

GOLDEN GATE

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

VOL. I.

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

SAN FRANCISCO, CAL., SATURDAY, AUGUST 1, 1885.

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

NO. 3.

CONTENTS:

FIRST PAGE.—Gems of Thought; Spiritual Phenomena; Curious Facts of the Times; A Night in a Ribnitz Inn; Compulsory Drawing; Catholic Saloon-keepers, etc.
SECOND PAGE.—Let there be Light; A Discourse by Dr. Wozencraft; "Salt as a Destroyer of the Teeth," etc.
THIRD PAGE.—Spiritualism in England; Spiritualism Supported by the Daily Press; Spiritualistic Scraps from Australian Magazine; A Plea for a Pacific Society for Physical Research, etc.
FOURTH PAGE.—What of a Future Life?; Camp Meetings; The Temperance Question; The Dead Chieftain; Funeral Trappings; Fred Evans' Mediumship; Our Literature; Death of an Old Friend; Editorial Notes, etc.
FIFTH PAGE.—News Items; A Day's Impression; Inspirational Discourse; The Mormons; The President's Peculiarities; Mrs. A. L. Underhill; Sam Jones the Revivalist; Spiritual Evolution; Passed On; Notices of Meetings, etc.
SIXTH PAGE.—A Few Remarkable Statues; Treatment of Corpulence; Rights of Married Woman in California; Universalism and Spiritualism; Equal, not Identical, etc.
SEVENTH PAGE.—Science and Spiritualism; Odds and Ends; Professional Cards; Advertisements, etc.
EIGHTH PAGE.—The Golden Gate; Twin Souls; Papa's Little Girl; Nightfall; Faith; An Adirondack Mystery; Does Death Sting? etc.

GEMS OF THOUGHT.

Wisdom is to the soul what health is to the body.—*Rochefoucauld.*

The greatest good a hero gives his race is to have been a hero.—*Geo. Eliot.*

There must be capacity for culture in the blood, else all culture is vain.—*Emerson.*

Heroes dare to live when all that made life sweet is snatched away.—*Ella Wheeler.*

Human nature is so constituted, that all see and judge better in the affairs of other men than in their own.—*Terrence.*

Speech of a man's self, ought to be seldom and well-chosen. Discretion of speech is more than eloquence.—*Bacon.*

If a friend's heart be secretly untrue, and a treacherous heart be within him, this is the falsest thing the gods have made for man, and the hardest of all to discover.—*Theognis.*

Men and the affairs of life have their peculiar point of perspective. Some we must see close at hand to be able to form an opinion of; others can be judged best at a distance.—*Rochefoucauld.*

Le bon Dieu, having made a mouse, said to himself, "Hilloh! I have done a foolish trick!" and he made the cat, which is the erratum of the mouse. The mouse plus the cat, is the revised and corrected proof of creation.—*Victor Hugo.*

Charity is a virtue of the heart. Gifts and alms are the expressions, not the essence of this virtue. A man may bestow great sums on the poor and indigent without being charitable, and he may be charitable when he is not able to bestow anything.—*Sir Richard Steele.*

Self-culture is practical, or it proposes as one of its chief ends to fit us for action, to make us efficient in whatever we undertake, to train us to firmness of purpose and to fruitfulness of resource, in common life, and especially in emergencies, in times of difficulty, danger and trial.—*Channing.*

To have a voice in choosing those by whom one is governed, is a means of self-protection due to every one. Under whatever conditions, and within whatever limits men are admitted to the suffrage, there is not a shadow of justification for not admitting women under the same.—*John Stuart Mill.*

Noble souls are sacrificed to ignoble masses; the good champion often falls, the wrong competitor often wins; but the great car of humanity moves forward by those very steps which revolt our sympathies and crush our hopes, and which, if we could, we would have otherwise.—*W. R. Craig.*

The world, it has been said, does as much justice to our merits as to our defects, and I believe it; but, after all, none of us are so much praised or censured as we think; and most men would be thoroughly cured of their self-importance, if they would only rehearse their own funeral and walk abroad incognito the very day after that on which they were supposed to have been buried.—*Lacon.*

SPIRITUAL PHENOMENA.

[Our former fellow-townsmen, Herman Snow, having been criticised in the matter of Spiritualistic opinions, by a correspondent of the *Christian Register*, the Unitarian organ, published at Boston, thus replies through the same journal.]

* * * First, in regard to the material phenomena: it is a mistake, when it is asserted or implied that the more important and reliable of these have been successfully duplicated by professed conjurers. It is only true that, with conditions wholly under their control, some close imitations have thus been produced. But is it not likewise true that nearly everything of especial importance has had its puzzling counterfeit? There are, however, some of the more significant of these spirit phenomena of which not even a successful counterfeit has been accomplished. Take, for instance, what is called independent slate-writing, in which repeated experiments like this have been successfully accomplished: A new double slate, with the mere point of a pencil enclosed, and either locked or otherwise securely fastened, is taken with the investigator, and need not entirely pass out of his hands until the final result has been reached. The slate is generally held beneath a table, one end by the hand of the medium, the other being retained by a hand of the investigator, and both the hands still at liberty, being kept in full sight on the top of the table. Under these conditions, communications are rapidly and audibly written upon the folded slates, often in the hand writing and over the signature of some clearly recognized friend, now of the spirit world. I have it upon good authority that some of the most noted of modern conjurers, among whom are Robert Houden of France, Samuel Ballachchini, court conjurers at Berlin, and Hermann, prestidigitateur of our own country, have publicly confessed their inability to produce phenomena of this kind. And at the English Episcopal Church Congress for 1881, during quite a full and fair consideration of the subject of Spiritualism, it was stated by Canon Wilberforce concerning Maskeleyne and Cooke, two noted sleight-of-hand exhibitors, that "they have been more than once publicly offered a thousand pounds, if they would, under the same conditions, imitate the most ordinary spiritual phenomena in a private house; but they replied that, as their apparatus weighed more than a ton, they could not conveniently accept the challenge." The true medium has no apparatus of any kind, and is often strictly searched before the séance.

* * * To the quietly thoughtful mind, the main point of interest in these modern phenomena is not their astounding strangeness, but the unmistakable intelligence which they seem to convey from the mysterious beyond. And, for such a purpose, the tiniest rap exceeds in value the most powerful exhibitions of invisible force, even as the light click of the electric telegraph is of greater practical use than would be thunder tones speaking through the instrument.

The phenomenal phases of Spiritualism, then, I regard as of a decidedly subsidiary character. They are comparatively unimportant, excepting in so far as they are made instrumental in transmitting intelligent thought. The two markedly distinct steps in the investigation are these: First are the material sounds and movement, caused by persons still in the body? If not, they must be referred by the skeptical mind to some subtle action in nature not yet recognized and understood. And, perhaps, it might do them to turn the whole matter over to the domain of physical science, but for one insurmountable difficulty,—the mysterious forces convey in the most decisive manner the manifestation of mind, and are often strikingly characteristic of persons who are called dead. Now, whence come the messages thus received? This question indicates the other and far the most difficult step in our investigation; for, as your correspondent suggests, the study of mental action in all its mysterious ways is as yet but imperfectly understood, even with all the light that has thus far been thrown upon it by metaphysical science. But this may be asserted with confidence: that intelligent, connected sentences, like the messages referred to, necessarily imply individual mentality; for not even the electric telegraph, with all its wondrous capac-

ity, or any other subtle action of nature's laws, can convey a single sentence of connected thought without the creative and guiding agency of mind. These messages, then, must come from some individual intelligence; and, if this is not to be found among those embodied in the material body, the natural, if not necessary, conclusion must be that they come from some invisible presence. In many cases, this may be a difficult point to decide; but, in my own, the difficulty was much diminished from the fact that a large proportion of my earlier investigations were carried on with no other visible person present but myself and the medium,—a simple-minded hired girl of the family in which was my temporary home. Under such conditions, it ought not to have been so very difficult a matter to arrive at a rational conclusion upon both of the main points of the investigation. I think I did arrive at such a conclusion; and, had I time and space to give somewhat in full the details of what took place during the same two or three weeks of this favorable and diligently improved opportunity, I have faith to believe that many of my present readers would justify me in the decision then made.

I find it difficult to understand the extreme reluctance manifested, even by liberal and progressive religious thinkers, against admitting the claim to spirit agency in these manifestations. The class now referred to have generally admitted as facts the virtual presence and silent agency of departed spirits; and yet, when the claim is advanced—certainly not wholly without rational support—that, amid the wonderful advances in modern discovery, a way has at length been opened for a sensible manifestation of that presence, almost any evasion is resorted to rather than admit what would seem to be the natural force of known or well-attested facts.

But I fear that I have already more than exhausted the limits assigned me. I will, however, briefly add that the claims of Spiritualism cannot be rightly disposed of without something like an earnest and thorough investigation, and that the true way to accomplish this is not by visiting in succession the various forms of public mediumship, many of them of a more than doubtful character. There are more reliable and less objectionable means within the reach of all, especially of those with harmonious and happy homes. I allude to the formation of private circles in families or among congenial friends who have confidence in each other. By persevering effort of this kind, in a large proportion of cases, a mediumistic opening will eventually be accomplished, through which satisfactory proofs may be had of the truths involved. To all who may feel inclined to make a trial of this home mode of investigation, let me say, send to the office of the *Religio-Philosophical Journal*, 92 La Salle Street, Chicago, Ill., for a ten-cent pamphlet entitled "Spiritualism at the Church Congress, with Advice and Information for Inquirers"; and the needed preliminary help will be secured.

Dr. Atwood, of the *Christian Leader*, thinks that the question of co-education is no longer simply an experiment; "In St. Lawrence University,—we know from six years of close observation,—young women are educated in the same classes with young men, with great advantage to both. Whether it is wise to send a young woman to college, is a question to be answered in each instance on its merits, just as it is to be answered with respect to a young man. But it is worth while to remember that the 'experiment,' as it is sometimes called, of co-education, has been solved in three of our own colleges." After it is solved again at Tufts, perhaps Harvard may get up courage enough, if the expression is allowable, to embrace the Annex.—*The Christian Register.*

"The first thing to be done," said the new President of an Ohio railroad, as he hung up his hat, "is to ascertain the amount of our indebtedness." "Here are the figures, sir," said the Secretary. "We owe about \$1,500,000." "Exactly; and the next step is to issue stock enough to cover it. There is no more need of a railroad having a debt hanging over it, than there is of employes being paid once a month."—*Wall-street News.*

CURIOUS FACTS OF THE TIMES.

[Hartford, Conn., Courant.]

There are some very curious facts connected with "hard times," which it is extremely difficult to explain. For instance, while the hard times mean that work is scarce and wages low and money scarce, nevertheless the attendance of the general public at such gatherings as baseball matches, etc., is greater than it ever was before. One can understand how in times of idleness there should be more likelihood for interest developing in these sports, but that does not account for the gate money. It is not easy to explain how, when the people are earning less than usual, they should be able to pay far more than usual for mere sight-seeing, nor how in such times a sport, which is sustained by public contribution, should reach its most flourishing condition.

Another curious fact is that the savings bank deposits do not decrease but go on accumulating. In part this is due to the fact that people who have property try to use the banks as investment for their capital, but this is not a full explanation. The volume of very small accounts grows, and these are the savings of poor people who are just entering the lists of property-owners. If some draw out, more come in, and the general conclusion from the figures is not of increasing poverty, but the reverse.

Still again, while dulness in business is felt everywhere, the larger railroads, which carry so large a part of the merchandise of the country, do not report any serious falling off in tonnage, but only in the amount charged for the transportation. Judged by that standard, the volume of business done is maintained, but not at any profit.

None of these suggestions are without interest, but that which is the most popular in its nature is the first. Here are all the out-door sports developed as never before. Baseball was cited as a leading illustration, but besides that we have all sorts of others. There are horse-races, foot-races, boat-races, bicycle-races, which are given to make money, and for which the public come down with the dimes and quarters and larger pieces.

In the aggregate the amount of money spent upon these sights is a very large sum, and a very large part of it, as also a very large part of the cost of the vast number of summer excursions, etc., is money received for the day's work. It is not easy to see how this is done in view of the fact that there is real want. It is one of the anomalies of the situation.

A Night in a Ribnitz Inn.

[F. D. Millet in Harper's Magazine.]

On a large deserted square, a rambling inn threw open its hospitable doors, and welcomed us as if we were the one party in the world the host had been looking for since the inn had been opened. The storm was not so severe but we could straggle around the town in the evening, and explore the dimly lighted streets. The sultry air, scarcely cooled by the rain, made the interior oppressive. So we wandered around as long as we could, and then sought our quarters. We found that the rooms had been prepared for us with careful attention. Everything was neat and fresh and comfortable. In about five minutes after retiring to our respective chambers, we all appeared in the hallway again, in various stages of undress, clamoring for the servant. A blushing chambermaid soon appeared, and was shown in turn the three couches, each with a mountainous feather bed as a coverlet encased in a sack of white linen. Explanations and expostulations were of no avail. She could not understand the cause of our complaint, but insisted on the purity of the homespun linen and the softness and lightness of the feather-bed coverlet. At last the whole household was aroused; and, after great difficulty, the proprietor was made to conceive the fact that we could not sleep that sultry August night under a feather-bed which would have suffocated us in midwinter. After earnest declarations that all Ribnitz people slept under one feather-bed in summer and under two in winter, he was obliged to confess that there had never been a call for upper sheets and

blankets in his house, and he had none. We, as a last resort, severally emptied the feather-bed out of its sack, and used this as a sheet. But for the perambulating watchmen, who made night noisy with their unintelligible hourly cries, we would have slept soundly.

Compulsory Drawing.

[Magazine of Art.]

As a matter of fact, in the practical crafts by which the bulk of the people gain a living, a knowledge of simple drawing is of more substantial importance than the ability to write; and as a lad who can write better than his fellows stands a better chance than they of getting a berth in a counting house, so another who can draw even a little will make a better carpenter than those who cannot draw at all. Rather late in the day we have found this out. The discovery was the mainspring of the system of national art training; the knowledge of it is the impelling force of the great movement for technical instruction which is now in full swing. So long as the industrial prosperity of England depended merely upon the spread of railways, the multiplication of steamships, the stream of splendid mechanical inventions, and the increased quantity and cheapness of production which resulted therefrom, the influence of elementary art teaching upon manufacturers and upon national taste could be ignored, and to the great loss of this country it was ignored. But that state of things has almost wholly passed away. Our Continental competitors nowadays buy our machinery, or themselves make as good; and the pinch of competition is felt at this time not merely in the cost, but also in the taste of production. The great nations of Europe had a sharper eye to the future than we. For thirty years have they devoted themselves to this question of elementary art teaching; and in nearly all of the elementary schools of Continent drawing is not merely taught, but is, and for long has been, compulsory. And the results are so striking, so beneficial throughout the range of industry and manufacture, that our own Royal Commission appointed to inquire into the facts some years ago, when the truth could no longer be gainsaid, has just recommended that drawing should be "incorporated with writing as a single elementary subject," compulsory in all primary schools, and that it should be continued throughout the standards.

Catholic Saloon-Keepers.

[Catholic World.]

Saloon-keepers have, in many cases, become conspicuous in their relations with the Church. They rent prominent pews; they appear upon committees; they give donations with ostentatious generosity, and in some places even boast that they have built our churches; they become members of church societies; they have, in some cases, had articles used for convivial drinking voted at church fairs to the most popular of their class in the parish; and their saloons are often located opposite or adjacent to the church, and especially about the entrance to Catholic cemeteries, until, in many localities, the despair of good, sober Catholics and the scandal to honest Protestants are beyond words to describe, and non-Catholics in some places may even begin to fancy that the boast sometimes made by liquor dealers may be true—that their business actually meets the hearty approval of the Catholic Church. A large proportion of the drunkards are ours, too many of the criminals and paupers in the public charge (four-fifths of whom are such on account of this vice) are ours, and in many of the chief cities and towns the bulk of the saloon-keepers are ours.

The editor of an Omaha religious paper remarks: "We recently hired a colored man to beat a carpet for us. He had what seemed to us a villainous face, and we watched him somewhat closely. We were not surprised when he brought in a bill of four dollars. 'But, sir,' said we, 'this is too much. You surely would not cheat a preacher!' 'Ah, brudder,' said he, 'you must remember dat I se a preacher, too!'"

"LET THERE BE LIGHT."

A Discourse Delivered before the
Advanced Spiritualists of San
Francisco.

By DR. O. M. WOZENCRAFT.

Let there be light. This single sentence, said to be proclaimed by God, is the most profound, far-reaching thought ever promulgated, and stamps it with the seal of inspiration, or Divine authority. The received interpretation of creating light by dividing it from darkness is insufficient, requiring interpretation,—light being one of the creative forces, a factor of life. Light and darkness have ever been symbolized as good and evil, life and death. When the fiat was given, "Let there be light," it evidently applied for the supremacy of light over darkness, in its moral sense—good over evil.

There are two recognized creative forces, light and electricity, and although we may not fathom their source, being hid in the palm of Omnipotence, yet we may witness their manifestations. We witness in electricity the positive and negative, male and female, that force which impels the father suns and mother moons to populate infinite space with their offspring of planets, stars, nebula and wandering comets, suspending them in the universum, causing them to revolve in their unvarying orbits. We can only conceive of God creating and breathing all things into life by recognizing these forces as the agents; beyond this we may not fathom. We can only stand in the vestibule of the temple, and view with awe and wonder the sublime spectacle of created worlds and all thereon.

In the earliest records of man, we have evidence of the conflicts of these opposing forces; and it would appear that the dark, or evil one was master; it appears to be so up to the present time. Messengers of light have heralded their proclamations through all time, only to be met by the opposing force. The Divine Messenger, Christ, proclaimed that he was the light. This was hailed as the signal of conflict. It was the hope of mankind that he would be victorious over darkness and evil; that harmony, happiness and peace would prevail; yet, since his advent the world has been drenched in the blood of his followers, in utter disregard of his teachings. A misconception of his person, mission and teachings, doubtless, has had much to do in causing this strife, while some revered him as a prophet, others regarded him as an impostor, and later, as the only son of God, co-eval with Him in all things; and still later, man in common with the sons of God, as with superior endowments.

There have been through all time, and doubtless will be through all time to come, persons who were gifted as seers and prophets; whose mental vision extends beyond the immediate surroundings into infinite space and time—into higher spheres of intelligence. From this source of light much of the darkness has been dissipated. The light of revelation in the old Scriptures came from this source, and if stricken out of that sacred volume, there would be but little left worthy of our attention and guidance. They are recorded as being the words of God. While we may credit their sincerity, nevertheless, we may question their belief in attributing them all to God. In so doing, we do but justice to the infinite wisdom and beneficence, in doubting declarations which would make Him a God of vengeance and destruction, rather than the Father of light and life. One of those old seers claimed that he had not only seen God but had wrestled with Him, hip and thigh. He had the candor to admit that after a long tussle he was worsted on the hip. Among the gifted seers of later times, we may mention Baron Swedenburgh. His clairvoyant powers enabled him to see and describe the wonderful scenes in distant spheres, which gained credence from his having described scenes and events on distant parts of this globe which proved to be true. And yet later, in our own time, by Andrew Jackson Davis, whose Divine Revelations may be accredited not only by analytical, irresistible reasoning, revealing to us a flood of light, enabling us to understand the creative forces in the formation of matter and worlds, but by truthful revelations of events on distant parts of the globe at the time. The mystery and incredulity which has shrouded these revelations heretofore, is now being removed by light shed from on high through the agencies of departed spirits. It has been reserved to us, in this free and favored land to become the medium of opening up and establishing this new and important light. When the gifted philosopher and humanitarian, Benjamin Franklin, drew the lightning from the clouds by the simple means of a kite and string, and thus established the identity with electricity generated by friction, it was deemed an important discovery. But imagination could not conceive the wonderful results which it would lead to. If he had a conception of it in this life, it was only after he had attained that mansion on high, beyond those clouds, that he realized the means of utilizing this potent and all-pervading agency to establish telegraphic communication with us on earth.

It would appear that having formed a battery, through a circle of celestial beings, he was enabled to transmit to earth, through favored mediums, messages of intelligence and wisdom. The first experiment was in a family at Rochester, New York, by rap-

tings. Fortunately, the pure and gentle girls were devoid of fear of the Devil, whom it was supposed to be, and had the nerve to ask old Horney what he wanted. The response was by further rapping. Continued questions and rapping responses revealed to them the facts that there was intelligence at all events. The alphabet was then resorted to, and thus the A, B, C, of modern spiritual education commenced.

It has so far progressed that messages are now received orally and by writing, as certain and reliable as by telegraph and telephone.

It is through this medium that we are now enabled to understand those phenomena, which have occurred through all time, and which has excited the wonder and consternation of mankind. Being shrouded in mystery, they were accredited to God or the Devil, in accordance with the beneficent or malignant manifestations. They are now known to be departed beings.

So far as my knowledge extends, either by reading or personal observation, I find the entire family of man, from the most primitive to those of this later date, believe in a future existence, and with few exceptions, believe that the departed return to earth, either for good or evil. It is owing to this we have the dread of ghosts, hobgoblins, witches and all that class, engendering superstition common to ignorance of the true cause of those phenomena. But we now have the key to all of those dreaded visitations, and the gratifying evidence of a continued existence. Mankind will be better and happier by this well-founded faith in immortality and a rational religion.

The beneficent revelations do not stop here; they are but A, B, after the alphabet. By these revelations we are now enabled to learn the source from which the prophets of old received their knowledge and made their revelations, and are enabled to give due credit, either for good or evil to the controlling spirits who spoke through them. They were evidently as much influenced by the dark or evil ones then, as mediums are now.

Paul admonished the disciples in trying the spirits,—to guard against the bad ones—an admonition which it would be well for us to guard against now. There are persons who claim to doubt the existence of spirits and their visitation to earth, and aver, if there are, they must be from the Devil. It may be well to state that like seeks like associates, and that the change from this to the next existence does not necessarily change the character of the person, consequently the importance of leading a proper life here.

The revelations now being opened to us have dispelled the doubts and mystery which has heretofore shrouded the person, character and teachings of Jesus Christ, and have revealed Him with that clearness and truthfulness of photography. We are now enabled to see Him in his true character, and comprehend His mission and teachings in his dual person as man, the son of man, and His divinely endowed mediumistic power. If this fact could be fully understood and accepted, that Jesus and Christ are two distinct personalities, speaking and acting at different times through the same organization, or, in other words, that Jesus, the Son of Man, was a medium, through whom Christ, the Son of God spoke, what an amount of brain labor and contention would be saved in the vain endeavor to reconcile apparent contradictions and obvious paradoxes. When He says, "I can of myself do nothing," he is speaking in his normal character; it is Jesus, the Son of Man. But when He prays, "Father, glorify Thou me with the glory I had with Thee before the world," it is Christ, the Son of the living God. Again, speaking normally, he says: "If I bear witness of myself, my witness is not true; there is another that beareth witness of me, and I know that witness that witnesseth of me is true." John the Baptist was also a medium, through whom the spirit of the prophet Elias spoke.

After Jesus had taken Peter, James and John into a high mountain and became transfigured before them, and they had seen Moses and Elias talking with Him, He charged them that they should tell no man of the vision until the Son of Man should be risen from the dead. And they asked Him, "Why then say the scribes that Elias must first come." And Jesus answered them: "Elias surely shall come first, but I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall the Son of Man suffer also of them." Then his disciples knew he was speaking of John the Baptist.

The records of Jesus Christ's life, teachings and so-called miracles, are the records of a wonderfully developed magnetic and mediumistic person. At a time when those gifts and manifestations were not understood, as they now are, it was but reasonable that His character and teachings were deemed superhuman. But there is no justification now that the light from on high having revealed Him to us in His true personality. He now stands revealed as divinely human. Theologians should not attempt to conceal the light with the cloak of theology and clothe Him with all of that bygone mystery.

When ministers of the gospel shall recognize this simple, yet all-important fact of the dual character of Jesus Christ, they will be prepared to administer to mankind a consoling and saving religion; and until they do recognize this plain truth, and

teach it, they are simply quacks in theology, and, like all other quacks, they appear to be satisfied so long as they can humbug the people and make it pay. The evidence is positive and should be conclusive that Jesus, the Son of Man, was a medium through whom Christ, the favored son of God, spoke and performed the so-called miracles.

The time now is when this all-important truth has forced its conviction on an enlightened people who are embracing it in fulfillment of His teachings and of an universal atonement of faith, "when all shall see eye to eye." In his normal condition he never claimed to be other than the Son of Man. And we prefer to take the word of the author of our faith than that of a body of men, and bigoted zealots, who, in conclave many centuries after his death, after a violent and anti-Christian contest, by which the sensible and conservative members were driven out, they declared that He was the *only* Son of God, equal with Him in all things. On this faith they would found a church which should influence and control mankind for its aggrandizement. And thus it has stood and dominated our soul and body.

When we revert to His declaration "that He was the light, and all who believed should have eternal life," we have a clear conception of his mission and true character. And when we revert to the fact that light is a factor of life, as the sun is said to be the father of creation, (this is the old religion of the sun, taught at Babylon by Zoroaster, a more modern version are the Persian Shasters, and yet more modern by Christ), we can but be impressed with the sublime truths which He enunciated—teachings which He ever illustrated by appealing to the Divine illuminated book of nature. In that sacred volume we witness all animate nature, rejoicing in the light of His beams. The cock heralds the dawn of day, the choral songsters sing their native songs of praise, animals awake to life and action. The flowers open their petals to receive the warm kiss of the father of life. The twining, climbing vine follows his rays around the supporting stem. The sunflower turns its face to its god as he rises and sets, as the Mussulman in the land of the East, the land of the sun, the land his beams first smiles upon, falls in prayer as he rises and sets.

This book is ever open and can be read by all. The unlettered Indian reads and understands its revelations. He recognizes the author in the Great Spirit, and it may be questioned whether they are not nearer and dearer to him, living more in accord with his laws than the civilized so-called Christian. All mankind can but see the manifestations of Divine wisdom in this book of creation. It has but one language, and that a living language. There can be no misinterpretation,—consequently requires no revision, or doubtful dogmatic interpretations. Illumined by the light of creation, written by the fiat of the Creator, all else are but the feeble rush-lights of man, as perishable as the authors.

Andrew Jackson Davis was inspiredly taught to apply the word "Arabula," as the definition of the quality of the light. The serious-hearted world is yearning, praying for light. "I am the light of the world," says Arabula. "He that loveth me will keep my commandments." This Arabula is the world's religious mystery. It appeared in the philosophical, moral and spiritual teachings of Persians, Indians, Jews, Greeks, Romans and Christians. It is peculiar to no people, to no religion, to no sect of believers, to no epoch or era in history. It invariably enters the world by birth of a virgin state of mind. It performs wonders in healing the sick. It is powerful in overthrowing kingdoms. It everywhere dies upon the cross, and for a time leaves the world by ascending above the world. It is worshiped as a god by some, is denounced as a devil by others.

Christ told His disciples that when He went away He would send a comforter that would abide with them always. This second advent has been looked for and prayed for ever since His departure. Has it not been fulfilled in these spiritual manifestations of this period? It has assuredly been literally fulfilled in all of its beneficent purposes. What can be more consoling and comforting to the wayworn pilgrim here to know of a certainty that "death has no sting," because we do not die, and that the burthens of life will be removed when we reach the other shore?

To know that we are the living identities of dead bodies, and that we carry that identity with us through all time, and may be recognized by kindred spirits and dead friends as readily as here on earth; and it may be well to know, that the fruits of our deeds, either of good or evil, will go with us. Indeed, it is a light to our feet in the path of life, a halo of glory to our heads in a future life. This is simply the teachings of Christ, nothing more or less. It is simply the new birth which he taught, and which could not be then understood, and, singular to say, it appears to be as little understood by His followers and teachers, now as then; although they have ample opportunity of verifying it, it may be well said of them, "they are the blind leading the blind." If they recognize these spiritual visitations, they fail to accredit them; but on the contrary, deride and ridicule spiritual manifestations, which are now so common that they cannot be ignorant of the fact.

It is evident they do not seek the light, but prefer the darkness engendering bigotry and superstition. With them there is no unity of faith, but on the contrary, the diversity of creeds and dogmas caused them to be antagonistic and anti-Christian. The imposing display of ceremonial worship which appears to the eye and ear and not to the intellectual sense. The pomp, parade and murmuring in a dead language which but appeal to the superstition of the ignorant are all well calculated to mislead those seeking for light, and are all so foreign to the unostentatious life of Jesus Christ and his teachings, that if He were to visit earth in person, as doubtless He does in spirit, He would say, "depart, I know you not."

Ministers of the Gospel having waged war so long and persistently against common sense, and especially, against these late manifestations, they have no grounds of complaint, if the abused, down-trodden truth should arise and justify itself, for "truth crushed to earth will rise again, the eternal years of God are hers."

The diffusion of light throughout the world by celestial intelligence is evidently in furtherance of Christ's gospel, and from the rapid discrimination it is safe to predict that the time is not far distant when it will be the received light of revelation, causing unity, peace, harmony and happiness. Then the medium will be possible. The revelations through the mediumship of Andrew Jackson Davis may well be termed divine, the light there revealed could only come from infinite wisdom. For there we are taught that there are a series of suns with their planetary system similar to our own; and yet beyond a great central sun, the home of the Omnipotent One of light and of brahma. This is not unlike the teachings of Brahma, the oldest religion of which we have any knowledge, in which is taught that the ever-living spirit passing from its tabernacle here it passes through ascending gradations of perfection until it is received in the bosom of the parent of light and life, to be sent out again on its never-ending mission of life.

These later revelations, coming through the mediumship of an unenlightened youth, are deemed unworthy of notice by the learned (?) expounders of theology. They should bear in mind that Jesus, when a boy, confounded and confuted the learned Rabbi. The author of their faith differs with them in this, as well as other matters. It appears that He appeared to this young man and recognized him as a faithful disciple of his teachings, in a tangible form, and gave him a message, or command, simple yet significant: "Take care of my sheep."

I presume this statement made by Davis will excite incredulity if not ridicule, of some professed Christians; yet if they believe that Christ appeared to His disciples after death, in a materialized form, which they must believe if they believe there was a Christ, is it not possible and probable, that He should do so again before one who was so zealously engaged in propagating His gospel of light and life.

Christ would appear to have been willing to sacrifice His medium Jesus, if by so doing He could convince the people of that immortality which He taught. But it is simply absurd to suppose that He or anyone else could take and propitiate the sins of others, that he could be the common carrier of the sins of mankind. What an enormous load he would have to carry to be sure.

Those who go into the pale of the church with that delusive hope of laying their sins on Him, simply by subscribing to the ritual and requirements of the church, will find that this vicarious atonement is simply a scheme devised by acquisitive man, to condone sin for a consideration! The criminal whose garments are soiled in the cesspools of sin and the blood of his fellow-men, and looks to be cleansed by the blood of Jesus, had better have his washing done before he goes on the journey. If he thinks that Jesus can make him other than the laws of nature had fashioned him, and unbridled passions had completed, that His violated commandments will be condoned and He be soiled with those sins, he will find that those laws are as immutable and unvarying there as here, and justice will condemn him there, as it did here. He will find that happiness here and hereafter, can only be secured by obeying the harmonial laws of nature, as recognized and taught by Christ, Confucius, and others, "Do unto others as you would they should do unto you."

The innate feeling of reverence, common to all mankind toward the Creator has caused the acquisitive man to make that feeling a stock in trade,—of a profession by inducing others to believe that the favor of the Father can only be realized through the ministrations of the church, and are as zealous in collecting tolls, as they are in extolling their particular route and gate to heaven.

The idea of converting and perverting the most sacred feelings of our nature into the channel of filthy lucre, is so opposite to Christ's teachings, when he declared, "Come all who thirst and partake of the water of life, without money and without price, and all who partake shall have eternal life." When we reflect that water has ever been recognized as the father of life, and the earth, the mother, we can but be impressed with the force and beauty of the simile.

I had a vision, many years since, yet so vivid that it is not likely to pass from me, and as it would appear to indicate the near approach of a pure spiritual religion, I will add it to this article, as pertinent to the subject.

I saw an old dilapidated cathedral, evidently no longer in use. The cross was leaning over and about to fall. Near by was a plain modern structure; no spire or unnecessary adornment; over the door, in a plain slab of freestone were the figures 1900, deeply cut; within, I could see through the open door, refined, intellectual-looking persons, with open books in their hands, seated in open pews; the carpet between them, was living green grass; the rostrum, a plain platform.

The interpretation must be apparent to all. To my mind it foretells the abolition of all ceremonial worship, and the inauguration of a rational spiritual religion, such as Christ taught, which will be consummated in 1900. That the light of intelligence will have been sufficiently diffused by that time to emancipate man from ecclesiastical dominion, and the fact that our favored land, for the introduction of this new dispensation, would indicate an emancipation not only from church rule but from all darkness and attendant evil."

"And whilst the stars and planets roll
Midst thine eternal spheres,
The lamp that lights the human soul,
A brighter light appears,
And sheds its rays o'er every land,
That glows beneath Thy mighty hand.

"Let there be light, while time remains,
By power benighted given,
O'er earth's benighted hills and plains,
The glorious light of heaven,
That breaks through superstition's gloom,
And sheds a halo round the tomb."

Salt as a Destroyer of the Teeth.

At a recent meeting of the New York Odontological Society, Dr. E. Parml Brown said:

"I will venture the assertion that the excessive use of common salt is one of the main factors in the destruction of human teeth to-day. I am now engaged in collecting some statistics on this point, from which I hope in time to demonstrate, what seems to me to be the fact, that common salt excessively used is a great solvent of the human teeth. If it will injure the human teeth through the chemistry of our systems in some way or other that I will not try to explain to-night, why might it not also have the effect of preventing a good development of the teeth when taken into the system in excess? I have lately procured some statistics from the Sandwich Islands, from a gentleman who has been there, covering a period of over forty years, that are very suggestive and interesting. Within that period the teeth of the Sandwich Islanders have decayed rapidly, and since they have begun to decay it has been noticed that the natives are in the habit of biting off huge chunks of salt and eating it with their food. According to all accounts, the teeth of the Sandwich Islanders were formerly the most free from decay of any people on the face of the earth, if I remember rightly. You will find that people who eat a great deal of salt and a great deal of sugar are often entirely toothless. I know several instances of candy-store keepers where three generations are entirely toothless. People who eat an excessive amount of salt are tempted to eat large quantities of candy, pickles, and vinegar. There seems to be a craving for those substances after the excessive use of salt.

The Japanese of the higher classes, as is well known, have adopted very generally European dress in place of their own graceful garments. The higher class of officials, having for the most part become accustomed to foreign dress in Europe, retain it on their return home. Hitherto, however, the wearer could select whatever dress he pleased, except in certain court ceremonials, when European clothing was *de rigueur*; but now, it appears, the option is no longer to be given. Officials of all classes must give up their native dress and wear the European when engaged in their official work, and, as the latter is beyond the means of those who get only small salaries, a suit of European clothing is to be furnished to each of them at the cost of the State. Such at least is the story which comes from Japan by the last mail.

An exchange says: "Call a girl a chick, and she smiles; call a woman a hen, and she howls. Call a young woman a witch, and she is pleased; call an old woman a witch, and she is indignant. Call a girl a kitten, and she rather likes it; call a woman a cat, and she'll hate you. Queer sex." If you call a man a gay dog, it will flatter him. Call him a pup, a hound or a cur, and he will proceed to demolish you. He does not mind being called a bull or a bear, and yet he will object to being mentioned as a calf or a cub. Kinder queer, too.—*Philadelphia Call*.

General Longstreet, in his article on "The Seven Days' Fighting about Richmond," in the *July Century*, after discussing the Confederate leaders, says: "Without doubt the greatest man of rebellion times, the one matchless among forty millions for the peculiar difficulties of the period, was Abraham Lincoln." A significant recognition from a significant source.

SPIRITUALISM IN ENGLAND.

A Minister's Experiences at a Spiritualistic Seance.

[South Durham Herald.]

[The Rev. J. A. Dalen, pastor of the Swedish Church at West Hartlepool, sends to the *Melburn* and *Daybreak* the following interesting account of a recent attempt to investigate the so-called spiritualistic phenomena.]

About ten years ago I visited several spiritualistic seances in Boston, Mass., but did not consider what little I then saw to be of any importance whatever, not even worth an honest investigation. It was not until about eight months ago my attention was again called to the subject. But this time I made up my mind to at least try and find out some of the tricks. In December last, while in London, I visited a seance, and watched closely everything I saw and heard. I tried to account for everything in the best way I could, but my explanations were not satisfactory to my own mind. Cause and effect did not fit. I was satisfied that the medium could not know me, and had probably never seen me before. What she said could not therefore be the result of previous knowledge. She must, therefore, as I then thought, be exceedingly clever at guessing. When I got home I visited one or two seances at the house of Mr. Wardell, No. 8 Havelock Street, West Hartlepool. I asked a number of mental questions, which were all correctly answered by raps. Raps were also made where mentally requested. But knowing the ear to be very deceptive, I thought as the sound waves might have been bent over and over again, it would be very difficult to say where the raps actually proceeded from. To account for the raps I thought very easy, as they might be made by some mechanical contrivance worked by cords concealed under the carpet or somewhere else. Now it only remained to account for the sign of intelligence in the raps. But as I supposed the raps produced by mechanical means, the sign of intelligence must be traced to some of the sitters, and be mere guess work. And here again the person or persons must be very clever at guessing. My mind was not satisfied. Now I determined to pursue my investigation honestly and impartially, until convinced beyond a shadow of doubt, that the phenomena were produced by superhuman agency, or the tricks were discovered, cost what it may. I therefore made some experiments in my own room, commencing with mesmerism, which I think is the key to some of the other mysteries. Having made some successful experiments in mesmerism I commenced with the so-called spiritualistic phenomena, and soon found myself confronted with a power beyond any conception. I have seen this power or intelligence, or whatever you choose to call it, under favorable conditions, take possession of or "control" the organism of several persons to such an extent that it has been utterly impossible to resist its influence. Here I might have a great deal to say if time and space allowed, but will only give one of the many positive proofs that might be produced.

When the Rev. A. R. Frost (chaplain of the Swedish Legation in London) was here dedicating our new church, I called his attention to this subject, and subsequently arrangements were made for a sitting with Mr. W. Eglinton, No. 6 Nottingham Place, Eondon, W. With the editor's kind permission I here give the Rev. Mr. Frost's description of this seance in *extenso*:

This is to certify that we, the undersigned, had an appointment with Mr. Eglinton at his residence in Nottingham Place, London, at three o'clock in the afternoon; that we formed a circle round a plain four-legged table, the chain being broken between Mr. Eglinton and myself (A. R. Frost), we two not joining hands. On my left was at first my wife, I placing both my hands over her right hand pressing it closely; on her left was the Rev. J. A. Dalen, pressing his right hand on my wife's left hand, and on the left of the Rev. Mr. Dalen was Mr. Eglinton, pressing Mr. Dalen's left hand with his left hand, holding a slate, previously examined by us, close under the top board of the table, a little slate pencil, of the length of less than a quarter of an inch having been laid on the top of the slate. In a few minutes we felt a peculiar sensation in our hands and arms, and we heard distinctly the writing going on very quickly on the slate, Mr. Eglinton being closely watched by all of us. When the writing ceased, the slate was taken up and we read the answer No. 1 on the top side of the slate, the question having been previously written on the reverse side of the same slate. The question was not known to Mr. Eglinton, who conversed freely with us during the sitting, and even during the beginning of the writing, to which we listened with great wonder and astonishment. Mr. Dalen and my wife changed places, my wife having been found very receptive of the magnetic current. We again joined hands as before, another question having been written on another slate, and the same precaution taken. In two or three minutes we again heard writing, and found an answer on slate No. 2. Then a bit of slate pencil was laid between two slates, a question having been written on one of these slates, the question always being unknown to Mr. Eglinton, and only known to the writer of it. These two slates, previously examined, were laid on

the top of the table, and in full view of all of us. We joined hands as before, but this time the left hand of my wife rested on the top of slate, and Mr. Eglinton's both hands pressing hard on the left hand of my wife. In less than five minutes we heard the writing distinctly going on very quickly for about a minute, my wife stating that she felt all the jerks in her arm, clearly feeling the dottings of the i's and the crossings of the t's, as well as all the jerks and shocks evidently felt by Mr. Eglinton immediately before the writing began. When we unloosed our hands and took up the two slates, we found the whole of the inner side of the slate nearest the table written all over in a very characteristic and strong handwriting, and giving the answer No. 3. We also had several other answers on the slates. But the slates, on which the above three answers and a farewell greeting were written, are in the possession of Rev. J. A. Dalen, of West Hartlepool. We add that we were highly astonished at the quick response to our questions, and the very quick writing and the appropriateness of some of the answers, and that we are persuaded that no underhandedness or fraud was in any way practised, and the writing done in the manner described, without the possibility of dictation or change of slates, or the interference of any ordinary human agency.

A. R. FROST,
ISABEL FROST,
Swedish Chaplain, London.
J. A. DALEN,
Swedish Clergyman, West Hartlepool.

I here give a copy of the writing on slate No. 3: "These phenomena are not intended to convey any other idea to those present than that the writing is produced by an agency quite apart from that of the medium. You must not overlook the fact that one word written under these conditions drives home to your minds the absolute reality of the nearness of the spirit-world to you. Hold on to that which is good and true, and discard that which is false and rotten. We work for no party, but for humanity.—J. S."

Spiritualism Supported by the Daily Press.

[Without, apparently, any design of doing so, the daily press is directing attention to and strongly substantiating the fact upon which Modern Spiritualism rests, by publishing well-authenticated accounts of incidents of a purely spiritual teaching, occurring in the ordinary walks of life. Of these we cite the following:]

The *Plaindealer* (Cleveland, O.) relates that two little girls were playing at a center-table, when it was noticed by one of them that when she placed her hand on it the table would rise and fall. She called others of the family to witness the strange movements. After continuing the experiments some time the little girl climbed upon the table saying, "Now, let's see if you can move." To their astonishment the table began to move along the floor with the little girl on it. She jumped off saying, "Now, move yourself if you can." The table started off, moving across the floor, no one touching it. "If you can move so well," said the little girl's mother, "move into the next room and kiss the baby in the crib there." To their amazement the table started off, moved across the floor, through the door into the room where the babe was sleeping in the crib, and tipped up with its edge as close to the babe's face as it could get.

A California paper, the *Calaveras Prospect*, of recent date states that two little girls were passing a Catholic church on El Dorado street, when a lady, clad in black, and having with her a curly-headed little boy, made her appearance at the window of the church and called aloud: "Katie —, Katie —." The girls, believing some one was in the church whom they knew, went closely up to the window and discovered that the lady and the child were total strangers. They ran hastily home and told their parents what they had seen. An investigation was made immediately. The church was found to be securely locked as usual, and there were no signs of any one being in the building. The parents of one of the children soon afterward received intelligence that their daughter, who is attending school at a distance, was dangerously ill.

Mr. John Ryder, a wealthy farmer, and high official of the Methodist Church, in Rockland Lake, N. Y. prophesied that his last day on earth would be June 11th, and his prediction proved true. He was seventy-six years old, and his ruddy cheek and clear blue eye gave no indication of approaching dissolution. He used to boast that he had never been ill a day in his life. One day last spring, after having been plowing his farm since early dawn, he returned to the farmhouse and seated himself in an arm-chair. When asked if he was ill he replied that he was not, but said: "I have plowed my last; I have sowed my last. Now I feel that as I have passed beyond the threescore and ten the good Lord allowed me, I shall not live to see harvest. God's will be done."

On Tuesday, June 9th, says the *New York World*, to whose columns we are indebted for these particulars, he called his family around him and sent a servant after the farm hands. When all had assembled he said, "My friends, my time is drawing nigh; my sands of life have nearly run out. But two days more and I shall not be with you; I have received a warning, and it portends death. My friends, I

leave you with a life, I hope, clear of crime and with a hope and belief in the infinite tenderness and mercy of the true and living God."

Turning to a farm-hand he said with surprising energy, "Harness up my horse and buggy. Do it quickly." When the vehicle was ready he sprang in unassisted, and drove to the little burying-ground near by, owned by a few of the old families in the neighborhood, looked around, and, running to a mound where there was a pile of stakes, marked off the space in which he wanted to be buried.

He then returned to his house, upon reaching which he sent for a lawyer and an undertaker. They were both surprised upon being informed that he desired to make a will, and be measured for a casket, and were disposed to consider the old gentleman's demands a whimsical pleasantry rather than a matter of fact, but acceded to them. Mr. Ryder then named the men he wanted to act as pall-bearers. In the lawyer's presence he named all the other details about the funeral, and made disposition of his personal effects.

On the following day Mr. Ryder sat in his old arm-chair on the veranda. Most of the time during the night following he got up several times, and his family heard him walking through the house. He was in his usual place in the morning, and appeared to be in his usual health. Toward noon he called his family around him saying:

"My friends, I am now going. Good-by all, and God bless you." He then lay back in his arm-chair, and, gazing tenderly at his family, gently closed his eyes. His lips moved; he opened his eyes and smiled, and again the eyelids closed, and all was still. Those around him thought he was sleeping, but when they called him he did not answer. He was dead.

Spiritualistic Scraps From Australian Magazines.

[Extract from article on "Phases of Religious Thought," by Geo. Walters, Unitarian minister, late of Aberdeen University.]

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. It is not necessary to be a Spiritualist to recognise the elements of truth and beauty 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 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 that 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 springs its own natural and legitimate punishment. It seems as though the Spiritualist was almost the only person who had 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. It is not necessary to adopt all the peculiarities of Spiritualists in order to accept and cherish such a brilliant and enchanting idea of heaven. Instead of supposing that our departed friends and relatives have gone upon a long journey to a distant abode, we may also believe and feel that they are near us still. And that they can 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 non-Spiritualist. And before the adherents of Orthodoxy speak slightly of the so-called Spiritualistic phenomena, they would do well to consider that not one miracle, not one of the wonders upon which they base their faith, can boast of more than a fraction of the evidence, direct and personal, that is given for these phenomena of the present day. There is no use denouncing or ridiculing any belief until it has been fairly tested and honorably judged. Even though Spiritualism should prove to be a delusion and a sham, it has given us brighter and better ideas of heaven, and has helped to soften some of the harder features of the popular creed.—*Melbourne Review*.

[Extract from article by James Smith, on "The Supernatural Element in Macbeth,"]

That which is called (erroneously, as I think) the "supernatural" element in mundane affairs, plays an important part in no less than seven of the Shakespearean dramas, two of them among the greatest,

two of them among the loveliest, of the poet's creations. I say "erroneously" because my own investigations, carried on during a period of twelve years, have convinced me that what we designate as the "supernatural" is merely one aspect of Nature, which has not until late years formed the subject of serious study. Its phenomena have been more or less familiar in all ages to some of the greatest thinkers of their time, and to all who, gifted with a strong and clear spiritual and intellectual vision, were qualified to look behind the visible world, and to discern, beneath the forms and shows of things, the enduring realities by which they are animated and informed. It need not surprise us, therefore, that Shakespeare, like the master minds of antiquity, and a host of illustrious men since, entertained a profound belief in the possibility of communication between the visible and the invisible worlds, and in the influence for good or for evil which the inhabitants of the one are capable of exercising over those of the other. The weird women, who make their appearance in the first act of the tragedy of "Macbeth," are not witches in the ordinary sense of the word. They are spectral beings. The method of their disappearance is very characteristic. Macbeth describes them as "vanishing into the air," so that "what seemed corporeal melted, as breath into the wind." Any one who has been familiar with these phenomena—and there are scores of people in this city who like myself have witnessed many of them—will acknowledge the marvelous accuracy of this description, for what seemed a substantial, and was a tangible, form, will shrink into smaller dimensions, and will melt into the air, just like a puff of smoke, or a wreath of vapor.—*Victorian Review*.

["A Plea for Ghosts," by Edmund Flanville.]

It is a moot point whether the superstitions of blind credulity, or those of obstinate incredulity, are the more injurious to the progress of science and the cause of Much as we may condemn the faith which never reasons, but discountenances inquiry, we must say there is something equally reprehensible in the unfaith which refuses to recognize the possibility of anything lying outside the range of the skeptic's individual experience. Perhaps this disbelief is unavoidable, and therefore pardonable in some cases, as—for example—in that of the Materialist, who denies the reality of apparitions, and scots the idea of an unseen world. He is unconscious of the possession of a spiritual nature himself, and may be excused for disputing the objective presentation, under any circumstances, of beings not composed of flesh and blood. Again, the Scientist, who by the incessant and exclusive study of the visible phenomena of nature, has so contracted his mind as to disqualify it for the perceptive of the *noumena* underlying each and all of them, may be equally forgiven for denying the dictum of St. Paul, that the "things which are seen were not made of things which do appear," and for refusing to acknowledge that what is apprehensible by the senses is really nothing more than the fugitive manifestation of the invisible and enduring reality, the spiritual essence of the material substance. But there are numbers of intelligent men and woman—free alike from the superstitions of Materialism and the superstitions of Science,—who are very reluctant to admit that any communication can or does exist between the visible and the invisible world, and who seem to imagine that the two are separated by enormous intervals in space. The latter idea is a theological inheritance derived from medieval times, or the still earlier days of Christianity. We have rectified our astronomy in later times, but the primitive notions of the locality of heaven has undergone no corresponding alteration or amendment. . . . That at the present moment many millions of men and woman in Europe and America, among whom are persons of the highest attainments, believe in apparitions, and in open communication between the seen and the unseen worlds, is no argument for the reality of the one or the other; but it constitutes a sufficient reason for the dispassionate examination of the whole question, and for a more respectful consideration of it than it commonly receives at the hands of those who are very wise in their own esteem. . . . The strong presumption is, that those who have passed into the unseen world continue very near us and can, under certain circumstances, make themselves visible to a few, and can communicate freely with many, while it is perfectly conceivable that their happiness is to view the effects of the good they have done in the world, and their misery to watch far-reaching consequences of the evil they have accomplished, and of their duties to their fellow-creatures which they have left unfulfilled.—*Victorian Review*.

Mr. McMasters declares in his new history of the United States that the story of Thomas Jefferson riding alone up the Capital Hill and tying his horse to the picket-fence on his inauguration day is a bit of pure fiction. As a matter of fact, the great apostle of simplicity made his way to the capitol "surrounded by a crowd of citizens and a troop of militia, bearing flags," and when he mounted the steps "the shouts of the multitude and the roar of cannon rang in his ears."

[Written for the GOLDEN GATE.]

A Plea for a Pacific Society for Psychological Research.

As preliminary to what may be said in favor of such a society, it may be well briefly to show what has been achieved in similar associated efforts in the line of natural science, and what is more palpably practical matters.

A little over two hundred years ago, some half dozen thoughtful men in London banded together and formed the "Royal Society for the improvement of Natural Knowledge." The ends they proposed were stated by their founders thus: "Our business was (precluding matters of theology and state affairs) to discourse and consider of philosophical enquiries, and such as are related thereto, as physic, anatomy, geometry, navigation, natural experiments, with the cultivation of these studies at home and abroad."

Professor Huxley says: "that if all the books in the world, except the philosophical transactions of this society, were destroyed; it is safe to say that the foundations of the physical sciences would remain unshaken, and that the vast, intellectual progress of the last two centuries would be largely, though incompletely, recorded." He also thinks that England's sanitary improvement by which the visitations of the plague have been stayed for two centuries, and that her triumph over the resources of nature in commerce, arts, manufactures and mechanics, are largely due to the labors of the Royal Society.

Not until the opening of the present decade has it been thought worth while to form the societies for the purpose of investigating certain occult phenomena which have been recorded with more or less accuracy and credibility, in both religious and secular history. It is illogical to say it is impossible to investigate these matters scientifically. This is to prejudice the case without examining the evidence. These phenomena have occurred in all ages, and notably in the last half century, they have played no inconsiderable part in human conditions, character and destiny. If science cannot, or will not investigate, explain and formulate these phenomena, and do something to show their relations to physical life and human society, superstition is sure to misinterpret them, and wrest them from their natural import to the great injury of mankind. It is believed that great injury has been done in the past by perverting these potencies, which might be made serviceable to human welfare. Without continuing this argument for the possible good that may come of such associated efforts, it may be best to show what has already been done.

In February, 1882, there was organized in London a society for Psychological Research, having for its object, chiefly, the investigation of phenomena so different from those ordinarily observed as to be apparently inexplicable by any known physical laws.

Among its members appear the names of Prof. Henry Seigwick, of Trinity College, Cambridge; Prof. W. F. Barrett, Royal College of Science, Dublin; Prof. Balfour Stewart, Owens College, Manchester; Prof. Wm. Crooks; Rt. Rev. The Bishop of Carlisle, Rev. Stainton Moses; Prof. Lord Raybrigh, and many others distinguished in science and letters.

The aim of this society was "To approach those various problems without prejudices or prepossession of any kind, and in the same exact and impassioned inquiry which has enabled science to solve so many problems once, not less obscure, nor less hotly debated."

The character of the work done by this society has infused a powerful stimulus into the mind of the general public, attracting attention to, and popularizing psychological study to an extent heretofore unknown.

In September, 1884, the American Society for Psychological Research was formed in Boston, having aims similar to that of the British Society. The names of many of its members cannot fail to give it a high character and promise of future usefulness. Among those names are Prof. Simon Newcomb, of Washington, D. C.; Profs. Wm. James and Asa Gray, of Cambridge; Prof. Wm. B. Dwight, of Vassar; Drs. Henry T. Bowditch and Charles S. Minat, of Boston; Revs. Philip Brooks and Minat J. Savage, of Boston; Prof. G. Stanley Hall, of Baltimore; Prof. George F. Baker, of Philadelphia, and many others not less eminent.

Westward the star of science, as well as empire, took its way, and in May, 1885, the Western Society for Psychological Research was formed in Chicago. Among the list of members are men eminent in law, theology, science and journalism, Its President is A. Reeves Jackson, A. M., M. D., President of the College Physicians and Surgeons of Chicago.

In continuing this subject in another article I propose to quote some of the statements in the President's opening address, at the first general meeting of the Society, held June 30, 1885. JOHN ALLYN.

An old story of Mrs. Disraeli is a good instance of endurance. Her husband was to make a great speech. His wife accompanied him, and, in some unlucky manner, her finger was crushed in the door of the carriage. This severe contusion was terrible torture, but she endured the pain rather than let her husband know of it, for fear he would be unfitted to deliver his address.

GOLDEN GATE.

PUBLISHED EVERY SATURDAY,

AT

21 Montgomery Avenue, San Francisco, Cal.

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

Contributors:

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

TERMS:—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

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

SATURDAY, AUGUST 1, 1885.

WHAT OF A FUTURE LIFE?

Man is the only animal that can project himself into the future—that can think ahead, and plan for to-morrow and next year. He is the only animal that can question his own existence, and speculate upon the probabilities of another life. As a reasoning being he will not be satisfied, on this point, with the fables of mythology, nor the statements of those living either in ancient or modern times. He wants to know for himself, and he will know, or else be compelled to believe that death is the end of life.

So long as man, in his ignorance, was willing to base his belief in a future life on the assertion or assumption of others, he got along very well; but there came a time in his intellectual unfoldment when hearsay evidence would not do. He must have the assurance in his own experience. Then he began to lose his faith in the assumptions of Christianity, and drift away into materialism. He could see no reason for another life. He saw change marked across the face of all things,—the old everywhere making way for the new. Man died as the brute died, and both were alike very dead. Science had dissected the brain and searched among the hidden springs of life, but could find no trace of a soul; hence, in his judgment, immortality was a mere fancy—an idle dream.

And to this complexion was enlightened thought rapidly tending, when man's attention was arrested by a mysterious knock at the door of his understanding—a spirit rap, that was destined, in its higher unfoldments, to overthrow all his materialistic ideas, and cause him to build anew the structure of his hopes and beliefs.

And so came the phenomena of modern Spiritualism to the world, bringing light and life to myriads of longing souls—telling them that death is but the gateway to another life far more replete with realities than this—that those who have passed on, under favorable conditions, can return to comfort, and inspire with hope, the loved ones they have left behind.

What can there be in this that good people should shrink from? Has it not been the faith of the Christian world, for eighteen centuries, that the soul of the just man lived on after the change called death—or will come forth in the resurrection, a conscious entity, with all his intellectual and spiritual powers intact—with memory, love, and all reasoning faculties illumined and enlarged in the light and glory of the Summer Land? Then, when Spiritualism comes with its vast array of evidence to prove the grand fact of spirit existence, they reject the truth, and will have none of it!

So it was with the advent of Christianity into the world—that faith so simple at first as to be comprised within the few words of the Golden Rule. The proud pagans of that time were looking for the coming of a mighty ruler, panoplied and sceptered, with nations cringing at his feet. Is it any wonder they rejected the humble Nazarene, the carpenter's son,—or that they regarded him as a disturber of the peace, and crucified him between two thieves?

Well, we can only say to all such, as Jesus said to his persecutors, "Verily they know not what they do." We doubt not the light will come to them sometime—that is, to all honest souls,—and it will flash upon their vision as did the light that blinded Paul on his journey—the glorious light of knowledge of another life. So mote it be.

CAMP MEETINGS.

In the East, for many years past, the Spiritualists have held annual assemblages, or camp meetings, at various attractive points—as at Pleasant lake, Onset Bay, and elsewhere—which have been largely attended. At some places the Spiritualists own their camping grounds, and have fitted them up especially for their meetings. The best speakers are secured for such occasions, and, under the management of efficient committees, the meetings are made a grand source of culture, as well as of rest and recreation.

In California we have yet only taken the initiative in this class of meetings; but the results have been so encouraging as to warrant further and more united effort in the same direction.

Here we have a great advantage over the East in the fact of no unfavorable weather occurring during the season when the meetings should be held, and also in the absolute immunity from danger to health from exposure. And then Californians are natural campers-out. Thousands of them, every Summer, go to the seaside, or to the mountains, and camp out for weeks. Many of them would, no doubt, be glad to pitch their tents where they could enjoy the pleasures of camp life, coupled with the instruction and culture that would come from the association of intelligent Spiritualists in a first-class camp meeting.

It has been suggested by prominent spiritualists that an effort be made to get up such a meeting, to be held next Spring, or in the early Summer. It should be held at some point convenient to

San Francisco—say at some one of the pretty little parks of Oakland or Alameda. The entire control of the grounds should be secured for the occasion, and a rigid police system established for maintaining order and assuring the comfort and convenience of all attendants.

If properly managed, and entered into with the right spirit, an admission fee of ten cents would not only meet all expenses for lecturers and mediums, but it would net a snug sum for the committee assuming the responsibility of the meetings.

Let the matter be brought before the various Societies in time, and let a committee be appointed from each to confer in joint committee, that all classes may be fairly represented; and then let all unite for a grand rally. It would prove such a splendid success as but few Spiritualists can imagine.

THE TEMPERANCE QUESTION.

The right of society to prohibit the traffic in intoxicating drink is unquestioned. But this right can be exercised only in communities where the temperance sentiment is strong enough to enforce it. It is only in rural districts, or small communities usually, where this sentiment is able to dominate the whisky elements and hold the traffic in subjection. In the great cities, where vice of all kinds runs riot, and where poverty and degradation are seen in all their hideous shapes, whisky gets in its most horrid work upon the race. It is responsible for nearly all the homicides and disturbances generally that occur in our midst; and yet we go right on tolerating and encouraging vast numbers of those preparatory schools of perdition—the liquor saloons. (Here in San Francisco we have about twenty-five hundred rum mills.)

Temperance people themselves are to blame for much of the evils of the whisky traffic, in their refusal to accept anything short of absolute prohibition. They are unwilling to temporize or make terms with the evil, whereby less mischief would result therefrom. They will have total prohibition or nothing.

Now, everybody knows that fully nine-tenths of the evils resulting from intemperance are caused by the use of the narcotizing distillations—whisky, rum, gin, brandy, etc.—and not from indulgence in wine or beer. The light German beer, now so generally indulged in in this country, when used to excess, produces a beefy appearance of the face, and bloats up the body with unhealthy fat; but it does not inflame the brain, or engender the purpose of murder in the blood. So with excessive indulgence in our California wines,—one is seldom disposed to drink enough to produce drunkenness. It is the vile distillations that cause most of the mischief.

The remedy we would suggest—not as a finality, but as a step in the direction of total prohibition—is to pit the beer and wine drinkers and producers against the whisky-sellers. That is, we would pass a qualified prohibitory law—a law prohibiting the sale as a beverage, of all distilled spirits. In the enforcement of such a law the brewers and wine makers would join hands with the temperance classes, for the reason that it would increase the demand for their own tipples. Coupled with this we would increase the license to a figure that would reduce the number of saloons at least one-half, and as much more as public sentiment would stand.

Illinois has an excellent temperance law. It combines the principles of local option and high license. Thus, in the small towns prohibition generally prevails, while in places where the temperance elements are in the minority, there a high state and municipal license works a great restriction of the traffic. We would improve on the Illinois law by engrafting upon it qualified prohibition for the large towns.

There is no sort of use in passing temperance laws that cannot be enforced. All such laws must have behind them a dominating public sentiment, else they will become a dead letter. The right motto for temperance people is, "Get all you can and hold on to all you can get." And where they cannot obtain a whole loaf they must content themselves with a half, and bide their time. Prohibition will come some time in all its completeness, or human progress is a sublime fallacy.

THE DEAD CHIEFTAIN.

Gen. Grant is dead and the nation mourns. The brave old soldier made a gallant struggle for life, but the enemy was too strong for him. He was unable to "fight it out on that line," but quietly and trustfully gave up the unequal contest, and passed on into the other life.

It must have been a source of great comfort to the General, in his closing hours, to realize how deeply and completely he was enshrined in the nation's heart. The cruel things that were said of him by political opponents, and the injustice done him, in his later years, by a dishonest partner, had stung him keenly, until he had begun to feel the truth of the adage concerning the ingratitude of republics. But when fell disease fastened its fangs to his throat, and the people saw how like the brave soldier he was to bear up under his burden of affliction, their sympathies were aroused in his behalf. How eagerly they watched the bulletins, and how they hoped against hope, as the fatal nature of the malady seemed, for a time, to have yielded to medical skill. But the end was near, and none was more conscious of that fact than the General himself.

Next to the martyred Lincoln, Grant will go down to history as the most conspicuous character of his age and generation. He was not great in the sense that Napoleon or Alexander were great, nor was his greatness of that high character that marked a Lincoln or a Washington. But he was none the less great in that he was the instrument that brought peace to a distracted country. He was an unselfish patriot, a brave general, and above all an honest man. May his spirit, purified and redeemed by suffering, enter upon the delights and duties of spirit life, there to unfold into a grander manhood and a truer greatness than any that belonged to his mortal existence.

FUNERAL TRAPPINGS.

How ill-timed and inappropriate seem to us the sable trappings which society deems the proper thing to hang out as symbols of the nation's grief over the death of General Grant. For months the brave old soldier had been suffering untold agony, with not the slightest hope of recovery. Death came to him as a gentle messenger of love and peace to bear him away from his sufferings to his bright home in the realm of souls. His work in this life was accomplished; he was ready and willing to go. Surely, his translation was far more a cause for rejoicing than for mourning. Instead of the sable habiliments of woe, all dripping with gloom and sorrow, we should decorate with evergreens and bright flowers, symbols of beauty and immortality.

And this leads us to the consideration of funeral practices generally. The expensive hearse, the hired hack, the costly trappings of the grave, the mourning apparel of the surviving friends—all of these expenses, mostly so useless and unnecessary, fall with crushing weight upon the homes of the poor, who think they are not paying proper respect to their dead unless they subject themselves to the tyranny of a foolish funeral custom and give them a costly burial.

Now, true grief is something that can, not be measured by the yard, like crape. It is not necessary to pin one's sorrow upon the sleeve, or tie it upon one's hat, when one's friends pass on to the other life—as though one would say to the world, "Look at me; I am mourning for somebody. You wouldn't know that I felt bad, now, would you, unless I hoisted the black flag—hung out my sign of grief?"

The undertaking fraternity are largely responsible for this foolish display. They invent costly devices for extracting money from the purses of those who have been stricken with the loss of loved ones, and whose hearts are bleeding from a great sorrow. They have created a custom that ought to be "more honored in the breach than in the observance." They know that when Death has desolated the home, it is no time or place for surviving friends to question funeral expenses. And so they thrust upon the grief-stricken heart, and often empty purse, their costly funeral trappings.

Nature calls back the elements of which our bodies are composed, when the spirit has no longer use for them. Why should we seek to retard her processes by the senseless practice of embalming our dead, or enclosing them in costly caskets? Is not this a relic of that barbarism that honey-combed the rocky regions of the Nile with sepulchres, and enclosed with many wrappings—with sweet spices and enduring gums—myriads of forms, that a practical and unsympathetic posterity are now converting to common uses?

The time will come, we doubt not, when, in the great centres of population at least, it will be a sanitary necessity to cremate the dead. This is but to hasten the process of decomposition which must come to all. The only reasonable and natural alternative is to consign the dead to earth, simply, decently and without ostentation.

Spiritualism teaches that there is to be no resurrection of the worn-out body, hence no necessity for preserving it from the ravages of time and decay. The risen spirit is the all in all of those who have passed through the great change called death.

FRED EVANS' MEDIUMSHIP.

The honest seeker after truth, in the realm of psychic phenomena, will be satisfied with no evidence that will admit of the possibility of deception. To the beginner in this research, especially, must the facts be positive and overwhelming. They must be removed from all circumstances that will admit of a reasonable suspicion of a doubt. Nothing less will do. The fact is, the possibility of spirit return—or even of the existence of beings belonging to what Prof. Zollner calls the fourth dimension of space—is so marvelous to the mind of the uninitiated into the mysteries of spiritual things, that it is not at all to be wondered at that such minds should require proof so palpable as to be absolutely irresistible.

We have in this city a young man, under twenty years of age, with a pleasant, boyish face, whose powers of mediumship for independent slate-writing are of a very high order. We refer to Mr. Fred Evans, who resides with the family of Mr. and Mrs. Hance, at 100 Sixth street. They have a daughter, Miss Hance, who is also an excellent trance and test medium.

The writer, accompanied by his wife, attended one of their seances on Sunday evening last. There were fifteen persons present. After some automatic writing had been given by Mr. Evans—from right to left and bottom side upwards—in answer to ballots, two slates were taken, and after being first thoroughly marked over with a flat pencil on all sides, they were cleaned with a wet sponge and wiped dry, to show that they had not been prepared in any way. They were then placed together, with a pumber of bits of pencil between, and sealed with sealing wax at the edges, all under the supervision of a committee, of which the writer was one, and who placed a private mark upon each slate whereby he could not be deceived in the matter of their identification.

The Committee then placed their hands upon the slates, along with those of Mr. Evans and Miss Hance. Soon the pencil tips were heard fluttering between the slates. Mr. Evans then took the sealed slates and held them successively upon the shoulder of each person present. The writing could be heard almost instantly. Thus messages were written to every one present excepting two, including two messages to the writer, numbering fourteen messages in all, all written in different hands, and generally in *fac simile* of the writing of the persons they were supposed to represent. The messages were written in patchwork form all over the surface of the lower slate, some of them so small that they could be covered with a dime, and so finely written that they could scarcely be deciphered. Each

message was a test of spirit identity to the person to whom it was written, and some of them were of a very surprising character. At the conclusion of the writing the seals were found intact, and were broken by the writer, the messages appearing within as stated.

Now, here was a positive test of independent writing, the same in kind as was most satisfactorily demonstrated by the German professors, Zollner, Weber, and Fehner, as occurring in the presence of Dr. Slade. How will science explain this marvelous mystery?

DEATH OF AN OLD FRIEND.

"Not all the preaching since Adam,
 Can make Death other than Death."

And yet how natural it is for us to seek to lessen the pain when the blow falls upon the quivering hearts of those we love. While in the city of Syracuse, N. Y., a few weeks ago, we were the guests of Mr. and Mrs. Edson L. Luddington, the latter a sister-in-law of the editor of this journal, and an old teacher of this State, where also Mr. Luddington had formerly resided for eight or ten years. Mr. L. was a civil engineer and surveyor, having held the office of City Engineer of Syracuse for a number of years. For the last two years he had been in Government employ, his duties calling him away to the frontier. He was at home on a short vacation on the occasion of our visit. Now comes the news of his transition to the higher life. He passed on, in the prime and vigor of life, about two weeks ago, from Tower, Minnesota, after a short illness from pneumonia. Although having no children of his own, he was all that a father could be to the two sons of Mrs. Luddington—assisting them through the schools, and aiding them in every commendable way. He was an unselfish man, broad and manly in his nature, and a most devoted husband. We knew him long ago, when, as a young man in San Jose, he was climbing the heights of knowledge, and we predicted for him then the success that afterwards attended him. To our dear sister we tender our deepest sympathy; at the same time we would have her take home to her heart the blessed thought that death to him was only a transition to another and better life; and that the tender love with which he cherished her here, will lose none of its luster and purity there.

OUR LITERATURE.

Investigators of the phenomena and philosophy of Spiritualism would do well to acquaint themselves with some of its literature, of which our Spiritual libraries contain hundreds of volumes. They would thereby learn something of the evidences which have been adduced to substantiate the claims of Spiritualism, and the processes of reasoning whereby some of our most eminent thinkers have led to an acceptance of its fundamental facts.

To all not posted in these matters we would especially recommend the perusal of the following works: "Scientific Basis of Spiritualism," and "Proof Palpable of Immortality," by Epes Sargent; "Spiritualism Scientifically Demonstrated," by Prof. Robt. Hare; "Debatable Land," and "Footfalls on the Boundaries of Another World," by Robert Dale Owen; "Modern American Spiritualism," by Emma Hardinge; "Spiritualism," by Judge Edmonds; "Phenomena of Spiritualism," by Wm. Crooks, F. R. S.; "People from the Other World," by Col. H. S. Olcott; "Startling Facts," by Dr. Wolff; "The Truth of Spiritualism," by E. V. Wilson; "Transcendental Physics," by Prof. Zollner, Professor of Physical Astronomy at the University of Leipzig. In the latter work, this eminent scientist gives a most interesting account of his experiments with Dr. Henry Slade, in which the fact of independent slate-writing, and other interesting phases of Spiritual phenomena, are fully proven. All of the foregoing works, with many others, may be had at the Free Spiritual Library of the Society of Progressive Spiritualists, which assembles every Sunday, at 2 P. M., at Washington Hall, No. 35 Eddy street.

Woe to the feathered tribe! On all sides hostile measures are taken against them. Poor robin, the farmers' best friend, find quarter nowhere from hoodlums and so-called sportsmen. The swallows are shot at and pelted, while harmlessly engaged in building their curious adobe nests; while the martins, after the most careful importation to our country, are looked upon as a general enemy, against whom the whole land is arrayed, but as yet in hopeless warfare. Linnets are killed by thousands. New Hampshire offers a bounty for crow's heads, while the authorities of Charleston, S. C., are trying to drive away the clouds of nest-builders from the battery with a steam fire engine and a one-inch nozzle. Man will yet learn that there were no mistakes made in the general creation of things.

All things have their day. Among those apparently on the decline is the staunch old food staple, oatmeal. Several medical journals have of late come out against it, but the opinion on the article seems about equally divided. We all know what has been claimed for it, and the objections raised against it is all that can interest us. It is said that it makes the old thin, and children mentally and physically weak. That Robert Bruce and Sir Walter Scott were raised upon it, and all other Scots mainly, does not save their country from being called the land of dyspepsia. We are not sorry to learn that the much abused American pie is not alone responsible for that dreadful ailment that sours the milk of our human kindness.

The beautiful "old-style" brevier, upon which the editorial pages of the GOLDEN GATE are printed, was cast at the type-foundry of A. Foreman & Son, of this city.

Every one is himself the standard of judgment for others; so, to have a good opinion of our fellows we must look well to ourselves.

EDITORIAL NOTES.

Gold covers more sins than charity.

Our names are perpetuated by evil as well as good deeds, but seldom or never by our affections and refinements.

A reception was given to Mrs. Souther, the materializing medium, at her residence, No. 1155 Mission street, on the evening of July 24th, at which were present nearly a hundred, mostly veteran Spiritualists.

It should be understood that we gladly publish all notices of Spiritualist meetings, lectures, etc., gratuitously. But we shall expect such notices to be sent to our office. We can not be expected to hunt them up.

Looking out upon the fair world around us, it is not so much its beauties that enchant us as the harmony of the mind in accord with the natural world, to enjoy which there must first be equanimity of spirit and purity of soul.

A young man, aged twenty-four, strong, healthy, well educated, and willing to turn his hand to any honorable manual labor, wants employment. Wages not so much an object as an opportunity to work, and prove himself worthy. Address this office.

An interesting discussion on moral accountability took place at the close of Mrs. Briggs' lecture before the Society of Progressive Spiritualists, at Washington Hall, last Sunday, in which Messrs. Wilson, Peet, Collins, Thayer and the editor of the G. G. took part. The subject will constitute a theme for a leader in our next.

It is sad to think that of all the beautiful objects and places we have known and worshiped in our soul's purest fancies, not one will ever tell to other eyes and ears that they were loved before. Ah! could the rocks, trees, streams, hills and flowers speak in audible tones, not many would be forgotten. And how many tender messages would come to us from the happy past!

It is said that thirty-five thousand physicians are needed in European Russia alone.—*Exchange.*

Well, the United States can partly supply the demand. We already have one physician to every five hundred and eighty-five inhabitants; and the one hundred and sixteen medical schools are turning out more doctors upon the people than they will furnish cases for. Our school teachers have to seek new fields, so should the young doctors.

In young life we take little or no heed of the change of seasons or the signs and sounds that indicate them. But later on we note all. The filmy atmosphere, the changing leaf, the sighing wind, the song of the cricket at nightfall, are marked as the first premonition of the waning year; they come at last to be looked for, and each return brings a deeper tinge of thought which at last merges into a tender melancholy that is like the shadow of a sweet happiness gone forever.

For reports of Spiritual meetings, and many other matters of interest, we shall have to depend, for awhile, upon friends of the cause, until we can see our way clear to the employment of special reporters. We must needs steer close to the wind, and practice every reasonable economy, until we can place the paper on a paying basis. We are now sending away many hundreds of papers, of each issue, gratuitously. All Spiritualists should consider themselves especially commissioned, not only to subscribe for the paper themselves, but also to urge it upon their friends.

Don't wait, friends, to see whether or not the GOLDEN GATE is going to live, before you hand in your subscriptions. The way to make it live is to order the paper and pay for it promptly, as many have already done. We can assure you that it will live; but its efficiency and usefulness must necessarily depend, to a considerable extent, upon the amount of patronage it receives. The paper has come to stay and we intend to stay with it. It is your cause and your paper as well as ours. With your help we can build up a journal here that shall be a credit to the cause and to us all.

We are not only absolute subjects to the accidents of Nature, but bound victims to the rapacity of our fellows, who dissect, analyze, criticize, and fix by the points of their pens and other recording weapons, all our imperfections, particularly those for which we are not responsible. We are thus informed that Alexander's left leg was badly out of plumb; Hannibal had notoriously big heels and was knock-kneed; that Alexander Pope was hump-backed and had a cripple's legs, and so did Cowper. Thus we may infer what will be handed down to the coming generations regarding those who to-day revel in fame.

There is no such thing as individual independence. We mark out in thought a course we would pursue, but when we set out we find others to be running parallel and even crossing ours at right angles. By the first we are biased, and by the latter we are sometimes stopped short, spending no little time in debating the matter with our opponent. Some times we step over and go on, but the way is never clearly open. We must bridge many breaks by long strides, and never anticipate the chasms that may lie farther on. Perhaps they may be gone around; if not, helping hands may assist us to span them.

It is a good gift that which enables a man to make or maintain peace among his fellows, even in the quiet walks of life. Where the presence of one is as oil upon rough waters, ten others may more resemble the spark that ignites the powder. Ex-President Andrew D. White, of Cornell University, finds his chief satisfaction in the fact that he kept the peace with the Board of Trustees, which comprises twenty-four men of all creeds and parties, and with a Faculty of sixty men of all sorts of views and tempers. Such men would be equally successful in settling national differences, and it is a great pity there are not more of them placed where they would do most good.

NEWS ITEMS.

It takes 4,000,000 of false teeth to go round in this country every year.

According to tradition, famines occur in Japan every forty or fifty years.

The crown jewels in the Cathedral at Moscow are valued at \$12,000,000.

The average annual consumption of coffee in the United States is twelve pounds for each inhabitant.

At the recent school festival in Boston 2,200 bouquets were presented to the pupils of the public schools.

The father of Bayard Taylor, who died the other day, had never seen a canal boat, locomotive or street car.

There are said to be 12,000,000 acres of uncultivated land in the State of New York, of which 5,000,000 are covered with forests.

The unfinished statue of Salmon P. Chase, modelled by the late Clark Mills, in Washington, has been sold for its value as old metal.

Tuttle's comet is looked for next month. Temple's is overdue. Swift's is expected at the close of the year, but it is likely to pass unseen.

Miss Addie Kurtz of Franklin county, Pa., is the only female Deputy Sheriff in the State. She is not afraid of the most ferocious prisoner.

Strawberries, on which Paris green had been blown from a neighboring potato field, occasioned several cases of serious illness in and near Easton, Pa.

The number of passengers carried by all the railroads in all parts of the world, in 1884, is estimated at 2,400,000,000, or an average of 6,500,000 a day.

While digging holes for telegraph poles on the plains, seven miles from Merced, Cal., the workmen struck a stream of water within three feet of the surface.

The death rate in Brooklyn week before last was unusually heavy. Five hundred and seventy-five deaths occurred, and of this number more than one-half were children under one year.

The earnings of the sixteen principal railroads of Great Britain have fallen off \$2,600,000 in the past six months from those of the same period of the year before, owing to the freight traffic.

Since the Fourth of July fifteen persons have died in Chicago from wounds received from toy pistols, the paper caps of which contain poison that is fatal, producing lock-jaw and death.

Richmond, Va., has a novelty in the way of a Vigilance Committee. It is composed entirely of ladies, married and single, and their special mission is to seek out wife-beaters and cowhide them.

The sale of American petroleum in the old world has been greatly lessened by the product of Russian oil wells, and now the discovery of oil in Galicia threatens to kill what is left of the business.

The success in making Niagara a free park has encouraged a movement looking to making Mount Vernon a free place for all visitors who desire to see the home and resting-place of the remains of Washington.

The Richmond, Me., Bee chronicles as an almost incredible occurrence, the fact that a Richmond undertaker, "whose love of humanity is stronger than his business instincts," jumped into the river and saved a boy from drowning, the other day.

Most extraordinary assays have been made by the Smithsonian Institution at Washington of a score or more specimens of silver ore recently discovered in Polk County, Tenn. The assays average \$20 to the ton. The vein extends throughout thousands of acres.

General Lew Wallace returned to New York through Naples, Rome, Florence, Paris, and London, and he says that the streets in those cities are extraordinarily clean—in anticipation of cholera—whereas, by comparison, the thoroughfare, here are in a filthy and dangerous condition.

The obelisk in Central Park, New York, is yielding to the moist atmosphere to such an extent that it will have become decomposed beyond repair by the end of this century unless placed under shelter. This was the opinion expressed at the civil engineers' meeting at Deer Park, the other day, by Professor Egleston.

The supervising mechanic of the Washington Monument says that he has given away at least five tons of chips of marble to eager relic-seekers, and that the demand is now greater than ever. Persons as yet unsupplied may take heart from the assurance that at least three tons of chips remain about the base of the tall shaft.

Honigmann's locomotive is to be introduced in the St. Gothard Tunnel. It can be charged from a stationary boiler with steam and hot water sufficient to make the twenty minutes' journey through the tunnel without requiring any fire. It, therefore, does not vitiate the atmosphere with smoke. The exhaust steam is taken up by an alkaline solution in a special chamber.—Manufacturers' Gazette.

The Supreme Court of Illinois lays down the principle that the sale of intoxicating liquors is a common-law right of the vendor, and in this respect like the common-law right to sell anything else. The court added that it is competent for the Legislature of any State, unless restrained by some provision in the Constitution thereof, to subject the traffic to regulations or wholly abolish the right of sale as it exists under the common law.

A DAY'S IMPRESSIONS.

"Another day has come, and what shall I have gained from it when it is gone?" is a reflection and a question that must come to all sometimes; if it came every day it would be better for us.

As but few in this world may choose their associations and order their surroundings, it is not possible that the product of each day can be just what most thoughtful persons would have it.

While we may guard our own thought, speech, and actions, we have little or no control over the same in those we may be obliged to mingle with. We admit the restraining influence that one person may exercise over another, but that is not a change of character or influence by which we are seriously affected without words.

The mind has many channels of thought, different persons each setting a different current in motion; some are more ready to flow than others, and we need not say those channels are generally conduits of rubbish that accumulate from each day's impressions almost unconsciously to one. It is most frequently the result of small talk and the resultatory smaller ideas; but the events of the

day repeatedly tell of vile and deadly garbage that overflows the human mind to the destruction of peace and life.

Mind is a mighty and fearful mechanism. Its action is ceaseless; it is intelligent perpetual motion. It has a tenacity especially for that which one would forget, and if not closely guarded, quickly lays aside what one would always wish at ready command.

It stores away its possessions, but not in the order of their accumulation; the good and the useful are invariably overlaid by worthless trumpery, so that a daily ransacking of the chambers of thought and knowledge is necessary in order to find out how much one really possesses of value.

These useless impressions may not come from indifference or carelessness on one's part, but ignorance of the fact that what once goes into the mind becomes its own, ineffaceable for this life at least. One may, by a strong will, banish evil thoughts and useless knowledge, but they can not be driven from the mind; they lurk in dark corners and secret recesses, and may obtrude themselves upon our highest and most noble-minded guest.

Every sense has its own memory, and receives its own impressions, so if we "entertain" not "angels unawares," we do great hosts of other creatures, many of them our own creations.

What choice, then, we should exercise in the books we read, the objects we look upon, the pictures we see, and the conversation we join in, the words we utter, and the thoughts that prompt them, making the impressions of a day and a life!

Inspirational Discourse.

Dr. and Mrs. Perkins held a meeting last Sunday evening at Golden Gate Hall, Alcazar Building, O'Farrell street. After singing, by a chorus of voices, Dr. Perkins read a selection from Whittier, after which Mrs. Perkins took the stand. She expressed her regret in not being able to prepare a lecture for the occasion according to her intention. She now was forced to resort to the invisible forces for help just at this critical moment. She was soon entranced, and after an invocation the control stated their wish to have the audience choose a subject and they would do the best they could under the present unfavorable conditions,—the audience choosing, by vote, the combined subjects of "Love and Truth." The controls held the medium for three-quarters of an hour, handling the subject in an intelligent manner, showing that Mrs. Perkins can be used as an instrument for the higher forces.

Dr. Perkins made a few remarks, followed by his singing of "The Old Church Bell."

Several gentlemen and ladies spoke in favor of Mrs. Perkins as a medium, and the Doctor as a healer—giving their personal experience as proof of their opinion.

Mr. and Mrs. Perkins are to be out of town the coming Sunday, and will not be able to attend the meetings, but intend to hold meetings independently upon their return to the city. X. Y.

The Mormons.

[Chicago Tribune.]

There are indications that the Mormons think of leaving Utah to establish themselves in the Mexican State of Sonora. A large part of that State is occupied by the Yaqui Indians, who have never been entirely subdued by the Mexican Government, and last fall Brigham Young, Jr., and Heber T. Grant made a treaty with this tribe, and soon afterwards established a Mormon colony near Cruces. It is believed in Utah to be the purpose of the leaders of the Mormon Church to transfer their headquarters from Salt Lake City to this point in Mexico, and begin there the building of a city of refuge for the faithful who find that they must get beyond the reach of the laws of the United States. John Taylor, the head of the Mormon organization, is now seventy-seven years of age, but he found it necessary to make the long and arduous journey from Salt Lake to Sonora in the dead of winter to confirm the treaty made by Grant and Young with the Yaqui Indians. Within a few weeks the Mexican troops have gained a decisive victory over this tribe, and it seems likely that its power is broken; and if so, the Mormon treaty cannot be of much value. The Mormons are now attempting to buy from the Mexican Government the lands which they tried at first to secure from the Indians. The Mexican authorities are disposed to act with some caution, as they know perfectly well the trouble the polygamists have caused in the United States. Indeed, they have informed the Mormons that the Mexican laws do not tolerate polygamy, and if they come there they must expect to be law-abiding. The Mormons are, no doubt, anxious to secure a place of refuge outside of the United States, but they may have some difficulty in effecting a lodgment in Mexico.

The President's Peculiarities.

[Baltimore Herald.]

The President's eye never wanders. He looks you clearly and honestly in the face, speaks always frankly and directly to the point if the errand is one of business, and with a decidedly merry and genial tact if the errand is simply to pay respects to him. His voice is best described by the expression of "fat falsetto." It is such a voice as you always meet in men of big, fleshy, bulky bodies. His favorite attitude is with his hands behind his back, not clasped, but the palms outward, about six inches apart, and he unconsciously keeps up a steady flapping of the left hand. He looks at his feet a great deal, and sometimes seems to be amusing himself by stepping about on the various figures on the carpet, especially if the conversation be wearisome, as it very often is. From 10 until 12:30 the President rarely sits down.

MRS. A. L. UNDERHILL.

[Mrs. Cora Daniels, a correspondent of the Hartford Times, gives that journal a graphic sketch of an interview with Mrs. Ann Leah Underhill at her home in New York, from which we extract as follows:]

From no other hands than those of the Fox family themselves could possibly come a thoroughly accurate, straightforward and simple story of those marvelous incidents which for years made their name famous, and to supply that story Leah Fox Underhill has devoted herself. To this end, with letters, documents, journals, interviews with friends, data from strangers, and her own vivid and remarkable memory, she worked, in an enthusiasm which must always have animated her, and a judicial spirit which does not permit her to exaggerate, to give the reading public a plain, fair, true account of all that is material in the history of her family that will in any way illumine the subject, or pour light on the minds of any who have been misled or mistaken. For many are the criticisms, stories, scraps, reports and articles about the Fox family which had no foundation in fact, and are neither countenanced nor admitted by them.

In this effort she admirably succeeded. With the quiet simplicity of a child, the open, frank, earnest style of one who has no aim but "the truth, the whole truth, nothing but the truth," she filled her book with events so interesting, so startling, so seemingly incredible, and certainly so unexplainable, in any practical or scientific way, that those alike who are personally unfamiliar with spiritual phenomena, and those who live as much in "the other world" as in this, will each find themselves breathless and eager over each narrative, and the general inclination will be to believe. One cannot help it! There is something in the atmosphere of the pages that carries conviction with them. One cannot feel it possible that any of these accounts, however strange, however out of all common reasoning, is a deliberate fraud. At any rate, we are sure the author truly and faithfully believes she knows to be absolute facts, what she states are facts; and argue as one may on the impossibility of the occurrence, still one must feel the sincerity of the writer. Of this I was convinced before I saw her; and now that I have spent a morning with her, I find myself even more certain of her truth. I found her at her own home, surrounded by every luxury and comfort, in the midst of books, beautiful pictures, an aviary of a hundred birds, and all the delicacies and graces of a charming environment. Her bright face with its thick mass of wavy dark hair, and her soft brown eyes looking straight into mine with a candid and searching gaze, won my respect and sympathy at a glance; and yet I half wondered why I saw nothing odd or mysterious about her; why, in fact, she was so much like other nice people. For with the idea of mediums, rappings, writings and clairvoyance is so often associated the notion of queer looks and strange dress and peculiar manners, that it was a surprise and a relief to find one of the original mediums in no wise eccentric.

"You know our name isn't Fox, anyway," said she after some illusion to the book. "No, it is Voss, and should be Voss now. But you know what the New York State Dutch is. A mongrel language, made up of half German, Hungarian, Dutch, English and heaven knows what. Our ancestors came from Heidelberg, and were people of means and culture. Some of them retain the true name Voss, but we coming in from the Dutch of Rockland County, soon using the language, came gradually to be called Fox, and finally retained it for the family name. I speak of our family—advisedly, since it has been so often claimed that we were nobodies, who were the lowest of the earth, ignorant, uncouth and poor. Now the fact is, that my father was always sufficiently well-to-do to educate his daughters in private schools, and it was well known everywhere that my dear mother was a remarkably intelligent woman.

I am having a great many copies of my book bound in purple velvet to send to various people in Europe—among them Queen Victoria, the Crown Prince of Germany, Dom Pedro, and the Czar of Russia. What a sweep the great Truth has made since we first felt the little preliminary shock at the old house at Hydesville! That old house, which can neither be purchased for love nor money from its wealthy and respectable owner, Artemus Hyde, who had inscribed over its narrow door, 'Here Spiritualism Originated in 1848.' Yet we were always confident that some great crime had been committed there! Thousands of chips had been cut off the floor of that house and carried away and from one chip was extracted by a chemist three drops of blood. Do you remember the stained floor of Holyrood Castle? Well, our floor was stained through and through with blood in the same way. Nothing could wash it out." Of their early trials, she said:

"But oh, afterwards! The fright, the torments, the agonies we endured, went beyond words to describe. One thing I do not say in the book—but we were driven so wild with the persecutions heaped upon us that we all got on our knees and vowed that if this disgrace and fear did not cease, we would all commit suicide and be buried together. Nobody on earth

can ever know what horrors we experienced!"

"You are not subject to such disturbances now, I suppose?"

"Oh, no. Since I gave up my public mediumship I have lived very quietly and happily; but I think I have also partly lost my mediumistic power, although at times manifestations occur which disprove the idea. Supposing you were sick in the other room, and by some means had lost your voice, how would you be likely to call some one?"

"Why, I should rap on the bed or somewhere, I suppose," said I.

"There! you see?" she exclaimed. "What can be more natural? Of course you would rap, and to rap is the most natural thing a spirit would do, as long as it cannot speak."

"Yes!" here rapped out three strokes under my hand. I jumped. This was the beginning of raps all over the table, and on my chair, and taps on my knee by something or other, I don't know what. It was not Mrs. Underhill. She was not sitting up to the table. She was rocking in her chair. Pretty soon the table gave a jump, half its length to one side, and then by means of the alphabet Mrs. Underhill read the raps, which informed me that a dear old aunt of mine was present and had touched me, and it rapped out her name, which was an odd one, Jerusha, and then gave the number of letters of her last name, and other details of identification, and finally a long communication which was particularly pleasant to read.

This ended the interview with this singularly gifted lady.

SAM JONES THE REVIVALIST.

Sam Jones was once conducting a revival in Atlanta. For a full week he addressed himself to the members of the church. At last one of the stewards suggested that he had better begin to pitch into the sinners. No, sir, said Sam; "I want to get the church good stirred up first. I never kill hogs till I've got my water hot."—What he is saying in Chattanooga, the Times thus says:—

"The great trouble with preachers in this good day is that they are so elegant that they always refer to hell as the 'burnt district.' This sort of dignity is the starch of a shroud. One preacher said to me once: 'Jones, if I preached as plain as you I'd lose my religion.' I replied: 'If I preached like you I'd lose my congregation.' There is not a man in Chattanooga who doesn't have family prayers that has got as much religion as a goat. I don't want to hear anything from you old humbugs who belong to the church and don't have family prayers. Of course you'll go off and say you don't like some things I've said.

"Some say this book is not the word of God. I've never seen a town yet that didn't have a 'smiling infidel.' The Ten Commandments are sufficient. I care not who wrote them, but the man who lives below them ought to be on the chain gang. You who break them are not only on your way to hell, but are outlaws. You say you have doubts; if you'll quit your meanness I'll be responsible for your doubts. I never saw a man yet, who disbelieved in a hell, who, if there is one, is not making a bee-line for it. A man never had a doubt which, if he pulled it up by the roots, had a seed at the bottom, and the name of that seed is sin. Your infidelity is as deep as your meanness, and no deeper.

"Is there a progressive euche Christian in town who has family prayers? I have been looking for a Christian—I don't mean a professing Christian—who plays cards and has family prayers; I want to shake hands with him. I'll tell you what—a decent sinner, in the best sense, don't play cards, much less a Christian! You can no more play cards, go to theatres, and attend balls, and be a Christian, than you can fly, and the church member who says that his church does not oppose these things tells a lie as black as hell!

"The women have much to do with this great wrong. It's society—society does so and so—and some people will go to hell with society. There is not a society woman in Chattanooga who doesn't know that she has got to get out of society before she can get to heaven. A woman can't be a Christian and chaperone a ball. The ball-room is the devil's own territory.

"If there is one man I despise it is the dancing master. He comes often from the chain gang to teach the children of church-going parents how to attend a ball! A mother who is a church member, and who send her child to a dancing school, is a hypocrite of the deepest dye. I have got more respect for a bar-tender than a dancing master."

The Boston Journal: "California leads all the States in the number of liquor-dealers in proportion to the number of votes cast. There is a liquor-seller to every 18 voters in the State; one to every 21 in Louisiana and one to every 22 in Rhode Island. Maryland has but one liquor-seller to 329 voters; Georgia has one to 182, and West Virginia one to 162. Vermont, Maine, Kansas and Iowa the four prohibition States, have a proportion of liquor-sellers to voters of one to 121, 119, 126 and 89 respectively. It is probable, however, that in the apparently temperate States the stone jug takes the place of the saloon to some extent."

ESTHETIC "ORGANIZATION."

The wild young kitten aroused the cat, As dozing at ease in the path she sat, "Oh, mother!" he cried, "I have just now seen A flower that suggested an Orient queen! 'T is yonder by the nardurium vine— Barbic and tropic and leonine— (I am not quite clear what these terms may mean, But they've something to do with the flower I've seen.) And the aim in life of a high-souled cat Is to gaze forever on flowers like that!" To the wild young kitten replied the cat, As blinking her eyes in the sun she sat: "I should hope I had known how sunflowers grow, I—could n't count—how—many years ago! But they never caused in my well-poised mind Ideas of a dubious, dangerous kind! And your time henceforth—it's your Ma's advice— Will be spent in maturing your views on mice!"

Spiritual Evolution.

EDITOR GOLDEN GATE:

A wonderful book has just appeared here, not yet published. It was written by an English lady, and it was my good fortune to know her, so that I obtained a copy when she had some printed in advance that she might distribute among her friends, as she is about to return to England and will have it published there and here simultaneously. It contains an interesting analysis of the life of Jesus, and critical discussions of the teachings of all the apostles, and with important consideration of the relation of woman to the spiritual elevation of the race. I don't know how this last could be presented more convincingly. Indeed, the whole book, entitled "The Spirit of the New Testament," is as fresh and interesting to me as a novel. I had just finished reading the book when your friend called to interest me in your new project, and I felt I could in no way express my interest than by this little notice, and asking the author or boy a copy for you for perusal and review. If any of your readers want to know what the gospels and epistles teach when free from dogmatism and cant they will be interested in each of the five hundred prayers, and will read it more than once. It is really a two-dollar book in all respects; but the author does not write for money, and has generously put the price at \$1 in paper covers, and \$1.25 in boards. No one will grudge the cost.

O. H. WELLINGTON, M. D., 123 Concord St., Boston, Mass.

Mr. Spurgeon does not hide his head in the sand. He has discovered that there is a good deal of skepticism in the pulpit in England, and freely confesses it. "I am not so unjust as to conceal my belief that I see in the Episcopal Church at this time less of unbelief than among certain dissenters. In fact, non-conformity in certain quarters is eaten through and through with a covert Unitarianism, less tolerable than Unitarianism itself. So frequently are the fundamental doctrines of the gospel assailed that it becomes needful, before you cross the threshold of many a chapel, to ask the question: 'Shall I hear the gospel here to-day, or shall I come out hardly knowing whether the Bible is inspired or not? Shall I not be made to doubt the atonement, the work of the Holy Ghost, the immortality of the soul, the punishment of the wicked, or the Deity of Christ?' If Mr. Spurgeon were to come to this country, he might find a similar amount of pulpit skepticism, perhaps, even in Chicago.—Christian Register.

Stretchit was telling Gawley about an alligator he saw in Florida. "That alligator measured sixty-three feet five inches from the end of his nose to the tip of his tail. What do you think of that, Gawley? An alligator sixty three feet five inches long. Doesn't that astonish you?" "No," said Gawley, quietly. "I'm a liar myself."

PASSED ON.

WINNEA—From this city, July 24th, John L. Winnea, a native of New York City, aged 66 years.

Mr. Winnea was one of the early pioneers of California, and also a pioneer Spiritualist. His name is registered among the first, on the roll of members, of the Society of Progressive Spiritualists, of San Francisco. He was a man among men—thoroughly honest and conscientious, and always true to his convictions of duty. Death to him was the Golden Gate to a better and brighter home in the Summer Land.

NOTICES OF MEETINGS.

PROGRESSIVE SPIRITUALISTS.—The "Progressive 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 in open conference. All are invited.

Mr. John Allyn, of St. Helena, will occupy the platform Sunday, August 2d.

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, 124 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 Hoffmann.

SPIRITUALISM.—MRS. F. A. LOGAN WILL GIVE an original radical, rhyme lecture on the past, present and future in Albion Hall, Alcazar Building, O'Farrell St., Sunday evening at 7:30 o'clock, August 2d. - Ballot tests by Mrs. Seip. Music by Mrs. Radway of Topeka, Admission only to cents.

LAUREL HALL, 34 O'FARRELL STREET, School of Psychic Culture at 11 a. m., conducted by Mrs. Anna Kimball; 3 p. m., lecture by George Chalmers.

ON A FEW REMARKABLE STATUES.

[Abstracted from Le Genie Civil.]

The conception of monumental work seems to be characteristic of a certain degree of advancement in the civilization of peoples. The ancients erected many immense works in honor of their divinities. With them the majesty of a god often seemed to depend upon the size of his image; but the latter always sought to express power and majesty. The most imposing statues were given to the most powerful and dreaded gods.

In ancient Egypt colossi formed an essential decoration of the great temples and palaces. They were represented in a calm and uniform attitude, either seated or standing, the bust straight, the legs close together, the arms close to the body, and the hands extended upon the thighs or resting upon the knees.

All details that were judged useless were suppressed without consideration in order to bring into prominence the simplicity of the lines and the extent of the surfaces. The style was sober, broad, and severe, and if the statues represented individuals, it was man already stripped of his terrestrial character and arrived at the divine state.

Aside from its great pyramids, its 100 foot high obelisk, its gigantic tombs, and its innumerable and enormous sphinxes, Egypt was covered with statues 160 feet in height, carved out of a single block of stone.

Herodotus mentions a colossus of Osiris which was 93 feet high. A few years ago there was exhumed at Memphis a granite statue of Ramses II., which must have been 49 feet in height. Before the entrance to the palace of Luxor there were seated four similar colossi 40 feet in height. Near Gourmah there are still to be seen the fragments of a gigantic statue of Ramses the Great, represented seated. It was cut from a single piece of rose granite, and must have been 57 feet in height and have weighed more than 2,000,000 pounds.

Finally, we may cite the two colossi of Memnon, which, although seated, each measured more than 62 feet in height, and, with their pedestal, had a weight of more than 2,800,000 pounds.

The Egyptians employed stone almost exclusively, although they were acquainted with the art of casting and working bronze.

The Greeks likewise erected many statues to their divinities, which were in most cases of bronze, or covered with plates of gold and ivory. Their most celebrated sculptors adopted the colossal type. The Minerva of Phidias was 37 feet in height. In reality it was a wooden statue supported by an internal trussing of iron, and covered with golden plates repousse with the hammer and chased; and with plates or finely carved ivory. It was so accurately fitted together that it was impossible to detect the joints.

The celebrated Jupiter Olympius of the same sculptor was likewise of gold and ivory. The god was represented seated, and was 40 feet in height.

Phidias also constructed several colossal Minervas, one of which the Athena of Promachos, was 50 or 60 feet in height.

The famous colossus of Rhodes, the work of Chares of Lindus, was erected 300 years before Christ, in honor of Apollo. It was of bronze, and passed for one of the seven wonders of the world. Its feet rested upon the two moles which formed the entrance to the harbor, and ships passed full sail between its legs. It was 105 feet in height, and everything in equal proportion, and few could clasp around its thumb. It took 12 years to make it. A winding staircase ran to the top, from which could easily be discerned the shores of Syria and the ships that sailed on the coast of Egypt, by the help of glasses which were hung on the statue's neck. Notwithstanding that it was ballasted with stones to secure stability, it was partly destroyed by an earthquake B. C. 224. Its remains are said to have been sold A. D. 672 by the Saracens, who were masters of the islands, to a Jewish merchant of Edessa, who loaded 900 camels with the metal, whose value had been estimated at what would be represented in United States money by \$180,000.

Rome, especially under the empire, erected many colossal bronze statues, representing in most cases Caesars that had been deified even while living. That of Nero by Zenodorus was 110 feet in height. In Japan there is a brass statue of Buddha, represented seated, which is 50 feet in height. In India and China most of the gigantic idols are of masonry or of roughly carved wood.

In the middle ages there were the Saint Christophers that were erected at the entrance to many churches, and the great statues of Roland.

In modern times colossal statues have generally been constructed only when the distance from the point of view rendered it necessary to increase the proportions. Several celebrated artists have often felt the need of joining material grandeur to that of expression.

In the first rank of these stands Michael Angelo, of whose work we shall cite only his David, in marble, more than 16 feet in height, his bronze statue of Julius II., three times the size of life, and his Moses—the *chef d'œuvre* of modern sculpture.

At Villa Pratolino, near Florencia, there is a much admired stone statue of Jupiter

Pluvius, 70 feet in height, from the chisel of Jean de Bologne.

Almost all the most recent colossal statues have been cast in bronze. We may cite the following:

The equestrian statue of Peter the Great by Falconet (1766), at St. Petersburg. The figure of the Czar is 12 feet and the horse 18 feet in height. The entire group weighs 39,600 pounds.

The statue of Bavaria, inaugurated in 1850, near Zurich. This is 52 feet in height and weighs 1,560 hundred weight. The plaster model was divided into 15 pieces for moulding in bronze, and this latter operation took about six years.

The Virgin of the Puy, a work of the sculptor Bonassieux, inaugurated in 1860. The height of this is 52 feet, and its weight 220,000 pounds.

Finally, the colossal statue of Arminius, inaugurated in 1875 upon the summit of the Grotenburg, near Detmold, Westphalia. The height of this is about 65 feet, not including the sword, which measures nearly 25 feet. The weight of the whole is 327 hundred weight.

The most remarkable example of the use of repousse work in colossal statuary is certainly the St. Charles Borromeo of the sculptor Cerani, which was erected in 1697 near Arona. In its construction this statue much resembles Bartholdi's Liberty; so it merits particular mention. Its height is 76 feet, or, including the pedestal, 115 feet. The length of the arm is 30 feet, that of the nose 33 inches, and that of the forefinger 6 feet.

The statue is of repousse copper supported, through iron cramps and trussing, by internal masonry which is nearly tangent to copper shell, and which rises as far as to the neck. The copper plates are but 0.06 inch thick. They did not have to be hammered over patterns, but directly by hand. These plates are quite boldly joined by large rivets 1.6 inches apart. They are connected directly with the masonry by means of eye bolts and hooks. The right arm, which is nearly horizontal; is supported by a large oak beam, of 14 x 15 inches section, sealed into the masonry, and provided with flat irons, like the yard of a ship. This beam is supported by rods sealed into the masonry. The wood is now rotten, and will have to be replaced. The left hand, which holds a book, is supported by three iron rods suspended from a beam that is sealed into the masonry.

The statue is entered through an aperture hidden under a fold in the alb, and which is reached by a ladder. The ascent is very difficult.

As regards other recently constructed statues of hammered copper, we hardly need cite any but the one erected at Alise-Sainte-Reine in honor of Vercingetorix, the heroic defender of the Gauls. Its height 23 feet.

Treatment of Corpulencia.

[Therapeutic Gazette.]

As analyzed by the *Birmingham Medical Review*, November, 1884, Ebstein, in his work on corpulence, gives some valuable practical points for the reduction of obesity. According to him, fattening is strictly analogous to the fattening of cattle, and depends on overfeeding. He however, disputes the current view that fat makes fat; on the contrary, he thinks fatty food protects the albumen, and prevents its forming fat. His plan of treatment, therefore, consists in moderating the quantity of food, and while cutting off all vegetable carbo-hydrates, sugar, starch, etc., allowing a moderate quantity of fat, two or three ounces daily, to be taken. He also suggests that the diet should be monotonous, greasy, and succulent, so as to cause satiety rapidly. He disallows beer, but permits light wines.

The plan advocated appears rational, and is free from the objection to Banting's method, which is too much like starvation. The following is the diet used successfully by Ebstein in one of his cases:

Breakfast.—One large cup of black tea—about half a pint—without sugar; two ounces of white bread or brown bread, toasted, with plenty of butter.

Dinner.—Soup, often with marrow; from four to six and one-half ounces of roast or boiled meat, vegetables in moderation, leguminous preferably, and cabbages. Turnips were almost and potatoes altogether excluded. After dinner, a little fresh fruit. For second course, a salad or stewed fruit without sugar. Two or three glasses of light wine, and immediately after dinner a large cup of black tea, without milk or sugar.

Supper.—A large cup of black tea, as before. An egg, a little fat roast meat, or both, or some ham with its fat, Bologna sausage, smoked or fried fish, about one ounce of white bread, well buttered, occasionally a small quantity of cheese, and some fresh fruit.

On this diet the patient lost twenty pounds in six months.

Ebstein insists on the necessity of always keeping to the restricted diet if the tendency to corpulence is to be successfully combated.

The prayer cures are indorsed by the London *Lancet*, high medical authority, which looks upon them as not miracles, but as purely the effect of the mind upon the body, it being the faith that heals and not the outside source or object of the faith.

THE RIGHTS OF MARRIED WOMEN IN CALIFORNIA.

[Adeley H. Cummins in Golden Era for August.]

Law is a dry subject, but the facts, to which it is applied, are ever new, ever varying and the most interesting thing in the practice of the profession is the adaptation of the various remedies afforded by the laws of a highly civilized and complex state of society to the wrongs complained of, and nothing is more essential than that there should be, so nearly as may be possible, uniformity of application, and of decision. Hence the necessity for the consultation of a line of decisions or authorities, in order to apply to the case in hand the garnered wisdom of the ages.

It was a beautiful conceit of the ancient Norsemen that the god of justice, who was the son of the deity of light, used to hear causes by the fountain of Urda, which signifies the Past.

He is very naturally the offspring of Light, because justice proceeds from illumination and from the fountain of Urda—that is, by consulting the records of the past—he acquires experience.

In reference to the matter which gives title to this essay, however, the Golden State has found or considered that there was much less of wisdom and justice than there was of oppression and wrong in the legal ethics of our ancestors.

By the common law the husband acquired, by virtue of the matrimony, the absolute ownership and control of all the wife's personal property, when once reduced to possession. He was entitled to the use of her real property during the existence of the marriage, whether acquired by her before or after wedlock. She had merely a naked ownership of it, but the husband, if he survived her, had a life estate therein, provided that there were living issue born of the marriage.

A married woman's contracts were utterly void; she could not even make a valid will.

As Mr. Platt says in his work on "The Property Rights of Married Women," "As the cold blasts of winter stripped the trees of their fruit and the branches of their foliage, leaving naught but a naked tree, its life dormant, its growth arrested, so did the marriage ceremony with its cold, common-law doctrines, take away from woman her goods and chattels, her jewels, her clothes, her earnings and the rents and profits of her lands, paralyze her power to dispose of her own, by will or by deed, and convert her from a being that could reason into a legal imbecile."

This was done, if not with malice, at least with intention *prepens*.

Lay it not all to the rudeness and harshness of our ancestors; do not obfuscate them for their injustice. It was intended to be for the best. Different epochs regard governmental and even moral problems from different points of view.

It was entirely an outgrowth of the Christian religion, and if blame is due to anything, it is due to a religion which had only the most conscientious ends in view; it considered marriage as a sacrament, and in order to render it indissoluble struggled earnestly to merge the individuality of the wife in that of the husband, and to constitute of them the social unit; it was its intention to make the wife completely dependent on the husband and to put him on his honor and tenderness toward the gentle being whose life, love, and destiny were committed to his hands. Where there was not equality there could not be competition or contest, and let the records of the ages tell if it did not conduce to marital felicity!

But we have new lights now. Under the laws of California, Texas and Nevada, marriage is merely a legal partnership, virtually dissoluble at will.

It is a new experiment; we are trying it; the result is one divorce to every three or four weddings. This may be for the best; at all events we shall see if we live long enough.

For the introduction of this we are indebted to the Spanish-Mexican system of law. Like the Northern conquerors of the dismantled Roman Empire the pioneers of our State in this respect adopted the laws of the conquered, because they accorded so thoroughly with that spirit of chivalry which characterized our Argonauts, causing them to consider woman as very, very little lower than the angels, and prompted them to fall in with a system which seemed so thoroughly imbued with a high spirit of courtesy towards that gentle and amiable sex. These laws would certainly commend themselves to anyone for their equitable and humane features, so far, apparently, in advance of the provisions of the common law. The people from whom we borrowed them, however, escape all evil consequences by favoring in every way the formation of the legal partnership and then entirely forbidding its dissolution.

The common law frowned upon the idea of a partnership, effected a complete merger and also forbade disunion.

We have rejected the merger, accepted the partnership, and allowed dissolution. It will take time to ascertain which plan embraces the greatest good for the greatest number.

It has been the singular fortune of the Civil Law of Pagan (Roman) origin to introduce into the rigid system of our forefathers—like homeopathy into the science

of medicine—almost everything that has rendered it merciful and humane. From it the "better half" of the science, our system of Equity Jurisprudence, was transplanted. It breathed the soul of life into it, and then, and then alone, did it attain to the status and dignity of a complete system, one that was worthy of a race which is hereafter to control the destiny of mankind.

Let us try briefly to sum up without going too extensively into details, some of the ramifications of the California marital partnership.

The Constitution provides that "all property, real and personal, owned by either husband or wife before marriage, and that acquired by either of them afterwards by gift, devise or descent, shall be their separate property," and the Code adds, "with the rents, issues, and profits thereof. The wife may, without the consent of her husband, convey her separate property." (Civ. Code, sec. 162.)

"All other property acquired after marriage is community property." (Civ. Code, sec. 164.)

All property acquired or held by the husband under similar circumstances is his separate property.

Of this the husband has the management and control except that he can only dispose of half of it by will, the other half descending regularly to the wife.

The presumption is, with respect to all property acquired by either spouse after marriage that it is community property, so that if the wife has acquired after marriage anything in such a way as to constitute it hers alone, she should take immediate means in one of the ways allowed by law, (which it would occupy too much space to detail here) to have it put on record as such, otherwise it can be seized for the debts of the husband.

As such facts and means as these are peculiarly within the power of the property owners, the law throws upon them the burden of rebutting the presumption of common ownership.

The world cannot know what the individual and separate rights of the spouses are unless notified thereof by the record means which the laws provide.

"Either husband or wife may enter into any engagement or transaction with the other, or with any other person, respecting property which either might if unmarried, subject in transactions between themselves, to the general rules which control the actions of persons occupying confidential relations with each other as defined by the Title on Trusts." (Civil Code, sec. 158.)

The following provisions of our law, so unlike those of the Common Law, are of interest:

"The earnings of the wife are not liable for the debts of the husband.

The earnings and accumulations of the wife and of her minor children living with her or in her custody, while she is living separate from her husband, are the separate property of the wife." (Civil Code, secs. 168 and 169.)

The following is a provision conceived in the highest spirit of humanity and equity, and should be generally known. (sec. 174.)

"If the husband neglect to make adequate provision for the support of his wife, except in those cases mentioned in the next section (which includes cases of her being in fault for leaving him) any other person may, in good faith, supply her with the articles necessary for her support, and recover the reasonable value thereof from the husband."

A married woman may sue alone when the action concerns her separate property, or her right or claim to the homestead property; when the action is between herself and her husband she may sue or be sued alone, so also when she is living separate and apart from her husband by reason of his desertion of her, or by agreement in writing entered into between them.

A married woman can become a sole trader by making proper application to the Superior Court, but it must be only in case of insufficient support from her husband, and in her petition she must explain why she does not demand a divorce from him. She can say, if she wishes, that she is too fond of him for that, or anything of the kind, but she must set up business upon her own separate means, except that she may have \$500 from the community property, or from her husband. These provisions are for the protection of the creditors of the family.

A married woman cannot be an administratrix or executrix. That would be practically to appoint her husband.

Marriage divests her of those functions, if she exercises them before: it also revokes her will; if she desire to have it valid she must execute it anew.

The wife retains perfect control over the incumbering or conveyance of the homestead, when once set apart, because the husband cannot control it in these respects without the co-operation of the wife, executing and acknowledging with him the proper instrument.

These, then, are the principle legal rights of married women in California.

They constitute an attempt to effect perfect equality between husband and wife, in the matter of property rights.

They put woman upon her mettle and upon her honor. With enlarged rights and perfect equality come additional duties—the duty of not attempting to set herself up as a competitor to, and a rival

of man; the duty of forbearance and self-control, so that the marriage state in which the whole community is deeply interested, may not go to ruin. Our Constitution and laws will need and receive reconstruction if it prove that the parties individually interested are not alive to their duties and grave responsibilities, as well as to their legal rights.

Our system is on trial and if the outcome shall be that it is ruinous to that relation upon which the home is founded and society is constituted, then with that practical intelligence which has never yet allowed a civilization founded by it to go to decay, our race—even as it exists here on the Golden Coast, will take the problem in hand, and its solution will involve the destruction of whatever is injurious to society and the substitution in its place of some system which will be conducive to the purity and integrity of the social state.

UNIVERSALISM AND SPIRITUALISM.

[The following extract from a sermon recently preached to his people by the Rev. Charles Fluhrer, Universalist of Grand Rapids, shows where that church stands, on most important teachings. We do not see why they are not good Spiritualists.]

There is an infinite energy in the universe that responds to our natures, though we do not know its form or quantity, but we know its quality. There is a quality of justice and love that has its correspondence in nature, though we cannot measure its quantity. This church does not talk of the incomprehensible, we talk of a known quality in the Universe. When we say one God the father, it presupposes a divine connection throughout the Universe. We do not accept Jesus as infinite or as an intermediate. He was a divine man, but was only a man in a fuller nature. He taught love. His professed followers in the church have dogmatized and formulated a system, only to blind his real teachings of love and spiritual development. We need not think of him as a man only, but as a force working in and through the Universe to ennoble and purify. I say man shall be saved because he LIVED, not because he died. So man is saved because every good and true man has lived to point out the truer and higher life. I do not look upon him as a savior in any magic sense. He is the redeeming light of the world in that he taught the higher and truer ideas of the spiritual. It is the spirit he taught that saves and in that spirit only can we be saved. It is this spirit that brings out the divine light of man. He lifted the veil that the true man might develop himself. It is not dying for the pulse to cease to beat; that is only the process through which we pass to the higher life. It is dying to die morally. Man should be born every day; and I cannot agree with my Methodist friends that he must be born only once. We should rise higher and higher every day; that is, we are born again and again daily as we proceed from the lower to the higher truths about us, on and on, ever improving and being born into the new light of truth and spiritual development. So I look upon religion as a reality, though it has its mysteries; so has the Universe around us.

Equal, Not Identical.

[Victor Hugo.]

Victor Hugo, the great poet and novelist, was a staunch advocate of equal rights for women, and repeatedly declared his belief in the principles of woman suffrage. In one of his last romances, "Ninety-three," the principles of true republicanism are discussed by Gauvain, the man of the future, about to be executed, and Cimourdain, the man of the past.

Gauvain added: "And woman? What will you do with her?"

Cimourdain replied: "Leave her where she is—the servant of man."

"Yes. On one condition."

"What?"

"That man shall be the servant of woman."

"Can you think of such a thing?" cried Cimourdain. "Man a servant? Never! Man is master I admit only one royalty—that of the fireside. Man in his own house is king!"

"Yes. On one condition."

"What?"

"That woman shall be queen there."

"That is to say, that you wish man and woman—"

"Equality?"

"Equality? Can you dream of it? The two creatures are different."

"I said equality; I did not say identical."

A Wyoming judge recently uttered the following remarkable death-sentence, so at least our exchanges aver: "I am by no means satisfied with the evidence in this case, and am not sure whether you killed John Forbes or whether he died by a visitation of God; but my sentence is that you be hanged on the third Friday of June: and should you know of your own innocence, you will have the comforting thought that it is doubted by some of the wisest thinkers of the age whether life is in any circumstances worth living."

LITTLE LILY—"Don't you think, doctor, that I look just like my mamma?" MOTHER—"Hush, child, don't be vain."—Chicago Rambler.

SCIENCE AND SPIRITUALISM.

[Banner of Light.]

Rather than manifest their present suspicion, or, what is still worse, their affected contempt, for Spiritualism, it ought to be more and more apparent to scientists that they are to receive a positive benefit from its revelations and suggestions.

More than this even: Spiritualism acquaints us with forms of matter, or material forms, which materialistic science has no power of itself to recognize; it imparts to us a knowledge of "an ethereal chemistry, whose transformations are far more marvelous than any of those with which science deals."

If science is, as it professes to be, a knowledge of the universe in which we dwell, through the continual discovery of its laws and the ultimate comprehension of causes, then the student of science should close his eyes and ears to no sort of evidence, whether already subjected to classification or not, that may add to his store of knowledge or suggest the pursuit of truth in new directions.

Science goes on its way undisturbed. If it is met with suggestions wholly new to its line of observation, it cannot refuse to entertain them for any such reason as that; its business is to probe the meaning of those suggestions, to investigate their origin, and to follow their lead faithfully.

It is not Science that hesitates and falters, is timid and irresolute, excuses and palliates; it is the inherited and contagious prejudices of human education, according to a system which forbids exploring for truth beyond the boundaries which custom, intellectual cliques and ecclesiastical authority impose.

Science to-day treats Spiritualism with alternate indifference and supercilious arrogance. The two are just as much one spirit and one body as truth itself is continent of universal harmony.

A merchant who had repeatedly dunned a man, sent him a bill of the amount due. In addition to the necessary rule and figure work, the merchant added the following: "I am becoming tired of the indifference with which you treat this matter, and I desire to hear from this bill at once."

A little girl, whose father died when she was but three years old, mentioned the fact that she did not attend his funeral. "Why not?" was asked of her. "Well," she said, "I was not old enough to appreciate his death, I suppose."

An Iowa Judge has decided that a man is in duty bound to tell his wife where he spends his evenings when he is away from home. This decision is all right to a certain extent; but suppose the man doesn't know?

A Danish tragedian was playing Hamlet recently at a theatre in Copenhagen, and having been imbibing a little, he made several bad breaks and even wanted to fight the ghost by the Marquis of Queensbury rules.

I heard a clerk once in a dry goods store who was smart and quick and a splendid manager, and all that, but he got uppity and bigoty, and put on consequential airs, until he was very disagreeable, and he took occasion to say to his associates that the concern couldn't possibly get along without him.

A young man from the Town of Lake came into Chicago the other day to have his life insured. Of course he was sent to the company's physician for examination. He was asked the usual two hundred questions about his health, his father, mother, grand and great-grandfather, his uncles, his cousins and his aunts; his pulse was counted, his chest measured, and the physician risked a dose of abattoir odor by placing his ear as close to his subject's heart as he could get it.

"You're all right," said the doctor, in a tone of dismissal; "you'll get a policy." "But—but—doctor," he stammered, "I—I'm afraid of that place where it says the policy will be no good if I have concealed anything about my condition."

"Oh, that's all right. You haven't concealed anything, have you?" "Yes, yes, and I'm afraid the company won't take me when it finds it out."

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

PROFESSIONAL CARDS.

FRED. EVANS, MEDIUM FOR INDEPENDENT SLATE AND MECHANICAL WRITING. Sittings daily (Sundays excepted), from 9 a. m. to 5 p. m.

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

MISS HANCE, TRANCE AND TEST MEDIUM, Sittings daily (Sundays excepted), from 9 a. m. to 5 p. m.

MISS JOHNSON, BUSINESS AND TEST MEDIUM, 561 Stevenson Street, S. F.

MRS. A. M. ELLIS, MEDIUM, Circles: Monday, Tuesday, Friday and Saturday evenings, Thursday at 2 p. m.

DR. PERKINS, Treats Diseases with MAGNETISM, ELECTRICITY AND HOT AIR. 33 1/2 O'Farrell St., S. F.

MRS. DR. PERKINS, TRANCE, TEST AND BUSINESS MEDIUM, Circles: Tuesday and Thursday evenings. 33 1/2 O'Farrell St., S. F.

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

MISS JAMES, MAGNETIC TREATMENT, 33 1/2 O'Farrell St., room 10.

MRS. EGGERT AITKEN, Clairvoyant, Magnetic Healer and Test Medium, No. 830 Mission St., bet. 4th and 5th, S. F.

DR. H. STORRS STONE, ELECTRO-MAGNETIC DISPENSARY, No. 106 Eddy St. (Opp. Battle of Waterloo Panorama.)

DRS. THOMAS, MAGNETIC HEALERS AND STEAM ELECTRIC BATHS, 118 Eddy St., S. F.

MRS. J. HOFFMAN, Trance, Test and Business Medium (Deutsches Medium), Reveals Past, Present and Future, Diseases Diagnosed. Circles: Mondays, Wednesdays and Fridays at 8 p. m. Sittings daily.

ROBERT BROWN, M. D. PHYSICIAN, SURGEON & ELECTRICIAN, Office, 846 Mission Street, S. F.

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

DR. A. W. DUNLAP, MAGNETIC HEALER, Root and Herb Medicine, 822 Mission St., S. F.

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

BEAUTIFIER AND PROFESSIONAL MANICURER, Ladies and Gentlemen: Miss Edmonds has removed to elegant parlors at 236 Sutter Street (Glen House) where she Beautifies the complexion, finger-nails and form.

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

DR. T. C. KELLEY, MAGNETIC HEALER, 946 Mission St., San Francisco, Cal. Treats all cases of Acute and Chronic Diseases, by Nature's Vital Forces, without the aid of drugs or mechanical appliances.

MRS. R. H. WILSON, HEALER, MIND CURE & SPIRIT TOUCH, Residence, 1518 Devisadero St., near Post. N. B.—Take the Geary St. or Sutter St. cars.

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

Do not spend your money in prospecting for a Mine until you get a survey—Knowledge is power. W. H. WELDON, ELECTRO MINERAL SURVEYOR AND MINING EXPERT. Mines examined and surveyed, giving the comparative value of the gold deposit and the course and width of the seam; locating lost leads and channels a specialty.

PUBLICATIONS.

THE SPIRITUAL OFFERING. Devoted to the Advocacy of Spiritualism in its Religious, Scientific and Humanitarian Aspects. Col. D. M. FOX, D. M. & NETTIE P. FOX, Publishers, Editors. Prof. Henry Kiddle (H. K.), No. 7, East 130th Street, New York City.

Terms of Subscription—Per year, \$2.00, six months, \$1.00 three months, 50 cents. Any person wanting the Offering, who is unable to pay more than \$1.50 per annum, and will so notify us, shall have it at that rate. The price will be the same if ordered as a present to friends.

The Phantom Form: Experiences in Earth and Spirit Life, by Mrs. Nettie Pease Fox, Mediumistic Author, Postage paid, \$1. Mysteries of the Border Land; or the Conscious Side of Unconscious Life, and the Golden Key; or Mysteries Beyond the Veil, Mrs. Fox, author, 55—pages, \$1.50; same heavily bound, beveled covers, gilt-edged, a beautiful book, \$2.

Proceedings of the Iowa Conference of Spiritualists—a book of 150 pages, containing the history of the organization, its constitution, four lectures by Mrs. Richmond, two by Mr. C. W. Stewart, one by Mrs. Severance, and one by Mrs. Fox; invocations, poems and answers to fifty questions by Mrs. Richmond's controls, interesting to every Spiritualist.

The Decay of Faith, by C. W. Stewart. Modern Facts vs. Popular Thought, Rhythmical Lecture, by Mrs. Fox. Modern Materialism, Answers to Exposers and Fraud Hunters, by Thomas R. Hazard.

The oldest Journal in the world devoted to the Spiritual philosophy. Issued weekly at Bosworth Street (formerly Montgomery Place), Boston, Mass. COLBY & RICH, publishers and proprietors. Isaac B. Rich, Business Manager; Luther Colby, editor; John W. Day, Assistant Editor, aided by a large corps of able writers.

Devoted to Modern Spiritualism and General Reform. A paper for all who sincerely and intelligently seek truth without regard to sect or party. The JOURNAL opens its columns to all who have something to say and know how to say it well, whether the views are in accord with its own or not; it courts fair and keen criticism, and invites honest, searching inquiry.

The Carrier Dove, "Behold I bring glad tidings of great joy." The Carrier Dove is published monthly at 85 1/2 Broadway, Oakland, Cal. Subscription price, \$1.00 a year. Edited by Mrs. J. Schlessinger (residence 354 1/2 Broadway), assisted by Mrs. J. M. Brown (residence 963 Claver Street), to either of whom communications may be addressed.

THE GNOSTIC, A twenty-four page monthly magazine devoted to Spiritualism, Theosophy, Occultism and the cultivation of the higher life. Published and edited by George Chainey and Anna Kimball. Terms \$1.00 per annum. Address, THE GNOSTIC, Oakland, Cal. Send for sample copy. NATIONAL EVENTS AND SPIRIT COMMUNICATIONS. [In three parts.] By Lucy L. Browne. Formerly editor of the "Rising Sun." "To be forewarned is to be forearmed." Price, 50 cents. Address WALTER HYDE, West End P. O., Alameda, Cal.



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 100,000 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 partake of the marvelous.

For want of space, I can not give more; besides, it is unnecessary, 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 18, 1884. Hon. T. E. Jones—My Dear Sir: I have just received your letter of 15th. Dr. MacLennan has wonderful power. God knows what it is—Galvanism, Magnetism, Electricity or Spiritualism; I do not know what! But he was of great and very singular service to me. I would certainly try him if I were in your place.

Dr. Henry Slade says: "My case was considered incurable 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."

Dr. J. Wilbur, M. D., M. R. C. S., now at Abbotsford House, says: "My hearing is completely restored by Dr. MacLennan's manipulation alone."

Rev. A. C. Giles, Mendocino, Cal., says: "The effect which your treatment had on me is truly wonderful. Altogether, I feel like a new man."

Dr. J. L. Wilber, the noted dentist, 18 Third street, says: "I would not now be here had it not been for Dr. MacLennan."

Rev. Thomas S. Griffith, Nortonville, writes: "I am 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 entirely relieved. I have now a good appetite, and feel well."

Miss Emma James, San Leandro, Cal., for six years a crippled invalid, unable to stand or walk, given up over a dozen doctors, took two weeks' treatment of Dr. MacLennan and recovered.

Remember the Number 1410 OCTAVIA STREET, SAN FRANCISCO. DR. J. D. MACLENNAN,

Written for the GOLDEN GATE.]

THE GOLDEN GATE.

The Orient and the Occident No more shall divided stand, For a Golden Gate to the Sunset State Now opens broad and grand.

-TWIN SOULS.

Some kindly look, some undefined expression, Lurks in the shadow of thine earnest eyes, Some secret thing that claims my heart's possession By sympathetic ties.

PAPA'S LITTLE GIRL.

She was ready for bed and lay on my arm, In her little frilled cap so fine, With her golden hair falling out at the edge, Like a circle of noon sunshine.

NIGHTFALL.

I stood on the hill as the sun went down, Flooding with glory the cloudland West, While lengthening shadows crept over the town, And night descended with peace and rest.

FAITH.

What thing is faith? Ask thou the gleeesome boy Who for the first time breathes the buoyant wave; 'Tis faith that leads him with adventurous joy

AN ADIRONDACK MYSTERY.

[New York Evening Post.]

"Is there then no death for a word once spoken? Was never a deed but left its token Written on tables never broken?"

It is a very prosaic ruin, the crumbling foundation walls of what had once been a large dwelling, in a clearing in the midst of the great Adirondack wilderness, miles away from any house.

"Its early history," he began, "I possess only in fragments. It was built probably seventy-five years ago by Philip Rhynwood, a member of one of our oldest and wealthiest New York families, whose possessions in the neighborhood covered several square miles.

I stood on the hill as the sun went down, Flooding with glory the cloudland West, While lengthening shadows crept over the town, And night descended with peace and rest.

"Well, I staid several days; we hunted, fished, drove through the woodpath to the village, and I was so well pleased with the place that I told Van as we drove home-

ward I would buy it. 'Did you hear anything either night you slept in that room?' he answered irrelevantly. 'No,' said I.

"The transfer was made and the next June we went up to pass the summer at our new place. As witnesses and vouchers for the truth of the strange events that followed permit me to introduce the members of my household at that time—my wife, a New England lady, far removed from credulity or superstition; my son and daughter, aged twenty-four and twenty, both having had all the advantages that the best schools could afford, and Frank, at least, much more skeptical than his mother or I could wish.

"My daughter's room, and the room occupied by my wife and me, were in front, on the left of the hall; of the small rooms in the rear, one was empty, the other occupied by Hattie, the maid. Frank's room was opposite ours. Tom, the coachman, slept in the third rear room, at the end of the hall.

"A few days passed, and Tom, the coachman, was assailed. One July morning, after a long search, I found Tom sitting on a bench by the coach-house door in a musing attitude.

"These occurrences were absolute facts, whether they can be explained by natural laws or not. We did not believe in the super-natural origin, but they were so tangible and annoying that we did not care to go back next season, and the house remained untenanted until several years after it mysteriously took fire one day and was consumed."

"It was well on to midnight. I was sitting up in bed reading and smoking. A lamp burned on a little table by the bedside. Dash, the pointer, who slept sometimes in my room, sometimes in father's, was curled up on a rug near the door. Suddenly, without premonition, Dash got up, gazed fixedly at the door, and began slowly retreating from it, cowering, shrinking in terror, his eyes fixed on something that seemed to be advancing into the room. I saw nothing, but I solemnly affirm—and

I was wide awake and in full possession of all my faculties—that I distinctly heard the rustle of a woman's dress trailing over the floor. The dog in his retreat reached the bed, sprang upon it, and with a cry of distress nestled down against my body.

"I confess those things startled me somewhat (although as yet neither I, my wife, or my daughter, had personally been annoyed), and I made some private inquiries in the neighborhood as to what others had seen. Dunning, who had been in charge under Van, told me the place had an evil reputation all through the mountains. Summer visitors often drove out from the village, he said, to see the haunted house. His family were never molested on the first floor, but nothing would have induced them to pass the night above.

"From this time the manifestations became more obtrusive and annoying. A new experience befell my wife. She was coming into the upper hall one day just at dusk, when suddenly a whip was cracked violently over her head; a moment later she heard it in the small room opposite, and threw the door quickly open—to find nothing within.

"On the conclusion of the Judge's narrative I was invited into the parlor and presented to his wife, son and daughter, all of whom vouched for the truth of the tale as it had been related to me. I heard a strange tale at the club one night of this same Philip Rhynwood—a tale hinted at, half told, leaving much to be conjectured—to the effect that, having become intensely jealous of his beautiful young wife, he built this house in the wilderness, furnished it like a palace, and having lured her to it one Summer, held her there a prisoner until she died of grief and despair.

"This is a strange story for a nineteenth century audience, but the strangest thing about it is that (saving names) it is in all respects a true one.

Dr. Alice B. Stockton says that unless a woman has tried loose clothing she cannot conceive how much she gains in health and strength by a dress that gives perfect freedom to breathe. "Sixteen thicknesses of cloth," she says, "is no unusual number to be found tightly fastened about a lady's waist."

Dr. Alice B. Stockton says that unless a woman has tried loose clothing she cannot conceive how much she gains in health and strength by a dress that gives perfect freedom to breathe. "Sixteen thicknesses of cloth," she says, "is no unusual number to be found tightly fastened about a lady's waist."

DOES DEATH STING?

[Medical and Surgical Reporter.]

Dr. G. L. Beardsley concludes that the dread of dying is quite as intense as the instinct of self-preservation. Indeed, it is not improbable adds the doctor, that numbers would care less about living were the mode of leaving the world a theme for happy contemplation, or an innovation to the routine of plodding that was agreeable. One is remarkably exempt from the crime of hasty induction if he affirms that there is no sane or healthy mortal who anticipates his extinction with any degree of pleasure.

It takes a Melrose boy to get at first principles. At a recent exhibition in that suburb the clergyman asked: "What does God give us to guide every one's daily life?" Of course he thought the scholars would say the Bible, conscience, etc., but one little fellow shouted, "Common sense."