty and order, the graduated types and methods of unfolding of nature from the crystallization of minerals through the ascending forms of vegetable, animal and human life, show the constant outworking of the mind, ever making use of matter, and steadily utilizing its forces for higher and higher aims and purposes. From first to last nature is instinct, not only with life, but with mind, and is full of plan, design, thought and pre-arranged and gradually developed purpose.

What is force? Mr. Clark says: "Force is eternal, matter is eternal," but does not say mind is eternal. In effect he does say, mind has no independent existence, is *not* eternal; for it is a "product of cerebral activity," and is "the result of the action of brain tissue." Nor does he apply this solely to the human mind, for he also says: "Force is ever persistent, never ceasing," and is "simply part of the all-pervading, all powerful, eternal force of the universe which most people call God." Of course, then, God is not mind nor will any more than man. He is only force. But, again, what is force? Force is the cause that moves a body in space; it gives motion to matter—that is its essence. In man it is clear that the muscles that move a body in space are moved by will, and that the will is moved by thought or mind. But according to Mr. Clark, all this will, mind or thought is only the vibration of the particles of the brain, or to use his own words: "Thought is the result of the explosion of cerebral cells, as saliva is a secretion of the buccal glands." Such is his gross materialism. But the same reasoning rules mind out of God as well as out of man. For whence came the first motion of the nebular mist, out of which this universe was gradually formed? From force you say. But force is only the power that moves matter. If that power is will or mind then all is clear, but if not, then what is it? An eternal cause of a regular series of changes in an infinite order of never-ceasing development, producing harmony, order, design, plan, will, mind in ever higher gradations, and yet no mind or will to start with. Is not this too grossly absurd for even the crassest materialism to swallow? It seems so to me.

The truth is, there is a world of mind in man, grand and glorious, the cause of all the progress of modern civilization, with its millionfold wonders. To attribute all this to the mere vibration of the molecules of the brain, without going back of this to mind or soul, or spirit, distinct from and above mere force, only shows to what logical absurdities half-truths necessarily lead. The domain of feeling, will and thought is a hemisphere in itself, infinitely higher and nobler than the hemisphere of matter and force, because it is the hemisphere of causes, while the latter is but the hemisphere of effects. The materialist reverses completely the order of causation. He puts cause for effect and effect for cause. The world of mind is the world of causes. It is so in this earth, the abode of man, and it so throughout the boundless universe. The world of matter is the world of effects forever and everywhere. The world of mind is measured, known and gauged by consciousness, and by it alone, human or divine. The world of matter is measured, known and gauged by extension, and exists in space, subject to mind alone. The energy or force in matter that causes the motions of the external world, and also the motions in the molecules of the brain comes primarily from the sun. But the energy in the sun itself and in the human mind comes from the infinite mind and appears in the consciousness of man simultaneously with the sun-derived energy in the brain, but entirely distinct from it in point of causation. The vibrations of the nerve-molecules of the brain produce motions of other brain molecules, and these produce motions of expansion or contraction in the muscles, or are changed into the secreting energy of some gland by chemical transformation. But the molecular movement of the brain never produces—never can produce—a thought or volition, or state of consciousness. There is an impassable gulf between the brain motions and the acts or states of consciousness. They may be coincident, contemporary or simultaneous but the unit of motion never ceases, as motion in order to appear as the unit of consciousness. Their spheres never mingle nor are confounded one with the other. Motion in space and thought in consciousness are heaven-wide apart; yet Mr. Clark talks about thought and intelligence being the product and result of brain action. The law of the

conservation of forces, now held by all scientific men, utterly refutes this materialistic fancy.

Having thus shown the unreliability of the grounds of argument employed by Mr. Clark, I am not particularly concerned to deny or admit, to refute or concede the doctrine of the pre-existence of the soul of man before birth in the body. It may have been created at conception—may be a divine emanation, entering the brain of the child at that period, or during its subsequent growth, or may be derived from its parents, possibly. Or, again, it may have had an individuality of a hundred, or a thousand, or a million, or a billion ages, for aught we know, and been re-embodied ten thousand times in this and other planets. Who knows? All this is speculation, and a balancing of unknown probabilities. We can wait for proof and then decide, but the theory of pre-existence is not more absurd than that of creation or emanation at birth, or a few months earlier. It is a question of time about as much as one of fact, since the mode of beginning in time is as uncertain in one theory as in the other.

W. W. T.

A Notorious Fact.

EDITOR OF GOLDEN GATE:

It seems to be a notorious fact that a large majority of our Spiritualist lecturers devote quite a per cent of their time in assailing church organizations. Why this is so I never could understand. It may be on the ground that they first assailed us.

I knew a good Methodist elder more than twenty years ago, who chanced to be an old acquaintance and neighbor of mine. I had not met him for some ten years, when on my inquiry as to his health he informed me that he was able every Sunday to drive one more nail into the coffin of Spiritualism. I replied that if he lived to see the time we needed the coffin he would be a very old man.

Last Summer, and after a lapse of twenty years, I again met him, and kindly inquired how he made it driving the nails. At first he seemed a little nonplussed, but soon replied: "I have grown some since I made those remarks," and so has Spiritualism, and I think it about time we had outgrown the practice of abusing those who may differ with us in opinion. The truth is, none of us know but little compared to what there is to learn, and the advocates of the new dispensation should find better employment than berating each other. By a harsh denunciation we may drive many an honest, earnest soul from investigating our philosophy who otherwise might have become one of us.

There is another thing prevailing to a considerable extent among Spiritualists, and especially among mediums; that is an unfriendly criticism of each other, only because they fail to see alike. I have been an investigator of the phenomena for nearly forty years, and I do not not remember of ever seeing two mediums whose phase of manifestation was precisely alike.

Again, the great demand is now, and has been for test mediums, and when we find a good one, if perchance some undeveloped spirit happen to control we all hold up our hands in holy horror saying, "I will none of him or her,"—forgetting that to be a good test medium subjects the person or instrument to both good and evil spirits, and not unfrequently the very best test may be that of a spirit who in earth life was noted for his or her angularities. "Come and let us reason together." is a good saying, and worthy of all consideration, for by the exercise of our reasoning faculties we are able to discover truth from falsehood, good from evil.

C. A. REED.

PORTLAND, Oct. 2, 1886.

NOTICES OF MEETINGS.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society. The eloquent inspirational speaker, Mrs. E. L. Watson, will, at 11 o'clock A. M., Sunday, October 17th, answer written questions from the audience. At 7:45 P. M., she will lecture. Subject: "Light from Other Worlds." Children's Lyceum at 12:30 P. M. All services free.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 1 P. M., in Washington Hall, 35 Eddy street. Good speakers upon all live subjects pertaining to Spiritualism and humanity. A free Spiritual Library, of 700 volumes, open every Sunday from 1 to 5 P. M.

UNION SPIRITUAL MEETING EVERY WEDNESDAY evening, at St. Andrews' Hall, No. 111, Larkin street. First hour—Trance and Inspirational Speaking. Second hour—Tests, by the Mediums. Admission, free.

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[Written for the Golden Gate.]

Spirit Influences.

But few, comparatively speaking, among the multitude of earth's inhabitants, are conscious of these silent and invisible influences from the spirit realms, that impress the minds and control the movements, to a greater or less extent, of mortal being. Numerous sects and beliefs, entertain a dim, shadowy idea, that the so-called dead, do on certain occasions, return to earth, if only to convey the newly released spirit to its far off destined home, but our divine philosophy of Modern Spiritualism, is the only true revelation of this divine reality. Many happy ones have received unmistakable evidence of, and experienced sensibly and joyfully its refining and comforting influence upon their earthly lives, while many more are earnestly seeking the same knowledge combined with the undeveloped spiritual condition of our world. Are the erroneous and ambiguous ideas concerning our immortal souls, after their release from the material body, promulgated by those claiming to possess the only knowledge and the divine authority to so instruct humanity for their earthly guidance and their final safe entrance into the harbor of eternal peace and happiness, our own reason remaining dormant, denied its intended and needed development, turned into and confined within a narrow channel of superstition, bigotry and error, prepared by ignorant, fallible and designing mortals, who not content in blindly pursuing these intricate routes themselves, have through craft and sensational notoriety succeeded in persuading and compelling multitudes of their fellow-beings into the same defile that terminate in the sloughs of despondency and spiritual darkness. But this era of spiritual gloom is waning. From the angel world are coming more perceptible and sensibly those divine influences that are touching and awakening within our souls a desire for truth for the reasonable, rational and the natural, for a knowledge that removes forever the blight cast upon an all-wise, and perfect Creator, and the mental oppression so long a curse to his creatures. Open your hearts to receive this dawning light of eternal truth that is now breaking over the horizon, illuminating and beautifying all Nature, touching in matchless radiance, the varied landscapes, and reflecting upon the bosom of the many waters, a shimmering, rosy brightness that gladdens mankind, rejoices all hearts, and reflects upon the divine Father of all blessings, the glory and wisdom of his perfect handiwork, so justly merits, and restores to our defrauded, starving minds their original birthright, Progressive Liberty!

A belief in such teachings as our world has experienced during its religious history separates from our earth life its brightest attractions, its sweetest and most profitable experiences, and its dearest and most divine associations, viz., the presence and influence of our dear ones who have passed from our mortal sight, but removed from us by no "impassible gulf," save the inability of the mortal to behold the immortal, but with a clearer understanding of our lovely philosophy, and the spiritual progression and unfoldment of soul power that it so earnestly and rationally teaches, we may, and are being daily brought nearer and nearer to them, becoming more and more conscious each day of their loving, refining and comforting influences. Setting aside the knowledge we claim to possess, who believe in the glorious truths of spiritual revelations as imparted by our self-evident philosophy, what is more reasonable than that so-called death, not only releases the spirit from its earthly tenement, but opens the way to greater abilities, larger capacities, deeper affections, and elevated and refined desires. Progression is the law of earth life. Does progression cease at the commencement of the higher life? The spirit, that which enjoys and loves, that which animates the material, is unchanged at dissolution, farther than it is then untrammelled and unobstructed in its future progressive endeavors; its individuality remaining, but its natural propensities, good or evil, subjected to the more elevating influence of spiritual realms, its affections proportionately stronger, its desires to assist and comfort the mourning, doubting ones, intensified through its quickened perceptions and an earnest desire and endeavor to surround earth's feeble children with influences that will refine, enlighten and cheer them on their toilsome journey.

With liberty of thought, and increased opportunities for investigation of these happy realities, innumerable avenues of communication are being opened between the seen and the unseen, bearing unimpeachable authority of the blessed, comforting truth of spirit influences. With this increasing evidence, these heavenly breathings will be more intensely realized, more easily recognized, and more highly appreciated by mortals. This sacred boon, call it spirit guidance, angel guardianship, or by whatever name you wish, so doubted and disbelieved by those who are yet in darkness, is given to mortals to lift them up and out of the lower walks of spiritual experience, to refine, purify and soften the hearts of humanity, to inspire them to higher, nobler deeds, to elevate their standard morally and spiritually, to discourage selfishness and vice, and to comfort daily the hearts of their loved ones with tenderest sympathy. How many times, dear doubting one, do you suppose

your hand has been stayed from committing some unkind deed, and your lips from uttering some unkind, thoughtless sentiment that would wound and sting their victim? How often your rebellious and indifferent nature softened and moved to submission and sympathy by this same invisible influence or control attached, more or less, to every mortal? Do you not recall some circumstance, when you were on the eve of committing some deed, or perfecting some proposed plan, when you, suddenly and without any apparent cause, changed your intention? To what cause do you attribute that unseen influence? When this glorious philosophy of Modern Spiritualism has been more generally investigated and extended, when our earnest, conscientious mediums and advocates, the instruments for the use of the angel world, but now so maligned and persecuted, shall receive the same attention and respect bestowed upon theological teachers, then shall the world see and realize and cherish this great divine Influence from spirit realms. "Spirit Influences!" breathings of love and sympathy upon an ignorant, troubled and suffering world! what sweet consolation, what divine inspiration, what loving, living, purifying, uplifting emotions the very evidence of those words produce, thrilling my soul with the sweetest, calmest and deepest peace and delight, and upon those supernal zephyrs, wafted from celestial shores. I recognize earth's universal panacea, a balance for every wounded heart, a welcome and perpetually increasing brightness, banishing forever the gloom of the past ages, the reunion of separated families and friendships, a new era of spiritual unfoldment, in fact, "Peace on earth and good will toward men."

This silent and invisible, but powerful, influence, bestowed upon us by the beneficent Father of all spirits, will finally and forever remove guillotine and gallows, prison and chains, and the world shall bend in loving acknowledgment to their eternal sovereign friend and benefactor! What inspired word, interpreted and administered by mortal man, can appeal so tenderly, so closely, so successfully, as the influence and desire of a mother, a sister, or a dearly beloved friend? What influence can appeal so effectively to desire for a better life, and awaken keener regrets for wasted opportunities? Far better, far more reasonable and natural, this method, than all the eloquent sermons delivered by professional teachers, or the pomp and formalities of so-called religious worship. To this higher intelligence, this wiser power, this angel influence, this individual control, do we owe much of the good accomplished, much of the enlightenment, and many of the discoveries of our day and generation. In every condition and locality it is silently but surely operating.

Being convinced that Nature does not change her laws during our existence in our material bodies, why should we suppose that because the old, worn-out garment is exchanged for the more beautiful and refined spiritual body, that the real individual is subjected to unnatural or supernatural conditions? Our material senses are too gross, too crude, to observe the spiritual; but with a better, more highly cultivated spiritual sense, many of us do see and hear, and feel our invisible friends. With true spiritual progression, aided and accelerated by these divine influences, the scales shall fall from our eyes, the manacles from our minds, and one by one these obstructions to higher enjoyment be removed.

As the sun of Modern Spiritualism approaches its zenith, its transcendent beams will reveal brighter and more beautifully this celestial, refining assistance of our loved ones, to a better and happier earth-life, and a more joyful entrance into the spirit home. Guided by those unerring hands, comforted by their loving presence, and encouraged and enlightened by the intelligence they bring of our prospective home of progressive delights, who can go very far astray?

The day for cavil at this beautiful spiritual truth has gone by, for daily are intelligent, reassuring mortals investigating and receiving its verification. Listen and obey the gentle promptings of those still small voices, spoken by our happy friends, who, though beyond our trouble and disappointments, are just as near, just as loving, just as real, just as much ours, as when clothed in earthly matter we lived and loved together. Encourage and cherish these influences for their beneficial effect upon our earth-life, and our more triumphant entrance into that happy country for which we all are laboring.

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THE HILL OF LIFE.—The roads leading over the hill of life are numerous; some people take the road which is bright and gay—on which flowers of the richest hue are blooming—but they find, that before they are half way, the flowers are faded, all is bleak, they are wearied, and glad to lie down and die; others strive to go over the steep banks which lead to fortune and to fame, but the paths on which they walk are weak and rugged. Some stop at a steep precipice over which they are unable to pass;—the foothold of others gives way, and they are hurled to the bottom, while only a few reach the coveted goal; but the wise man chooses the road which goes over the hill with a gradual slope, on which here and there are sweet flowers which cheer him on his way until he arrives at his journey's end, where dwells Peace, Happiness, and Contentment.—*Boston Investigator.*

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We have read the "Sunday Talks" and shall continue to do so, for let us open the book when we may we are sure to find something that makes us feel the better for reading; every article is the expression of the thoughts of a manly man to his fellow man.—*Monterey Californian.*

Bright, crystallized sunbeams, which gladden the heart, and give fresh inspiration to the soul. The few moments we allotted to their enjoyment have lengthened to hours, and with a sigh of regret we turn from their contemplation, only because the diction of the day have impeded claims upon our attention. These sunbeams have been materialized in the magic alchemy of a master mind. A more beautiful, instructive and entertaining volume never was issued upon the Pacific Coast, or any other coast. Every page is gemmed with bright, sparkling thoughts, the sunbeams of a rarely cultured intellect. As we read page after page of this splendid volume, we are forcibly reminded of the impressions received from our first perusal of Timothy Timothy's "Gold Foli," or Holmes' "Autocrat of the Breakfast Table." It is a work which represents the highest, purest standard of thought, expressed in the best chosen language. It is one of the happiest contributions which our best literature has ever received.—*Santa Barbara Press.*

They are each and all of them full of deep thought, felicitous expressions, and clear insight into life and its needs and lessons. They are better than sermons, preaching purity and nobility of character in language too plain to be misunderstood, and too earnest to be forgotten. Throughout the volume are choice gems of thought in paragraphs, as pointed and pungent as those of Rochefoucauld, without any of the latter's infidelity.—*Fort Wayne [Ind.] Gazette.*

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[Written for the Golden Gate.]

Pebbles.

BY ISAAC KINLEY.

All things are vivified and death is not. Matter is not dead nor blind. It pulsates with its own vital forces, and with unmisgiving precision goes forward in its pre-ordained groove. It takes form in the million organisms—crystal, plant, animal. Down yonder is the monad, here is the man, and above him the angel—all pressing upward with an infinite distance through which to grow.

Shall my spirit live? It does live. Life is in the now; and eternity is only the now extended.

The proof ask you? Look into your own soul,—consult your own consciousness and you shall find the argument. Soul is an entity, though not fathomed by plummet nor meted by the surveyor's chain. Can you measure consciousness, a love, or thought? These are beyond our mathematics, and yet they are things that be.

My proof is not your proof, nor yours mine. We may indeed catch the spirit of one another, and each become biologized into a dim concept of the other's ideas; but until the truth has reached our deepest soul-consciousness, the argument is not for us, and we must wander in the mazes of doubt.

Language is an imperfect medium of thought; and the written line is a dimmed transparency through which the meaning is but obscurely seen.

Not all having ears, have ears to hear. The discourses of the philosopher are but the babbling of foolishness to the fool; and the wise see more in the sentence than the writer puts down.

A word is deeper than its definition; and is limited in its meaning only by our capacity to comprehend. What signifies the word "mercy" to the murderer? or "infinity" to the native of Australia who can not count his fingers and toes? *Nature*, to the uninformed, stands only for the external forms of material things; to the wise it symbolizes all that be, whether of thing or thought, matter or spirit. Speak the simplest words—red, white, black, blue—and very different are the ideals that flash before the eyes of the several auditors.

Words are the spoken thought; but to those dull of apprehension they speak with a feeble voice.

Who thinks deeply intensifies the meaning of words and gives to common speech a deeper significance. Though he use the same vocal utterances as the superficial and the unthinking, his speech is to them as an unknown tongue. He and they live not in the same world. Though their eyes fall on the same external forms, very different are the objects they see. Though the same sound-waves pulse on their ears, very different are the sounds they hear.

What signifies *beauty* to one with only an obscure sense of the beautiful? or *love* to one in whom the love-nature has never been quickened into life? There are those, and we should pity them, to whom right and justice, charity and purity are no well-defined ideas, and to whom the name of the eternal God is not the synonym for universal good.

There are those whose love for God is only a self-deceiving cheat, and comes from their fearing not to love him. To them the All-Power is no All-Father. They worship to please and placate, and not for the lifting of themselves toward the All-Good.

The word symbols the thought, and who ascribes to his God the attributes of a demon, is only a devil-worshiper, and, excepting in power, he becomes as the God of his adoration.

There are those who find accord in all sound, and whose name for the universe is *Musik*. There are those on whose ears never fall a tuneful rhythm, and to whom the cackling of hens is as sweet as the symphonies of Beethoven.

Name *love, right, justice, charity, purity, music, God*, to a thousand persons, and the ideas conveyed will be as varied as their powers to apprehend.

So of all things we see—tree, flower, insect, bird, beast, man—they are but the homogeneous names of unhomogeneous ideas. With like vocal utterances we speak a various language.

But our real language is more than the symbol of thought. It is the symbol of ourselves; and could our words be seen rather than heard, our souls—our deepest selves—would be found photographed.

And are they not seen? Does not the eye of the soul catch the color of the word, as variously painted by the various speakers? You beastly man says, "I love," and the word is lurid with lust. This pure soul says, "I love," and the word is colored in the sky-blue of heavenly beauty. I have heard the word "war" spoken, and it was as the white dove

of peace. I have heard "peace" all foul with oppression and red with unshed blood.

The word is as the one who speaks, and the discerning eye sees the intent lying blind and giving it color. The word speaks to the soul, and no false seeming, no assumed tones, no mock modulation, can cheat into the belief that the soul giving it utterance is something other than itself.

Mrs. Fremont's Devotion.

[From a letter to the St. Louis Globe-Democrat.]

Mrs. Fremont's figure is too stout to be graceful—she always had a tendency to amplitude—and this, with her white hair, gives her a grand, maternal air, which is in accordance with the fact. At first she strikes you as older than sixty-two. After talking with her for a while you think she must be younger. Her mind is as fresh, alert and sparkling as when she was twenty-five; it is affluent in resources. I have often heard her called one of the most intellectual women in America.

When Fremont visited California after Buchanan's election, and at the end of two or three years went to Europe his wife accompanied him of course. He and she have been inseparable, except where circumstances absolutely forbade their being together. She was anxious to join him in his early explorations into the wilds of the then unknown West, in which the strongest men nearly perished, and she would have gone, but for the fear of making her husband ridiculous—almost the only fear of which she is capable. Courage, physical as well as moral, is one of her most valiant traits. It is a paternal inheritance, and it is what Napoleon called of the two o'clock-in-the-morning order. She would have been only too happy to follow her husband's fortunes in the field, and was restrained only by the consideration I have named. She and her son, then a small boy, were with him, and slept in the same tent, when he was in Missouri in 1861, and ironical soldiers frequently spoke of her as being his chief-of-staff. She is capable of carrying a musket and using it, and I am confident she would lead any forlorn hope, particularly if its object were to advance her husband's prospects. She is without the weaknesses so prominent in many women's characters, and for the ordinary woman she has little liking. Her natural preference is for the society of men, because they are less frivolous, broader and have higher aims. The stronger and more intellectual class of women she affects, and numbers many of them among her dearest friends. But she has no sympathy with what is known as woman's rights.

"Yes, Satan is let loose upon the earth, he wears the garb of the nineteenth century, he is found in all public places, he is the type of modern society, he is found wherever human pride and passion prevail, he upholds kingdoms, he sustains monarchies, he believes in established churches, he knows that authority is best, he tempts mankind by worldly possessions, and wins them unto his estate by all kinds of allurements; he is found in the sanctioned selfishness of the world all over the habitable globe. Do not think because you have vanquished the Satan of the theology that you have overcome the Satan of the world. Look within. There you will find that, though the Satan of theology were slain thousands and thousands of times, you have still to conquer this Satan of worldliness who walks in your midst. Until you see to it that the strong do not trample upon the weak, that the ignorant are not ground down to ignorance, that the powerless are not tethered to the narrow limits of their daily toil, then you are full in the wake of Satan."—*Cora L. V. Richmond.*

PSYCHOMETRY.—Our beautiful boy, nearly five years old, was taken sick; able to be about for ten days or two weeks, when he had a spasm, said to have been a worm fit. From time to time, for about six weeks, he was under the care of three fairly intelligent and successful physicians, neither of whom gave any definite diagnosis of the case, or emphatic agreement as to import of symptoms. A lady, then member of our family, asked for a lock of his hair. She sent it to a lady in Chicago, not a regular physician, saying, "The little boy where I am staying is sick; can you tell us what is the matter?" By return mail came the reply: "He has effusion of water on the brain, and will not get well." A little time afterward, one eye turned. By what capacity of mind or soul did the lady, not a regular physician, diagnose the case correctly one hundred and sixty miles distant, that three fairly intelligent physicians failed to discover, though with him from time to time for at least two months?—*J. R. Tallmadge in Mind in Nature.*

TRUTH.—We are all agreed that truth is good; or, at all events, those who are not agreed must be treated as persons beyond the pale of reason, and on whose obtuse understandings it would be idle to waste an argument. He who says the truth is not always to be told, and that it is not fit for all minds, is simply a defender of falsehood; and we should take no notice of him, inasmuch as the object of discussion being to destroy error, we can not discuss with a man who deliberately affirms that error should be spared.

Half the Battle.

[Christian Register.]

In the field of life, courage is half the battle. Shakspeare has indicated the failures that come from fearing to attempt. Doubt, hesitation, and timid half-heartedness are responsible for many aimless and fruitless lives. There are perils which come from rashness, but they do not begin to equal those which come from a lack of manly courage in life's battle. We speak not of physical courage, though this is something that may well be prized, but of moral courage,—the courage which undertakes, the courage which persists, believes, achieves. It is needed in business. Not the courage which creates audacity in speculation, but rather that moral courage which enables a man to resist its temptations, and to be content with the surer rewards of honest industry and cool and sagacious planning. It is needed in the home. There are days of darkness, anxiety, and unrest, when the mother may not take counsel of her fears. There are hours tremulous with uncertainty. To yield to their forebodings is to unman one for the necessary duties they bring with them. A courageous man or woman, then, is the one who hopes for the best, and works for the best, and whose courage is thus equal to the worst, whatever it may be.

If there is any dowry which is good for boy or girl at the daily school task, for the bride who has just entered on a new and blissful epoch of life, for the laborer in the field, the pilot at the helm, the merchant at his desk, the mother in the home, the farmer sowing the seed, the minister in the pulpit, the teacher in the school, it is a cheerful courage to meet without flinching the questions and problems of life as they arise, and to fulfill the duties they bring with them.

AN AFFECTIONATE FRIEND.—A lady tells this true story of two four-footed vagabonds: "One day, at a railway station, I met a wretched, little white cur; and I said, 'Come on, and I will give you something to eat.' We went together into the dining-room; and, after he had eaten a good meal, off he went in a hurry. 'He is not very grateful,' I said to my husband. But, much to my surprise, in a few minutes there was a little scratch at the door; and, when it opened, in walked my small friend, accompanied by a more lean and miserable specimen than himself. He seemed to say, 'Allow me to introduce my friend, Mr. Black; and, if you will provide him with as good a dinner as you have given me he will be much obliged.' Needless to say, they both had a meal, which doubtless they remember to this day, after which they trotted away together, wagging their tails, as happy and contented as dogs could be."—*Interior.*

THEODORE PARKER'S GRAVE in the old Protestant cemetery at Florence, Italy, near the grave of Mrs. Browning, is to be marked with a permanent monument.

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Remember.

The mother sat still with snow-white hair,
So feeble and thin and pale;
The son at her side, in manhood's pride,
Was ruddy and tall and hale;
So ready of hand, so fleet of foot,
So haughty in his might,
That he forgot the tender care
That was still in the mother's right;

That the careless wrong and the cruel word
Were easy to do and say;
Till sorely wounded, with flushing cheeks,
She answered him thus one day:
"If only the past could speak, my son,
If thou wouldst remember right,
How I carried thee in these trembling arms,
And tolled for thee day and night;

"Loving and guiding, and watching thee,
Till the years have made thee strong;
If only thou wouldst remember this,
Thou never wouldst do me wrong;
For now I am cast upon thy love,
I am frail and old and gray;
Oh! son, that I nursed long years ago,
Remember my love to-day."

He dropped by her knee, as in olden times,
Her pardon and love to seek;
Her gray head bowed to his young brown head,
And her tears were on his cheek;
And ever since in his heart she trusts,
In his strong young arms has lay,
For he never forgets that once he lay
An infant upon her breast.

O, men in your strength and hope and joy!
O, maids in your youthful charms!
Remember that wailing infants once
You lay in your mother's arms!
Remember she then was fair and young;
That you will grow old and gray;
That the wrong or the right you do to her
Will come back to your hearts some day!

Judge Not,

Judge not; the workings of his brain
And of his heart thou canst not see.
What looks to thy dim eyes a stain,
His God's pure light may only be.
A scar, brought from some well-worn field
Where thou wouldst only faint and die.

The look, the air that frets thy sight.
May be a token that below,
The soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face!

The fall thou dar'st to despise—
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait and see,
With hopeful pity, not disdain;
The depth of that abyss may be
The measure of the height of pain
And love and glory that may raise
The soul to God in after days!"

—ADELAIDE A. PROCTOR.

My Soul.

Be still, be still, my soul!
Thou yet must struggle calmly on,
Till thou the sacred vesture don
Where grief-bells never toll.

Toil on, toil on with will,
Though grief and pain may rack the frame,
Though anguish deep each cell inflame,
Yet strive, and be thou still!

The world, each heart, hath all
Of death and darkness, sin and strife,
Of joy and pleasure—all that's life—
Which e'er should on it fall.

Alone, alone, press on!
With aims all pure and hopes on high,
With longing thoughts that cleave the sky,
Alone, my soul, press on!

Within, I know, are fires,
Which, like the mighty earthquake's shock,
From pole to pole thy home must rock,
Till mortal life expires.

Be strong, be strong, and trust!
A Providence encircleth all;
And right will reign, what e'er befall;
Be strong, be strong, and trust!

Be firm, be firm to-day!
To-morrow unto thee may bring
Day-dawn of everlasting Spring,
With peace and rest for aye.

Then, though all riven, my soul,
As furrows plowed with care and grief,
Thy struggle here can but be brief,
And yonder—heaven—thy goal!

—M. J. C.

Convalescent.

Lapped warm in the care of a watchful love
She sits in the sunshine this Summer day.
Yet, ah! it is scarcely a month ago
Since love could do nothing but weep and pray.

To the gleaming gate of God's Heaven she went,
The song of His angels she nearly heard;
And now, as we look in her pearl-pink face
Our hearts within us are strangely stirred.

So little more and, all mystery past,
This girl had been wiser than all the wise.
Did her soul bear something tongue may not tell
As it gazes at us through soft blue eyes?

And who might have been in the heavenly choir,
Must shrink from the shadow of pride and wrong,
Must walk in the light of the gleaming gate,
In step to the air of the angels' song.

So this young life surely must henceforth bear
A solemn sweetness, a tender grace,
As of one who turns to her daily task
From kneeling awhile in God's Holy Place.

—"THE QUIVER."

The Summary of the Law.

[Translated from the Persian.]

Think purely, O thou heart of mine,
Turn from Alrman away!
They only Ormazd shall behold
Who walk in perfect day.

Speak purely, O ye mortal lips,
From wrath and falsehood turn away!
They only Ormazd shall behold
Who nothing evil say.

Act purely, O thou form of flesh,
From lust and anger turn away!
They only Ormazd shall behold
Who holy lives display.

—REV. FREDERIC R. MARVIN.

The Re-Incarnation "Worry,"—Reply to "W. N. S."

BY WM. EMMETTE COLEMAN.

"W. N. S." in the GOLDEN GATE of October 2, 1886, asks if the idea of re-incarnation is thousands of years older than Modern Spiritualism, and still retains its vitality, do I imagine I can crush it out in sixteen years, or if it is a modern delusion which will soon pass away, why do I oppose it? In reply I would state, that I have never thought or intimated, and there is no warrant for the assertion or insinuation that I have ever so intimated, that I had crushed it out, or that anything I could say or do would crush it out in sixteen or twice sixteen years. I have written against it, as I have written against other time-consecrated error, such as Bible infallibility, divinity of Jesus, etc., not with the expectation that my puny efforts would crush them out, but simply to lend such aid to the cause of truth as in me lies, small and weak though that aid may be. If I could crush this dogma, I would assuredly do it as a blessing to the human race, just as I would crush many another falsity passing current as truth, theologically and philosophically; but like the other vagaries and asserted dogmatic finalities with which the world is weighted, re-incarnation will flourish, among certain classes of minds, long after my tenement of clay shall have returned to its mother-earth.

Re-incarnation is not a "modern delusion," "which will soon pass away." It had its origin in times of ignorance and barbarism, and its presence in our midst to-day is what archeologists call a "survival in culture,"—that is, a survival, in the time of enlightenment, of a "relic of barbarism." The theory of re-incarnation can never stand when confronted with the absolute revelations of scientific truth now flooding the world. Science effectually demolishes it, as it does the many assumptions and dogmas of orthodox Christianity. The doctrine of a personal devil and that of re-incarnation rest upon similar untenable foundations, and modern science kills them both. Many worthy, intelligent people believe in the truth of each of these absurdities; and those wise enough to perceive the untruth of these vestiges of ancient superstition are sorry for their brothers and sisters thus enthralled, thus shackled, fast bound in the meshes of old-time savagery.

"Modern delusions" do not necessarily "soon pass away." So even were re-incarnation a modern delusion, that would not portend its immediate dissolution. Mormonism is a modern delusion literally, yet see how it thrives and fattens on American soil; and who can foresee when it shall pass away? Its fundamental theses and institutions are in antagonism to modern science philosophy, and just as are those of re-incarnation; nevertheless both these delusions increase and multiply. Such being the case, it is the duty of every philanthropic mind, every lover of the best interests of humanity, to do what lies in his power, as circumstances favor, to retard the growth of these noxious systems of thought. This is the reason I have opposed, and shall oppose, the extension of this delusion. I oppose it for the same reason that probably "W. N. S." and other defenders of or believers in re-incarnation oppose the dogmas of Christianity. It is probable that they believe these dogmas to be delusive, destined at no very distant day to perish; yet they criticize and oppose them vigorously. Moreover, the ideas of a personal devil and external punishment are "thousands of years older than Modern Spiritualism, and still retain their activity"; yet Spiritualists and others are not slow in combating their truth, despite their belief that they are "delusions," destined to die the death at no very distant day. "Delusions," whether ancient or modern, do not always die of themselves. It requires opposition, criticism, the substantiation of the true and good, to bring about their dissolution, in many cases. And so I have been impelled, as a slight aid in checking the onward growth of this nineteenth-century revival of exploded fancies, to take up the cudgels in opposition to re-incarnation, and in furtherance of more rational and scientific ideas of soul-genesis and soul-expansion on earth and in the spheres.

"W. N. S." also remarks, "If re-incarnation is a fact, we can not destroy it by argument; if it is not a fact, it isn't worth worrying about." Let us apply this statement to other phases of thought. "If immortality is a fact, we can not destroy it by argument; if it is not a fact, it is not worth worrying about." Such is virtually the statement that we often hear materialists make to Spiritualists, and with just as much pertinency and force as "W. N. S." exhibits in his remark as above. Disbelievers in a future life many times tell us that if there is such a state of existence, it is not dependent on their belief therein, and that therefore there is no need of their "worrying" themselves about the matter; consequently they ignore it, and devote themselves to "one world at a time." But Spiritualists are not satisfied with this, and they continue to "worry" over it endeavoring by arguments and facts to establish the existence of the spirit realm. It is not implorable that even "W. N. S." and the re-incarnationists "worry" a little about the question of substantiating the truth of the soul's immortal destiny.

Again, if the dogma of eternal punishment is a fact, we can not destroy it by argument; if it is not a fact, it is not worth "worrying about." Nevertheless, Spiritual-

ists, Liberal Christians, and others do "worry" about it, and endeavor by argument and the presentation of facts to overthrow it; and no doubt even re-incarnationists do a little "worrying about" it at times. Further, if re-incarnation, being either true or false, independent of our beliefs, is not worth "worrying about," why do the re-incarnationists "worry about" it so much! All the "worrying" over it that is done by the opponents of this dogma is directly traceable to the prior "worryings" of the believers in its truth. Unless the subject were first broached by the believers, the nonbelievers would never refer to it. Let the re-incarnationists stop their "worryings," let them desist from their attempts to establish its truth and make converts to its peculiar theses, and I am convinced that the opponents thereof would at once stop their "worrying." But as long as the believers continue to "worry" in its defense and advocacy, I am sure we unbelievers may be excused for indulging in our little "worry" also. We take our cue from the re-incarnationists. If they advocate it, we oppose it. If they defend it, we criticize it. If they "worry" *pro*, we "worry" *con*. As we desire very much to be relieved from the burden now devolving upon us of opposing and criticising this erratic form of thought, our re-incarnation friends would be conferring upon us an especial favor if they would cease all further advocacy of their pet theory. Just let it drop; do not "worry" any more about that which can not be at all affected by you so far as its truth or falsity is involved. If re-incarnation is true, it is true; if it is false, it is false; and nothing you can say or do will alter it one way or the other. Please drop the matter entirely, and the gratitude of those of us who think we have too much good sense ever to accept the reality of so self-evident a chimera, and who are heartily tired of having these delusions thrust upon us, will be eternally yours! Stop "worrying," oh, ye re-incarnationists!

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