

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

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### GEMS OF THOUGHT.

He who is master of the fittest moment to crush his enemy, and magnanimously neglects it, is born to be a conqueror. Lavater.

To relieve the oppressed, is the most glorious act a man is capable of ; it is in some measure doing the business of God and Providence .- Pope.

Knowledge, in general, expands the mind, exalts the faculties, refines the taste of pleasure, and opens numerous sources of intellectual enjoyment.-Robert Hall.

Nature hath not so formed thee that thou mightest not discern thy duty and preform it. A man may be in a manner divine, and yet unknown to all.—Marcus Aurelius Antoninus.

None are so fond of secrets as those who do not mean to keep them; such persons covet secrets as a spendthrift covets money, for the purpose of circulation.-C. C. Colton.

Life is not dated merely by years. Events are sometimes the best calendar. There are epochs in our existence which cannot be ascertained by a formal appeal to the registry .- Disraeli.

A man should say: I am not concerned that I have no place-I am concerned how I may fit myself for one. I am not concerned that I am not known-I seek to be worthy to be known.-Confucius.

Sometimes, in musing upon genius in its simpler manisfestations, it seems as if the greatest human culture consisted chiefly in preserving the glow and fresh-ness of the heart.—Henry T. Tuckerman.

What beauty is, is a question which the most penetrating minds have not satisfacanswered; nor, were I able is this torily the place for discussing it. But one thing I would say, the beauty of the outward creation is intimately related to the lovely, grand, interesting attributes of the soul.-Canning.

Fight on, thou brave, true hearts and falter not, through dark fortune and through The cause thou fightest for, so bright. far as it is true, no further, yet precisely so falsehood alone will be conquered, will be abolished, as it ought to be; but the truth of it is part of Nature's own laws, co-operates with the world's eternal tendencies and cannot be conquered .- Thomas Carlyle.

An Easter Discourse by Dr. David A. Swing.

"GLIMPSES OF A HIGHER LIFE."

editor of the GOLDEN GATE was in Chicago Easter Sunday last, and enjoyed the rare pleasure of listen-ing to Dr. Swing on the above topic. The discourse was so eminently thoughtful and good, that we resolved to reproduce it in the initial number of our paper. We mend it most earnestly to the thoughtful considerati our readers.—ED. G. G.] We co

Easter comes in the name of a general resurrection. The term implies a rising of plants from their Winter sleep, then the rising of Christ from His tomb, then the rising of man from the Winter of his death Thus the most precious hope of the Christian has induced him to celebrate this day by hymn and by thoughts of another life, and by offerings of flowers. Could we make a survey this morning of the great field of Christian worship, we

should see many thousands of altars decked with the blossoms from the conservatories of peoples, and things from the gardens and woods of those dwelling in Southern climates. All around the world to-day the imagination can see this girdle of flowers until the altars in the Sandwich Islands seemed joined to those in America and in Europe by this floral chain. The spectacle is too beautiful and too impressive to be represented in language.

The appearance of three figures in shin-

garments-Moses and Elias along Christ-asks us to think of the ing with glimpses we possess of a better world. At times, when the mind is free from the of the passing hour and can give cares itself freely up to meditation, this life seems, indeed, as the vestibule of a great But that we may feel the mysteritemple ous air of another life, and may hear strains of its music, there must be some sensibility or fitness of the soul for catching such a picture within its depths. There is a great difference between the fanaticism which makes something out of nothing, and that sympathy which simply enables us to measure and appreciate a probable or possible reality. Ernest Renan said it was the affection of woman that gave to society the idea of a risen Christ. Imagination, desiring a certain result, has indeed often created the result; but Renan would not have expected the bitter ene mies of Christ to seek the tomb, to look for the absent Lord, and to organize at once a band of believers and worshipers. We are not to expect the gospels to have been composed and preserved by the order of any Herod or Pontius Pilate. While it is true that there is an enthusiasm that creates, so is there an enthusiasm which prizes real merit and saves it from ruin. If there might be a fanaticism which could fabricate a religion, there might be a partiality that could save one from the ravages of atheism and vice.

It is thus perfectly evident that the glimpses of another life can not be caught by the mind that possesses no religious sentiment, and is also pursuing relentlessly some avocation which consumes all its hours and minutes. Be the spiritual world ever so great a reality, it will not press it-self upon the unfriendly mind. If our If our Easter Sunday stands for as perfect a fact as the existence of England or France, place. The law of our world is that of friendship. That is the highway of uni-versal good. The one who succeeds in any pursuit must possess

come, and not by any coldness of heart drive away from us its lessons and the spirit of its coming. It asks us to think of man as destined to live after what is called death, and while it brings no de-monstration it comes with its emblems of immortality and begs us to believe that man is not an animal soon to go out of being, but some more especial child of God.

One of the most obvious reflections is that this seems only a preliminary world. It seems to contain the foundation of a noble man without containing the man himself, and yet so tremendous is the whole universe, and so amazing many of the parts of it, that we are bound to infer the greatness of its Creator. The human mind has never been able to express its feeling as to the greatness of a Deity who could place such.

### MILLIONS OF SUNS

in space and throw around each sun, perhaps a planetary system like the one to which our globe belongs. Wonder of won-ders; but the inference ought to be that a Creator so great in mind and power would not be satisfied with a mere outline of such a creature as man, man himself in all his glory never coming to complete the picture. What justifies earth to the reason of man is the assumption that it contains some fulfillment now hidden, and in that final outcome there will be abundant presence of that divine power and wisdom. Should any earthly potentate begin great works and complete no one and lay no plans for a final completion, he would be thought an inferior form of even human reason. In the Creator of the universe there can not possibly be any form of weakness, and hence we seem compelled to infer a great moral outcome for mankind. In the name of this moral outcome we bring hither to-day our offerings of flowers and hymns and worship. The universe leads us along by this hope.

All that the scientific students have learned or suggested in the past quarter of a century has contained this one fact, that our earth is the arena of a slow progress from an humble starting point to some unknown end. Just how humble is the starting point, science has failed to discover; but it cannot be denied that man is in a transition state. He is going from something small to something better. Sci ence has helped make this fact stand forth in bold eminence. It shows us man on the advance. And man is the only living creature which is seen on the advance. Hence the interest of the scene centers in man. In him the reason of our world must be contained. There is no element wanting in the domain of the brutes. The lion, the elephant, the nighten-gale, the humming bird, have reached the end for which they set out.

We could add nothing without spoiling among great minds. Many a mother would sink into oblivion if only her chilthose forms of animal life. Into man the whole idea of progress betakes itself. Over his failure dren could all live a long life and be for his dust. his failures we weep, in his new successes Paul could even wish himself ac happy. cursed we take hope. He embodies the possibly for the sake of his brethren. We great outcome of a great plan. In him this part of the universe centers. It is as are all fully aware of the beautiful spirit that is often seen in the bosom of man; though nature and life were almost breathbut these great prices are what a wise and less watching the thrilling drama of man. He is the advancing heart and soul. Upon kind Creator is not willing his children should pay. After a mother had expressed her willingness to be annihilated for her this near annihilation. its morning would come in vain, unless we are all willing to see it come in its time and This is the light which seems to come from children and Paul for his friends, and Earth can never be the final arena of a second existence. This world possesses The human ideals will not ever be some patriots to live only man. much, indeed all, about man; a divine realized here. It will always be only the FOR SUCCEEDING MULTITUDES, theory; most beautiful ideals, ideals which place of man's youth, and not the place of his full manhood. Hence are we to fill galleries of art, which overflow into we must wonder whether that would be a poetry, and which inspire music, but there perfect, or even grand world where such expect another life after this is done. is one important thing absent. What is it? Man himself-a striking omission. offers were universally accepted. A man's That transfiguration upon the mount willingness to go into oblivion for his race reminds us of some great hidden realm of betrays a good reason for his not going We can find this perfect being in the high higher organisms, a realm of which only literature of the world, in the visions of philosophy and poetry, but he has not yet back to the worms, and to the dust. He is too noble to be extinguished. Two glimpses are allowed us now. And when there is no mountain top for the spectacle, when there are no audible voices, these come into our streets, churches and homes. definite objections rise up against the presumption that the march of man is toward Creation is seen centering in man, and transfiguration scenes take place in the a perfect earth, and not toward a second yet man fails to come up to the standard heart and we perceive with the eve of the world. The first objection is found in the made necessary by the happiness of himmind, the great ones of history—the Pauls, self and by the power and wisdom of God. Is there not a world where man himself numberless millions already dead who canthe Marys, the heroes, the martyrs, the not be sharers in the final goodness of soloved ones, the Christ, not as dust scattered will be present? Not present in some ciety. If a few thousands of years hence, from Asia to the Rocky Mountains, by or a few tens of thousands, society should painting or some assemblage of words, but wind and storm, but as living minds, full have become great, pure, happy, war un-known except as an old legend, jails gone, of beauty and rich in endless years. You can not make a great human world out of present in mind, soul, life, and physical beauty! Science shows us man in a great transition. We all see him in this magnifiviolence absent, what part in this happiness one swept all over by death once in thirtycent march; but whither is he going? He would be reserved for the countless milthree years. does not find any adequate perfection here. We who pretend to be Christians or lions who had lived their days in the midst THE MORE REFINED of sorrow? It will not avail the saints and the good of all ages, that some final the race should become the more vivid the children of a more general religion, Let us therefore give this memorial wel- feel that the infinite Creator is to carry for- generations are to be free from life's ills. would be the black death band drawn

ward this human soul in some other world. Here this great march only begins.

Strict science does not deal in any second life. We need not blame it for such silence. Science observes only the materials, and studies its lessons just as well in the horse or rabbit as in man. The evolutionists can no more go beyond death with their studies than can the student of electricity or meteorology. The physician deals only with the body of man. His art, like that of the electrician, has nothing to do with man after life has gone out of the organism. We do not expect the electrician or meteorologist to teach us to believe in a second world. Electricity plays in our air and upon the face of the clouds; and the winds blow cold and warm, slow or fast, over our fields and Thus the studies of the scientist waters are all here in this globe. If he speaks about immortality he must do so, not as a scientific mind, but as a religious being. For us in our religious natures to fear any thing taught by the material students as such is as illogical as it would be for us to be alarmed by the science of navigation or of photography. The crucible of the chemist has no more to do with immortality than has the mariner's compass.

The counterpart of this statement is also true, that the man of science should not feel that he has touched in any manner, the tenets of religion. He has no right to infer the death of the body to be the death of the man, because his art or science is not able to affirm that there is nothing in man except a material organism. Thus the Christian may confess that there is

### A PLACE FOR THE SCIENTIST,

and the materialist may confess that there is a place for the hope of religion. The existence of a God once admitted shows that mind can exist apart from a perishable organism, and this question once settled in the person of the Diety it is settled for other souls besides the central supreme soul. If there can be a God, there can be God-man.

Returning from this digression as to the inability of science to affirm or deny the truth of religion, let us further note man as only a promise, and not as a fulfillment. Perhaps that march we witness is toward a perfect human race upon earth. Thus far the ideal man worthy of God, has been wanting, but perhaps he is gradually coming, and a perfect earth is the goal toward which all is tending. So the French phi-losophers thought when they taught the worship of humanity. The coming heaven was nothing but the final excellence of government, art, morals, and happiness here. Hence one of the teachers of this system said he asked for no better immortality than that found in the future welfare of the successive generations of men.

Such self-surrender is very common

When we look back and see what a procession of mind and soul there has been, it is not comforting to think that the good they toiled for, and died for perhaps, was some good to spring up in far-off time, and for only a small number of the entire hu-

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man family. But there is a more crushing objection to the theory that man's ideal condition is to be reached here. Man possesses defects which nothing upon earth will ever efface. Suppose there should come a civilization which should cause wars and injustice to cease; that should terminate dishonor, and redouble and cement friendship. What if man the ideal, and woman the ideal should at last appear? Shall earth have

### MASTERED THE SITUATION

And have declared the wisdom and goodness of God? By imagination, visit this highly cultivated human race of the future! What public intelligence! What beautiful faces of man and of woman-faces all molded by the better thoughts and feelings of a perfect civilization. You come thus to a period where each face is that of an Apollo or a Madonna. And what homes! The poor are nowhere visible. The oppressor is gone with the imperfect past, and the hovel has given place to the cottage. What books! What music! What love within each house, and what a beauty of nation and city and world without! Persons then living will say: "Hither the human race was tending in those far-away times when America saw some traces of light and when the inventions began to appear," but America in the nineteenth century was in the dark ages in the bril-liant comparison. But in the golden age mark the people; in mourning, and the same old funeral ceremonies and the same march to the tomb-man dies after a few short years.

The earth was made for only a thirty or forty year average of life. Unless man died of disease while young, by regular laws, the world would soon be unable to support its multitudes, and famine and pestilence would sweep away whole gen-erations. Earth was made only for man young, and not for man in his perfection. No evolution, no progress can ever change this face of affairs. To do away with war, wrong, ignorance, and sin, is indeed an alluring end of human action; but suppose you were living in such a golden age and then Nature should come to you and your loved family, and say to you: "You are all living in a golden age, it has been reached by a long struggle of mankind through long periods." With tears of ad-miration you confess the splendors of the world. To this Nature says: "Then die, we would have for the splendors of the you and your family, for others are wait-ing for your places." Amazement succeeds admiration, and a perfect world turns out to be only an ornamented hearse for a man's funeral, or an ornamented cemetery

Thus may you cultivate most highly this race, make its times peace, close its haunts of sin and its prisons, make its pursuits honorable, but all its paths will be full of thorns while they lead to only a grave.

Life is a gift which always comprises so much that is valuable to one's self, and, if we be willing, so much that is useful for preacher, the merchant must possess each others, that we have every reason to cultivate a disposition not only to pass it in cheerfulness and mental satisfaction, but, from a real sense of duty, to do everything in our power to embellish and render it advantageous, both to ourselves and others. -Humboldt.

The true grandeur of humanity is in moral elevation, sustained and enlightened and decorated by the intellect of man. The truest tokens of this grandeur in a state, are the diffusion of the happiness among the greatest numbers, and that passionless god-like justice which controls the relations of the state to other states, and to all the people who are committed to its charge .- Charles Sumner.

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### SOME LOVE OF THAT CALLING.

The painter, the musician, the lawyer, the one, some attachment for his form of industry. . It need not be a narrow, mad devotion that will dwarf all the other paths in the world, but it must be a delight which will enable one to detect and enjoy the merits of his labor of hand and brain. Thus must we see the world half way, both out of the field of religion and in it. Unless we are willing to sit down and meditate over the form of another life,

the universe will treat us with neglect or contempt, for, all through, the world loves them who love it. In the common courts the judges do not prize highly an eager, willing witness, but in nature the heart eager and willing is the one to find the real truth of the story of man.

across the bosom. The highest and purest civilization would have its deepest music pitched to the low key of infinite sadness Like that of Aurelius or Gray in his Elegy, our popular hymn would be that of a sad German of long ago:

"The glories of this earthly ball In smoke and ashes soon must fall, The solid rocks will melt away, Our treasures all, and pleasures all, Must fade as dreams before the day."

It is vain for us to hope for earth to become the final arena of humanity while it shall remain the undisputed arena of death. It is a planet too limited for the glory of and for the triumph of man.

All the facts point to man as the pecu-liar child of the Deity. He passes away at once from all other forms of life. He alone can estimate and contemplate him-self. He can invade his own conscience and say, "I have reason, memory, imagination, judgment, taste and hope." He can look into the future and say, "Next spring I shall go there, or shall study this, or build that." With tears he can look onward and say, "I shall soon pass away. All mysteries become insignificant in the presence of man-only one mystery can equal the one he carries in his soul, that is the being of God, alike inexplicable, alike measureless; these two beings seem indeed parent and child, tenderly bound together as though tomb could not part them. Man alone of all the forms of life can worship the source of his being. Why remand to dust in a few years the loving heart that can look up and say:

"Thee will I love, my joy, my crown, Thee will I love, my Lord my God; Thee will I love, beneath Thy frown Or smile, or scepter, or thy rod, What though my flesh and heart decay? Thee shall I love an endless day."

Such are the reflections which this Easter morning should bring to us. This day may well lead us up into a high mountain apart, whence, afar from the pursuits of these transient hours, we may in a pure and silent air have visions of not only the glorified form of Christ and of heroes and of saints, but of those whom we hold dear-visions of them arrayed in divine perfection and waiting for our coming over the dividing stream.

# THEY WANT THEIR WIVES' LETTERS.

[Chicago Herald.]

"The third man I've sent away mad this morning," remarked a clerk at the general "He called for mail delivery window. addressed to his wife, and we wouldn't give it to him. We are not allowed to unless he has an order. I tell you it is an eye-opener to many to discover that their wives have any rights. What !' they will say, 'a man can't get a letter for his own wife without an order!' 'No, sir, it's a rule of the department.' And then they boil with rage. You see most men are in the habit of opening their wives' letters. They don't think it is wrong. Sometimes a married woman wants to carry on correspondence without having her husband a party to it, and to protect her rights that rule was made. Of course it is none of our business what her correspondence is about. It may be with her relatives, lady friends, her lawyer or with her admirer. We don't know, nor care. All that the department knows is that she is a woman, entitled to have her letters delivered into her hands. If she wants her husband or any other person to have them she car write an order. Sometimes the husbands will go off and come back after a while with an order which they have written themselves and signed their wives' names In such cases we get ahead of them by making them sign a receipt, and the similarity of the writing in the surname gives their little game away. "I remember a case where a woman's

foresight was too sharp for her husband. Evidently suspecting that he knew she was getting mail here, and that he would present an order in a woman's handwriting, presumably her own, she left here a written order that her letters were to be delivered When Mr. Husto nobody but herself. band came around with her little order we presented his wife's order, and he walked away as quick as he could. But many times when men ask for their wives' letters here or at the advertised window they do not know of the rule, and the honest amazement that comes on their faces upon discovering that their better halves have some privileges not shared by them in common, ome rights which even the husband cannot interfere with, is quite comical. "I have seen men who got mad at first, but who, I would be willing to say, started into a train of thought upon calming down that resulted in increased respect for their partners, and in the realization that the husband is not nineteen-twentieths of the family team."

# WOMAN AS AN INVENTOR.

Among the many inventions for which the world is in debted to women, Matilda Jos Light, mentions the following: n, Matilda Joslyn Gage, in the Banner of The great difficulty of separating the

seed from the cotton was, at the close of the war of the Revolution, the staple subject of conversation among planters. To separate a pound of the black seed from the lint was a day's task for a negro. It was the regular custom of the planter's family to unite in this work every evening, and a fortune was prophesied for the person who should construct a machine capable of doing the work. After a conversation of this character between some guests at her house, Mrs. Greene conceived an idea of such a machine, and intrusted its construction to the hands of Eli Whitney, then boarding with her, who possessed the usual New England facility in the use of The wooden teeth at first trial not tools. doing their work well, Mr. Whitney wished to ahandon the machine altogether, but Mrs. Greene, whose faith in ultimate success never wavered, would not consent; she suggested the substitution of wire. Within ten days from the first conception of Mrs. Greene's ideas, a small model was completed, so perfect in its construction

that all succeeding gins are based upon it. This invention produced an extraordinary increase in the culture of cotton, instead of the single pound cleaned by hand, three hundred pounds were now daily separated from the lint at the same Not only did the languishing induscost. tries of the South receive a sudden and stable impetus, but every part of the world felt the influence of this woman's idea. It may be asked why Mrs. Greene, then a widow, did not take out the patent in her own name; but to have done so would have exposed her to the ridicule and con-tumely of her friends, and a loss of her position in society, which frowned upon any attempt at outside industry for woman Through her second husband, Mr. Miller. she afterward assumed a subordinate interest in it.

A very slight investigation proves that patents taken out in some man's name are, in many instances, due to women. A re-cent noted instance of this kind is Miss Rose McLaughlin's invention of underglaze painting on pottery. Miss Mc-Laughlin, desiring that all artists should share in its benefits, explained her process to every person who asked her, and even wrote a book giving this information. But a certain man, seeing its value, took out a patent upon it.

Systems for improved drainage; for better ventilation; for forcing water to great hights and distances; a thousand household appliances, etc., are the fruits of woman's inventive genius; but they must be passed by, as this paper is designed simply to attract public attention toward a subject upon which much ignorance and misapprehension exist.

The deep-sea telescope, invented by Mrs. Mather, and improved hy her daughter, is a unique and important invention, bringing the bottoms of the largest ships without the expense of raising to view them into a dry-dock. By its means, wrecks can be inspected, obstructions to navigation removed, torpedoes success-fully sought for, and immense sums annually saved to the marine service.

A machine which, for its complicated mechanism and extraordinary ingenuity, has attracted much attention hoth in this country and Europe, is that for the manufacture of satchel-bottom paper bags. Many men of mechanical genius long directed their attention to this problem without success. Miss Maggie Knight, to whose genius this machine is due, received a compliment from the Commissioner of Patents upon its entire originality.

Medicine, even in modern times, owes much to woman. It was to her knowledge of this art that woman's persecution for witchcraft in the Middle Ages was largely due. Through Madame de Coudray's invention of the manikin, a knowledge of physiology has been much more widely diffused than would otherwise have been possible. Many delicate and important surgical instruments owe their origin to woman, as also the adaptation of wax for recording medical observations. Dr. Hunter was indebted for the illustrations of his greatest work to the observations of a woman preserved in wax.

was in time carried from country to coun-

try, and various European States are at

ntion of pillow-lace by Barbar a spiritual being, man Uttman, of Annabey, Saxony, was one of those occurrences in which we clearly see for higher communings with God than any human society can offer. No law, no the providence of God, for about that society, no government, can proscribe a period the mines, in which most of the man's right to this communion. It is absolute. A new belief may thus spring peasantry worked, became less productive than formerly, and veils embroidered after up, and that belief has a right to exist for the Italian method, the making of which all time. If it is not hostile to the public good, the man has a right--a divine right--to advance it upon all suitable occasions. was followed by the families of the miners, were also less in demand. A large part You cannot proscribe any belief, if it of the population thus simultaneously thrown out of employment, were on the verge of great misery when Barbara Utt-man invented lace, and taught her necesaccords with good morals and good govern-ment. It is truth; it is eternal. Enemies will rise up against it, but will go down. sitous countrywomen the art of making it. An honest individual belief is the inalien-A desire for the work spread with great rapidity, and its manufacture soon gave able right of man. It is as much a virtue as any habit. Whatever grades of life competence to thousands of persons who, there may be from human to angel, an without its invention at that period, must intelligent belief brings a man nearer the throne. The grandest text-book for the have suffered greatly, and perhaps died reason of man to study is new beliefs. from starvation. Nor was the worth of the invention con-The highest dignity demands the perfection fined to a limited extent of country or of of the truths of reason in the soul of man. short duration, for the art of making it

# GOLDEN GATE.

## this day deriving a great revenue from its manufacture. In France alone, two hundred thousand women are employed upon it, and the varieties made are numerous and valuable. Valenciennes (real), Chantilly, Eisel, Alencon blonde and Alencon point, all pillow-laces, are made in France. Many cities are famous alone from the manufacture of some particular variety of lace. Caen and Bayeux excel in certain kinds of silk goods, as veils, scarfs, man-tles, robes and shawls. Chantilly, so fashionable and so expensive the present season, is made at a place of that name, peculiar for its elaborate and costly varieties of silk lace. Elegant designs for very light and open flax thread are found at Mirecourt; while Alencon is celebrated the world over for its costly point laces, the manufacture of which is confined to a few families, and is with them hereditary. The thread itself is of very costly fineness, and when wrought by the needle in points, its value is enormous, and no other art is said to bring about such an extraordinary increase of value from a material worth so

little as flax in an unwrought state. While every invention, however small, develops new industries, provides work for a multitude of people, increases commer-cial activity, adds to the revenues of the world and renders life more desirable, great inventions broaden the boundaries of human thought, bring about social, re-ligious and political changes, hurrying mankind on to a new civilization. Lecky forcibly shows the loss to the world from the celibacy and martyrdom of the best human element in the past. No less is the darkness of the world kept more dense, and its civilization retarded, by all forms of thought, customs and society or sys-tems of law which prevent the full development and exercise of woman's inventive powers.

### [Written for the GOLDEN GATE.] THE RIGHT OF A NEW BELIEF.

The appetite to study truth is evidence of a healthy moral nature. It elevates man, and he rises above animal happiness to the dignity of science, and to the level of refinement in the arts. The pursuit of truth is, of itself, a virtue. The prerogative, however, leads to new theories, and the man with a new belief becomes an This does not matter as long iconoclast. as the theorist has confidence in his own judgments. If a man has strong convictions, he will bring no dishonor on his spiritual being. Therefore, to the individual, there can be no harm in entertaining a new Therefore, to the individual, there belief.

There is, however, a large class of men harmful to society on account of the heedlessness of their theories. The melancholic temperament has much to answer for in introducing weeping into salvation, while the sanguine has been instrumental in forming a spiritual hope, not altogether in accord with a guilty life. Sober thought and sound judgment are necessary before introducing a new belief to a community, either by an address, the public prints, or argument. Society is crowded with weak understandings; those who distrust their own ability to judge, and are led into the mazes of an unsatisfactory belief by others. The skeptic is a greater benefit to society than the one who takes the idle speculation and dreary fancies of heedless men, because skepticism is preliminary to all truth. Therefore, a new belief should be licensed and made to conform to certain axiomatic truths, before it is allowed to be presented to society at large. There must be sbsolute intellectual freedom; but society is greater than the individual, and freedom is between God and the man, and not between the man and society.

The governments of the past have made a great mistake in teaching certain religious observances, but the errors are not of to-day. The enlightened governments, and society in its restricted sense, wisely leave the people to choose the religion which pleases them best. Religious parties, however, that are hostile to society and opposed to the public good, cannot be tolerated. The vivifying power of a nation is in its religion. It is not the flower or the fruit, but the seed and root of national growth

The GOLDEN GATE is a journal in search after truth in religion and science. It has the highest and most important field in civil and social government. The subject of the right of a belief is, therefore, timely.

content with old creeds.

HARR WAGNER,

# RECEPTION AND ORDINATION.

EDITOR GOLDEN GATE:- A very enjoy able little party was given at the residence of Mr. H. C. Wilson, President of the Society of Progressive Spiritualists of this city, at No. 1518 Devisadero street, on the evening of June 25th, in honor of Dr. O. B. Payne of Ferndale, Humboldt county, and his estimable companion, Mrs. M. G. Payne, and other prominent visitors from abroad. The occasion was made more than usually pleasant and interesting by the conferring of the ceremony of ordination, as practiced by the Society, upon Mrs. Payne. This lady and her consort, the doctor, have been in the Spiritualistic field as active workers for very nearly thirty years, and many are the sheaves which they, with the aid of their spirit guides, have gathered in as the fruit of heir labors, but never till this evening had either of them had any special commission from any society upon this side of life to give them the rights which the ministers of other religions have under our laws. Sc the Board of Trustees, at a special meeting a few days before, at which every member of it was present, unanimously resolved to confer upon Mrs. Payne this honor as a fitting testimonial of their high appreciation of their zealous and untiring labors in the cause of Spiritualism. Nothing would have given us more pleasure than to have seen the honor conferred upon both of them, but the Doctor de-clined, saying, jocularly, that "one preacher

in a family is enough." The ceremony of ordination, as prac-ticed by this Society, is, to my mind, quite an improvement upon the old orthodox style, in which the greater part of the time is spent in telling the candidate about his duty to God, and how to worship Him, and saying but little, if anything, about our duty to each other. This, on the contrary, laid great stress upon the ways and means to be used in raising our fellow be-ings, and advising the candidate to labor assiduously to teach the truth of our immortal nature, and that progression is the heritage of every son and daughter of earth; that we will be rewarded, not for our faith in things we can not understand, but for that knowledge of our surroundings which will make us strive for the elevation of our fellow men.

This ordination was the main feature of the evening's entertainment, but there were many other things which were quite Music, declamation and short pleasant. peeches followed each other in quick succession, and added much to our edification.

I must not forget to mention a very fine invocation, pronounced by the controls of Miss Susie Johnson, of Los Angeles, on the completion of the ordination. greatly regretted not having my note book long, so as to have given you the whole of it. The speaker dwelt upon the reof it. wards which most certainly awaited the candidate when she leaves this world for the higher one just "over there," and thanked the angel world for the ministrations given through this noble, pure, and weet mouthpiece, and urged her to continue on to the end the work she was so admirably adapted to do; to bring us good tidings from the land of the hereafter, where our loved ones are awaiting our coming. She closed with a beautiful prayer for blessings to be showered upon the heads of the silver-haired old couple, so long in the field of labor.

"Mary of Argyle" was finely rendered by Mrs. Forward, while her niece, Miss Nannie Cooper, gave us a masterpiece of elocutionary exercise, entitled "Mabel Vane." Mr. J. J. Owen, in a neat little speech, gave us an outline of the work he as devoting himself to in getting out and maintaining the proposed new Spiritual paper, the GOLDEN GATE.

good sprinkling of all the different Societies in the city were present,-some sixty-two altogether. Among the number were Geo. P. Colby, the elofrom abroad quent inspirational speaker, lately out from the Eastern home of the magnolia and orange--Florida, who gave us a beautiful rendering of the song, "Just as of Old." Mrs. E. A. Fuller and Mrs. E. C. Griffin of Oregon, Mrs. S. M. Kingsley and Mrs. Ruby F. Clark of San Luis Obispo, Miss Tohnson already sp usie Mrs capacity Frost of Yreka, and Mr. McLure, Vallejo. The party separated about midnight, and I am sure each string felt more than repaid for going. Vours, JENKINS. and I am sure each one who was there Miss Anna E. Carroll.

toward what emanates from outside circles and what, indeed, Miss Carroll was no responsible for,-the fact that she is a woman." Mr. Lincoln-who, B. F. Wade chairman of the Committee on the Conduct of the War, says, was "opposed to its being known that the armies were mon ing under the plans of a civilian," for he wanted the armies to believe that the were doing the whole business of saving the country"-wrote thus to Miss Carrol "The country, almost in her last extremity was saved by your sagacity and unremitting labor. Indeed, your services were so great that it is hard to make the world believe it I'hat all this great work should be brought about by a woman, is inconceivable to w. gar minds. You cannot be deprived of the honor of having done greater than any other person in the Republic; and a knowl edge of this cannot be long suppressed."

### Written for the GOLDEN GATE.] PATIENCE.

Where, and in what, is it not needed? herever human hands and minds struggle to achieve, there should be patience; from the highest to the most humble of life's duties this virtue is found in all gradations and moods; from the cheerful and exalted, to the stubborn and sullen, its purpose is always carried out, though with

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widely varying results. Patience is the first essential to success in any undertaking. It often succeeds alone where talent and ability fail without it. Knowledge of method and detail are useless, unless there is first patience to insure continuity. Many are there capable of conceiving and setting new ventures and schemes afloat; but it is only the few who are not discouraged, and give up if adverse winds necessitate any change in their course.

The tree that bends most in a storm, is the least likely to break. One must bend to the varying breezes that sways the barque in which life's fortune is launched, changing tack when necessary, keeping the past mind, and well out at sea

It is not safe to "hug the shore;" temp-ation and wreck lie there; temptation to desert one's craft, if the sky darkens, and rocks that one must not take the risk of encountering.

There is something grand and inspiring in the new, though we may love and reverence the old; and well we should, if from it we gathered strength and wisdom that shall serve us in our dealings with the new and untried If it has added a new growth to our patience, then, indeed, is the old and departed to be held in most grate ful remembrance.

Cheerful patience is one of the most eautiful attributes of human nature, especially in one whose lot is cast in an un congenial spot, the work distasteful, and all surroundings out of harmony with one's tastes and inclinations. But there is some thing often called patience that were beter named indifference; a disposition that tamely resigns itself to circumstances that might be improved, or quite changed; it is akin to the dumb obedience of animals, and when it takes possession of a human being, he or she is to be pitied, sad illustrations of "arrested development," as they

True patience implies perseverance, and as all progress who persevere, it is well that we understand the kind of patience we cultivate.

To plod uncomplainingly is not patience but lack of spirit. Patience is inspiration —an inspiration that has an end in view, a goal to attain, and a determination to ess on through all and every obstacle until it is reached.

To reach this goal is but the beginning of the end, and that end recedes as we advance, for there is no resting-place for the spirit that has learned to climb, and inhaled the invigorating airs of the evergreen hills.

There is yet a patience more admirable than all, that which one finds necessary in dealing with self; that which enables one earnestly to say: "I will try again." So long as one can say this, he or she is growing in the right direction, their work of character-building not a failure. If we but knew one-tenth part of the noble efforts made by erring souls in this direction, there would be far less condemnation, more sympathy and charity. Especially would this be the case if all could be deep impressed with the truth that what ly makes or mars us in this life does it to the same extent in the next and truer life to That the wrong and pain we here come. inflict on others, though in blindness, will there be turned upon ourself. Could we all believe this, it would increase our patience with those around us, and cause us to try again and again to overcome our own faults that we might the better aid those less strong. Thus would we all grow in those qualities needful to success and well-doing here, and a peaceful entrance into the hereafter. M. P.

The value of sleep can not be exaggerated, especially to those who do mental work of any kind. An infant should sleep most of the time, a child four years old should have twelve hours sleep, a child of fourteen, ten hours, and thence to eight hours, when the body is full grown. Observation will teach the truth of the statement, that nothing is gained by systematically trying to cheat nature of this right.

The new stone which has lately become popular for jewelry purposes, and called the eye, or "spatmotic," proves to be merely petrified wood. It has a peculiar dull fire and shadows very curiously.

After waiting nearly a quarter of a century, Miss Anna Ella Carroll, of Maryland, has received justice, the Court of Claims Enemies having decided in favor of her claim for recompense for services during the war of the Rebellion, including the writing of important papers, and the planning of the celebrated campaign up the Tennessee River, which led to a series of brilliant victories, the value of which cannot be overestimated. Miss Carroll's distinguished services should long ago, have been officially recognised; but as the gentlemen who presented her case before the Court said: "Two formidable obstacles It is the sluggard in the vineyard who rests have ever been in the way; namely, the unfavorable attitude of the military mind nation.

A Boston statistician says that \$1 will buy as much of the necessaries of life to day as \$1.50 in 1875, \$1.32 in 1855, 91 cents in 1845, and \$1.19 in 1825. In other words, the purchasing power of \$1 is 19 per cent greater than it was in 1855. A dollar will buy more to-day than in most previous periods in the history of the

# GOLDEN GATE.

### RELIGIOUS THOUGHT.

### An Australian Clergymans' View of Spiritualism.

The Melbourne Review contains an ably written article from the pen of the Rev. Geo. Walters, on "Some Aspects of Religious Thought in Melbourne," from which we extract the following:

If, to the question- "Have we any knowledge of a life beyond the grave? the secularist answers, with decision "No," there is another member of the community, the Spiritualist, who answers, with equal emphasis, "Yes." The influence of Modern Spiritualism, upon thought generally, has probably been greater than most persons, who have considered the question at all, imagine. It has modified the ideas of the future world, even in the minds of those who most bitterly oppose it. A number of old, foolish fancies have taken their departure, while new and more rational ideas have come in their place. The dread and horror which were formerly associated with death are banished from many souls, like a fearful nightmare, which only lingers in the memory of waking hours. The words of Longfellow-"There is no death, what seems so is transition," come upon the heart with force of comfort and of joy. The valley of the shadow is only as the night from which we waken into a new and better day.

It is not necessary to be a Spiritualist to ecognize the element of truth and beauty that exists in it. The violent opposition with which it has sometimes been met by orthodox Christians is a remarkable phenomenon. Here are a number of people professing to be most particularly religious, strictly orthodox, and so on; they have built, or they maintain, churches and cathedrals, in which they worship God, and assert their belief in a life beyond the grave. They allow that they have no actual certainty of that future existence, beyond the hope based on the resurrection and ascension of their Lord and Saviour. And yet, when certain other people say there is positive testimony and clear demonstration, these latter are abused by the former, and declared to be something very dreadful. It is very curious and somewhat amusing. Probably the Spiritualists are most earnestly denounced because their revelations of another world do not include the orthodox hell; it is .not enough that, in the future sphere, every sin brings its own natural and legitimate punishment; the flames and torments are lacking, and the religion that pretends to be the religion of Christ cannot relinquish necessary features, appropriate those enough for the murderous zeal of crusaders and inquisitors, not altogether out of place in the systems of bickering and quarreling ecclesiastics, but features totally out of harmony with the spirit of Christ, and a rational and humane religion.

It seems as though the Spiritualist was almost the only person who has a full, free and joyous belief in the doctrine of immortality. Looking down the years of this earthly life, no horrible vision rises in the distance to cloud his hopes or to dismay his heart. A dark veil, truly separates this life from the next, but ever and anon the glorious light of immortality shines through, and makes brilliant the darkest pathways of the world. This is re-presented very beautifully in Sir Noel Paton's picture, "Death the Gate of Life." The warrior, clad in armor, has passed on his noble way, and having reached the dark valley, is met by the Angel of Death. As we see him he has fallen upon his knees, the armor drops from him, and the dark angel touches him with the left hand; but with the right hand the veil is just being drawn aside, and the light pouring forth transforms the dark angel into one of celestial loveliness, while through the opening we catch a glimpse of sweet summer flowers which have blossomed under the smile of God. If a certain horrible picture of the Judgment Day is a fair representation of the creed of Orthodoxy, and if this charming picture by Noel Paton is a fair representation of the creed of Spiritualism, what rational human being would not choose the latter?

It is not necessary to adopt all the peculiarities of Spiritualists in order to accept and cherish such a brilliant and enchant-Spiritualism, when the Shakers had all the ing idea of heaven. Instead of supposing various phases of the spiritual phenomena many years previous. Brother Clapp if that our departed friends and relatives your people had this great truth, why did abode, we may also believe and feel that they not give it to the "outside world," and not "hide their light under a bushel?" they are near us still; and that they can, Why did you not publish the "glad tidings of great joy" to all the people? Was it by the force of their loving hearts, still help and comfort us, is quite within the bounds of possibility, even in the creed of a not because of your not doing this that non-Spiritualist. And before the adherthese "manifestations have ceased among you?" There is no doubt of the truth of ents of Orthodoxy speak slightingly of the so-called spiritualistic phenomena they your statement, for it is a known and acwould do well to consider that not one cepted fact among Spiritualists that Spiritmiracle, not one of the wonders upon which they base their faith, can boast ualism is as old as the world; and all down through the history of past ages more than a small fraction of the evidence, come the evidences of continued life, and direct and personal, that is given for these communication between the spirits and phenomena of the present day. There is mortals. We celebrate the 31st of March, no use denouncing or ridiculing any be-lief until it has been fairly tested and because from that time dates the public recognition and acceptance of the phehonorably judged. Even though Spiritualnomena, and its investigation by the peoism should be proved to be a delusion and ple. All hail the day! may its glory never a sham, it has given us brighter and better diminish. ideas of heaven, and has helped to soften some of the harder features of the popular One of our sextons, in making his recreed. port of burials, is explicit to a commend-Far hath he gone whose foot treads down one fond offense.—*Edwin Arnold.* aged 3 days; unmarried.

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### RELATION OF SPIRITUALISM TO SCIENCE. [Written for the GOLDEN GATE.]

A late Sunday issue of the Boston Herald has an article written by that eminent English scientist, Alfred R. Wallace, on the above topic, from which the Religio Philosophical Journal makes the following extracts:

It is a common, but mistaken, notion that the conclusions of science are antagonistic to the alleg-ed phenomena of modern Spiritualism. The major-ity of our teachers and students of science are no doubt antagonistic, but their opinions and preju-dices are not science. Every discoverer who has promulgated new and startling truth, even in the domain of physics, has been denounced or ignored by those who represent the science of the day, as witness the long line of teachers from Galileo in the dark ages, to Boucher de Perthes, in our own times. But the opponents of Spiritualism have the additional advantage of being able to brand the new belief as a degrading supersition and to accuse those who accept its facts and teachings of being victims of delusion or imposture—of being, in fact, credulous fools. Such denunciations, however, effect us little. The fact that Spiritual-ism has firmly established itself in our skeptical and materialistic age, that it has continuously grown and developed for nearly forty years, that by mere weight of evidence and in spite of the most powerful preposessions it has compelled recognition by an ever-increasing body of men in all classes of society abuse and misrepresentation, the highest ranks of science and philosophy, and finally, that despite abuse and misrepresentation, It is a common, but mistaken, notion that the finally, that despite abuse and misrepresentation, finally, that despite abuse and inverte of impos-the folly of enthusiasts and the knavery of imposthe only of entropy of the second of the sec so commonly urged against it.

He then defines science, say the Journal, as "full and systematic knowledge of the universe in which we live, leading to the discovery of laws and the comprehension of causes"; those laws and causes to be sought in the "unseen universe," and in mental operations, as well as in the outer world. He speaks of Spiritualism as making the past more rational by its help, and will "furnish us with the much that it needed basis of a true ethical system."

Prof. Wallace finally says:

 needed basis of a true ethical system.
Prof. Wallace finally says:
This world-life not only lends itself to the production by gradual evolution of the physical body needed for the growth and nourishment of the human soul, but by its very imperfections tends to continuous developments of the higher spiritual nature of man. In a perfect and harmonious world, perfect beings might possibly have been created, but could hardly have been evolved, and it may well be that evolution is the great fundamental haw of the universe, of the mind, as well as of the matter. The need for labor in order to live, the constant struggle against the forces of nature, the antagonism of the good and the bad, the oppression of the weak by the strong, the painstaking and devoted search required to wrest from nature her secret powers and hidden treasures—all directly assist in developing the varied powers of mind and body, and the nobler impulses of our globe, the Wintry blasts and Summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest, have each served as stimuli to develop and strengthen man's intellectual nature; while the oppression and wrong, the ignorance and crime, the misery and pain, that always and everywhere pervade the wcrld, have been the means of exercising and strengthening the higher sentiments of justice, mercy, charity and love, which we all feel to be our best and noblest characteristics, and which it is hardly possible to conceive, could have been developed by any other means. any other means.

His excellent article closes as follows: Not only does Spiritualism offer us a solid basis for a solution of some of the profoundest mys-teries of our being, but it affords us a secure hope, founded not on reason and hope only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire, it gives—

The deep assurance that the wrongs of life Will find their perfect guerdon? That the schen So broken here will elsewhere be fulfilled! Hope not a dreame? adream? Love's long-lost yearnings satisfied, not still'd!

# The Shakers and Spiritualism.

### [Carrier Dove.]

In a communication received from Charles Clapp, of the community at War-ren county, Ohio, it is stated that what is known as "Modern Spiritualism" had its origin among the Shakers, and not, as is generally supposed, with the Fox family, at Hydesville, N. Y. Mr. Clapp says: "Our instruments and mediums prophesied and declared again and again that the work would cease with us, and that it would soon break forth in the outside world, and accordance to which, it stated the above named place. For proof I refer you to our books in which are recorded all that I have stated." Mr. Clapp protests against Spiritualists celebrating the 31st of March as the anniversary of the event of modern

# ORGANIZATION.

The teaching of Spiritualism is that the object of our existence on the surface of this planet in the flesh, is to cultivate the spirit so as to fit it for an enlarged and better life, when, like a worn out garment, the body shall be discarded. If this be so, the question is a pertinent one, how can this soul or spirit growth be best achieved by humanity in general? It is not how a few persons of leisure and philosophical minds can get all they require, but how can the masses of the people gain this culture, who are busy in this work-aday world six days in the week, providing for the wants of the body? Some Spiritualists are unnecessarily afraid of the word organization as if there were a cat con-cealed in the meal-tub. Practical people constantly organize to accomplish definite purposes-as to work a mine, manufacture cloth or iron, build and work a railroad. These organizations are adapted to the end to be attained.

We all understand that the object is not to teach or put forth a dogmatic creed, but to promote spiritual growth, insight, wisdom and love, and enlarge our light and knowledge of spiritual things. To this end, organization should provide a place to meet at least once a week, with officers to promote good order and facilitate the work.

I wish to illustrate what I mean by actual facts. Upon this Pacific Slope, outside of a few large cities, lecturers are seldom heard. Long distances, sparse population, and newly settled communities, do not permit such work. Some pioneer work has been done by self-sacrificing souls who never received compensation in current coin. I know of one town of twenty-five hundred people, where six churches are maintained. It is believed that if the Spiritualists, and those favorably inclined, could be induced to work together, they would be as strong as either of these churches; and yet they have no meetings whatever. Some read the Religio, some the Banner, and some little or nothing of a spiritual character. If a marriage or a death occurs, friends seek the services of a clergyman. The writer fully believes that great good might be done if they would provide a place and meet on Sunday, maintain a conference, read a good lecture, and above all maintain a children's lyceum, and thus promote the spiritual growth of both the young and their elders by mutual assistance.

Napoleon said: "Tools to him who can use them." Spiritualists can have means when they learn to make good use of them. I wish to illustrate this proposition by a scrap of history. In San Francisco there are three societies which hold meetings on Sunday and have large and interested audiences, but all meet in hired rooms. Eighteen years ago Mr. B. met with the few Spiritualists of those days, but afterwards read the English scientists. Fortune favored him and he became wealthy. Recently he died, leaving sev-eral millions and several lawsuits to determine who are entitled to his accumulations. Had he given enough to Spiritualists to build a temple equal to that on the Back Bay of Boston, would it not contribute to the repose, delectation and growth of his soul now that his millions have slipped from his grasp?

A few years ago I said to a wealthy Spiritualist, why should we not build a hall for Spiritualists, and try to do some good with our means while we have con-trol of them? "Yes," said he, "if we knew what would do good." He has since passed over to study what disposition of his large fortune would have done good.

One case more: Eighteen years ago a Spiritualist well known to the writer, by foresight, pluck, and a little money, bought the entire city of New San Diego. city grew he gave a lot to each denomination of Christians for church purposes, but none to the Spiritualists, because they would not organize and make proper use thereof. And now that Spiritualists are thought to outnumber any denomination of Christians, they have to buy a lot for a hall or temple at greatly enhanced value Last Sunday the writer and a friend visited said city, and for lack of a Spiritual meeting, attended the Unitarian Church. The discourse was an able and scholarly effort, but I should say it was neither "a song nor a sermon," but an essay on ethical culture. Why, in this last quarter of the nineteenth century, is it neccessary for Unitarians to hang on to the skirts of an effete and moribund theology, and worship a Jehovah, whose character was elaborated in the barbarism of forty-five centuries agone? Why continue to worship a God who, if the record be true, established polygamy, slavery, and exterminating warfare? Having repudiated the records of Christendom, why should they present such a case of arrested development, instead of marching on to the larger light and liberty indicated by Spiritualism? Well, I suppose it is easier to wear an old shoe, though there are holes in it, than to break in a new pair. But time will work changes which conservatism can not pre-Dr. J. ALLYN. vent.

# AN EMPHATIC ENDORSEMENT.

# Chief Justice Greene to the Senior Sen-ator from Massachusetts.

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Senator Hoar read the following letter in Boston recently during a speech at the anniversary meeting of the New England Woman Suffrage Association. It was printed in the Woman's Journal.]

COURT ROOM, SEATTLE, W. T., May 15, 1885, To the Hon. Geo. F. Hoar, Worcester, Mass.:

My DEAR SIR:-Yours of the 7th inst., to-day received, finds me exceedingly busy in the midst of a long term of court, and if what I say in reply savors of haste and pre-ocupation, you must make due allowance. You ask for my "most recent view of the working" of ambisexual suffrage in Washington Territory. I answer that I am more and more impressed with the fundamental wisdom and practical excellence of it. Not a single ill consequence as yet appears. At the inception of their right to vote, our women were mostly quite ignorant of its significance and worth, and were not at once, nor are they yet, fully aroused to the exercise of it. But as they become more generally and better informed of the power and uses of the ballot, they prize it, and their sense of the value of it Indeed, many of them seem algrows. ready to esteem it more highly than the average man does, and as there are good reasons for this superior appreciation, I expect that by and by this estimation will found diffused among them all. should say that five-sixths of those who were qualified, voted at our last general election, and I do not believe that there is in our Territory to-day a single wellinformed and decent woman who would willingly give up her right to vote. Of course, I mean well-informed on the sub-

ject of suffrage and its utility. Our men have not been so ready to give woman the suffrage'as she has been to receive it, but by far the greater propor-tion of the men, in the light of actual experiment, have now been led to concede the propriety and right of confessing it to belong to her.

Practical working of joint suffrage has developed very definitely the lines between its supporters and oppressors. Opposition, whether among men or women, is substantially confined to three classes-first, and chief, that immoral element which sustains and is sustained by the drinking-saloon, the gambling-house and the brothel; second, a much smaller element, the "high-toned" class, which finds its delight in the frivolities of fashionable life; and the third, a small but eminently respectable element, that is bound by traditional notions of man's superiority and woman's sphere, and seems unable to open its eyes or get its head straight or go, and lies curled up upon itself, altogether like a chick in an egg-shell that ought to hatch, but dosen't. To the last element belong those who think they read in the Bible a divine right of man to rule woman. Per-haps "element" is not just the word to use, for these classes overlap and partly contain each other. But the most signal effect of the new

system is the prominence into which it brings moral considerations as determinative of political measures and candidates. This is what is giving us at municipal elections reliable majorities in favor of pure and orderly administration. It is with the women as if, in regard to every matter, the foremost question was: Has this any, and, if any, what bearing upon the home? and as if everything possible should be determined by this ratio, as it is good or bad for the home, so is it for the Hence, as a rule, the commonwealth. women-and the contagion of their course effects the men also-show themselves decidedly reckless of party lines and per-sonal preferences. Their hearts seem set on getting the best laws and the best administration of them.

The man is moved by the woman's companionship. Her presence in politics, as everywhere, is a purifying, wholesomely suggestive, ennobling influence. Consid-erations which would escape him but for her presence occur to him spontaneously and become motives decisive of his action; other considerations which but for her presence would weigh with him and be acted upon, are repudiated. No debasing plays a corresponding and growthful force of character. Her horizon has enlarged, her sky heightened, and her life and being are expanding to accord with the changed It is not her personal gain conditions. simply. Man has in her a nobler compan-ion. There is a reflex beneficial influence upon his character. Humanity is rounded toward perfectness. What the outcome will be is one of the secrets in the heart of God. Evil is wont to dog the steps of good, and things fitted to be blessings, often become accursed to those who use them ill. But of this I have long been, and still am, confident, and am growing daily more positive in my confidence, that man and woman ought to go together to the polls, and that the concurrence of their freely formed and freely expressed judgments is as necessary to a vell-ordered State, as to a well-ordered busehold, and that any other practice is consistent with the true prosperity of and he said you'd got to pay the tailor to-ciety. With great respect and affection, day. So here's your bill, sir.--Harpers' ROGER S. GREENE.

Victor Hugo will call vividly to the mind of every Spiritualist the fact of his being one with them in his knowledge of immortal life as the after part of man's brief, and too often wearisome existence here. Very pertinent at this time are his words delivered at the interment not many years ago of Emily De Patsen: "Death," said he, "is the greatest of liberties; it is also the furthest progress. Death is a higher step for all who have lived upon its height. Daz-

step for all who have lived upon its height. Daz-zling and holy every one receives his increase, everything is transfigured in the light and by the light. He who has been no more than virtuous on earth becomes beauteous: he who has only been beauteous becomes guod.... The soul, the marvel of this great celestial departure which we call death, is here. Those who thus depart will remain near use they are in a world of light. still remain near us-they are in a world of light, but they as tender witnesses hover about our world of darkness.... The dead are invisible, but they are not absent."

VICTOR HUGO.

[Banner of Light.]

The passing on of the world-renowned

Of the universality of spiritual phenomena among all people, and in all periods of the world's history, and of their influence, he says in his "Toilers of the Sea:"

"There is a time when the unknown reveals it-self in a mysterious way to the spirit of man. A sudden rent in the veil of darkness will make man-liest things hitherto unseen, and then close again upon the mysteries within. Such visions have oc-casionally the power to effect a transfiguration in those whom they visit. They convert a poor ca-mel-driver into a Mahomet; a peasant gil tend-a will a will a experiment of sublime exaltation;... a mysterious lucidity of mind results, which converts and Elron, and Ombos; to the intoxication of there well-could of the chebar; and poort into a zodna; Phenome at Delphos; Trophonius in Zebadea; Ezeklei on the Chebar; and Jerome in the Thepais." Recently, in alluding more particularly "There is a time when the unknown reveals it-

Recently, in alluding more particularly to the facts of Modern Spiritualism, Victor Hugo says :

"To abandon these spiritual phenomena to credu-lity, is to commit a treason against human reason. Nevertheless, we see them always rejected and al-ways reapparing. They date not their advent from yesterday."

Now that this greatest of French drama, tists is no more visibly present on earth, Victorien Sardou takes the position he occupied, not only as an author, but as a Spiritualist. For the reasonableness of this belief, he will, says the London Pictorial World, adduce proof after proof. For example, he will tell you he cannot make a sketch to save his life, and then produces a copper plate on which is engraved a drawing representing, with great exactness, part of the house in which Moliere lived. Of this Sardou tells the following story Seated at my table one day, with this plate before me, I fell into a reverie. Unconsciously I took up the graver, and as if impelled by some secret influence, let my hand follow its own direction over that The engraving you see here is the plate. result of several hours of unconscious and purely mechanical toil." With intense and manifest conviction he asserts that this work would have occupied a profes-sional engraver for at least a month, and calls upon you to notice that all the ornamental lines in it are made up of crotchets and double crotchets so small as scarcely to be visible to the naked eye.

Thus while mediocre minds and quasi sarants and scientists, quibbling theologians and sensational penny-a-liners, are denying and holding up to the ridicule of the thoughtless, the creed-worshipers and the ignorant, the greatest revelation ever made to man, so far as human history extends, and persecuting and prosecuting the sensitives through whom it is made, the wisest and best of earth affirm not their belief merely, but their knowledge of its facts, and pass to their rewards, in the case of the great French philosopher and poet mourned by millions they leave on earth, and greeted with a welcome in the world of spirits in a manner more grand and sublime than we can conceive.

### The Bartholdi Statue.

# [Eliza Archard in the Woman's Tribune.]

Why liberty should be represented as a woman, who can't vote or smoke, or even go to Congress, has always been a mystery to me. I give it up. Perhaps its because when the abstract virtues and principles are found in the concrete they are apt to of accounting for it. Stop to think a enhanced and allowed exercise, she dis- moment. Here is a women, burdened have gone upon a long journey to a distant with disabilities by law, nature and society, and yet you put her on a pedestal as the Goddess of Liberty. And not only that, but Mr. Bartholdi poses her as Liberty Enlightening the World! When, pray, were our lawmakers, or our preachers, or our newspaper editors, ever willing to admit that a woman was able to enlighten them about anything or anybody? I insist on it that, in view of present facts in the case, Liberty as a woman is not a square thing. No! If I were going to build a statue of liberty, I should make it a "him"; and he should be the red-nosed political boss of a city ward. The nose would be the torch enlightening the world. See?

> Customer-I can't pay you to-day. You see, the shoemaker has just been here, and-

Tailor-Yes; I met him on my way up, Bazar.

# GOLDEN GATE.

PUBLISHED EVERY SATURDAY,

### 21 Montgomery Avenue, San Francisco, Cal.

J. J. OWEN, . . EDITOR AND PROPRIETON. MRS. MATTIN P. OWEN, . . . Assistant, R. B. HALL, . . . . . . General Agent.

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### SATURDAY, JULY 18, 1885.

### GREETING.

The GOLDEN GATE herewith presents its compliments to the reading public.

We enter a field of journalism comparatively new and unexplored upon the Pacific Coast. True, there have been several papers started, at various times, in this city and elsewhere, coming within the scope of the GOLDEN GATE; but none, that we remember, embracing so wide a range of purpose as that herein proposed.

While we shall aim to present the best thought of the day on the philosophy of Modern Spiritualism, affording, through the GOLDEN GATE, a faithful medium for the reports of Spiritual meetings and lectures, the movements and methods of psychics, etc.,--we shall not confine ourselves exclusively to this work; but shall be free to publish whatever may interest and benefit humanity.

We shall endeavor to make the GOLDEN GATE broad, liberal and charitable, guarding againstthe utterance of words or opinions calculated to wound the feelings of others. To this end we invite the co-operation of all writers for its columns. No good ever comes of uncharitablenes or bitterness.

There is no subject upon which men and women are more sensitive than that of their religious convictions. Even one's errors of opinion become sacred when founded in honesty. They adhere to the very tissue of the soul like a cancer to the flesh, and can be safely and successfully dissected and removed only by a gentle yet skillful hand, guided by sound judgment. Huma nature may be led when it can not be driven.

We are not unmindful of the disagreement and inharmony existing among Spiritualists, and those styling themselves Liberalists; nor of the difficulties that lie in the way of reconciling these conflicting elements. When the mind once become disenthralled from the trammels of superstition and error, and starts out to follow no guide save that of reason, it is apt to swing to the other extreme, and become quite as intolerant in its opinions as those groping in the darkness whence it has emerged. Hence, there is no class of thinkers so difficult to please or to write for, as this.

It would be folly for us to attempt to please all. And yet there is a common ground upon which all can labor-a field in which all can stand shoulder to shoulder. It is the work of lifting unenlightened man out of the mire and ruts of ignorance and error, and placing his feet on the sure foundation of a true and noble manhood. We can all agree that it is a good thing to teach man how to make the best use of himself in this life. And then if we can bring to him any positive knowledge of another life, we can all agree that such knowledge can not be otherwise than beneficial. It gives him something to live for, to 

Of the various phases of the phenomena of Modern Spiritualism-of the variety and nature of "spiritual gifts"-of the "apostles" of our religion, we shall speak from time to time, ever seeking after truth,—"with malice toward none with charity for all."

### "GOLDEN GATE."

How do you like the name? A picture of the Golden Gate-the entrance to the beautiful harbor and bay of San Francisco. Opening outward it is the gateway of the West, the setting sun broad Pacific Ocean, typical of the silent and awful repose of death,-the furthermost sweep of whose waves kiss the shores of the Orient, the land of the rising sun, suggestive of the awaken ing to a new day-to a life beyond the bars of the West. The picture and the name, are thus idealized and made eminently appropriate for the object and aims of this journal. We might trace the symbolism further: The GOLDEN GATE-the gateway to knowledge-to the truer and higher life-to life immortal and unending. The GOLDEN GATE, whence our ships, freighted with the heart's best treasures of hope and love, sail out into the vast Unknown. The GOLDEN GATE, whence, now, in the fruition of the ages, and the unfolding mysteries of Nature, come messages from the shadowy realm of Death-from the loved ones gone before-bringing comfort, hope and joy to the living.

"SPEAK WELL OF THE BRIDGE," ETC. "One should always speak well of the bridge that carries him safely over."

There are, in the ranks of Spiritualists, thou sands who have come out of the churche many of whom first drifted away in doubt, and landed in the gloomy port of materialism,-but who, having been confronted with a class of evidence that their reason was compelled to accept, changed their materialistic ideas for the more hopeful and satisfying knowledge of the fact of a future life. Now, Spiritualists of this class are very apt to cherish a kindly feeling for their old

religious associations. To them the church was a timely safeguard and protection against the temptations and dangers of life,-at a time, per haps, when they most needed such protection. To a young man thrown out upon the world in

our great cities, with no parental restraints, or gentle home influences to protect him from danger, it may be the very best thing he can do is to "get religion," and to get it good and strong. The church will place its protecting arms around him and bear him through the adolescent period of his life-the time of the forma tion of his character. It will guide his footsteps until he may, perhaps, be safely trusted to walk alone.

Otherwise, if possessed of a convivial and so cial nature, he might seek companionship in the saloons and haunts of sin, and drift into evil There are so many allurements to a ways worthless life, in the great towns-so many tempt ations to a vicious life-that we should gladly welcome any and every means calculated to avert the dangers to which our young men and womer are especially exposed.

Charles G. Ames, an eminent Unitarian clergyman once upon this Coast, was wont to say that "the two whitest days of his life were the days he joined the church—and left it." But why this diametrical condition of whiteness is beyond the comprehension of the average religionist. It can only be understood by those who have well learned the lessons of life-who have reached that high plane of being whereon to do good to others, without the hope of reward, or the fear of punishment, is the end and aim of existence.

The Church, as a power for good in the world, can not be ignored. We may deny its assumptions on many points; we may even claim, that, in past ages at least, it has been a serious stumbling block to science, and a clog to human progress; yet, notwithstanding all this, there is no denying the fact that it has been a great moral help to millions, anchoring them to duty in this life, and giving them a sustaining hope of a life beyond.

Take even the Roman Catholic Church, that is enerally regarded by Protestants and non-religionists with anything but friendly feelings; and yet, we apprehend, there are but few of us who would care to live in a community where the strong grip of the priest was released from the consciences of the adherents of his religion.

It a man can not be kept straight from any higher motive than fear of eternal torment in a lake of fire, in the life beyond, we would give him the lake of fire, and we would make it broad deep, and extra hot.

From these considerations the churches will ever receive thoughtful and respectful consideration at our hands.

## THE LABOR PROBLEM.

Invention and labor-saving machinery have within the last quarter of a century, made such giant strides-have so cheapened muscle in the work of the world, that labor has almost become a drug in the market. Certain it is, our cities are full of the unemployed, who live by the closest shifts.

The law of might prevails in the animal world. The survival of the fittest is essential to material progress. In the world of moral forces the law of right is supposed to govern. But it dosen't always govern. The man of strong acquisitive powers-the schemer-the unscrupulous manthe man who can drive a hard bargain, and take advantage of the weakness or ignorance of his fellows,-is the one who succeeds, while his superiors in every worthy and noble sense are often driven to the wall, and obliged to make one meal do the duty of three.

It requires time for society to adjust itself to the rapid changes incident to the new order of things. We can not restrict the inventive capacity of man. The machine must continue to do the work of the world, and with increasing completeness. The outcome must be a diminishng demand for manual labor.

In the face of these facts, what can be done to relieve labor of its burdens? Is the laborer absolutely at the control of the capitalist? Is there no way whereby the acquisitive capacity of the one can be restricted, and the plodding industry symbolizing the evening of life. Beyond lies the of the other encouraged? These are grave ques tions for society to consider, and they are growing more and more serious every year. In our judgment this Government is run too much upon the falacious theory of the equality of man. The time is coming when the inequality of man will be a recognized factor in governmentwhen the poor man will be given some little advantage in the struggle for bread. The strong man can take care of himself; the weak one needs especial protection -- just as we favor the weak horse in the team by giving him the longer end of

such a thing as a lust for gain that is not laudable, and that ought to be restrained. Graduated taxation would reach and regulate all such cases.

Another way, looking to the same result, rould be a radical revision of our land lawslimiting individual ownership in land; or perhaps doing away with ownership in land altogether. Man has no more right to a monopoly in land, which is the source and supply of all life, than he has to the air, or to the sunshine; and he should be allowed to control only so much as he can utilize to the best good of himself and the greatest number of his fellows.

These are radical topics--utopian and chimeri-cal, if you please,--but we believe the time is coming when society will seriously consider them.

### INDEPENDENT SLATE WRITING.

One well attested fact is worth a thousand don't know-it's-so's. It is an easy thing to cry humbug and fraud, and to denounce the believers in the phenomena of Spiritualism as the victims of delusion or deception. That is the common way of the world in regard to all new truths. It first deunces and condemns, and then reluctantly accepts and affirms.

To many investigators of the phenomena of Modern Spiritualism no phase is more interesting or convincing than that of independent slate-writing. There are several mediums for this phase of manifestation in San Francisco, whose genuineness cannot be doubted by any fair-minded investigator. We mention only those known personally to the writer, and through whose mediumship he has had the most positive evidence of the phe nomenal fact of independent writing.

For instance, while holding a pair of slates in the presence of Mrs. Clara S. Reid (of No. 35 Sixth street) in the full light of day, with Mrs. R. sitting at a distance of several feet, we have heard the bit of pencil rapidly moving between the slates, apparently dotting the i's and crossing the t's, filling the space with an intelligible comm nication -sometimes with three or four-and all in perfect fac simile of the hand writing whence the communications purported to come-not only once but many times, and that, too, upon slates that we enero contained no writing at the commencement of the experiment.

In the presence of this medium in San Jose, within the past two years, Mrs. A. T. Hermann and Mrs. J. Ashley, two ladies of the first respectability, and a high order of intelligence, came many times, always bringing their own slates, and never allowing them to pass out of their hands. They never failed to receive writing thereon-Mrs. Hermann, especially, often receiving long communications, sometimes written in French and sometimes in German (the language of her ancestors), of which the medium had no knowledge. Messages purporting to come from children she had lost would appear written in capital letters, in a child's scrawl. We say, as will these ladies, whose address I have given, that the slates were their own, that they were never permitted to pass out of their hands in the medium's presence, and that it was not even necessary for the medium to even touch the slates.

In the case of Mrs. Hermann the com inica tions would sometimes appear when the medium was in an adjacent room, although she could never get the writing when far away from the medium's presence.

Of the mediumship of Mrs. Francis, 622 Ellis street, we have had less opportunity to investigate, although we have seen enough of it and of her to know that she is a thoroughly honest medium and a good woman. She uses a single slate, and although the manifestations are not as varied as those witnessed in the presence of Mrs. Reid, yet the satisfaction of seeing the pencil moving and writing across the slate, guided by an unsee power, gives to her manifestations rare value.

Another medium in San Francisco, for this phase of phenomena-Mr. Fred Evans, of 100 Sixth street-is reported as giving some wonderful manifestations. Of him we shall say more when we know more.

Now, if science can explain the fact of independent slate-writing, as narrated above, upon any other hypothesis than that of spirit return, or if jugglery can imitate it under the same conditions, we shall hasten to turn the drift of this journal in some other direction.

### WORK FOR OUR GIRLS.

Thanks to a few philanthropic women of California--members of the Ladies Silk Culture Society who would not be denied--the last Legislature was induced to appropriate \$10,000 to advance the interest of silk culture in this State. The act making the appropriation was the perfection of an act.passed by a former Legislature on the same subject. It provided for the appointment of a Board of Silk Culture to carry out the provisions of the act, one of the most important of which was the establishing of a filature, or free school, for the instruction of girls in the art of reeling silk from the coccoon. The Board was organized by the election of Mrs. Olive M. Washburn as President. This lady, whose public spirit and liberality are as large and grand as the work she has in hand, has now devoted over two months of her time, gratuitously and almost exclusively, to the details of the work of disseminating light and knowledge on the silk industry-an industry calculated to furnish employment for the multitude of unemployed children of the State. She has, with the co-operation of the Board, established a school where now, in rooms adjoining this office and under a compe tent teacher, a score or more of intelligent and earnest girls are receiving instruction in the practical work of silk-reeling. A term of eight weeks has been prescribed for the course, at the conclusion of which, upon satisfactory evidence of proficiency, a diploma will be granted, and the gradu-

of the State. Numerous experiments have de monstrated that the climate is also admirably suited to the healthy growth of the silkworm.

From the fact of the competition of the cheap abor of Europe and Asia it is hardly expected that silk culture could be made profitable in this State, as an exclusive industry. But to every owner of land, great or small, it may be made to piece out the family income, and afford a most interesting employment for the younger members of the household.

The trees may be planted in the odd corners of the grounds, along the fences and highways. They would supply the double purpose of a pleasant shade and food for the worms. A spare room in the house, the garret, or a convenient out-house may be made to answer the purpose of a coccoon ery. The outlay for the care of a few thousand worms is really insignificant, and the profits inconsiderable. The price now paid for coccoon by the State Board is from \$1 to \$1.40 per pound, according to quality.

It would seem that nothing were wanted but an intelligent knowledge of the business-a knowledge which our Board of Silk Culture, and the Silk Culture Society of which Mrs. J. H. Hittell is President, are now industriously disseminating -to'open the way to the introduction of this industry to thousands of homes in the State of California and elsewhere.

The State has done wisely in fostering this enterprise-most wisely in the selection of those in whose hands she has imposed the important trust.

## **RELIGION OF SPIRITUALISM.**

The fact of spirit existence and of a future life, is the chief corner stone of all religions. Spiritualism not only claims to demonstrate this allimportant fact-a matter wherein all other systems of religion fail,-but it brings home to humanity the highest and truest lessons of life. The messages that come to us from the "other side" are fraught with noble precepts, with gentle admonitions, and with every incentive to a worthy life. They admonish us to walk uprightly before the world, to spurn to do an unworthy act, to be broad in our charities, to be clean in body and spirit. They unfailingly place their seal of condemnation upon the use of tobacco, alcohol, and all that defiles the sacred temple of the immortal soul. They incite to honor and manliness in man, and to sweetness and purity in woman.

The spirits of the departed assure us that death has not taken from them their love for, or interest in, the living; but that they are ever near us in our hours of sadness or trouble, to breathe into our souls their gentle sympathy, and to inspire us with hope and trust, and with courage to bear the ills and trials of life. We are taught to shirk no task that our relations with this life may impose upon us; but to stand bravely in the van of battle till the summons comes; and then, when earth has no further use for us-when, in the fullness of time, the labors of our day of life are ended, and the shadows of evening gather around us-we shall go to our rest, to awaken soon to other and higher duties on another plane of life, and to the welcoming companionship of our loved ones gone before. In the light of their teachings carth is made brighter and more beautiful, and duty becomes a pathway strewn with flowers. The clouds that so long shrouded the grave in gloom, if not wholly dispelled, have been lined with the scintillant glory of a new day.

Spiritualism robs death of its sting, and the grave of its long-boasted victory. It offers no forgiveness for sin, save the forgiveness that comes of the fruition of a persistent purpose to do well. It tells the evil doer that the consequences of his evil deeds, though he cease to do evil, will leave their scars upon his soul forever. It invites all humanity to come up higher. It threatens with no sternal punishment, nor offers no heaven of perfect bliss. As we leave this life so shall we enter the next, carrying with us all that we are. There no counterfeit can pass current-we shall go for exactly what we are worth. He who lives a nar row and mean life here, will find himsell a narrow and mean spirit there. Worldly wealth, position and power, all go for naught, save as they are dominated by a love for humanity, and made useful in promoting the welfare of the race. Stripped of all dross and disguises we shall find our true mint value, and soon come to realize that a noble character constitutes the pure gold of the realm of the immortals. Well for us all if we find ourselves there with a goodly fund of character to our credit.

### A FIRST NUMBER.

In preparing the first number of the GOLDEN GATE we have labored under many disadvantages. Having no exchanges to borrrow from, and but few correspondents to assist us, we have been obliged to fill our columns largely with selected matter. Besides, involved, as we necessarily have been, in the mechanical details of the preparation of our paper-the work of getting started-we can hardly be expected to be in complete working order at once. But in a few weeks at most we shall hope to be all right. However, the reader can obtain some idea from this number of what the paper will be-its mechanical appearance, its drift of thought, and its general purpose and tone. Our friends must not expect too much of us; but give us time, and we trust they will not be disappointed.

### EDITORIAL NOTES.

No poor man should plead poverty who wastes his substance on whisky or tobacco

A good motto for all progressive thinkers: "In sentials unity; in non-essentials liberty; in all things charity."

A model silk farm, or colony of silk culturists, is in successful operation at a place known as Park Ridge in New Jersey.

Statistics show that 40,000 persons are engaged in silk culture in the United States. In five years from now we hope to be able to report double that number.

Rev. Dr. Chainey will lecture next Sunday vening at Laurel Hall, No. 34 O'Farrell street, subject: "Spiritualism in Shakespeare." Admission 10 cents.

The Society of Spiritualists that meets at Washington Hall in this city, has a library of about 400 volumes of books, embracing much of the best literature of Spiritualism, all of which, are free to the public.

On Sunday, June 28th, Miss Susie M. Johnson, of Los Angeles, an excellent inspirational speaker and worker in the cause of Spiritualism, was ordained by the Society of Progressive Spiritualists of this city, a minister of the Spiritual Gospel.

Miss Susie M. Johnson, the eloquent inspirational speaker of Los Angeles, was the first "pay" subscriber for the GOLDEN GATE, and Hon. Amos Adams, of San Francisco, the second, each ordering the paper for one year,—"and of such is the kingdom of Heaven."

Christian England, and the rest of the civilized world, are just now horrified with the awful disclosures of a London paper. A systematic traffic in innocence has been revealed, involving the honor of men high in place, that is simply shocking to every sentiment of decency and morality.

Dr. J. D. MacLennan, the eminent magnetic ealer, has just fitted up a large and elegant establishment for the accommodation of his patients, at No. 1410 Octavia street. The success that has attended Dr. MacLennan's treatment of disease is something marvellous. See his advertisement on our eigth page.

All admirers of good poetry will be pleased to read the grand poem on our fifth page, entitled, "The Golden Gate." It was written for the initial number of this journal, by Madge Morris, one of California's most gifted poetic writers. She has written nothing better, and no one, upon that theme, has ever equaled her.

Wife-beaters in Maryland have a lively time of it. They are just triced up to a post and made to dance to their own music. One Pyers, recently received fifteen lashes from the Sheriff, well laid on to the bare back, for brutally beating the woman he had sworn to love, honor and protect. That is the only argument such brutes can understand

The San Diego Star, in opposing the liquor license of \$225 per quarter imposed upon dealers in the town of Riverside, has this to say: "Why not tax out of existence the storekeeper, the catle man, the vegetable dealer, and others who sell their goods to make gluttons-gluttony is even worse than drunkenness." Catch him, somebody. Don't let him run at large.

While we would like to have correspondents, as far as they can conscientiously do so, square their ideas to fit the general policy of this paper, yet we do not intend to proscribe their range of thought, further than to hold them to a uniform courtesy of opinion in their treatment of persons and questions. These columns can not be used as a medium of abuse or uncharitableness of any kind.

All persons receiving a copy of this number of the GOLDEN GATE are invited to become subscribers. May we not hope that Spiritualists, especially, will show the paper to their neighbors and put forth some effort to place it on a selfsustaining basis. If our friends will only give us half a chance, we will answer for the rest, and give them a weekly paper that they will never have occasion to blush for.

For every worthy cause "that needs assistance," the GOLDEN GATE will ever be ready to lend a helping hand. Such a cause is that in which the ladies of the Silk' Culture Society of this city are engaged-the noble work of disseminating practical knowledge upon an industry calculated to furnish profitable employment for the young. Hence, from time to time, we shall publish such matters as may help them in their good work.

The Gnostic is the name of a new twenty-six page monthly Magazine that has just made its appearance in Oakland. It is edited and published by Prot. Chainey and Mrs. Kimball, in the interest of humanity, and the higher phases of spiritual manifestation, known as occultism, as taught by Madame Blavatsky, and the great psychic lights of India. The number before us contains an eloquent lecture on "Walt Whitman," by Prof. Chainey, together with much other interesting matter. The typography is excellent.

Indeed, is not the heading beautiful and most appropriate? It was designed by Harry Foly and engraved by Richard Holstein, both skillful artists

the whiffletree. But how can this be accomplished? One way -or at least one leading in that directionwould be by graduated taxation. Exempt from taxation, say, all the humble holdings of the poor man--the bare essentials of life--to the extent of \$1,000. Then arrange a scale of taxes, increasing gradually, until taxation would reach a point beyond which it would be impossible to accumulate.

But this, it may be argued, would lay an embargo upon all laudable ambition to acquire Not at all. We would place the absowealth. lute point of inhibition so remote that not one in

ates may go forth to instruct others, or to find employment as silk-reelers.

Now a few words as to the practical results of this work. It is well known that the mulberry a million would ever reach it. And then there is grows in absolute perfection in almost all portions

There is much in the manifestations of Modern Spiritualism-in its literature and lectures-that is crude and unsatisfactory. Thoughtful persons are often repelled, on the threshold of investigation, and go away misjudging the entire phenomena and philosophy from the foolish actions and utterances of some undeveloped spirit manifesting through some half-developed medium. Whoever would search for the true gold of the Spiritual philosophy must be patient and persevering, and especially, it he would find the coveted treasure, he must bring to the investigation a thorough honesty of purpose.

A Baptist preacher of Chicago-Rev. P. S. Henson--recently delivered a sensational lecture on "Fools." He discoursed of "old fools,"

"young fools," "big fools," "little fools," "re-ligious fools," "irreligious fools," "drunken fools," "sober fools," and "Spiritualistic fools." Upon this latter point he said: "No spirits even returned to this earth after their eyes had fallen upon the glories of heaven. It is all wicked bosh, and I warn Christians to flee from it as from a lie of the devil." We wonder if the Reverend gentleman believes the story of the return of Moses and Elias, on a certain occasion? Isn't it barely possible that he omitted, in his discourse, one class of fools that a look into a mirror might have reminded him of?

### MATERIALIZATION.

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No phenomenal fact of the manifestations of Modern Spiritualism is better attested than that of the materialization of spirit forms-sometimes of portions of the body, as of the face or hands, and under favorable conditions, of the entire form Such materializations have been thoroughly investigated and demonstrated by Prof. Wallace, Prof. Crooks, Col. Olcott, Epes Sargent, and thousands of the best informed persons of our day. The writer has, many times, tested this phase of the phenomena, under conditions wherein jugglery or fraud was absolutely impossible. Hence, no amount of so-called exposures of our mediums could disturb the screnity of his belief in the matter. And yet he does not pretend to say that all of these manifestations are genuine. The temptafion to trickery is very strong with some persons; and some mediums are doubtless, not above lending a hand to piece out the manifestations when the "influences" are dull, or unable to control the "conditions." Mediums are but human, and some of them are very human. It stands all honest investigators in hand to be watchful, and a the same time charitable. They are not called upon to accept everything as genuine, neither should they denounce indiscriminately. They should keep their eyes open, their hearts pure an their judgments clear. It should be remembered that all spirits are not angels, nor honest; no more than they are in the earth form. It may be that the medium is not always responsible for seeming fraud. At any rate we should be careful not to condemn unjustly. Mediums should be encouraged only in honesty and well doing.

### IN ADVANCE.

No public journal can live on the credit system With subscription dues scattered all over the country, the losses, usually, more than absorb the profits. The true way is to pay in advance. This is the universal practice with all first-class ournals. And as we intend to make this journal first-class, we shall have to adopt the same rule.

We send the first number of the GOLDEN GATE to many who are not subscribers. They need not return it as a hint that they do not want it, as we shall cross off their names, after a short time, if we do not hear from them.

There are many worthy persons who would like to have the paper, but who are really unable to pay for it. We wish we could afford to send it to all such as a gratuity. But we can not. Here is an opportunity for those who have been liberally blest with this world's treasures to assist us in spreading the new Gospel. Any donations for this purpose will be faithfully applied to sending the GOLDEN GATE to the poor. To give freely as we have received, is to lay up treasure for the Land of Souls.

While in New York, recently, the writer was informed by a member of one of the fashionable up-town churches, that in addition to the support of their pastor, his church had given some \$80, 000 for charitable purposes during the past year. The Christians of this Coast support a score or more of denominational organs, and give thousands of dollars for missionary purposes. Ought not the Spiritualists and Liberalists to support one weekly paper, especially when they do not tax themselves to any alarming extent to send the gospel to the heathen? Come, friends, let us be generous and grand.

J. J. Owen, late of the San Jose Mercury, is about to begin the publication in San Francisco of a weekly paper to be called the GOLDEN GATE, "a journal of practical reform, devoted to the ele-vation of humanity in this life, and a search for the evidences of life beyond." Brother Qwen has entered upon an enormous task, and one that will not be profitable. People nowadays do not care to befog their minds with wild imaginings about the misty beyond. Life at best is short, and the greatest intellects could never conscientiously say that they had solved the mysteries of life, death and eternity; that they had unlocked the secrets of the life to come. As it is not given for man to that they had unlocked the mysteries of the, death and eternity; that they had unlocked the secrets of the life to come. As it is not given for man to know these things, why should he grasp after the unattainable, and be forever endeavoring to solve the insolvable? Life has plenty of good, carnest work in it; work for mind, and heart, and soul. If man do that which is honest and just to him-self and to his fellow-beings, what more can he do? What more is there for him to do? Thought has never yet been able to grasp infinity, and never will. There is a God. All nature tells the story. It shines down from the stars, is whis-pered by the breeze, and voiced by the rippling waters. The sentinel pines bear evidence to it, and the thunder corroborates it as it roars along the everlasting hills. There is a God. We know that, but we know nothing more, and we never will know until Death opens the portals, and those that were blind have sight. If Mr. Owen devotes this life in an endeavor to unravel the mysteries of the future, he will have a fruitless task, and he will the future, he will have a fruitless task, and he will be lucky if, when he is about to die, he knows half as much about the subject as he thinks he does -Sacramento Bee

We quite agree with our neighbor that this life "has plenty of good earnest work in it; work for mind, and heart, and soul." Shall we, therefore, proscribe the limits of human knowledge? Shall we say to the outreaching desire for knowledgeto these busy faculties that are ever delving, searching, and prying into the causes of things-"Thus far and no farther !" "As it is not given to man to know these things," says our eloquent contemporary, "why should we grasp after the unattainable?" That, in substance, is what the savans of their times said to Galileo, to Columbus, and to every bold in novator upon current, conservative ideas. How does our friend know that positive knowledge of another life is not attainable ? Has he lost interest in the loved ones whose earthly forms he has buried out of his sight, that he should not care to know that they live upon some other and higher plane of life ? Has he no desire to hear from them? How can we find the precious secrets nature has in store for us unless we seek for them? Is it of no earthly importance to man to know that "if he die he will live again ?"

accomplished, and earth has no further use for us. Where we have no facts to present, concerning another life, we shall surely have but little to say about it. Wait, brother, and see. Don't render

judgment till the evidence is all in.

DOUBTERS.

An honest and intelligent doubter is no doubt a good thing to have around. He puts believers upon their metal, and compels them to make a showing for "the faith that is within them," But it requires a high order of human nature to doubt intelligently and honestly. Many such consider themselves fair and honest, when they are merely intolerant and bigoted.

In the great unexplored realm of causation, it stands one in hand to "go'slow"-to doubt cautionsly. It will not do to deny unqualifiedlyespecially not until the evidence is all in. In matters of the imponerable or psychical the case can never be fully closed to new testimony in this life, and perhaps not in the next.

THE GOLDEN GATE .-- We rejoice in the certainty of a paper with the above appropriate title, to be published in San Francisco, Cal. Many efforts have been made for the establishment, on efforts have been made for the establishment, on the Pacific coast, of a paper devoted to Spiritual-ism. Hitherto, all have been failurcs, the pro-minent cause being the lack of a financial basis. We are informed that this is positively obviated, Mr. Owen having abundant ability to carry for-ward the enterprise. The Offering has a large cir-culation in California, but has no fear of its being less on account of this new candidate for ponular culation in California, but has no fear of its being less on account of this new candidate for popular favor. No one paper can satisfy the demands of all; a good paper, as the GOLDEN GATE promises to be, will enhance the desire of its readers for more, and we shall look for an increase of sub-scribers in California; but whether this be so or not, such a paper in San Francisco must result in vast good to the cause of Spiritualism, therefore we hall its advent with joy, bidding it a cordial welcome and favor our readers with its prospectus entire, as received in circular from.—Spiritual Offering, Otumroa foroa.

Our excellent contemporary has our thanks for its generous and encouraging words. Our respective journals ought, and no doubt will, be helps to each other.

### NEWS ITEMS.

# Germany has a new Spiritualist paper, Spirit-ieche Wochenblatt, published at Rostock.

Forty persons will be able to stand or sit com fortably in the head of M. Bartholdi's statue of

Liberty. Russian flour has been offered by sample in the New York market for \$6 per barrel. Nothing but the tarriff keeps Russia from competing with our farmers on their own ground.

By death of Professor Norton of the State Normal School, Myron Yager, Superintendent of Public Schools of Tehana county, becomes Presi-dent of the State Teachers' Association.

Chattanooga, Tenn., has grown since the war from a clump of whitewashed warehouses and shanties to a city of 25,000 inhabitants; from a tax-roll of \$1,300,000 to one of \$7,000,000.

Dr. Arabella Kenealy, daughter of the late dis tinguished London advocate, is said to have a lucrative practice in that city, where her abilities command the respect of even "the old practi-

Horatio Seymour sits in a chair that belonged to Daniel Webster, looks out of a window which was once in Fancuil Hall, and warms his feet at a fireplace of tiles taken from the house of John Jay, at Albany.

New York World: An Italian was caught recently in the act of gathering cigar stumps in the street, and confessed that he got ten cents a pound for them from a cigarette moker. Paste this in your son's new straw hat.

La Revue Spirite says that a Society of Physio logical Psychology has lately been formed at Paris for the purpose of studying psychic phenomena in the normal and pathological state, by the method of observation and experiment.

Kansas City has the booming fever again. The city covers four square miles and claims 110,000 people, and is proposing to take in fourteen more miles of surrounding paairie to accommodate a hoped-for population of 500,000.

Oscar Wilde has such a high estimation of the public demand for his opinions that he lately con-cluded a long, private letter to a New York friend with the postscript: "You will favor me by not allowing my words to get into print."

The last remaining toll-house on the old Philadelphia turnpike was torn down two weeks ago, and for the first time in fifty years the great thor-oughfare between Phindelphia and Pittsburg was open its entire length without charge to the public.

survive him. His sons are farmers in Virginia, and the daughters are both great travelers, the elder having explored Australia, Japan, China, India, and Egypt, in addition to the European circuit of sights.

Dr. Douglas is the only one of General Grant's

[Written for the GOLDEN GATE.] THE GOLDEN GATE

Down by the side of the Golden Gate The city stands; Grimly, and solemn, and silent, wait The walls of land, Guarding its doors, as a treasure fond; And none may pass to the sea beyond, But they who trust to the king of fate, And pass through the Golden Gate. The ships go out through its narrow door, White-sailed, and laden with precious freight, The ships come back through the Golden Gate. The sun comes up o'er the Eastern crest, The sun comes up o'er the Eastern crest, And the East is West, and the West is East, And the Satk through the Golden Gate.

Down by the side of the Golden Gate-

Down by the side of the Golden Gate— The door of life,— Are resting our cities, sca.-embowered, White-walled, and templed, and marble-towered— The end of strife. The ships have sailed from the silent walls, And over their sailing the darkness falls. O, the sea is so dark, and so deep, and wide! Will the ships come back from the further side? "Nay; but there is no further side," A voice is whispering across the tide,— "Time, itself, is a circle vast, Building the future out of the past; For the new is old, and the false is true, And the true is false, and the false is true, And the West is East, and the East is West, And the sun that rose o'er the Eastern crest, And the sun that rose o'er the Eastern crest, Gone down in the West of his circling track, Forever, and ever, is shining back Through the Golden Gate of life."

Through the Golden Gate of life." O soul! thy city is standing down · By its Golden Gate; Over it hangs the menacing frown Of the king of fate. The sea of knowledge so near its door, Is rolling away to the further shore— The orient side,— And the ocean is dark, and deep, and wide! But thy harbor, O, Soul! is filled with sails, Freighted with messages, wonder tales, From the lands that swing in the sapphire sky, Where the gardens of God in the ether lie. If only thy blinded eyes could see, If only thy deaf-mute heart could hear, The ocean of knowledge is open to thee, And the Golden Gate is near! For the dead are the living—the living the dead, And out of the darkness the light is shed; And the East is West, and the West is East, And the sun from his toil of day released, Shines back through the Golden Gate. MADGE MORRIS.

MADGE MORRIS. [Written for the GOLDEN GATE.]

### WINTER.

BY P. S. DORNEY. Red, luscious and ripe is the Summer time, Full-fruited and fond is the Fall, But crystal'd and crowned in prismic rhyme, Winter is king of all.

And I know that I love the Suumer time And I dream in the hazy Fall, But a wonder to me is the prismic rhyme, That crowns the king of all.

Kind Words.

SAN JOSE, July 10, 1885.

SAN JOSE, July 10, 1885. J. J. OWEN.—Dear Sir: Mr. Moulton and myself were quite unreconciled to the thought of your resigning the editorial of the Mercary; but after reading your announcement of your intended work in establishing a new paper, the GOLDEN GATE, I feel that a vast field of usefulness is opened to you, and that your efforts will result in great good to those who are privileged to peruse your paper. Respectfully, MRS. R. R. MOULTON.

### What is Metaphysical Healing?

Metaphysics deals only with first cause or first Metaphysics deals only with first cause or first principles, and there is but one great cause, God. In the amplification of this thought we necessarily deal with the attributes of God, which are Life, Truth and Love. Now these are spiritual laws ruling the entire universe, and if we apply them to the govering of man we shall take the most exalted illustration of that fact in the primative Christian methods of Christ and his apostles. Hence, meta-physical healing is the application of the spiritual laws of God to the healing of disease as demon-strated by Christ. strated by Christ.

DR. A. W. DUNLAP, 51 Third Street.

# The Lash for Wife-Beaters.

### Baltimore American.

The good effect of the sentences already imposed upon wife-beaters may be seen in the extreme anxiety of the prisoners at the trial. The terror of twenty lashes makes a profound impression. It may be set down, as a general rule, that wife-beaters are cowards. The exceptions to this are not numerous. Brave men go after other men to fight, and do not come home to beat and trample a woman, and by bysicians who has received, or will receive, pay for his services, but he has no expectation of re-ceiving a sum at all commensurate with his de-serts. The other physicians long ago decided not to send in any bill, and Dr. Douglas himself has to send in any bill, and Dr. Douglas himself has their cruel and brutal impulses. Every whipping thus imposed upon a wife-beater may act as a check upon ruffianly men and save their wives the agony and shame of being beaten. Every cut of the lash on the wife-beater's back may save some defenseless woman a blow. Some tender-hearted persons sympathize chiefly with the prisoner. They say that the lash is cruel and degrading. We agree to this. We feel sincere pity for the wretch who is to be whipped. But we want him to be whipped all the same; not in revenge, but to deter others from the crime, and thereby to protect helpless women. We agree that it is degrading, and that is precisely what it ought to be. The criminal degraded his wife when he beat her, and he should know what the word justice means. We feel truly sorry for the men under sentence, but when we remember that severity to them is mercy to their unhappy wives, we re-echo the words of the Court and hope that the Sheriff will "lay the lash on well."

Wife-beating often ends in wife-murder. Some ruffians become infuriated by the sight of blood and the prostrate form of the woman. To check wife-beating by judicious severity may save the wife-beater from the greater crime, and though the whipping-post is "cruel and degrading," it is not quite so much so as the gallows

# A Much-Wounded Soldier.

### [Boston Record.]

The grand annual shouldering of crutch-es and showing how fields were won, at Portland, reminds the historian of an occurrence at a similar reunion at Chicago a few years ago. There was a sort of a competition among the veterans that year in the matter of wounds, and Colonel Rickaby, a well-known Chicago lawyer and semi-politician, who had really been a brave soldier, though he lacked the soldierly quality of modesty, distanced all competi tors by appearing at the banquet in a suit of clothes with apertures cut through them exactly corresponding with all the wound he had received in the service. As he had had the good fortune, for a public man, to be shot full of holes and recover, he presented an exceedingly perforated appear ance at the banqueting board. "Here," he remarked in his voluble way, "I was wounded at Pittsburg Landing; this 'cut represents a bayonet thrust at Bicksburg; a piece of a shell exploded at Port Hudson cut through here;" etc.

A veteran from the country ventured to ask the Colonel whether a shot had ever struck him in the jaw, and the rebel fire at Fort Wagner wasn't any more withering than the look that Rickaby gave him.

PROSPECTUS

### OF THE GOLDEN GATE,

A Journal of Practical Reform, devoted to the elevation o Humanity in this life, and a search for the evidences of life beyond.

ROOM FOR ONE MORE.—For a weekly journal of the kind herein proposed, that shall inculate the bast and truest lessons of life in all directions of human nature; that shall aim to beautify the home, enlighten and broaden the un-derstanding, and cultivate and call into healthy action all the sweet charities and amenities of life; that shall teach man how to make the best use of himself here, and by ways that are gentle and coavincing open to him THE GOLDEN GATEWAY of knowledge of a future life. The world is ful of humes heart coring on y of the derbu, of their darks full of hungry hearts crying out of the depths of their dark-ness and despair for some glimmer of light, be it never so ness and despair for some glimmer of light, be it never so faint, from the Beyond-ofor some *positive* knowledge of their loved ones gone before. Can it be that nature furnishes no answer to their agonizing plaint-none that shall bring the joy of conviction to their hearts that death is but the awakening to another and brighter morning. With a view to the consideration of the evidence bearing upon this important question, and also for the discussion of all other questions relative to the welfare of the race, we shall

upon this important question, and also for the discussion of all other questions relating to the welfare of therace, we shall issue, on Saturday, July 78, 1885, a large eight-page weekly journal, to be known as THE GOLDEN GATE. Belong-ing to no faction, and having no selfish ends to gratify, we shall seek to conciliate and harmonize all earnest seekers after truth. of whatever name or creed. To this end we shall respect the opinions of those who differ from us, conceding to all the same honesty of purpose and opinion we claim for ourselves. Outspoken in the defense of the right, we shall be alike firm to condemn the wrong.

e alike firm to condemn the wrong. That THE GOLDEN GATE may find favor in every houghtful household, we shall devote a liberal an

thoughful household, we shall devote a liberal amount of space to miscellaneons matters—to science, poetry, history, biography, and whatever may be best calculated to interest and benefit old and young. With a quarter of a century's experience as editor and manager of one of the leading interior journals of the State, and possessing a thorough practical knowledge of the prin-ing business, we shall bring to our task a matured judg-ment and a skillful hand. We cordially invite all Spiritual-ists, Freethinkers, Humanitarians, liberalists in opinions of all kinds, and all who think kindly of this enterprise, to assist with their patronage and good-will, and thus help to make THE GOLDEN GATE a power for good to the world. forld

J. J. OWEN, J. J. OWEN, No. 21 Montgomery Avenue. SAN FRANCISCO, June 16, 1885.

### NOTICES OF MEETINGS.

PROGRESSIVE SPIRITUALISTS.-The "Progres-sive Spiritualists" meet in Washington Hall, No, 35 Eddy St., every Sunday afternoon at 2 p. m. All subjects relating to human welfare and Spiritual unfoldment treated n 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.

THE NEW SPIRITUAL TEMPLE.—This Society meets in Golden Gate Hall, Alcazar Building, 114 O'Farrell St., each Sunday afternoon at two o'clock, and evening at eight o'clock. Dr. Wilson Dunlap, President; Dr. G. F. Perkins, Organist. This is the Christian branch of the Spiritualists; and many mediums are in harmony with them, among whom are Mrs. Maynard, Aitken, Perkins, Gentry and Hoffman. THE NEW SPIRITUAL TEMPLE .- This Society

## PROFESSIONAL CARDS.



5

### FRIENDS,

After a Year's Absence from the City I have Returned and Built a

### HEALING INSTITUTE

In Connection with my Former Residence at 1410 Octavia St.. bet. Geary and Post Sts.,

### WHERE I AM READY TO ATTEND ON THE AFFLICTED.

I have in San Francisco within the past eight years, made over 1:00,000 personal applications of my Vita-Physical Treatment, in every variety of human malady, and with it, by the blessings of God, I have performed cures which par-take of the marvelous.

AT If there is any one who doubts, the following cases, elected from thousands of others on file at my office, pught to satisfy them to the contrary. For want of space, I can not give more; besides, it is un-necessary, for if you can not believe these, you would not believe the others.

# \$1,000

### Will be given for any of them that are not genuine.

ATTORNEY-GENERAL'S REPLY TO HON. T. E. JONES.

OFFICE OF THE ATTORNEY-GENERAL OF THE STATE OF CALIFORNIA. SAN FRANCISCO, March 184, 1854. HON. T. E. JONEY MACL. SAN I. have just received your letter of 15th - TAN MACL. SAN I. have just received to Spiritualism; I do not know what it. But he was of great and very singular service to me. I would certainly try him if I were in your place. He has worked some wonderful cures within my knowledge. I do not pretend to under-stand the force he uses, nor do I think he is useful in every case, but in Nervous Depression, or Exhaustion, or any effective. Respectfully, E. C. MARSHALL. Charles Crocker, the railroad millionaire, cured of Rheu-matism in three treatments.

matusm in three treatments. Prof. D. Gonzalez was given up by his physician, to die of Sapped Vitality and Paralysis; was carried perfectly help-less to Dr. MacLenana, and cured; now says: "In less than one month 1 was enabled to resume my occupation as professor of mutic and violanist at the Thyoid Opera House, professor of mutic and violanty at the continued in good health, without the slightest return of my weakness or disease."

Dr. Henry Slade says: " My case was considered incur-able by the best physicians, but Dr. MacLennan restored me the full use of my limbs in less than twenty minutes, being paralyzed for over four months."

Rev. Thomas S. Griffith, Nortonville, writes; "I am such pleased at the sudden change in my brother's health."

much pleased at the sudden change in my brother's health." Dr. C. E. Davis, St. Helena, Cal., cured of Nervous Prostration, says: "After four days' treatment I was enitedy relieved. I have now a good appetite, and feel well," Miss Emma James, San Leandro, Cal., for six years crippled invalid, unable to stand or walk, given up by over a dozen doctors, took two weeks' treatment of Dr. Mac-Lennan and recovered.

Lennan and recovered. Mr. C. W. Kennedy, Cloverdale, proprietor of the stage route to the Geysers; daughter cured of spasms by Dr. MacLennan, after the doctors had pronounced her case in route MacL

Mr. A. Walrath, capitalist, Nevada City, came to Dr. Mac-ennan on two crutches and returned home in eight days a Mr. J. S. Burlingame left Euroka, Nevada, on a stretcher. After taking a few treatments of Dr. MacLennathe returned a well man.

Now, we assure our neighbor that we do not intend to deal in any "wild imaginings about the misty beyond." Our readers will find us very practical-very much attached to this life-and in no sort of hurry to "pass on,"-not until our work is

not yet presented one.

The ten finest buildings in this country, according to the majority vote given in this country, accord-ing to the majority vote given in the American Architect, are Trinity Church, Boston; the Capi-tol at Washington; W. K. Vanderbült's house, Trinity Church and the Jefferson Market Court House, New York; the City Hall, Hartford; City Hall and State Capitol, Albany; Sever Hall, Cambridge, and Town Hall, Easton.

Leo Hartmann tells James Redpath that out of three thousand men and women whom he knew personally, enrolled in the Revolutionary army between 1876 and and 1878, nearly all have been killed or sentenced to hard labor in Siberian mines. "I know," said Hartmann, "only of two that are alive. By alive," he explained, "I mean free, not in prison." Revolutionists once in a Purging prices are the same as dead Russian prison are the same as dead.

> Spring still makes Spring within the mind, When sixty years are told, Love wakes anew this throbbing heart, And we are never old.

Over the Winter glaciers

I see the Summer glow, And through the wild-piled snow-drift The warm rosebuds below.



### WONDERFUL PHENOMENA.

# Strange Experiences of the Wife of a Cincinnati Judge.

Cincinnati (O.) Evening Post

Probably one of the most couscientious and best posted lady Spiritualists of Cin-cinnati is Mrs. A. G. W. Carter, widow of the late Judge Carter, who was himself among the foremost in the faith. When questioned regarding her experience, she replied that it was impossible for her to tell all she knew, as it would fill a volume, and she positively objected to newspaper notoriety. Questioning, however, elicited the following story of how she came to embrace the faith:

"Many years ago I lived in the East My parents were strict Baptists, and sought to raise their children as such. My oldest brother, however, was an infidel, and ridi-culed the idea of the soul existing after death. About this time the Fox sisters (one of them, Katie, now Mrs. Underhill, being the author of the recent great work on Spiritualism, "The Missing Link,") then in their sixteenth and eighteenth years, and the founders of the faith, were giving entertainments in our town, and my infidel brother determined to go.

I concluded to go with him as a precau-I did not want him to give vent to tion. his infidel ideas. The sisters passed about the circle, and each was given an opportunity to ask for news from the Spirit When his turn came, my brother asked if there was any one who knew him. Three raps informed him "yes." Would he tell his name? "Yes." And the name of our young brother, and the circum-stances of his death, were spelled out. He had fallen on the ice and injured his head, from the effects of which he died. We were comparative strangers there, and no one knew of our brother's death, but it was related just as it had occurred. We were convinced. My brother's wife also embraced the faith. One evening she said : "If there is anything in this faith, we surely are able to have our own rappings at home here," and we gathered about the table, and she asked the ques-They were answered, and she detions. veloped into a powerful medium. When my brother died, he promised to return, and he did.

### A HOME CIRCLE.

"Every evening his little boys would sit at the table and communicate with their father, and he would tell them wherein they had done wrong during the day. They keep it up to this day. One of the children always insisted on having an extra chair at the table beside him for the beautiful little boy, who played with him, yet who was invisible to all save him. Thus did I become a Spiritualist.

"My husband, who died Feb. 21st last, has often said: 'Oh, that I could leave this old body for a new one !' Yes, the faith is that the so-called death is an exchange of an old house for a new one.

"Why, I had a Gypsy experience in New York State that will fill a volume, which I propose publishing some day. I will not tell it now, for people will think it a fairy tale."

"Mr. Joseph Kinsey," continued Mrs. Carter, "has become one of the most wonderful mediums of the day, and the wonderful things that have occurred at the private seances held by Mr. and Mrs. Kinsey, Dr. and Mrs. Jackson, and my husband and myself in the past four years would set us before the public as crazy people if we made them public.

"There is a boy in this city, about sixteen, named Walters, who promises to be one of the most powerful mediums of the day. He is a slate writer, and catches long sentences and pictures on his slate. He is conscientious, and will not go among the rich for money, but serves the poor free of charge. His materialization of what the spirits write on the wall and in the air is wonderful. My husband was a Spiritualist long before we were married, and he has made many sacrifices for his faith; been characterized as a crank, which he endured with fortitude."

Mr. Bolly Lewis, the well-known and popular clerk of the Gibson House, can be classed among the staunchest disciples of Spiritualism in the city. He says :

"The mysteries of the faith are hard to get at, and I have never probed it. I em-braced the faith through my deceased wife,

was a confirmed believer in Spiritualism, and nothing can ever shake my faith. She convinced me by communicating with a friend of mine who had died 20 years ago n the old country, before I had come to this country, and of which no one knew, thus convincing me beyond a doubt of an existence after death. I had never examined the phenomena of slate-writing, until the death of my son in 1881, and until then regarded it as trickery. But several months after his death I was in-duced to visit Mrs. Laura Carter, a very successful slate writer, whose slate writing startled me, and every week thereafter I visited her with some member of my famly, and communicated with my son in the

Spirit-world, each time experiencing new tests. Spiritualism in this city is growing rapidly, and to-day there are fully 15,000 believers in Cincinnati. The increase is due to the curiosity of many who are attracted to seances from hearing of the wonderful results accomplished. If a person attends a séance in a perfectly passive frame of mind he can have communication with a spirit friend, but if he is very anxious to hear from them they will fail to respond. Joseph Swernberger is a man who has made a large number of converts in this city, especially among the Catholics, who embrace both faiths.

### EXPERIENCE OF AN EDITRESS

Mrs. Annie Laurie Quinby, editress of the Egis, says:

"My first understanding of Spiritualism in a scientific light was in New Orleans at the age of 22, when spirit rappings first transpired, and I soon became a medium. We had table rappings first, and from that developed clairvoyance. When I became a clairvoyant I told a great many things which actually occurred. One incident is fresh in my memory now. My brother once sent me a lady and her child to board in the South, and while seated about the supper table the first morning after their arrival the figure of a man appeared on my right, and pointing to the child said nothing could save it from death within the next few days. The child did not appear sick, but six days later died from spasms.

Another time I saw a lovely child in a beautiful, transparent country, who told me her age, circumstances of her death, relatives, etc., and sent a communication to its mother in a beautiful verse. When I related the circumstances a moment laer, a lady who was present declared it to be her lost child.

"Yes, I think Spiritualism is a beautiful philosophy." "I have been instrumental in exposing

everal frauds-alleged spiritual mediums. "I do not accept pay for my services, nor do I practice clairvoyance at all. My time is entirely occupied in restoring woman to her proper position in society CONSORTS ONLY WITH THE LEVEL-HEADED.

Judge M. H. Tilden says:

"I began to enquire into the mysteries of Spiritualism in 1850, but have kept studiously aloof from all save the most level-headed, in order to keep myself levelheaded-retain my individuality, as it were. I do this from the firm conviction that at least two-thirds of those who launch into Spiritualism become crazy on the subject. When I began to investigate I was too much of an atheist for a young man, and had strong convictions against Spiritualism, but was so favorably impressed with what I saw and heard, that I have since coupled Spiritualism with the old and new philosophies and metaphysics, and I have been brought into the belief that there does exist a future, but unknown realm. I am no Spiritualist, in the common acceptance of the term, but am only an investigator yet. I really think that there are more men in the civilized world who think as I do--that spiritual manisfestations do occur, as the history of the world will prove—than there are Protes-tants and Catholics. There is no organization of Spiritualists in Cincinnati, but Mr. Kinsey is probably recognized as the head of the belief here.

### A VERY CONVINCING INCIDENT.

"I do not attend séances. There was one incident in my life which is to me convincing beyond doubt:

"When I was on the Superior bench I was an intimate friend of Judge Minor. One Saturday evening the Judge and I were talking over the subject, and it was

and informing you at the same time that Spiritualism is a truth,' and then proceeded to explain : 'The day after you left the city, I went to Washington and returned in a day or two. This morning I took the car to Plum St. as usual, and a moment after I got off, was prostrated with a stroke of apoplexy, and died a few minutes later.' This is only one of the thousand incidents illustrative of the truth of Spiritualism which has come under my immediate observation.'

GOLDEN GATE.

A STORY OF PERSECUTION. D. M. White, real estate agent at Court and Walnut, says :

"I was a practicing physician with a splendid practice, and a prominent member of the Methodist church, when I began my investigations of Spiritualism in 1852 but when it became known that I really believed in spiritual manifestations I was requested to either denounce Spiritualism or resign from the church. I was residing in a small town, and so firm were my convictions that I retired from the church. My practice began to leave me, until I soon found I must adopt some other means of gaining a livelihood. I entered into my nvestigations through curiosity, and, not withstanding my skepticism, was soon con verted to a full belief in the powers of spirits. I firmly believe in materialization, for I have witnessed it.

"Some of the scientists of the world have decided that Spiritualism is a fact and no trick, though unscrupulous persons put their powers to improper use. I have no more doubt of a future life than I have of this, nor of my ability to return in spirit and body to this earth. There is no death, merely a shaking off of the flesh. No true Spiritualist fears death. N. F. Meader, Judge Tilden and W. R. Morris are among the pioneers of modern Spiritualism, and were instrumental in bringing the Fox girls here for the first time. It is estimated that there are 11,000,000 Spiritualists in the United States. All the palaces of the crowned heads of Europe entertain mediums, and are in many instances firm believers in Spiritualism. Perhaps you have have heard of ex-Senator

### BEN. F. WADE'S EXPERIENCE.

"He was sitting in his office in West Jefferson one day, when his wife entered and asked when he would be ready to go to dinner. He replied, 'presently.' While waiting for him she picked up a pencil. Suddenly her hand began to move, while the pencil scratched rapidly away. The writing read: 'Washington, D. C.—Ben. F. Wade: I died last night at 10 o'clock, Stevens.' 'What Stevens?' Mr. Wade asked. 'Thad Stevens,' wrote the pencil. Sure enough, the papers arrived that evening with the information of Thad Stevens' death at 10 o'clock the night before. W. B. Sheppard, real estate dealer at

Court and Walnut, says:

"I think Spiritualism is growing rapidly, though not obviously, as it were. There a large growing liberality in the pulpit in favor of Spiritualism. I meet persons every day who are investigating the subject, and know hundreds of church members who are strong Spiritualists. I was converted to the belief after witnessing converted to the Dener after white-bodied manifestations of the work of disembodied spirits which it would take days to relate. Why, let us reason the matter. The body is moved by will; and the will comes from the mind, and the mind is the soul or spir-Now, if the soul or spirit has the powit. er to move a body, is it not reasonable to believe that the same spirit has the power to move articles of furniture?'

### Tennyson's Decadence.

### INew York World.)

The secret of Lord Tennyson's poetical decadence is out. It is not the effect of age, but of indulgence. The Laureate in his best day cultivated literature like Brougham, Jeffrey and Sidney Smith in the early days of the Edinburgh *Review*—on a little oatmeal. He kept his muse lean, hungry and alert and worked his way up to Olympus, like Goldsmith and so many other doctors, by fasting and mortification of the flesh. But it seems that for years back Alfred has changed all that. He has become like our own pet poet Sam Ward, a bon vivant, and it is averred as a curious coincidence that the decay of his verse is synchronous with the development of his

# SUPERSTITIONS.

[Chicago Herald Interview.]

### "You may believe in luck or you may ot believe in it," said a well-know sporting man. "You may not think there is anything in superstition, or you may, but I tell you there's a heap in it, and there is not a gambler in this town who has not his pet superstition, and governs himself accordingly. Why, look here; the other day I found a black kitten on the sidewalk near my house. It wanted to be familiar with me, and I picked it up, carried it into the house and gave it a feed. That day I come down town and made a big win against the bank, and I have been winning ver since.

"You ask any of these fellows if they believe in such things, and they'll tell you there is nothing in it, but they all have their signs and there lucky numbers, and their lucky clothes, and a hundred things I can't repeat for all that. There's Pat Sheedy. Wasn't he sitting in bad luck one night and losing every bet he put down, when he got up, went home, changed every rag of clothes he had on his back, then turned and made the biggest win he ever made in his life? No; I guess there's nothing in it, but they all play it as if there was, just the same. 'They lookout for something. You know the 'coons' are great for 'policy,' and they are always dream-ing numbers. Now if a gambler can only Now if a gambler can only ing numbers. get onto a 'coon's' dream he's fixed. Tom Wallis was walking down State street one day and he passed two 'coons' very busy It talking. As he passed two cools very busy if tell you, honey, I dream 6, 7, 8 twice; you go buy two gigs and a saddle.' Now, Tom is a thick caller? and the low of the same set of the same Tom is a high-roller,' and plays bank for all there is in it. He turned round when he heard those numbers, went' up to '98,' and played the 'pot,' which I s'pose you know is the 6, 7 and 8, for all he could get in it. It won for him, one deal eleven times in succession, and he played the limit. And he played it all day and nothing else. And he won a big pile, I tell you. No, there's nothing in it, but they all do it.

"I know gamblers," he continued, "who will never play against certain dealers, nor They if certain persons are in the room. think they 'hoodoo' them, that they gave them bad luck by looking at them. They will curse some fellow for a 'hoodoo' up hill and down dale. Then there are play-ers who, if you touch one of their chips, or put one of yours on top of theirs think you give them bad luck and that they will lose, certain. Poker players all believe in lucky seats, and in the run of the cards, and in lucky decks of cards, and so do most of bank players. They'll walk round their chair three times in order to change their luck. Some men won't lend money to their most intimate friend while they are playing, because it gives their luck away. Others believe in lucky pieces of money, old coins with a certain date on them or some mark or other.

"I knew an old player who had a lucky sixpence. He did seem to be mighty lucky for a long time. But one time he got broke down to his sixpence. He laid that down on a card and told the dealer he would make it good for a quarter. The dealer knew him and knew about his six-He 'turned' and the sixpence was pence. swept into the till. 'You see, Joe,' said the dealer, 'there's nothing in it.' You know if it had been such a lucky piece for Joe he ought not to have lost it So it must have been something else that gave Joe his run of luck.

"No gambler in his senses will ever pick up a crooked pin on the street or one lying crosswise with the way he is walking. The way to pick up a pin is to have the head turned towards you. I know some say that the point should be towards you, and I have heard that old Thad Stevens, who was a great gambler, would only pick it up with the point towards him. I've tried all ways, but pins don't seem to affect my luck one way or the other. A four-leaf clover is a great thing to find to bring a fellow good luck, but they are about as scarce as good luck is generally.

"Most gamblers wear a watch charm or finger ring that they build a heap on. Cy Jaynes has a finger ring that money couldn't buy, and he don't believe in it either if you ask him. Still he likes to have the ring on when he is dealing.

### FOUR GREATEST GENERALS.

[Montreal Gazette,]

The four greatest generals produced by the great civil war in the United States on the national side were Grant, McPherson, Sherman and Sheridan. One of the most pleasant memories of American history is, and will forever be, the fact that between these four great commanders there was never the shadow of jealousy or envy. It is the highest honor that Grant ever received from men's judgment of admiration that these three able captains all willingly and always looked up to him as their su perior.

McPherson fell in battle before the splendor of his abilities could attract the world's attention, but in his death Grant, as he declared, lost one of the greatestperhaps the very greatest-of his lieuten-ants. Sheridan, as is right of his Irish blood, had the fiercest spirit in battle; Sherman the greatest invention in council; while McPherson could fight with the one and plan with the other; but they all admitted, because they knew and felt, that "the silent, gray-eyed man" was greater than they, "Why," I asked Gen. Sherman than they, "Why," I asked Gen. Sherman once, "did you and Sheridan always ac-knowledge Grant to be your leader?" "Because," he responded in his quick, idiomatic manner, "while I could map out a dozen plans for a campaign, every one of which Sheridan would swear he could fight out to victory, neither he nor I could tell which of the plans was the best one; but Grant, who simply sat, and listened, and smoked while we had been talking over the maps, would at the end of our talking tell us which was the best plan, and in a dozen or two words the reason of his decision, and then it would all be so clear to us that he was right that Sheridan and I would look at each other and wonder why we hadn't seen the advantage of it ourselves

"I tell you," he continued, after a mo-ment's pause, "Grant is not appreciated yet. The military critics of Europe are too ignorant of American geography to ap-preciate the conditions of his campaigns. What is it to march an army from Berlin to Paris? Look at the multitude of roads. Look at the facilities of transportation, Consider how many times the same ground has been fought over by successive commanders. Is not every point of vanknown ? What commander can tage blunder where all the conditions lie open to his eye? But I have seen Grant plan campaigns for 500,000 troops along a front line 2,500 miles in length, and send them marching to their objective points, through sections where the surveyor's chain was never drawn, and where the commissariat necessities alone would have broken down any transportation system of Europe, and three months later I have seen those armies standing where he said they should be and what he planned accomplished; and I give it as my military opinion that Gen. Grant is the greatest commander of modern times, and with him only three others can stand-Napoleon, Wellington, and Moltke."

# The Abused Catfish.

New York Tribune.

An universal exclamation of pity and ontempt will rise from rural America's multitudinous small boy at the denunciation in the London press of the catfish as an "uneatable siluroid." He knows bet-He has not betaken himself with a ter. white birch pole and a pocketful of angle worms to the mill-pond every cloudy day for nothing. He has not "yanked pouts" just for the love of getting wet feet, nor captured bull-heads only to have his fingers punctured by their horns. Oh, no ! He knows perfectly well that a fresh-water catfish-bull-head, pout, siluroid, or what you will-fried or broiled to a turn, is a delicacy that only trout surpasses. glishmen may not like them. Possibly there are people who prefer crow to can-vas-back. But when it comes to telling a Yankee school-boy that a catfish is uneatable-better tell a London Alderman the same of green-turtle.

When materialized forms speak in audible voices, uttering words of knowledge, as did Moses, Elias and Jesus, then Anvanish into thin air, we are not justified other thing, a man will have lucky and unin concluding that God is preparing to lucky days. I tell you, you can lecture all day and preach all night, but luck is luck, meet man face to face, and that the secrets of all hearts will be revealed? If and I know it. I dreamed one night that the jack won four times in succession. man's sins be set in order before him, as the primary cause of untimely frosts and other abnormal disorders in the natural Next day I went to the bank. I was broke and could't play, but I'll be blamed if the very first deal I looked at if the jack elements, injurious to human beings, just as science is unfolding the relation of cause and effect between men's physical didn't win four times straight." "There must be a good many ups and downs at the game?" Suggested the sins and the plague, the cholera or fevers, as really as of all wars and fightings, do we not see a way out? When man, in-dividually and collectively, becomes good, "Ups and downs? I believe you," said no evil, spiritual or physical, can ever befall him, for the elements of which he is composed, and in and by which he exists, will all work together to perfect his happiness.—F. W. Evans.

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who was a life-long believer, and the subject is so firmly linked with her memory that I would prefer to decline giving any of my experience to the public. There are mediums of different phases, though I know of no especially distinguished one in Cincinnati. I do not attend seances, as a rule, but hold Mrs. Cooper, of Louisville, in high esteem as an independent slate writer. Among the prominent Spiritualists of my acquaintance are Dr. Wolfe, of 146 Smith St., who is the author of a very intercsting and enlightening work on Spirit-ualism; also Messrs. Ben Hopkins, Jos. Kinsey, Jos. Megrue, Henry Von Puhl, Judge Tilden and others.

### A DOCTOR WHO SUCCUMBS.

Dr. A. Zipperlen, of 24 Webster St., relates a very interesting story of his experience as a Spiritualist:

"In 1858 I had under my treatment, a young girl who was a powerful clairvoyant. She talked Spiritualism to me, and finally after I had treated her physically, and she had treated me spiritually for two years, I | ed the opportunity of keeping my promise, | dude."

appetite. It is, in short, the Shakespearean case over again--" Fat paunches have agreed between us that whichever one of lean pates, and dainty bits make fat the ribs but bankrupt quite the wits." It must be a consolation to him, however, on retiring us died first, he was to appear before the other and inform him whether or not Spiritualism is a fact or a myth. Next below the horizon to see in Lord Sher-brooke, better known as "Bob Lowe," a day I left the city, and a couple of days after I went to Chicago. At the breakfast table of the Palmer House, a couple of new star break on an amazed world to take his place in the poetic firmament. days later, my son informed me that a

celebrated medium, Mrs. Hollis, was in the hotel. I called on her. Her method of communication was a darkened room. Suddenly a voice in the corner directly opposite to that in which the medium sat, said: 'Some one wishes to converse with Judge Tilden.' Now, the medium did not know my name, and the papers had not arrived yet. I asked who it was. A moment later a voice entirely different, but strikingly familiar, said:

# The Alabama Revivalist.

### [New York Tribune.]

Sam Jones continues to amaze his hearthe sport, I went down town one day "Some of you little ers by his plain talk. with 10 cents, and that night carried home \$300. I went down the next day with sinners," he said the other day, " are sitting around here waiting for salvation to strike you as it did St. Paul. Snow bird the \$300, and had to borrow car fare to get home. Don't you touch it, young man, if you do you'll never regret it but waiting to be hit with a cannon ball. God

scribe.

once ; that'll be all your life. As for me, adjusts his ammunition to the size of the I've got my cat now, and I shall try and get out." man he is after. Mustard-seed shot will do for you. God won't keep a man sober

'Good morning, Judge. You see I was e first to come here.' 'I don't underthe first to come here.' 'I don't under-stand you,' I replied, forgetting the ar-rangement I had made with my old friend. who has a quart of liquor in him all the A day or two afterward the scribe met his sporting friend again. "Say! I lost my cat day before yesterday, and last night time. God won't keep a young lady pious He then repeated our agreement to come who has her waist encircled seven times a week by the arms of a spider-legged I went broke. I am on the hunt now for back, adding, 'and I am glad to be afforda black cat."

On one occasion, when he was crossing the Italian frontier, at San Remo, Mr. Spurgeon, the redoubtable preacher, was ordered by the douaniers to give up to them certain fruit he was carrying. Thereupon he retired three paces into the French territory and ate it.

### [Written for the GOLDEN GATE.] "TO LIVE ON."

"To live on, to see further, is to leave the fairest things beyond us." Thus wrote Egenie De Guerin in his

journal, kept for her beloved brother, Mau-rice. Her life was full of shadows and griefs for the loss of friends and relatives; but she never would have penned such a thought only upon first reflection. Such a belief would make sad creatures of us all. The fact is we leave nothing behind, not even that which we would. All our mental and spiritual accumulations, and our social acquirements; not only these, but also what we might have had and been, do we take along with us, not all be-cause we would, but for the reason that we can lay nothing aside that has once been a part of our soul-life. As for the loved and lost, they are not left behind, but we, who

are still in earth's shadow. We may live on to old age, but the ma-terial and beautiful things of our little world are ever appearing in fresh young forms, that should be as many sources of joy to old eyes and hearts as they are to young ones.

Though the body must often become infirm, the spirit need not grow old and gloomy; nor will it, if one has lived in close communion with Nature, whose power to beguile as well as instruct is without limit; her wonders never exhaust themselves, nor her beauties grow less. In this life we count our so-called losses

more carefully than our gains, that we al-ways exaggerate and deplore, while the other gives us a kind of pleasure which we accept as a matter of course, as though we were born to that alone, only missing it by

some mean circumstance that we despise. But who can tell what is loss or gain in a material sense? It is simply missing or losing our hold on something we want and think we need, but may be far better for not having it; we may do much that is beneficial both to ourself and our friends that we never would do if we could have all our wishes granted, as selfishness and indolence would wait upon our desires and

The very poor are generous in spirit, spending not a little breath in telling what they would do with wealth; but the gods love such spirits too much to associate them with cold and silver

them with gold and silver. Since we can leave nothing behind, it is very essential that we make up our life-budget with care and discrimination, lest we find ourself in possession of a bundle of rubbish at the end of our journey; noth-ing in fact, out of which we can compose a presentable garment for our naked soul. What a plight! Many, many, poor, proud souls tread the road of a long life here, reaching the end with ponderous burdens of worldly things, yet empty and useless. This is what effect may become.

Our lives from day to day-all we say, do, think and feel, from without or within, goes along with us, growing with our years. The aggregate may be light and pure as down, or dark and heavy as death.

It is a happy, yet solemn thought, that we leave no part or thing of our life, save its results, behind us; that this too, reaches into eternity to debase or exalt us. So, let us be careful that we take into our lives only that which is good and pure and right, then "all fair things" are before us. M. P.

### THE CASE OF CLAIRON.

### [Frank H. Derby in Banner of Light.]

In the year 1743 the fame of Clairon, the greatest tragedienne, probably, that ever appeared on the French stage, was at its height. Her youth and success natu-rally drew around her a large circle of admirers. Among these was M. de S\_\_\_\_\_ the son of a merchant in Brittany, about thirty years old, handsome, and possessed of considerable talent; he was most strongly attached to her. After a greenroom acquaintance of some time, she allowed him to visit her at her house. But eventually she discovered that neither his character nor disposition was of such a nature as to make it desirable for her to continue the intimacy any longer than was possible. Ashamed of the low birth of his parents, he was exhausting a large for tune under an assumed title of nobility. His affection for Clairon was of such an exacting disposition, that he desired her e no other visitors but himself promising a like sacrifice in return. In the position Clairon held before the public, such a proceeding was impossible, and she saw the necessity-for his own sake as for her own-of destroying the intimacy they held toward each other and reducing to that of mere formal acquaintance. His dissapointment affected him so much that it brought on a violent attack of illness, during which Clairon attended him with friendly devotion, but refused to re-linquish the course she was going to pursue in regard to him. At length he partially recovered from his illness, rendering her attendance unnecessary, and then she refused to receive either his visits or his letters. After the lapse of two years and a half a messenger was sent to inform her that he was on his death bed, and begged most earnestly to see her before he passed over which wish she did not think necessary to comply with. He died surrounded only by his servants, and an old lady friend, his only companion for some time.

Clairon at that time resided at the Rue de Bussy, near the Abbaye St. Germain Her mother lived with her, and that night she had a little party to supper. While in the midst of their enjoyment the clock the must of their enjoyment the clock struck eleven, and the sound was succeed-ed by a cry of such an unearthly and ter-rible nature as to startle the company to the extremity of fear, and to throw Clai-ron into a state of insensibility, which last-ed for a quarter of an hour. The com-pany, after an examination, could 'discover no cause whatever for the wonderful and frightful occurence, and it was agreed to

frightful occurence, and it was agreed to set a watch in the street in case it was re-peated. It was repeated very often. The servants, the neighbors and even the po-lice heard the same cry, always at the same time and at the same hour, proceeding from under her window, and appearing to come from the empty air. Whenever Clairon supped abroad the sound ceased, but whenever she returned home and asked her servants or mother if they had heard the sound, it suddenly burst forth in the midst of them.

One night the President de B----, at whose house she had supped, desired to see her safely home. While he was bidding her good night at her door, a cry broke out seemingly between them, which so horrified him that his servants lifted him into his carriage more dead than alive. Among her acquaintances was a young man named Rosely, who pressed her to evoke the phantom, promising to believe if it answered her call. She complied, and suddenly the cry was heard three times with fearful distinctness, in rapid succession. After being annoyed two years and a half by the noises, they entirely ceased. After this, intending to change her resi-

dence, she put a bill on the house she was leaving. One day she was told that an old lady desired to see her rooms. Upon being received, the old lady came to the real object of her visit, by informing Clairon that she was the old lady who attend-ed the bedside of M. de S—, and began to upbraid her for her heartless conduct towards him. Clairon sorrowfully explained to the old lady the circumstances of the case, and her reasons for acting as she did. After listening to her recital, the old lady said, "It would indeed be unjust to condemn you. My poor friend in his reasonable moments acknowledged all that he owed to you; but his temper and his malady overcame him, and your refusal to see him hastened his last moments. He was counting the minutes when at half past ten his servant came to tell him decidedly that you would not come. After a moment's silence he took me by the hand. 'Barbarous woman,' he cried, 'as I have followed her in life, I shall follow her in death.' I tried to calm him; he was dead."

The substance of this incident was given in the first number of *Harper's Magazine*, 1850, and is here abridged to a great extent, leaving only the bare facts in the case. There can be no reasonable doubt of its truth, Clairon being a well-known charac ter of the French stage, and the events nar-rated contained in a letter addressed by her to M. Henri Meister, a man of some eminence among the literati of that period. This gentleman was Clairon's literary executor. To the Spiritualist an incident like this cannot but be of deep interest, showing as it does how the significance of some of the greatest phenomena in nature are lost to the world, perhaps forever, because not easily explainable by the known laws of nature. If at that time some person had only thought of the methods employed by Modern Spiritualists in investigating similar phenomena, the world would have been enlightened a century earlier in re-gard to the possibility of spirit-intercourse. Clairon was undoubtedly a strong medium for independent spirit-intercourse, and un-der development might have attained astonishing results.

The mediums from whom we obtain the best results are those whose gifts we may designate as spontaneous; Clairon was one of this class. How important it is for us, especially as Spiritualists, to investigate every occurrence that seems to point to the existence of the spiritual force. We may arrive in time at a result that will bring the world to a general recognition of the most beautiful and grand belief known.

The manner in which Miss Ann B. Reid, of Utica, became Lady Aylmer was rather curious. Last September, just before start-ing homeward from London, she met Mr. Arthur Percy Aylmer, a young man of her own age, who fell in love with her, and immediately proposed marriage. He had no business, and only a small income, though he belonged to an old and noble family. Miss Reid accepted his proposal, became Mrs. Aylmer, and did not return to America. Several months went by, during which the husband tried hard to find a remunerative occupation. Then Sir Justin Avlmer died suddenly, and his baronetcy and estates went to the grandfather of Mr. Aylmer, an old man of eighty-five. Mr. Aylmer was sent for to manage the estate. A month later the old baron died, and Miss Reid became lady Aylmer. Her husband now has an income of over \$50,000 a year.

### MISCELLANEOUS

Helen Wilmans: Every person has a genius of his own, and the world needs it, society calls for it, else why the formula of living at all.

A newspaper is not altogether printed to tell people what they would like to hear; it has to devote a good deal of its space to teaching them what they ought to know.

Professor Swing, the noted Chicago preacher, is in favor of not allowing anybody to vote who can not show up at least \$500 worth of property. This would have ruled out Christ and all the apostles except Judas .- Cleveland Plain Dealer.

"I can't account for the small attendance at church on Sundays," remarked Parson Jones. "Neither can I," replied Fogg with his customary frankness. went a few Sundays ago, and I could not see anything to attract the small audience that I saw there."

Great satisfaction is felt by the friends of Gen. A. McD. Cook at the manly way in which Gen. Grant in his book, has explained away the injustice he unintention-ally did his subordinate in The Century article on the Battle of Shiloh. They de-clare that nothing more could have been asked.

It seems rather a reflection on our com-mon sense as a people, that with all our costly schools and colleges, President Cleveland can not find men to represent the Government at the courts of France, Germany, Russia, China, Japan or Tur-key, who can speak the languages of the country they go to !-- Ventura Signal.

"Mr. Tilden is the finest conversation-alist I ever met," says Clara Morris. "He is perfectly informed on every subject that can be broached, and can tell me more than I can tell him about the theories of my own profession. Why he never mar-ried is more than I can comprehend. He is far too lovable to have remained a bache-

Owing to the pressure of visitors upon Miss Cleveland she has decided to set apart Wednesday of each week from noon untill 1 o'clock for callers by card. Miss Nelson assists her at these gatherings, and the two ladies have a large visiting list. Under no circumstances will there be any deviation from this rule, as Miss Cleveland finds her time very much occupied with her other daties.

"For what are we about to receive, may the Lord make us truly thankful," de-voutly murmured Dusenbury, sitting with folded hands at the dinner table. Then looking disdainfully over the dishes set before him, he snarled: "Good gracious, Maria, how many times do you want me to tell you that I don't hanker for cabbage and corn beef more than three times in one week?"—Boston Globe.

"Pray what do ladies find to think bout besides dress and parties?" said a fine looking army officer who has been doing guard duty in Washington for the past seventeen years. The remark was addressed to the assembly, but it was taken up by Miss Cleveland. "They can think of the heroic deeds of our modern army officers," she said smiling pleasantly. The officer subsided.—Washington Letter in Bittehere Garatt Pittsburg Gazette.

Mrs. Emily H. Tubman, the ward of Henry Clay, one of the oldest and wealthiest residents of Augusta, Ga., died Wed-nesday morning, aged ninety-one. She gave over \$25,000 a year to churches and charity, built several Campbellite churches in Georgia, and assisted in maintaining the colleges of this church in West Virginia and throughout the west. Her real estate goes to maintain a home for the poor of the county.

The woman's movement is making good progress in Sweden. Though the bill giving them the Parliamentary suffrage was beaten by nine votes, they have a voice in naming the electors of the County Council, who choose the members of the Upper House, and vote for municipal councillors and parish clergymen. Sweden is the first country in which, in modern days, a lady is professor at the chief university-Mrs. Kowalewiski, a graduate of Heidel-

Helen Gardner is to the female

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FRIEND .--- You don't mean to say you understand French, Tommy? Томму.—O, yes, I do; for when pa and

ma speak French at tea I know I'm to have a powder.

world what Ingersoll is to the male creation. She is a feminine infidel who is going around lecturing women, telling them reasons why they should not believe in God. She is described as being a very pretty little woman, with dark hair and eyes, and very white beringed hands. There is one serious defect in Miss Gardner's oratory which destroys the effect of her rhetoric, and will doubtless cripple her efforts to destroy the Creator of the uni-She talks through her nose.

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# GOLDEN GATE.

## SOMEWHERE.

### BY J. J. OWEN

Tired hearts that go life's rugged ways alone Somewhere, in God's vast universe of sou In realms of light, where law and love cou ch one shall find its own, of soul Somewhere.

O, think not this the all of life below,-Its eares and burdens, agonies and tears, That weigh the soul through many, weary years, Full recompense shall know, Somewhere.

ture with all her children fairly deals;---All time is hers, and boundless realms of space, And endless means; and ways we may not trace,-Her purpose she reveals Somewhere.

We may not see the justice of her ways, Nor know why wrong prevails, or sin endures; Nor why to evil deeds the tempter lures. The very doubts we raise, Somewhere

Will turn to golden fruit; our pray'rs and tears Shall blossom into joys, whose fragrace sweet Shall make the fullness of our lives complete, And banish all our fears,

Somewhere

If this were all, and death the final goal,

And all outreaching aspiration dies, When 'neath the clod the mortal casket lies, dwelleth not the soul

en were Nature'e purposes in man Exceptional to all her perfect ends. Our very being's incompleteness lends Completeness to her plan, Somewh

### THE GATEWAY.

## BY M. J. SAVAGE

Is this the Gateway of the dead, The portal of the land of gloom, Wherein the Silent City lies Whose streets are pathways to the tomb?

And as each white face passes through And takes its downward, shadowy way, Is it to say good-bye to love, A farewell to the gladsome day?

Is this slow music that I hear From yonder organ-loft the sweep Of solemn tones that mark the tread Of shades that march to endless sleep?

Nay, nay, we will not have it so ! The heart proclaims a nobler trust: This gateway on the road all tread Ends in no silent house of dust

The grave is but a robing room Where servant angels to us b For outworn garments there laid by, Fit robes wherein to meet the King !

His ante-chamber this, where we Like all the loved and lost before Must wait until His high command For us swings wide the Palace door!

# CHANGES

## BY ALLAH

Like one who hears with sudden throb of sadness The lingering cadence of an old refrain Which wakes the echoes of some vanished gladne With tender pain;

stand I now, with mingled pain and pleasure, After long absence, at a well-known door Which guarded once my darling, my heart's treasure In days of yore.

Still bloom the roses with their old-time sweetness Round this dear cottage in my native land; Trimmed is the hedge with all its wonted ne The old elms stand.

Still slopes the lawn in beautiful gradation, Like a soft carpet of the richest green; Still leaps the fountain with its light pulsation, Brightening the so

Years have not changed it; now, as then, the river Winds in the distance like a silver stream; Through the old orchard still the sunbeams quiver And brightly gleam.

Ah ! but no voice of sweetest modulation Nor rippling laughter greets my listening ear ; All the bright scene but breathes in desolation "She is not here!"

"Not here ! not here !" the murmuring elm trees sigh it, The rustling grass repeats it 'neath my feet ; Her cherished roses mournfully reply it, In odors sweet,

O'er the soft lawn the shadows westward creeping Darkly enfold me at the rose-girt door, In deeper shadows lies my dear love sleeping. To wake no more.

## TO THE SPIRIT OF PEACE.

BY FRANCES S. OSGOOD Leave me not yet ! Leave me not cold and lonely Thou dear Ideal of my pining heart ! Thou art the friend, the beautiful, the only Whom I would keep tho' all the world depart ; Thou, that doth vail the frailest flower with glory, Thou, that doth vail the frailest flower with glory, Spirit of light and loveliness and truth 1 Thou that didst tell me a sweet, fairy story Of my dim future, in my wistful youth 1 Thou, who canst wave a halo round the spirit Through which naught mean or evil dare intrude, Resume not yet the gift which I inherit From Heaven and thee, that dearest, holiest good !

# CIVILIZATION IN CHILI

[J. M. Spangler, in Golden Era,] Including the newly acquired territory of Tarrapaca, Chili has an extreme length of more than 2,000 miles, while its average width is only about 220 miles. Its boundaries mark the whole of the western slope of the Andes mountains, from summit to sea, and from the Straits of Magellan on the south to its farther limit on the north. This great length of coast line is separated into nineteen provinces, including Araucania; and the most of them reach from the top of the mountains of the sea, and are separated from each other either by mountain spurs or by rivers. The prov inces are themselves separated into departments, some having two, others three, four, and even six. Coquimbo has six; Valdivia and Lanquihue only two; Santiago, the most densely populated province, has five, and Valparaiso four. The departments are again divided into townships which are very numerous, being as many as four hundred. These townships, or sub-delegations, are also divided into dis-

tricts, which are the smallest political divisions in the country. The political constitution of Chili re-sembles that of the United States. There are four distinct powers of government

the Executive, invested in the President; the Legislative, invested in the two houses of Congress; the Judicial, invested in the various judges of the Court; and the Municipal, whose influence is confined to the provinces. The President, however, exerts a controlling influence over all of these, so that the great tendency is centralization and unification of power.

The chief executor is elected every five years, and since 1871 is not eligible to reelection except after an interval of one He has five secretaries in his cabiterm. net, and is otherwise assisted by a Council of State, composed of eleven members, five of whom he names himself, the other six being named and elected by Congress.

The President receives a salary of \$18,-000 a year in Chili currency, equivalent to about \$12,000 in gold, and also has the privilege of residing in the treasury build-ing. The cabinet officers each receive six thousand dollars in the currency of the country. The members of Congress serve for nothing and furnish themselves.

The different provinces are governed by Intendentes, who are appointed by the President, and who are the heads of the municipal governments and also mayors of the cities. Their powers are limited almost exclusively to the will of the Presi-dent. Their salaries are \$4,000 a year each, with residence.

The different departments are presided over by Governors, named also by the President. Some of them receive a salary of \$2,500 a year, others receiving as low as \$1,000-owing to the wealth and power of the department. The townships are presided over by sub-delegates appointed by the Governors, and the districts by in-spectors appointed by the sub-delegatesall serving without pay.

The members of Congress are elected every three years. In the Senate there are thirty-seven members, elected by the people of the provinces, who can read and write, and who either have property or an income of \$200 per annum-no other person being allowed to vote. In the House of Deputies there are 108 members elected from the departments.

The six judges composing the Supreme Court reside in Santiago, and are occupied in most parts with cases of real estate, war claims, and criminal offenses of great magnitude.

The municipal authority, composed of the city councils and Intendenty, is so limited that they have not the power to expend more than \$100 without the consent of the President.

Each department has a Justice of the Peace, dignified with the title of Judgeand some have as many as five or sixowing to the population.

In all the land there are four Courts of Appeal, two of which are in Santiago, one in Conception, and one in Serana.

The Government is expending large

men capable of holding the reins of government.

For a great many years--over three hundred-education was confined almost exclusively to a knowledge of the doctrines and dogmas of Rome, and the country was in a deplorable condition of ignorance Very happily, however, a few and vice. rich men penetrated the overshadowing gloom, and sought and found the light of liberty; and it was but natural that they should become the rulers of the land. Happily, also, they were all men of great honor, who held the welfare of the nation far above their individual interests; and the wonderful improvements throughout the land, with "a schoolhouse on every hill," bear witness to their loyalty and devotion. So that it can well be said that, if Chili is an oligarchy, then the oligarchy has been a vast-improvement on wider principles of Democracy, in the present instance.

### CLIMATE.

In point of temperature, a surface so rugged, and having such extreme length about 29 deg. of latitude—and an altitude of four miles within 2 deg. 30 min. longitude, must present a great variety. The combined action of the trade winds and the Andes mountains graduates the rainfall from the parching skies of the north to the drench ing clouds of the south. North of Val-paraiso it rarely ever rains-in fact, one good rainfall, continuing for twenty-four hours, would destroy untold wealth of salt-petre and other minerals. At Valparaiso showers of rain fall frequently during the winter months; while about one hundred miles further south there is an abundance of rain for agricultural purposes. From the beginning of this agricultural district, extending southward for a distance of four hundred miles, the climate and the productions are similar to those of Califor-At Concepcion, less than four hundred miles south of Valparaiso, the rainfall is so great and the climate so cool that corn does not mature well. Still, in the same district, figs, lemons, oranges and pomegranates mature every year, and make good crops, and wheat is sure and very profitable. Southward the rainfall, as well as the cold, gradually increases to the almost constant storms of sleet and rain on the Straits of Magellan. All this, of course, applies only to the level ground; almost any variety of climate can be had as we gradually ascend the mountains. The extreme heat in the agricultural district is 92 deg. Fahrenheit, while the extreme cold is only 24 deg., giving a mean temperature of 58 deg.

The annual rainfall north of Valparaiso is nothing; at Valparaiso, about 19 inches; at Santiago, 22 inches; at Talca, 40 inches; at Concepcion, from 48 to 68 inches; at Valdivia it is 100 inches, which is the greatest on the whole Pacific coast of South America.

### PRODUCTIONS.

Agriculture in Chili is in its infancy. There are more miles of railway than of good wagon roads. The country, however, is rapidly being developed, and a few years since thousands of broad acres that are now lying idle will be in cultiva-tion. In 1883 there were 20,000,000 bushels of wheat grown. In the same year the country produced 40,000 tons of copper and 15,000,000 quintals of salt-petre. The exports that year were \$79-, 000,000 in currency value, and the imports were \$54,000,000, gold value. Only one-seventh of all the exports are agricultuproductions; five-sevenths are the ral product of the mines—gold, silver, cop-per, saltpetre, guano and iodine—the re-maining one-seventh being made up of hides, lace (made by hand) and woolen fabrics.

### MISCELLANEOUS.

Chili has 1,800 miles of railway, and two other lines in process of construction. There are 5,000 miles of telegraph, and a cablegraph from Valparaiso connecting with the United States and Europe by way of Panama. There are twelve daily papers, 250 postoffices, and telephones and electric lights in Valparaiso and Santiago. The population of Chili is 2,250,000, of

whom only 47,000 are allowed to vote.

### Spirit Music.

## NEXT TO BREAD. [Harper's Bazar.]

Next in importance to making good bread is the art of making a variety of the delicious rolls, beaten biscuit, crackers, fruit rusk, and bread cakes which have a place between the necessities and luxuries of the table which nothing else seems to 611.

That there is much in the way these are made, none will pretend to deny. Even plain rolls are much better in taste and more attractive in looks if made with certain dainty touches which do not require extra time or work. The dainty shape and the crispy brownness of the crust, contrast ing with the milky whiteness of the interior as they open with a touch, seem to add an extra flavor to the taste, and when compared with rolls which seem to have been made on some haphazard plan, they gain as much as the latter loses by the compari-

When mixing bread an extra quantity can be mixed, and as much dough as would make a small loaf of bread saved out for rolls. In cold weather this dough may be kept for a day or more, and then made into rolls as light and delicious as can be desired. To the quantity of dough men-tioned add one tablespoonful of butter and the white of one egg beaten light. Work the butter and egg thoroughly into the dough; then set it in a warm place to rise. When light, knead down a little, and make out into rolls the size and shape of a butternut. Lay them on a bread board; when all are moulded, rub each over with melted butter, and place in a deep tin ; crowd them together across the rows, but leave an inch-wide space between each row. The rolls will then rise up and lengthwise, instead of spreading out, and will come apart with a touch when taken from the pan. Place them where they will rise slowly, and as soon as sufficiently light, bake in a hot oven.

To make rolls from the beginning, stir into one pint of warm milk one tablespoonful of yeast, one teaspoonful of salt, two ounces of melted butter, and flour enough to make a soft dough. When light, add more flour, then mould into small rolls, and place in a pan as in first recipe. To make a variety in the shape of the rolls after the dough has risen once and been kneaded, divide it into two evensized pieces. Roll out one piece until it is about half an inch thick, and rub the top over with melted butter; then roll the second piece to the same thickness, lay it on the first, and cut into round or oblong cakes with a tin cutter. When baked they open without cutting. These are nice at any time, and particularly so when they are to be used for sandwiches for picnics or luncheons.

Almond-shaped cutters can be made by any tinner, and are useful for various kinds They should be about two and of cakes. a half inches wide, four inches long, and taper sharply at each end.

Beaten biscuit are troublesome to make, but the fact that they will keep good for any length of time makes them occasionally desirable additions to the bread box. Place two pounds of flour in a bowl, add

two pounds of butter and one teaspoonful of salt; rub these together, then add enough milk to make a very stiff dough. Take out on a bread board and knead for an hour, then roll an inch thick, cut into small cakes with a round cutter, prick each cake with a fork, and bake slowly taking care not to let them brown. It is almost impossible to knead the dough with the hands; it should be beaten or rolled with a broad paddle made for the purpose, or with the rolling-pin.

Something like the above, but somewhat less tiresome to make, are cracker-like cakes called in some Southern households "quiminies." Add one teaspoonful of salt to one quart of flour, and work into a stiff dough with thick, sweet cream. Beat until fine and smooth, then roll as thin as possible, cut into large cakes, prick thoroughly, and bake quickly, but not until brown. They must be rolled until not more than an eighth of an inch thick. It is better to use a two-pronged fork for

knead in one quart more flour. Make in to small cakes, cut each cake open t half its depth with a sharp knife, lay in; long thin strip of citron, then close and press together; on the top press three a four raisins until nearly concealed in the dough. Let them rise, and just before setting in the oven wash the tops ore with a thick syrup made of white suge and water.

Quiminies are often made into a sweet biscuit by sprinkling over the top of each when ready to go in the oven, a thid coating of sugar and cinnamon. Whe placed in the hot oven the sugar mela and forms a thick glaze over the top.

Wine biscuit are very nice, and are a pecially relished by invalids. To mak them, put three ounces of butter and for ounces of powdered sugar into one pour dry flour; when thoroughly mixed of make into a paste with one egg, one spoo ful of water, and two wineglassfuls of wine. Roll thin; when partly rolled sprinkle currants over the top, and finis rolling. Cut into medium-sized cases Bake a light brown in a slow oven.

Rock biscuit are great favorites with most families, and are good enough to be Taked the favorite cake of any one. bread dough as much as would fill a quar bowl; add one cupful of butter, one cup ful of sugar, and two eggs; also one test spoonful of cinnamon, and a coffee cupl of raisins cut in two. Mix, adding flow enough to make stiff. When light, rd out rather thin, rough the top with a fort and cut into cakes. Bake in a slow ore as soon as the cakes begin to lighten.

Very nice cracker-like cakes are called ginger biscuit. Crumble one-half pour of fresh butter into two pounds of flouri which three ounces of ground ginger has been mixed; add half a pound of pordered sugar, two eggs, and enough mill to make a stiff paste. Knead and rd several times; roll lastly very thin, and or into diamond-shaped cakes. Bake in a slow oven. They should be crisp and d a rich brown when done. While he brush over with beaten white of egg, and dust with powdered sugar, shaking off a the sugar that does not adhere firmly.

Bread cakes are very nice for breakfas or luncheon. They may be made in two ways. The first, which has little sweeter ing in it, is particularly appetizing. To three cupfuls of bread dough ready forthe second kneading, add one egg, two table spoonfuls of sugar, and one cupful of currants; knead until mixed, form into three small round loaves, bake as soon as light Before setting in the oven, rub the to with a little melted butter. The second with a little melted butter. The second which will be liked best by all who have: tooth for sweets, is made thus: To one quart of bread dough add three eggs, one cupful of sugar, one teaspoonful of cime namon, and three tablespoonsful of melter butter; mix to a soft dough, put in a deep pan, and let it rise. When light, wash the top over with milk, and sprinkle thickly with sugar; then set in the oven and bak Keep a paper over the top of the slowly. pan part of the time while baking, or the crust will burn too brown.

## The Authorship of "Jane Eyre."

Charlotte Bronte innocently "gat away" her own identity in connection with the authorship of "Jane Eyre" by saying to a fellow author: "I was so obliged to you, Mr. Horne, for sending me you \_\_\_\_\_." She checked herself with a inward start, but it was too late and having thus exploded her "Currer Bell" secret identified herself with the author of "Jan Eyre." Home had sent "Currer Bell"1 copy of his "Orion" under cover of he publisher.

### Blood Under the Microscope.

[Interview with an Expert.]

As between human blood and dog blood, the microscope enables the experto determine precisely, whether a speci men is from a human being or a dog But it is impossible to determine between human blood and a hog's blood. This fact convicted one man that I know of He claimed that the blood on his clothe was dog's blood. I was able to show that regular cakes, there is a great variety of sweetened breads which are quite the thing for simple luncheons as accessories contradicted that statement. A citizen of Utica, N. Y., believes that he has discovered the lost secret of making violins, that probably originated in Eng land in the twelfth century, and which has immortalized the names of Amatis # Brescha, Stradivari and the Guarneris# Cremona, and Steiner in the Tyrol. He has made sixteen violins and over two hun dred experiments, and can construct a viv lin with the tones of a flute or any other that may be desired. He discards all for mer theories that attribute the excellence of old instruments to the lacquer, varnish singing-wood, etc., and finds that scientifit principles and sound wood are the basis of all perfect instruments. A prominent manufacturer has already offered him \$19 000 for the secret, but he is not quite ready to sell it.

pricking them.

Without entering on the department of

Leave me not now ! Leave me not cold and lonely, Thou starry prophet of my pinning heart ? Thou art the friend, the tenderest, the only,

With whom, of all, 'twould be despair to part, With whom, of an, twont he despar to part. Thou that can's to me in my dreaming childhood Shaping the changeful clouds to pageants rare, Peopling the smilling vale and shaded wildwood With airy beings faint yet strangely fair, Telling me all the scaborn breze was saying

While it went whispering through the willing leaves,

Bidding me listen to the light rain, playing Its pleasant tune about the household enves, Turning the low, sweet ripple of the river Till its melodious murmur seemed a song,

A tender and sad chant, repeated ever,

A senset, impassioned chant of love, and wrong ! A sweet, impassioned chant of love, and wrong ! Well do I know that I have wronged thine altar, With the light offerings of an idler's mind, And thus with shame, my pleading prayer I falter, Leave me not, spirit, deaf and dumb and blind ! Deaf to alte music have a falter of the spirit.

Deaf to the mystic harmony of nature. Blind to the beauty of her stars and flowers, Leave me not, heavenly, yet human teacher, Lonely and lost in this cold world of ours 1 Heaven knows I need thy music and thy beauty The aven knows I need thy music and thy beau Still to beguile me on my weary way, To lighten to my soul the cares of duty, And bless with radiant dreams the darkened To charm my wild heart in the worldly revel, Lest, I too, join the aimless, false and vain;

Let me not lower to the soulless level Of those whom now I pity and distain! Leave me not yet ! leave me not cold and pining, Thou bird of paradise whose plumes of light Where'er they rested, left a glory shining,

ed day; Fly not to heaven or let me share thy flight !

sums of money to encourage European laborers to colonize in its frontier, and become citizens. Each head of a family is given 200 acres of land, lumber to build a house, a yoke of cattle, a cart, a plow, a quantity of seed, and \$15 per month for the first year-the latter as a loan for eight years without interest. Large numbers of energetic, industrious German peasants are taking advantage of this great liberality. In twenty years' time it will effect great changes in the statistics of this country; and it is destined to revolutionize the labor question and make it honorable. The total income of the nation in 1883

was \$44,007,752; the outlay was \$40, 037,073—a saving of nearly \$4,000,000. On the first of January there was in the treasury the sum of \$13,820,616. The national debt is being reduced. It has been charged by foreigners

residing there, that Chili, instead of being a republic, is an oligarchy, which, to a certain extent, is true. There is no doubt but what the Government has been for a number of years in the hands of a comparatively few rich and influential men. But, on the other hand, one cannot shut his eyes to the fact that they are the only

### [Afton, (Iowa), Enterprise.]

The question, "Can children return from their heavenly home, to comfort a loving mother on her death bed ?" is being agitated by a number of our citizens, since the death of Mrs. Shepherd. During her illness and when she seemed to be the lowest, beautiful music, coming from an unknown spirit would float into the room, and could be heard by all its occupants, and on each occasion, Mrs. Shepherd would raise up in her bed and exclaim, "Oh, how sweet! I will soon be with you, dear children." We, like the majority of mankind, are great disbelievers, but respon-sible men and women declare they heard the music and there is no question as to the truthfulness, but in regard to where it came from, or what caused it is the question.

Next to the consciousness of doing a good action, that of doing a civil one is the most pleasing; and the epithet which I should covet the most, next to that of Aristides, would be that of well-bred.— Earl of Chesterfield.

with cold meats and fruits, and also are

very desirable additions to picnic provisions.

The most simple form of these are plain rusk, for which add to dough made as for rolls an additional egg and half a cupful of When light, the dough is formed sugar. into cakes as for rolls.

To make cinnamon rusk, take dough sed for plain rusk ; when ready to make into cakes, roll it into a long cake about three-quarters of an inch thick, moisten the top well with water, then sprinkle with sugar and enough cinnamon to make it brown; roll up tightly into a long, slim roll, with a sharp knife cut the roll into slices an inch thick, rub top and sides of each slice with melted butter, place in the pan so they will take an oblong shape when baked. Bake before they get too light.

Delicious fruit rusk are made thus: Beat two eggs and two-thirds of a cupful of sugar until light, add a tablespoonful of butter, one quart of flour, and one-third must still be assailed with temptation cupful of yeast; mix into a soft dough before which lofty natures have fallen. with warm water or milk. When light, James A. Garfield.

For the noblest man that lives, there still remains a conflict. He must still with stand the assaults of time and fortune, must still be assailed with temptations