

A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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## GEMS OF THOUGHT.

None have less praise than those who hunt for it.

Man should always feel himself too great to be a slave.

Opportunity is the beacon light by which many are piloted to the harbor of success.

And I am glad I suffer for my fault, I would not if I might be bad and happy.—*Philip James Bailey.*

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

To act from policy is to twist and curve from the true line of natural growth; to make of one's self a knotty shrub instead of a stately tree.

All finite beings must live from Infinite Being; and thus in philosophy, as in trouble and death, we must go at last to God.—*Swedenborg.*

The unquenchable and limitless desires of the soul ever point upward to a supreme Restorer, whose strength is divine, but whose sympathies and form are human.

The grave has nothing it can render back; we do not pass from nature to the grave, but nature is our grave, from which we rise at seeming death into the Land of Beauty.

In the view of faith there is but one cause for all the effects that are produced; those which we call secondary causes are no causes at all, but only accompanying conditions.

The humility which affirms that the infinite cannot know God, nor come into direct relations with him, simply ascribes to God powerlessness to make himself known.—*Hegel.*

I tell you Lucilius that a sacred spirit sits within us, the observer and overseer of our good and evil. As he is treated by us, so he treats us. No one is a good man without God.—*Seneca.*

The truth of Pantheism is, that God is not throned in some far away heaven apart from his creation, but is the immanent power by which creation lives. The error of Pantheism is, that while it makes God vitally immanent in creation, it fails to give him personal distinction from it.—*Jacob Shipman.*

If there be one interest dear to me on earth, it is the freedom of the human mind. If I have found my existence a growing good,—if I have gained any large views of religion or my own nature,—if I have in any measure invigorated, I know nothing to which, under God, I am so indebted as to my freedom. This has been breath of life to me.

Temptation is a fearful word; it indicates the beginning of a possible series of numerous evils. It is the ringing of an alarm-bell, whose melancholy sounds may reverberate through one's whole life. Like the sudden, sharp cry of "fire!" in the night, it should arouse us to an instantaneous activity, and should brace every muscle to its highest tension.

## The Philosophy of Re-Embodiment;

### Or, The Soul's Progression to Nirvana

[The following lecture was recently delivered through the mediumship of W. J. Colville, at a strictly private meeting of spiritual students. It has been furnished to the GOLDEN GATE for publication by the reporter, as the edition originally printed for private circulation is nearly exhausted and a great demand has arisen for its wider distribution.]

At the request of a gentleman here present, who has for some years been a deep and earnest student of the philosophy of existence, and, in conformity with the wishes of you all, we shall devote an hour this evening to a consideration of the various theories entertained by the ancients, and, particularly, by Asiatics, concerning the human soul and its unfoldments; also, to an exposition of the Pythagorean theory of metempsychosis, and its relation to the spiritist philosophy set forth by Allan Kardec some years since in Paris, and with whose writings (largely compilations of messages received through writing mediums) you are most of you familiar.

The most ancient conception of life is, undoubtedly, that which lies behind all external forms of religion, and comprises the essence of all,—that of the eternity of spirit, and the non-eternity of matter. The metaphysicians of to-day, let them be known by the name of Christian scientists or by any other name they please, are simply followers in the footsteps of those ancient seers and spiritual teachers whose doctrines lie at the base of all Oriental and ancient religions, the archaic religions being almost exclusively metaphysical, while the ethnic systems are of later origin, and take their rise in the endeavor of the human mind to render religion practical by the establishment of codes of morals for the guidance of mankind, and still more recently the formulation of creeds and catechisms, and the institution of special forms of devotion. Until recently, Jews and Christians alike have regarded the religion of Asia as a gigantic system of paganism; forgetful entirely of the fact that inspiration or revelation is universal, and that all nations have had their teachers sent from God in the persons of seers, prophets, lawgivers, and sages; efforts have been made in every direction not to promote a return on the part of Orientals to the primeval purity of their most ancient and once uncorrupted and ennobling faith, but to make proselytes to the prevalent forms and doctrines of religion holding sway in the Western World.

It has been the pride of the Jew that he is the primal recipient of the decalogue, and that were it not for him the knowledge of one only Deity would never have been vouchsafed to man, while the Christian boasts that he is the custodian of that final and most glorious revelation of truth that reveals to the world the only certain means of winning God's favor, and attaining to everlasting life. Without deprecating the ardor or questioning the sincerity of the Semitic and Gentile nations, who imagine themselves to have been the first to receive, and the only ones to fully comprehend, the truth concerning God and immortality, it has become the duty of the teacher and student of to-day to review the faiths of the ancient world, to contrast the Hebrew and Christian scriptures with the sacred books of Asia, and again to compare these with the inscriptions upon those mystic tablets of Egypt which have recently become so eloquent and intensely interesting in the disclosures they have made to the West concerning the condition of the East in times long antedating the period when certain literal interpreters of Genesis imagined man to have first appeared on earth. A reverent, critical, analytical, and thorough study of the various religions of the world can permanently weaken no faith unless that faith have no securer resting-place than tradition, superstition, or ignorant credulity. Truth loves the light, and ever flourishes best in the sunshine and the open air, and though for a while it may have appeared to many that secret societies, holding clandestine gatherings in unsuspected places, were most conducive to the perpetuation and study of truth, these minor brotherhoods were only conducive to the world's well-being, so far as they fostered the hope of universal brotherhood in the future. Neither vestal virgin, cloistered monk, Himalayan

brother, nor member of any secret order on earth is typical of the highest expression of truth to the world; and as you are now living in an age of great excitement and controversy, and, moreover, in times when knowledge on every conceivable subject is demanded, and is, to an extent, forthcoming, it needs only that you throw aside prejudice, fear, pride, and selfishness, and allow yourselves time and fairness in which to investigate all things ere the misty veil which has so long hung over the truth embodied in Bible, creed, and ceremony will be rent, the clouds roll away, and the clear sunshine of a new, ample, and inclusive spiritual revelation cause the mists of superstition on the one hand, and those of doubt and darkness on the other, to evaporate never to condense again around the minds of the inhabitants of earth and the denizens of those spheres immediately surrounding, with whom the world to-day is holding so much interesting converse.

To carry you back to the primal fount whence all religions sprang would be to introduce you to a state of being utterly incomprehensible to the senses, and to the intellect, also, as human reason or intellect can never solve the problem of spirit, or reach those altitudes on which angels stand gazing through depths of azure space upon the external universe, which is but the garment, the outermost vesture of the spiritual; but where sense and reason alike fail to grasp the spirit, there the voice of the soul itself is heard. This voice, an echo of the voice of God, was the first voice that ever resounded through nature's solitudes, and proclaimed the truth of immortality. The voice within, the inner light, the "logos" of Plato and the Greek philosophers generally, the "word" of the Christian Gnostics, at the head of whom stands the author of the fourth gospel, proclaims immortality to man, and reveals the Deity. It is this voice alone that can establish a cardinal distinction between right and wrong, a fundamental basis of morality and laws of right which appeal to the most illiterate as well as the most highly cultured,—it is this voice which first reveals to man a knowledge of himself, his origin, and destiny. It is this voice only that can answer the three great questions of life, what, whence, and whither; and by this light alone can men learn to steer their barks safely through all the tempestuous billows of existence into that haven of unspeakable rest and peace, that state of perfect oneness with, and absorption into, Deity, to which the Hindoos have given the name of Nirvana, which signifies rest, peace, tranquility, unbroken and eternal.

Hindustan has been frequently pointed to as the cradle of Eastern civilization. The very name of India is resonant with magic and mystery; theologians and philologists alike are seeking on the banks of the Ganges, in the holy city of Benares, and elsewhere in India, for the solution of that matchless problem of human origin which neither Moses nor Darwin has solved to the satisfaction of the human mind at large. Moses has declared that God created man in his own image, and also that he made man of the dust of the ground; and, while the statement may be true that man is spiritually divine, and of the substance of the earth physically, this is not an age that can be satisfied with brief generalization. The spirit of the nineteenth century is critical in the extreme; the why, how, and wherefore of all things are asked; and where shall that expositor of truth be found who can satisfy at one and the same time the intellectual and religious cravings of humanity? Either the letter of religion or the letter of science must alter; they do not agree, neither can they be reconciled by specious sophistry or ingenious interpretation. Moses or Darwin, which? is one of the questions of the age that must be answered; and if the answer to the question in its present form be, in a certain sense, impossible, then a philosophy better suited to these times than that of Moses, and a science deeper than that of Darwin, must, of necessity, be discovered to still the restless fever of the world as it awaits with intrepid haste an answer to the questions of every thinking being: Whence came I? what am I? and whither am I bound?

There are some who would doubtless premise that among the bewildering subtleties of Hindoo metaphysics it is vain to search for clear light on topics so important, and of such universal moment.

The vulgar idea of India's religion is that Brahmanism and Buddhism are either vast impostures or degrading systems of idolatry. This view is, however, being rapidly displaced through the researches and discoveries of all fair-minded persons who have undertaken the task of investigation, and are in any degree competent to perform it successfully. Christians send missionaries to the East to convert the heathen, completely ignoring the fact of their being no more heathendom abroad than at home. The corruptions of Christianity are as deadly and demoralizing as those of any Oriental religion; and while no one is justified in attributing the corruptions of a system to its founder, who would have inveighed most bitterly against all such abuses, it is manifestly quite as unfair to sully the fair name of Buddha as that of Jesus. Buddha (Sakya-Muni Gautama), the hero of Edwin Arnold's "Light of Asia," who was almost contemporaneous in India with Confucius and Lao-Tse in China, taught every principle of Christianity 550 B. C., while his teachings were no more original with him than were those of Jesus with that great light of Galilee. Buddha was a reformer who endeavored to restore the ancient purity of the old Brahmanical faith, as Jesus endeavored to cleanse Judaism of the many accretions which were defiling the original beauty and simplicity of the Sinaitic law.

As Jesus came not to destroy, but to fulfill the olden Hebrew precepts, so Gautama came not to set aside, but to revive the old religion of the East, which was, at the time of its inception, a perfectly rational and logical, though eminently transcendental and highly metaphysical, system. But what means metaphysics but the power of mind over matter, and what are the facts of modern science to-day but mental and spiritual phenomena which demonstrate the truth of metaphysics? It is everywhere mind over matter that makes invention and improvement possible; the sovereignty of mind and the subservience of matter make possible the triumph of the statesman, the general, the artist, and the inventor. No feat performed by chemists, photographers, or electricians can be other than a result of mental victory. While modern science may appear materialistic at present, science and religion are indispensable, the one to the other, as religion is indeed the science of spirit, and the science of right living, a super-science it undoubtedly is, transcending the real of physical research, but, nevertheless, a science, as science signifies knowledge, and knowledge, not speculation or fancy, is the basis of all true religion. The most ancient religion of the world was, doubtless, among civilized people of antiquity, what is popularly known as solar worship, this solar worship being, in reality, a recognition of the soul as the center of all life in man, as the sun is the center of the solar system, and Alcyone the center of the Pleiades. God was likened to a matchless central sun by the most notable of Egypt's sages, and this idea or similitude is surely far preferable to those degrading representations of Deity which dwarf the infinite mind in grotesque and groveling forms of matter. The actual center of the universe has never been discovered, but the most distant star, which is known to be a sun, was selected as the object which, to human observation, could best portray infinitude, while the passage of suns and worlds through the zodiacal signs, to the savants of old, emblemized the pathway of the soul from primeval innocence to angelic wisdom, the various signs representing to the ancient astrologers the twelve powers of the human mind, and the twelve special cycles of development through which every spirit must pass on its ever onward and upward career.

The religion of India like unto that of Egypt, acknowledges the correspondence between the terrestrial movements of planets and that celestial precession which constitutes the pathway of spirits through matter from Deity back to Deity. Brahmanism is distinct from Buddhism in this sense, that the Brahmins do not emphasize divine incarnations or embodiments as the Buddhists do, they confining their thoughts principally to abstract truths, and the condition of primal and ultimate spirit. Brahman is the sacred name of Deity, not as the personal Brahma who is the Creator in the Brahmanical Trinity, but as the underived source of all existence, the uncaused cause of all things.

This divine essence of being can never be personified to human understanding, can never be presented to human vision in form of man or bird; and while personality, in its highest and ultimate degree, may be postulated concerning abstract Deity, while the eternal must necessarily be the all-conscious fount whence all subordinate and relative consciousness is derived, the personality of God may be utterly distinct from what is ordinarily set forth by theologians of the Western World as their idea of a personal Deity. God may be more than personal, he cannot be less; he may have attributes of which man, in his earthly condition, realizes nothing, or next to nothing at best; he may be endowed with capacities utterly foreign to our understandings, but to conceive of an eternal force or uncreated energy displaying in its effects what is not in the cause is to conceive of a logical absurdity, a mental impossibility. We know that there is a power beyond us, an infinitely superior to our abilities to control it; we can behold evidences of intelligence and design in all the works of nature. Plato said, where nature geometrizes, there is God. No astronomer can be really an atheist; the mapping out of the heavens into perfectly-arranged constellations and systems, each with its center, around which planets revolve in orderly rotation, is conclusive proof to the thinker that the Eternal Energy, which Herbert Spencer calls the Unknowable, and which is Unknowable, in a certain sense, by finite minds, because it is infinite, is possessed of every feeling and emotion necessary to produce the results of a boundless, ever-active intelligence. Thomas Paine arrived at this conclusion; so did Voltaire, Spinoza, Strauss, and Emanuel Kant, who, though eminently rationalistic and highly speculative in their philosophizing, were no more infidel to the idea of a supreme and universal intelligence pervading all nature than was Fichte, whose whole theology is based upon the sovereign idea paramount in all his lectures and essays of the absolute blessedness of life, and the eternal presence of the Creative Mind, as immanent through out creation. Fichte is as near a Brahman of the highest type as it is possible for a man of modern German education to be.

There is a peculiar mysticism indigenous to the East that seems never to be able to grow and thrive in the Western World; but human hearts and minds are essentially the same the wide world over, and it needs only equal profundity of thought, vividity of imagination, and purity of ideal for ancient and modern, Oriental and Occidental, to arrive at the same conclusions concerning the origin and ultimate of human existence. There are only two possible explanations of existence tenable among thinkers: the one is wholly physical, the other metaphysical. The physician and the metaphysician can never harmonize or blend without losing their bases or bewildering their hearers. Theism and Atheism, Spiritualism and Materialism are antipodal; they never have been, and never can be, reconciled; all endeavors to unite them will be found fatal, as an endeavor to mix oil and water, and the struggle often attempted, to reconcile the irreconcilable, is productive only of the strife of tongues, and produces a mass of heterogeneous literature which obscures rather than enlightens reason. Nevertheless, argument and discussion constitute the natural element of some minds; they take to it as kindly as ducklings to the water, but through it they near arrive at a satisfactory solution of a single problem of existence. Discussion of external phenomena is well enough. Arguments concerning building, drainage, and all the details of material life, are quite in place; but arguments on the nature of life itself are absurd and fruitless, because we can apprehend truth in this direction only through intuition or spiritual perception. It is the voice of the soul alone which can declare truthfully concerning its own nature and destiny. In the busy rush of external business, in the hurry and bustle of daily life, amid the noise and jar of controversy, the voice of the soul is not heard, and never can be; therefore, the superlative wisdom of those wisest men of all the wise men of the East, who declared that contemplation, meditation, or a state of mind beyond this even, was necessary to communion with life itself, and to an

(Continued on Third Page.)



[Written for the Golden Gate.]

**Materialization Matters.**

BY JOHN WETHERBEE.

It is not my intention to let the mantle of our late venerable brother Hazard fall on me, as a devotee of the one idea of materialization, though that point seems to have flavored the bulk of my pen-work of late. I do not know as I have any apology to make, however, for it, for truth is always in order, and I am dealing with materialization as a truth. I am getting to be aware, however, by reading my own articles as the papers heave in sight, and some autograph reminders also, that possibly I may be growing monotonous on the subject, so, perhaps, I had better have a care so as not to be neglected. I think, however, spiritual readers will give me the credit of not being over descriptive, by giving the details of the seances that may have attracted my attention, only speaking of new and striking points, and use incidents only as illustration of points. I am trying, however, in the strongest language possible to assure those who read me of the absolute fact of materialization. It grieves me very much that so many good Spiritualists question the fact itself. Nobody knows better than I do the many disabilities of the phase, the easy liability for fraud from the generally suspicious conditions, the weakness of human nature, or tendency for the love of popularity or of money to deceive. Nothing but the strongest proof has satisfied me of the fact, and if it be a fact it fills the whole bill of the spiritualistic claim. I think, if I am clear in what I want to say, I will not be setting the phase too high. Who can wonder then that the seekers after this truth should often hug this phase, even at the more or less neglect of other phases of the phenomena.

Investigators, also, having noticed the great improvement in this phase within a decade, improvement in conditions, a manifest disposition on the part of the mediums to meet public wishes, the spirits aiding also, I think, in that wise direction, who can help on the principle of the rule of three, expecting still further and better results in the next decade, if so much has been gained in the last?

Am I setting this phase too high with its many admitted deficiencies? Giving it a higher place in public estimation than the rest of the galaxy of phases, ethical, intellectual and physical? I think not, as I shall try to show; not that I love the others less, but this phase more, because the greater in a sensuous point of view comprehends the less, just as I put the alphabet before Milton's "Paradise Lost." This may require a little explanation. The retort, or panning out, shows the button of value of the phenomena to be intelligence, all else is scoria. The intelligence in the phenomena is what sustains Spiritualism. All the other elements of the combination, but intelligence, can be dispensed with and Spiritualism would remain.

Do not for a moment suppose that I do not place a high value on bright thoughts, on grand intellectual ideas, on cultivation and elevated teachings. All these were obtainable and are to-day outside of Spiritualism, and would be if the claim of Spiritualism should be abandoned. We had Socrates before we had the Fox girls. The latter discovered an intelligence that gave good proof that it was from the other side of life, not the fact that "old spiltfoot" could count, put the wisdom of Socrates in shade, but it discovered a new world to which we were all bound, and the fact straightened out into sense, the supposed mental deficiencies of that philosopher—that is, his recognition, that he had a spirit to guide him was not a weakness or hallucination.

Perhaps I cannot show better what I mean by intelligence in this connection, than by quoting from an able minister on the outside, who, in speaking of Modern Spiritualism, said, "One thing, and one alone can prove it, and that is undoubted proof of the presence and activity of an intelligence that is not that of any of the embodied persons present." That is my opinion also, and I am happy to add that I have had that proof. I am, however, a Spiritualist by such intelligence long before materialization became one of its phases. I have sometimes questioned whether materialization would have converted me. I did not take to it kindly. Looking at it from my present standpoint, I see its early questionable shape was its crudeness. Some things that seemed uncanny then would not seem so now. Beginnings are not always or often master pieces.

Looking at Modern Spiritualism retrospectively, after allowing for all the illusions, delusions and frauds, there is certainly, as Joseph says, a residuum of truth, and that claimed supermundane truth being intelligence, is entitled to respect. As trifles become sublime when hung up as signs in the zodiac, so this intelligence becomes sublime from its supermundane source, whether wise or foolish intelligence, or whether true or false. It is something that in every case this intelligence claims to come from the spirit of a departed or dead human being. That certainly was and is a fascination to hungry human hearts more than any other pabulum that the world afforded.

In my early enthusiasm, almost thirty years ago, I talked with my friend and minister, Theodore Parker, who had not

been unmindful of this modern light, and he had no doubt of the facts, admitted them, but not the spiritual solution of them. He said we little understood yet the capabilities of the human mind, and thought these phenomena would all be some day explained on mundane principles. Now, a generation later, even Mr. Savage admits mind transference to be one of the things that he is sure of, that is, mind reaching mind by other modes than the five senses. Well, that fact beclouds nine-tenths, or more, of the spiritual manifestations. Even so able a teacher as Emma Hardinge-Britten was converted to Modern Spiritualism from tests through Ada Hoyt (now Foye), by a spirit claiming to be her brother, but was the guide of the medium giving tests, by reading Emma's mind, getting facts that nobody but her departed brother and she knew? I have paid great attention to communications purporting to come from over the river, and I never had one that could not by any possibility have been reached by mind-reading; but I admit it is something of a strain to solve the matter in that way. But when one is agnostic on the point of spirits, their existence to be proved, then one is in duty bound to solve the question in the mundane way, strain or no strain. Of course the fact admitted of a spiritual environment, then a thousand possibilities in the line of mind transference may be shelved and the conclusion be drawn as in physics in the line of least resistance, and that would be a spirit as the factor every time, but to a skeptic it would be begging the question.

Now, here is the importance of materialization, or the manifestation of human forms as things of life. If it be a demonstrated fact, it settles the question of disembodied intelligence. There is no mind-reading in a phenomenon of this kind. There is not a human being in the world that can extemporize a human being out of the invisible elements in the surrounding air; and, if a fact, it is certainly a spirit manifestation—that then proves sensuously that there are spirits. Mind-reading, or mind transference, is no solution of an objective apparition, no matter whether it is recognized or not, whether the apparition is a pirate or an apostle; if it is not a mortal then it must be what we call an immortal. The word is not a proper one, for these forms are anything but immortal; nor does any one suppose these extemporized objects are spirits in their proper person, or as we shall some day see them, when we have shuffled our mortal coil and are ourselves in the undress of the spirits, but they are manifestations of immortals, and the phenomenon of the apparition is the sensuous proof that "mind-reading," or any form of "mind transference," cannot becloud, as it does what are called the higher phases.

Epes Sargent, who realized the disabilities attendant upon spirit communications, and who was not over-attracted to the trance and inspirational phenomena of the platform, said, "The transit of a pencil, proved beyond a doubt to be guided by unseen force and intelligence, is a phenomenon of infinitely more value and concern to the world to-day than the whole science of astronomy." Why does Mr. Sargent say that? Because it indicates intelligence in the act, which is not the intelligence of any of the embodied persons in the room, and that is the reason. That permits me to say that the actual extemporization of a materialized form of a human being is of such great value, because it indicates intelligence—that is, also, not the intelligence of any of the embodied persons present. I do not refer to what the materialized forms faintly utter when they appear; that may be "mind-reading." Certainly as intellectual beings they are rather stupid institutions, far inferior to the average test mediums with all the latter's practical deficiencies and possible mind-readings. These anything but weird forms seem to be more gifted in the affectional than the intellectual element. The best that I have seen, and which certainly in some cases are more or less attempts at personality, and yet on that point the reader will give me credit for not being as solid as I am on the fact itself, but whoever they are, whether the personality claimed, or an effigy or "raw material" playing many parts when the life is breathed into them, is a secondary matter, the fact itself, if it be a fact, and there is where I am solid, proves beyond a doubt an intelligence temporarily embodied, and it absolutely demonstrates the claim of Modern Spiritualism. The possession of that, "like seeking first the kingdom of heaven, all other things will be added to you," that is, all other phases have an added lustre of truth by this sensuous fact of an extemporized form.

By a grand effort, our Methodist brethren, this last year, have raised a million dollars for missions. But the Baptists have gone further, and, without counting their city missionary and some departments of their educational work, have raised \$1,200,000. Both these denominations are large, and it is not easy to tell just what *per capita* contribution these sums represent. But they show the vast resources in men and money of the largest religious bodies of the country. These bodies have a great mission of their own to fulfill; and, for whatever they may stand theologically that seems discordant with our view of Christianity, their influence is toward purity of life and character. They are two of the great pillars which uphold the social and moral order of our country.—*Christian Register*.

[Written for the Golden Gate.]

**Cranks.**

"Don't be a crank," said a friend from over the way of eternal life, and prone as I am to question all things which come from that side as well as those which reach me on this, two queries formed themselves in my mind, viz.: What is a crank, and why should I not be one? A crank is said to be "a bent portion of an axle, serving as a handle for communicating circular motion, or to change circular into reciprocating motion;" also, "a twist or turn in speech," and nautically considered, "liable to be overset on account of not having sufficient ballast."

So the word has several meanings, some of them figurative; and as a person cannot be a literal mechanical crank the next thing was to see why he should not be like one.

If we travel through the working world with our eyes open we shall see that the piece of machinery which does not employ circular motion in any of its parts is very simple. What but a crank produces, or could produce, that motion, and is not greater usefulness gained by its means? Which is the more important, the wheel or its axle? and why would it not be as creditable to resemble one as the other?

To be able to make "a twist or turn in speech" is nothing disgraceful, for it shows quick wit and cultivated command of language; so the contemptuous meaning now attached to the word must be taken from the sailors' use of it, which, applied to individuals, would seem to mean grown to one side more than another. But is that anything bad?

We have seen elliptical and three-sided parts in machinery that were connecting links between two other parts, communicating motion from one to the other as no other form could do it; they did not fly off at a tangent because the crank obeyed the law which controlled the whole as implicitly as did the wheels and bands, and they prove themselves to be the right things in the right places, deserving as much respect as those straight or circular. Unusual prominence of one quality in nations or individuals attracts attention, while unusual development of its opposite has the same effect, the "happy medium" between the two is finally chosen and all parts drawn into harmonious working order.

As the taking in of sufficient ballast before we start on our voyage is a matter of will and industry, let those of us who are sometimes called cranks make ample provision against danger from the rocks of ignorance, the quicksands of over-credulity, the whirlpools of passion, the clinging fogs of hesitating doubt or even unceremonious and uncalled-for collision with an enemy, and let us bless the "cranks," for of what use would be even grind-stones without them? LUPA.

**Letter from Mrs. Logan.**

EDITOR OF GOLDEN GATE:

The angels, or should I say fates, have placed me in Sacramento for the past six weeks, lecturing, healing and holding materializing and slate-writing seances in my parlors on alternate evenings. It has been my province ever since the commencement of my public work to go in advance and prepare the field for those who are to come after me—to set the ball in motion for others to roll it on.

We have a young slate-writer who is destined to do a good work, but we sat down to chronicle a pleasant social of genial friends who met to celebrate the anniversary of the 44th wedding-day of Mr. and Mrs. Neal, pioneers in Sacramento, as well as old-time Spiritualists, whose happy hearts and home have welcomed and blessed many spiritual workers and tired-out mediums. The sumptuous feast spread for us was supplemented by crowning them with wreaths and benedictions from the spirit land, from our hearts and through the lips of mediums. Long may they live to celebrate other and many wedding days.

Mrs. P. W. Stevens is still doing valiant service as a test medium at her cottage, corner of L and Eighth streets. Last Saturday, while out getting "Prophetic Visions," I found a dear lady, an orphan, who is entirely deaf, and has been deaf from having had scarlet fever when eight years of age. My sympathies went out to see what could be done by laying on of hands, with a prayer to the angels to benefit her. In ten minutes she was in a deep unconscious trance, and when she awoke exclaimed, "Oh, where was I? whence have they all gone? Oh, my father, mother, sisters, oh, so many people! and they were so happy, and they talked to me, and I could hear them! Oh, what did they leave me here alone for? Why didn't they keep me with them!" This was her first knowledge, or experience, in Spiritualism. The trance was repeated to-day; and it shall be my pleasure to aid her in her development gratuitously, and, if possible, to find her a good home among Spiritualists. She is a good seamstress, neat and tidy, and also a good housekeeper; can understand her friends when they speak by the movement of their lips.

Again and again I can but wish that I could find a home for all who look to me for sympathy and assistance. The spirit, indeed, is willing, but the flesh is

weak, yet now and then foregleams of such an institution flit athwart my mental horizon, and it may be that great souls who have wealth may yet back me in the enterprise. Yours for progress, MRS. F. A. LOGAN.

1113 Eighth St., Sacramento, Mar., '87.

**Accounted For.**

EDITOR OF GOLDEN GATE:

We have in our city a gentleman who holds that the phenomena of spiritual manifestations can be accounted for on the basis of phrenology and animal magnetism; that persons who think they witness marvelous things are partially psychologized, or else the organ which we call spirituality is over-excited, and the party imagines he sees what never occurs.

He has been reading the Rev. Mr. Grimes' treatise on "Spiritual Manifestations," and thinks the key-note has been struck at last.

In conversation with him the other day I told him I had witnessed many an exhibition of spiritual power that would not bear any such interpretation, and related to him the following incident in proof thereof, which I recommend for the consideration of the skeptical.

When the girl medium, Angie, was with us, living in my family, a goodly number of skeptics and investigators were present, when some one suggested that the spirits do something that would not be possible for the medium herself to do, and thereby convince them that spirits really did it.

Some suggested one thing, others another, when the spirits wrote with the medium's hand as follows: "Please tie this medium very securely, leaving the palms of her hands open and upward. Be sure you tie her very fast, then fill her hands with flour, make some impression on the flour that you will know if it has been disturbed, then shut her in the dark room and we will see what we can do."

We followed the instructions the best we knew how, using some fifty feet of one-fourth inch strong cord, tying her hands close to her body at her sides. We then filled her hands full of fine flour, heaped up, then with the handle of a carved silver spoon made impressions of the spoon in the flour; then we placed on her hand an iron ring made for the purpose of experimenting; we then shut her in the dark room, when in two and a half minutes she called for us. On opening the door we found that the rope had been untied and all knots removed, and it (the rope) woven, or braided, and made into a wreath and placed on her head and the ring placed on her right arm, while the flour in her hands remained undisturbed, with the impress of the spoon remaining intact in every particular with not a particle of the flour scattered upon the floor. There was no possible way that any one could have entered the room to have assisted her; neither could they have untied the strong knots without disturbing the flour.

Our friend simply remarked, "When I see something like that then I will believe." So I think any one would.

C. A. REED.

PORTLAND, March 21, 1887.

**Letter from James G. Clark.**

EDITOR OF GOLDEN GATE:

I have read several numbers of your paper with great pleasure. It starts out with a distinct character and flavor of its own sufficient to insure success.

Take the *World's Advance-Thought*, published in Salem, Oregon; it fills a place of importance in the field of progress in such a manner that it need not fear any rival.

Your editorial on "Self-Reliance," Edmond Young's article on "Re-Incarnation," and Hudson Tuttle's grand poem on "The Death of a Miser," in your issue of the 19th, are each worth far more than the subscription price for a year, and I regard W. W. McKaig's address on Beecher one of the finest of the many I have read on the same subject.

I have long known of you, away in the East, through your creditable career as editor of the *San Jose Mercury*, and was therefore prepared to learn of the success of your new enterprise.

I have several valued personal friends in San Francisco, among them W. N. Slocum, whose review of Mrs. Phelps in the last *Carrier Dove* is the best I have yet seen. I remember Mr. Slocum well, though it is now some thirty years since we last parted. He once taught school in my native town and was a friend of my boyhood.

Yours truly,

JAMES G. CLARK.

A MAN WHO CAN RUN A NEWSPAPER.—He stands in the saloons with his back to the stove and tells how he could run a newspaper; how he would be as independent as a hog on ice, and call things by their right names; how he would expose corruption in high places; how he would write good, sound, common sense, and none of your frivolous, try-to-be-funny stuff. Then he criticises other people's methods of conducting newspapers, and just wishes somebody would give him a chance to show his journalistic ability. The way to cure one of these chaps is to get him to agree to write a sensible article every day for a week. Before the week is out he is sure to be pumped dry, and will gape worse for an idea than a chicken does with the pip.

**Thoughts on Belief in Spiritualism.**

EDITOR OF GOLDEN GATE:

Physical manifestations, mental impressions, and communion through conscious spirits, are the readiest and most natural ways to recognize the truth of many phases of phenomena; and the most common sense and rational way in which reverence and spirituality can be convincingly felt and known to mortals.

Friend Wetherbee, in the *GOLDEN GATE* of March 5th, but echoes my opinion regarding "phenomenal Spiritualism" when he says "the sensuous proof that my loved and lost still live, move, and have a being in a world that is brighter than this, outweighs all other phenomena." This is true of all old Spiritualists, and will be ever the leading object of all searchers for truth in this new religion,—the one desire of all mankind, until all are believers in our glorious spiritual philosophy. Yet, were it all, our belief would be bereft of its greatest good, and the spirit world, be shorn of its deepest and most efficient means of helping mankind onward and upward. When once we are convinced that our loved ones *can* and *do* watch over us, and communicate with us, then comes the urgent desire to know how to live, and fulfill the law controlling, not only our destiny, but the universe, and all mankind; so as to perfectly do our share in helping to elevate and harmonize, educate and uplift God's creatures, great and small, until all sin and suffering shall give place to joy, purity, unselfishness and dutiful love.

Taking the facts of spiritual phenomena as a base, how easy to grade the mental ability upward and onward into higher and purer ways of thinking, feeling and living. To know that our loved ones are still able and willing to help us successfully in our unselfish daily duties, encourages us to attempt greater and nobler efforts, and restrains us from sinking below the level of our ability for rising. Spiritual philosophy is a self-taught, intuitive science many times, and it never varies from the pure standards of truth, progress, eternal life and spirit power. These subjects are frequently treated on through the mediumship of children, or persons entirely ignorant of spirit teachings, yet they all bear the same import; all acknowledge the supreme power of God, Good, Truth, and Love, which is seemingly One in All. What religion so simple, so perfect, so comforting in affliction, or satisfactory in our joy?

Our spirit friends have power to commune with us to encourage us in the ways of righteousness and peace of soul. We can have real angel and soul reunions. Our duties of this life should, and do occupy most of the time, but what is more enjoyable than a family "circle," consisting of our angel loved ones, as well as those in the body, once a week, (or oftener) and by writing, or other ways, gain comfort from those gone before? To bring our own spirits into a closer relation with refined and exalted spirits is a benefit certainly few will care to disregard.

Then again, a belief in Spiritualism does not debar a belief in any church creed. It conflicts in no way with any good or truth; only evil and falsehood fly from its approach. In fact, my experience has been that many church members are deep, earnest believers in its philosophy, and much of its phenomena, but are singularly reticent about being known as such. Why this is, seems paradoxical, as the Bible and Christ's teachings all go to prove its truths, and righteous principles, even as exemplified through the Bible in those early days. True religion should not be a burdensome duty, but the spontaneous outgrowth of man's nature, and as such charming and as eagerly sought for, as our spiritual phenomena are continually. Our lecturers and writers, kept constantly busy as they are, speaking to hundreds, and reaching thousands more through print, attest the growing interest in this most perfect religion (because most God-like), ever given to erring mankind. Oh, the possibilities of man's spirit in the flesh, if only rightly educated from childhood! Think you criminals would abound as now? That selfishness, avarice and pride would grasp all they are able, and heartlessly allow poverty and distress to curse the worthy workers as now?

To the front, Spiritualists! Temper with divinity and charity all sects and creeds. Subject error and bigotry to the omnipotent and omnipresent truth of spirit power, the controlling power for man's emancipation from evil, ignorance and injustice. See and heed God's controlling hand for uplifting His children into paths of peace and righteousness. Let all recognize the God-given power of spirit freedom—freedom in harmony with the divine power, freedom to occupy the universe, freedom to commune with spirits in the flesh under willing conditions of mortals, anxious to aid, console, guide and admonish, and thus prepare us for the flowering paths of heavenly existence.

MRS. L. P. J. HERRING.

LOS GATOS, March, 1887.

"Look here," said a man this morning, going in his grocer's, "those eggs you sold me New Year's were bad."

"Well, that wasn't my fault."

"Whose fault was it then?"

"Blamed if I know. How should I tell what was inside of them? I'm a grocerman; I'm no mind-reader."



(Continued from First Page.)

understanding of the laws and principles of the universe. Absorption into the Deity evidently does not mean loss of individuality, and it has never been taught by the wisest in the Orient that Nirvana, or perfect oneness with the Deity, can only be attained after physical dissolution. This divine condition of being, according to the highest Oriental authorities, is possible on earth, and the Buddhas attained to it ere they pass from mortal form, and were received back again into that immortal life of spirit which they left to visit earth and fulfill a mission of mercy and instruction to souls less unfolded than themselves.

Buddhism originated almost contemporaneously with Brahmanism, and is not, in reality, an opposing but an interpretative system, as primitive Christianity was originally an interpretation of Judaism, not its contradiction. Buddhists accept the Brahmanical idea of an infinite incorporeal source of all being, who is boundless and formless, at all events to human knowledge, but the cause of all forms, according to this most ancient faith. Forms are not eternal, but the source whence they derive existence is eternal; force and matter are not eternal, but the source of all things, spirit, is eternal. It has been taught by many Orientalists, and by many communicating spirits who have argued well through many media of the present century that there are three great elements of existence,—Matter, Force, and Spirit; so there are, as we see, a display of life around us; but there can be but one essential element, which is simple, absolute, primal, and eternal; now, it is quite conceivable, that these three elements are only secondary elements, and that they are but differentiations of one primal element from which they originally sprung, and into which they are at length resolvable.

Modern chemistry has discovered between sixty and seventy primates, and yet the learned chemist of to-day believes in only one absolute primate. Where is the scientist who believes in the eternity of what he calls life or energy, or substance, except in its primal or atomic form? And if the primal or atomic condition of existence, which is alone eternal, uncreate and indestructible, be supersensuous, *i. e.*, incapable of discovery or detection by any or all of the bodily senses, who shall dare, in the name of science, to assert that spirit is not the only eternal, the Alpha and the Omega of all things. Materialism asserts that there is no such thing as spirit; that matter is the all in all of existence. Bishop Berkeley declared there was no such thing as matter except in appearance; that everything was really spirit. Now, the great question for the thinkers of the age to decide is whether matter or spirit is eternal. Now, we have daily proof that matter is both creatable and destructible. While we agree fully with the man of science, who declares that being itself is uncreated and indestructible, creation, according to science, is integration; destruction is disintegration. The creation of something out of nothing is declared to be impossible; but materialism, while laughing at the Church for appearing to teach it, teaches it itself in its most senseless form. Supposing matter to be everything, and matter is unconscious, then the miracle of consciousness is far more wonderful than any biblical legend or fairy tale, rejected because of its improbability by those who state what is not only improbable, but actually irrational and absurd, fancying all the time that they are giving to the world knowledge so superior to that in possession of the majority that their preposterous dogmas will soon usurp the place of all the positive philosophy the world has ever known.

In criticising aggressive and impertinent materialism we are not criticising agnosticism or skepticism; we are not alluding to the family of "know-nothings" concerning immortality. Many agnostics are classed with materialists by others, and some class themselves with materialists while attaching a very different meaning to the word matter to that put into it by ourselves and the authorities we have quoted. A lady on a steamship once made the following very suggestive remark concerning her steamer-chair, which might afford a text for hundreds of essays upon the essential constitution of the universe. Speaking upon the invisibility of nature's latent forces, and of the existence of these forces all around us when and where we least expected their presence, she very appositely remarked, gazing at her chair from which she had just risen: "What a very terrible thing it seems that so dreadful an element as fire should lie latent in that apparently harmless piece of wood." Now, science declares that fire does lie latent in the wood, only awaiting some kindling touch to raise it to a flame; you do not dream of it when you seat yourself comfortably in wooden chairs that you are sitting on latent combustion, but, nevertheless, you are. Even as fire lies latent in a piece of wood, only waiting an occasion to manifest itself, so do spirit, life, intelligence, consciousness, lie latent in every form of nature. Matter in its inert, unconscious state does not display the life, without which it could have no existence. That latent life is superior to all outward expressions of life, and without it an expression of life would be an impossibility. This doctrine of latent life is surely, to say the least, an inference, if not a postulate, of science, while every triumph of mind over matter, and every spiritual

manifestation confirms the truth of the idea, establishing the theory by actual facts confirming it. Once accept this thought and you will see how utterly foundationless and contrary to reason is the materialistic hypothesis of being. No combination can evolve what does not exist in the nature of things combined. Color, form, odor, may lie latent in a molecule, but invisibly present, while they are clearly perceptible, in a molecular aggregation; but no myriads of molecules possessing in their essential constitution no color, no odor, could possibly evolve either by multiplying themselves or by being multiplied. Force is the result of spirit, matter the result of force; force is superior to spirit, and has less power and fewer attributes, while matter is again inferior to force. If matter should again return into force, and spirit again absorb force, nothing would be lost, as spirit would contain all the powers and elements which force and matter have ever displayed. The greater may contain the lesser, the higher may absorb the lower, the greater may give birth to the lesser, the higher to the lower, while a reversion of that only natural and logical order of procession and re-absorption is simply unthinkable.

Having now dilated, we think, sufficiently for our present purpose on the basis of metaphysics, we will employ the remainder of our time in the application of this doctrine to the individual immortality of the individual human soul.

It has long been a question of dispute among orientalists as to whether the Brahmanical and Buddhist faiths did or did not teach the immortality of the human soul. The vulgar mind has usually regarded these systems as utterly atheistic and idolatrous, and there are those among modern materialists of some culture, who endeavor to read into the records of India, an atheistic and non-immortalist significance, which is wide, indeed, of their original intent. However, it must be conceded, even by the most spiritually-minded of Hindoo scholars, that much of the language in the Vedas, Shastars, Puranas, and other sacred writings, is, to a large extent, vague and ambiguous,—at least it appears so to Western ears; and, moreover, the difficulty of accurate translation from Sanscrit and other Oriental languages, multiplies a thousand-fold the obstacles in the way of Europeans and Americans who endeavor, by perusal of Oriental documents to arrive at a clear understanding of the truth enshrined beneath the letter of these most ancient records.

Dr. Peebles, the well-known lecturer and author, has rendered most valuable service to the cause by the publication of his "Seers of the Ages," narrations of his travels in the East, and his pamphlet, "Buddhism and Christianity Face to Face," in which he most carefully and logically proceeds to eliminate the wheat of Oriental Spiritualism from the chaff of idle speculation and superstition with which it is surrounded. Tares and wheat grow together in every field, and while the Hebrew and Christian Scriptures, among the newest upon the earth, are filled with ambiguous sentences, and abound in parables and allegories hard to be understood, it is not wonderful surely that the far elder records of Asia should be in some places totally undecipherable by the means at command of the usual type of modern theological student.

Edwin Arnold, in his sublime poetic biography of Gautama, the latest of the Buddhas, who appeared between five and six centuries B. C., has done much to dispel the prevalent delusion that Oriental religions teach annihilation; still, even he has failed to do more than mystify many of his readers, as his interpretations of Nirvana are, to many minds, mysterious as the Apocalypse. Plato, perhaps, after Pythagorus, has done more than any other teacher to elucidate the great problem of the soul and its embodiments, philosophically, in his splendid dialogues, familiar to every student of the classics. He occupies the only tenable ground that has ever been taken by defenders of the absolute immortality of the soul. He separates the soul completely from its environment; he does not confound it with the machinery it employs to secure external manifestations; he treats of it as an eternally individualized drop in the unfathomable sea of life itself; he speaks of its eternal past as well as of its eternal future, and declares that, having no beginning, it will assuredly have no end.

Plato brings to his aid illustration and analogy, but he relies most of all on intuition, the perception of truth within the soul itself. He lets the soul speak for itself, and the soul declares itself immortal. If his premises are not granted, if his arguments are not defensible, we know not where to turn for higher light or clearer guidances. His conclusions are, many of them, self-evident; his facts are axioms, of course, not demonstrable to sense, because of its incompetency; but what is sensuously discernible save that which the senses are competent to grasp, and how excessively narrow is the horizon of sense compared with the horizon of spirit? The soul itself, called by the Hindoos the *atma*, called by Plato the divine soul, by way of distinction from the rational or animal soul, which man shares in common with lower animals, declares itself to be self-existent. The soul ever was, and ever will be; it can conceive of no beginning of days or end of life. The soul itself is Melchisedec, the mind is Abraham. The order of Melchisedec, composed of the sons of God, or sons of Osiris, or sons of the Sun, as

they were called in Egypt, the unchanging order to which the Christ belonged, according to the writer of the Epistle to the Hebrews, is the order of spiritual life wherein the members of that order realize their immortality, not simply their continued existence beyond physical existence. That order of the spirit is the order of the *Logos*, or divine word, which is made manifest on earth through such supernal personality as that of the Buddha or the Christ.

These souls, who are called in their earthly embodiment Avatars or Messiahs, are the manifestation to the world of the final triumph of the spirit over matter. The miracles they perform are explainable in relation to spiritual laws, far more easily expounded than Zollner's fourth dimension of space, though that fourth dimension-idea which seized the brain of the celebrated physicist who compiled "Transcendental Physics," is an endeavor to express, in scientific parlance, the idea of the absolute in metaphysics, *viz.*, the complete triumph of the individual human soul over all the forces of the material world, and over all forms of matter.

This problem of a fourth dimension has been solved for ages in the secret societies of the world; the demonstrated results of its solution are to be found in all the transcendentalism of Greece and of the Orient, while transmigration and metempsychosis are but perversions of truth, or statements to be read backwards by those who can decipher the cipher-language of the East. The problem of creation is soluble only in the light of the doctrine of the successive embodiments of the human spirit in corporeal form, till at length every vestige of carnality, selfishness and pride, have been toned away. The entire universe below man points to him, and the angelic hosts in brighter worlds are, as Swedenborg declared, but human beings grown more perfect. The testimony of the earth, given by means of the natural sciences to the fact of incessant progression through ever-changing form, presents to the mind a deeper question than that of physical evolution. Without involution evolution is impossible; one type can never beget another; one species can never produce another; every expression of life on earth, of whatever genus, type, or species, is the result of a distinct and deliberate action of spirit toward ultimate manifestation of itself through organism; not a bug or flea, or gnar or viper, or mosquito, is purposeless,—"nothing walks with aimless feet," as Tennyson declared. Every crude and unsuccessful product of nature is but the result of the experimental effort of unseen spirit laboring toward perfect expression. Not upon God directly should you charge the sins and follies of the world; not to the divine government at once should you attribute the deformity of earth, though Deity presides at the helm; though the Infinite overrules, the earth is intrusted to individual souls, not yet so far experienced as to produce perfect work.

A mighty angel, indeed, presides and oversees the work of the builders, but they, as children, need to learn by experience to unfold their mental powers by exercise and effort,—acquiring a language or learning a trade, or studying for a profession,—the student can not avoid making mistakes ere he becomes proficient; so the sin and imperfection of the earth are attributable to mistake. The ancients, who were, indeed, versed in the knowledge of laws and forces far more than the scientists of England or America to-day, taught not only the theory of correspondence, revived by Swedenborg in the last century, but also the doctrine of the creation of the world by the divine will through the intermediation of the individual human soul awaiting and preparing for embodiment. The divine soul itself is the word of God; it is the first-born child of the Most High, being a primal derivative from the divine nature,—a direct effect from the absolute first cause of all things. This divine element in man which gives him eternal individuality, is the essential Christ or child of God. It is the light enlightening all mankind; it is the immortal *ego* that can say to every power of intellect and sense, *I am the vine, ye are the branches*; if a branch abide in vital union with this divine soul, then it is healthy, vigorous, and fruitful; if it abide not in communion with the source whence it derived its being, it is cut off, dried up, and withered.

This divine life in man speaks through Jesus, the historic Christ, and says, "I am the life," the union of a spirit's every power eternally and indissolubly with the divine soul, which has given to these powers their birth, constitutes the immortality of the perfected spiritual organism. Many persons confound the spiritual organism with the soul; these are spiritualistic materialists; some, indeed, many such may be met with in spirit-life as well as on earth, as, by passing from the material body into the fluidic world which surrounds the earth, the spirit carries with it the peri-spiritual envelope which is composed of tangible objective force, which, for want of a more correct definition, we may call sublimated matter. The spiritual organism is the producer and counterpart of the material organism, and offers resistance to the spirit until it has risen superior to it; then it may be cast aside gradually or instantaneously, while the spirit forms for itself a new robe, or tabernacle out of the surrounding ether which forms the substance of the varying spiritual zones, belts, or spheres which engirdle the earth. You have,

doubtless, frequently received spiritual communications, telling you such and such a spirit was in the first, second, third, or, it may be, in the seventh sphere of spiritual existence. Seven is always employed as the harmonic number of twelve which signifies completion; and attainment to the seventh sphere means arrival at that condition of spiritual advancement or growth which allows of the spirit's perfect control over the ether substance which binds planets together in the unity of a system in obedience to the laws of interchange of force, by means of which all planets influence each other, while, to a greater degree, all are influenced by the central orb or sun.

A question often arises: What becomes of the spiritual body at the time of re-embodiment? We answer: The spiritual body can be thrown aside, or compressed, as occasion may require; and, more than this, we state that the soul does not actually inhabit a material form until its last embodiment, then it dwells within the organism, the absolute entrance of the soul into the body, causing the life of terrestrial perfection lived by very few on earth, the end of which is that complete liberation from material thralldom which makes death, indeed, a happy release, and brings the kingdom of heaven down to earth displayed in that sovereignty of spirit over matter which characterized the post-resurrection appearances of Jesus, and distinguished them from ordinary apparitions of the departed, or the but measurably conclusive and adequate materializations of to-day, which can only be produced with the aid of darkness and concealment of the medium from view in most instances. A spiritual cycle had fully culminated at such time as a Buddha appeared in the East, or a surprising demonstration of spiritual power, truth, and light was granted to any nation under heaven. Whenever a cycle of time is completed, the spirits connected with that cycle, whose period of terrestrial education it has been, prepare to wing their flight to a superior world. At such times geniuses of uncommon brilliancy appear. Not one here and there, flashing like a comet across the sky, but, as it were, in meteoric showers, bringing about a revival everywhere of science, literature, and art, leading to numberless discoveries and applications of nature's forces, to the saving of labor, and the general progress of mankind. At such times governments are changed, institutions of all kinds are reformed, wiser laws are passed, and religion, no longer buried beneath a cloak of superstition and human dread, arises a triumphant phoenix from the ashes of the prison in which she has for centuries been confined.

At this present moment a wave is sweeping over the earth, bringing with it a direct influx of new spiritual life unequalled in the annals of history. This is not simply a revival of primitive Christianity. It is a transcending wave of spiritual light destined to fulfill to the uttermost the promise of the Comforter and Enlightener whom Jesus foretold. This new wave of light is due to farewell visits to earth of troops of souls who now, ere long, will proceed to another planet more advanced than earth, while the earth, unfolded by their influence, will pass on to the next stage in its career, to the next step in its development, which will accomplish the widening of the circle of civilization till it will embrace the four continents also. Australia and Polynesia, not indeed, the entire earth, but fully one-half of it, will be civilized with a civilization transcending that of Egypt in those marvelous days made mention of by Pliny, Herodotus, and the historians generally of the ancient world. This cycle is signified in the Brahmanical view of re-embodiment as one of those typical periods when, through the march of the ages, souls are, after long periods of alternate work and rest, again stranded upon the shores of time. The grand cycle of over twenty-five thousand years witnesses the transit from earth of all the spirits who constituted the families which colonized it, when, after a general deluge, it was re-peopled, great floods recurring periodically with the fulfillment of these immense æons, while every lesser cycle, or twelfth portion of the grand cycle, carries with it those who, during that period, have prepared themselves for entrance upon higher states of being than the planet can, as yet, externalize. The individual embodiments of individual spirits are far more frequent than the periodic embodiments of collective groups of souls, individual embodiments recurring as frequently as there is need for them, and the need recurs whenever the soul requires to fulfill a new task, to learn a fresh lesson, and become equipped with necessary armor for a fresh encounter with the external universe.

Transmigration, as understood by the vulgar, and metempsychosis, as interpreted by cursory students of the Pythagorean system, undoubtedly implies retrogression; but the retrograde movements of spirit, taught or implied in these systems, has no counterpart or correspondence in the doctrine of re-embodiment now being taught to the world, devoid of the debris of error with which it has been so long surrounded. Was it not Swedenborg who published to the world, in the last century, the startling fact that man created all below him? Where is the Hebrew scholar who does not know that, while the Pentateuch and the entire Mosaic system teach the existence of one Supreme Being, who is the sole object of man's rightful adoration; that, according to Genesis, the world was created by Elohim,—a plural word, signifying gods,—who are the divinities who

made the world under the superintendence of the Infinite, and with the powers he gave to them? Souls must one day dwell upon the earth they have created in embodiments adapted to the display of their god-like powers. Motion is, doubtless, eternal; light, heat, electricity are, doubtless, the originators of external forms of life; but what is motion, primarily, and what induces electricity or light or heat? Atoms are, doubtless, the basis of existence, and these must be absolute simples, for no compounds are eternal. The soul units are alone individual and immortal; these brooded over the earth for countless centuries; these, in their first awakening to a knowledge of their powers and a desire for the fulfillment of their destiny, produced the feeblest spark of life made manifest in the primordial cells to which Darwin attributed the commencement of all organic life. The soul was not embodied in the monad, nor in the duad, which registered its next attempt, nor in the triad, which was the next successor, and registered the third impulsion of the spirit; then followed every type of existence, each separate type following its predecessor in unbroken order of sequence, never interrupted; never merging the one into the other, but closely following each other as do the many links in a perfect chain, came all the types of being which must prepare the earth for man. The soul was ever busy, never for a moment tiring in its industry, till it produced a human organism through which it might collectively display those many powers in union, which aforesaid had been displayed separately upon the earth. What are elementary spirits but the life of the kingdoms of nature below man, and what is savage humanity but the glimmering prophecy of men and women glorious in a humanity which may well be called divine? Type after type of human mold appears, then disappears; races improve, mind becomes more manifestly operative through matter, and sways it in all its forms, till at length the perfect man appears; the ideal is actualized, a Christ is born, an incarnation of Deity is beheld. These Christs are prophecies of the future triumph over matter of every human soul, and in their attainments you may read your own in prospect. Not one atom perishes; not a single soul is lost or fails at length to manifest fruition. And then, when the triumphant soul can truly exclaim ere it finally disposes of an earthly embodiment which can confine it: "It is finished," the form may be dissolved, cremated, buried. What matters it how the dust returns to dust; the soul is free forever, and whenever desirous of manifesting on earth for any purpose, it comes and goes by means of an extemporized embodiment like unto that which Jesus showed to his disciples, and which modern spirit materialization has displayed, at least, in measure to thousands of living witnesses to the truth of immortality. Re-embodiment teaches advancement, progress, victory at length for all, but inculcates the solemn and eternal truth that not vicariously, but through your own effort, and by conquest alone, shall your heavenly crowns be won.

#### Another Prophecy of Approaching Death.

EDITOR OF GOLDEN GATE:

I believe it due to the cause of Spiritualism, as well to the credit of the medium, that all undisputable tests should be made public through the columns of our spiritual papers.

Mrs. J. J. Whitney, through whom this test was given, needs no eulogy from the writer; her astonishing tests in public and private speak for themselves.

On the 3d of February last a well-known business man of this city held his first seance with Mrs. Whitney. He was informed by the spirit of a deceased brother of whom the medium had no knowledge or acquaintance in his lifetime; that their sister, Mrs. McL— (I am not permitted to give names), would soon be with him in spirit-life, and he wished his brother to apprise her immediately so as to give her time to settle her estate and other personal affairs. The brother absolutely refused, saying, "Our sister is well and nothing the matter with her that I know of, and I do not believe in her approaching dissolution." A few days afterward the brother returned from another seance when the same conversation occurred, the spirit brother still insisting that their sister would soon pass to spirit-life, and he wanted her to prepare for the change, as her property matters were complicated. On the 25th of February the sister, Mrs. McL—, was seized with pneumonia and died on the night of the 28th. The death of this lady was sudden and unexpected. She was in perfect health up to the evening of the 25th, but passed to spirit-life in less than three days from that date.

S. SAN FRANCISCO, Cal.

MISS ELIZABETH PEABODY, some time since, celebrated her eighty-third birthday with a number of friends. Among the gifts was a purse of \$100 which Miss Peabody immediately sent to Sarah Winnemucca, the Indian lady who has established a school for the Piutes in Nevada.

WHEN the Queen of Madagascar shut up the saloons in her kingdom, and the ex-saloon keepers asked for compensation, she replied: "Compensate those you have wronged, and I will pay the balance."



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SATURDAY, APRIL 2, 1887.

## MORAL ACCOUNTABILITY.

Most people are, no doubt, about as good as their conditions of birth and education will permit them to be. We say most, not all. Some are better and some worse, showing that there are deviations to the rule. And upon this deviation we base our conclusion that man possesses inherent qualities of growth and unfoldment that enable him to rise superior to environment. That he does not do so in all cases—that at times he sinks below the level of his conditions—is largely a matter of volition.

If this were not so all efforts for the moral and spiritual uplifting of man would be futile. But to treat all men as free moral agents—as alike morally accountable—is quite as unreasonable as to regard all alike as the mere playthings of fate—the helpless creatures of blind circumstance.

Recognizing the bias of heredity and early training, and the further fact that no one is wholly bad—that there is good in all—how should the humanitarian, the social scientist, the philanthropist, proceed in the upbuilding of humanity? How can we make the world better than it is? Evidently by cultivating man's better nature, and calling into healthful exercise all of his nobler faculties. And this can only be done by kindness. The moral nature of the erring can be best and more readily reached through the affections—seldom through the intellect.

The very first lesson that every man and woman, who would aspire to better things, should learn, is the lesson of rendering good for evil—not as a task, but as a delight. Whoever has not reached this plane of life is in the bonds of slavery to his own lower nature, and not yet ready to become the savior of sinners.

The teachings of the spirit world are all in this direction. The practice of the Golden Rule, brotherly love, and all purity and uprightness of life and conduct, are ever the substance of their lessons to man. And such were the teachings of Jesus.

## HE WAS "FULL."

"I was full to the neck," says young Goldenson, in his bar-room slang; and this is the excuse he gives for slaying little Mamie Kelly, for which crime his undeveloped and sinful soul is soon to be sent, all reeking with the unrestrained passions of a brutal nature, into the spirit world.

A boy of nineteen, headstrong and vicious, badly born and worse bred, running wild in a great city, baited to his ruin by a multitude of legalized rum mills,—is it any wonder that he now stands in the shadow of the gallows?

Does not every father and tax-payer in this city know that there are hundreds of other Alexander Goldensons going the same way? Visit the drinking saloons at any hour of the day and night, and you will find scores of young men with faces flushed with dissipation, making a mockery of virtue,—young men who do not hesitate to assault inoffensive Chinamen, and insult young girls upon the streets, as was the practice of Goldenson.

Society is behind all this weakness and wickedness—an accessory to the crime of nearly every murder committed—in its licensing of human beings to fatten on the vices and weaknesses of their fellow beings, and especially of the young men whom it is our duty to protect and guard, and lead in wisdom's ways.

We wonder how many of the jury who condemned Goldenson to the gallows, would vote to close up those schools of crime, the liquor saloons? How many of those who attended his trial from day to day—how many of the community who rejoice in the verdict of death pronounced against him—would stand forth to champion a cause whose object and aim is the prohibition of the traffic in crime and death, a traffic which made this young man a murderer? A bare handful, as the last election demonstrated.

And so we go on, from year to year, stultifying our manhood by compromising with great wrongs, and bearing our burden of taxes, just as though we had no power to remedy the evil.

—Mr. Fred Evans desires us to request that no one send him sealed slates hereafter without first obtaining permission from him. He does not care to sit for such slates unless prior arrangements have been made therefor. He is in constant receipt of such slates, in which his guides are expected to obtain spirit writing and return to the senders, often at his own expense. His local business is so great that his time is frequently engaged a week in advance, hence it is impossible for him to give attention to business that he has not arranged for. He will be absent from San Francisco from April 3d till May 1st. Correspondents will govern themselves accordingly.

## SIGNIFICANCE OF PROPHECY.

No age of the world known to human history has been without its prophets and seers, who were simply mediums through whom advanced spirits from the higher life communicated with mortals. That they have been able, in many instances, to forecast events, reaching in some cases far down the ages, is no doubt true. Their predictions may not always be realized; and in some instances they are clothed in such fiction of language, such blind imagery of words, as to be untranslatable, or perhaps wholly misunderstood.

Such is the nature of many of the prophecies of the Bible, and other sacred writings, which are an aggregation of the histories and experiences of ancient peoples, whose mediums, or spiritual teachers, doubtless wrote much that came to them from the spirit world.

It is now thought by all who believe in the plenary inspiration of the Scriptures,—except a small portion who adhere to the literal but strained and illogical interpretations thereof—that the prophecies pointing to a second coming of Christ, do not contemplate a personal return to earth of the gentle Nazarene whom the Jews crucified; but rather the advent of the Christ spirit to the world—the unfoldment of a new spiritual dispensation.

Now these prophecies, by several lines of computation, were demonstrated by Miller and his coadjutors to point to the year 1843 as the time when the great cataclysm, the destruction of the world, was to take place. By a revision of their data the time was afterward brought down to 1848, the year when direct and positive communication was opened up between 'the two worlds—the advent of Modern Spiritualism.

From that time to the present, the believers in a literal second coming of Christ have been daily and hourly looking for his appearance in the heavens, accompanied by a mighty host of angels. The "mighty host" are here, and the Christ spirit comes with their teachings; hence, may it not be that the prophecies have been fulfilled.

Now, we do not claim that there is any connection between the prophecies of the ancient Scriptures and the spiritual manifestations of the present day; but we do claim that if said prophecies have had, or are to have, any fulfillment, the dawning of this new gospel upon the world is a far more reasonable fulfillment thereof than that set up by our Adventist friends.

However that may be, certain it is that a new light is piercing the gloom of skepticism and materialism into which humanity was rapidly drifting. It is as though the windows of heaven had been opened—the stone rolled from the sepulchre. The effulgence of the divine life is streaming into the souls of men, and the blessed intercommunion of a host of risen ones is making glad sad hearts the world over.

To imagine that this is the work of an almost omnipotent Spirit of Evil is an insult to common sense. The Infinite Power that could permit such a supposed monster to make use of the tender affections of the living for the so-called dead, to entice them to their eternal ruin, would be a greater monster than the imaginary Satan, who, our Adventist friends claim is working all this mischief.

It can not be. The good God never intended that man should stultify every sense of justice in his nature, in order to secure a future state of happiness.

The barbarians, like all ignorant men, attributed to spirits all the effects of which their experience prevents them from discovering the true cause.—EXCHANGE.

The six millions of Spiritualists in the United States, and the vast number outside of it, constitute a very intelligent proportion of the world's inhabitants; and unlike "barbarians" they do not attribute all mysterious occurrences to spirit agency. There are, however, a great many things they have satisfied themselves are the work of spirits, and the hardest skeptic of infidelity could obtain the same proof and conviction if he would but seek the same means. As for spirit being "an unknown substance, intangible, nothing in common with matter," it is not the case only to those who will neither see nor feel, because they are determined they will not. The material-looking hand that scores have firmly grasped and held until it dissolved in their clasp is surely far from an "unknown substance." As matter becomes more refined spirit becomes more material, that is, the two are then more similar and can come in closer contact.

A REMARKABLE SPRING.—It may be possible that Ponce de Leon made a mistake in his location of the fountain of youth; or, perhaps somebody is only fibbing. At least some one reports the discovery of a remarkable spring near Princeton, Ky., that is rejuvenating to all who drink of it in a manner that is surprising. One man of eighty, who has drunk of the water several times, feels as young as he did at twenty years of age, and is delivering temperance lectures. That is the best part of it. If there is any water in the earth that will set its drinkers to advocating temperance that is the water the world needs. For the consideration of being a "boy again," with the advantage of a man's knowledge. We dare say all men would readily quit their intemperance and pay universal allegiance to the fountain of youth. If the world but knew it every wholesome supply of water is a fountain of youth and

long life. This free, bounteous blessing, pouring forth from Nature's hand, is spurned for those artificial beverages that steal away the senses, deplete the physical forces, and make men forgetful of divine goodness.

## PHENOMENA.

What do we know? We live in a world of mysteries—the mystery of being, of birth, growth, death—the mystery of hidden forces and laws—some of which, by familiarity therewith, have ceased to make us wonder, but which are none the less mysteries.

What do we know of the occult power that projected man upon this whirling ball of earth, and made him a sentient, conscious being, with marvelous faculties and powers? What do we know of plant life and growth, of electricity, of the law of gravitation, of combustion, of the principles of attraction and cohesion, of many other properties of matter? How does the rose extract its colors and perfume from the earth and air? What gives the bee the instinct of a coming time when the earth will be barren of its food supply?

And thus we might go on questioning, almost indefinitely concerning a vast array of nature's manifestations with which, in a certain sense, we are familiar; but with the inner meanings and principles of which we know little or nothing.

Placed as we are in the midst of mysteries most wonderful and profound, why should intelligent man question the possibility of spirit return and communion, which is really no more mysterious than the intelligent communion of mortals. The moving of ponderous bodies by an intelligent, invisible power, is no more mysterious than many other manifestations of the forces with which we are more familiar.

Notwithstanding the logic of all the mystery with which nature abounds, there are multitudes of intelligent people who ignore and deny all of the essential facts upon which Spiritualists base their claims concerning a future existence. Scientists even treat the subject with ridicule, and affect a superiority of wisdom concerning the same, which is as amazing as it is pitiful. But "the world moves" nevertheless. The truth is certain to come uppermost at last.

The phenomenalism of Spiritualism will soon, as other newly discovered principles and forces in nature have done in the past, cease to excite especial wonder. The spirit rap, the temporary domination of natural law by a higher but none the less natural law; the trance, clairvoyance, clairaudience, psychometry; the exercise of all the many and varied gifts of the spirit, and last, but by no means least, the wonderful manifestation of the psychic form,—all these, and more, will soon be as familiar to mankind as human life itself. The knowledge of these facts is spreading with marvelous rapidity throughout the world.

## WHAT IT MATTERS.

If talking, advocating, and preaching, can have any effect upon bringing matters of this world to a crisis, that event may confidently be expected. The end of the world and the preceding millennium, are subjects that have taken full possession of more than one mind. The most successful agitator of these themes is doubtless Rev. Michael Baxter of the London *Christian Herald*, who came to this country a few months ago, and is valiantly laboring to put the world in a proper condition for these greatest of events.

Mr. Baxter is an old man, with silvered hair, and has been known as a prophet for many years; with five hundred others of his class he sets the "beginning of the end" at about the year 1900. He has been giving lectures through the Eastern and Middle States, and will take in the North, South and West in due course of time. There is always enough childhood left in human nature to be attracted by pictorial illustrations, which the aged Mr. Baxter seems to well understand. His sermons, or lectures, are frightfully illustrated with deep-colored and fearful representations of the horrors that are shortly to make this earth not quite so pleasant, as are these charming Spring days. Scorpion-shaped locusts, lion-headed, fire-breathing monsters, and nine-headed dragons, illustrate the hair-lifting predictions that are to be fulfilled in the next thirteen years.

He quotes Daniel, who said that at the beginning of the millennium there should be only ten kingdoms in Europe. To reduce the present twenty-three to that number, there will, of course, have to be war—conflicts that will stain all Europe in blood. Those ten kingdoms, Mr. B. says, will be Britain, France, Spain, Italy, and Austria, in the Western, and Greece, Egypt, Syria, Turkey and Bulgaria, in the Eastern half. He says that France will conquer Germany, which is certainly in strict accord with the intentions of France. Ireland is to be free, but only to enjoy her freedom for a few short years. But, if the end is near, what does it matter who or what wins, or survives coming conflicts?

One thing does matter, from a Spiritualistic standpoint, not particularly in view of special events, but all events; and this is that we so live each day that we be ready day or night for the unknown.

—W. J. Colville has met with the most gratifying success in Chicago; his engagement there closed March 28th. He was announced to speak in Grand Rapids, Mich., March 29th and 30th, in New York, April 1st, and he resumes his regular work in Boston, Sunday, April 3d, in Parker Memorial Hall, on which day anniversary exercises will be held at 2:45 and 7:30 P. M.

## SOLIDITY OF THE PSYCHIC FORM.

No well-informed Spiritualist, in the light of the experiments of Baron Hellenbach, Profs. Crooks and Wallace, and hundreds of other careful investigators—and certainly no Spiritualist who believes in the spirit manifestations recorded in the Bible,—can for a moment doubt the fact of the psychic form, nor of its solidity, where the conditions for its manifestation are most favorable.

It is recorded that Jesus ate and drank with his disciples, as a materialized spirit; and that Thomas, doubting the evidence of his own eyes, must needs thrust his fingers in the side of the Master before he could believe the wonderful fact. The spirit that wrestled with Jacob must have been possessed of solid material—if not bone and muscle, then something closely analogous therewith.

Who that has ever seen the Davenport brothers, and witnessed or felt the brawny hand and bare arm thrust from their cabinet, ere the door was closed, but while they were bound hand and foot, and secured in every way possible, can doubt the tangible character of that hand?

The writer has taken a physical medium, in the presence of twenty-five persons, and first blacking the medium's hands with burnt cork, tied them securely behind him, then fastening him to his chair in his cabinet, and tying the ends of the cord to rings in the floor beyond his reach. Upon closing the door of the cabinet, almost instantly a white, luminous hand and arm was thrust out through the aperture of the cabinet, and, picking up a pencil, wrote upon paper a request that we step forward and examine his hand, signing the name of the medium's control. We did so, finding it as solid and perfect as any mortal hand could be. It was white and waxen in appearance, but flexible and firm. Holding it firmly we permitted it to draw our own hand into the cabinet, where it melted away in our grasp. Instantly opening the cabinet door, the medium was found precisely as we placed him, his own hands black as night, and every knot intact!

Such, and no doubt far more remarkable experiences, are familiar to hundreds of our readers. For those who have had no experiences of this kind, to deny their possibility, goes for nothing more than a manifestation of their lack of knowledge.

At the same time it is no doubt true that these psychic forms are sometimes of a vapory, intangible character, and as such are genuine manifestations of spirit power. Many Spiritualists believe in this latter phase of materialization, who reject the former. But there is quite as much positive evidence of the one as of the other.

## MEDIUMS' JUBILEE.

The "Mediums' Jubilee," at Washington Hall, last Sunday evening, under the auspices of Mrs. Ada Foye, was, as might have been anticipated, a grand success. It was given in commemoration of the advent of Modern Spiritualism. Prof. Eckman presided at the piano, and that grand vocalist, Joseph W. Maguire, lent the melody of his voice to the occasion.

Mrs. Foye made some explanatory remarks regarding the place and purpose of the meeting. She then introduced that brave and noble pioneer of Spiritualism, Mrs. M. J. Hendee, who offered an invocation, after which she made a brief but instructive address upon the origin and history, truths and beauties of Modern Spiritualism. She held that the raps heard and first interpreted at Hydesville was the signal of the second coming of Christ predicted by the prophets, and spoke of many spirits of note giving proof of the same.

Judge Swift followed in a five-minute's speech, in which he declared that there was more Spiritualism in the Bible, when understood, as true Spiritualists only could understand it, than the churches ever dreamed of.

Mrs. Wiggins was then introduced, and spoke mainly of the past of Spiritualism. She denounced the proposed charter of this city, which discriminates unjustly against mediums, and hoped it might be defeated.

Mrs. M. A. Ellis then spoke of Spiritualism taking away the fear of the grave; also of the faith in spirit power to help and lift us to a higher plane of life. She then read a poem, after which Mrs. J. J. Whitney gave an account of her conversion to Spiritualism and her development as a medium, during which her spirit guide, Wm. H. Saulsbury, took control and addressed the audience.

Other speakers, with music, made the time all too short of one of the happiest spiritual meetings ever held in this city.

TO BE PROUD OF.—There is one county in West Virginia that is something to be proud of, whether it contains any descendants of the F. F. V.'s or not. This is Hancock county, which for forty years has not had a liquor saloon within its boundaries. At present there is not a prisoner in the county jail, and the grand jury has not found a single indictment for a year. This instance is enough to show what society might in time become if liquor was banished from the land; and we regard such localities as promises of the future. What is possible in one locality is possible to all when the people so will. It would seem that the monster, Intemperance, had proved himself to all minds, but tolerance is still demanded. The South seems to be taking the lead in driving out the demon, Rum. There are quite a number of prohibition towns in the Southern States, and some of them declare their trade in luxuries and women's and children's clothing to have increased five hundred per cent since the saloons were closed. This fact shows how profitably saloon-keepers might change their business if they so desired.

—Rev. N. F. Ravlin writes to the *World's Advance-Thought* as follows: "We are expecting a great spiritual revival in San Diego. The prospects are very encouraging. We expect to secure the donation of a valuable lot and the

"erection of a commodious spiritual temple. We have already the promise, from two gentlemen, of a lot to cost \$3,500. Why should not Spiritualists own property and have spiritual homes?"

## SELFISHNESS.

Selfishness is but perverted good; in its normal state it is the foundation of all good. Selfishness accumulates, generosity scatters. It makes homes and provides for its members. Through it man is enabled to assist his fellow mortals as he never could without it; also does it make him cautious as to the time and manner of such assistance. Large enterprises require large capital that only a certain degree of selfishness could supply, aided by acquisitiveness.

When there is a rational motive in getting money and property, selfishness is justifiable so long as it stoops to no mean advantage. No sane creature takes delight in gold for its simple possession, since he can not take it to the land of souls, therefore we will not call the miser selfish, but insane. Still, the propensity does prompt many a sane person to a wrong valuation of his worldly possessions, making him forgetful not only of the human suffering around him, but to the rights and necessities of his own household. Such individuals have haunting visions of future poverty and the poor house, and it is no wonder; they are actually poor, and getting poorer, and will, in the end, despite their untouched gold, find themselves in such poor houses as they never dreamed of, for however materially well off, we grow rich spiritually only by assisting others in all needful ways.

Genuine selfishness will prompt us to begin at home; when our own have been provided for then should we and them unite in all charity to others in material want. This is the first need of money. Souls can not grow in starving bodies, neither can the mind take comfort from any philosophy that is struggling with the problem of life and death with bread as the main factor. Well-guided selfishness has provided stores the world over, from which such should be fed. Blessed is honest selfishness!

THE ANNIVERSARY.—The thirty-ninth Anniversary of Modern Spiritualism was an event of unusual interest in this city—both societies presenting an excellent literary and musical program. The Golden Gate Religious and Philosophical Society held their celebration on Sunday, the 27th ult., the Anniversary discourse being delivered in the morning by that scholarly writer and thinker, Wm. Emmette Coleman, and Mrs. Watson occupying the rostrum in the evening. There were also short addresses by G. H. Hawes and Mrs. H. E. Robinson. That most faithful worker, Mrs. L. Mathews, read an original poem. The music was excellent, and the audiences, which were large, appreciative. The celebration by the Society of Progressive Spiritualists, occurring on Thursday, the 31st ult., came off too late for a report this week.

SPIRIT SKETCHING.—The picture of Dr. Robert Hare, with private messages in the margin, which appears on our fifth page, comprises one of the six slates obtained through the mediumship of Mr. Fred Evans, before a public audience, at the California Theater, in San Jose, March 13, 1887. The slate upon which this picture appears was first examined by the audience, and then held by the medium upon his head, in plain sight of all present. The slates, prepared and held by the committee appointed by the audience, contained about seventy-five messages. The sealed slates brought to the meeting by Mr. Zeph contained twelve messages, and upon this slate are four more,—upon the latter one from Spirit John Gray, Mr. Evans' psychographic control, and one from the artist, Spirit Stanly St. Clair.

## EDITORIAL NOTES.

—Wm. Emmette Coleman's able Anniversary Address will appear in our next issue.

—James G. Clark, the sweet singer and poet, will visit San Francisco in about a week.

—Dr. Stansbury has removed his office to 32 Ellis street, near Market, where he can be consulted daily from 10 A. M. to 4 P. M. No evening sittings.

—An interesting letter from Mrs. A. W. Mayo, written from Los Angeles, but devoted mainly to Spiritualism in San Diego, received too late for this week, will appear in our next.

—In answer to a telegram to Mr. Colville concerning the long delay in the arrival of his books, he says: "The books were sent from Boston fully a month ago." And yet they are not here.

—Hon. Amos Adams, who has been lying dangerously ill at his residence in this city for the past week, is, we are glad to state, past the crisis, and is now slowly mending. It may be some weeks yet before he will be able to be out.

—W. J. Colville expresses intense surprise and sincere regret at the long delay in arrival of his new book; it was sent from Boston immediately on publication. During the past five weeks over nine hundred copies have been sold in Boston and Chicago.

—We were shown, the other day, a deceptive chair, such as Heller and other necromancers use in their pretended spirit manifestations. Placed over a hole in the stage the chair is so arranged as to let the occupant slip down through the floor while the chair appears the same as before. *Vive la humbug!*

—The GOLDEN GATE has thirty-seven subscribers in the little village of Tulare, all but two or three of which have been obtained through the personal efforts of one noble and indefatigable worker, who not only refuses to retain the usual commission, but sends the money orders at his own expense!

—A letter from Topolobampo, from Mr. Joel Byrns, who is well known to all old Spiritualists of San Francisco, and addressed to Mrs. A. W. Mayo, says that he was one of the first of the colonists, and that he likes the place very much. He says they are progressing finely in the colony, and the stories reported so detrimental to them are wholly false. Only twelve cases of small-pox have been known. He considers Mr. Albert Owens an honest, upright man, and working for the best interest of the colony.



## THE HIGHER EDUCATION.

THE acquisition of learning without study is like the acquisition of wealth without work.—EXCHANGE.

By which we suppose the author intends to say that the one is as worthless to the possessor as the other is valueless. In the latter case there are perhaps few exceptions, but in the former very many. The higher education of man is essentially intuitive. Teachers and study but open the channels through which inspiration from the eternal fountain of knowledge may flow in. Ask the old college graduate how much he knew when he finished his last course at Harvard or Yale, and he will frankly tell you, "Nothing, as I look back to-day. All schools are preparatory institutions for learning, when we begin life in the great world, each for him or herself. But not all minds can be stimulated by the same method, hence the mistake often made of "educating" a boy or girl against their inclination to books, or ability to learn in that way. Many minds unfold more readily amid scenes of Nature, and others expand in the confinement and monotony of the class-room, but none really grow and become wise until practical life begins and we find ourselves in need of broader rules of application, and that enlightenment that comes only from invisible helpers. When our mortal teachers and worldly books fail us then are we in a condition to be most instructed by those who have walked in the green pastures of eternal life and touched the spring of knowledge. If we but all knew how much we owe to our invisible guides for mental advancement, we would trust them more and take less credit to self many times than we generally do.

## A Wonderful Seance.

[National City Record.]

[As a matter of interest to many of our readers, at least, we print the following communication, as wonderful, which we do not hesitate to designate as wonderful. We can say wonderful regarding many, very many, well authenticated happenings in the psychological phases of Spiritualism, without admitting that they are supernatural.—ED. RECORD.]

EDITOR RECORD:—I hardly know how to express my gratitude for the honor conferred on me by being the recipient of a grand testimonial benefit seance, given by the wonderful psychic, Jesse Shepard, held at the residence of Dr. H. W. Gould, this city, on Wednesday evening last. Considering the fact that Mr. Shepard has been feasted and entertained by crowned heads of Europe, as well as by some of the first statesmen of this country, and by the literati of all parts of the world, I consider it the greatest honor that I could have bestowed upon me. In this instance, Mr. Shepard departed from his usual custom, using an organ instead of a piano. It is almost impossible to say which is the grandest instrument under this great artist's manipulation, and it only goes to show the wonderful versatility of his psychical powers. The organ used was a small, ordinary parlor organ, but at times it seemed as if it had suddenly been replaced by a vast church organ with a hundred stops and innumerable pipes. The music swells and rolls like a mighty ocean, at times, and then the entrancing harmonies recede, and it seems to come from afar-off, to be replaced again by some other new and equally ravishing melody of sound. Nor does the wonderful singing of Sontag or Lablanche suffer with this new phase of artistic mediumship. Sontag takes high E and holds it for thirty or forty seconds, with as great ease as ever, and Lablanche, in the grandest basso that mortal ever heard, descends to his accustomed low B, making a range of over four octaves. The playing of the celestial harp, resting on our heads and laps while doing so, was in striking contrast to the grand and powerful strains of the organ, and it must not be forgotten that an exquisite organ accompaniment was played while the harp floated about the room and over the heads of the sitters. At times it would seem as if it were playing afar-off; then it would come nearer and nearer, until it touched us. I have never heard any music so soft and soothing as this harp playing—it is truly the music of the spheres, and is one of the many features of these incomparable seances which must be heard and cannot be described. Lights were seen by all present, and a number of remarkable tests were given by the independent voice to persons who were strangers to the seance room. One lady was told before she left her home that evening, that her sister and her daughter would visit her at the seance, touch her, and give their names in a voice loud enough for all present to hear, all of which was done to the surprise of everybody.

A spiritual revival has been created in San Diego from the very beginning of Mr. Shepard's seances, four months ago, and all classes are eagerly awaiting opportunities of admission to his circles. I fear that hundreds will be disappointed, as Mr. Shepard is busily engaged on a book descriptive of his travels, his gifts, experiences and anecdotes of famous people he has known the world over. It will be the most remarkable work of the kind ever published, and will give students of occult and psychological phenomena a fitting introduction to the character, methods and aims of the most universally gifted person known to modern times. I have read with deep interest the series of Mr. Shepard's "Baconic Essays," published in the *Chicago Times*, and fully agree with our distinguished townsman and critic, the Hon. Thomas Fitch, who says that no matter who delivered these essays, they show a depth of learning as profound as the published works of Lord Bacon himself.

JULIA E. CURVEA.

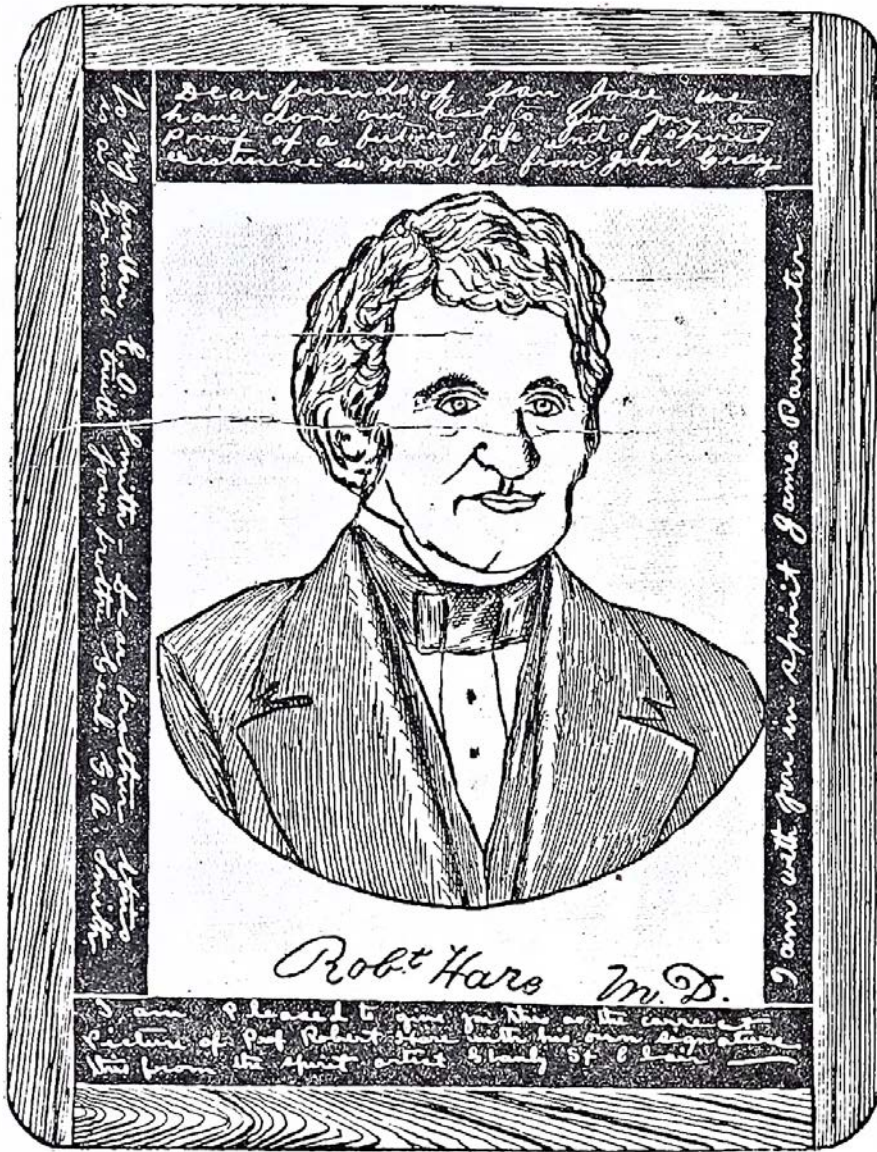
SAN DIEGO, March 22, 1887.

[Written for the Golden Gate.]

## Individuality in Mediumship.

An impression prevails quite extensively among Spiritualists that to be a medium one must have no individuality, no personal force of character, no intellectual culture, no independence of thought or judgment, but a mere negative, passive hand-organ for all sorts of spirits to play upon, producing every imaginable element of incongruous and often senseless stuff, to be swallowed by the credulous

ished, and courteous in his manners, a good conversationalist, yet cautious and reserved, he evidently keeps his own counsels, and confides in but few. Though but a young man he has been upon the spiritual platform for twenty years, and he has borne the banner of the spiritual phenomena where no one else in modern times has ever unfurled it. He has demonstrated the great truth of a future life before emperors, kings and potentates, before lords and ladies, before the great and illustrious men and women of Europe, Australia and America. The learned of all professions have listened with wonder



SPIRIT PICTURE.

[Obtained through the mediumship of Fred Evans. For description see 4th page.]

as spirit communications but to be rejected by intelligent investigators as the most supercilious nonsense imaginable. The cause of Spiritualism has suffered immensely from the illogical, self-contradictory, ignorant, crude, coarse, and often profane effusions coming through a certain class of mediums as pretended communications from the spirit world.

But a new era has dawned, and the spirits of earth's departed ones have given demonstrative evidence of their ability to use organisms where all the elements of a strong individualized character are present, and where those elements have exercised a complete normal development in the spiritual and intellectual unfoldment of the medium. A case, pertinent as an illustration of this idea, is that of Mr. Jesse Shepard, the world-renowned musical medium. He combines high culture, profundity of thought, general and practical knowledge, and a most marked individualism of character, with his unexampled phases of mediumship, which have commanded the respect, wonder and admiration of the civilized world. No man has ever done more to lift Spiritualism upon the high ground of respectability, disarm candid thinking minds of prejudice, and lead thousands to a recognition of its sublime truths, than Mr. Shepard.

Prof. O. S. Fowler is universally conceded to be standard authority on phonological science, and as a correct delineator of human character, having for more than fifty years made man his study. During his recent visit to this city, Mr. Shepard was induced by friends to visit Prof. Fowler to whom he was a perfect stranger. As he proceeded with the reading of Mr. Shepard's cranial organs, he several times remarked: "You are not only a very smart man, but you are a genius; you have real genius; it is inspiration." Finally, Prof. Fowler declared that he had rarely, in all his experience of fifty years, seen so remarkable a development of "spirituality and human nature," combined with a "causality," and "comparative."

Those intimately acquainted with Mr. Shepard know with what keen insight he reads human nature, and he has often been heard to remark that he is never deceived in his estimate of men and women however much they may try to hide the real intent of the heart by a counterfeit exterior. Prof. Fowler, in his chart of business adaptations, marks Mr. Shepard as follows:—No. 7 being the highest in the scale: Teacher, 7; musician, 7; music teacher, 7; author, 7; elocutionist, 7; lecturer, 7; poet, 7; professor, 7. The delineation shows unmistakably that in either of the above professions Mr. Shepard would have won distinction and achieved marked success. Indeed, in most of them he is already known as a proficient. Every one who has ever met him, if at all conversant with human nature, recognizes at once the towering individuality of the man. Polite, pol-

and admiration to his orations while in trance, and hung with ecstasy upon the sublime strains of music poured upon mortals through his organism from the great masters of song.

Mr. Shepard's career demonstrates that the better educated, the more refined, cultured, and pure a man or woman may be, the more readily can the angels use them, especially in the higher phases of mediumship. Ignorance and immorality are not necessary adjuncts of mediumship, and the time is coming when schools will be founded for the development and education of mediums and spiritual lecturers, and no one will be tolerated in either capacity by the public who fails to pass a creditable examination both as to moral character and intellectual development. Then Spiritualism will command recognition and respect, and people will everywhere recognize the justice of its claims, the truth of its phenomena, and the grandeur and sublimity of its philosophy. The time is coming when to be a medium of the angel world one must needs be in every respect a true man or woman,—pure in heart, circumspect in life, and in all things above suspicion.

N. F. RAVLIN.

SAN DIEGO, March 24, 1887.

## The Psychograph.

EDITOR OF GOLDEN GATE:

I read with pleasure the liberal offer of Mr. Hudson Tuttle in the last number of your paper, in connection with his new invention in aid of the development of psychic phenomena, called the psychograph. An examination of the instrument enables me to state that it is a decided improvement on the old-fashioned planchette; and we have abundant evidence that in many cases its use has resulted in obtaining very satisfactory communications from the hither shore.

I am now engaged in testing its merits with the aid of some of the San Francisco friends, and the result will be duly chronicled in the spiritual press. I have no doubt that it is a valuable auxiliary to sensitives, and persons thought to possess latent mediumistic power would do well to utilize it.

WM. EMMETTE COLEMAN.

THE SPIRIT OF HUMANITY.—ever and anon in the world's history there has been some one who has broken out as a living fountain of the free spirit of humanity, has given bold utterance to the pent-up thought of wrongs too long endured, and has made the demand for some God-given right, until then withheld,—a demand so obviously just, that the tyrants of earth have trembled as if called to judgment, and the oppressed have rejoiced as at the voice of their deliverer.—Samuel J. May.

It is a fine thing in friendship to know when to be silent.

## ANOTHER HOME CALL.

Another earnest worker has answered the summons from the higher life, and gone home. Another soul-lamp burns on the Hill of the Morning, towards which, as pilgrims, we journey. Lengthy obituaries are nearly always distasteful; yet, when an earnest and life-long worker lays down the material burthen among the shadows of the mystic valley, it seems both welly and just to mark the event, that they who tarry may know of the added soul-power there is in their father-land, to fall in baptisms on their efforts towards the higher good. Mrs. N. D. Johnson, of Mexico, New York, our long cherished friend and co-worker in the fields progressive, passed from the shadow-land to her heart's treasures and home-heaven, March first. We append no words of praise, such as gratify hearts wherein humility has not come to dwell, and will only add, the angel hosts of the higher realms knew and loved her while yet in her pilgrimage; and they who, in the earth-land valleys, have stood shoulder to shoulder with her, feel that in the soul's sweet home there is more of heaven, because of her presence in that sacred realm.

[Given by Spirit Zulienne, through Mrs. G. B. Clark, scribe for the Order of the Sacred Crescent.]

Through the meadows of the morning,  
Over brooks a gleam with light,  
Comes the herald of gladness,  
From the land where floods no night.  
From the land where floods no night  
Sits enthroned for aye and aye,  
Bathing all that world in beauty,  
Born of heavens' perfect day.

And the heart that parts the shadows,  
Lying twist the here and there,  
Brings you tidings of the wand'rer,  
Who has crossed the meadows fair:  
Brings you tidings of the loved one,  
Who down through the misty vale,  
Hand in hand walked with the angels,  
In a faith that never fails.

Deep and deeper grew the shadows,  
Till a softened twilight fell,  
While low echoes, tender echoes,  
Like the echoes of far off bells,  
Woven were in dreamy ripples,  
Filling all the soul with peace,  
Till the lips in gladness parting,  
Sang sweet anthems of release.

Where the peaceful valley pathway  
Opens towards the hills of morn,  
Waiting, stood the loved and loving,  
Clothed in robes by angels worn.  
'Thither, o'er the blooming meadow,  
Sped this child from earth, made free,  
Whispering, all her soul glad growing,  
There my darlings wait for me.

Glad the meeting, sweet the greeting,  
To this soul to heaven born,  
And the songs of untold gladness  
Echoed o'er the hills of morn.  
O'er the path, that homeward leading,  
Tried not the happy throng,  
There were other hearts in waiting  
That would join the victor's song.

Up the hill, with feet unwearied,  
Sped they on o'er beds of bloom,  
All the air of summery softness,  
Laden with a sweet perfume,  
When at last the hills' height broadened  
Farther than the eyes could view,  
Stood the City of the Angels,  
Under skies of tend' rest blue.

Winding through this sacred city,  
Paths there were of wondrous light,  
Leading to the holy temple,  
From which spires of untold height,  
Skyward, in their silvery beauty,  
Point, like beacons of the blest,  
Telling where the holy temple,  
Waits to give the children rest.

Tried not the happy hearted,  
For the temple was in sight,  
And they sped with hearts grown gladder,  
O'er the paths of wondrous light,  
'Neath the shining arches passing,  
Stood they face to face at last,  
With the comrades home from battle,  
That a-down the vale had passed.

Great the gladness, great the triumph,  
That the halloehs told,  
While the arches caught the echoes  
That in waves of gladness rolled.  
In the Temple of the Fathers,  
Reared for those both tried and true,  
Tarry now the dear home angel,  
Who has passed life's shadows through.

On her brow the pale love-lilies,  
Twined in wreaths to tender hands,  
Speak the ever peaceful welcome  
In her soul's own Father-land.  
Passed for aye the twilight valley,  
Crossed the brook, that rippling through,  
Cast on robes of fleecy whiteness,  
Pearl-like drops of shimmering dew.

All the past with sorrow shaded,  
All life's weary load of care,  
Left has been within the valley,  
Peaceful valley, leading where  
Day is born that knows no midnight,  
Morn that knows no twilight gray,  
Where life-barks find pleasant moorings  
In a peaceful, tideless bay.

MEXICO, Oswego Co., N. Y., March 1, 1887.

## ANNUAL MEETING.

The annual meeting of the Society of Progressive Spiritualists will be held Sunday, April 10, 1887, at Washington Hall, 35 Eddy street, at 2 o'clock P. M., for election of a Board of Directors, and such other business as may be properly brought before it.

MRS. S. B. WHITEHEAD, Sec'y.

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## NOTICES OF MEETINGS.

PROF. WAIT WILL LECTURE AT THE DRUID'S Hall, 413 Sutter street, Sunday evening, April 10, at 7:30 o'clock. 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. All are invited.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, Sunday, April 10, at 7:30 p. m. Children's Lyceum at 12:30 p. m. All services free.

UNION SPIRITUAL MEETING EVERY WEDNESDAY evening, at St. Andrews' Hall, No. 111, Larkin 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. All are invited.

PUBLIC MEETINGS EVERY SUNDAY AT 11 A. M. and Tuesday at 3 P. M., at No. 43 Sixth street, Esmond House. Subject: "Health and Healing." Miss E. J. Bennett.

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## Southwestern Michigan Spiritualists.

EDITOR OF GOLDEN GATE.

Agreeable to notice the Spiritualists of Southwestern Michigan met in convention at Conkey's Opera House in Benton Harbor, on the afternoon of February 19th. Though the weather was threatening there was a good attendance which increased each session.

The meeting was called to order by W. T. Jones, President of the Association, and the afternoon was devoted to short speeches by the different speakers and mediums of the Society who had gone there for earnest work.

Bishop A. Beals, of Jamestown, N. Y., opened the evening session with the song, "The People's Advent." Mrs. E. C. Woodruff, of South Haven, Mich., read a selection which was followed by a song by the choir, "The Messenger Bird." Mrs. Woodruff occupied the evening with the subject "Immortality." She thought he who refuses to investigate the subject robs himself. "What is immortality? Only room for love to do her work for ever and ever." Song and benediction by Mr. Beals closed the evening meeting.

Sunday, A. M., Mr. Beals sang "The Beautiful Hills." Mr. Jones opened conference followed by Mrs. A. N. Wisner, a resident medium of considerable ability and most excellent lady. A call for the new converts brought forward Mr. U. P. Wester whose remarks were ably rendered and well received. He thought he had found the key-note of life in Spiritualism. To this remark Mrs. Ida A. McLin, of Paw Paw, responded, "Surely that was true, for the reason that Spiritualism calls for the best there is in us; no other religion demands so much of us as men and women, not only in the line of spiritual and mental culture, but in the physical realm as well; demanded that in all the departments of our being should there be an harmonious blending; as a class we are little better than the church people, for but few carry the spiritual philosophy into their every-day lives." She entreated the friends to so adjust their lives in keeping with their religion, that wherever they might be it could be truly said, "There is a good man." "There is a noble woman." Dr. Denslow of South Bend, Ind., called and responded under inspiration. Mrs. E. A. Brown, of Breedsville, and Mrs. S. M. Sheffer, of South Haven, made a few remarks germane to the subject. The Chair appointed as committee on finance Mrs. R. A. Sheffer, of South Haven, G. W. Lord, of Benton Harbor, and D. Boynton, of Riverside. Morning session closed with a song from Mr. Beals.

Sunday 2 P. M., song. Invocation by Mr. Beals. Quartette music, followed by a lecture from the long departed lecturer, A. B. Whiting, through the instrumentality of Mr. Beals. He said: "Give a nation liberty, freedom, knowledge, and Modern Spiritualism will follow," which assertion he proceeded to prove by logical and practical reasoning. The lecture was a profusion of the choicest gems of thought. At the close he answered a series of questions propounded by the audience in a very satisfactory manner. Song, "Land of the So-called Dead."

Sunday evening a full house listened to the closing lecture by Mr. Beals. Subject, "The Indebtedness of the Church to Spiritualism." He thought had woman been the founder of religion, no vicarious atonement would have crept in. At the close, the choir sang, "Dawning of a Better Day." Mrs. Woodruff then made a few remarks in memory of Mr. D. Chidester, who passed to spirit-life from his home in Bangor, Mich., Feb. 20, 1885. He was for many years a member of the Association. "He loved the truth and tried to establish it among men." We do not say "good-bye" to our friends when this worn mantle is laid away, but we keep them in our hearts forever. Mr. Beals then sang, "Tis Sweet to be Remembered." So ended one of the most successful Quarterly meetings the Association has held for a number of years.

Much praise is due the able President, Mr. Jones, for his untiring effort in promulgating the spiritual philosophy in Benton Harbor. The Spiritualists of that place are examples of hospitality. Spiritualism with them has surely come to stay. MINNIE NESBITT, Secretary. DECATUR, Michigan, 1887.

## A Lively Ghost.

[Special dispatch to the Cincinnati Enquirer.]

Ghosts, the devil or some other unseen power, are tearing down a house and kicking up a tremendous excitement in Darby township, this county. About twenty-five years ago a pretty girl, remembered then only as Nora, lived with a noted Spiritualist and his family, and became the victim of an unwise love for the gentleman's son. Early one Spring morning her body, cold in death, was found hanging from a plum tree in a deep thicket near the house, and since that time the locality of the thicket and the little family grave-yard, where the girl was buried, near by, have been said to be haunted by her ghost.

On the same farm, and near the haunted thicket, now stands the neat farm dwelling of Mr. Harlan P. Wood, the scene of the present excitement. For several nights past he has attributed the throwing of

stones through his window to a man whom he some time ago discharged from his service. But the man could not be found, and all of last night and to-day, at short intervals, stones and brick-bats have been flying through the sitting-room window, sometimes being thrown outward, by unseen hands.

Hundreds of clear-headed people have visited the place and go away completely mystified. Constable Donohoe and a Deputy watched the premises last night, but made no discovery that would imply any human agency in the mysterious work. One of the rooms has stored in it a large quantity of clover-seed, which is being by unseen power distributed about in every part of the house, and the same agency brings potatoes from a bin in the cellar and lays them down five in a pile on the sitting-room floor.

This forenoon Constable Donohoe went to the cellar to watch the potatoes, and soon after was heard calling for help. On going down to him his friends found him lying on the cellar floor with hands and feet tied, and his eyes and mouth stuffed with clover-seed. He states that he was thrown down and tied by unseen hands, and seems to be considerably worked up about it. A representative of *The Enquirer* has just returned from the haunted house. The excitement in the whole neighborhood is intense.

LONDON, Ohio, March 19, 1887.

## Disagreeable Traits.

[Youth's Companion.]

"There are people," said an old divine, "who lead us heavenward, but they stick pins in us all the way." Of these was a certain English poet, whose hymns have strengthened many a fainting soul. But the poet had such a habit of sniffing and hawking that his best friends could scarcely endure his company. Of these, too, was a well-known American woman, foremost in the last generation as a reformer and philanthropist. Nobody ever doubted her purity of soul or the power of her intellect; her name now is cited as that of one of the most brilliant conversers which America ever produced. But in reality she talked as soon as she had a moment's cessation, raising her voice to drown any reply which was ventured. Friend and foe wearied of the never-ending clatter, of which "I" was both the center and circumference.

Of this unfortunate class, too, are many obscure, good people, such, for example, as Godfrey C—. He began, like Hercules, to be a hero in his cradle. Even as a baby he was generous, and bore pain without a whimper. As a man he was large-hearted, liberal, the leader in every helpful work in his State, faithful to his family, for whom he drudged until his strength failed from overwork and he died in middle age. Yet it taxed the patience of friend, wife or child to be an hour in the company of this earnest, affectionate man. He would bang doors, he would clap a sick woman on the back, he would shout out inquiries as to your deafness or poverty before a room full of people; he shoveled his food into his mouth with his knife, he wore coats and shirts stained with tobacco, he discussed your private affairs whenever he met you. Yet he never understood why his wife was ashamed of him, or why his children managed to keep him out of their little parties. He went to his grave with a sore heart because of these hurts.

Much of the misery of life comes to men and women because of little disagreeable traits which obscure their real character, precisely as a mist does a fine mirror. Such traits are usually only the result of a stubborn self-will. They are petty habits, acquired in childhood, which the boy refuses to give up simply because they are his own. God, who sees the heart, looks beneath these outward appearances, but the world too often sees no deeper than the surface, and judges the man by them.

"THE SOUND OF A VOICE THAT IS STILL."—In the house of Thomas A. Edison, at Llewellyn Park, is a remarkable memento of Beecher. The inventor's phonograph for impressing on a soft metal sheet the utterances of the human voice, and then emitting it again by the turning of a crank, has never been put to any very valuable use, and Edison has only gained from it a few thousand dollars in royalties from exhibitors. But he utilized it to make a collection of famous voices. Since he became famous his visitors have included hundreds of celebrities. Instead of asking them for their autographs or photographs, he has in two or three hundred instances, requested them to speak a few sentences into a phonograph. He has kept the plates in a cabinet, and occasionally he runs some of them through the machine, which sends out the words exactly as uttered. Edison is probably the only man who can revive the silenced voice of the great preacher.—*Washington Star*.

I HAVE made up my mind that if there is a God he will be merciful to the merciful—upon that rock I stand; that he will not torture the forgiving—upon that rock I stand; that every man should be true to himself, and that there is no world, no star in which honesty is a crime—upon that rock I stand; that the honest man, the kind, sweet woman, the happy child, have nothing to fear either in this world or in the world to come. Upon that rock I stand.—*Ingersoll*.

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
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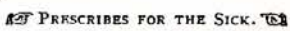
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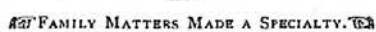
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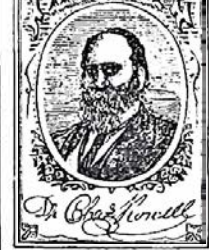
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## The Spirit of a Boy Appears.

[Roseland in the Pittsburg Dispatch.]

A popular minister of New York a few years ago said in a sermon that Spiritualism was spreading to such an alarming extent that measures must be taken at once to stop it or the present generation would be ruined. If this be true, from what I can see and hear, it is about time they were about it. The subject of materialization seems to be a disturbing element, both in and out of the ranks of Spiritualism, although we have proof that it has always existed. If Moses and Elias materialized, so that they were seen; if Lot saw the angels; if the woman of Endor, through her clairvoyant vision, saw Samuel, then those things have existed all along down the shores of time. Years ago when materialization was first talked of, and my egotism amounted to a great deal more than my knowledge, I felt then, as many do now, in regard to this subject. I had a friend who declared to me that she had seen materialized hands and the face of her then dead mother. I was just as sure she was deluded, or had changed from a moderately intelligent woman into a fool. It was not long, however, until my opinion changed, not wholly from choice, but from force of circumstance over which I had no control. I was watching with a lady friend one night by the sick bed of a friend and neighbor. About midnight I left my position by the side of the patient and the other lady took my place. I seated myself in an easy chair at the opposite side of the room. I was seated but a few moments, when from behind an article of furniture, that my gaze happened to be fixed upon at that time, emerged a small boy. There were no children of any size in the house, as two constituted the family, and they were grown to manhood. The gaze seemed directed toward me, and although I tried to speak I could not, until the little head bowed, as if joyful of being recognized. A wave of the little wax-like hand, and it was gone. I sprang to my feet in utter consternation. "Mrs. B—," said I, "did you see that—the little boy at the foot of the bed?" "No, I was neither asleep nor dreaming," said I, "and as sure as I live I saw a little boy just there." The patient had not spoken an intelligent word for twenty-four hours, but just then came the faint, yet audible, sound from the bed, "It was Charlie!" My friend insisted I was asleep, and I remained silent.

In a few days the patient, much to the surprise of all, became convalescent. A long time after her recovery we were talking upon various topics, and I asked if she had any little relative or friend in the other world by the name of Charlie. "Oh, yes!" said she, "a dear little nephew—my sister's child. We all loved him so. But one Thanksgiving he was accidentally burned to death. I never loved an own child better. He always said he loved me next to his mamma." Hence the law of attraction and repulsion defined.

I have witnessed many manifestations in the seance room. I cannot say they were genuine, for I do not know; but I have witnessed many more when alone, apart from the seance room and medium, so I feel safe to say it is not all fraudulent. Now I can see in the dim distance the inquiries coming. Why did not the other lady see this boy? I will answer in the language of St. Paul, although I believe this is neither taught from the pulpits nor believed in generally: "But the manifestation of the spirit is given to every one to profit withal. For to one is given by the spirit the word of wisdom, to another the word of knowledge, to another faith, to another the gift of healing, to another the working of miracles, to another prophecy, to another the discerning of spirits, to another divers kind of tongues."

In speaking of these things to the majority of people they will tell you at once they do not believe you, but in nearly every instance will relate something they have either seen themselves or that their father, mother, uncle, aunt or cousin has.

## Sun Pictures of Stars.

[Cornhill Magazine.]

Can we wonder, if astronomers should already bodily entertain the thought of making a complete survey of the heavens by means of photography? Admiral Mouchez has shown that in the course of ten years fully 15,000,000 of stars might be made to record their exact position and relative brightness in a series of large photographic charts! Nothing done by man since astronomy was a science can be compared with such a work as this, which yet might be well accomplished in a decade of years. But even all this, wonderful as it is, seems less impressive than what has been done and what astronomers are even now planning to do in applying the photographic eye of science to analyzing the structure of remote suns. Already they have made the waves of light from many of the leading stars record their story on the tiny shore of photographic film, after journeying millions of millions of miles through space. But now a complete survey is to be made in this way. A giant eye so constructed that not only will it gather, but it will sift the light from multitudes of stars at once, will be directed in succession toward different parts of the heavens. For an hour at

each view will this monstrous eye, more wonderful by far than the ichthyosaurus eye with which we began, gaze analytically on many hundreds of stars at once, leaving on record at the close of its survey the photographic spectra of all those stars, by which the elements present in them, nay, the very condition in which these elements exist, will be written down in letters and words which (for the astronomer) there is no mistaking. Truly, a wonderful era of astronomical research is now beginning. Probably the next half century will reveal more about the millions of tenants of interstellar space than all the years which have elapsed since Hipparchus, noticing a new star, was led to form the first known star catalogue.

## Jonathan Edwards.

Everybody in New England, if not in the whole country, has either heard or read of the Rev. Jonathan Edwards, the Magnus Apollo of Massachusetts Orthodoxy about a hundred and forty years ago, who preached at that time in Northampton. He was very famous for a lurid theology which is pretty nearly out of date now, but we never knew that he had any humor until we read the following amusing anecdotes of him:—

A notorious scamp in town, much affected in a revival, went to Mr. Edwards, and said to him, in the religious parlance of the time:

"I realize that I am the chief of sinners."

"Glad to hear it," replied the dominie; "your neighbors have long realized it."

"I feel," persisted the whining penitent, "that I am willing to be damned for the glory of God."

"Well," replied the hard-hearted preacher, "I don't know anybody around here that would have the slightest objection!"

One of Jonathan Edwards' daughters who had some spirit of her own, had also a proposal of marriage. The youth was referred to her father.

"No!" said the stern man, "you can't have my daughter."

"But I love her, and she loves me," pleaded the young man.

"Can't have her," said the father.

"I am well to do and can support her," explained the applicant.

"Can't have her!" persisted the old man.

"May I ask," meekly inquired the suitor, "if you have heard anything against my character?"

"No!" thundered the obstinate parent, by this time aroused; "I haven't heard anything against you; I think you are a promising young man, and that's why you can't have her. She's got a very bad temper, and you wouldn't be happy with her!"

The lover amazed, said, "Why! Mr. Edwards, I thought Emily was a Christian; she is a Christian, isn't she?"

"Certainly she is," growled the conscientious parent, "but, young man, when you grow older you'll be able to understand that there's some folks that the grace of God can live with, but you can't!"

## Philosophy of Life.

[Extract from a Discourse delivered recently in New Orleans by J. M. Allen.]

This is the basis of our philosophy of life. We don't care particularly about theology or the science of Deity. We cannot comprehend or grasp any fact except in finite terms, but we can realize each other's conditions; we study human nature; we can find the highest, holiest and best expression of the Divine mind in our loved ones. The man who is associated in conjugal relations may find in the partner of his life the highest possible expression of the Divine intelligence. The mother looking into the eyes of her child should realize there a gift from God—the word of God made manifest in the flesh. This divine relationship among human beings should be cultivated rather than an excessive contention as to the functions of the infinite spirit relative to humanity. We never can be taken into the secret council chamber of the Almighty God, or placed on an equality with the Infinite spirit. We cannot enter into familiar relations except upon a finite and human plane, and so we give a philosophy of human life, calculated to do this rather than to add one to the hundreds of theories in regard to God and his dealings with man. Deity cannot be affected by anything we may do. The great universe will roll on, will develop worlds and systems of worlds and constellations in spite of anything we may do. We can trust God to manage the affairs of the universe according to its laws. We can endeavor to hold communion with the Spirit of the Deity, but we need not go to any particular place to do this. We may find an expression of the word of God in the flower that lifts its head to the day; in the little rivulet that trickles down the hillside to join the river and by and by to flow to the ocean and be taken up into the clouds, and to descend upon the earth in refreshing showers. Each individual is an expression of the will of God. We make no warfare upon accepted opinions, but we say that, in our belief, it is better for man to learn how to live right and to love his fellow-man, and to let Deity take care of the universe.

BICYCLES and tricycles are becoming implements of War in Europe. The fact that, with these instruments, a man may make much greater and faster progress with less fatigue, has attracted the attention of many army officials; and experiments are being made on the services they might render in the war. In Italy, they have been, since some ten years, used for the postal service, and with so much success that each regiment is now provided with three of them. Experiments in Holland and Austria are also giving good results. In Germany, bicycles are going to be put in use, the experiments having been quite satisfying. France is now following the example. The army officials in charge of the experiments seem to prefer the tricycle, although the speed is less, because this instrument allows a certain amount of luggage; but they are also very favorable to the bicycle, which is a sort of compound of bicycle and tricycle.—*Popular Science News.*

SPURGEON: If a crooked stick is before you, you need not explain how crooked it is. Lay a straight one down by the side of it, and the work is well done. Preach the truth, and error will stand abashed in its presence.

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