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GEMS OF THOUGHT.

To think is to live.—*Cicero.*
To know and to conjecture differ widely.—*Aeschylus.*
A wise questioning is the half-way to knowledge.—*Bacon.*
Whist you seek new friendships, cultivate the old.—*Hermes.*
Virtue teaches the people to apply false names to things.—*Horace.*
Men are like wines—age sours the bad and betters the good.—*Cicero.*
Small sands make the mountain, moments the year, and trifles life.—*Young.*
Pin thy faith to no man's sleeve; hast thou not two eyes of thy own?—*Carlyle.*
Fix upon that course of life which is best, kind will render it delightful.—*Pythagoras.*
You'd better not know so much than know so many things that ain't so.—*Josh Billings.*
No entertainment is so cheap as reading, nor any pleasure so lasting.—*Lady Mary Montagu.*
A fool is always wishing time away, while the wise man is always enjoying it.—*Addison.*
That is the noble man, who is full of confident hopes; the abject soul despairs.—*Euripides.*
The capacity of growth is that which, more than anything else, distinguishes one mind from another.
O nature, how great an ill thou art among the bad, but in the virtuous a safeguard.—*Euripides.*
The sandal tree as if to prove how sweet to conquer hate by love, performs the act that lays it low.
If a man could be conscious of all that is said of him in his absence, he would probably become a very modest man, indeed.
"Better is it," says old Fuller, "to lap one's pottage like a dog than to eat it manfully with a spoon of the devil's giving."
Think not of doing as you like; the expression characterizes the headstrong, the unjust. Do as you ought to do. It is a golden precept.
He has lived long enough who has lived well for the period of a short life; the slothful went by time, the good by deeds deserving praise.
Let us satisfy our own conscience, and trouble not ourselves by looking for fame. If we deserve it we shall attain to it, if we deserve it we cannot force it.
Not for study of thyself, nor for brooding over emotion of piety, but for action alone was existence given thee. Thy action, and thy action alone, determines thy worth.—*Fichte.*
Imagination is a gay companion that frolics along the road and tells us tales. Reality is an old woman who talks of nothing but herself, and always fatigued, wishes to be carried.

"If a Man Die, Shall He Live Again?"

DELLA M. MORRISON, D. M.

To the Deist the discussion of this subject will seem unnecessary. For his soul possesses faculties of judgment and comparison all sufficient to prove the existence of the Father God, and the continued life of the Son after the decay of the outer body-shell. His being feels the strength breathed in from the intelligence of the "Over Soul," and he often hears the Life of All pronounce his name in the esoteric language of spirit. But there are many still in the far country of the lower kingdom of Nature, who see nothing but the soil, the corn, the swine, and themselves. For such, the physical senses form the only avenue to knowledge. Speak of the pure soul of life, that ethereal, radiated atmosphere of each created thing; of heaven, God or angels, and they turn to you the dumb, vacant gaze of ignorance. You have used a foreign language and they comprehend it not.

Materialistic man, will you not do as the prodical son of old did? Will you not say, "I will arise and go to my Father," to my brother, and seek reconciliation, (which will be simply recognition) and partake of the feast spread in my Father's domain. I will be no more a mere animal, but will wear the seal of royalty and claim my heirship. I will also set my mind to study, and learn somewhat of the neglected lessons of youth. I will summon the powers weakened in riotous living and set them to the perception of the delicate economies of the Father's kingdom. Remembering all possible of what I once felt I knew, my materialistic excursion shall be a stepping stone toward deeper truth. For one who has become anchored in the barren land, and has determined to return, the following thoughts may contain suggestions which may be as blazed trails marking the way, another soul found his home. (Pardon a few more words remarks.)

All that is, is the result of what has been; the first that was, resulted from life or motion in the essence of being, expressing itself as a simple cell with a receptivity and an infusing force or, more correctly perhaps, the action of two forces with a reciprocity of design. No atom is at rest, but each is in a state of vibration within its sphere of correlation. Change the correlations and you change the vibration, change the vibration and you change the character of the form expressed, even to its dissolution, even to its death! No, in the laboratory of nature we know of no such state. Changed to a new correlation, in a new sphere of activity. An atom is a most defiant little entity. It dares you to annihilate it, saying, "Put me in successive new societies and I will work to my utmost, but *kill* me you cannot; for that would be to make a *nothing* from a *thing* which could not be done, for the last produced would contain the materials or potency of that from which it was formed, and again would I face you a *something*. Play hide and seek with me you may, but I'll lead you where you must become spirit in order to follow. I'll disappear so perfectly from your fleshy vision that you cannot call me back; but you will continue to hear from me, and somewhere to some vision I'll reappear. Gradually from the formless essence of being I have transmuted my potential energy into the weight of material form, and, presto, quickly I lay that aside and again assume the state of accelerated energy. Remember nothing is that may not be made invisible, but many times you may bind us back to our old environment."

Vegetables have mineral in their substance, but has it not in that combination made advancement in the process of rafteraction? And do not these same minerals grow volatile, and assume increased potential energy as vapors? Let one particle of mineral resolve into vapor and may it not extend indefinitely outward from this globe? Since we have learned that iron, copper, etc., are in the light from distant comets, logically limit their power to etherialize and still retain individuality? As we look upon Nature, what seems to be the purpose of the Life Principle as it manifests in degrees of rarefaction? Is it not to unfold various designs that shall strive for the development of seed where-

with to perpetuate their kind, and maintain individually while unfolding to perfection every activity possible to each nature?

It is not evident, to the most conservative materialist, that there is something in us not found elsewhere in the lower nature? According to the law of the conservation of energy, where does that power go, or into what is it resolved upon the dissolution of our material body? For the existence of a great force acting through our organism and obedient to our will, is evident, otherwise how do I move dead weight of my body, or solve the mysteries of Nature.

Into what, I ask again, is this power resolved? Does it go to enrich the dusty bed? If so, what educated daisies must bloom therefrom, since every force seeks to work itself out in the line of its native action; and to feed mind food to flowers should produce intelligent blossoms. Peradventure, it vaporizes into the material air, if so, what an ocean of intelligence must surge around us; but in the decomposition of air, where are the dregs of mind? Evidently its specific gravity is such that our modern aerometry cannot detect it.

To assert that it is All of Life when the grosser form passes from the restricted vision of struggling ignorance, is a conclusion, saving too much of the theological idea that seeds die in the soil, before rising in the form of new life. Such knowledge of Botany will do for younger ages, but we have learned bettelling things of that much abused germ of future greatness. Were we taught by these logical affirmations by saying, "It is gone; the earth knows it no more; the soil lies over its resting place; nothing can live in the darkness?" No! We followed near, kept company with the departed seed; and as we watched and waited, it unfolded to us its experiences, and we can now see the never for an instant inert life force expand more and more in the tiny bud, and show the form hidden in its God given possibility. It did not die because we thought it did, nor does it live because we are willing to investigate and receive comprehension; but "wherein we were blind, now we see." It is the same yesterday, to-day, and forever.

Each created form contains in its heart of being a certain design, and it unerringly works that out until every possibility of its forces is expressed. Not only is this true of the species but also of the individual.

Does a Great All work as a child plays with a stick, punching a hole then filling it again? Does He force out an expression of a tree, animal, or thought, draw them at the time of so-called death, into Himself, the life principles, and gather up the fragments, only to do the same thing again? Confining his expressions to this plane of being, with only our blind eyes, deaf ears, and undeveloped understanding to appreciate them?

Must these perfect, tireless, forces, march and counter-march, form and resolve, with none to comprehend their intricacies? Must the beautiful harmonies of color spread themselves over and in substance with no mind capable of being instructed through sympathy with their subtleties? The physical ear can never take note of vibrations lower or higher than its present capacity.

Have we reason to suppose that we hear better than Adam? Shall the brute catch symphonies that must forever remain dumb to us? Must the music of the sea stored in the vibration of the rock or pebble forever beat its time unrecognized by the intelligence of man? The intense thirst of our souls says, "We will know." If there be knowledge, we are capacity. Grant us but a freer action and we will understand at every stage of rarefaction and its perfections shall mirror themselves in our perceptions; more than this, we will take the forces where it leaves them and pass them on to Omnipotence.

Must all creations which are beyond the focus of our present capacity, pour forth their ceaseless rhythms and delicate aromas having no power to correlate with the soul of man? he would be so glad to hear them, and whose being would surge upward toward the Fount of All, in joyful praise and reciprocal love.

Surely everything, according to the design incorporated into its species, expresses certain functions of the life principle and

it, taken comprehensively as a universe, must also be expressing its divine design through the perfection of every part and power. Doubtless you are willing to grant that there are millions of life centers whose existence no eye or instrument of to-day can discern; then let your faith swing out on the subtle currents of God's powers and absorb a broad comprehension of Divinity. The intelligent or nescient force of every lower form is sufficient to express its full nature. Is the aggregate mind of all the races living on earth, capable of fully expressing the God idea? Or, does it offer an intellectual and moral brain capable of crowning the great body of lower creations? Would such aggregate express every power of mind freely acting out inherent design? Does not the mind force feel bound and cramped by the weight of matter, (so-called) and its conditions?

Grant the etherialization of matter, why has not the sacred right? Indeed, why is it not subject to the same necessity? Why must it not permeate the universe? A plant fulfills all the impulses of its kind, but do we? Ask an old man upon his deathbed, whose mental powers are fresh, if he would answer that question in the affirmative. Answer it yourself.

Must we not, in order to keep pace with the grosser atom, take the privilege of expanding of changing vibration, of working out our mind design until every faculty feels full of divine powers freely expressing and absorbing into our being, the knowledge that gathers every other form? Grant man but this privilege, this necessity of freeing and enlarging the scope of his intelligence, leagued with successive rarefaction of the particles of his accompanying body, and you crown the universe. You then enshrine man as son of the creative power, and he becomes heir to the kingdom.

You may reply, "Man cannot exist without form, and the particles of his body join in foreign chemical combinations at death. A tree dies, and its structure is no more; only the fallen seed remains; the original tree is resolved into its chemical affinities." Is it? Burn your tree, collect its gases and ashes, and you have no more caught its designing Life Principles, than you have caught the soul of man in experiments with his cadaver.

Grind the precious mineral, vaporize and precipitate its particles; but where is the sentient essence that formed its lines of beautiful structure? Gather the various needed substances around the embryo? The Life Essence. What shall gather and keep the needed particles of body around the spirit of man? His Life Essence. Neither has the power to again express on this plane of being, nor can we be again just what we were yesterday.

Give man the freedom and blessing of eternal life, and what can he do without the rest of creation expressing on his plane of existence, and with whose vibration he may harmonize.

If the rarefied particles of his body cling around the loadstone of his soul, why should not the rarefied particles of every other form of life, cling and arrange obedient to its designing life essence?

Grant this to be a truth and man is no longer to be conceived as a ghastly shade, a cloud of vapor and breath of nothing when he passes to the fuller life. He becomes a *tangible* reality corresponding with a *tangible* environment. He reclines against a tree as ponderable as himself; he grasps a stone with its proportionate weight; he extends the right hand of fellowship to another intelligence, and each feels the surge of life forces within the palm of the other.

Their earth-life was but the yesterday of their existence; and all that is now still and visible and beyond them is their tomorrow, and will in time become their to-day and forever. Buoyed by increasing knowledge, they fearlessly walk the bosom of spirit waters; or, exercising their legatory, they take ship and float up on its waves. They invigorate themselves with full breath of the atmosphere, for it is suited to their lungs.

What gives man this freedom and varied environment? *Power of reciprocity.* Since all things tend toward the building up of intelligent godliness, the emancipated man will have for his *personal* environment only such forms and colors as he is able to perceive, with a *correspondence* of moral qualities. For what is

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morality, but an intelligent response to eternal verities. A man is moral if he does not attempt to warp a force of divinity.

In man, the First Great Cause seems just able to recognize himself, to talk it over with himself. Is there no full, harmonious knowledge possessed by the Life Center? Must it be superstitious priest to-day, a materialist to-morrow, and all the time but a poorly instructed piece of humanity?

The Creator seems to pour all the peach idea into the peach orchard; and there, not more of divine understanding for God in man? But, you say, "Mankind is all the time advancing to higher and more certain knowledge." True, but what is seed in the mass should be possible to the individual.

Shall the universal life wait thousands of years before it shall be able to formulate the mind of man to be worthy its creative design and energy? Mr. Joseph Conrad "full orb'd" man contained, with other representations, a Nero and a Christ; so the All Soul to be fully orb'd must express in mineral, worm, bird, egg, Nero, Christ; and to balance such an aggregate of lower principles you must throw in spirits, *angels* and *arch-angels*; or the mind of man freed from the limitations of this expression and browsing contentedly and strongly upon the noistic Being; and to whose freer poise and enlarged perception can appeal for comprehension, the subtle laws of Universal life.

How inspiring the idea of unending existence—the rarefaction and freedom of our bodies keeping pace with the refining progressing Soul. How fearlessly may we cast off successive body-shells, like layers of a bulbous plant—knowing that they form but media through which we obtain nourishment in our changes of environment; and that the life currents are surging through the heart of our being, let us then, fearlessly and joyously grow into our full stature, and into our spiritual inheritance. Let us grow as the lily, from the heart out, and the head will crown itself; grow from below up, reaching out with the delicate tendrils of our inner being, our hopes, tastes, desires; grasping all that draws and feeds; working out into visible expression our subtle perceptions; drawing contentedly and strongly upon the All Life, advancing upward into the light in spite of the downward drag of gravity, which says, Draw into nothing at the center of all; leaving the darkness, expand, take on, give out color, fragrance, beauty and every delineation possible from the lily principle—with the human possibilities added.

I think I hear someone say, "None, none, a mere religious rhapsody, with no proof of the conditions asserted."

You are perfectly willing to believe that there is unceasing atomic motion; that man has evolved from the protoplasmic germ—prove such assertions. You reply, "We have evidence that such is the case. The laws of matter, as we understand them, point to such conclusions." Very well, deal with *mind* in the same way and see where the investigation will lead you. The world is just beginning to understand the action of magnetism and electric currents to aid instruments upon which those subtle forces may imprint their action. Strengthen the powers of intellect and tackle the field of mentality. To the materialist, all that is, is material; then the mind must also be, since it exists. Call it *only force* if it please you. What is a *force*? You say, "a power working through matter." Very well, then it is something, and *material*. Force cannot be nothing and *put* in motion without matter. If it can lay hold of substance, it must be material, and subject to all the universal properties of matter; a few of which properties, as it exists, may drop out of recognition and follow the rejected elements once considered primal.

Can you logically call these volatile forces *material* and float up on their waves? Must you not recognize them as only possessing a more intense vibration within a feebler orbit? Are they not open to the investigation of man and ready to be caught, labeled and put in motion there, when we shall have learned the art of such conquest?

Is the study of mind outside the pale of science? Can you imagine the All Life as putting forth any expression not scientific? (Continued on Third Page.)

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PITITABLE IGNORANCE.

One reason why this writer is seldom seen inside of an orthodox church, is because he can never know beforehand what lamentable amount of rubbish he may not be compelled to listen to, without an opportunity to offer a word in reply. We can stand, with a good grace, erroneous teachings on doctrinal points from a minister imbued with a charitable spirit and a love for humanity. But to be obliged to listen for an hour to an ecclesiastical ignoramus, puffed up with his own conceit, and as ignorant as a mule of spiritual things, is a degree of agony we do not care to repeat often.

On Sunday night last, for the first time (and we are quite sure it will be the last), we went to hear Dr. Harcourt discourse on a future life, from the text, "If a man die, shall he live again?" The speaker first made several announcements, — of one in particular, and upon which he dwelt with much unction, — that a certain fakir, on a certain evening of the coming week, would exhibit at the church, for twenty-five cents a head, the jugglery of independent state-writing, and other alleged manifestations of spirit power, and all for the benefit of the home missionary work of the church! With many sneering remarks at Spiritualism, he urged his flock to attend this juggler's show! (This he would lend his church to disprove the evidences of a spiritual existence and a future life, the very thing he affects to believe without evidence!)

As for his main discourse, we are pained to say that we never listened to an ecclesiastical display of more pitiable ignorance, and downright ranting rot. Ignoring all the evidence of spirit power contained in the Bible which he claims to believe, he declared that no spirits ever came back to earth; that at death the spirit went to God, and that was all anybody knew about it; that Col. Ingersoll expressed a hope for a future life, and that we could do no more than hope for it! (How some mediumistic babe could confound this man.)

He falsely attributed to Spiritualism the baneful teachings of free-loveism. Crouching his knees within six inches of the floor, and then shooting himself up like an extension jumping-jack, he fairly howled, "Five hundred thousand families broken up by Spiritualism!" (We wonder if he has never heard of families separated by ministers of the gospel, and would he hold Christianity responsible there?)

Speaking of Dr. Cook's recent reference to the lady clairvoyant who witnessed, as many other clairvoyants have done, the vapory emanation rising from the mortal body at dissolution, which, reforming, constitutes the spirit body, the same as that spoken of by St. Paul, this conservator of choice Christian English, Dr. Harcourt, declared to be "all in her eye!" Whereupon his hearers cheered lustily.

Of course, if he knew better, Dr. Harcourt would not make such a spectacle of himself. No one should be blamed for his ignorance. But we can not help thinking how much this man will have to unlearn some time.

"Spiritual Fragments" is now out and ready for delivery. We have concluded to fix the retail price of this book at \$1.25 (ten cents extra for postage when ordered sent by mail). This is a very low price for such a book. It is a large, nearly bound volume of 260 pages, printed on heavy calendered paper. Two or more copies will be sold to one purchaser for \$1 per copy (postage extra). Nothing but quick sales will warrant the sale of the book at this price.

Notwithstanding all our precautions a few typographical errors (a very few), have crept into "Spiritual Fragments," one notably in the "Introduction," which was marked in the last revision of the proof, but which the printer failed to correct.

PRIVATE FUNERALS.

It is a gratifying indication of an improving public sentiment that many people are coming to regard all public display at funerals with aversion. In some instances, even among people of means, the practice of sending in costly presents of flowers to decorate the dead, is discouraged, and the consignment of the mortal remains to earth is made as simple and unostentatious as possible.

And this seems to us the true way, at least until the better and more beautiful practice of cremation comes into general use, as it will some day.

In all of our large cities the sight of a long, slowly moving procession, with the sable trappings of woe, long visaged undertaker, and imposing array of hired hacks, is almost an hourly occurrence. And thus we make a foolish pageantry of death, "wearing our grief upon our sleeve," as it were, and often at the sore distress of the living, who can ill afford such extravagance.

Death, at best, is an expensive sorrow for the family of the deceased, attended, as it frequently is, with long illness and expensive doctor bills. Especially is this true when the head of the family is removed. In that case the necessity for economy is often greatly increased.

If in any sense the money expended in funeral display could benefit the translated spirit, or even the family of the living, when needed, the case would be different. But it all goes to the speculator in funeral trappings and service, as a matter of traffic, just the same as in any other business pursuit.

There is something in such funerals, if not really vulgar, surely not in accord with true spiritual refinement, and no doubt greatly at variance with the wishes of the disembodied spirit. How much more appropriate the modest and unassuming burial.

The funeral should be rather a resurrection service than a burial ceremony, and should be held at some convenient time succeeding the burial. Spiritualists should set an example in these matters.

Fifty years hence the present crowded cemeteries of San Francisco will be directly in the heart of the great city. Then, if allowed to remain (which they doubtless will not be), they will be filled with crumbling monuments and uncare for graves. The friends and descendants of thousands of the mortal occupants of those graves will have gone hence themselves, or have lost interest in their dead. Then the remains will probably be gathered together and removed to some common grave. Better that some friendly hand appear, after the spirit has flown, in resolving the cast off body into its original elements, by the sweet and purifying process of fire.

MINISTERS ON PROHIBITION.

On a question of morals, one naturally expects the chief expounders of them, to be of one opinion; therefore, it is painful to discover a wide divergence of views on the whisky traffic among clergymen. T. J. McKay, rector of St. Paul's Episcopal Church of Council Bluffs, (Ia.), is a clergyman who does not "see as much harm in the open saloon as in the club-rooms and private drinking habits which prohibition always creates." Prohibitionists do not believe prohibition can change the nature and appetite of drunkards, but that society should no longer minister to beastialized men, because they will find a way themselves to gratify their depravity. The closing of saloons is a protection to the young men and boys of any community, — because they (the saloons), are run on strictly business principles, and do not scruple to increase their profits at the sacrifice of young lives; and it is true "they take the life of one boy out of every five, and force one girl in every five to be laid on the altar of misery and shame." Great is the alarm when a pestilence sweeps the land, but it is merciful as compared with the continuous devastation caused by saloons, yet they are licensed. This is the giant evil, after eighteen hundred years of religious teaching and preaching, and yet there are ministers who will stand up and declare that nothing but religion can change the nature of man — can put him into ways of right living. Considering the long trial given the Churches, we think they should be modest in passing upon other measures that are scarcely yet in working order.

It is said there are more saloons in Nebraska under high license than low license, and the farmers have at last begun to realize that they receive none of the revenue, but have the results of the liquor traffic to support. This is the cry that comes from all high license quarters, so soon as the iniquity of the thing is perceived, which is not long.

GOOD FOR HER!

As we believe all prophetic dreams, those of special significance, and those that come true as revelations, are of spiritual origin, we note the following circumstance, for the edification of those whose first and last inquiry regarding Spiritualism is, "What practical good has it ever done?"

Thirty years ago a tradesman's wife, of Paris, dreamed a "lucky number" and invested in the lottery. Just before the drawing of the prizes the ticket was seized by the creditors of her husband. The number drew the capital prize, which was divided among the creditors. Suit was at once begun to recover the amount, on the ground that the ticket was her separate property, and hence could not be legally taken for her husband's debts. This interesting suit was commenced in 1859, and has been steadily prosecuted ever since, at last resulting in a verdict in favor of the woman.

The amount of the prize is not mentioned, but however great, those many years of litigation would leave but a meager sum; so that individually little "good" came of the dream.

We doubt if spirits ever give such dreams except where they see the gain will be counterbal-

anced by a corresponding degree of difficulty in its acquisition. While they have helped many a man and woman out of immediate financial stress, they will not assist in raising one directly from poverty to affluence simply to gratify a selfish desire.

STILL AMONG US.

There is one saying in the Bible, which, though it has always been true, is more true to day than ever before. "The poor ye have always with you." This fact is not now more clear by contrast with the greater wealth of the few, but by actual increase of the former over earlier times. There is a cause, and the blame rests somewhere, but may not here be traced. While we have poverty and misery enough growing out of it in our own country, it will hardly, as yet, bear comparison with that which exists in the East End of great London — the stronghold of England's best Queen!

We think the dark and shameful pictures of life that exist in this boastful, Christian, Nineteenth Century, should be kept before the eyes of the public, lest the luxurious, selfish world come to believe all the sophistries written and spoken, of our social progress. A London correspondent of the New York Sun, declares that London poverty has no parallel; the homes of the poor she likens to the old crowded stowage of steamships, before sanitary science and humanity invaded the foul hulks and forced capital to clean and ventilate them.

The interior of the homes in East End, she says, are indescribable in their filth and reeking odors. Twenty persons often sleep in a room not more than twenty feet square. Their main food is bread and beer. There is no marrying by a parson; children are born in the hospitals or police stations. There are deaths, but no funerals, except the shortest and shabbiest. It was from these miserable abodes of human life that the great army of the recent London strike came forth, presenting a scene, and suggesting a problem to the West Enders, and all other quarters of prosperous London, that it never even imagined. The respect this vast throng of nondescript humanity received at home, and the sympathy and assistance from abroad, sent all London to thinking in a new vein. The Queen's boast, after a half century's rule, was this: "That the population of the United Kingdom had increased forty-two per cent, and its wealth one hundred and twenty-four per cent, or thrice that of the 'population.' The cost of the army had doubled, and the Government expenditure had more than doubled for every inhabitant." In the latter half of the fifty years of her reign, convicts for drunkenness increased fifty per cent; and in East End, life for a whole family has been crowded into the low figures of twenty-five cents a day!

At the rate augmentation of wealth is going on in the United States at present in the hands of the few, a corresponding picture of social and moral degradation may be drawn from our own resources, ere long.

Edward Bellamy, however, and his numerous followers, believe he has struck a plan that will redeem the poor from degradation and make life doubly worth the living to all. If so, success to Nationalism!

A VALUABLE DISCOVERY.

During one of the recent excitements caused in New York City by another distressing death from electric wires, Mr. Edison was interviewed on the subject of insulation, and according to the Reporter, made in substance, the following statement: "That as yet, there was no known means by which electric wires could be rendered perfectly safe; no perfect method of perfect insulation, either under or above ground."

It is not rather singular that to the great ruler of this element, he who has made of it such a versatile servant — in domestic and commercial economy, — is it not most strange that he should not have been given the secret by which it could be made harmless? The Powers may have thought it unwise to give him more glory, and so reserved this discovery for a more obscure personage; at least, so it is. The discovery relates in no way to the treatment of wires, but rather personal insulation. The result being perfect immunity from danger, it amounts to nearly the same thing; fully so, as regards personal contact. There are other contingencies named by Mr. Edison, that it would not cover, however; but they too will finally be overcome, we doubt not.

Jacob Pletch, Superintendent of the Erie Motor Car Company, gave a personal test of the value of his discovery, on the eighth, which certainly makes him a benefactor to all his fellow workmen, who are many and increasing. "After fortifying himself Mr. Pletch took hold of the buzz-rod of the dynamo with his bare hands, that he first dipped in water; then stepping upon a pile of wet earth, received the full charge, over five hundred volts, the force used to operate ten miles of road. The gentleman was not the least injured nor shocked. The invention is a secret, and will soon be patented." Good!

—Let us hope that the alleged likeness of the author of "Spiritual Fragments," which appears as a frontispiece in that book, will not lead to an action for divorce on the part of his wife. "Who made the world? asked a big bearded Sunday school teacher of a timid little four year old, trembling at the sound of the strange voice. "I did," the little fellow replied; "but if you'll let me off this time I'll never make another." If the purchasers of "Fragments" will let us off this time, we promise that we will never afflict their vision with another picture like that.

—W. J. Colville's answers to questions on Spiritualism and Theosophy, will appear next week. They explain Karma, Devachan and Reincarnation, from his standpoint of inspiration.

—If you want to do some good missionary work, send a copy of "Spiritual Fragments" to your skeptical friend. Price \$1.25; postage 10 cents extra.

EDITORIAL NOTES.

—W. J. Colville lectures every Sunday in Oakland Synagogue at 3 P. M. Subject, January 26th, same as at College Hall in the morning.

—The GOLDEN GATE and "Spiritual Fragments" will always be found on sale at Hall's book and stationery store, corner Sixteenth and Mission Streets.

—Subscribers for "Spiritual Fragments," in this city and Oakland, will save us lots of trouble if they will call for their books. But they are not expected to do so unless entirely convenient.

—"Spiritual Fragments" will be for sale in the vestibule of Metropolitan Temple, at the meetings of the Society of Progressive Spiritualists, to-morrow, both afternoon and evening. Price \$1.25.

—Notwithstanding the unfavorable state of the weather, Mrs. Whitney's test seance at Metropolitan Temple, on Sunday evening last, was one of the most satisfactory and convincing ever given in this city by that remarkable medium.

—Two articles in reply to Dr. Dean Clark's attack on Theosophy — one from W. J. Colville and one from Dr. Allen Griffiths — are on our hooks for next week. We devanah know exactly what opposition we may arouse when we tread on other people's toes!

—A few years ago it was heresy to teach the rotundity of the earth, and the circulation of the blood. Men are now living who once denied the possibility of steam navigation. These were the hang-backs, pull-backs, and moss-backs, of their age, just as the ignorant doubters and skeptics of spirit phenomena, like Dr. Harcourt and most of his cloth, are of the present age.

—We have received from Mr. James Burns of London, a neat little volume entitled, "A Chapter of Amaranth; being brief thoughts on this Life and the next. From the writing of the author of 'From over the Tomb.' This is a collection of pious gems and spiritual thoughts, in fragmentary form, and will be found helpful to all persons seeking for the best in their own lives."

—"Each man for himself," says the *Signs of the Times*, "is the motto of Spiritualism." Our neighbors are wrong: Spiritualism has no such motto. It teaches that no man can live for himself alone; that we are "each and all another's"; that only as we do good to others, assist them in their trials and struggles along the journey of life, can we best unfold our own spiritual natures.

—The wife of Bro. W. G. Water, the patient, beautiful invalid, whom many of our readers will remember, and who was supposed to be recovering from her physical ailments, passed on, from Santa Barbara, a few days ago. The ruins of her empty house were brought to this city to be laid away with those of others of her family. Mrs. Waters was a lovely spirit, white and radiant with angelic light.

—Mr. R. B. Hall, whose name has been connected with the GOLDEN GATE, as agent and collector, from its first issue to the present time, has gone into the book and stationery business with his son Frank, at the corner of 16th and Mission streets, thus retiring from long and faithful service in the Cause with which he is in deep and earnest sympathy. W. C. R. Smith will take his place as agent and collector.

—Fred. Evans has just published a neatly printed pamphlet, in covers, containing a sketch of his life and work, with a wood cut picture of himself. It is largely devoted to newspaper reports of his public seances, given in Australia and on this Coast — the only places where the people have yet had the opportunity to test his wonderful mediumistic gift of psychography. The price of the pamphlet is 15 cents. It may be had at this office.

—The arrogance, not to say dishonesty of opinion, was never more completely illustrated than in the dogmatic assumption of such men as Dr. Harcourt, that the physical and psychical facts of Spiritualism are untrue, because they do not happen to know otherwise. It would seem that the natural modesty that ought to accompany ignorance would cause these men to hesitate in their assertions — especially in the light of the new revelations that are continually breaking upon the world.

—An appreciative brother, writing from Chico, Cal., says: "Enclosed please find W. F. & Co. 'M. O.' for \$1.10, for one copy of your forthcoming book, 'Spiritual Fragments.' I regret 'I can not buy a hundred copies of it to give to those who think they can not spare the money, because I desire to encourage your efforts to 'elevate the thought and aspirations of the many who need such assistance and encouragement.' I shall make some effort to induce people to get your book, and also the excellent 'GOLDEN GATE.'"

—The Second Annual Convention of the California State Liberal Union will assemble at Union Square Hall, 421 Post street, on Saturday, January 25th, at 3 P. M. A fine program has been prepared. There will be three meetings on Sunday, January 27th, at 10 A. M., 2:30 P. M., and 8 P. M., at all of which there will be an ample array of talent for the platform. On Wednesday evening, January 29th, at the same place, the San Francisco Free Thought Society will hold a Paine Memorial Celebration, to close with a social and dance.

—Marshal Wheeler, now stopping, with his wife, at 204 Ellis street, has placed on our table a pamphlet of 76 pages, entitled, "The Earth—Its Third Motion—A new Theory." The theory of the change of the polarity of the earth is not a theory; as we have heard it given, time out of new mind, as the only plausible solution for the problem of equatorial animals and plants imbedded in the ice packs near the poles. But Mr. Wheeler's claim is the reduction of these mighty convulsions or cataclysms to something like an exact science. And he undertakes to show us by diagrams and argument precisely how it is done. It will pay all thoughtful minds to read his book.

—It is a serious question whether mediums for spirit communion should sit for that class of skeptics who visit them with a view to exposing what they call their "tricks." Such persons repeat their spirit friends, and the mediums' guides are unable to give satisfactory evidences of spirit power, except at a heavy drain upon their mediums, often unfitting them for hours afterwards for good work with more passive and receptive investigators. We do not think it pays to bother with such skeptics. They are not ready to accept the truth. Skepticism is no objection in an investigator, provided he is willing to be convinced of his error. Until he is, our mediums should let him wait.

MR. COLVILLE'S WORK.

On Sunday last, January 19th, W. J. Colville lectured, as usual, at College Hall, 106 McAllister street. The morning discourse was on "The Latest Word Concerning Evolution," and was replete with valuable references to the really advanced scientific thought of the day. Alfred Russell Wallace's great standard work on Darwinism, ends with an exceedingly valuable chapter on "Evolution, as Applied to Man," tending to prove conclusively how fallacious is the materialistic theory of the soul, even though the human body may have originally sprung from an ancestor of anthropoid apes.

In the evening, Longfellow's immortal poem, "Excelsior," was made the subject of a thoughtful analysis. The boy who carries the banner is typical of any soul who determines to win the best procurable treasures — those of spirit — in spite of the manifold allurements of sense and the countless obstacles placed in the road by the lower forces of nature and the worldly policy of the well-meaning but mistaken counselors who seek to entice back the neophyte, as he presses on to the goal of complete mastery over the lower self. This lower self in and of itself is sinful. There is nothing radically wrong or essentially illicit in any of man's natural cravings, but a warfare has to be undertaken when the higher impulses urge onward and the lower impulses drag back the advancing will.

Some people have criticized "Excelsior" in an unfriendly manner because of the loss of the earthly body of the hero, but it is not the province of a true poet to point to what can not be lost, even though all mortal forms should lie in ruins? The closing stanza of the poem interprets its entire motive and preaches a sublime Spiritualism, as the voice from the spheres above which descends as a star to the earth, still speaking the word. "Excelsior" is the poet's testimony to the reality, not only of the immortal state, but of that unseen ministry of angels, which, when truly realized, can not fail to elevate the present life and make this planet fairer and happier, as it catches a glow from the spheres above.

The lesson of the narrative is that what seems failure is often the true success. Many millions are on earth as paupers in spirit, and vice versa; and while there is no merit in poverty or singularity as such, whenever there is a choice to be made between inclination and duty, between private gratification and general good, the true hero never hesitates an instant before taking up the heaviest cross, if need be, and following principle wherever truth may lead.

The poems after the lectures were very fine and the music decidedly effective. Miss Lang sang a very sweet solo in the evening, and the congregation sang the hymns well and heartily.

On Sunday next, January 26th, at 10:45 A. M., W. J. Colville's subject will be "The True Gospel versus Labarynthine Mazes, or Reasonable and Unreasonable Theosophy." Text, Isaiah, xxxv, 8, 9. At 7:30 P. M., "Christian Socialism, Its Ethics and Objects." Everybody welcome. All seats free; voluntary collections.

N. B. — W. J. Colville's class in spiritual science has closed; in place thereof, he will deliver a popular series of teachings on Wednesday and Friday of each week, at 8 o'clock P. M. Admission, 10 cents, at the door.

At Metropolitan Temple.

EDITOR OF GOLDEN GATE:

The Society of Progressive Spiritualists are now occupying this large Hall, with very interesting meetings each Sunday. The evening meetings are especially attractive as well as instructive, for the phenomena and philosophy of Spiritualism are both given to the large audiences present, by the ablest and most popular exponents thereof on the Pacific Coast. Prof. Charles Dawbarn gives each evening a brief and interesting lecture on some branch of spiritual philosophy, after which Mrs. J. J. Whitney, California's greatest and most wonderful trance test medium, takes the rostrum, and for three quarters of an hour, holds her audience spell-bound, and many of them, at times, in tears, by her marvelous tests and messages from the spirit world. She gives names, dates, character of the fatal illness, and other facts relating to the communicating spirits, earth-life, and also names, dates, events and circumstances in the life of the surviving friends, which cannot fail to convince her hearers of the truthfulness of the spirit manifestations given through her mediumship, and kind, gentle and sympathetic way of giving the messages from the spirits to their relatives and friends, is well adapted to impress her auditors with the truthfulness and seriousness of the communications.

That such is the effect was aptly illustrated last Sunday evening, when a young man present, a stranger and unused to spiritual communications, received a message from the spirit of his mother not to yield to his despondent feelings, but to call upon the medium for a message, which she wished to give him privately, and not to let the money consideration prevent his calling. He did call next morning, and received his promised message, and after the sitting he confessed to Mrs. Whitney that it was the turning point of his life, for he was seriously contemplating suicide, as he had not a dollar and was in deep despair when his mother's message came to him the previous evening, but now he would live and face his troubles manfully.

These interesting meetings are to be continued indefinitely at the Temple on Sunday evenings, and all who are investigating the facts and science of Spiritualism should attend. There are also interesting services at 2 P. M. every Sunday at the same place, consisting of a Conference and exchange of views and experiences together with platform tests from some of the mediums present.

Mrs. Logan's Meetings in Oakland.

EDITOR OF GOLDEN GATE:

Spiritual meetings have been established in Grand Army Hall, 13th street, between Broadway and Franklin streets, Oakland, to be held Sunday, at 2 o'clock and 7:30 p. m. There was a fair attendance last Sunday afternoon. The meeting was opened by Mrs. Logan, who stated the object of the meeting to be for mutual improvement and to elucidate the truths of Spiritualism, that all were at liberty to participate and to give their highest and best thoughts.

Mr. Walter Hyde interested the audience for a few moments. Mrs. Mason, formerly assistant editor of the *Carrier Dove*, in a unique speech, welcomed Mrs. Logan to her new field of labor, saying she had known her for many years and had always found her laboring zealously and energetically in the cause of Spiritualism, and felt that she was deserving all the credit that the Oakland people could give her. She doubted not that much good would result from these meetings.

Prof. J. P. Evans gave several remarkable readings of living friends. Any person in the audience could think of some absent friend, and immediately he took upon himself the condition of the friend and personated them in his walk, disposition and feelings, whether despondent or joyful, whether successful or in poverty, possessing hatred or love. Some of the friends were across the Atlantic—no matter where located—all acknowledged the readings to be correct.

The evening meeting was opened with a half-hour's speech by Mrs. Logan, in proving Spiritualism from the bible and from the phenomena which are everywhere apparent through different phases of mediumship.

Mr. Hyde and sister sung with violin accompaniment. "Meet Again," met Agnes," Prof. Evans gave several readings of living friends, and one of the spirit controls of Mrs. Gardner, a medium who was controlled to acknowledge it by an Indian influence. She also described spirits in the audience. Prof. Evans gave many tests and readings, accompanied with pleasing remarks. Dr. Dyer closed the meeting with his remarkable readings, to meet again next Sunday, at the same hours and place.

AN OBSERVER.

Progressive Lyceum.

EDITOR OF GOLDEN GATE:

The sunbeams sent down by our Father, Love, on last Sunday morning, fell opportunely just before the opening hour of the Lyceum, so that many of the older people, and youth and children, assembled at his room, 909 1/2 Market street, with the desire to promote that happiness of the spirit which comes from seeking to add to the happiness of others. The attendance was so large that sufficient chairs could not be placed in the room to accommodate the pupils and permit their management, who, however, by the aid of the question of securing a larger hall has been coming up several times during the past three months and was felt to be more urgent than usual. The school group, which was exclusive of the Lyceum, and Mr. C. H. Wicksworth as a leader, furnished some remarks upon the truthfulness of the natural man and woman, as illustrated in the obituary of this country and New Zealand. Many words of wisdom were given, and in addition, recitations were furnished. By Violet Holmes, "Good-night," Leon Reed, "The German Twins," Bertha Reed, "Somebody's Mother," and a piano performance, a waltz, by Alice Pamperin.

Mr. Faine, an old Spiritualist, who has done considerable traveling, entertained the Lyceum with a reading of the customs of the Alaska Indians, among whom he was stopping for some length of time.

After the marches the Lyceum adjourned, and the meeting of leaders and friends was convened in an adjacent room, where the appointing of committees to attend to the matters relating to the entertainment of the Lyceum, and the report of the committee on program, which gave indication for a pleasant evening's entertainment, was all that could be transacted as an adjournment was pressed.

W. J. KIRKWOOD.

Union Meeting.

EDITOR OF GOLDEN GATE:

The Union Spiritualists met last Sunday, as usual, at St. George's Hall, Mrs. Scott-Briggs presiding. A right royal time was had, as there were plenty of good mediums and speakers. A. M. Andrews, from Joliet, Illinois, was the first who held the audience by her inspirations. Dr. Guter, Mr. Wheeler, Prof. Seymour, Dr. Fleming, Mrs. Wheeler, and others, held the attention of the audience for two long hours with speaking, tests, communications from friends in spirit life, psychometric readings, etc.

These meetings and seasons are growing fast in numbers and interest, and many are being converted to the truth of Spiritualism, all are made welcome and given a chance to take part. The evening session was better attended, notwithstanding the fearful storm. Prof. Woods, the noted temperance lecturer, entertained the audience with many of his beautiful thoughts. Mr. McIlroy made his maiden speech, and did finely indeed. S. Norton said he once aspired to the honors of a speaker, but gave it up as an ill dream; that mediums and speakers were not appreciated, and now he enjoyed his work privately. Dr. Temple, last but not least, spoke what the angel words had done for him; also gave many tests from spirits to friends in the audience, which excited much interest.

Spiritualism to-day, less than fifty years of progress, belies the world with over 40,000,000 of Spiritualists, and evidences of immortality, which Christianity, with its 600,000,000 followers and 200 years of existence, has never given. Spiritualism is science and religion combined, or truth demonstrated by facts; Christianity cannot truly claim this.

Next Sunday, at same place, 909 1/2 Market street, at 2:30 and 7:30 p. m.

St. Andrews Hall.

EDITOR OF GOLDEN GATE:

Wednesday evening, January 22nd.—The Union Spiritualist meeting this evening was well attended, as usual. The meeting was opened by a song by the audience, led by Mrs. Rutter. Mr. Wheeler of Portland, then gave a grand and eloquent address, illustrating the truth of Spiritualism, and giving a short address on the subject of the soul, which was well received by the audience. After a song by Mrs. Rutter, Mrs. Price took the rostrum and gave a short address on the subject of the soul, which was well received by the audience. After a song by Mrs. Rutter, Mrs. Price took the rostrum and gave a short address on the subject of the soul, which was well received by the audience. After a song by Mrs. Rutter, Mrs. Price took the rostrum and gave a short address on the subject of the soul, which was well received by the audience.

and tests were given by Dr. J. M. Temple, Mr. D. N. Place, Mrs. Wheeler, Mrs. H. Davis, and Miss Benton, the medium, gave a large number of tests, which were received and gave great satisfaction to the receivers.

After a song the meeting closed at 10 o'clock, to meet again next Sunday afternoon at 2:30 and at 7:30 in the evening, at St. George's Hall, 909 Market street, and on Wednesday evening next in St. Andrews Hall, 111 Larkin street. All invited.

Circle of Harmony.

EDITOR OF GOLDEN GATE:

The Spiritual Circle of Harmony in St. George's Hall, 909 Market street, Sunday, at 11 o'clock, was made very interesting by Dr. Temple, and Mr. and Mrs. Wheeler, from Portland, Oregon. Mr. Wheeler is sound on the labor and Nationalist question—a rapid, forcible and logical speaker. Mrs. Wheeler is an unassuming, prepossessing, trance medium, and makes her way into the hearts of the people by her beautiful tests.

Mrs. Farrar, an inspirational musician, performed fine music on the piano, and sang operatically in a large degree that we, with our limited knowledge of languages, did not understand; she also made an impressive elocutionary speech, accompanied with graceful gestures. Mrs. Cook and Mrs. Rutter also sang with power and pathos several pieces suitable for the occasion.

Prof. Seymour's deep, poetical speech took us into the labyrinthian mazes of the material and spiritual worlds. Every rounded out sentence fell like gentle dew upon the thirsty flowers, and sparkled with scintillating rays from the universal realm of infinite truth.

Mrs. Logan stated that she would have to be in Oakland at half-past 2 o'clock, and if she left the hall before all had spoken, they could continue the meeting as long they wished, and quietly withdrew, while Mr. Wilkinson was speaking in a trance. The meeting will be resumed at the same hour next Sunday.

REPORTER.

The New Temple Again.

EDITOR OF THE GOLDEN GATE:

Christmas and New Year have come and gone; eighteen hundred and ninety has been entered on time's tardy list, and we, of to-day, are living on the uttermost verge of eternal years. All that have ever passed in countless millions of ages, have brought their conclusions down to us. Never in all the ages past, was there a day like this. As in the dark warp and web of human life no two souls were ever just alike, so to-day on, or at every point of earth's surface, all is new. Therefore, how true is the saying, "Behold, I make all things new."

Then how much it behooves us, living as we do in the eternal now, to act well our part—our part to-day, for yesterday has gone forever beyond our reach. What is past we cannot recall or help, but to-day we can do our duty. Yesterday if we wronged a fellow-being, let us strive while he or she is in the way, to make it right; make it right to-day, for when tomorrow comes conditions may be changed; they may be beyond your reach or you beyond theirs; it may be too late.

The beginning of the new year is a good time to stop and reflect, a good time to make resolves, and having made them, live up to them; and it is a good time at the commencement of the new year to start new enterprises, lay out new work, and it occurs to me that it would be a splendid time to take measures for building the "New Temple." If it has not already been done, call the Spiritualists of San Francisco together and devise ways and means for carrying forward the work, so that by this time another year, the grounds will be selected and plans matured for laying the foundation, procuring material and commencing work in good earnest.

A. C. REED.

PORTLAND, OR., Jan. 12, 1890.

For a fit of despondency, look on the good of things that have been given you in the world. He who goes into his garden to look for cobwebs and spiders will find them, while he who looks for a flower may return with one blooming in his buttonhole.

He is indeed the wisest and happiest man who, by constant attention of thought, discovers the greatest opportunities of doing good, and with ardent and animated resolution breaks through every opposition, that he may improve those opportunities.

—Doddridge.

There is nothing purer than honesty, nothing sweeter than charity, nothing warmer than love, nothing richer than wisdom, nothing brighter than virtue, nothing more steadfast than faith.

How easy is the thought, in certain moods, of the loveliest, most unselfish devotion! How hard is the doing of the thought in the face of a thousand unlovely difficulties!—Macdonald.

NOTICE.

The Free Spiritual Library belonging to the Society of Progressive Spiritualists, formerly located at 841 Market St., is removed to Washington St., 35 Eddy St., and will be open to the public, every Sunday, on and after January 26th, from 10 to 2 p. m. This library contains 1,000 books on Spiritualism and Progressive Thought, and all liberal responsible persons are cordially invited to visit the hall and read our books. The Librarian will be in attendance and help persons to select books.

S. B. WHITEHEAD, Librarian.

A CARD.

We are glad to learn that Mrs. MILLER of 1165 Mission street, has at last consented to make use of her gift of Divine Healing. Realizing that different methods require different remedies, Mrs. Miller's guides will require other remedies, with roots and herbs and other hygienic methods. Electricity used if desired. Consultation free and terms reasonable.

JAN 1890

OUR QUESTION DEPARTMENT.

MRS. HARRIS—Are we to understand that Theosophy does not recognize our right to do all in our power to turn our loved ones from the paths of sin?

After a song the meeting closed at 10 o'clock, to meet again next Sunday afternoon at 2:30 and at 7:30 in the evening, at St. George's Hall, 909 Market street, and on Wednesday evening next in St. Andrews Hall, 111 Larkin street. All invited.

Are we to stand in awe of Karma, and cease to help others, fearing we may interfere with the law? The fundamental principle and first "Object" of the Theosophical Society is the realization of "Universal Brotherhood." It is not only our right, but our duty, to do all we can for those we love, more than this it is our right and duty, to do all we can for those we do not love. By this we are not to love our own less, but we are to find a place in our hearts for the unloved, and unlovely, even for humanity as a whole. I and mine in this case would not occupy all of our thoughts.

We may use the power of silent thought in the form of suggestion, and in this way reach the minds of our own friends and others also, and thereby turn them from the paths of sin.

If we can by suggestion cause them to realize their situation, there will result the true reform. Remember there is a marked difference between suggestion and mental dominance. Where we can help another we become the Karmic agent. It is our Karma to help that person, and his Karma to be helped by us. In no case where the inexorable is in one's path shall we be able to touch it, but this does not in the least lessen our duty. We must do all we can to overcome inharmoniousness wherever we may contact it; our effort will not be lost, our good intent will find a place some where, and will count as merit for us. Some open door will give it entrance, and we shall be stronger for our endeavor, and the person toward whom we direct our good intent will be better able to meet the trial that we could not turn aside.

Of course Karma is satisfied. When by kind advice, admonition, or by silent suggestion a person can be turned from sin, or his sorrow and pain taken from his path, the person who does the work is the karmic instrument; he may be even unconsciously so. We shall cease to fear Karma, or any other law when we come into harmony with it. We often hear people speaking of "breaking law." We cannot break a law, though we may set ourselves in opposition to it, then the law breaks us. While if we come into harmony and work with it, we shall find ourselves moving along without the usual friction. Theosophy teaches that when we come into the realization of the law of love that we shall find ourselves doing good, not from a sense of duty, but it will become instinctive, and humanity will be included in our good intent.

There seems to be expressed the same ideas in regard to the power of thought over the body by the writer of "Mental Influence" in the last issue of the GOLDEN GATE that this is misleading so many people. "The Question Department" gladly takes the opportunity of suggesting a more correct solution of the matter. It is not that a person sets himself to the task of thinking *la grippe* until he creates it, though people do sometimes dwell upon and fear a disease until they actually externalize the thought, but usually so far as any particular disease is concerned the process is an unconscious one. Fear is a mental unrest that acts directly on the different nerve centers, breaking down a person's power of resistance, so that he may have a chronic fever in some other direction, it may be for others, still this mental unrest unfits him to resist contagion. This same is true if one indulges in grief, anger, malice, envy, and other states of inharmoniousness; they prepare the soil of the body for the propagation of disease germs, while a man free from these abnormal states of thought and feeling unconsciously resists disease.

If such persons inhale disease germs they simply do not propagate them. To come into harmony with the law which holds us in health, our thoughts must be healthy. While a healthy mind, one free from inharmonious states, radiates health as surely as the sun radiates heat, since health is as catching as disease. "To ignore sanitary conditions," would hardly be looked upon as correct thinking, but the person who holds himself healthy in thought, and by healthy in thought we mean free from all abnormal states) will have a power of resistance when forced into "insanitary living," when exposed to inclement weather, or if breathing the air of crowded places, that the one mentally inharmonious cannot have. Thus we see the mental state may be the first, the primary cause of disease, while the external, or seeming cause, is but secondary.

A person who is in a chronic state of fever from any cause, a condensation of matter in business, or some other continual distress of mind, may not even know there is such a disease as *la grippe*, and yet take it because he has prepared himself for its inception. Grief also breaks down one's power of resistance and renders him an easy prey to contagion. Again, he may not fix any disease in his mind, but he invites the one most natural to him every time he gets angry, while a chronic state of irritability is more than likely to result in some chronic disease.

As our "Question Department" undertakes to answer questions, why should we shirk the duty of responding to the pathetic inquiry in the last issue of the

GOLDEN GATE, "What is the use of it?" One would think that when "a sentinel on guard fires a signal gun," that he would challenge first—this is usual, is it not? And then if the "arch-enemy" is *skered* he can shrink into non-existence, or somewhere else; if he is not *skered* he can stand fire. This the "Question Department" proposes to do, and stand for what seems the truth as well.

By the writer's own confession he reveals his ailment. He tells us, "I confess that I, with jealous eye, have watched the infection of Oriental myths, and mystical speculations into the pure currents of spiritual philosophy." Did a jealous person ever see things straight? That state of mind is sure to bring all sorts of mental hallucinations, and here we see him first predicting a "new sect in society," and seeming to forget that Theosophy so far from being new, dates back into the night of time in its principles.

It is not easy to see why a person should work himself into such a frenzy over the fact that there is a certain class of people who see truth in Theosophy, while it is self-evident that no one would be able to grasp a truth while in such a state of mind. If it is true, as the writer states, that the rank and file of Spiritualism is being demoralized by the teachings of Mrs. Eddy and Madam Blavatsky, then it would seem that the time is come when they need to be reconstructed. But does this mean destruction? Surely not. Again the writer of "What is the use of it?" declares that "the already far too weak" societies are being drawn upon to form other associations. Why is this? Is it not a fact that when an animal, a man, a government, or a religion comes to a state of fixidity where it cannot assimilate added truth, or adapt itself to new methods, that its death-knell has struck?

But is this true of Spiritualism? As a fact, we may say truly that we have known many Spiritualists that fully endorse the idea of re-incarnation; furthermore, the first time we ever heard the thought expressed it came through the lips of an entranced speaker, who claimed inspiration of high order. This is not all, for over two years we, with a small group of truth-seekers used weekly to meet and listen to an entranced teacher who taught these theosophical ideas, and as far as she went, they were identical with what we hear from authentic sources. It is true this may be a hard nut for both sides of the house to crack, but it is a fact, nevertheless. Another thing cannot be gotten over, that some of the best speakers have taught the idea of re-incarnation. Perhaps it might be in order for a lay member of humanity to suggest that the "unseen powers agitating thought," get together and come to some understanding in these matters, so that our ordinary mortals will not be so confused.

Again, who has said "that Spiritualism and Theosophy are identical?" Surely, if this were true, there would be no complaint of thinking ranks. One thing is sure, the man or woman does not live that can prevent the formation of "another sect, or society," if humanity demands it; and humanity will demand it until that which comes brings peace and rest to the soul. If Theosophy fails in this then it must give way to still other ideas.

It is no use to beat the bars; the world moves, and we must move with it; furthermore, we shall find the best way to strengthen a weak foundation, is to introduce good, sound timbers, while it is always unwise to publish to the world one's fears, or the weakness of the structure on which he stands. It is quite possible that Theosophists will not feel obliged to bite the dust because the writer of "What is the use of it?" "repudiates" their doctrines, even though he attempts to slaughter them wholesale with many words. But of one thing we are quite sure: no true Theosophist will fail to respect another person's belief, and would advise no one to change who is satisfied with his present condition.

Perhaps this truly unkind article, which stamps the leaders and teachers of Theosophy as "psychological emissaries" of destruction, and brands healers through the power of thought, as something as bad, will tend to arouse in the minds of those who read it a desire to study some of the "ponderous volumes of mystical verbiage" which seem to have met the needs of many thinking people. If so we venture, even under fire, to suggest "The Secret Doctrine," and "The Voice from the Silence," by Madame Blavatsky; also, "The Path, Lucifer, and The Theosophist," as good reading for those who hunger for truth in this direction. Furthermore, we will inform the reader that there are several books which set forth the science of healing, and the power of right thinking, aside from Mrs. Eddy's. Dr. Evans and J. W. Colville have rendered valuable aid in their published works.

Many of us will still continue our labors in this direction, but I trust we may steer clear of the dangers of psychological methods and selfish use of spiritual power. Please understand that we have answered this last question in a kind spirit and with a good intent. We really sympathized with the person who asked it; he seemed to be in real mental distress. If what we have said finds him receptive, it may serve as a mental treatment.

SARAH A. HARRIS, F. T. S. BERKELEY, January 23, 1890.

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A "Teacher's" Fears Allayed.

EDITOR OF GOLDEN GATE:

I see in your issue that a "Sentinel on Guard" has fired a big gun into the ranks of "these Oriental 'fads';" Theosophy, Karma, Re-incarnation, etc.; and all free-thinkers who are "off guard" may come to the conclusion that Dr. Dean Clark "has settled it."

If Spiritualism is all the gentleman seems to think it is, it is time that sensible Spiritualists began to investigate these new "fads." About forty years ago the cry was, "O, these manifestations are the works of the devil; come away, believe them not." To-day, Dean Clark says, "These teachers of pretended 'Wisdom of the gods,' are the psychologized emissaries of the subtle enemies of Spiritualism who are artful enough to deceive the very elect."

Again he says, "These Oriental 'fads' are alien to the scientific and rational philosophy of Spiritualism, and it will not amalgamate nor miscegenate with such divine wisdom," alias devilish delusions, Diakia illusion, and occultist "confusion worse confounded!"

Please use no harsh words, Dr. Can you not see that Spiritualism has opened the door for this superior wisdom to come in? If you are not developed far enough to see the "Eastern Star," don't scold at those who can. It will have very little effect; the light is too brightly shining.

Again, "Were the time, money, energy and thought, wasted in producing and perusing the ponderous volumes of mystical verbiage and antiquated rubbish of Theosophy, spent on the works of A. P. Davis, Emma H. Britten, etc., etc., and the standard literature of Spiritualism generally, Theosophists so doing would be wiser, more level-headed, and much more useful to humanity." Emma H. Britten teaches there are elementary spirits. She established an occult class in my own house the last time she visited America. She is a teacher of Theosophy and Oriental Science.

"Spiritualism is a science based on facts." Correct; all who have investigated its truths, will respond to the same conclusions, that it is a truth as deep as love, and as exalted as the highest aspirations, is also correct. But, is the fact of spiritual science all there is? The facts that the spirits of the "so-called dead" do return, do come back and tell us there is another life, and leave us somewhat mystified, must we stop there? Is there nothing more to learn? "To the pure all things are pure." Can the pure stream of Spiritualism be contaminated by the "injection" of mystical speculations or Oriental philosophy? Is it possible that an intelligent Spiritualist is in danger of stepping into quagmire, if he or she thinks for themselves, and go just a little ahead of the phenomena of "spirit return"? If the name Spiritualism lacks "tone," who is to be blamed? I am sure it will never lose its name or be more disgraced, if other Children of Light come forward and are not named the same.

What is the highest good of humanity? Does Dr. Dean Clark think that he, as a spiritual teacher, has got to the end of the line? Does he think that there are ample means and abundant resources for all the useful and satisfying knowledge the soul reaches out for? Does he think the beneficent agencies already existing for enlightenment and progress within the spiritual ranks, sufficient for the soul's knowledge? I see no necessity of caution.

Where are these "other gods"? If Theosophy, Karma, Re-incarnation and Occultism, are the "strange gods," they will do to investigate. He welcomes every means by which truth may be obtained, on a broad platform, at the same time accuses Theosophical teachers of invading the "pre-empted" soil of Spiritualism, claiming (with fear) that the "dragon's teeth" will destroy the life of Spiritualism. Has the "cat with two tails" appeared and frightened our brother? Spiritualism cannot be destroyed. It has struggled to come through ignorance, superstition, bigotry and crime, to enlighten humanity. It has at last reached the children of earth, and is opening wide the doors, that never can be closed again. He has not given the evils of these "other gods," only, of which he says, are leading to the "formation of other sects in society, already cursed by too many factions."

"Where there is a demand, there must be a supply," and if he fears being crowded from the platform by Theosophy, with its grand teachings, he must look well to his laurels. I am sorry that any teacher would watch "with jealous eye" the march of progress. Have no fear, Brother Clark, the "Trojan Horse" can do Spiritualism no harm. If there are those in the ranks that are not wise (as you say) and are being enticed away by the dreamy writers of antiquity if they are wrong, the spirits controlling—mediums and speakers will soon convince the world "that truth is mighty and will prevail."

"How happy is the sphere
Where love supremely reigns;
Where faith forestalls all fear,
And joy precludes pains.
In sweet and swift increase,
Heaven speedeth on the way
The golden arch of peace."

Faternally,
ROSE L. BUSHNELL.

The brain can be trained just like the hand. This is the great object of education. An empty head is an evil head; an untrained brain is a mischievous brain.

The brain must be used all around; and perhaps the greatest danger of school education at present is that the memory is cultivated principally or almost alone. It is not walking encyclopedias that do good in the world, but skilled brains, able to think, and not merely to remember.

Edison's Work.

NEW YORK, January 19.—Thomas Edison has nearly completed an electric motor for street-railroad cars, and his arrangement dispenses with the overhead, high-tension wires, and also with the storage battery.

Thus far his experiments have been very successful, and within a short time he expects to be able to present to the public a motor that will solve for all time the question of street-railway locomotion. His invention is not nearly so complicated or dangerous as the motors which are now in use in some of the street-railways. In a few weeks Mr. Edison expects to give his invention a public trial on one of the public street-railways in Orange.

Edison said that he would have had this latest invention completed by the holidays had it not been for the fact that since his return from Paris much of his time had been occupied in perfecting the phonograph, which was complicated. Business men had complained that it was not serviceable owing to the difficulty an inexperienced person found in working it. All of the difficulties have now been overcome and the machine has been very much simplified, so that any person could manage it. His greatest difficulty at present was in getting all the sapphires he wanted. He used these gems in the needle point which traces the sound indentation on the coils of the phonograph.

Mr. Edison said that he had exhausted the market, having bought all the sapphires that he could find in the country. As a last resort he had begun to manufacture them.

"I can make a pretty good sapphire, too," said the Wizard. "They are not perfect, however, but I hope to make them good enough for my work. The trouble with the sapphires I have made is that they are soft and amorphous, while the genuine sapphire is a crystal and very hard. I think I shall be able to remedy that trouble."

A Haunted Pitcher.

[Athens, Ga., Banner.]

About five miles from Aiken, S. C., on the Charleston dirt road and in sight of the railway, is a little place that was first christened Pole Cat, but afterward changed to Montmorenci, the French for that odorous little animal. Many years ago a young woman came with her pitcher to draw a bucket of water from a well at Montmorenci, and set the vessel in the hollow top of a stone post that some of the railroad men had moved there.

While drawing the water a flash of lightning came and struck the chain to which the well bucket was attached, and the woman was killed in her tracks. Her remains were removed, but the pitcher was left just where the dead girl had set it. To this day the pitcher remains in the same place, and so far from being removed it is said no living hand has ever touched it save its owner's, although near the side of the road. But the most wonderful thing is the superstition attached to the pitcher. There is an indescribable influence surrounding it that prevents its touch.

Hundreds of people have gone with the firm determination of lifting the pitcher, but when they approach it a strange repugnance comes over them, and they hurriedly depart without carrying out the object of their visit. One night a bully in the neighborhood, while under the influence of whisky, made a bet with some friends that he would go and bring back the pitcher. He left to do so, but soon returned as pale as a sheet and empty-handed. "Boys," he remarked, "no person alive can lay hands on that pitcher, and I wouldn't attempt it again for the whole of Aiken county." He refused to tell his experience and said he would not talk about it. Other parties have gone to see it, but with the same repulsive feelings.

A REMARKABLE incident is reported by the *Warranmool Standard* to have occurred in connection with the death of Mr. Hugh Murray, who was accidentally drowned in the Merri River recently. On the night he disappeared his wife was attracted by a noise in the room, and thinking it was her husband she called out, "Is that you, Hugh?" but received no answer. Just then the clock struck three, and when the prolonged absence of her husband began to cause uneasiness, Mrs. Murray had a presentiment that something had happened to him at that hour. When the body was recovered, it was found that the watch in his pocket had stopped at a minute or two past three o'clock, and it was accordingly presumed that he must have fallen into the water at the hour named.—*Banner of Light*.

AFTER the proposal: "Before I go," he said in broken tones, "I have one last request to make of you." "Yes, Mr. Sampson?" said she. "When you return my present prepay the express charges. I cannot afford to pay any more on your account."—*Harper's Bazar*.

From Pew to Pulpit.

EDITOR OF GOLDEN GATE:

I have thought that an occasional idea thrown out by sitters in pews to preachers in the pulpits might do a great deal of good to all parties. It would show to the pulpit why it is there are so many empty pews in the churches on Sunday; to this end I have sent you the following, hoping some reader may find food for thought.

I take my text from a source which I think will be profitable.

The following practical maxim was given by President Lincoln: "Never trouble the Lord about matters which you can attend to yourself."

The advice was given to an old widow who had called at the White House to ask Mr. Lincoln to have one of her sons discharged from the army, the only son who had been left at home to help her on the farm, having recently died. "Where is your son?" asked the President. "He is in the army at Fredericksburg," she replied. After getting his name, and the command he was under, Mr. Lincoln wrote an order for the boy's discharge. She thanked and blessed the President. Mr. Lincoln then asked when the poor old lady was about to go, "Where are you going?" "Please sir," she replied, "I am going to Fredericksburg to get my son." "How do you expect to get through the army lines?" "The Lord will care of that." "I can attend to that myself," said Lincoln. Then follows the advice in the words of the text. He then wrote her the proper paper which would pass her through the lines.

How often the Lord is troubled by heedless prayers by being implored to do what we could do ourselves! We have attended all kinds of religious meetings; such as that of the Salvation Army, the colored people, United Brethren, Methodist meetings, Young Men's Christian Association, and many other religious gatherings, when the one praying seemed to be wrestling with God for something he wanted, when the fact was that God was desirous that the asker should open his eyes, read Nature's laws within his brain and in his constitution, and get the proper answer. We may depend upon it that God will do nothing to encourage laziness. "Go to the Ant who sluggard, consider her ways and be wise." If a little busy, industrious being as an ant uses all its powers to promote its comfort and does not get down to ask its Maker to do for it that which it can do for itself, how much less should we, to whom He has given reason and the moral powers, ask God to do that for us which we can do for ourselves.

We have heard a congregation of brethren singing the following words:

"Come down around among us, Lord,
And teach us how to pray."

When for two thousand years they had set before them the "Lord's Prayer," the model prayer; the prayer with more thought and fewer words, than any prayer on earth, and yet here are followers of Jesus, asking to be taught how to pray! Yet this is but a sample of thousands of requests to which there never is an answer. Some people are so lazy that they want God to do everything for them, while he stands calling upon them to arise and do their duty.

We say not a word against a true, sensible prayer. No, we commend it, and agree with Montgomery in his definition of prayer when he writes:

"Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near."

Ignorance is said to be the mother of devotion; not, we think, in all cases, but in a vast majority of useless asking. Ignorance blames God for much of its own blindness. Men and women marry regardless of the laws of heredity and the teachings of nature, and often the result to their progeny is disease and premature death.

And how often at funerals have we heard the expression used by one who ought to have known better, that the Lord had removed the deceased, when if the facts were all made known, it was blind ignorance.

Wisdom in the Bible says, "My people perish for lack of knowledge. Get wisdom, keep my commandments, and obey my laws. Get understanding, forsake her not, she is thy life. Turn ye, turn ye, why will ye die?"

Our humble opinion is that much of what is called "The Faith Cure" is based on a foundation of ignorance. Many of its believers seem to think that God only works along a line of transcendental philosophy. They fail to see that Natural Law established by the Creator is as inviolate as moral or spiritual laws; that no prayer can possibly alter its workings, for to allow that would make confusion worse confounded to reign. Laws to be obeyed must be fixed and UNCHANGEABLE. There must not—there cannot be any favor shown to any particular class of persons, only as they obey the laws. God and Nature are no respectors of persons.

There is no use calling on Jupiter to come and give us his aid to get our wagon out of the mud when by putting our shoulder to the wheel we can raise it out ourselves. Not a particle of use of such a kind of prayer, and yet, how many requests are going up to God filled with this foolish idea, and we have heard many Christians telling God that they

had no power, that they were poor, sinful creatures, bound in the bowels of Satan—useless—weak, and could not move unless God helped them! No wonder we have so many consumptive Christians.

God has given us powers of body and mind which can be used or abused; if we have the power to abuse these gifts and do so, all we have to do is to turn round and use them properly. The ability is innate, and has been given to us by a kind Creator.

President Lincoln's words to the good old lady who told him that the Lord would see her through the lines of the army to her boy—"Never to trouble the Lord to do what we could do ourselves," are words of wisdom.

ONE OF THE PEW.

Every one must see and feel that bad thoughts quickly ripen into bad actions; and that if the latter only are forbidden and the former left free, all morality will soon be at an end.

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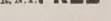
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