



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

VOL. I.

J. J. OWEN, EDITOR AND PUBLISHER,
21 Montgomery Ave.

SAN FRANCISCO, CAL., SATURDAY, OCTOBER 24, 1885.

TERMS (In Advance): \$2.50 per annum;
\$1.25 for six months.

NO. 15.

CONTENTS:

- FIRST PAGE.—Gems of Thought; Continuity of Love; Spirit Manifestations; Fraternity of the White Cross, etc.
- SECOND PAGE.—Spirit Materialization: A Phenomenal Experience; The Supernatural in Shakespeare; The Theosophic Sisters of Thibet; A Queer Story about Margaret Fuller; Reduced to White Dust, etc.
- THIRD PAGE.—Who are the Angels? Questions Answered; Comparative Value of Lives; The Increase of Faiths, etc.
- FOURTH PAGE.—(Editorials.) Through Different Eyes; Groping for Light; Two pictures; Thoughts; Gain; "The Head of the Corner"; Too Sanguine; Good Opportunities; Disgusting Cheats; Relief for John Beeson; Victory Over Trouble; Peace at Last; Editorial Notes, etc.
- FIFTH PAGE.—News and Other Items; Scientific Miscellany; Spiritual Progress; The Philosophy of True Living; Letter from Los Angeles; Help for the Cause; Notices of Meetings; Advertisements, etc.
- SIXTH PAGE.—Spiritualism in Russia; Flowers and Courtship in Japan; Materialization at Glasgow; Letter from John Wetherbee; A Beautiful Tribute; A Word to Boys, etc.
- SEVENTH PAGE.—Theology should be Progressive; Professional Cards; Publications; Advertisements, etc.
- EIGHTH PAGE.—Upward to the Light; No Black for Me; If; Winding up Time; The work in Los Angeles; The Soul Indestructible; Seeing by Means of His Hands; The Fruit Question; Advertisements, etc.

GEMS OF THOUGHT.

Learn by a mortal yearning to ascend toward a higher object.

This aiming at something is one of the great secrets of success in life.—*John Page Hopps.*

Life is a succession of lessons which must be lived to be understood.—*R. W. Emerson.*

Reason is the only faculty we have whereby to judge of anything, even of revelation itself.—*Bishop Butler.*

It requires a certain elevation, a certain inspiration, to see life at its best and its highest.—*Everett.*

For mightier far than strength of nerve and sinew, or the sway of magic, potent o'er sun and star, is love.—*Ella Wheeler.*

He that has something to do has less temptation to doubt than the man who has nothing else to do but to doubt.—*Spurgeon.*

True dignity abides with him alone,
Who, in the silent hour of inward thought
Can still suspect and still revere himself.
—*Wadsworth.*

It is better that joy should be spread over all the day in the form of strength than that it should be concentrated into ecstasies, full of danger and followed by reactions.—*Emerson.*

The fairest flower in the garden of creation is a young mind, offering and unfolding itself to the influence of divine wisdom, as the heliotrope turns its sweet blossoms to the sun.—*Sir J. E. Smith.*

No higher order of man can be conceived than one whose heart, mind, and soul have been brought into harmony with divine thought. Because through all stations human life abounds with mysteries.

Home is very much what we make it. People talk of heaven and hell. Why, you may have heaven and hell in the same street, in the same court. God help us! We make our own heaven and hell.—*John Page Hopps.*

Never do violence to your rational nature. He who in any case admits doctrines which contradict reason has broken down the great barrier between truth and falsehood, and lays his mind open to every delusion.—*Ehanning.*

If a canoe be connected by a cord with a distant ship, one in the canoe may draw himself to the ship, if he cannot draw the ship to himself. So, as has been said, is it with prayer. If it do not bring God to man, it will bring man to God. And this is always well for man.—*W. P. Breed.*

Oh, if my passionate scorn of wrong,
My prodigal love of right,
And the beautiful hopes that thrill and throng
My soul like the stars of night—

Oh, if but these could pass my lips
In the night with which they rise,
How I'd tear and trample the black eclipse
That shrouded my brother's eyes.
—*Richard Realf.*

CONTINUITY OF LOVE.

BY CHAUNCEY PARK.

It is not often that the common tenor of being is disturbed or powerfully impressed by adequate conceptions of potency or possibility, as regards the measure of human graces. We live our little life lethargically conscious of its scope. So absorbed are we with the immediate, with its routine minutia, that we fail to index the now, by the immense hereafter. The experiences and activities, the unfoldings and the growths of present life, may be sterile and unyielding, but in the promise of the time to come, these constituents of life now may become accessories to life that is sublimely fair and worthy. The profound significance of spirit forces, is in the consideration of what they will be doing for character in the invisible distance. We do not live with a lively sense as to what the good that is in us now will do for us then. Soul-building and soul-agrandizement do not press the attention much beyond this sphere. When people neglect to plan for what they are to be; when their life battle is a struggle for gains, and not for being; when the present and the future are important only because of their ephemeral products, then are people self-condemned by the facts of their individual possibilities.

It was said by Paul of New Testament history, that "charity (that is, unselfish, disinterested love) never faileth." We quote his statement with additional assurance, because Gerald Massey, in his recent lecture at the Metropolitan Temple, declared that Paul was strongly mediumistic. This element of being Paul affirmed to be pre-eminently above every other within human conception. And, critically, it will be found so to be by the best judgment of man. Indeed, it is robbed with the vesture of a stupendous creation. It beautifies the spirit of every mortal in whom it develops. It is declared also to be the only achievement of character, of endless continuity. Whether we consider Paul an authority or not, his declaration is not inconsistent with reasonable and natural surmise. It is sufficient to cause much wholesome pondering, and a great deal of earnest thought. Whatever the other life shall be, and however we shall be changed, we know so little of it, that we cannot say that very much, if not all, of human teaching shall not be superseded by that which is to come. The bulk of what is taught in this life, relates to this life, is for this life. And if our life here is to be transformed into other life by-and-by, who will say that we shall then need to be taught the love of time? Spirit life, like physical life, ought to, and, doubtless, it does, forget the things that are behind, and press on and on. The entire range of human teaching and knowledge must fulfill its mission in this life. The most limited acquaintance with the attainments of the human, is quite sufficient to produce instant conviction that the mass of it is wholly superfluous to any other life than this. It is not an idle fancy to suppose that the knowledge of another career will so transcend that of the present as to place it in supreme contempt. For what do we know after all, but the merest nothing? In contrast with what we feel our utter ignorance of, the meagre little that we have gained is but a cipher in the comparison. "And whether there be knowledge it shall vanish away."

We have not the remotest ground for supposing that human learning will be brought into requisition outside of mortality. Much of it here cannot be utilized, and that which can be, appertains to the conditions of our present existence only. Think of the contributions of human knowledge to physical life alone. What a proportion of thought power has gone into the hordes of human mechanisms. Think of art knowledge, of scientific knowledge and commercial knowledge, of the world of literature, where thought and ideal have been lavished. All of this knowledge is for life now, is part and parcel of this life. So much so, that we cannot conceive of its being utilized in any other existence. Subtract it from this life, and what remains. The character of human knowledge tells its destiny as well as its origin. Its poverty indicates from whence it came, and the uses made of it, tell whither it shall go.

The knowledge of a mortal is not the knowledge of an immortal. Everything in its own order. With all our boastful knowledge, it is yet so little, so scant, so crude, so time-bound, of such short reach, that the more we endeavor to know, the more we feel, and painfully, too, the confines shutting us out from the infinite, and binding us down to our pigmy limits. It is the unenviable fortune of our most gifted in mental power to feel acutely the presence of the unknowable. Ignorance hides our deplorable deficiencies from us, but the knowledge we attain discloses the imperturbable realm of the eternities of knowledge, and fills us with humility. If we could suppose that the life beyond is akin to this in nature, though higher in degree, we might imagine the enhancement of human knowledge into uses appropriate to that sphere. But, there is no ground on which to rest the supposition. We know so little of the conditional states of life hereafter that we cannot make such a supposition intelligently. And that which is true of knowledge is also true of language.

"Whether there be tongues, they shall cease." For what could be the use of so great a diversity of tongues, if the knowledge that inspires them had vanished? Language is simply a medium, and a poor one at that, and if the knowledge which it communicates perishes, of what uses is the mediumistic vocation? The vast differences of human states; who can tell what inconceivable unity they shall be merged into in the life to come? "For now we see through a glass darkly, but then face to face." What a thought! How it fills us with the immeasurable! How it harrows the perturbed being with mighty longings to be away into the unrevealed!

Are these fundamentals of our common humanity to be depreciated and ignored, since we argue their disuse in other life? If we leave them behind and take up something else in their stead, wherein is their value? They are not undervalued if we judge of them as they are to be judged. We are here, not so much to acquire as to be drilled, to be habituated, to grow, to foster character, to be taught, to commune. Not to pile up knowledge and carry it off into another world, but to develop being. Discipline and knowledge are the sources out of which this development is to proceed. But we are not to confound the character to be formed, with the influences that help form it. We are not to suppose that because spirit life is a fact of the future, therefore the agencies that give it attributes are to live forever with it. We have referred to human attainments as perishable, the more pointedly to suggest and emphasize the imperishable character of that charity or love that "never faileth." As an element or atmosphere of character it greatly transcends the province and nature of acquired knowledge. It is even more than developed attributes. It is vital to spiritualistic career beyond. It is germinal. And every life originally endowed with a wealth of it, should rejoice, and aim always to give it free and natural expansion. It is a love that supersedes selfishness, and destroys human littleness. It broadens the range of human sympathies, and softens the asperities of life. It enkindles the tender sensibilities of the human. It is unlimited by locality, sectionalism, class or color. It is cosmopolitan, helpful and considerate. It is spontaneous, comes to life without incubation, and goes without crutches. It is a love that covers a multitude of sins; that seeks the best, the purest, the highest in all things. It returns good for evil. It clings and endures and does not despair. It is hopeful and encouraging. It is honest, square and just, and will risk a great deal for others. It is content and patient, and will forbear and humble itself. It is a love that can forgive, and take an enemy into its care, to help and right him. It scorns every unmanly thing and abhors evil. It pities, comforts, relieves and sacrifices. And all this in a boundless way for human good. Can such an element ever fail? What spirit life in the realm of the invisible world can dispense with such love? The whole import of present life is bound up in this love. And as it is growing in us, transforming and furnishing us for transit into the spiritual, so our real worth is maturing. Yea, it crowns the being of now with spiritualistic effulgence.

Of what worth or value is all knowledge, all talent, all power, without this love? What is our business doing towards putting this unflinching charity into our passing years? And our plans, speculations, projects, accumulations, what are they doing to bless life with the growth of this charity? Those of us who cross the serene and welcome valley that divides the two existences, the best furnished with this love, will also find ourselves the best fitted for the higher career, for this is the pith of the whole thought. Charity, strong and spiritual, actuating and centering in the entire individuality, making its appearance in every thought and act, characterizing powerfully all that we do, is the prime outgrowth of human experience, and the only adequate equipment for a grand immortality. We can judge of its worth in another life, by the little it has the opportunity of doing in this life. So far as the writer can judge, this hallowed charity is already manifested to those of us in the flesh as the chief glory of spirit-life.

The inhabitants of that life come to us through mediumship with hearts yearning and overflowing with this never-failing charity. How little this human, earthly life of ours contains it, and how much it needs it. If it could become more and more a beautiful presence in our midst, what new aspects life would take on, what mighty reforms would sweep the world, and what peace and prosperity would ensue.

SPIRIT MANIFESTATIONS.

[Minneapolis (Minn.) Press.]

Yesterday morning and evening Mrs. Shepard Lillie addressed large audiences of Spiritualists at the Alcazar Opera House, and at three o'clock in the afternoon S. N. Aspinwall related his experiences at the Onset Bay and Lake Pleasant camp-meetings of Spiritualists. As Mr. Aspinwall walked to the platform many of those present recalled the likeness of President Cleveland, published in *Harper's Weekly*, the resemblance being noticeable even to the casual observer. He began his remarks by tendering an apology for the absence of the choir and his own inexperience as a speaker, it being his first appearance in that capacity. He next proceeded to explain why he was a Spiritualist, saying that three years ago last June a bright little boy went out of his house at noon and never returned—his body having been found in the river a few days afterward. It was a severe blow to both, but the grief of the mother threatened to end in insanity. With a view of benefiting her by a change of scenery, he started with her to the South, but changed his course at Chicago, and went to New York. Here he met friends who advised him to consult a medium, but he had no confidence in Spiritualism. At last he consulted a lady, who informed him and himself that they wished to see something they did not know. Before she could possibly get any information concerning her visitors, she stated that she saw a little boy standing between them with a hand upon each of his parents, and who told the medium that his name was "Lloyd." Mr. Aspinwall asserted that he was able to carry on a conversation with his dead child, who stated to him in audible language that his boy was gone but he was living the same as on earth. From this time he had been a confirmed Spiritualist and nothing can now change his faith. He had held conversations with his departed daughter upon personal matters, of which no medium could have had precedent information. During his discourse Mr. Aspinwall adverted to the proposed establishment of the *Spiritual Messenger*, which would contain correspondence from the Spirit-world and all parts of the earth, concerning the genuineness of which he did not entertain the slightest doubt. Mr. Aspinwall said the Bible informs us that Christ came back to earth after his bodily death and supped with his disciples, yet his followers will scoff at Spiritualism. The daily papers describe a recent "outpouring of the holy spirit" at Muncie, Indiana, but when identical phenomena were witnessed in connection with Spiritualism, they would be characterized as humbugs. The recital of experiences was listened to with the closest attention by the less skeptical portion of the audience.

FRATERNITY OF THE WHITE CROSS.

The Fraternity of the White Cross, will, when fully organized, be a duplicate of a similar Order which has for ages existed in the Spirit world. Its principal object here is to receive from its corresponding Order of the unseen world new laws and principles, which, when practised, will bring happiness and make life worth living for.

The fraternity is in effect a university, and its members are students in the knowledge given them. It teaches methods new to many which may be applied to human effort in every possible direction, and in matters material or practical, so called, as well as spiritual. It shows how minds may be made clearer and bodies stronger. It argues what the spiritual or finer laws or principles underlie and are the moving power of all so called material laws, the commonly accepted ones.

The White Cross aims through organized and co-operative effort to bring about a closer union between the seen and unseen worlds, and especially of that higher and wiser portion of the unseen, which is now too much shut off from earth, because the people here are not alive to the necessity of granting it certain ways and means whereby it can make itself more manifest.

Spirit is not infinite in power, and the higher the spirit the more is it bound to its conditions, so that in very many cases, the credulity, coarseness and contention so prevalent in earthly circles and communities, are to higher spirits as a wall of fire, even driving them back and preventing on their part all organized and regular effort and communication.

The spirit of the White Cross Order lends its aid to any and all humanitarian effort. It asks its members to speak from any platform, and work in any field that best pleases them, and the only tie by which it would hold them, is the conviction that in its school they can best learn how to gain power for what they would do. It seeks especially to place mediumship on a better organized footing, to educate mediums as to the nature of their gift, its best use, and its proper care. It seeks to weed out from its ranks the dishonest and unworthy, and also to grant legal protection to persecuted mediums.

Thus, it will be enabled to do for all mediums endorsed by it, as the Order is a legally chartered body, under the laws of the Commonwealth of Massachusetts, and it holds in its ranks some of the best legal talent in the State, who will cheerfully grant their service in such matter. In a short time the Order will give endorsement papers or diplomas to such mediums as it recognizes fitting and worthy to pursue their calling, and such diplomas it may revoke, should they prove unworthy.

The Order has its secrets for the same reason that every business man does not disclose to the public all his methods—so that he may not be interfered with by the unscrupulous. It has three degrees of membership, the first being a novitiate or probationary degree, and each member determines his or her own fitness for all responsible positions on succeeding degrees. It asks of no member any service save what can be rendered cheerfully and willingly. Its principle holds that all service given in any cause grudgingly or mechanically does really more harm than good, retards rather than advances, deadens rather than enlivens.

While it grants no salaries to any of its officers, it holds the power gained through comprehension and practice of its principles will prove to its members of great assistance in the practical bread and butter side of life—a side which it argues should be maintained in the best possible conditions, in order that we may do the best work. Or, in other words, it does not believe that the humanitarian to relieve the starving should starve himself in any direction. The head quarters of the Order are at No. 12 Pemberton Square, Room 9, Boston, Mass., and all letters directed to "Secretary" at above address, asking for additional information regarding the purposes and principles of the Order, will meet with prompt attention. M.

A telephone office should be located in a "holler's" square.—*Boston Bulletin.*

SPIRIT-MATERIALIZATION.

[A. S. Hayward, in Banner of Light.]

In the year 1872, while at Moravia, N. Y., I witnessed a manifestation that I am positive came from a friend; although I did not receive the name or distinguish the features, yet the death-scene was so vividly portrayed that I could not doubt of its being the spirit I had known in earth-life that then represented the closing act in the drama of its mortal existence.

Since then I have attended many seances given by various mediums, but never have seen features manifested that I could recognize as perfectly as when the spirit was on earth, until Saturday afternoon, September 26th, at a seance given by Mrs. Fairchild, at her home, No. 314 Shawmut Avenue, Boston.

September 25th I received a letter dated at Bangor, Me., from a prominent man engaged in business there, reading thus: "I thank you for the information you gave me. I went to see Mrs. Fairchild Saturday afternoon, also Sunday afternoon and evening. I am more than pleased. I never read of manifestations to equal those I saw there; I will only say they were beyond my powers of description." This, coupled with what was reported in the *Banner of Light* for September 26th, was sufficient to put me on "the anxious seat," and I decided to attend one of Mrs. Fairchild's seances, and see if I could obtain satisfaction, but still I did not take any thought in the matter of going at any particular time until about the hour the seance commenced on Saturday I found myself passing by the house, and thought I would call upon her, but seeing the room above full I made another call for a few minutes, and then felt impressed to speak with Mrs. Fairchild. She asked me if I intended being present at the seance. I said: "No; your room is full." She replied that she could not give me a front seat, but there was a seat in the rear of the room. I took the seat; there were some more than fifty persons present, and I attempted several times to make an excuse to leave, and come at some other date, when there was not such a crowd—but could not seem to leave. I noticed several prominent persons present: Dr. P. Dyer of Farmington, Me., Gen. Wiswell, Mr. Dowling of Malden, John Wetherbee, a lady and gentleman from St. Louis, a gentleman from Rochester, N. Y., and others.

Some seventy-five different forms appeared during the seance—many of whom were to be recognized. An elderly man who had never before attended Mrs. Fairchild's seances, had two spirits appear to him, who gave their names; both of the names were correct, being those of his wife and daughter, as he admitted to the writer. He placed his arm about both of them and remained in this attitude for some moments. A lady sitting near me also received messages concerning her sister who had recently departed, the same claiming to come from a sister who had been in spirit-life for some time. This was the first time that the spirit had spoken to her. Dr. Dyer had many spirits come to him whom he then and there declared he recognized, and who had manifested to him many times through several different mediums.

Mrs. Fairchild seems to be in a trance condition, walking about the room, therefore, what is seen is not herself personating a spirit; if the manifestations are not genuine spirit materializations she must employ several confederates, as there were four distinct forms which had life in them, moving about at one and the same time in the presence of all in the seance-room.

After the seance in the cabinet was closed, a curtain in the corner of the room was fixed in the manner described in the *Banner of the 26th ult.*, and three spirit (or separate) forms came out of a vacant space behind it, at one time, whom persons present recognized.

Ancient spirits, so alleged, appeared, illuminated, and the light was turned up while they were walking about. I had no chance to investigate the cabinet at the time, but others did, and declared that they could not detect any chance for confederacy.

Mrs. Fairchild is all the while in sight, under influence, giving the names of the spirits, or else selecting the person that the spirit desires to approach.

I will close with my personal test: I was called to the cabinet to see a female form (all persons present saw the form but not the features); the face was veiled, but the size and height were identical with those of a person known to me, who had recently passed on to spirit-life. I stood before her and put my eyes within a few inches of the face, when she deliberately raised the veil, and, to my surprise and astonishment, the countenance was, in features, a perfect likeness of the spirit at the last time I saw her, three months previous, as she looked in her last sickness. I asked her if she would give me her name, and some characteristic of herself. She stood like marble, without moving a particle, which to me was as much as to say: "If you know me, why ask my name?" This is the first spirit that has been able to show its features to me, as they were in earth-life; and in this case all the effect of disease was visible as in earth-life.* I could not detect any chance for deception to be

* Strange to relate, I had in my pocket, on Saturday, 26th inst., the name of the spirit who appeared, together with the written sentiment that had been proposed for her head-stone.

perpetrated by Mrs. Fairchild, or any one else, at this seance. At any rate, there could be no possible chance for any one to arrange the form and features that were shown to me on the impulse of the moment. No one knew that I was to be present at the seance, and I only knew of it myself at the time I entered the seance-room. I consider that there is no possible way by which the spirit in question could have been presented to my recognition on this occasion save by what is known to the Spiritualist by the name of "materialization."

If I do not deny my own power of observation—which I do not—I must admit that (while I am troubled at times to know where one phase of these manifestations ends and another commences) *spirit materialization is a fact to me beyond controversy.*

A Phenomenal Experience.

[A correspondent of the Truthseeker (T. J. C.) writing from Lenore, Cal., relates the following:]

"At a very early age I was sent to the public school in Leicester, Mass., remaining till I was ten years old. Among my many playmates was a little girl about my age. At the age of twelve years I went to sea. About May 8th or 9th, 1885, I sailed from New York in the brig *Samuel and Edward* (Captain Raymonds) for South America, loaded with lumber. The weather was stormy—Father Neptune was in a rage. On the 10th of June, 8 P. M., I went to the fore-castle, below decks forward, through a small hatchway, to lie down in my hammock. Scarcely a moment elapsed before I was strangely conscious of something in the hatchway attracting my attention, beyond my power to control. I watched, and first appeared a faint glimmer of bluish light, notwithstanding there was a slush lamp burning, affording sufficient light for all purposes. In this blue light, at the foot of the hatchway ladder, appeared, faint at first, but soon quite distinct, my little schoolmate, as of yore, beckoning to me to get up and go on deck. To convince myself that I was not dreaming, I went on deck many times, talked with the man on the lookout, got thoroughly wet, and went below again. The apparition was visible from my hammock, gesticulation as before, and remained till midnight, causing me much annoyance. June 11th, from 12 M. till 4 A. M., was a repetition of the 10th; but on June the 12th, from 8 P. M. till midnight, my strange visitor was more distinct, more earnest in gesticulation. Her hair, before tied up, was now down, being tossed back with the left hand, while calling me up with the right. I watched, with strange feelings of awe, till I heard the man at the helm commence to strike eight bells (twelve o'clock, midnight), when my vision vanished, with what seemed to me almost a shriek. At the first tap of the bell I sprang aft to relieve the helm, reaching the quarter-deck not an instant too soon to escape the fate of my shipmates forward, by the brig colliding with an English East Indiaman homeward bound, during the darkest night of my recollection.

And now the sequel: It was, I think, in the spring of 1858 that I visited my old home and scenes of early childhood. Meeting my little schoolmate, with her parents, at a social gathering, I was invited to spend a few days with them. At the supper table, one evening, Mrs. — asked me if Mr. — had told me her three dreams about me on the 10th, 11th and 12th of June, 1855 (being much talked of in the home circle, the dates were preserved). In relating her dream, she described the fore-castle, the swinging bed (hammock), the ladder to go up, the tin lamp, and the gloomy appearance of the place, and said she woke up the last night with a scream."

At the close of a recent sermon Henry Ward Beecher is reported as saying: "The old theology says that Christ came into the world to save a lost race. There was, there is, no lost race. It says that he came to make good Adam's stumble, but Adam never existed, and, consequently, never stumbled. It is time that all this mechanical, ladder-like, machine sort of salvation, were done away with. This merit and demerit, deserving and non-deserving, is all artificial, all pagan. God saves who will be saved; whoever recognizes God in him and around him, and goes in the direction which he had made manifest, that man is saved by that act, not because anything has been done for him in the way of an atonement."

The London *Medium and Daybreak* gives the following extract from the letter of "a well-known Non-conformist minister of thirty years popularity after detailing the joy he experienced in talking with his spirit-daughter through a young lady medium, he says: 'Just fancy me writing to you in this style, and only a few months ago I used to make fun of the whole affair. Well! a man need never be ashamed of confessing his faults, and owning that he was in error. If we have not proof of spirits speaking through mediums we have proof of nothing.'

Boy of the period interrupting where Goliath defiantly dares David to the fray—"Oh, skip all that, ma; he's only blowin', I want to know who licked."—*Life*.

THE SUPERNATURAL IN SHAKESPEARE.

It were as unprofitable as it would be useless to discuss the question whether Shakespeare did or did not believe in ghosts, spiritual omens and premonitions, and supernaturalisms generally, and after all it matters little whether he did or not. But this, at least, is certain, that he believed profoundly in the existence of another world peopled with metaphysical existences, surrounding or belting this material world and these little every-day lives of ours.

"We are such stuff
As dreams are made of, and our little life
Is rounded by a sleep."

And it is from out the depths of this same sleep—before, now and after—there come those solemn visions, those broken snatches of celestial melody, those wavering shapes and grotesque phantasies, those shadows of the supernatural of which most men are conscious some time or other, and which figure so conspicuously in the most sublime productions of the world's greatest dramatist.

There are, indeed, few pages in Shakespeare's noblest plays that are not tinged by an emotion which, having been arrested midway to the sensuous and while still in the realm of spirit, we call presentment or omen, or high instinct. How heavy, for instance, are the shadows of the supernatural that overhang Macbeth and Hamlet, and the two hapless lovers of old Verona! With what a magnificent and awful vagueness looms up the dark figure of Hamlet from out the enfolding clouds of fate as he says: "Thou would'st not think how ill all's here about my heart; but it's no matter. * * * We defy augury; there is a special Providence in the fall of a sparrow!" And this was when his life seemed brightest. The Scotch have a word, "fey," to designate that peculiar lightheartedness and feeling of inexplicable gaiety which many men experience just before some great reverse of tragedy; and surely Romeo was "fey" when immediately before being told of Juliet's death, he exclaimed:

"My bosom's lord sits lightly on his throne;
And all this day an unaccustomed spirit
Lifts me above the ground with cheerful thoughts."

So, too, with Macbeth, just before the rising of Banquo's ghost, when he says:

"Here had we now our country's honor roofed:
Where the grac'd person of Banquo present."

But why multiply illustrations of a fact that must have impressed every careful student of the dramatist? Everywhere we find, at any rate, where sublimity is aimed at, the natural overshadowed by the supernatural; and that simply because the sublime is that which makes man feel that he is indeed greater than he knows; and the shadowy presence of the infinite it is that produces the emotion of awe and sublimity in the finite. If you desire instances in point, turn to the omens of Macbeth, the mysterious intuitions of Hamlet, the vague instincts of Hastings, the dying visions of Katharine, the awe-inspiring dreams of Richard, the premonitions of Caesar's wife.

Did time and space allow, I should like to treat of this element in Shakespeare at some length. This is one of more than ordinary interest, and it would not be difficult to show that Shakespeare, like Shelley, Wordsworth, Longfellow and many more of his most brilliant English writing successors, was a Spiritualist, in the best sense of that much abused word. As it is, I can do little more than throw out a few stray hints, in the hope that they may suggest something which some reader of *MIND IN NATURE*, with better opportunities than I can at present command, may turn to better use.

As I have said, almost all Shakespeare's noblest work is tinged with a supernatural tinge, as witness, "Julius Caesar," "Anthony and Cleopatra," and even "Cymbeline"—though the vision which blots the last act of that charming play is almost certainly an interpolation by some inferior hand; but he who would understand the spiritual development of the dramatist must study these four plays "A Midsummer Night's Dream," "Hamlet," "Macbeth," and the "Tempest." In the first of these we have a distinct reflection of the poet's springtime, when his youthful imagination revelled in a very riot of joyous fancies, of airy imaginings, bright as sunshine, ethereal as the finest gossamer ever spun by fairy fingers. In this play Shakespeare regards these dainty little creatures of his brain lovingly. They are the incarnations of gaiety, pursuing beauty for its own sweet sake, and battling with ugliness and the human asinine as embodied in Nick Bottom, the weaver, because of their dislike to all that is foul and unlovely and stupid. In a vein of the most delicate and poetic satire he preaches the lesson of mutability of all things human—of man's hopes and ambitions and loves, and paints him as the victim of these mischief-loving and mischief-making elves. This of itself would be sufficient to show that Shakespeare was no anthropomorphist. But in "Hamlet" and "Macbeth" his skepticism takes on a bolder and more aggressive form; particularly in the latter tragedy. In "A Midsummer Night's Dream" he had written in all the buoyant gladness of a young man to whom the fairy illusions of the age were still half a reality, and life had not lost its savor or its sunshine. To "Macbeth," on the other hand, he brought the sorrowful experience of a partially embittered manhood, and his supernatural creations assume a malignant and repellant guise. A youth—he had

gently laughed at the potentiality of the fairy world, a man—he does battle with the Three Weird Sisters; symbolical of man's worst passions—the World, the Flesh and the Devil. And so we pass from youth to manhood; from sunshine to gloaming; finally to emerge out of the trials and bitterness of life, out of its shadows and darkness, into the calm, clear light of "The Tempest." Here Shakespeare attains his highest altitude, alike as poet and a philosopher. No longer does he laugh at these spiritual agencies; no longer even does he struggle and do battle with them. Tried in the furnace, taught by experience; with broader views of life and man and God, he now stands on a much higher plane and teaches his final lesson that man, if only true to himself is supreme—supreme above all powers, natural and metaphysical, outside of himself, if he only cultivate and exercise the divinity inherent in himself. Do this, and all elemental forces become subject to man; man holds himself above all. In this, indeed, lay the new spiritual basis, Shakespeare—whether consciously or unconsciously, matters not—strove to establish; the new gospel he so nobly preached; the gospel namely, that the Divine—the All-in-All and All-through-All-God lives not in the creatures of legendary myth, but within—subjectively, and, in his essence, without, as well, and in a shadowy supernaturalism.

As I said at starting, it is impossible to say whether Shakespeare really did believe in ghosts and witches and omens and the like. The probability is that he, in common not only with his own age, but with the larger portion of humanity in all ages, did believe in such things. If he believed so he believed in good company, for did not Her Majesty, Queen Elizabeth, keep her astrologer, and did not my Lord Bacon even, believe in ghostly apparitions and supernatural visitations and omens as implicitly as the great lexicographer himself, some hundred and fifty years later, and that kilted northern people, the Scotch, whom the worthy doctor affected to hold in something very like contempt? But I have already allowed myself to exceed the space assigned me, and must reserve any further remarks for another number.

The Theosophic "Sisters" of Thibet.

[Lawrence Oliphant in Nineteenth Century.]

Suffice to say, that in the fairy-like pavilion which was my home, dwelt twenty-four lonely sisters and their twenty-four chelas—I was to make the twenty-fourth—in the most complete and absolute harmony, and that their lives presented the most charming combination of active industry, harmless gaiety, and innocent pleasures. By a proper distribution of work and proportionment of labor, in which all took part, the cultivation of the land, the tending of the exquisite gardens, with their plashing fountains, fragrant flowers, and inviting arbors, the herding of the cattle, and the heavier part of various handicrafts, fell upon the men; while the women looked after the domestic arrangements—cooked, made or mended the chelas' clothes and their own (both men and women were dressed according to the purest principles of æsthetic taste), looked after the dairy and helped the men in the lighter parts of their industries.

Various inventions, known only to the occult sisterhood by means of their studies in the esoteric science of mechanics, contributed to shorten these labors to an extent which would be scarcely credited by the uninitiated; but some idea of their nature may be formed from the fact that methods of storing and applying electricity, unknown as yet in the West, have here been in operation for many centuries, while telephones, flying machines, and many other contrivances still in their infancy with us, are carried to a high pitch of perfection. In a word, what struck me at once as the fundamental difference between this sisterhood and the fraternity of adepts with which I had been associated, was that the former turned all their occult experiences to practical account in their daily life in this world, instead of preserving them solely for the subjective conditions which are supposed by mahatmas to attach exclusively to another state of existence.

A QUEER STORY ABOUT MARGARET FULLER.—As every topic comes up at the elegant lunch and dinner tables of Newport, so I was not astonished to hear a lady say that she "knew of the grave of Margaret Fuller." Mrs. Julia Ward Howe, who was present, and who had written a life of Margaret Fuller, was astonished, as it is reputed in all the lives written of that extraordinarily resurrected person, the Marchesi Ossoli, that her body never reached land. An old fisherman at Fire Island, however, told a lady who was in the habit of going there several years ago, that he found the remains of Margaret Fuller lying on the beach in her nightgown, which was marked by her name, and that he wrote to the brothers Fuller and Horace Greeley about it without receiving any answer; that he went up to New York to see Mr. Greeley, but he seemed to take no notice of the fact; and that he then buried Margaret Fuller at Coney Island, and could identify the spot.

Your really polite Chinaman must be a sort of tea Chesterfield.

REDUCED TO WHITE DUST.

[Cincinnati Commercial Gazette.]

The body of Orson S. Murray was taken from this city to the crematorium at Lancaster, Pa., by the son and immediate friends of the deceased. A gentleman who was of the party furnishes the following graphic account of the process of cremation. Mr. Platt, one of the officers of the Lancaster Cremation Society, took charge of the body on its arrival. It was immediately conveyed to the crematorium, where a large number of people of all ages and sexes had congregated to witness the operation. After a short pause and conversation in the reception room, the gentlemen were led into the auditorium, which was filled with visitors from town. The officers of both societies formed a semi-circle in front of the furnace, with the son of the deceased in the center. The view presented was novel and striking. The small building, resembling in many respects a country meeting-house, built of pressed brick, was too little for the purpose, and the heat from the furnace was intense. In front of the spectators were four doors, opening into the reception, the preparing and the two retort rooms. Only one retort was in position, however, and the heavy iron door protecting the opening to it was about to be removed. A deathly silence prevailed.

A knock at the preparing room door was the signal to begin. The preparing table moved noiselessly into the auditorium bearing its sacred burden, covered with a heavy dark cloth, and was wheeled into position in front of the retort. The cloth was removed and the corpse, enveloped in a large white muslin sheet, soaked in alum water, lay there but a moment. The door of the retort swung open and the rosy light of 2,200 degrees of heat filled the auditorium. No fire or flame was visible. Simply the incandescent light thrown by the heat from the brick tiling composing the retort was to be seen, and it is like unto the picture of the setting sun on a summer evening. The iron cradle upon which lay the body was rolled from the top of the table noiselessly through the mouth of the retort, and it disappeared in the light within. The door swung to and all was over. No noise, no fire, no color, nothing of an unpleasant nature marred the operation. No dull sound of the clod upon the coffin-lid sent a shudder through the nerves of the beholder.

The auditorium was gradually vacated, and no one remained but the son of the deceased and the officers of the two societies before mentioned. A view of the process going on behind that large iron door was to be taken. A delay of half an hour was necessary before the gases being consumed within the retort had sufficiently dispelled themselves to admit of it. Then a small opening, two inches in diameter was made by pressing a small knob in the wall, and the incineration was to be seen. The cradle was plainly visible, and there lay the body enveloped as before, in its white sheet, to all appearances unscathed. One might have supposed it was the habitation of a human soul, so pure and heavenly was the appearance. The ghost of the gases seemed to have been dispelled, as no odor of any kind could be detected. That a dead body could be resolved into its natural elements so quickly and easily, seemed strange when one thought of the horrible processes going on daily in the burying grounds. Death had lost most of its terror. It seemed beautiful thus to pass away from materiality into vapor.

The process was nearly ended, but not entirely. The opening was closed, and the little party returned to town to return after dark. Leaving, a view of the building was again had, and one could hardly suppose that so important an act had taken place in so modest a structure. No smoke stack or anything indicating its use was visible. The simple word crematorium, hewn in a marble slab and placed above the iron door, told the story.

At nine o'clock that night the party returned to the crematorium, and a complete inspection of the interior of the building was made. Another view was had of the interior of the retort, and now all was passive light. No gaseous flames were visible. The light of the full moon could not have been milder or more beautiful. The cradle with its apparent burden was completely visible, and the body seemed to rest there unharmed by the heat of the fire that had raged beneath the retort nearly twenty-four hours. A slight breeze would have destroyed this filmy shell of alum and muslin tissue. But none could reach it until the large iron door could be opened, which could not be done until morning. At 7 A. M. this was done, and a small heap of white ashes was visible. These were carefully removed by means of a wire brush from the bottom of the retort and placed in a small 6x6-inch metal case. They were found to weigh four pounds and one ounce. Small fragments were found among the ashes, which were the remnants of the larger bones of the body, but no organic matter was there. The work was complete. By exposing the ashes to the air for a few hours the whole assumed the appearance of white dust.

A scholar, without good-breeding, is a pedant; the philosopher, a cynic; the soldier, a brute; and every man disagreeable.—*Chesterfield*.

WHO ARE THE ANGELS?

[“Sunny South” in Light for Thinkers.]

Angels are, according to the spiritual philosophy, practical beings, who are naturally temperate, unpretentious and charitable—whether they are denizens of this world or the spiritual world. The simple act of dying, does not make angels of those who have no other recommendations than fat, fame and faith; nor does inhabiting a physical body, prevent man from reaching the so-called angelic state.

Man intuitively strives for a higher condition—whether material, mental or moral, the soul's impetus is upward. In the past, self-imposed tortures, monkish seclusiveness, and blind faith, were regarded as the paramount methods of reaching angelhood; but the present enlightened age has discarded these as superstitious. True spirituality, which runs parallel with progress, sees naught but selfishness in either of them; and Spiritualism points to moderation in all things, facts in place of beliefs, and benevolence, as surer methods of reaching salvation, than either praying, preaching or promising.

The angelic state is one of purity, humility and love practically applied, and leads to happiness—the intuitive longing of every soul. But a common belief now-a-days is to regard self as number one. It may be materialistic policy, suited to the age of close speculations, savings-bank failures, and mercantile risks, but it is not absolute. Happiness purchased at the sacrifice of others, or through worldly means, dissolves with the removal of the cause. But happiness gained through deeds of love becomes part of the being as an attribute, and is eternal. And the practice of benevolence, humility and temperance, bring contentment, peace and light to the soul.

Moderation prevents the brain from becoming dulled, and keeps the intellect bright. Mental activity allays the idle cravings of the senses, and assiduity sharpens the force of perception.

Modesty and equanimity hold the imaginations in abeyance, and keeps the equilibrium of body and soul intact. This allays the selfish cravings of false ambitions—unnatural mental activity—and aids in the development of positive will-power, or absolute force of soul-action. Benevolence or physical activity prevents man from falling into selfishness, and consequently indolence, and aids in the development of absolute force of penetration. And the combined action of these forces enables man to fathom causes, or be in possession of absolute truth.

The force of perception enables man to feel or sense objects with his soul every existing fact—whether it be a tangible thing, a condition, or a thought expressed, having an influence peculiar to its nature, or the aura of its creator attached to it. Man's force of soul action or will-power, lends volition to his force of perception—giving it impetus to search; while his force of penetration enables the soul to pierce through these influences to the causes of the information wanted. To think, is to feel, to do, and to be, in accord. To know or understand a thing, is to feel or sense it, act on it, and penetrate it. And that which is too profound for the soul's condition of development, or its force of perception, action and penetration to reach, cannot be understood. But nothing need remain hidden from man, which he can sense, act on, or penetrate to.

Every enlightened soul possesses these forces to more or less extent, and by putting them in motion, can obtain light—the inspirations or intuitions—not impressions or imaginations—that occur during this period, convey positive truths of the object or condition thought of, as far as the soul's forces are enabled to penetrate it. The difference between inspirations, impressions and imaginations, being, that of the former, is the action of spirit on spirit, and leaves the recipient in a calm and undisturbed state of mind—absolute, to be. Whereas impressions are made on the brain—the action of spirit on matter, and cause more or less disturbance or agitation—relative, to do. But imaginations are creations of the brain itself, and excite the same—being forced or unnatural mental activity—individual, to feel.

And when these forces are positive not having been perverted by misuse, they not only aid man in obtaining absolute truth, but assist him individually. Through the force of perception, he is enabled to feel the influences of the causes that are upon him, and be forewarned of their effects, which is equal to prophesying. Through positive or absolute will-power he is not only enabled to relieve himself from pain, but his desires, wishes and prayers, have an efficacy beyond his knowledge and even expectations. And through the force of penetration he is enabled to understand and read human character and divine the intentions, longings and wishes of those with whom he comes in rapport—this being the force employed or needed in the development of mental telegraphy and other statuvistic phenomena.

But, when any of these forces are perverted by evil habits, weaknesses or passions, they become impotent. Sensuality makes the perceptive powers inactive, causing the possessor to feel weary, distressed and discontented. Arrogance disturbs his force of action or will-power, and causes him to feel uneasy, worried and dubious. Selfishness weakens his force of

penetration and perverts his mind from passing beyond the limits of the body; and hatred or intense self-love stifles it in the attempt to penetrate an object, for the purpose of knowing—causing melancholy, depression and despondency.

But if perversions exist, they may be neutralized by a continuous exercise of the positive forces for spiritual or other elevating purposes. This increases their activity and counterbalances the action of evil habits, weaknesses and passions, or the negative forces.

A force once developed by practice cannot be entirely eradicated—whether for good or evil—but may be neutralized, by an opposing force, and which, when thus neutralized, assumes an action of its own—being neither a principle like love, humility and purity, nor an evil like selfishness, arrogance or intemperance—and is converted into what might be termed a virtue. For example:

Selfishness—love perverted by indolence; manifested by a morose or languishing expression of countenance; and peevish and cavilling in disposition—neutralized by self-sacrifice, develops benevolence as a positive force.

Hatred—intense self-love—manifested by a gloomy expression of countenance, and nervous and irritable in disposition—neutralized by benevolence, develops sympathy.

Envy and jealousy—manifested by a painful or fierce expression of countenance; bitter or malicious in disposition—neutralized by sympathy, develops charity. Arrogance—will-power perverted by hatred, manifested by dubious or scornful expression, and angry or vindictive in character—neutralized by charity, leads to dignity and judgment.

Vanity—dignity perverted by selfishness—manifested by a trifling expression, thoughtless in disposition—neutralized by judgment, leads to foresight.

Conceit—dignity perverted by vanity—manifested by a pompous expression, and fault-finding in disposition—neutralized by foresight, leads to wisdom.

Haughtiness—dignity perverted by conceit, manifested by a supercilious expression, and contemptuous in disposition, neutralized by charity, leads to humility.

False pride—dignity perverted by haughtiness, or by indolence, selfishness and arrogance—manifested by an evading countenance, often expressing fear, doubt, sentimentality, grief, uneasiness and despair; and are, according to the force of the evil, vacillating in character, unwittingly hypocritical, ashamed of their professions, or labor engaged in; acutely sensitive or “touchy” in disposition, easily embarrassed; filled with misgiving and easily discouraged or driven to desperation. But when neutralized by physical activity, charity and humility, it leads to humanity—the suffering and experiences undergone to neutralize false pride making any soul conscientious, sympathetic and humane.

Sensuality is developed through vain or selfish indulgences of the senses or the physical. It may be chronic or acute. The former is manifested by a dull expression; lazy, “stretchy,” and often awkward in manner; but when neutralized by mental exercise, leads to grace and an understanding of the beautiful. The acute form is manifested by a puzzled and often distressed expression of countenance; absent-minded and forgetful in disposition; and by fluctuating appetites, and idle and lustful cravings. But when neutralized by temperance, abnegation, and mental activity, it not only aids in the development of a keen and acute perception, but also in will-power or soul-force—abnegation needing much of the will to effectuate its purpose.

These are but a few general examples of the simple forces—the combination-forces having different effects on man, and manifest themselves according to the percentage of the respective forces in the combination. Their neutralizations bringing forth such qualities as wit, humor, satire, talents for tragical and dramatic effect, etc., and are the cause of the manifold characteristics in the human family.

But while his discordant forces or perverted principles are being neutralized by the practice of temperance, humility and benevolence, man is also advancing towards the positive condition by natural growth.

And when his force of intellectuality becomes more active than his natural craving for the sensuous, his condition of humility more palpable than his desire for controversy or worldly greatness, and his love for others greater than his love for self, man has reached the angelic state, whether he inhabits a material or spiritual body. And when in addition to this, he attains the absolute of knowing, acting and being, he has reached the positive condition of angelhood.

A FEMALE PHYSICIAN.—A lady scientist physician, the wife of the leading doctor in Clinton, has been in the healing business for two months and has secured a practice greatly overtopping that of her husband in the most palmy days of his profession. She has surely come into possession of the talisman of the family, if not of an even wider circle. She averages fifty-two professional calls per day, and some of her patients now go miles to see her who, until within a few weeks, have been confirmed invalids.—Augusta (Me.) Journal.

QUESTIONS ANSWERED.

[Through the mediumship of W. J. Colville in Banner of Light.]

QUES.—Admitted that a person's body changes all its constituent parts every seven years, why is it that inherited forms of disease remain at the end of a given number of these changes?

ANS.—Simply because the spirit has not gained sufficient control over the outward forces of nature to prevent these germs of disease from attracting to themselves other germs continually, the body being reconstructed of elements that are attracted toward it, that are attracted to already existent particles, through the law of affinity; thus, until the body becomes completely under the control of the spirit, until the spirit gains the preeminence, the diseased portions of the structure may attract to themselves diseased particles in the atmosphere.

Q.—Does spirit vision perceive material objects? In other words, does the spirit now addressing us see our earthly forms, or only our spiritual bodies?

A.—When I am speaking to you through the medium, I can look through the medium's eyes; I can look upon your earthly forms and faces. Whatever expression there may be in the eye of the medium to-day, is the expression of the controlling spirit, not the expression of the medium, in his normal condition. The medium's own spirit is not in this room at all. I, who am controlling, have taken possession of his body completely, and am using that body as he would use it if he were present. If I were not controlling the medium, I should only see those of you who are more or less in sympathy with me; then I should see your spiritual forms; your physical forms I discern by using the medium's physical functions.

Q.—[From the audience.] I wish to ask if the spirit of a man who has been a drunkard and has used tobacco while on earth, necessarily seeks the society of those mortals who indulge in the same habits, in order that he may enjoy the taste of liquor and the fumes of tobacco through mediumistic organizations?

A.—This depends entirely upon the condition of the spirit. Supposing the spirit has been a drunkard on earth, on account of hereditary physical tendencies, but has been struggling all the time to overcome the temptation to intemperance, when he passes out of physical life he does not enter the sphere of the drunkard, he does not affinitize with liquor, as his desire during his sojourn on earth was to overcome this appetite and go onward and upward to a purer life. The drunkard who wishes to remain such, the licentious who desires to remain in his licentiousness, when he passes into the spirit-world is simply impotent; he has no power to see anything; he has no power to enjoy anything; he is like the blind man in a world of color, or a deaf man in a world of sound. Nothing around him is appreciable; thus, in order that he may gain some enjoyment, and become aware of something, he associates himself with the physical emanations of persons on the physical plane, who are now living on the same moral plane he lived when in the earthly condition. You need not be afraid of being obsessed by the drunkard unless you encourage a tendency to intemperance in yourselves; you need not be afraid that any evil spirit can master you, unless you allow a corresponding passion in your own nature to overcome you; thus, if any organism is obsessed by an undeveloped spirit, and made to do evil, the spirit belonging to that organism must, at the time being, have been contemplating the performance of something closely akin to that which the undeveloped spirit would delight in. It is, of course, possible for these undeveloped spirits, when they are thoroughly in the atmosphere of undeveloped people here on earth, to experience similar delight to that which they experienced on earth, in drunkenness, or any form of vice, as when those spirits are at one with your physical form, they can taste liquor through your lips; they can smell tobacco through your nostrils. In this way, by associating themselves with the depraved on earth, they may, for the time being, receive that miserable something which is misnamed enjoyment.

Q.—Is the love that exists between parent and child, brother and sister, husband and wife, friend and friend, and which constitutes the principal share of our happiness here, carried into the spirit-world, and does it remain the same?

A.—Certainly; true love will never die. If there be true love between yourself and any other person, constituting true harmony, of course that love will continue in the spirit-life; but in so far as your love is merely the love of the physical form, that love will die with the body. If you love your friend because he is outwardly good looking, probably you will not care for him at all when you pass out of the form, whereas if you love him because of his spirit, if there is real affinity between you, something deeper than physical attraction, then you will assume friendly relations consciously with each other. If you truly love your children, of course you will be associated with those children in the spirit-life. In the sense of the love that is usually attributed to the relation of husband and wife, if you ask whether that love will be continued, we answer, there can be no lasting marriage union in the

marriage state except the union with the true counterpart.

Q.—Why do not spirits return to their former homes, and impress those they left behind of things they would like to have them know?

A.—We are not aware that they fail to do this; we are aware that persons on earth sometimes fail to detect the spirit presence. You receive impressions very often, and do not know where you get them from. You receive impressions, and they are very real to you—spirits speak to your intuition, they impress you, though you cannot always define it, yet it is very often your own departed relatives or friends, who are impressing you, and you may be all the time benefited by the interchange of ideas, even though you may not be consciously aware of their presence. To be consciously aware of their presence is, of course, a blessing. This is a matter of spiritual growth.

Q.—How is it when we are constantly expecting and waiting for some sign of their presence that we do not receive any impression?

A.—You may be over-anxious. Spirits cannot always control your mind when it is not passive. The more passive, the less anxious you are to receive a communication, the more likely you will be to receive a correct one, because it requires an equilibrium in the nervous forces to communicate most readily. Sometimes your departed friends, however, do not understand how to control another mind; sometimes they have not yet learned the laws of mediumship; sometimes they would influence if they could, but they do not know how; thus it is not always the immediate relatives who influence, but very frequently other spirits who possess the requisite information.

Comparative Value of Lives.

[Rev. J. Fisher.]

We venture to say it is about as necessary for the good of the world to have mathematics taught as to have morals taught; about as necessary that physical science have its students and enthusiasts as that religion have its apostles and devotees; about as necessary for society to have good mechanics and artisans as good ministers and rectors and bishops; about as necessary to have manufacturing establishments for each kind of merchandise as churches for each kind of worship and faith. We can get along quite as well without worthy titled doctors of divinity as without skillful doctors of physical healing, quite as well without great Congressmen as without good citizens, quite as well without connoisseurs in art as without good cooks in the kitchen, quite as well without book-makers as without shoemakers, quite as well without learned lawyers as without competent school-mistresses, quite as well without Right Reverend Solomon Wiseacre, the priest and prophet, as without John Tompkins, the hedger and ditcher. And, to a great extent, *vice versa*, we may say. Some superlatives and superfluities, larger or lesser excepted, we cannot say which is the more serviceable to the common welfare, where all are alike indispensable. All things essential depend on each individual thing that is essential. And, although a man's personal merit in anything is according to his interior motive and fidelity, yet we may rejoice that the limit of our service, if it be good service, is not determined by our own specific purpose,—does not stop with that which we simply intend and aim at, but reaches far beyond the object we have in view, and proves a blessing immeasurably exceeding our definite designs. A person whose conduct is superior is not simply useful to those to whom he intends service, but useful to an extent unlimited and incalculable, as long as the law of cause and effect shall remain in operation.

A printed circular chills the warm enthusiasm of budding hope as nothing else does. We once knew of a very wealthy young man who was pestered to death with demands and entreaties for money from every conceivable quarter. To get rid of these applicants he used to send them this circular at the cost of two cents (in an unsealed envelope), it being in the days of three-cent postage:

DEAR SIR (OR DEAR MADAM): I am very sorry, but I am unable at this time to spare the money which you desire. Hoping that you will succeed in your admirable undertaking, I am, very respectfully, etc.

It was two cents capitally invested. To ignore these people by failing to answer their communications at all was to lead them usually to write all the more. To give them individual answers, polite and firm, was to invite correspondence to show that what you said could be explained away. But when they got a printed circular it brought them to a realizing sense of how many other beggars there were in the world besides themselves, and how infinitesimally small was their chance of plunder.—Waterbury (Conn.) American.

A bottle of milk which a Baltimore chemist was testing the other day exploded with great force and nearly killed him. It was probably from a kicking cow.

An exchange says that a folded newspaper placed under the coat in the small of the back, is an excellent substitute for an overcoat. Now is the time to subscribe.

THE INCREASE OF FAITHS.

[San Jose Herald.]

California is experiencing a peculiar activity in the growth of faiths that have not heretofore prevailed to an extent that would be considered unusual in the older states, and it seems to be about time for the Christian churches seriously to consider the question as to whether or not the Christian faith is sufficient in all cases for the purpose of that great mass of mankind which believes in the existence and immortality of a soul and the following of practices intended to secure the happiness of that soul after its separation from the body. The growth of Spiritualism in this State is so rapid as to challenge attention, and now we have the introduction and apparently ready adoption of the old Hindoo doctrine of Theosophy.

Both Spiritualism and Theosophy are antagonistic to Christianity, but both believe in the existence of a Supreme power. They claim to be more philosophical and rational than Christianity and to depend less on the operation of faith. Still, this claim is not allowed by those who refuse to accept those doctrines, for disinterested lookers-on see in them merely faith supported by argument and a certain kind of demonstration. Christianity has no tangible proof to offer of the existence of a soul, while spiritualism claims to present the soul to actual view and theosophy points strongly in the same direction.

Theosophy literally means “wisdom in the things concerning God,” and superior spirits, made possible by a course of training and study in the direction of transcendentalism. Thus at once it possesses a peculiar kind of fascination, especially for finely strung nervous organizations and highly imaginative minds. It is a doctrine strongly hinted at in Bulwer's two most remarkable novels, “Zanoni” and “A Strange Story,” and clearly set forth in Edwin Arnold's grand poem, “The Light of Asia.”

The novelty of a doctrine—in other words, its newness—gives it a certain advantage. The doctrines of the Jews and the Christians possess no novelty in this country and attract no attention on that score. The unbelieving mind is so familiar with their presence and operation, if not with their articles of faith and their philosophy, that it is not inclined to inquire into them in order to learn what they are. With a doctrine of recent introduction it is different. A certain curiosity is aroused, and curiosity may and we know often does naturally lead to investigation, and of the investigators a certain proportion become believers. Thus a new belief may grow more rapidly than an old one, and in this we have a sufficient reason for the rapid growth of Spiritualism in this State and the promised rapid growth of Theosophy. Of course these are really old doctrines, Theosophy, especially being vastly older than Christianity; but they are comparatively new to the people here.

With a faith that does them credit, believers in Christianity think that the Christian doctrine will outlive all others because it has a sounder, broader and surer basis. But the believer in Buddhism, whose doctrine is much older and whose adherents are far more numerous, entertain exactly such a faith, and Theosophy and Buddhism are one. What is to prevent Theosophy, or Buddhism, from absorbing Christianity? Old convictions may, because we see that Christian missionaries have by no means threatened the security of Buddhism in Pagan countries, and, reasoning from this, we may assume that Buddhism cannot supplant Christianity in Christian countries.

But this is merely an argument. The temperament of people of Christian countries greatly differs from that of pagans. The latter, never advancing in civilization, are more apt to cling to the traditions of the fathers than are the former, who are in a state of rapid evolution onward and upward and who seize upon novel ideas with remarkable readiness. In this condition of things, would it not be advisable for the Christian churches to look to the ordering of their houses?

The following incident, from the Philadelphia *Call*, may be of the “made-up” kind, but we doubt not that there are many fond and foolish Mrs. Bluchers in the world; and are there not among our readers girls who recognize in Mary a counterpart of themselves?

“Hard at it, I see, Mrs. Blucher?”

“Yes, Mrs. Brown; this is my washday, and looking after a family of ten don't leave much time on my hands.”

“Is that Mary's voice I hear at the piano in the parlor?”

“Yes, that's her. I don't see how I'd get along without that gal, nohow. Al'ays on these days, when I hev the tiringest work, she picks out her nicest pieces, like ‘Sweet Rest By-and-By,’ ‘Mother's Growing Old,’ ‘Love Will Roll the Clouds Away,’ and sings ‘em for me while I'm runnin' the duds through the first water. ‘Taint every gal as'd be so thoughtful, I can tell you.”

Philadelphia is pleased to discover that she has thirteen more pie factories than Chicago, while her death rate is not quite so large. If pies won't do it why doesn't she use a Gatling gun?

GOLDEN GATE.

PUBLISHED EVERY SATURDAY,

AT

21 Montgomery Avenue, San Francisco, Cal.

J. J. OWEN, EDITOR AND PROPRIETOR.
 MRS. MATTIE P. OWEN, Assistant.
 R. B. HALL, General Agent.

Contributors:

MRS. GEORGIANA B. KIRBY, Santa Cruz.
 MISS MATTIE PULSIFER, San Jose.
 JOHN ALLYN, St. Helena.

TERMS:—\$5.00 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

All letters should be addressed: "GOLDEN GATE," No. 21 Montgomery Avenue, San Francisco, Cal.

SATURDAY, OCTOBER 24, 1885.

THROUGH DIFFERENT EYES.

Human testimony, in all matters wherein the feelings of the witness are interested, whether for or against the thing sought to be proved, is so generally unreliable as to have but little weight with an impartial judge.

To illustrate, take the case of the average alleged exposure of mediums, or of spiritual phenomena. For instance, a half-dozen skeptics will plan to seize a supposed psychic form at a seance for full form manifestations. They carry out their plan and seize what they declare upon oath is the form of the medium. A dozen or more believers in the genuineness of the manifestation present—all truthful men and women—declare, with equal positiveness, and sacredness of assertion, that no such seizure took place—that the form seized was not the medium, but a veritable spirit form, which disappeared in their grasp.

Again, another set of spirit grabbers seize a form which turns out to be not the medium; but which they declare is an accomplice. Here another dozen or more believers in the honesty of the medium, all equally reliable witnesses, avow that the form was not an accomplice, but a genuine spirit materialization; and that at the instant the grabbers released her, and the lights were for a moment turned down, thereby affording the proper conditions, the form dematerialized and disappeared. They also declare that there was no place of egress where the form could have gone except through the hall filled with people; besides, in the struggle the form had been partially denuded of clothing, and could not have passed out of the room without notice.

One witness—yes, many—will assert positively that, in the presence of certain mediums, they have seen the forms of their spirit friends, recognized them beyond question, held them in their arms, and seen them gradually melt away and disappear; that some of these forms were those of little children, of whom it could not be believed that they could successfully play the parts of confederates in such matters. Other witnesses to the same spectacles—many of them Spiritualists—assert that the former were deceived—that they had witnessed many of these alleged spiritual materializations, and were fully satisfied that they were wholly deceptive tricks of the mediums or their accomplices.

Now, what conclusion is the impartial observer to deduce from this contrariety of evidence? We give it up. The conundrum is too much for us. And there is just where we are willing to leave it—an open question to be settled by everybody for themselves, and in their own way. At the same time we intend to keep a sharp look out for the truth, and when it comes our way we hope to be wise enough to know it. It is a question about which we do not propose to quarrel, nor allow anybody to quarrel with us.

Upon the abstract proposition of form materializations there are mountains of well-attested facts, stretching all along the line of history, from the materialization of Moses and Elias on the Mount of Transfiguration to the latest spiritualistic development of modern times. We know some phases of the phenomena to be true—quite enough to settle the possibility of the main fact in our mind.

What are we in this mortal life but materialized spirits. Have we not gathered from the elements—from earth, air and water—these tangible physical forms? and is not this materialization really quite as mysterious and wonderful as any that are claimed to be produced as sudden spirit materializations?

We are patiently waiting for more light on this, as well as a wide world of other occult subjects, concerning which the wisest of us are but novices.

GROPING FOR LIGHT.

The human race, in its groping for light, makes many fearful blunders. Ever and ever missing the way, it wanders by a thousand strange paths into all manner of entanglements and pitfalls, bruising itself often unto death.

It may be, and doubtless is, that the aggregate of human ills is no greater now than it has been in the past, nor as great; yet to us, especially of the larger cities, it seems much greater. So many people are without homes—so many unemployed—so much crime abounds—such dire poverty and wretchedness prevail among a large class—that it requires a large amount of philosophy, not unmixed with faith, to hold one steadfast to the idea of an Infinite Goodness dominating and guiding the moral and material forces of the Universe.

If man is growing wiser and better, we can only see it as we are able to grasp the centuries and compare one with another. And we need go back but a few hundred years—scarcely to the so-called middle ages—to witness a condition of things in comparison with which the present is as light to darkness.

Time is but a small factor in the problems of Nature. She takes account only of an eternity of duration. With her a thousand years is but a point of infinite littleness. Nations may rise and

fall—and lives as numerous as the sands come forth and perish in the struggle for bread; and yet the old earth sweeps on in its path around the sun, through countless eons of time, and Nature—mighty squanderer of life—is ever working in her own way—cruel and heartless though it may seem—to infinite ends. She takes in the outcome as well as the beginning; and only as we can comprehend the growth and unfoldment of humanity in the past, can we estimate the perfection that awaits the race in the future.

Hence, in the light of this thought, the dark pictures of misery and woe everywhere presented to us in these disjointed times, may be regarded as only a disagreeable but brief section in the moving panorama of human history—that beyond, and in the early dawn, is a brighter outlook for the race. The present era of unbalanced rights—of extremes of wealth and poverty—will pass away, as man grows wiser and more heedful of his own truest welfare.

The most prolific cause of poverty and wretchedness in the world to-day is the dram-shop; but a better wisdom must, ere long, remove that curse from society. Then will disappear two-thirds of the insanity and crime that now burden society. Intemperance, that now stalks a ghastly skeleton in ten times ten thousand homes, will be laid away with the other grinning things of evil that have terrorized the hearts of the helpless in the past. The wrongs of capital and labor will be righted in the early coming time—ownership in the soil, taxation, usury, and all the many perplexing stumbling blocks in the way of an advancing civilization will be swept aside. Only we must patiently labor and wait. Our duty lies therein. The result is with the Infinite Law.

TWO PICTURES.

FIRST PICTURE.

It was but the falling of a golden shadow across the threshold, when they called her home. Her years were many and full of rich experiences; her life was devoted to all that was grand and good. A heart "full of the milk of human kindness"—a hand ever reaching out to uplift those groping in the darkness—always a gentle word to the "heavy burdened," and thus her days glided along like the "murmur of the stream."

The last good-night to her was but the kiss of a white-robed angel, while thanksgiving from a thousand hearts whom she had blessed ascended the heights, all freshly baptized from the fountain of gratitude, and from a thousand unseen voices came the songs of praise for a life so rounded and complete.

SECOND PICTURE.

He, too, had lived full three score years and ten. No, not lived, but rather grovelled in the sordid dust. The glitter of gold caught the eye and silenced the voice of humanity within him—stifled every noble impulse. He filled his purse by oppressing the poor; broadened his lands by trampling upon the unfortunate; increased his bank account by begging the widow and the orphan. Every act of his life was colored by the distorted hues of selfishness. His heart never reveled in the delight of having done one deed of charity. His soul was never touched with pity, nor bathed in the glorious sunlight of having made one human being happier. And wrapping himself in the mantle of ill-gotten gain he lays down the burden of life, without one comforting voice to cheer him as he goes out into the darkness and the night.

What a radiant outlook for the one! How full of glorious promise! How dark, dreary and comfortless of hope the other!

THOUGHTS.

"Thoughts are your own, but put into words are so no more." The above probably relates to wrong thinking and imprudent speech; but there is another side of the idea to which it does not apply. In the first place, all thought is not our own, and therefore cannot be retained by silence. Thoughts that in any way tend to benefit the human family go about from one to another seeking expression, and if due credit is not always given one for setting a new idea afloat on the great ocean of mind, that one may take comfort in the truth that he or she was only the means through which the thought took form, its substance being perhaps older than written language. If anything can constitute thought our own, it is by giving it expression. Spoken and written thoughts make greatness, or they may only demonstrate littleness. We doubt very, very much whether evil thought has the power of perpetuating itself by seeking congenial channels. One denial to give it utterance by a tempted but triumphant tongue or pen, is, we believe, its defeat and death. Evil thought crawls and grovels without power to rise, while that which is good soars on the white wings of immortality and never dies.

GAIN.

The Roman Catholic priests of Boston have urged the women of their church to vote in the coming election of school commissioners. This is probably less a concession to the cry of the times than a sudden appreciation of the influence of additional votes, by which the Catholics increase their likelihood of electing candidates of their own persuasion, but in which they are not alone, though late. The suffragists look upon it as a gain for their cause, which it probably is, in fact, be it so intended or not. The extension of suffrage to the women of Madras, by its Municipal authorities, is a great deal in favor of the women of India, though it is attributed to the same in England. To whatever it is due, its results will be the same, and they must ever tend to the general improvement of womankind. Every civilized country now has its band of spiritualists and woman suffrage workers; the two keep close company and pretty even pace, both striving for the freedom of mind and soul. Their object is noble, and every gain is a mile-stone passed on the road to victory, that shall at last place its crown of triumph upon the brow of the faithful.

"THE HEAD OF THE CORNER."

The rejection of Spiritualism by the Christian Church, is simply the rejection of the key-stone to the arch of the Christian's faith. This stone, like that rejected by the Jews, in the advent of Jesus, is likely, ere long, to become "the head of the corner."

If modern Christendom had been fairly wise, and not dominated by a theology that was heartless and autocratic, and wholly unlike the teachings of Jesus, it would have welcomed the phenomena of modern Spiritualism with open arms. Its demonstrations were just what was wanted to convince the world of the truth of a religion that taught, while it could not prove, the immortality of the soul.

But the church was not wise. It preferred to cling to a dead past, and to a faith that was conviction only to a vivid fancy stimulated with a holy zeal, and not to the stern logic of reason. This could not now last. The heart of humanity, in its more devotional moods, may be touched with the "story of the Cross." It may believe that whither the Master went it, too, would follow in the fulfillment of time; but in its cooler and more thoughtful movements, it will insist upon the proof. The head as well as the heart, must be touched, and the reason convinced, before the staying qualities of any religion can be established.

Man has the same right to demand proof in religious matters that he has in everything else. A religion that tells him of a spiritual existence, without advancing even a shadow of proof thereof, is a religion of unjustifiable pretensions. It is wanting in the very element of fact around which all its aspirations cluster.

Spiritualism modestly comes forward and offers to the church this paramount fact—positive evidence of continued life beyond the border-land of death—and the church rejects it. Very well, the fact still exists, whether the church will have it or not, and around this fact will gather eventually all the higher teachings of Christianity. Love to man—the practice of the Golden Rule—the inculcation of pure thoughts and noble deeds—the exercise of ever-blessed charity—all of these and more, will be, and are now, taught from the ten thousand platforms and rostrums (not pulpits) of Spiritualism scattered throughout the civilized world.

Thus, is Spiritualism forced, in a measure, to become a law unto itself, and establish a religion of its own—a religion not of narrow sectarian principles, but one as broad as humanity, embracing all that is of good report; all that is necessary for man's happiness here in this life or in the hereafter.

TOO SANGUINE.

The faith cure is one of much interest at the present time, but it also has a record of making ill and causing death, which is probably what suggested it as a cure. The story of Sydney Smith catching a severe cold from an imaginary open window is well known. And the death of the French criminal who died because he believed he was being bled to death, when his arm had merely been pricked, and the sound of trickling water caused to imitate that of flowing blood, is a good instance of the power of faith, that is potent both for weal and woe to those who exercise its subtle power.

But that all ailment is imaginary and subject to the law of faith we do not believe, else the law of heredity falls to the ground as only a delusion of science and a long-sustained snare for the enthralment of human bodies. The code of faith must make exceptions in its cure of diseases that are made no note of in its printed works explanatory of its method and scope.

A woman, whose whole body is so deformed by rheumatism as to render her perfectly helpless, was told that she could get up and do her household work if she only thought so. This invalid's hands are so twisted and contorted that they have almost lost all semblance to these normal members.

Now, in order for this poor creature to do her work, admitting her ability to "get up," the use of her hands must first be restored. If faith can straighten those twisted bones, and loosen the tension of those drawn tendons, it will then demonstrate that all things are possible with faith as they are said to be with God. Who would not rejoice were it but true? That all pain and suffering could thus be made to vanish, all would fast and pray and believe, O, so fervently!

GOOD OPPORTUNITIES.

There seems to be an especially favorable state of things for women in Montana who earn their living by household service. Cooks, chambermaids and waiter girls are reported as readily commanding from fifteen to twenty-one dollars and fifty cents per week, and this with board. Women cooks are said to be scarce at from fifty to sixty dollars per month. The employment agencies have more orders than they can supply. For women and girls who are physically capable of such work, Montana is at present as good as a gold mine, where any prudent person could soon lay by a snug little competency and remove the necessity of constant, and often uncongenial toil.

But it is a lamentable fact, that with most persons the more that is earned the more there is spent; thought for the future seldom comes until the money is gone, and then it is too late. For persons who have steady work with regular pay, there is no reason but sickness why they should not attain some measure of independence in the course of a few years; and we believe they would did not a false pride prompt them to ape the rich in dress and manner of life, an undertaking that no laboring man or woman can accomplish without long years of steady work, and daily self-denial.

The men of fifty years ago, whose vast accumulations enrich their descendants to-day, had no such advantages as the laboring classes of the present time possess, and yet they laid the foundations, and built up fortunes that have made their names and lives great and useful. We have little

sympathy with the poor whose earnings are wrongly and thoughtlessly spent, the consequences of which are laid at the doors of the rich, who in these days are supposed to be the source of all evil. "Pride and poverty," indeed, "go together," but it is not the kind of pride that marked the poor in "our grandfather's day," which was a noble independence.

DISGUSTING CHEATS.

One of the most serious barriers to the spread of the Spiritual philosophy, and its vast array of indisputable facts, is the liability of the investigator to meet, on the very threshold of his researches, with some unconscionable fraud or cheat, whose cheap simulation of genuine spiritual phenomena disgusts him, and he turns away with the conclusion that all of the alleged phenomena are but juggler's tricks, and he resolves to have nothing further to do with it.

The Boston Herald, a paper not unfriendly to Spiritualism, in a late issue gives an account of the complete exposure of a miserable cheat—a Mrs. Beste—who, for some time past, has practiced her tricks upon the public, in Washington, Boston, and elsewhere, deceiving many Spiritualists, and convincing others that she was a contemptible humbug. Possessing remarkable vocal powers she was able to imitate a variety of voices which passed for spirit voices; and then she presented, by means of luminous paint, what were taken as illuminated spirits.

She was seized at one of her performances, and found with her outer dress removed, and enveloped in a wrapping of this luminous material. She admitted the fact of her fraudulent practices, signing and swearing to a statement to that effect; and promising never again to repeat them, she left in disgrace for parts unknown.

Any one who can thus trifle with the most sacred feelings of human nature, must have a fearfully bad heart. The wrong they do to honest mediums, as well as to the sacred cause of Spiritualism, is incalculable. After making all due allowances for the antagonistic and overpowering influences, both mundane and spiritual, which no doubt, often operate to give a delusive appearance to the manifestations, there is a point where charity must draw its line. Spiritualists cannot afford to encourage frauds. They owe it to their honest mediums to protect them against such unprincipled persons.

After all, may it not be that there is a useful lesson and purpose in these very frauds? Do they not teach us the necessity of a greater exercise of judgment in spiritual matters? But for these drawbacks to the investigation of our facts, thousands of people would embrace Spiritualism who are yet wanting in all save the bare germs of spirituality. It is better for the cause—better for its adherents—that we "make haste slowly."

RELIEF FOR JOHN BEESON.

We are glad to learn that the matter of relief for John Beeson has been presented before the President and Cabinet, and that it is possible to have a satisfactory settlement without being brought again before Congress. We have known Father Beeson for a quarter of a century, and something of the work he has performed and sacrifices he has endured in behalf of the badly-treated Indians. Through his able and friendly arbitration the Government has been saved much trouble and expense, and difficulties have been averted that would have resulted in great destruction of life and property. He has been the true and almost only unfailing friend of the Indian on this Coast—especially of the northern and central tribes. Now in his old age, and when he can be serviceable to his humble wards only with his pen—which is still a power for good—he finds himself reduced to poverty's extreme. It is right that his wants should be relieved, and his last days be made comfortable. It must come soon or it will be too late. We sincerely trust that the President and Cabinet may extend the needed relief, as they no doubt have the power to do, in many ways—by appointment or otherwise—and the people of this Coast will all say Amen.

VICTORY OVER TROUBLE.

It is the opinion of some one that "it is better to have resolution to cast off a trouble than patience to endure it."

That does not sound like good philosophy. There are but few real troubles that can thus be got rid of; but there are hosts of imaginary and borrowed ones that might be resolutely resisted. Genuine trouble is somewhat like infantile ailments, and must run its course; to cast it off is only possible by at the same time casting off life, which is a cowardly evasion of a responsibility that must be resumed with ten-fold difficulties in the new sphere of being. It takes us nearly half a lifetime to master the resources of our material existence, and to destroy it because we do not attain our desired measure of success, is equivalent to refusing a small fortune because fate denies us a large one. Patience to endure is noble; that endurance that helps one to wait calmly till the force of the storm is spent, then comes to aid us in collecting our scattered weapons of defense. It is grand to suffer if we do not succumb to its torture. The body may die and the soul come off victorious. Not all victory is in physical contest.

We shall publish in our next the grand discourse delivered by Mrs. E. L. Watson at Metropolitan Temple, on Sunday evening, October 11th, on "Spiritualism of the Bible, or who are the Infidels." It was pronounced by all who heard it as a masterly effort. It was phonographically reported by G. H. Hawes.

The funeral of John Hance, father of Mrs. Fred Evans, was held from Washington Hall, last Sunday afternoon, the President of the Society of Progressive Spiritualists, H. T. Wilson, officiating. Mr. Wilson spoke feelingly of the deceased and of his happy transition to spirit life.

EDITORIAL NOTES.

We were unavoidably deprived of the pleasure of listening to the lecture by Gerald Massey, on Sunday last, but those who were present speak of it as a rare intellectual treat. His large and wonderful experience in psychic phenomena were related with a delightful purity of language, chaining the closest attention of every thoughtful listener.

All admirers of genius in oratory, in grand ideas, and in beautiful imagery and word-painting, should have heard Mrs. E. L. Watson, at Metropolitan Temple, last Sunday evening. She showed the analogy between ancient and modern spiritualism, the grand unity of the past, present and future, the immutability of law, and the glorious communion of the mortals with the immortals. She held the almost breathless attention of her large audience to the close.

Dr. C. C. O'Donnell—the "Wild O'Donnell," as the Chronicle calls him—the self-announced candidate for Governor—has, by his arbitrary and unwarranted usurpation and monopoly of the sand-lot, quite effectually succeeded in dividing his adherents, and putting far away the exceedingly attenuated ghost of a possibility of a seat in the executive chair. Like all demagogues who howl at the tyranny of others, given but half a chance, he becomes a tyrant himself.

A critical reader and esteemed friend of the GOLDEN GATE, writing from San Jose, under date of Oct. 20th, says: "I do not wish to flatter you, but I am much pleased with your paper. It comes up to my idea of what has long been needed—a good, practical, common sense presentation of Spiritualism, and, strange to say, I have not met with a fault-finder yet. I am convinced that it will be instrumental in attracting the attention of many to Spiritualism that would be repelled by a less conservative course."

Noriz Jokai is not a funny newspaper man as his name might imply, but a Hungarian novelist, and a very sensible one. After the usual experience with the autographic applicant, he has conceived a plan for getting rid of him that would do credit to the shrewdest Yankee. He announces that he will send a page of his manuscript, with his signature, to any person who will send two florins to a certain charitable institution of which he is a member. He has found respite from his trouble, but the "institution" does not receive many new florins.

Printers, in their long practice, come to be almost as accurate as machines. It is stated that there have been discovered, up to the present, only three printer's errors in all the English editions of the revised Bible, and these of a most obvious character. Since, for each error discovered by any person in the Oxford Bible, a guinea will be paid on sending the fact to the Committee of the Press, provided it has not been previously discovered, it may be supposed that each edition has been closely scanned by eager eyes for the no trifling reward offered for such diligence.

Now that Victor Hugo is presumed to be out of hearing one Karl Blind "bobs up" and "serenely" declares that the great Frenchman was not French at all but of distinct German origin. After telling us how the poet came by his name of Victor, he says there is ample documentary evidence to prove that Hugo's ancestors were German artisans. The dead poet must heartily thank this bold German for not proving his ancestors to be something worse. But the question is not settled, for the countrymen of Hugo will wage a long dispute before they surrender this treasured name.

Frenchmen are always offering prizes for something to somebody or everybody in general competition. Baron Leon de Lema, of Nice, offers a prize of three thousand francs for the best instrument, on the principle of the microphone, for improving the hearing of partially deaf persons, all entries to be made by Dec. 31, 1887. About the same time Nicholas Leblanc is to have a monument for discovering, in 1842, how to produce artificial soda, that has contributed so much to the progress of modern industries. Monuments to the dead and rewards to the living associate naturally in the French mind.

The Cincinnati Post pays a high tribute to the Hebrews, when it says, "the extent and intention of their charity may be considered in the light of the fact that no other nationality interferes to prevent its poor members from becoming a charge on the general public." The Jews stand alone in more than one respect, and in all, among the better class, this distinction is a noble and proud one. The persecutions heaped upon them in the Old World arises, in a great measure, from jealousy, inspired by their ability to improve their material conditions, while others drag through lives of poverty and dependence.

PEACE AT LAST.—To the young, life is full of promise; their future is dyed in the gorgeous colors of success. Life, to them, stretches away into fair and prosperous ways. As they stand on the threshold of manhood and womanhood, with face turned toward the long journey, what great achievements lie embosomed in the future for them; and with a brave heart and a strong will they launch out into the stream of fate. At first few shadows appear on their horizon, but anon a cloud-burst chills a little, hope is not quite so alluring. Then the clear sky and all is bright again—soon to be followed by severe and frequent storms, for they are now in the tropics, have almost reached the meridian. Many have faltered and grown weary of heart, while some have been swept down and out with the tide. Only a few survive the wreck and ruin till the journey's o'er. And with all the dangers of sea, the treacherous currents over which we sail, we wonder that many more do not faint by the wayside; and yet it is successfully weathering the fiercest gale that brings to the harbor of peace at last.

According to a decision of Judge Macomber, at Rochester, N. Y., week before last, a wife may sue another woman for damages who alienates the affections of her husband. The case is a new one, and may become the precedent for many more.

NEWS AND OTHER ITEMS.

They say that Bjornsten, the tjenor, will make a trip through this country this fall.

The placer mines of Montana, it is estimated, have yielded a total sum of \$150,000,000.

Every spring the cells of certain French lakes cross several miles of land to reach the Seine and the Marne.

Winnington proposes a cannery to preserve mackerel and other fish which are caught in abundance there.

The Grand Jury at Blackfoot, Idaho, has found twenty-nine indictments against Mormons for unlawful cohabitation.

Omaha, Neb., has ordered the pay of lady teachers the same as that paid to gentlemen of the same grade in the schools.

The corn crop is 184,640,000 bushels greater than last year. Iowa heads the list with 296,805,000. The same State led last year.

A Weymouth man recently charged a neighbor 25 cents for taking refuge in his house during a thunder-storm because it had lightning rods on it.

George Bancroft, at eighty-five, rests from his historical labors. He has on hand the most valuable mass of material for history that is in this country.

In the late French elections De Lesseps, the famous engineer, was a candidate in one of the departments, and was beaten out of sight by his opponent.

The farmers of Southern California made the initiatory movement last Saturday at Los Angeles toward the formation of an Orange-Growers' Protective Union.

The cotton king of the world is Mr. Richardson of Mississippi. His annual crop is greater than that of all Egypt, and his plantations are worth twelve millions.

A colored lawyer from Florida has been admitted to practice before the Supreme Court of the United States on motion of Senator Call (Democrat) from that State.

The bridge of the Southern Pacific Railroad across the Colorado at Yuma was burned Saturday morning. The structure was built one year ago and cost nearly \$150,000.

The sparrow has not only lost caste abroad but he is losing it at home. The country papers of England are filled with a discussion by farmers as to the best methods for his extermination.

A decision rendered by the Michigan Supreme Court, October 7th, will have the effect of firmly establishing local option in all villages in that State under the General Corporation law.

The First Baptist Church of Minneapolis proposes to front the tank employed for baptismal ceremonies with panels of plate glass, so that the scene will be easily visible from all the pews.

A curious incident in the Bulgarian revolution is the formation of a Bulgarian legion of women and girls, who have asked to be armed and have volunteered to fight if the country be attacked.

The municipal authorities of Marseilles demand the expulsion of the Orleanist princes from France, and that an attempt to restore the monarchy be declared treason, with death as the penalty.

At Nanticoke, a street quack doctor ran noisy opposition to the Salvation Army. He outsang and outwaded them, and finally showing his license from the Mayor had them arrested for disturbing his business.

A Hindoo widow's lot is not a happy one. Her presence is shunned and she is told that her widowhood is a punishment for the loss of her husband, which can only be expiated by a life of austerity, devotion and purity.

Albert L. Burke, one of the most prominent Methodist laymen of Hartford, Conn., has been found to be a defaulter in the sum of \$10,000, having taken funds belonging to the James L. Howard Company.

The walls of Fort Sumter are now reduced to a mass of ruin, over which twelve guns are still mounted. The Government pays \$200 per month for watchman, who keep lights burning for the guidance of mariners.

A church in Orlando, Fla., having shown signs of falling on a recent Sunday, the congregation fled in a body, and a local paper, speaking of the incident, remarks that it occurred just as the collection was about to be taken up.

Lieutenant Greely says it cost him more than \$40 to deliver a recent lecture in Massachusetts at an agricultural fair. None of his expenses were paid. He found that day a colder day than he ever experienced in the Arctic regions.

The Czar has forbidden the celebration of the anniversary of the freedom of the Serfs next March. The celebration, it is believed by Russian officials, was to be taken advantage of by the Nihilists for an uprising, hence the ukase.

When the cholera was in St. Petersburg in 1832, the owners of an iron-mill employing 500 men compelled each of them to swallow a teaspoonful of charcoal as he came to work in the morning. Not one of them took the disease.

Mr. Curry, recently appointed Minister to Spain, has excited the hostility of the Catholics by an address delivered before the Southern Baptist Convention on the influence of the Roman Catholic Church. The organ of the Catholic Church in Virginia begs the Spanish Government to reject him.

It is a misfortune that no comprehensive word expressive of important beliefs held in common by Universalists, Unitarians, and the New Orthodox, can be made available without great liability to serious misapprehension. Liberalism is, at this date, the one in most frequent use. But atheists, communists, nihilists, are liberals—at least, assert themselves to be. It is certain that atheists and communists are as unwilling to be classed with religionists as religionists are with them. But the wide world will not give to liberalism a narrower application. The word we need, and for which there is no substitute, is "rationalism." All who interpret and teach religion in the light of reason, who will accept nothing that contradicts reason, are, or at least mean to be, rational. Such are the Universalists, Unitarians, the Swedenborgians, the New Orthodox. Rationalism, properly understood, would exactly embrace them. But the same wide world makes rationalism the synonym of skepticism.—*Christian Leader.*

Why not Spiritualists, as well as Swedenborgians, dear Leader? Are not the former quiet as respectable and vastly more numerous?—More numerous even than the Unitarians, of whose principles the Leader is an able exponent? Not

that Spiritualists are dying with eagerness to be classed with the quartet of fairly progressive religious sects named, of whose combined numbers they more than equal; but the Leader seems to emphasize the omission when it includes Swedenborgians. The ranks of Spiritualism are being rapidly filled from the more rational and progressive of the other four clans named.

NOT APPROVED.

Editor of GOLDEN GATE:

Your criticism of the *Monitor's* brutal (and, therefore, unchristian) reference to the rumored return of the Rev. Mr. Newman, to this Coast must commend itself to all right-minded persons, and to none more so than to Roman Catholics themselves, who have long been disgusted with the indecent attacks of that paper on other denominations.

Christian charity and manly feeling alike condemn its intolerant and truculent course. Vituperation is not argument, and yet the former seems to be the staple of its editorial columns. But it would be unjust to the great body of Roman Catholics to hold them responsible for this lamentable lack of good taste and Christian spirit, which they must abhor if they would be consistent with the teachings of their religion. Respectfully,
AN IRISH ROMAN CATHOLIC.

Yes, indeed! The Catholic church contains many liberal and cultured minds who have no sympathy with coarseness or uncharitableness of any kind. It is not to be supposed that the *Monitor's* brutal vulgarity finds any approval in such minds. It is the Church's misfortune that such scallwags as the *Monitor* editor should assume to represent the Church in any sense.

SCIENTIFIC MISCELLANY.

London is to have an international cookery and food exhibition in December of this year.

By carefully conducted experiments, Mr. J. C. Arthur has demonstrated that bacteria are the direct cause of the disease known as pear blight. Sap from an affected tree invariably produced the disease when inoculated into a healthy tree.

Valuable as is the microscope to various sciences, its use alone does not properly constitute a distinct science. This fact has been at length recognized by the American Association for the Advancement of Science, which, at its recent Ann Arbor meeting, abolished its section of microscopy.

In the Mark Museum, at Dantzig, is now a piece of amber for which £1,500 has been refused. It weighs eight pounds, and is probably the largest piece in the world without blemish. A museum at Berlin contains a piece, once owned by Frederick the Great, weighing thirteen pounds, but it has gaps and cavities.

The recent experiments on the British Coast to test the relative merits of oil, gas and electricity for lighthouses, have resulted in the decision of the committee that oil is the most suitable and economical illuminant for ordinary necessities, and that electricity offers the greatest advantages when very powerful light is needed.

A French physiologist, Dr. Regnard, is endeavoring to study marine animals under their natural conditions, an apparatus designed by Cailletet, enabling him to watch the creatures in water under any pressure up to that of 650 atmospheres, which corresponds with that of the sea at the greatest depths at which dredgings have been made—about four miles.

AN ERROR CORRECTED.—At a recent meeting of the French Academy of Sciences Colladon corrected a popular belief by remarking that the presence of masses of metal in a building does not add to the risk of being struck by lightning, provided the metal is not connected with the ground by a good electric conductor. In case the building is struck, however, combustibles near the metal are very liable to be set on fire.

LENGTHS OF HEAT-WAVES.—The luminous rays of the solar spectrum have wavelengths ranging between the narrow limits of .000014 and .00025 of an inch. Below these are dark heat rays of somewhat greater wave-length, but Prof. S. P. Langley finds good reason for believing that the heat radiated by the soil has a wave-length twenty times as great as that of the lowest visible line in the solar spectrum, and that there are probably wave-lengths of something more than one two-thousandth of an inch. These results are of much interest and importance, as showing that all heat is not of the same quality as that of the sun.

A WORK OF PREHISTORIC BRAZILIANS.—The remarkable Brazilian hill of Pacoval has been fully described for the first time by Ladislaus Netto in a publication of the Natural Museum of Rio Janeiro. This hill, entirely built by some ancient race of men, stands on the margin of a lake in the island of Marajo, and, although reduced by erosion and weathering to a fifth or sixth of its original size, is still about 1000 feet long, 800 wide and 20 high. In its outlines, those of a gigantic Jabuti turtle, it shows analogies with the works of the mound-builders in the Mississippi basin. Its varied contents include stone implements of all kinds, idols, amulets and a vast quantity of earthenware, funeral urns, vases, etc. Many of these are covered with remarkably delicate painted or engraved designs, some of them appearing to be hieroglyphic signs and having certain resemblances to the early Chinese, Egyptian and Mexican writings. One inscription seems to tell of long migrations—probably from the Andes' highlands down the Amazon valley.

Written for the GOLDEN GATE.]
SPIRITUAL PROGRESS.

BY ELIZABETH LOWE WATSON.

If you can the wondrous pages
Written by departed Ages
On our common mother's bosom in a language all her own,
You will learn how God's desire
Wrought through earthquake, flood and fire,
Drawing all life ever higher, and within the Spirit-zone.

Note the progress of the planet,
From fire-mist to globe of granite,
Which in turn becomes a garden; where bloom th' rose and violet.

Behold th' ever changing splendor
Winter stern and spring time tender—
Steadfast hills and restless ocean, and more for unfoldment yet.

Take this lesson of creation
To your hearts for consolation.
Look beyond the stormy present to the swift approaching calm;

Nothing good can ever perish,
Ev'ry holy hope you cherish
Shall yet ripen to fruition; let this thought be healing balm.

O, ye doubting sons and daughters
Sailing on life's troubled waters,
Know you not that God is with you, guiding by His holy will?

Of when you were really thinking
That your little barque was sinking
Has the breath of the Almighty softly whispered, "Peace, be still."

And from heavenly heights above you,
Angel friends who fondly love you,
Of pour forth their pure compassion on your wounded hearts below:

And in sympathy draw near you,
With some silent thought to cheer you,
Bringing strength and steadfast patience, such as only they can know.

Ev'ry sore and bitter trial,
Ev'ry loss and self-denial,
Ev'ry hardly fought temptation in the paths of life you tread,
Brings the heavenly helper nearer,
Makes them seem a little dearer,
And, with mental vision clearer, you look steadily ahead!

Meekest do your daily duty,
And your life shall grow in beauty,
Though to-day it pass unnoticed by the noisy multitude;
Not a sigh shall go unheeded,
Strength shall come when it is needed,
And your speed shall be increasing toward the beautiful and good.

If your guardian Angels find you
Faithful to the work assigned you,
Though it be a task most humble, fought with sacrifice and grief,
They will crown with love's sweet blossom
Every sorrow of your bosom,
And with truth's pure, living waters they will heal our unbelief.

Round you spread life's fair dominions,
O'er you brood love's snowy pinions,
While truth's ever widening circles welcome every human soul,
Then with Faith in Reason founded,
And with trust in God unbounded,
Be your lives to wisdom rounded—haste ye to the shining goal.

LETTER FROM LOS ANGELES.

Editor of GOLDEN GATE.

Sunday in Los Angeles is a quiet day for the people, but I made it a "Red-letter day for me"—that is I took in the churches. Looked upon the new Catholic cathedral on Main street, with its glitter of gold, its fine statues, its grand-toned organ, its tinted windows and silent worshippers, and I felt that I was treading upon other people's sacred ground, and wished, in my soul, that they could have something of the peace that "passeth all understanding"—a knowledge of the future life. Then I wandered to the little humble quarters of the Holiness Band on Fourth street, and there found a conglomeration of races, of all grades of intellect, in a house that reminded me of my childhood's Quaker church—bare floors, bare walls, plank seats, comfortable backs but without varnish or paint to redeem a tint or coloring. The earnestness of these people quite astonished me; they seemed to be bound up in the idea that shouting and gesticulating helped them on their way to heaven.

I am quite practical, and when I hear people talking entirely upon the one idea, "How to save their souls," I pity them so, and wish I had the power and ability to utter words freighted with so much wisdom and knowledge, that all would be convinced that no man can lose his soul, and that to truly prepare his or her life to live on earth is the true preparation for death. That, to become unselfish, full of pity and good deeds, is the soul-saving propaganda that ought to be heralded here; that long prayers, loud shouting, and the wear and tear of undue mental excitement has no saving powers. God can understand a thought, hear a whisper, and needs not a sigh or a gesture from his children, but all are bound to do their duty—"All for each, and each for all."

Evening found me in the hall of the First Spiritualist Society of Los Angeles. The meetings are held in the apartments occupied by the pioneer Good Templar lodge, (the Merrill) founded in 1867, and it seems apropos to the cause of Spiritualism that they should meet in the halls of temperance.

The Rev. Mr. Loveland has been lecturing to the Society for about three weeks. I had the pleasure of listening to him for two Sabbath evenings and must say I received thoughts that I shall treasure always with pleasure. The first evening the subject upon which his discourse was founded, was "The Atonement," and with true spiritual sympathy and feeling he led one to see that no "great good" can come to this world without great virtue.

He expounded the theory of the atonement of the world by Christ in a spiritual sense, and not in a literal sense, as the churches do, and all without acrimony or bitterness, so that the most devout devotee of the Christian dogmas could have listened and been pleasantly instructed.

Last evening he took for his text "Me-

diums and Mediumship." History, from the dark ages to the present date, and science in the material and physical world, it seemed to me, was exhausted to prove the truth and righteousness of the high calling of mediumistic persons. He was cheered during his remarks quite often, especially when he appealed to the Spiritualists to stand by the "sensitive souls" that are controlled by the unseen forces and have to be passive to those influences that the world may receive the best demonstrations that it is possible to give.

Having the good of the cause upon my mind at the close of Mr. Loveland's remarks, being introduced to the audience, I talked to them about our Spiritual paper, the GOLDEN GATE, and urged the need of upholding it in every way possible. Received six subscribers and the promise of many more in the near future. Shall aim to be present next Sunday and have all subscribe that can possibly do so, as we who have the "light" must try and see that others behold that light.

ABBA L. HOLTON,
Los Angeles, Oct. 20th, 1885.

[Written for the Golden Gate.]
THE PHILOSOPHY OF TRUE LIVING.

BY MRS. DR. C. C. PEET.

If half the time that is spent in murmuring over hard fate, and unpropitious circumstances, were utilized in a firm, brave endeavor to surmount obstacles, and become the master, not the slave, of existence, we should find a large portion of humanity, self-supporting, earnest workers, in place of the many who waste, yea, worse than waste time and opportunity in waiting for some fortunate event to emancipate them forever from the necessity of personal effort.

It is an acknowledged fact that our strongest men and women are those who have gained their superior attainments through patient persevering effort, and these same people, whom the world is proud to honor, would never have gained the summit of success had they not placed their feet on the lowest round of the ladder.

There is many a young man to-day spending his time in idleness, waiting for father to assist him to some position he is incompetent to fill, who might in a short time, by his own exertion, work his way to a higher place which he would fill with honor. Many a girl is miserable, enduring a passive, inactive life, with no higher aim than a possible marriage, by which if contracted, she would inevitably bring nought but sorrow and trouble to the unfortunate man, to herself, and worse still, to their children.

Before the woman is fitted to be the lifelong companion of any man, she should be able to stand alone; in short she should not only be fitted to take her place in the world as one of its workers, but she should be educated to manage the affairs of his own home with wisdom and economy.

Marriage should be the result of a pure and holy attachment, bringing to those who enter this sacred relation the highest happiness experienced by man or woman; but not until the masses recognize a higher meaning in the mystical blending of two lives than a passing fancy or mere convenience, will the misery, which is apparent in society, be abated.

When woman shall learn to give expression to her highest conception of womanhood, and man shall honor her as every true woman deserves to be honored, then will humanity have gained a great victory over ignorance and crime, and in place of discord harmony shall envelope with her pure white mantle the whole world, and men and women shall have learned the lesson that honest labor ennoble the one who performs it.

A STRANGE EVENT.

[San Jose Mercury, Oct. 22st.]

The residents of Redwood have had a genuine sensation afforded them during the past week. Citizen John Ryan has recently purchased a fine piece of property and immediately set about improving it. In addition to building a house and barn, Mr. Ryan was sinking a well for water supply in irrigating. The well had reached a depth of thirty feet and had some twelve feet of water, when, just after dinner on Tuesday last, Mr. Ryan undertook to descend the well ladder for the purpose of renewing work, when he missed his footing and fell, his right foot catching between the rungs of the ladder. His right leg was badly fractured just above the ankle. Hanging head downward he was in a dangerous plight, but by almost superhuman exertion he managed to keep his head above the water by clinging desperately to the sides of the ladder and lifting his body by that means. Others who were working only a short distance away failed to hear the cries of the sufferer.

At the time of the accident Mrs. Ryan was at her home over a mile distant, and suddenly she had a presentment that her husband was in great danger. Describing the peculiar feeling to friends, who were with her at the time, she was ridiculed by them, and every effort was made to quiet her fears, but without avail, for so strong was the sense of mortal agony being endured by her husband, that she hastened to the place where she knew Ryan had gone to work. Upon arriving at the scene she was impelled to go at once to the well, when she was horrified

and her apprehension confirmed by seeing her husband in the condition that has been described, his strength rapidly deserting him, and his head partially covered by the water. Assistance was close at hand, for the other workmen on the place had by this time been attracted to the spot by the screams of the affrighted wife, and the unfortunate man was rescued, but so severe had been the mental and physical strain that he has not yet fully recovered from the effect of his terrible experience. Our informant, who was in Redwood at the time of the occurrence, and is personally acquainted with the parties to this strange affair, says that the story is vouched for by several of the best known and most trustworthy residents of the vicinity, who, in common with the balance of the people in that locality, admit the action of some mysterious and unexplainable agency in conveying to the wife the knowledge of her husband's peril.

Dr. Schlessinger, the eminent Spiritual medium of Oakland, has kindly offered to give a free sitting to every new subscriber for the GOLDEN GATE. His rooms are at 854 1-2 Broadway. Dr. Schlessinger's talented wife is the editor and publisher of the *Carrier Dove*. Both are earnest workers in the cause of Spiritualism.

PASSED ON.

LEAVITT—From Oakland, October 16, Elizabeth Gleason, beloved wife of Charles C. Leavitt, aged 48 years.

HANCE—From this city, October 16, John, beloved husband of Annie Hance and father of Mrs. F. Evans and George Hance, a native of Scotland, aged 50 years, 2 months and 16 days.

HELP FOR THE CAUSE.

To those Spiritualists who, when through with their earthly possessions, would like to advance the cause of Spiritualism, we would suggest—as the GOLDEN GATE establishment is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name—that they incorporate the following clause in their wills:

"I give, devise and bequeath unto James J. Owen, and Mattie P. Owen, his wife, of San Francisco, California, publishers of the GOLDEN GATE [here insert the description of the property to be willed], strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the elevation of humanity in this life, and a search for the evidences of life beyond."

Any funds placed in our hands for this worthy purpose will be most faithfully devoted to the object named.

NEWS AGENCIES.

The GOLDEN GATE may be had of the following news dealers in San Francisco and Oakland:

H. F. Smith & Co., 225 Kearny St.
J. C. Scott, 22 Third St., and cor. Market and Geary
J. K. Cooper, 746 Market St.
Chas. Foster, Ferry Landing
O. C. Cook, cor. Tenth and Broadway, Oakland.
T. R. Burns, N. W. cor. Ninth and Broadway, and S. W. cor. Seventh and Broadway, Oakland.

NOTICES OF MEETINGS.

WONDERFUL MATERIALIZING SEANCE.—Dr. D. McLennan will give a seance for full form manifestations in the light, with the medium sitting with the audience, at No. 259 Kearney street, on Sunday evening, October 25th, at 8 o'clock sharp. Admission \$1.00.

SPIRITUAL SERVICES at Metropolitan Temple, under the ministrations of the celebrated and eloquent inspirational lecturer, Mrs. E. L. Watson, Sunday, October 19th; answers to questions at 11 A. M. Evening lecture at 7:45; subject: "Am I my Brother's Keeper, or the Ministry of Sympathy." The Children's Progressive Lyceum at 7:30 P. M. A cordial invitation to attend is extended to all.

PROGRESSIVE SPIRITUALISTS.—The "Progressive Spiritualists" meet in Washington Hall, No. 35 Eddy St., every Sunday afternoon at 1 P. M. All subjects relating to human welfare and Spiritual unfoldment treated in open conference. All are invited.

N. B.—The Free Spiritual Library in charge of this Society is open to all persons on Sundays from 1 to 4 P. M. Contributions of books and money solicited.

"MARRIAGE AND DIVORCE."
[Answer to Mons. Capel.]

Lecture by Mrs. M. Kasten and musical entertainment, at Alcazar hall, O'Farrell above Stockton, on Sunday evening, Oct. 25th, 1885. Admission, 25 cents.

SPIRITUAL MEETING.—Sunday, October 25th, in Alcazar Building, 114 O'Farrell street. Commencing at 2 P. M., closing at 4. Entire meeting devoted to a test seance given from the platform by Mrs. S. Seip, assisted by Mrs. Lena Cooke, and Mrs. Pefferly Myers. Messages from your spirit friends, names and full descriptions given. Character Reading. Psychometric Test of Mental and Ballot Questions answered. Many other phases of Spiritual Phenomena. Admission 10 cents.

THE FREETHINKERS' MAGAZINE

To be published monthly after Jan. 1, 1886.

This is to be a FREE magazine, from which no communication will be rejected on account of the sentiment expressed. And the editor will reserve the right to be as free in the expression of his views as the correspondents. Each writer is to be solely responsible for his or her opinions. Each number will contain 48 pages and the price will be \$2.00 a volume, 25 cents for a single number. Address: H. L. GREEN, Editor and Publisher, SALAMANCA, N. Y.

THE NEW YORK BEACON LIGHT.

An Independent weekly Spiritual journal, giving messages from our loved ones in spirit land, and containing matter of general interest connected with Spiritual science. Free from controversy and personalities.

MRS. M. E. WILLIAMS.

EDITOR AND PUBLISHER.

Subscription rates—One year, \$2.00; six months, \$1.00; three months, 50 cents. Postage free.

Rates of advertising—\$1.00 per inch for first insertion; 50 cents for each subsequent one. No advertisement inserted for less than \$1.00. For long standing advertisements and special rates, address the publisher. Payments in advance.

Specimen copies sent free on application. News Dealers supplied by the American News Company, 39 and 41 Chambers Street, New York.

All communications and remittances should be addressed to Mrs. M. E. WILLIAMS, 232 West 46th St., New York City.

BOOKS WANTED.

A copy of "Art Magic" and a copy of "Isis Unveiled." Please address this office stating price. 9-1m.

DR. JENNIE E. WILLIAMS—Magnetic Physician. Cures all diseases by Magnetism. Recommended by physicians of all schools. Instant relief in Acute Cases. Electro-Thermal, Medicated, Vapor and Sitz Baths. Electricity and Massage scientifically applied. Charges reasonable. Consultation free at office. Room 22, first floor, Martin's Block, First Street, San Jose. Hours—9 A. M. to 12 M., and 2 to 6 P. M. notice

SPIRITUALISM IN RUSSIA.

Making More Scientific Than Popular Progress.

[From an Occasional Correspondent of the N. Y. Tribune.]

St. PETERSBURG, Sept. 5.

The eccentric modern movement termed Spiritualism, so widely spread in Europe and America, has also visited Russia and penetrated even into the most remote of her provinces. The Colossus has passed through all the phases of table turning, rapping, spirit materialization and similar marvels, and has had by no means a scant harvest of writing, rapping, curing and prophesying "mediums." The Russian "mediums," however, have never attained the world-wide reputation of the Homes, Davenport, Katie Kings and *tutti quanti*. They have been generally of a familiar domestic description, and their doings and saying however remarkable, have been mostly confined to the narrow circle of home and friends. But, strange to say, it is in this country that Spiritualism, as the development of the science of psychology, has found its most earnest interpreters, and it is in St. Petersburg and Moscow that these curious manifestations have attracted and interested such men as Professor Boutlerof of European celebrity, and Professor Wagner, both attached to the Petersburg University; the Russian savant, Mr. Alexander Aksakof, Professor Tourkevitch, Dr. Basil Mihailoff and many more distinguished men of science and letters, such as Dostoensky, Solovieff and Dimitri Tserteleff. Having found hospitality in such an exalted circle, Spiritualism ceased to be an amusement for the drawing-room idlers and became a problem with pretensions to a scientific solution. The public was lost in amazement at first to behold three scientific stars of capital magnitude pay the most concentrated and serious attention to this question in its modern form, to the moving and rapping of tables, the trances of somnambulists and the pranks and antics of so-called "medium," which the conclave of experimenters had over from England, Germany and even America regardless of expense. Both Mr. Boutlerof and Mr. Wagner had previously been declared enemies of this movement and the most inveterate materialists withal, so that at first they were supposed by their colleagues at the University and by the students to have gone out of their minds.

It may be said here that such a collection of *chevaliers d'industrie* and bold adventuresses as those "mediums" proved to be was rarely met with anywhere out of a fair. The scientific investigators were at first much disconcerted at the evident deception played on them, but nevertheless persevered and carried on a series of the most minutely and carefully controlled observations upon and investigations into, the more genuine of those phenomenal organizations called "mediums," and finally came to the positive conclusion that there was something in it after all. They then proceeded with marvelous patience to ferret out the small grains of truth in the midst of deception, bad faith and greed for money. The result of this most tedious task, which lasted for years, were as follows: Professor Boutlerof came to the conclusion that the manifestations called spiritual are founded upon a series of curious facts, having their source in some force hitherto unknown, but by no means unknowable. He admits, together with the English specialist in chemistry, Mr. Crookes, the existence of a more subtle and refined state of matter than those hitherto known, which can become perceptible only in a certain condition of the body, a condition usually produced by magnetism and more easily attained by so-called "mediums," i. e., organizations more than ordinarily susceptible and nervous. Professor Boutlerof has given a great deal of time and care to the research of this mysterious agent, and his experiments have confirmed the discovery of Mr. Crookes.

The Russian Spiritualists, who have few adherents among their compatriots, and have had to put up with a great deal of annoyance on the part of the public as well as on that of the Government, do not seek to popularize their ideas as yet, but rather to consolidate them and gather them into a scientific formula. They consequently seek to attract into their circle men of science, doctors, materialists; in short, persons deprived of romantic sentimentality and religious enthusiasm, so as fairly to place the question upon a new ground, not letting it degenerate into sectarianism, giving no food whatever to the imagination, and so rendering it interesting to positive and serious minds.

Had this programme been perseveringly adhered to, the question might have made progress; but both Professors Boutlerof and Wagner adopted (although most unwillingly at first) the hypothesis that these manifestations must be produced by the spirits of former inhabitants of this planet, but this point of view having been prematurely given to the world in a series of articles principally due to the pen of Professor Wagner and published in one of the best periodicals, threw great discredit on the cause at the very outset, and made people open their eyes in astonishment at the credulity of the professors. Perceiving their imprudence and the blows this hypothesis was going to strike at the whole structure, Messrs. Boutlerof and Wagner, turned abruptly on another track, and in

subsequent articles endeavored to keep on strictly objective ground concerning the cause of the manifestations. Russia now possesses a considerable literature on the subject which totally differs from productions of the same kind abroad, inasmuch as these articles are stamped with a spirit of genuine scientific research and present the subject in quite a new light.

The Government does all in its power to discourage the movement, as it is supposed to be closely allied to Socialism. Any one having read the books of Andrew Jackson Davis will easily understand that such reading would not do for Russian people at present, and, of course, all such works are strictly forbidden and are only read by a few persons. Spiritual manifestations are regarded not only by the clergy, but even by the Holy Synod itself as having their origin in the source of all evil. Newspapers most unwillingly publish articles in favor of the question, though they eagerly accept anything against it. The censor is extremely severe, and it is in vain that Mr. Aksakof, who is a man of ample means, ready to sacrifice any sum, has endeavored to start some organ through which to acquaint persons interested therein with the results of the experiments made. Thus it will be seen that Messrs. Boutlerof, Wagner and Aksakof and their friends have to struggle against no ordinary difficulties. But they are men of no common energy and character, and, moreover, deeply convinced of the truth of the greater part of the doctrines taught by Spiritualists, and though they move but slowly, they have been able to draw into their circle persons of talent and distinction, who, if not all yet fully convinced, are greatly interested in the experiments.

Among the more cultivated members of the clergy one sometimes meets with persons interested in Spiritualism. They talk of it timidly, and are visibly afraid of compromising themselves, but it is evident that the success possesses great attraction for them. I lately spoke with a very respectable and erudite orthodox priest and asked him to give me his opinion concerning the manifestations. He told me that he fully believed in them, and could perceive nothing in these facts contrary to the teachings of the Church. Among the common people in Russia, the belief in ghosts, spirits and all kinds of fantastic beings is almost universal, there not being perhaps in the world a more superstitious people. But all attempts to communicate with the spirits of the dead inspire them with terror, and they consider persons who do so as magicians and sorcerers. As to the middle classes, there are among them a good many believers in Spiritualism who even sometimes organize circles, but this is usually done in an off-and-on amateur sort of way, showing little genuine interest in the subject.

Flowers and Courtship in Japan.

[F. W. Burbridge in *Gardener's Monthly*.]

In houses wherein reside one or more daughters of a marriageable age, an empty flower-pot of an ornamental character is encircled by a ring and suspended from the window or veranda by three light chains. Now the Juliets of Japan are, of course, attractive, and their Romeos as anxious as those of other lands. But instead of serenades by moonlight, and other delicate ways of making an impression, it is etiquette for the Japanese lover to approach the dwelling of his lady, bearing some choice plants in his hand, which he proceeds to plant in the empty vase. This takes place at a time when he is fully assured that both mother and daughter are at home, and I need scarcely say that neither of them is at all conscious that the young man is taking such liberty with the flower-pot outside their window.

It is believed that a young lover so engaged has never been seen by his lady or by her mamma in this act of sacrilege—at any rate, my friend tells me that during his long residence in Japan he never heard of any one being detected in the act or interfered with in any way. The fact is, this act of placing a pretty plant into the empty flower-pot is equivalent to a formal proposal to the young lady who dwells within, and this eastern fashion is, as I think, a most delicate and harmless way of proposing to a lady. The youthful gardener having settled his plant to his mind retires, and the lady is free to act as she pleases. If he is the right man, she takes every care of his gift, waters it and tends it carefully with her own hands, that all the world may see, in a word, that the donor is accepted as a suitor. But if he is not a favorite, or if stern parents object, the poor plant is torn from the vase, and the next morning lies limp and withered on the veranda or on the path below.

A truly scientific man has no prejudice; he is a philosopher, and never determines for or against a thing until he has tested it thoroughly, observing and comparing its manifestations by his highest reason, and testing his own observations, when practicable, by the experiments of others in the same field.—*Harbinger of Light*.

A Philadelphia druggist has forty-four prescriptions, received in six months, in which every one contains such errors as to seriously menace life in case they had been filled as the doctors wrote them.

MATERIALIZATION AT GLASGOW.

[Alex. Duguid in *Medium and Daybreak*.]

Along with the present intellectual outpouring noticeable in Spiritualism, and which like the afflatus of an angel of strength is carrying spiritual teachings into many new quarters, I desire to place on record the experience I had at a materialization seance held in Glasgow a few weeks ago. I always feel inclined to direct the thoughts of others to point of progress, as an incentive to perseveringly pursue the work of reformation so energetically carried on under the *agis* of Spiritualism. Before I proceed with my narrative I would simply say that all the parties, sensitive included, move in private life.

Being in Glasgow at the time to which I refer, an old and valued friend invited me to attend their weekly sitting, and having been a stranger to such meetings for some time, I gladly availed myself of the opportunity. The seance room I found supplied with arrangements such as I had not before met with; indicating the care and attention bestowed on the production of good phenomena, and evidence also of the earnestness of the sitters. The arrangements to which I refer, were the extension on each side of the cabinet of frames covered with dark cloth, so that they could be moved about to suit the light, and admit thereby of a clearer view of the psychic forms that visit the circle.

We sat down in the form of a half-circle, a small lamp shining through beautifully tinted blue glass affording a soft and pleasant light in all parts of the room. The proceedings began by one of our number manipulating some good music from an instrument called a Cabinetto. During this time the sensitive or instrument, through whom the psychic forms gained power and the means of admittance to our presence, sat in the circle. After a little general conversation, we observed the sensitive under the control of some spirit-friend, who made it known to us that the meeting was well constituted, having favorable elements, and that good phenomena would probably be elicited; a statement which filled our minds with a cheerful expectancy of the spiritual feast in store for us.

At length it was suggested by the controlling intelligence that the sensitive take his seat behind the curtains of the cabinet. In some quarters very much is said of the difficulty of distinguishing spirit-forms from the medium, and it is inferred that if you see the medium you see the form, and if you see the form you see the medium; the effort being to create much doubt and confusion of mind, casting dust in the eyes of the investigator, and preventing the vision of the searcher after truth. In this instance the sensitive or medium was never wholly out of ken during the entire seance; for the keen eyes of the sitters saw him reclining in his chair while the curtains were being moved about to allow the psychic or spirit forms to come out before the company; at other times his voice was heard within the cabinet, and other unmistakable signs of his being in his proper place were afforded while the forms were in view.

The first indication of the sitting was the presence of a spirit standing within two feet of the lady occupying the seat at the right hand corner of the circle. It presented the appearance of a tall lady, moved rapidly and gracefully to different parts of the room; as if scrutinizing the sitters and the arrangements, and to my mind, performing the part of a forerunner to the approaching manifestations to be witnessed by us.

There appeared simultaneously with this spirit, a tall form with a magnificent beard, and altogether different in movement and proportions to the spirit, whose radiant outline was still perfectly visible. This masculine personality, now clearly defined before us, was ponderous in his composition, the boards of the floor vibrating beneath his tread, and certainly for a time the characteristic features of matter were seen portrayed in the transitory garb of the spirit-form which stood before us. There was evidently a strong desire on the part of this spirit to manifest clearly and bring the great fact which he was demonstrating home to the minds of the spectators; the same eager desire to quench our doubts as I have seen manifested by "John King" at Mr. Williams's seances in London; so anxious to wipe out all unbelief, and afford perfect satisfaction on the most momentous question of existence.

This spirit desired to manipulate the cabinetto, and that instrument was handed over to his care. The little table on which it stood was placed in a favorable position, and the spirit came forward and enveloped table and instrument in a white cloud, which appeared gradually indrawn to himself. His arm was then extended, but the necessary hand to manipulate the instrument was not visible. Another movement, and the hand, perfectly formed, laid hold of the handle of the cabinetto, and began to play. But the music was now altered in tones—the notes were sweeter and of more sympathetic expression, and again fuller and powerful, beyond the normal capacity of the instrument, yet in strict artistic harmony with the proper rendering of the tune. This evidence of the musical ability of the spirit made a favorable impression on our minds, presenting a marked contrast to the mere mechanical efforts of our kind social, mortal brother, who had previously turned the handle.

A desire prevailed to know the name and individuality of this spirit-friend. He came up to me, put his hand over my head, and the thought vividly passed through my mind that he was "Sir Michael Scott," an account of those posthumous actions has already graced the pages of the *Medium*. This thought on my part proved to be correct, and elicited a very cordial response from our visitor. We all obtained a close inspection of the face and entire form, as he came near to every siter, and with the aid of the black covered frame that has been already alluded to, the light was made to fall direct on his person, enabling him to be seen to the very best advantage. He very obligingly assumed different positions, so as to afford one of the sitters a satisfactory look at him. During this crucial episode, the sensitive within the cabinet was clearly seen through the open curtains, and his voice was heard, speaking under the influence and control of another spirit. This was a conclusive and beautiful illustration of the mysterious abilities with which we are endowed, and which only require spiritual unfoldment on the part of mankind to be universally recognized.

Thus I have described the advent of this spiritual being, so suddenly amongst us in material form. His withdrawal to the sphere or state from which he emanated was to us a lesson equally instructive. As he stood in the centre of the circle, in full view of us all, the stately proportions of the form began gradually to diminish. Part after part rapidly dissolved into invisibility, quickly as it had attained material solidity; and in about one minute's time, this ponderous, solid, material, sentient, and in every way human form, was resolved into the impalpable elements from which it had, only a short time before, derived.

"Sir Michael Scott" was no sooner out of sight, the last vestige of him apparently sinking into the carpet, than he began to grow up again in the reverse manner to which he had disappeared. Having attained to the proportions in which he had previously been seen, he bowed "Good night" and retired behind the curtain that formed the cabinet.

Another female spirit, well-known to the circle, materialized and stood before us. Presently the medium was controlled by a male spirit to speak to us. The medium rose from his chair, the female spirit took his arm, and thus they stood while the medium under control talked to us.

Another spirit also came into view, and from appearance it was at once judged to be of the female sex. She had large, lustrous eyes, and an exuberance of dark hair falling in graceful curls over her shoulders. She was at once recognized, and greeted by name, as she frequently manifests to the circle. I remember the name, as belonging to one who had long ago left earth-life, but who is still retained in kindly remembrance, because of her goodness of heart and many benevolent acts. Notwithstanding these marked peculiarities of person, the name in addition, this spirit had not been recognized by the circle all through a long course of materializations, though she was known to the sensitive. To me the likeness was perfect; and I alone realized the presence of her who had been known by the same name and possessed the same personal characteristics years ago in earth-life. This manifestation came home to me with a peculiar force, and I received it with joy, thus rewarding our faithful spirit-friend for long waiting, during which period she had nevertheless fulfilled an important function in the work of that circle. This spirit, though not so demonstrative in action as the previous one, yet met a requirement, which appealed more significantly to the faith we have in individual spirits coming back for recognition to those who have known them while in the flesh.

At this point the curtains of the cabinet were drawn aside, and the sensitive, with the chair on which he was seated, was brought to the front, and quite close to the sitters. He began to converse with us under influence, on the nature and conditions of a good seance; pointing out the philosophy of, as well as the teachings derived from, the facts of spirit manifestation which we had that night witnessed. This induced a somewhat serious mental condition of the surroundings, which the control felicitously removed by stating that the visible presence of the spirit in the circle was a demonstration of a novel idea, being nothing less than an *effect before a cause*. One of the sitters objected that such an arrangement could not, in the order of things, be possible. The control answered that in the common affairs of life, such a reversal of philosophic order frequently occurred, instancing the case of a man pushing a wheelbarrow before him! This climax to our philosophical disquisition produced a general burst of hilarity, which put all in good humor and produced those easy conditions favorable for the successful closing of the seance, when the spirit, that had been recognized in material form, passed away from our view by what might be called vaporization. Certainly her form was not that of the sensitive, who remained firmly seated in our presence while the spirit disappeared, and who soon afterwards took his place beside us in the circle.

We unhesitatingly advance these facts as demonstrative evidence of man's immortality. Whatever may be urged by theorists, as to the power for characteristic

manifestation leaving the spirit soon after parting with the material body, does not apply in the case of the spirit whom I have so minutely described and recognized. The well-known features of earthly personality were not only unmistakably present, but there was breathing through them a power of characteristic individuality, which did not find expression in such an intense form during earth-life. Our long and varied experience in spirit-communion has enabled us to observe, that the individuality becomes more pronounced in spirit-life. Old age returns with the freshness of youth; ignorance gives place to penetrating knowledge, all the mental powers are active, progress in all forms is stamped on the resurrected powers of the returning spirit. There is no decay of any attribute, no diminution of ability, in those who under proper conditions manifest to us from the New Life to which they have attained. Though thus far we can gather satisfaction from spirit-communion, still our feet have scarcely made their impress on an altogether unexplored territory, abounding with infinite changes to the spirit of man, and embracing the glorious possibilities of an endless eternity.

Letter from John Wetherbee.

EDITOR OF GOLDEN GATE:

My eye has suddenly fallen on your very attractive paper. It is a pleasant paper to read. Its articles in this issue were instructive and interesting. That was to be expected by me, because they were spiritual in substance and in tone, but the good plain type is an attraction to all people in the afternoon of life, and do you know, or rather, have you not observed, that the majority of people found in our ranks have reached their summer of life, and are more or less even in their "fall" of the year, and so, like good print. Your paper invites these afternoons. I see this is only your twelfth number, I think I sense perpetuity in it, and hope when it has reached its decade it will still be a youth with a long life before it,—be on the Pacific, its banner of light, as the old *Banner of Light* is in the East; both cognomens are auriferous expressions of thought, and both are accented words in the field of Spiritualism—*Light* and *Golden*—one suggestive of "dawning light," Modern Spiritualism; the other "nuggets." I find a few of the latter in your issue; may it prove a gulch of value, not only to you but to all lovers of our truth. One thing I notice, you appreciate "Shadows." There cannot be much weight to such a nugget as that, still it passes for good sense in this writer's mind, and makes him feel inclined to do his best some day and send you a line or two that he will try to pass off for a nugget, which certainly this response is not.

Yours, with good wishes,

JOHN WETHERBEE.

No. 10 GREENVILLE ST.,
Boston Highlands, Oct. 10, 1885.

A Beautiful Tribute.

EDITOR OF GOLDEN GATE.

The following extract is from a letter from Mrs. E. L. Watson, written in the ordinary course of friendly correspondence. But feeling it to be a just and beautiful tribute to the memory of a dearly loved mother, I have asked of Mrs. Watson to let me have it inserted in your *GOLDEN GATE* that others of her friends may, from its perusal, partake of the elevated satisfaction received by myself. It will serve as another striking illustration of the power for good which must ever go forth from the life of a true mother, and of the grand results that may follow.

H. S.
"I had finished my work [at the East] and was starting for a westward bound train when I was summoned to attend her funeral. She had prayed that it might 'all be over' before I came home, and I knew she was rejoiced to be set at liberty in time for me to be present at the burial of her wasted form, so I could not but be glad with her. She was a lovely character. She knew no desire apart from duty; pure, patient, self-sacrificing; adorned with a rare humility; grateful for every comfort; glad in other's happiness. She often used to say, 'My riches are my children whom I would not exchange for the whole world.' Her last days were her best. Life's awful tasks well done, she was sheltered in an ideal home realized with my sister Emma, and her sunset days were all golden."

A Word to Boys.

You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part in the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.—*Horace Mann*.

The locks on a door are worn perfectly plain. It is the door that is banged.

THEOLOGY SHOULD BE PROGRESSIVE.

[The following extract is from a discourse by Kersey Graves, on the "Signs of the Times":]

"All the orthodox systems committed a fatal error at the outset in assuming that their religions were derived directly from God, and consequently must be perfect and unalterable, and a finality in moral and religious progress. Such an assumption will cause the downfall, sooner or later, of any religious body which persists in propagating the error. Religious institutions, like all other institutions, are subject to the laws of growth and decay. Hence, if their doctrines and creeds are not improved occasionally to make them conform to the growing light and intelligence of the age and the principles of science, they will fall behind the times, cease to answer the moral and religious wants of the age, and become a stumbling-block in the path of progress. Common sense would teach us that the doctrines preached by the churches two hundred years ago must be as much out of place now as the wooden shoes and bearskin coats worn by the early disciples would be for us. Their spiritual food is by no means adapted to our moral and religious wants. We are under no more moral and religious obligation whatever to preach the doctrines of original sin, the fall of man, endless punishment, infant damnation, &c., because our religious forefathers believed in these doctrines, than we are morally bound to eat beetles, locusts, and grasshoppers, because our Jewish ancestors feasted on these nasty vermin, as we learn by reading Lev. xi. Why is it that in modern times there has arisen great complaint in all the orthodox churches about the rapid inroads of infidelity into their ranks? It is simply because that while the people are beginning to assume the liberty to do their own thinking, the churches refuse to recognize the great principle of universal progress as applicable to their religion, which would and should keep their doctrines and precepts improved up to the times. Instead of adopting this wise to policy, they try to compel their members to be content with the old stale salt junk of bygone ages, in the shape of dilapidated, outgrown creeds and dogmas; but it will not do. It is as difficult to keep great minds tied down to unprogressive creeds as it would be to keep grown-up boys and girls in baby-jumpers. Enlightened nations are as capable of making their own religion as their own laws; that is of making its tenets conform to the natural growth of their religious feelings as they become more expanded and enlightened. And it is a significant historical fact, that great minds in all religious nations have wholly or partially outgrown and abandoned the current and popular regions of the country. It is only moral cowards, or the ignorant and uninformed, who threw themselves into the lap of the Church, and depend upon the priest to pilot them to heaven. Mosas, Jesus Christ, Mahomet, Martin Luther, John Wesley, Emanuel Swedenborg, George Fox, Elias Hicks, and many other superior minds, strove hard unconsciously to rise above the religion in which they were educated; and all succeeded in making some improvement in its stereotyped doctrines or practices. The implied assumption of the churches, that their doctrines and precepts are too perfect to be improved and too sacred to be investigated, and their Bible too holy to be criticised, is contradicted both by history and science; and this false assumption has already driven many of the best minds of the age from their ranks. Theodore Parker declared that all the men of great intellects had left the Church in his time, because, instead of improving their religion to keep it up to the times they bolt their doors, and hang curtains over their windows to keep out the light of the age. There could not be one inch of progress made in anything in a thousand years with the principle of non-progression in religion adopted by the churches; for, if it will apply to religion, it will apply with still greater force to everything else; and hence it would long ago have put a dead lock upon all improvement, had it not been counteracted by outside counter-influences. It is because a large portion, and the most enlightened portion, of the community have assumed the liberty and moral independence to think and act for themselves, that society has made any progress either in science, morals, or religion. A religion which sedulously opposes its own improvement can do nothing essential toward improving anything else, unless forced into it by outside influences, and it cannot feel a proper degree of interest in those improvements essential to the progress of society. On the contrary, it must check the growth of every thing it touches with its palsied hands. Here we can see the reason that no church in any age of the world has inaugurated any great system of reform for the improvement of society, but has made war on nearly every reform set on foot by that class of people which it has chosen to stigmatize as 'infidels.' Such a religion will decline and die in the exact ratio of the enlightenment and progress of society."

A Pittsburg paper coolly observes: "There is a delicious, smoky haze on the hills, and every ravine is full of drowsy whispers." And that's the town where the sun isn't seen for fifteen days at a time!

PROFESSIONAL CARDS.

INDEPENDENT SLATE-WRITING.
Mr. and Mrs. F. Evans will hold a developing class every Tuesday and Thursday evening, at 8 o'clock, to develop the phases of mechanical and independent slate-writing, rapping and other physical manifestations, trance and clairvoyancy.
Call or address
FRED. EVANS,
100 Sixth Street.

MRS. R. A. ROBINSON,
PSYCHOMETRIZER AND TEST MEDIUM.
308 Seventeenth St., bet. Mission and Valencia.
12-3m

MRS. EVANS (nee HANCE),
TRANCE AND TEST MEDIUM.
Sittings daily (Sundays excepted), from 9 a. m. to 5 p. m.
Circles: Sunday evening, at 8.
No. 100 Sixth Street.

I WILL TELL BY LETTER, FREE OF CHARGE,
the important periods in life, and describe and locate your disease, by sending your address, age, sex, month and year of birth to Dr. CHAS. Z. HOWARD, Box 93, Station A, San Francisco, Cal.
No. 11.

MRS. A. B. SOUTHER,
MATERIALIZING MEDIUM.
1155 Mission St., near Eighth,
San Francisco.
Select circles Sunday and Wednesday evenings at eight o'clock.
no12-1f

MRS. M. MILLER,
MEDIUM.
Meetings Tuesday, Thursday and Saturday evenings, and Friday at 2 p. m. Sittings daily, \$1.00.
106 Seventh St., near Mission.

MRS. FRANCIS,
INDEPENDENT SLATE WRITER.
Is still at 622 Ellis St., S. F.

E. G. ANDERSON,
SHORT-HAND REPORTER.
Depositions, Dictation and all kinds of Short-hand Work done with Neatness and Dispatch and on Reasonable Terms.
Room 11, 526 Kearny St., SAN FRANCISCO.

\$1.00 FOR WATCHES CLEANED AND WARRANTED. Glass 10 cents.
T. D. HALL, Jeweler,
No. 3 Sixth St.,
Watches, Clocks and Jewelry repaired at wholesale prices. Clocks and Jewelry repaired. Orders and repairs by mail attended to.

SCHAFER & CO.,
READY MADE AND CUSTOM CLOTHING,
Men's, Youths' and Boys'.
No. 11 Montgomery St., San Francisco, Cal.
Furnishing Goods. 5

MRS. ALBERT MORTON,
SPIRIT MEDIUM AND PSYCHOMETRIST
Diagnosis and healing disease a specialty.
210 Stockton St., San Francisco. no14-1f

DR. J. D. MACLENNAN,
MAGNETIC PHYSICIAN,
1410 Octavia Street, bet. Geary and Post.
SAN FRANCISCO.

MRS. E. C. WMS. PATTERSON,
MEDIUM AND PSYCHOMETRIST by Lock of Hair, Letter or Picture.
Will answer calls to lecture. 51 Fifth St., S. F. 7

MRS. J. J. WHITNEY,
The well-known
CLAIRVOYANT, CLAIRAUDIENT AND TRANCE MEDIUM.
Is now located at the Parker House, 1122 Market Street, San Francisco.
Sittings daily, \$1.00.

ROBERT BROWN, M. D.
PHYSICIAN, SURGEON & ELECTRICIAN,
Office, 846 Mission Street, S. F.
Will diagnose disease without any explanation from the patient; also, has Wonderful Magnetic Powers. Diseases of Ladies a specialty. Cancer cured without the knife. Office hours, 10 a.m. to 4 p.m. and 6 to 8 p.m. Consultation free.

FRED. EVANS,
MEDIUM FOR INDEPENDENT SLATE AND MECHANICAL WRITING.
Sittings daily (Sundays excepted), from 9 a. m. to 5 p. m. Circles: Sunday evening at 8.
No. 200 Sixth Street.
Do not spend your money in prospecting for a Mine until you get a survey—Knowledge is power.

W. H. WELDON,
ELECTRO MINERAL SURVEYOR AND MINING EXPERT.
Mines examined and surveyed, giving the comparative value of the gold deposit and the course and width of the seam; locating lost leads and channels a specialty. Also veins of water located. Satisfaction guaranteed. Office and residence, 1125 Willow St., Oakland, Cal. All communications by letter promptly attended to. No-1m

BEAUTIFIER AND PROFESSIONAL MANICUR.
Ladies and Gentlemen: Miss Edmonds has removed to elegant parlors at 236 Sutter Street (Glen House) where she Beautifies the complexion, finger-nails and form. Try her Steam, Mineral and Cabinet BATHS; also the CELEBRATED COSMETIC MASK and QUEEN'S MAGIC, the greatest Beautifier known. Open evenings.

MRS. REID
MEDIUM FOR INDEPENDENT SLATE WRITING.
No. 35 Sixth Street.
Hours from 1 to 5 p. m. For Ladies only.

DR. T. C. KELLEY,
MAGNETIC HEALER,
946 Mission St., San Francisco, Cal.
Treats all cases of Acute and Chronic Diseases, by Nature's Vital Forces, without the aid of drugs or mechanical appliances. Office hours, from 9 a. m. until 5 p. m. Consultation free.

H. H. BLANDING,
CRITICAL ELOCUTIONIST,
126 Kearny St., Room 57.
Elocution, Gymnastic of the Vocal Organs, also Physical Development.
Elocution in all its Branches, systematically and thoroughly taught, fitting the pupil for pulpit, stage or platform

PUBLICATIONS.

MANUAL OF PSYCHOMETRY.
THE DAWN OF A NEW CIVILIZATION,
By Joseph Rode Buchanan, M. D.,
Author of "Anthropology," "Therapeutic Sarcognomy,"
For sale at this office. Price \$2.00.

SPIRITISM THE ORIGIN OF ALL RELIGIONS,
By J. P. Dameron,
Author of "The Dupuy Papers," "Devil and Hell" and "The Evil Forces in Nature."
For sale at this office. Price \$1.00.

"TWO TWO WORLDS;"
A Narrative of the Life and Work of William Eglinton. By John S. Farmer. (Author of "A New Basis of Relief in Immortality," &c., &c.) This work, a demy quarto, will be printed on antique hand-made paper, and will be, in every respect an *Edition de Luxe*. It will be profusely illustrated with upwards of forty wood and other engravings, and in addition will contain a Portrait Etching of Mr. Eglinton, by the eminent French artist, M. Tissot; also a series of eight Chromo-lithographic designs, by Mr. J. G. Keulemans. The book will be printed with facts and will be a compendious statement of the latest developments of Spiritualism, as instanced in the career of one of the most remarkable psychics of the day. It will recite the various stages of the development of his marvelous psychical power, extending over a period of more than ten years, and will be a faithful record of his labors in all parts of the world, including India, Africa, America, France, Germany, Austria, Belgium, Italy, Sweden and Holland. The book, therefore, can hardly fail to arouse thought and inquiry on the part of all who peruse the undeniable evidence of the many unimpeachable witnesses who have from time to time testified to the marvels that occur in his presence. It will, in every respect, form an unique contribution to the literature of Spiritualism. The volume will be published in the autumn, and copies may be ordered at the published price of Ten Shillings and Sixpence, which will by no means represent even the bare cost of production. 12-4m.

R. BROWN, M. D., PHYSICIAN, SURGEON AND ELECTRICIAN; office, 846 Mission street, San Francisco; a wonderful magnetic healer, and will diagnose diseases without any explanation from patients; diseases of woman a specialty; rheumatism positively cured; all rectal diseases cured, such as ulcers, fistula, hemorrhoids, polypus recti, stricture, etc., which is the cause of consumption and decline, depletion of the nerve forces, etc.; electric treatment given; cancers cured without cutting; guarantee to cure all cases; the undersigned, medicines can be sent to the country, with instructions how to use them after diagnosis is given; consultation free; office hours to a. m. to 4 p. m., and 6 to 8 p. m. DR. R. BROWN & CO. are also agents for DR. BERLIN'S HYDRA-SIN UTERINE SUPPORTERS for the State of California. These supporters are doing wonders in curing displacement and ulceration of the womb. All ladies afflicted should call on the Doctor and have a talk with him, and if you can be cured he will soon effect that cure. Agents wanted for these supporters in every town in the State. Office, 846 Mission street, San Francisco. No14-1f

THE FREETHINKERS' MAGAZINE,
H. L. GREEN, Editor and Publisher,
Salamanca, N. Y.
Published bi-monthly. Single copies, 25 cents; \$1.50 per year. The last number out is a valuable one. Send 25 cents in postage stamps and it will be forwarded to you.

THE FREETHOUGHT DIRECTORY.
Mr. Green is preparing a Freethought Directory in which he desires to publish the name and address of every outspoken Freethinker in the United States and Canada. Send your name and address and five two-cent postage stamps, and they will appear in the Directory. Address H. L. GREEN, Salamanca, N. Y.

THE NEW YORK BEACON LIGHT.
An independent semi-monthly Spiritual Journal, giving Messages from our loved ones in Spirit Life, and containing matter of general interest connected with Spiritual Science. Free from Controversy and Personalities.
MRS. M. E. WILLIAMS, Editor and Publisher
Subscription Rates—Per year, \$1.00; six months, 50 cents; single copies, 10 cents. All communications and remittances should be addressed to
MRS. M. E. WILLIAMS,
232 West 46th Street, New York City.

THE NEW THOUGHT.
Is a Weekly Spiritualist and Reform Journal, issued every Saturday morning, at Maquoketa, Iowa.
Persons wishing to keep posted as to the most advanced Liberal Thought in the United States, and wishing to know of the progress of Spiritualism, and to have a record of the reliable of its phenomena, particularly in the West, are invited to subscribe for THE NEW THOUGHT. It contains 20 columns of reading matter, set up in new type.
Subscription Price—One year, \$1.00; six months, 50 cents; three months, 25 cents.
Address all letters, whether containing subscription or not, to
CURRENT & HULL, Maquoketa, Iowa.

N. D. C.
HOW TO BECOME A MEDIUM
In your own home.
A 16-page pamphlet, containing full instructions and a letter designating all your phases of mediumship, and a copy of the Riddle of the American Spiritual Sphinx, or the Lost Key Found, sent free upon receipt of three two-cent stamps to cover expenses of mailing, etc. Address, JAMES A. BLISS, 121 West Concord St., Boston, Mass.

THE WATCHMAN.
An Eight-Page Monthly Journal, devoted to the interests of humanity and Spiritualism. Also a mouth-piece of the American and Eastern Congress in Spirit Life.
WATCHMAN, Spirit Editor.
Published by Boston Star and Crescent Co., 1073, Clifton Park Avenue, Chicago, Ill.
HATTIE A. BERRY (nee Cate), Editress and Manager
ARTHUR B. SHREDD, Assistant Manager
Terms of Subscription, in Advance—One year, \$1.00; clubs of ten, \$8.00; six months, 50 cents; single copies, 10 cents; sample copies, free.
U. S. Postage Stamps will be received for fractional parts of a dollar; 15 and 5 cents preferred.
Terms of Sale, in Advance. Remit by Postoffice order drawn on Chicago, Ill., or by Registered letter. Payable to HATTIE A. BERRY, Editress and Manager

LIGHT FOR THINKERS.
The Pioneer Spiritual Journal of the South. Issued Weekly at Atlanta, Georgia.
J. C. LADD, Publisher
G. W. KATES, Editor
Assisted by a large Corps of Able Writers.
LIGHT FOR THINKERS is a first-class Family newspaper of eight pages, devoted to the dissemination of original Spiritual and Liberal thought and news. Its columns will be found to be replete with interesting and instructive reading.
Terms of Subscription—One copy, one year, \$1; one copy, six months, 50 cents; one copy, three months, 25 cents; five copies, one year, to one address (each), \$1.00; single copy, 5 cents; specimen copy, free.
Fractional parts of a dollar may be remitted in postage stamps. Advertisements published at ten cents per line for a single insertion, or fifty cents per inch each insertion, one month or longer.

THE WOMAN'S WORLD.
Yearly Subscription, \$1.00.
HELEN WILLIAMS, Editor.
Address Staat's Zeitung Building, Chicago, Ill.

THE ROSTRUM.
A Fortnightly Journal devoted to the Philosophy of Spiritualism, Liberalism, and the Progress of Humanity.
A. C. COTTON, Editor and Publisher.
All communications to the pages of the ROSTRUM must be addressed to A. C. Cotton, Vineland, N. J.
Price—Per annum, in advance, \$1.00; six months, 50 cents; three months, 25 cents; clubs of five, \$4.00; clubs of ten, \$7.00; specimen copies sent free.
All orders and remittances must be made Payable to A. C. COTTON, Vineland, N. J.

THE WORLD'S FRIEND.
A Monthly Record of Light received from Spirit Life, and of Earnest Thought and Candid Criticism.
OLIVIA F. SHEPARD, Editor.
Subscription Rates—One Year, \$1.00; six months, 50 cents; single copies, 2 cents.
Each copy magnetized by spirit Indian Golden Eagle. Send stamp for specimen.
Address O. F. SHEPARD, Dobbs Ferry, N. Y.

THE FREE THINKERS' MAGAZINE.
Bi-Monthly.
H. L. GREEN, Editor and Publisher
Single numbers, 25 cents; per annum, \$1.50.
Address SALAMANCA, New York.

PUBLICATIONS.

THE SPIRITUAL OFFERING.
Devoted to the Advocacy of Spiritualism in its Religious Scientific and Humanitarian Aspects.
Cos. D. M. Fox, Publisher
D. M. & NATHAN P. Fox, Editors
EDITORIAL CONTRIBUTORS:
Prof. Henry Kiddle (H. K.), No. 7, East 130th Street, New York City.
Prof. J. S. Loveland (L.), San Bernardino, California.
"Oulina," through her medium, Mrs. Cora L. V. Richmond, 64 Union Park Place, Chicago, Illinois.
Among the Offering contributors will be found our oldest and ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical and Spiritual subjects, Spirit Communications and Messages.
Terms of Subscription—Per year, \$2.00, six months, \$1.00, three months, 50 cents.
Any person wanting the Offering, who is unable to pay more than \$1.50 per annum, and will so notify us, shall have it at that rate. The price will be the same if ordered as a present to friends.
In remitting by mail, a post-office money order on Ottumwa, or a draft on a bank or banking house in Chicago or New York City, payable to the order of D. M. Fox, is preferable to bank notes. Our patrons can remit us the fractional part of a dollar in postage stamps, ones and twos preferred.
Advertisements published at 15 cents per line for the first and 10 cents for each subsequent insertion.
Specimen copies sent free.
Subscribers desiring a change of post-office, must give the names of the office where taken and where to be sent, otherwise the change cannot be made. Address
SPIRITUAL OFFERING, Ottumwa, Iowa.

SPIRITUAL OFFERING'S PUBLICATIONS
The Phantom Form: Experiences in Earth and Spirit Life, by Mrs. Nettie Fense Fox, Mediumistic Author, Postage paid, \$1.
Mysteries of the Border Land; or the Conscious Side of Unconscious Life, and the Golden Key; or Mysteries Beyond the Veil, Mrs. Fox, author, 35 pages, \$1.50; same heavily bound, beveled covers, gilt edging, a beautiful book, \$2.
Oulina's Canoe and Christmas Offering, 160 pages fine cloth binding, gilt edge, the best Spiritualistic book ever issued for the young; by Mrs. Cora L. V. Richmond, Mediumistic Author, \$1.
Proceedings of the Iowa Conference of Spiritualists—a book of 150 pages, containing the history of the organization, its constitution, four lectures by Mrs. Richmond, two by Mr. C. W. Stewart, one by Mrs. Severance, and one by Mrs. Fox; invocations, poems and answers to fifty questions by Mrs. Richmond's controls, interesting to every Spiritualist. In paper, 3-cent; same, neatly bound in cloth; sent postage paid, 5 cents.
Joan, the Maid of Orleans; or, Spiritualism in France over Four Hundred Years ago; everybody ought to have it, 40 cents.
All of the books and pamphlets, making quite a library, sent postage paid for \$4; for \$5.25 will add "Richard's Crown."
For \$6.50 we will add that deeply interesting and instructive book, "Communications from the Hands of Exalted Spirits," by independent state writing, through the mediumship of Mrs. Lizzie S. Green and others. The work contains a beautiful portrait of the medium.
PAMPHLETS.
The Decay of Faith, by C. W. Stewart.
Modern Facts vs. Popular Thought, Rhythmical Lecture, by Mrs. Fox.
Modern Materialization, Answers to Exposers and Fraud Hunters, by Thomas R. Hazard.
Spiritualism, What is it? Anniversary Lecture, by the editor of the Offering. (See advertisement).
Thirtieth Anniversary Address, by Mrs. Cora L. V. Richmond; subject, "What has Spiritualism to Offer Better than Materialism or Orthodoxy, to Ameliorate the Evils Found in the World," and by Mrs. Fox, subject, "Indications of the Dawn of a Spiritual Era."
Autobiography of Henry C. Gordon, and some of the Wonderful Manifestations through a Medium Persecuted from Childhood to Old Age, by Thomas R. Hazard.
Dedictory Campmeeting Address: Relation of Modern Spiritualism to Human Progress, etc. Prof. J. S. Loveland.
Organization: Words of Inquiry, by Thomas R. Hazard, with an Appendix, by the editor of the Offering.
Constitution of the Iowa Conference of Spiritualists, and other interesting matter.
The Death Penalty a Failure, by Thomas R. Hazard, one of the most concise and best works on that subject ever published.
Leadership and Organization, Anniversary Oration, Prof. S. B. Britton.
God, Heaven and Hell, by Thomas R. Hazard.
Woman's Right in Government, a lecture delivered in Ottumwa, by Mrs. H. S. Lake.
The thirteen pamphlets named will be sent to one address, postage paid, for \$1. For \$3.00 we will send all the pamphlets and the Offering one year, and that interesting book, "The Maid of Orleans, or Spiritualism in France over Four Hundred Years Ago. Address, SPIRITUAL OFFERING, Ottumwa, Iowa.

BANNER OF LIGHT,
The oldest Journal in the world devoted to the Spiritual philosophy. Issued weekly at Bosworth Street (formerly Montgomery Place), Boston, Mass. COLBY & RICH, publishers and proprietors, Isaac B. Rich, Business Manager; Luther Colby, editor; John W. Day, Assistant Editor, aided by a large corps of able writers.
The BANNER is a first-class Family newspaper of eight pages—containing forty columns of interesting and instructive reading—embracing a Literary Department, Reports of Spiritual Lectures, Original Essays on Spiritual, Philosophical and Scientific Subjects, Editorial Department, Spiritual Message Department, and contributions by the most talented writers in the world, etc.
Terms of Subscription—in advance: Per Year, \$3.00, Six Months, \$1.50, Three Months, 75 cents; Postage Free; in remitting by mail, a Post-office money order on Boston, or a draft on a bank or banking house in Boston or New York City, payable to the order of COLBY & RICH, is preferable to bank notes. Our patrons can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. Advertisements published at twenty cents per line for the first, and fifteen cents for each subsequent insertion. Subscriptions discontinued at the expiration of the time paid for. Specimen copies sent free.

COLBY & RICH
Publish and keep for sale, at Wholesale and Retail, a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books. Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peebles, Henry C. Wright, Giles B. Stebbins, D. D. Home, T. R. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. F. B. Rowland, Allen Putnam, Eos Sargent, W. F. Evans, Kersey Graves, A. B. Child, F. B. Randolph, Warren S. Barlow, J. O. Barrett, Miss Emma Harding Britten, Miss Lizzie Doten, Mrs. Maria M. King, etc.
Catalogue of books published and for sale by COLBY & RICH, sent free.

THE CARRIER DOVE.
"Behold I bring glad tidings of great joy."
The Carrier Dove is published monthly at 854 1/2 Broadway, Oakland, Cal. Subscription price, \$1.00 a year Edited by Mrs. J. Schlessinger (residence 854 1/2 Broadway), assisted by Mrs. J. Mason (residence 963 Chester Street), to either of whom communications may be addressed.

PROPHETIC VISIONS
—OF—
NATIONAL EVENTS AND SPIRIT COMMUNICATIONS.
[In three parts.]
By LUCY L. BROWNE.
Formerly editor of the "Rising Sun."
"To be forewarned is to be forearmed."
Price, 50 cents. Address WALTER HYDE, West End P. O., Alameda, Cal.

RELIGIO-PHILOSOPHICAL JOURNAL.
A Large Eight-Page Weekly Paper.
Established in 1865.
Devoted to Modern Spiritualism
And General Reform.
A paper for all who sincerely and intelligently seek truth without regard to sect or party.
The JOURNAL opens its columns to all who have something to say and know how to say it well, whether the views are in accord with its own or not; it courts fair and keen criticism, and invites honest, searching inquiry.
TERMS OF SUBSCRIPTION: One copy, one year, \$2.50; one copy, six months, \$1.25; specimen copy sent free.
Remittances should be made by P. O. money order, postal note or draft on Chicago or New York, payable to John C. Bundy. Address all letters and communications to JNO. C. BUNDY, Chicago, Ill.

THE Gnostic
A twenty-four page monthly magazine devoted to Spiritualism, Theosophy, Occult Phenomena and the cultivation of the higher life. Published and edited by George Chainey and Anna Kimball. Terms, \$1.00 per annum. Address, THE Gnostic, Oakland, Cal.
Send for sample copy

ADVERTISEMENTS.

SHORT-HAND AND CALIGRAPH TEACHER.
MISS GEORGIA HALL,
At No. 161 Seventh Street, Oakland.

DR. H. STORRS STONE,
ELECTRO-MAGNETIC DISPENSARY,
No. 105 Eddy St.
(Opp. Battle of Waterloo Panorama.)
All Chronic Diseases treated. Leucorrhoea and Urethra Strictures a specialty. Office hours, 9 a. m. to 4 p. m.

GLEN HAVEN SANITARIUM.
Open Winter and Summer. All forms of Diseases and Deformities successfully treated. A Home for Aged and Infirm People. Board with or without treatment. Building Lots and small Farms for sale Cheap. Immigration solicited. High school to be started. Community of interests to be inaugurated. For full particulars address,
Dr. T. B. TAYLOR, A. M.,
Soquel, Santa Cruz Co., Cal.

SHEW'S
PHOTOGRAPH GALLERY,
No. 523 Kearny Street,
SAN FRANCISCO.
What is the use of paying five and six dollars per dozen for cabinet photographs on Montgomery and Market Sts. when the very best work can be obtained at this gallery for half the price.
Children's cabinet pictures taken by the instantaneous process for three dollars per dozen, and no matter how restless, a good likeness guaranteed. 5

FAIR DEALING
—AT—
712 & 714 MARKET ST.
SAN FRANCISCO.

O'BANION & DAGENAIS
Having bought out Mr. T. H. Brooks (formerly Jones & Brooks), and having filled the stores with all the latest styles of
CLOTHING,
FURNISHING
GOODS & HATS!
We have added to the business
Merchant Tailoring,
And are buying the best stock that can be found in the market. Will make suits at all prices, from \$20 up. Will guarantee good fits and perfect satisfaction. Our motto will be "Fair Dealing." Goods sold for what they are worth, and strictly at one price. 6-3m

DOCTOR FELLOWS
Is an Independent and Progressive physician and the most successful, as his practice will prove. He has, for twenty years, treated exclusively diseases of the Sexual Organs, in the cure of which he stands pre-eminent. Spermatorrhoe and Impotency as the result of self-abuse in youth and sexual excesses in mature years, causing night emissions by dreams, loss of sexual power, rendering marriage improper and unhappy, etc., are cured permanently by an outside application in sixty days. No Stomach Medicine Used. It is one of Dr. Fellows' valuable remedies, which is entirely unknown to the medical profession. "20" It was given by Dr. F. by his spirit physician, and has been a boon to thousands. It cures where all others fail. Send five 3-cent stamps for his "Private Counselor," giving full information. Address, Dr. R. P. Fellows, Vineland, N. J., and say where you saw this advertisement

"There is the entire explanation of our not having a ready market for *all* our fruit, and at remunerative prices — 'Only a small quantity will be required, as they cannot be sold for less than \$10 per bushel.' These peaches were purchased here from the grower at not to exceed \$1.25 per bushel, and could have been sold with a good profit at \$5 per bushel. At that price every marketable peach raised in California this year would have found immediate sale, as also would all other kinds of fruit at corresponding rates. This would have made all fruit-growers prosperous; money would have been plenty, fruit lands would have advanced largely in value, and a state of almost unparalleled prosperity would have prevailed. What is killing the fruit industry and blasting the prosperity of the State is the exorbitant profits being charged by shippers and middlemen, which amounts to almost a total prohibition upon the sale of our fruits. Let the railroad company reduce the price of transportation to \$300 per carload; let