



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

VOL. II.

J. J. OWEN, EDITOR AND PUBLISHER,  
734 Montgomery St.

SAN FRANCISCO, CAL., SATURDAY, APRIL 17, 1886.

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

NO. 13.

## CONTENTS:

FIRST PAGE.—Gems of Thought; Plain Talk Through Looking-Glasses.—In Six Papers: A Frightened Editor.  
SECOND PAGE.—The Consistency of Spiritualism as Compared with Orthodoxy; Earnest for the Truth; Spiritualism in Washington; More About "Gibby's Ghost;" Be Kind to the Mediums; Thoughtful Words, etc.  
THIRD PAGE.—Pre-Existence and Re-Incarnation; A Few Pointed Suggestions to Mediums and Investigators; Anniversary Joy-Bells; Spiritualism as a Science, etc.  
FOURTH PAGE.—(Editorial) Groundless Fears; We Can Not Afford It; A Good Suggestion; Profitable; The Real Enemy of Labor; Lack of Home Influences; Sad; Growing A Good Test; Fair; Mending; Give Them Credit; Editorial Notes.  
FIFTH PAGE.—New Books; Kind Words; Society of Progressive Spiritualists; Restoration of Sight; News and Other Items; A Noble Example; Advertisements, etc.  
SIXTH PAGE.—True Spiritualism; Specialist; The Labor Problem; Experience Department (Mind Reading); Will Investigate; Prophecy for May; Metaphysical Twins, etc.  
SEVENTH PAGE.—The Complex System of Touch; Professional Cards; Publications; Advertisements, etc.  
EIGHTH PAGE.—(Poetry) What Shall I Write? My Creed; Only a Little Way; Invitation; Fate; Advertisements.

## GEMS OF THOUGHT.

Truth is within ourselves; it takes no rise from outward things.

'Tis but a narrow line divides the zones  
Whose suns are warm from those where suns are cold,  
'Twixt harmonies divine as chords can hold  
And torturing discords, lie but semitones.

Too great refinement is false delicacy,  
and true delicacy is solid refinement.—  
*Rocheffoucauld.*

Failure, after long perseverance, is much grander than never having a striving good enough to be called a failure.—*George Eliot.*

A man has no more right to say an uncivil thing than to act one; no more right to say a rude thing to another than to knock him down.—*Johnson.*

Man's happiness can only be produced by the exercise of his faculties. Happiness consists in the due satisfaction of all the desires, that is, in the due exercise of all the faculties.—*Herbert Spencer.*

The man who firmly keeps his course, and has courage to live according to his own taste and inclinations, can not be affected by the little crosses of life, or by the obloquy or injustice of mankind.—*Zimmerman.*

Home should be pure and happy, a sacred altar of love, a school for sympathy and forbearance; a centre from which an impulse for wide work may spring, and whence self-sacrifice in daily trifles may swell into the self-sacrifice of a life for universal objects.—*Rev. S. A. Brooke.*

The trials of life—what are they but so many ministering angels, waiting upon the steps of God's saints to convey them heavenward, warning them that this is not the place for their rest, taking us by the hand and leading us, ever higher and higher, in order to bring us near to God.—*Rev. Aiken.*

The force of harmony—the God-power, the Creator—is evolved from the soul by the cultivation of that which is good in the thoughts and actions of the individual, and it is a real force that can be used by wise and good spirits to help build up the prosperity and happiness of the individual generating it, as well as of others around him.

The bond of sympathy that links human beings together is never broken. When we shall know as we are known we will realize the agony and torture that has wrung the hearts of our loved ones in spirit life over our selfishness and wrongdoing. Our every act of love and kindness awakens joy in their souls, and helps them to progress in spiritual states.

As a great hall is filled with melody expressive of that which dwells in the soul of the singer, so may each soul cultivate the creative power to resolve the spirit-atoms surrounding it into a heaven of brightness and love and beauty. Our physically visible earth is merely the shadow and effect of an ideal earth projected from a Great Over Soul. O! what thrills of unspeakable joy! what rapturing spells of ecstasy divine! to see our home-planet, stripped of its delusive shadows of matter, and rolling on towards the great Creative Center in its true characters as a creation of the spirit!

(Written for the Golden Gate.)

## PLAIN TALK THROUGH LOOKING-GLASSES—IN SIX PAPERS.

1. Character—2. Behavior—3. Charity—  
4. How to be Contented—  
5. Time—6. Tell.

### CHARACTER.

I want you to look into a looking-glass I have. It is different from ordinary ones on this account, you see yourself as others see you. I had it made to order and it has five sides, but when I tell you how to make a glass for yourself, you can have as many sides as you wish. I got my idea from the inscription on an old Grecian temple, viz: "Know Thyself." The material the glass is made of is character.

I have often heard it said, we are creatures of circumstances; so we are in a degree, but in a greater degree, we can make our lives. By learning to govern our human nature we become kings or queens. The largest part of our powers is latent—the part that makes the best of circumstances. We sometimes meet with those who try to do their best and we realize a sense of composure, firmness and rest, which has a great influence, although unseen. Emerson has said, "This is that which we call character, a reserved force which acts directly by presence, and without means." Character is something we can not impart. Like studying the trill in singing, the teacher gives the exercise, which if rightly applied will finally lead to a trill. Work and perseverance are the oils with which we grease the axle of life. I once heard a girl say, "I am good for nothing; I have no health to accomplish anything I wish to, and I am nothing but a back-ground for others to show off against." I asked her if she had ever thought that trying to govern her own weaknesses of character would, if accomplished, be more valuable than a world of talents or aggregated gain of any kind. We must not lose sight of the fact that we live to grow God-like and not man-like. Spiritual growth should be our highest aim, and in character God has given to each the material to work with. We might say, we can create our spiritual selves, and in that respect we are God-like. "He that ruleth himself is better than he that taketh a city."

Character will use a valiant no if needed, instead of a ruinous yes. If your characters are "locked up," and make no resistance, be sure you are neglecting the best part of yourselves. "Can't" is a disreputable word. "Try" is a useless word if it is not with good company, such as sincerity. "Know thyself," and "Pray without ceasing."

"Better to weave in the web of life  
A bright and golden filling,  
And to do God's will with a ready heart,  
And hands that are ready and willing,  
Than to snap the delicate meshes of thread  
Of our careless life asunder,  
And then blame Heaven for the tangled ends  
And sit and grieve and wonder."

### BEHAVIOR.

The first side of my glass I want to show you, is called "Behavior," and as you look into the mirror, you can see a shabbily dressed person entering church. The sexton measures her from head to toe, and with a supercilious air, pokes her off into a corner. How she fumes, and wishes she hadn't come. After church, on her way home, she meets a kind lady, who smiles and bows to her as she passes in her carriage. These are both little incidents, but they teach us a lesson in behavior. Life is made up of little things. Once in a lifetime one may do a heroic action, but the every-day little things make the bulk of human existence. If every day of our lives we would scatter kind actions and words, we should grow happier and make other lives brighter. Don't forget that we are all dependent on each other, no one is independent, and our actions or behavior, are either giving pleasure or pain to some one every minute and hour of the day. To behave well, one must be thoughtful of others' needs, in short, "Do unto others as ye would have them do unto you."

### CHARITY.

My second side of the glass is called "Charity"—that which makes us all over

look or bear with each others faults. And the first thing I see in the mirror is an impetuous child, passionate and vehement, striving after many wrong things. And tired out, after persistent struggles, sinks upon his mother's breast in the bitterness of repentant tears, and is lulled back to hope and life by his mother's tender sympathy. When our friend acts unkindly, do we stop to consider the reasons why he did so; or do we think of his many good points, and pass this action by as a mistake?

If we could all remember, that supposing we were all created alike and all subject to the same circumstances, we should all make the same mistakes and blunders, our judgment of others would be different. Everybody is a law unto himself. There is no phase of charity so beautiful as thinking charity. If you give all you have to the poor, and act your charity in any way, it availeth nothing so long as you think unkindly and unjustly. Remember charity hurts nobody by word or deed.

### HOW TO BE CONTENTED.

The third glass reflects a dear lady, who once told me how to be contented. I had been remarking on the strangeness of God's dealings. "He has given so much to one and so little to another," I said. There is Mary Well, who has father and mother, home, loving, admiring friends, money, beauty, wit, culture, education, health, and, here am I, a homeless orphan, poor and ill. "Dost thee remember," spoke my kind, patient friend, "the twelfth chapter of Ecclesiastes and seventh verse: 'Then shall the dust return to the earth, as it was, and the spirit shall return unto God who gave it.' 'Dost thou know what is meant by it?' 'Not quite,' I answered. "Then I will tell thee: If thou hast beauty, wit, genius, riches and talents loaned to thee by God, and the responsibility would be great, for the temptations are as pernicious as the gifts are good. People would seek thee, flatter thee, innumerable alluring temptations would come into thy life, and only as God gave thee strength could thee overcome them. By constant prayer, fighting and sincere endeavor could thee attain any mastery over thy human nature."

Thy friend will one day die, and over her dust, feet will pass, never dreaming of the beauty who lies buried beneath them. But "the spirit shall return unto God who gave it." That means, if we conquer our manifold sins and weaknesses, by prayer, and striving to do God's will every day of our life, (our trying to do right, is like every exercise, the practice of it makes perfect,) we will be educating our spirits to return unto to God. And it is the beauty of holiness that we dress our spirits in, when they are summoned before their maker. To conquer our human nature is the greatest of all accomplishments, and is it not better to thank God, for giving us less to struggle against, than to strive for talents that take us farther from God, and perish with us when we die?

### TIME.

My fourth glass is called "Time," and the old man which it reflects goes on Winter and Summer, although the ladies scowl at him as he wrinkles his brows. Did you ever think that each of us have an individual time? He begins life with us and grows old with us; and some of us never think about educating our time. We allow him to pass in idleness. Now, if we would keep this time of ours at good earnest work, age would not be looked upon as childish, but, rather, as "sage-ness." Some one said to me, "I wish I could grow old gracefully"; and I said to him, "What have you been doing with your time?" Begin by living by the day. Some people live by the hour and fill this hour or day with usefulness and sincere purpose. Live for an object and do your best to accomplish your design. Make your intention high and pure; then try to live up to it. Put in all the little thoughts of charity you have the opportunity to use, and make your standard of life after our Lord's life. No matter if your neighbor does succeed better than you by being dishonest. Tact should be found in everybody's character. If you haven't it cultivate it; but beware of policy. Don't let the word mean more than "prudence" to

you. Disown it when it grows to mean "artful." Use your time well, remembering the shortness of life and the time given to our business. We ought to be especially solicitous to employ what time we have to the greatest advantage.

### TELL.

My fifth glass is termed "Tell," and I see reflected a very wise-looking old maid who says: "Don't tell all you know; it is a bad plan to place unreserved confidence in any man or woman." And maiden ladies are very wise sometimes, especially when they are talking about other people's children. I am one myself, and I know it is always best to have a little mystery and reserve about you; friends always like you better for it. Any thing we know by heart must become tiresome, and we all want to be interesting. I heard a man once remark, "All you have to do is just to draw a woman out a little and she will tell you all she knows." It is not necessary to tell the world all your personal history, unless you are desirous of being laughed at and ridiculed. You know the saying, "A wise head keeps a close mouth." Keep your ears and eyes open and learn all you can; but don't ever talk about personal affairs, nor gossip. If you have a sociable disposition let your conversation be on things, not persons. If you ever do speak of people be sure and say something good. Never allow yourself to speak evil of any man; supposing you know they are bad, oblige speaking about them. Everybody has some good in them; try and find that and overlook the faults. Educate your tongue and mind to harm no one. Don't talk too much.

GRACE HENDERSON.

### Unconscious Cerebration Impossible.

(*"Agnostic" in Religio-Philosophical Journal.*)

In one of the interior towns of Illinois a remarkable test was lately given in a communication through a medium which could not by any possibility be explained on the theory of "unconscious cerebration."

The writer is by no means a believer in Spiritualism, but is an investigator inclined too much perhaps to skepticism as to alleged communications from departed spirits; he has received a great many "messages" from departed friends, but in nearly every instance it was concerning some matter already known to the writer, and therefore may have been the unconscious action of his own thought on that of the medium. But in the instance about to be related this was impossible. There were four persons including the writer and the medium in the circle; the medium was a lady who was an amateur, and only reluctantly exercised her powers, and then never publicly or for gain.

The name "Annie H—" was among others spelled out. No one recognized any such person except the writer. A few years before, he had met in Southern California a young lady of that name, an invalid, sojourning there with her parents, and became quite well acquainted with her and her family. He afterwards learned that she had died, and her heart-broken parents had returned to their home in Illinois. The communication was this: "Mr. C. (naming the writer) I want you to go to my mother and tell her that my aunt, Mrs. Mary M. M., was entirely mistaken in thinking that I might have got well if I had taken the treatment of Dr. Lee. I could not be cured by any physician."

Now remember that this was all news to the writer, who never knew that the deceased young lady had an aunt named Mrs. Mary M. M., or that any aunt wanted her to take treatment from Dr. Lee, and, in fact, the writer never had heard of "Dr. Lee." The other persons in the circle including the medium knew nothing whatever of the young lady who was dead, or her family.

The writer afterwards went to the town where the young lady's parents lived and learned that a sister of the mother of the deceased young lady lived there, and that her name was "Mrs. Mary M. M." The writer made guarded inquiries about Dr. Lee from a member of the family, and learned that Mrs. M. (the aunt) had a quarrel with her sister (the mother of the young lady) before Annie's death, be-

cause she would not allow her daughter to be treated by Dr. Lee, in whom the aunt had great faith, but whom the mother believed to be a "quack;" and that the aunt had since blamed the mother for not calling in Dr. Lee, as he might have saved Annie's life, etc.

The writer places this statement of facts before your readers merely as evidence that the alleged communication could not have been caused by "unconscious cerebration."

### A Frightened Editor.

(*Kansas City Times.*)

Out on the prairie, about eight miles northeast of Bennington, Kan., is the homestead of the late Peter Shook. About the only improvement on the place is a dug out. There seems to be some difficulty about who shall occupy the land since the death of Peter. A sister of his claims it as the only relative. Not long ago a man and his family moved into the house. About 12 o'clock, the first night, they were awakened by loud raps on the door. The man got up, went to the door and opened it. No one was to be seen and he returned to bed. Pretty soon the raps came again, and he went to the door again and could see no one. He asked who was there, and the answer was "Peter Shook." He asked what he wanted, and the answer came that he wanted him to get out of that house. The man, being very much frightened, said if he would let him alone until morning he would leave, and did.

This naturally created quite an excitement in the neighborhood, and some young men, who said they were not afraid of ghosts, concluded they would go and stay one night. The same apparition made them a call and scared them to such a degree that money would not induce them to make another attempt.

D. B. Loudon, editor of the Bennington *Star*, being a man of great courage, concluded he had curiosity enough to go and investigate the matter, and on Sunday a couple of young men came to town with a buggy, took him out to the place, supplied him with the necessary bed-clothes and left him. Everything was quiet until about 12 o'clock, and then there came three distinct raps on the door. This aroused the editor, and he beheld right in front of him the spiritual form, which invited the editor to vacate the ranch, which he did without any further ceremony. He was much demoralized and started out on a run, but instead of running toward Bennington he struck out at a lively gait toward Concordia. He happened to meet a man who knew him. The gentleman, seeing he was very much frightened, stopped him and asked where he was going. The editor said to Bennington, and the gentleman informed him that he was on the wrong road, turned him around and started him for Bennington, and he came into town the next morning about 9 o'clock, his hair all standing on end and all turned white.

It is impossible to gain any information from the editor of what he saw, but he says if any one else has any curiosity to see the ghost of Peter Shook they had better go out there. He has seen enough to satisfy him.

If a race of men were to be created in a moment, at midnight, they would be struck with wonder and admiration for the peculiarly fascinating light of the moon. It would appear to them to be the great orb of light as compared with all the lesser luminaries in the constellations of heaven. And when it sank behind the western hills, it would seem as if a calamity had occurred to the world and to them. But when the streak of crimson and amber appear upon the eastern horizon, and there bursts upon their vision the grander and brighter sun, bathing the earth in sunbeams and reflections of transcendent beauty, a deeper and more joyous hope would swell within their breasts. It is so with religion to-day. Men are discovering that in the past centuries they have lived in the moonlight of faith. They have seen no other, and the disappearance of this may fill them with unnecessary alarm. But a new and stronger light is breaking in the east. The shadows, one by one, vanish before its restless approach, and soon the flickering stars shall fade out in the all-pervading light of God's universal love.—*Rev. C. A. Conkling.*



### The Consistency of Spiritualism as Compared with Orthodoxy.

The present condition of mental unrest and perplexity of the Christian world, is engrossing the attention of thoughtful minds. While the churches expatiate upon, and seem to believe in the rapid and permanent increase of their power, even to the final conversion of the world to their ideas of man's duty and destiny, to the free thinker an entirely different view is presented. To be sure our churches are largely attended, and their membership possibly increasing, but who really comprise this attendance? Are they all firm believers in the doctrines they hear uttered in the pulpit? What churches to-day have the largest attendance and exert the widest influence; those who adhere most strictly to the interpretations and teachings of its founders? No, decidedly not!

What kind of a reception would Martin Luther or John Wesley receive, at the present day, could they address one of the congregations of our popular churches, and advance the same ideas, and prescribe the same articles of faith upon which orthodoxy is founded? How many so-called Christians accept, without a doubt, the doctrine of eternal punishment, of a located heaven with golden streets and pearly gates, of a righteous Judge on His great white throne, to render unto every frail being their just reward or punishment, who anticipate seeing Christ on His right hand, and the twelve apostles on His left, together with the saints and martyrs of Biblical fame, appropriately arranged, where, with their harps and crowns, they will spend an eternity praising God, many of whom have no music within their souls, and who would be decidedly uncomfortable in such a condition or position.

I could enumerate countless traditions of early and more ignorant times, then implicitly believed, that are now slowly, but surely, becoming obsolete. To what can we attribute this disposition on the part of man, to depart from his former faith? If, as we have been taught, the Bible is God's will concerning His children, it certainly must be infallible and unchangeable, "the same yesterday, to-day and forever." Then man, His noblest work, must be undergoing some process of mental evolution. These conditions imply that either His word must be ambiguous or inconsistent, or His inability to enable His children to understand or comprehend it.

Man being by nature a reasoning being, when one theory fails to satisfy him seeks intelligence from another as to his soul's destiny. Love constitutes the principal element of man's nature. Its divine influence refines and elevates his ambition and prompts him to good and noble deeds. Love rules more supremely than fear, and yet, as orthodoxy interprets the Bible, fear predominates. "Fear God and keep His commandments;" is only one of innumerable injunctions laid upon mankind. This same fear is the controlling element of orthodoxy, preventing any investigation of other theories, and, in fact, denying the right of its followers to question within themselves the incomprehensible and conflicting intelligence as to their eternal salvation, contained within this same book of knowledge. They are afraid to reason, afraid to doubt, and unable to comprehend, and this same element of fear preserves the remaining strength that to-day exists within the once exultant, but now waning and weakening despot. It is a plain and important fact, that the sooner this tyranny is overcome by an influence that appeals to the angel side of man's nature, the better for the mental and moral improvement of mankind. Without faith in the atonement, all meritorious deeds avail nothing. Orthodoxy proclaims total depravity and vicarious atonement of sin. This very fact demonstrates a fallible creator.

The orthodox interpretation of the Scriptures, concerning man's creation and destiny, would seem to imply an experiment on the part of a Being who selfishly sought to display His infinite power in producing a world of immortal beings, regardless of any obligation on His part to insure their future or final security.

Suppose we drop for a moment the supposition that the Bible is the inspired word of God, as we have only the testimony of man that it is so. Does it seem reasonable that a great, omniscient and infallible Being, with whom we are told all things are possible, should be unable to preserve the original innocent condition of the first pair before their fall? Does it seem consistent that a disturbance should arise among the purified inhabitants of heaven, resulting in the expulsion of an offending angel, afterward transformed into the devil, who finally disposes, to his own satisfaction, of the greater part of God's own creatures?

Then came the glad dawn of the Christian era, promising a Savior who should redeem the world from its unfortunate condition, to result, finally, similarly to all former efforts, in a failure, or partial one, as we are informed that only a small portion of us can finally obtain an entrance into that heavenly country through its efficacy.

Following this brief synopsis of the leading portions of "Holy Writ," let us investigate the phenomenon of Spiritualism, that beautiful, reasonable and self-

evident philosophy. Its God is love. His object, in our creation, the final perfection and happiness of all His creatures. His law is nature, and any violation of that law must bring proportionate retribution. It recognizes no atonement, but teaches the necessity for great efforts for spiritual advancement and the promotion of good will toward our fellow man. It teaches us the importance of instilling into the minds of our youth the responsibility of their every act, that while their minds are susceptible and easily influenced, their propensities for evil may be overcome and the coming generations, consequently, will be wiser and better.

When this condition of advancement is attained the corner-stone of a new era of moral and spiritual elevation will have been laid. Spiritualism not only demonstrates to us the fact of a future existence, but it enables us to receive the aid and encouragement of our dearly loved spirit friends. Spiritualism is not a religion based upon superstition, but a science based upon facts. So far as any religion embodies truth, so far is that true religion. Spiritualism inspires us to noble deeds. It is the realization of our past hopes, and the glorious fruition of our soul's desires. Spiritualism opposes all forms of religion that oppress and retard the development of liberty and free thought. God being a perfect Being, His works must necessarily bear His impress. Spiritualism is consistent because it is reasonable, and bears the most thorough investigation, giving substantial evidence independent of fallible and designing priesthood. Instead of faith we possess knowledge. Spiritualism explains and qualifies the laws and conditions of earth and spirit life as no other theory ever has or can. It encourages thought, advances new and interesting ideas, and enlarges the mental faculties. It magnifies the power and attributes of the Jewish God. It destroys the fear of death, and demonstrates God's infinite and equal love for all His children. It plainly teaches us that our conduct here either retards or advances our spiritual progress or enjoyments.

It seems to me, after the above comparison, even so incompletely given between orthodoxy and Modern Spiritualism, that the result must be in favor of the latter. It is certainly better adapted to the mental capacities and spiritual needs of the present age, and if we can judge of the future by the near past, it will soon become a power among men to open up a clearer and better way in which to accomplish the greatest good.

ELLA L. MERRIAM.

### Earnest for the Truth.

EDITOR OF GOLDEN GATE:

I have a letter from an old reader of *The Religio-Philosophical Journal*, from which I quote: "I acknowledge my indebtedness to you for the *Carrier Dove* and *GOLDEN GATE*. I have read them with much pleasure. The *GOLDEN GATE* is as good as *The Religio-Philosophical Journal*. I think you must enjoy listening to Mrs. E. L. Watson and others. It is a grand philosophy and I am more confirmed in its sublime truths from day to day."

I have found a few more adherents to the new philosophy in cewritingyou. Very few persons, however, know anything of the phenomena, except from hearsay. Many are willing to investigate, but have no way of doing so without going to the city for that purpose. Mrs. Stevens of Sacramento, was in this county some years since and gave a few sittings, but was sick at the time, and not much of her work is to be seen. I do not think a medium would be supported here. If you could hold a branch camp-meeting in this county, with good speakers and mediums much good might result. Oh, how I should like to have at my command millions of dollars to expend in this holy cause. How much better it would be to inaugurate a system of camp-meetings all over the State; well supplied with tents and provisions, and free tickets on railroads, than to endow colleges for wealthy men's sons to attend; and mediums with first-class speakers could be paid by some of our moneyed men, without being seriously felt by them; and would it not be of much more benefit so spent, than to be squandered in high living.

I feel sick at heart when I see the almost hopeless ignorance of the vast majority of our people of the truths of this newly developed philosophy; but poverty's icy hand is laid heavily upon me, as well as others, who would be willing to do in this noble cause. Much good might be done by holding private circles. I pursued that course while staying in Oakland, and it resulted in much benefit to others; but necessity compels me to try to obtain an honest living. I am not a medium and if I was would rather earn a living in some other way than through mediumship.

I only intended to write a few lines when I began, but you see an old man's garrulity got the better of me, so publish all or a portion as you will see proper, or put it all in the waste basket, I shall not feel offended. Your valuable paper ought to be circulated in this county; and ought to be read in every family, and would do an immense amount of good, but most people would rather take some stale, old political paper that is still singing the old, worn-out jargon used forty years since, to muddle voters and the dear people.

Yours Truly,

A. WARNER ROSE.

JACKSON, Amador Co., April 7, 1886.

### Spiritualism in Washington.

EDITOR OF GOLDEN GATE:

The revival and advancement of Spiritualism in this city during the past two years, and particularly by the rapid progress it has made during the past four or five months, is a matter of general remark among those familiar with the facts.

Two years ago, on the occasion of the anniversary of the advent of Modern Spiritualism, it was promised by the influences that in two years time spirits would materialize on the public platform and that other significant public tests of the power of spirits to communicate intelligently with mortals would be given.

It so happened that at the time of our celebration this year and for some weeks previous, our city had been privileged with the presence of a number of physical and materializing mediums, as well as those gifted only with the more purely intellectual phases of spirit manifestation.

A short time previous to the 31st of March, it was announced at a seance held, I think, at Dr. Rothermel's, that spirit Edward Wheeler would redeem the promise given two years ago by the spirit world and materialize, provided suitable conditions were afforded, on the platform of Grand Army Hall. Subsequently Mr. and Mrs. P. S. O. A. Keeler, being instructed by their guides, offered their services as assistants. The day was stormy and inauspicious, but a tolerable congregation assembled in the morning, and the services took the form of conference, at which Col. Eldridge of Tennessee, Mr. Wheelock, who this month fills the speaker's desk, Mrs. Lunt Parker and others took part. I was not present, but one who was, remarked to me that "it was good to be there," that the spiritual presence was "almost pentecostal."

In the evening it rained hard, but perhaps it was all the better for the required conditions of harmony, inasmuch as those who attended were, with few exceptions, earnest believers in this new dispensation. I should fail entirely if I attempted to give even a meager report of the eloquent and earnest addresses of Col. Eldridge, Mr. Wheelock, and others who occupied the time until nearly 10 o'clock; enough is it to say that our hearts were stirred so within us, and our souls so uplifted that we seemed to be standing face to face with the life which is to come.

While the President of the society, Mr. John B. Wolff, occupied the attention of the audience, the platform was cleared and two improvised cabinets were put up close against the back wall of the platform and about four feet apart. In the meantime a committee of three persons, two well-known and honorable Spiritualists and one equally respectable non-spiritualist, had washed clean and tied together three double slates which were brought by a fourth well-known gentleman and placed on the stand in front of the platform, none of the mediums having so much as touched them. Then Mr. Keeler, the well-known slate-writing medium, went with the committee upon the platform and taking the slates from the paper in which they were tied made a short address; then the committee and the medium held the piled-up slates in their hands thus forming a battery. In a minute or so the scratching of the pencil could be plainly heard, and in about three minutes the slates were violently jerked as an indication that the seance was over.

Mr. Wolff cut the cords which held the slates together; two were blank, the third contained a characteristic and pertinent message from Thomas Gales Forster who passed on to the higher life only two weeks ago, and whose earthly dwelling was cremated less than a week before the anniversary.

Now, every person save the three mediums, left the platform. Mr. Wolff, Mr. Haddaway and Mr. Wheelock, sat close to the platform in order to give assurance to any who might be skeptical, that absolutely no person save the three already on the stage, went upon it. The lights were lowered but still light enough remained to discern everything in the hall and whatever took place on the platform. Mr. Rothermel occupied the left cabinet, Mr. Keeler sat in the open space between the two cabinets, and Mrs. Keeler in the right cabinet. The first materialization took place at the right, the spirit opening the curtain and standing in full view clothed in flowing white. She was much taller than the medium; she gave her name as Hannah Wright. Mrs. Wright was a beloved and lovely medium, who took her onward way from this city about two years ago. At this time a feminine spirit appeared from Mr. Rothermel's cabinet, and the control announced her as Mrs. Rowland. While she was still in view a male spirit in dark garb stood in plain view in the recess behind Mr. Keeler's chair.

Now, the curtains of Mrs. Keeler's cabinet parted and two female spirits came out, hand in hand, and walked the whole length of the platform. As they passed the desk one of them took a bouquet of flowers from the vase and carried it with her. As they reached Mr. Rothermel's cabinet they appeared to lose strength and decrease in size, and hurried into his cabinet, at the instant of disappearance, being not larger than children of four years.

As they disappeared a second male spirit showed behind Mr. Keeler, and another female spirit at Mrs. Keeler's cabinet. A moment later a male spirit emerged from Dr. Rothermel's cabinet, taller than the Doctor, in evening dress,

and wearing a full suit of hair and flowing black beard. (The Doctor is bald and wears a mustache only.) He held in his hand the bouquet which had been previously taken by the female spirit. He announced himself or was announced as Edward Wheeler. Mr. Wheelock was called up, shook hands with him and received from him the flowers. Mr. Wolff asked the spirit if possible to speak. In response, he addressed himself to Mr. Wheelock, still holding his hand, saying in audible voice, "Onward! Onward!" Mr. Wheelock turned to the audience, and, in a voice filled with emotion, said: "Ladies and gentlemen, Mr. Wheeler and I were partners in business for years, publishing a paper in the interests of Spiritualism. If ever I saw him living I see him before me now!"

Never before in the history of Modern Spiritualism has such triumphant proof of the return of spirits been vouchsafed in public. Have we not good reason to hope for, yea, to expect in the near future, to see the controls of our public speakers standing beside them as they address us from the platform.

Mr. Wheelock, who, worn out in the service, retired from the public field of spiritualistic work eight years ago to regain health and force, is our speaker this month. He gives no sign now of enervation. His lips have been touched with the live coal from the altar, and his discourses, marked as they are for eloquence and masterly logic, are still more remarkable for intense earnestness, deep searching into the very souls of his hearers with the sword of truth. Last Sunday he was controlled in the morning (entire trance), by the spirit of T. Starr King, so well known for his iconoclastic eloquence to some of the elder residents of our city; and in the evening by that "Orson of Parsons," Theodore Parker. It is a great acquisition to the force on the Spiritualist platform to have this live, impassioned, evidently sincere man again with them.

H. M. W.

WASHINGTON, April 6, 1886.

### More About "Gilroy's Ghost."

EDITOR OF GOLDEN GATE:

Through the kindness of Mrs. E. L. Willis we have had the pleasure of reading several of the *GOLDEN GATE* papers. Its pure and elevated teachings have been a feast and an eye-opener to us. The item you published in February 13th number, in regard to "Gilroy's Ghost," happened here at our house. It was correct except one little word; and yet that one word does away with the thought or possibility of trickery, where it says, "the steps and raps came two and three times a night," should read, "day," as it came at all times during the day and never was heard after 8 o'clock in the evening, until quite lately. The days that we are to have sittings in the evening the steps and raps will continue all day. For the past few weeks there has been different and more startling manifestations; so much so that my husband went for an independent writing medium. He was told before he went that he would not get him, as his people were very much opposed to him "fooling" with it, as they term it. He won the day and came; formed a circle of husband, medium and myself, in the middle of the day, and we received a message and signature that astonished us greatly, between closed slates that had been previously cleansed by those present. Since these manifestations have become known it now comes to light that the house was haunted before we moved in. We had often read and heard of such things, but this came rather close at home. We have cause to bless these visitants, for had it not been for them we might never have known this blessed and beautiful belief. It fills me with joy when I dwell on it, talk about it and read the blessed truths, that we have been so orthodoxly blind to all these years, yet it is nevertheless a marvel still that such astounding facts should be known by so many and still so much incredulity remain as hard and unbroken as if these things had not been proved. We hold circles twice a week, and husband is developing as an independent writer, so the medium thinks. I wish you could give us some instructions in regard to his developing as a writer. We both are very much interested in this soul-inspiring belief. We are reading everything we can get in this line.

We shall continue to investigate to find out what this spirit friend wishes us to know. He has said just enough to excite us and leave us in a great mystery. When the mystery is solved I will write it in full for you to publish—that is if you wish it—telling of the different manifestations and the messages received, which, I must say, is a very convincing test that our friends and loved ones do and can come back to us after death. Many people have visited our residence, several others beside the family having heard the mysterious doings. Many have been present who not only disbelieved the doctrine of Spiritualism and ridiculed the same that are becoming earnest seekers, and, like "Horatio," frankly admit that there are more things in heaven and earth than is dreamed of in our philosophy. What the result and termination will be is not known, although there is cause for congratulation that the restless spirit is of a gentle turn of mind.

Yours respectfully,  
MRS. MANUEL STEVENS.

GILROY, April 6, 1886.

### Be Kind to the Mediums.

Friends, upon this, the anniversary of the advent of Modern Spiritualism, we wish to say a few words upon the treatment of mediums. Be as kind to them as you can, for it is their very sensitiveness which enables them to become mediums. No one but a sensitive can tell how painful it is to be spoken to in a harsh manner. If you have a medium in your family, and most of us have, let us try and be as patient as possible with them. While we are so doing let us have charity and sympathy for others, whether we know them to be mediums or not. Do not despise the day of small doings. If you can not have conditions such as to receive the most advanced forms of manifestations at first, do not be discouraged. If you can not obtain full form materializations, do not give up and say there is nothing in it. We can not tell to what wonders the tiny rap will yet lead us. A tiny acorn, if right conditions are given, awakens from the apparently dormant condition in which it lies. It begins to unfold a few tiny green leaves which adorn the little twig that in time, by the process of nature's divine unfoldment, carried by the sweet spring breezes, warmed by the rays of the sun, nourished by mother earth, strengthened by the winds of Autumn and the storms of Winter, it grows in time to be a goodly tree, in whose branches birds flutter, build their nests and rear their young.

It affords most grateful shade for the herds and flocks which seek its shelter at the sultry noon times, and the doves of the forest gather its acorns for food, and rest safely in its branches at nightfall. Strong timbers are cut from its trunk to assist in the strengthening of ships which carry us safely over stormy seas to a safe harbor.

When the tick of the telegraph was first heard, who could have had conception of the thought that ere many years the click, click of instruments would be used to convey a message around the world, over the steepest mountains, across deep gorges, and under the seas.

Who could have imagined, when the first tiny rap was heard at Hydesville, that the time would come, and that, too, in the life-time of those who heard the first raps, that our old friends, whom old theology taught us were lost to us forever, could show themselves to us as natural as they were while in the flesh, identify themselves completely, be weighed, have their height measured, and then, while we are all around them, completely disappear—the tangible, life-like form with which the spirit had, as it were, clothed itself, dissolve into the elements of which it was composed?

The friends of Spiritualism have been forced to pass through many hardships,—more especially those who were brave enough to battle the storms of adverse opinions. But the old friends, the pioneers, have, many of them, lived to see what a grand old tree it has grown to be. Its branches are ever reaching boldly but gently forth to reach some one a little further on. Peace, and happiness, and strength, are there for earth's children; and many are those who have "sailed o'er the silvery seas" unfearingly, from the knowledge that those long loved and lost were safe at home on the other side.

FRANKIE G.

SAN JOSE, March 31, 1886.

### Thoughtful Words.

EDITOR OF GOLDEN GATE:

The title of your interesting paper seems to me suggestive of grand work and of great success. I find that the great aim in your columns is to appeal to the judgment and reason of the readers and the thinking class of people; that is something I have never yet found in any theological popular work. All creeds try to feed their readers on absurdities and supernatural diet which the thinking minds of to-day will not swallow. We find noble sentiment in your columns which appeals to the better nature of mankind, leaving its readers free to think for themselves. No threats of an angry power, if we do not believe just as we are told, smiting us in some dread form. Liberty is the watchword of Spiritualism, hence its success will come just as fast as the old cobwebs of creed are brushed away; and they are fast disappearing. We find that theology is now trying to reconcile itself with science to gain favor with the masses of sound minds of to-day. That is one step higher in our favor, for we go, and ever have, hand in hand, up the steep of time, with science. Ere long the masses will come in, crowding the way, in search of this grand harbor of safety, of liberty, of love, and of life everlasting. When hope beams as bright as the glowing sun, hope that the mother can see her lost darling, hope that there is a life beyond; a hope that there is no death, and a hope that the time will yet be when we can see and talk face to face on earth with our loved ones that's passed over; then we shall not look through the glass darkly. But clearly then we shall be willing to pass through the Gate bearing the inscription, "Enter unto Life Everlasting." There is no death in nature. Long life to the *GOLDEN GATE*.

MRS. C. BIRD.

MONTEREY, April 9, 1886.

THERE is a vast difference between seeing spirits with spiritual eyes and seeing materialized spirits with natural eyes.



## Pre-Existence and Re-Incarnation.

EDITOR OF GOLDEN GATE:

If you will excuse me for what may smack a little of the ego and personal, I will say that no man living is more delighted with facts than myself. It is upon facts alone that a true philosophy can be built.

It is true a series of intuitions may lay the foundation upon which a true philosophy may be constructed, but those intuitions must and will be in harmony with facts existing somewhere in the world though hidden from mortal ken.

But the advocates of the pre-existence of human souls, and the repeated re-incarnation of the same soul in a physical body, do not ask us to accept of this doctrine upon intuition, but upon facts; hence, Mr. Stoddard says: "I will now call your attention to a few facts." But the only fact he gives is that the will moves the body; therefore the will is superior to the body, and as a second corollary the will was pre-existent; and a third corollary would be that the will is not only immortal but eternal, having always existed and will exist to all eternity.

Now let us soberly look at these propositions. Man moves his hands, his feet, his whole body; he walks, he runs and leaps, therefore he has a soul in him that has always been as a personal entity. It has shape, size, length, breadth, thickness, weight, etc. All these are properties of matter, but the soul is something or no-thing. Very well. It is assumed by the re-incarnationists that this thing is about the same size as that of the body it inhabits. Well, I think that this assumption is correct; hence, when the soul of the departed returns before its contemplated incarnation we see the child, the boy, the grown man, the aged person, and recognize these as living human souls, once the indwellers of human bodies.

But here comes a difficulty. At conception the child is only a mere gelatinous dot; but the instant it (the gelatinous dot) becomes vivified so as to have life this "thing" that we have above described occupies the dot, and both grow together. When the body gets its full growth the soul is as large as the body, less any excrescence that may have protruded from the body, as a wen, a tumor, or cancer. But now the body dies and returns to the elements of which it was formed—oxygen to oxygen, carbon to carbon, the phosphates to their phosphates, etc.—and the soul, a fully fledged, eternal entity, yet five thousand times larger than it was thirty years ago, for then it only filled a gelatinous dot but now a six-foot body, and one that weighs two hundred pounds avoirdupois.

This is not all; that same soul, though having been the motor power that moved the arm of a Hercules, that wielded the spear in the hand of a Goliath of Gath; that agitated the molecules in the brain of a Sir Isaac Newton, a Herschell, a Sherman, while they weighed creation in a balance and gave us the specific gravity of the most distant star. This wonderful, mysterious, potential thing called mind, will, soul, spirit, the ego, the I am in man, whatever it is, or may be called, must come down from its lofty heights and wondrous powers, and again animate a gelatinous dot; it may be of mankind, or of some other animal.

But here is still another difficulty: The same set of circumstances applies to all animals—the mastodon, elephant, camel, horse, lion, dog, cat, insect—from a grasshopper, which, by the exercise of its will, mind, soul, spirit, this inferior something, can jump more than a thousand times its own length (and that is much more than man can do), down on through an almost endless chain to the first and simplest form of life. Have these low forms of life expressing thought, will, love of life, reflection, prescience, love of their kind, hate, and all other faculties, even reason in a lower degree, have all these bodies been prepared with this soul from all eternity? If not why do we claim any such thing for man, since as stated above the same set of circumstances applies to man?

Mr. Stoddard seems to think that the editor of the GOLDEN GATE came very near committing a fatal mistake by an insinuation or hint that mentality, or life, is the result of organization. I don't remember now what the editor said on that subject; but it is very likely that he said something of that sort, and my judgment is that he need not be particularly alarmed about it if he did. He has no need that I should come to the rescue, for he is fully able to "paddle his own canoe," notwithstanding Mr. S. has told him, with something of an air of authority, that "this will not do."

Let us see whether it will, or will not do. Can Mr. Stoddard, or any other human being, point to a single example of life and intelligence outside of organization? If he can let us have it; if he can not let us not presume too much on what has not even a semblance of reality in nature.

No, no! I take the ground most emphatically that life, in its lowest and highest forms of expression, "is the result of organization." If it is not, why, come on with your specimens of life without organization and we will examine them, and if we find the position of these solons correct we will frankly say so and pass the specimens over to Barnum for his "greatest show on earth."

"Well, but don't you see that you are

playing into the hands of the materialists? How are we to answer the logic of their chosen argument that 'whatever has a beginning must have an end?' Don't be frightened, my friend, for you shan't be hurt.

Let us look at that would-be-knock-down argument of the materialist, that whatever has a beginning must have an end; or if a thing has one end it must, necessarily, have two ends, and that that second end is the final one. Yes, that looks very plausible; looks just as if it must be so. But can't you see the grandest fallacy in that statement? Why should a thing, even a gross, material thing, having a commencement, necessarily have an end? I can readily conceive of just the opposite of that; ay, more. I can not only conceive of the opposite of that fact, but can show the opposite, even to the most purblind, bigoted materialist, or annihilationist, in the world; even if he shut his eyes I will make him see it with the eye of his mind. For example, suppose a great spider with propelling power that will enable it to navigate the air. His spidership commences to circumnavigate the globe, starting from the summit of Pike's Peak and passing due west, only touching at distant points for the support of the line, as telegraph wires are supported by the poles. Now supply the conditions and what is to hinder her from spinning *ad infinitum*, round and round, even for ever and ever? Now, I believe that man begins to exist as a physical, an intellectual, entity, in the form of a vivified gelatinous dot. But we are told that matter can not produce anything superior to itself.

Let us see if you know anything whatever about chemistry. You know that by combining certain substances, which, taken separately, are absolutely inert, they become active and most explosive of all materials—nitro-glycerine, for instance. Very well, here is a third substance that is infinitely above and superior to them, or four uncombined substances, which will serve to illustrate the point in hand. Now, if nitro-glycerine is superior to the ingredients out of which it is made, why may not the blindest see that the vivified ovum may result in a third something superior to the ovum, or the spermatozoid that vivified it. Here are two substances—one positive the other negative, one active the other passive, one masculine the other feminine—and the result is a living organization capable of thought, reflection, will, memory, love, hate, etc.

"Ah, yes; well, that is exactly the materialistic argument and illustration." Very well, suppose it is; is it any worse for that when we carry the matter to its subsequent and final analysis and show that the conclusions of the annihilationist are erroneous?

"Well, but if life and intelligence are the result of organization, when your organization is destroyed, where are life and intelligence?"

Ah! but it remains for the annihilationist to prove that the organization has been destroyed. When I speak of organization, I do not mean bones and blood, muscles and tendons, sinews and nerves, brain and ganglia. These may all be intact and yet no life, no intelligence, as when a man sleeps his last long sleep under the influence of some mild, gentle, quiet anesthetic.

"Ah! ha! and that is the end of him!" Hold, my friend! That is not "the end of him." We have ten thousand assurances; and these are found in the phenomena we witness which I need not repeat here; and he that denies the phenomena, simply discloses the fact that he is woefully behind the times, and wears an unusually large pair of ears.

Now, to me, the foregoing facts, arguments and illustrations, account for man's existence, in both conditions of life here and hereafter, and on philosophic principles at that.

Whoever studies animated nature at all, even for a day, must see that, from the monad to man, all are constructed upon the same general plan—that is, a bodily substance and circulatory fluid. And as we ascend the scale from the neighborhood of the monad and mollusk up to the first vertebrate and on up to man, we find the resemblance growing stronger and clearer, so much so, that between a well developed gorilla and a poorly developed Bushman, there is the least mite of dissimilarity.

I am well aware that Darwin threw a sop to the orthodoxy of England, by saying some very foolish and childish things about a "missing link." He found no difficulty in tracing the continuity of life from one species to another in the lower forms of animal existence, and why he should waver and hesitate and apologize on reaching the very goal at which all his facts and arguments aimed, is more than I could ever comprehend, except on the hypothesis of moral cowardice. He reminds me of some generals of distinction who in their military career would prosecute a campaign to the very day of final victory, and then order a halt, or retreat and lose the victory and much of the glory.

I hope the reader will pardon this little digression, in the seeming, for as I wrote I heard a whisper in my right ear, suggesting that I fortify this point, by this reference to Darwin, "peace to his ashes," and progress to his soul in a country where there is less fear of public sentiment. He was brave, but not wholly so.

One question and I close. If human souls exist independently of the human body, where do they exist? Are they in the air, earth, fire or water? Are they

the gnomes of the forest, goblins of the sea, or sprites of the air? Why don't they tell us of their whereabouts and modes of existence before becoming incarnate? Departed human souls, revisiting the scenes of an earthly sojourn, can tell us much of both states; why can't these souls after carnation tell us at least some little thing that will serve as a clue to the great fact, if fact it is, that they did exist before they were born?

But let us "prove all things, hold fast that which is good."

T. B. TAYLOR, M. D.  
Glen Haven Sanitarium, Soquel, Cal.

## A Few Pointed Suggestions to Mediums and Investigators.

EDITOR OF GOLDEN GATE:

In some of your publications in reference to mediumship and mediums you speak of having held certain test seances with Mr. Fred Evans of San Francisco, for the phase of materialization.

We have no knowledge whatever as to the character of Mr. Evans' mediumship, neither do we care in particular about that now; but the test conditions you speak of would be to us entirely out of the field of scientific demonstration, that is, if we understand you correctly. There are two doors from the seance room and several windows back of the cabinet which you are obliged to seal up to avoid, I suppose, suspicion of trickery on the part of the mediums. This is a very bad element to introduce into a seance room, and has ruined many new mediums. After you seal the doors and windows you say no confederate could enter, but a more treacherous one has already entered in the form of a condition through this very act of yours.

Every medium in the United States, so far, that has been subjected to this kind of conditions has been guilty of fraud, apparently at least, because the law of like always begets like.

Now I propose we stop this kind of proceedings against mediums, and hold a genuine scientific test seance for the phase of materialization. I have attended several at the East, and I see no reason why we should not hold such on this coast. At the outset we will take it for granted we have a developed medium for that phase, otherwise we would have to develop one in order to reach desired results. But you say science never takes anything for granted. Yes it does; when the chemist puts zinc, for instance, in his process he calls it zinc, because he has been educated to believe it is zinc. He knows nothing beyond his information on the subject. If I tell him it is force materialized, or force under conditions that would be out of his line of education, yet it would be true nevertheless. He took it for granted it was zinc all the time. Our men of science very often assume certain things to be true but never rest on any assumption until they straightway prove by known process it to be so. And so with spirit phenomena, we may see what purports to be the form of a materialized spirit, but before we rest on the proposition we should prove it to be such by known laws and proper conditions, some of which I will now bring forward as samples.

I choose twelve persons to form a circle each of which is a battery or condition to assist the spirits in their work of demonstrating to me that they live beyond the change called death; for that is the ultimatum I wish to reach; while the forms I see are the only mode used in the process of demonstration. In choosing this circle I must guard against extreme conditions of the positive and negative mentality, in order to get the right harmony. A circle is liable to be too negative as well as too positive; therefore I choose an equal number of each sex of harmonious married people. I then sit the medium in a plain spirit cabinet. The cabinet shall stand in the center of the circle, and in the center of the seance room, also. The circle around the cabinet join hands, and I thus have positive test conditions for my process of demonstration. I lock and seal no doors or windows, but leave them open for fresh air to enter. No person is on the inside of the circle but the medium. No person could get there during the seance without some one in the circle knowing of the fact. We now, under these conditions, invite the spirits to produce results, and if more than one animate human or spirit form is distinctly seen at the same time, we may conclude we have a real materialization and a genuine medium as long as they are subjected to the right conditions.

Fraud hunters should never be allowed in the seance room of young mediums, for about the same reason that a person having the smallpox should not be allowed in a public gathering—they contaminate the conditions existing around them. These few suggestions I throw out for the benefit of earnest seekers after truth and young mediums. A. M. STODDARD.  
OAKLAND, April 6, 1886.

A PRINCETON college professor (of political economy) is reported as having said in the course of one of his lectures this week: "It is disgraceful for a public who can not, without a shudder, see a horse ill-treated, pass by for years and see car-drivers worked seventeen hours out of the twenty-four, without registering a protest."

## Anniversary Joy-Bells.

EDITOR OF GOLDEN GATE:

A DELIGHTFUL REUNION.

Other pens will write you of the pleasant meetings held in various halls in Boston yesterday, to commemorate the birth hour of the sublime phenomena of Modern Spiritualism; mine craves the happy privilege of recording the transcendent scenes occurring in the materializing seance room of Mrs. Helen Fairchild. Since I hope my facts will reach many who have not yet been convinced of the soul's immortality, I shall premise my statements with the accustomed invitation to "examine the cabinet and its surroundings." Unless you do this thoroughly, dear skeptic, you may doubt the testimony of your five senses before our seance closes, and pinch yourself in madness to find whether you are awake or dreaming. (I shan't be surprised if you do so after all precautions!) The seance room has two windows opening to the street, and two doors of entrance—one from the hall, and folding-doors between the parlors. The front parlor only is used. The hall door was locked and the key given to a member of the circle, and the chairs ranged closely against it. The folding-doors are fastened on the seance room side by two staples, an iron band connecting them, and a padlock of the latest pattern; visitors are invited to bring their own padlock and key. The cabinet stands in the corner near the folding-doors, with space left for us to pass entirely round it. Step in and we find a very plain wooden structure, so thin it seems a child could push it over; we can peer through the crevices, and be sure there is no double back, nor end pieces; no confederate contrivances of any kind. There are no closets in the room, and rows of sitters extend across the windows; we can find no break in the carpet on which the cabinet stands, so there can be no trap-doors! We are in a lodging house, and the public dining-room is directly beneath the seance room. The medium is to remain outside the cabinet, so there can be NO PERSONATION OR TRANSFIGURATION.

She sits in the center of the room, and waits for Kathlina, the Indian girl, to take control. After a moment's waiting—"How d'ye do, everybody," comes the familiar greeting; the medium rises, the chair is pushed one side, and Kathlina is kept busy from that moment, either leading spirits from the cabinet across the room, or finding their friends to lead to them.

What forms of beauty, what grace of motion, what poise of dignity, what charms of speech and song, what sparkling humor, what tender affection and cordiality, as well as dainty elegance of costume, were manifested yesterday by the troops of men, women, girls and boys who poured from that cabinet, or materialized outside of it! Eighty-two materialized, and with such rapidity and in such variety of attitude and other circumstance as kept our pulses leaping with enthusiasm. How all eloquence of mortal speech tamed into insignificance beside the words of pathos, wit and wisdom with which eager, earnest friends proved the reality of spirit life, and their continued interest and love!

A stranger came forward to meet a lovely lady, and enjoyed several minutes' conversation with her, and had just regained his seat when a little child, apparently two years old, opened the curtain in the most winning manner, and he was again called, and recognized the little one; kneeling by her she caressed him as her papa, and held her form so long it seemed she was going to remain. I was sitting very near the cabinet and could see her perfectly; right behind her papa a young man rose up, slowly, and waited patiently, standing, for the gentleman to finish his visit with his child, when he turned around and recognized him as a boy whom he had reared. While this form rose, the medium was engaged, with her face turned toward the front part of the room, and, as often happens, did not see the spirit rising until some one called attention to it. Later in the seance a lady walked deliberately to the gentleman just referred to, and sat on his knee several moments; he returned to the cabinet with her, and she improvised and sang a tender farewell to him, calling him her "husband." I afterward learned his home was in a distant State, and he would therefore not be likely to enjoy a similar opportunity immediately.

Several forms would be on the floor at once, each the center of a different group of mortal friends; and they are so natural that were it not that the spirit ladies generally dress in white, it would be difficult, oftentimes, to distinguish which were the transient visitors. I have myself blundered several times, and spoken of a mortal as a spirit, and vice versa, the spirits in that case being men, and attired in sombre garments.

One gentleman was saluted by a group of five male spirits, and it often happened that two and three appeared at once. On last Sunday afternoon one hundred and one forms materialized, and seven were outside the curtain at one time. We did not have so large a number yesterday, but a great and constant variety of age and sex, and general appearance; most of the forms exhibiting some characteristics which made them easily distinguishable from others.

A young woman of great beauty, and wearing fine lace richly embroidered, opened the curtains and sang with great feeling and in clear, rich tones, "O, why did I leave the home of my youth?" Before she finished the second verse of her beautiful lament, she suddenly broke down, as if overcome by the emotions it awakened, and which came too thickly crowding on her.

Two pretty misses in elaborate white costumes, one carrying a large bouquet, and the other a handsome fan bordered with white feathers, and with a large corsage bouquet of beautiful fresh roses, came out and danced with grace, which would have won them an encore on any stage. The light was very strong in which they stood, and they kindly responded to our call again and yet again.

A sweet child of eight or ten years, stood by the organist and sang "Sweet Bye and Bye" in so beautiful a manner, that we only wished the song were changed to read, "The Sweet Happy Now." She went around the entire circle giving her hand to all, and an occasional arch kiss to those who sought it; those who had no *bon bons* to drop into that little hand, felt the lack keenly.

"Daisy," a sprightly and interesting control of a Boston medium, ran out, saying: "I don't see my medium here, but you are having such a good time I want to come and have a good time with you." We assured her she was welcome, and she ran about and chattered all she wished.

BLACKHAWK AND KATHLINA

Left it to the circle to decide which of them should materialize, and since they both are universal favorites it was not an easy matter to do so; however, as Kathlina had come on Tuesday evening, and some present had never seen Blackhawk, the lot fell on him; almost with lightning quickness he was among us, in full costume, enjoying the hearty handshakes and congratulations from all sides. He is one of the most powerful, most jovial and quick-witted spirits that can be imagined. He has taken one large man under each arm and tossed them about like feathers, and yet he is not large, but extremely lithe and muscular. He is getting excellent command of English. Dr. Furness, of the Seybert Commission, being present yesterday, Blackhawk invited him into the cabinet and conversed with him, speaking in the Doctor's ear trumpet. We also heard the beloved voice of Dr. Rush, the grand cabinet control, doing the same, and the investigating Doctor's enjoyment of it, as manifested by his enthusiastic answers, proved him quite at home with spirits.

After all, I have only given you the husk, the kernel always eludes me, for the fond, impassioned greetings of parents, children, husbands, wives and guardian angels or controls of mediums, belong only to those who receive them, and can not be reported. Enough was seen and heard to make us feel, most sensibly, there is—

"No bound of shore along the sea  
Of beautiful Eternity."

Mrs. Fairchild invites the same close examination of the cabinet and door fastenings after as before the seance, and they are always found just as they were at first.

The seance I have recorded was the usual Wednesday seance, and nothing occurred more remarkable than usual, but I felt it ought to be reported among the anniversary festivities, for such manifestations mark the enormous strides of progress the spirit world is making in its control of matter, far, far beyond anything that has heretofore occurred; the skeptic stands before them silenced; he knows he has only two alternatives of choice—he must either doubt his sanity, or accept the fact of immortality.

OLIVIA F. SHEPARD.

BOSTON, April 1, 1886.

## Spiritualism as a Science.

[Washington, D. C., Evening Star.]

Charles Dawborn, formerly a Wall-street broker, now a Spiritualist lecturer and member of the association now in session in Louisville, Ky., said Saturday: "I am inclined to be skeptical. For eighteen months I sat alone for an hour in my darkened room and underwent wonderful experiences with powers I could not explain, but was not convinced. My arm would grow cold and move involuntarily. One day I sat in my office with my arm on the table when a strange feeling came over it, and my hand wrote of itself: 'You are being robbed.' It was so. Later I was in the lumber business. My hand wrote one day at Quebec: 'Go to Montreal.' I went, and led by an irresistible influence demanded that a cargo of lumber we had ready to start be branded again. It was a risk of \$3,840 damage for delay if nothing was wrong. The lumber had been branded one grade too high all around, and I saved my company \$20,000, and the government official, who had been bribed by the mill-owners, had to pay the expenses. Spiritualism is a science, not a religion, and I believe it has great possibilities."

Mr. Dawborn's belief that Spiritualism is a science antagonizes many mediums and other believers. He created a sensation last night by attacking from the rostrum the frauds and inconsistencies of alleged Spiritualists.

THE more a man or woman knows the less they gossip about their neighbors. Culture kills gab.



## GOLDEN GATE.

Published every Sunday by the "GOLDEN GATE PRINTING AND PUBLISHING COMPANY," at

734 Montgomery Street, San Francisco, Cal.

J. J. OWEN, Editor and Manager.  
MRS. MATTIE F. OWEN, Assistant.  
R. E. HALL, General Agent.

TERMS:—\$1.00 per annum, payable in advance; \$5.00 or six months. Clubs of five (mailed to separate addresses) \$10.00, and extra copy to the sender. Send money by postal order, when possible, or otherwise by express.

All letters should be addressed to "GOLDEN GATE," No. 734 Montgomery Street, San Francisco, Cal.

SATURDAY, APRIL 17, 1886.

## GROUNDLESS FEARS.

There are many good people in the world—people interested in all manner of work for the uplifting of humanity—of work even of a spiritual nature, and in which Spiritualists take especial delight,—and yet who are so afraid that they may do something whereby somebody may suspect them of leanings toward Spiritualism, that they deprive themselves of much of the joy they might feel, and the good they might do.

Such people are not to be blamed, as they have doubtless obtained their ideas of phenomenal Spiritualism from erroneous and unfriendly sources, and hence have come to look upon it as something to be shunned. Even the name, which is one of the purest and sweetest in the English language, is something of terrible import to them. And yet what is any religion worth with its spiritualism left out? A sky without its sun—a night without one redeeming star.

Spiritualism, in its true sense—in the sense which we attach to it—means all good to all mankind. It reaches out into the churches and claims all true spirituality embodied in their teachings. It goes down in the hearts of men, ever inspiring to noble thoughts and generous deeds. It enters the circles of business life, and prompts to upright action in commerce, in trade, and in industrial pursuits of every kind. It takes up its abode in the home, and inculcates the purest philosophy of life and happiness. And in addition to all this, it brings a new revelation to man,—the positive assurance of another world as a spiritual supplement to this world, and a blessed communion with the inhabitants thereof, of whom are those who were once near and dear to us.

We can not see what there is in all or any part of this kind of Spiritualism that good people should shrink from. And yet it is the only kind we recognize. That is not Spiritualism that lowers the standard of morality, that countenances wrong of any kind, or that feeds forever in open-eyed wonderment upon phenomenal sensation, without an effort at spiritual culture or advancement. There are many good Spiritualists who never witnessed a spiritual manifestation of any kind; who know nothing of seances, or circles, or mediumship. They have all the evidence they need within their own souls, and they ask for no more.

Wherever such may be found, within the churches or out, we are one with them in all good works, in all spiritual aspiration and growth, and they can not reject us, for we are all of one family, and joint heirs to the same glorious inheritance. Whoever loves his fellow-man, seeking his highest good; whoever would seek for the best in his own life, is our brother, to whom Spiritualism extends the right hand of fellowship.

## WE CAN NOT AFFORD IT.

We can not afford to be uncharitable, or think unkindly of any fellow being. We did not have the making of ourselves nor of our surroundings. We are what we are, mainly, if not wholly, as the result of conditions for which we are not responsible. The best of us can well afford to be humble, and thankful for the favorable environments that have made us what we are.

We must remember that the most debased and undeveloped soul in our midst is a creature of the same All-Father with ourselves, and that the reason we are not like him is because of our superior conditions of birth and education. This fact should take from us all thought of self-laudation, and make us gentle and charitable towards all others less favored.

Judgment can only belong to the Infinite. We can not stand in the place of the wrong-doer and know just what propelling motives—of heredity, of defective organization, of unfriendly circumstances—may be pushing him forward into evil ways.

And then there is only one way to make the world better—only one road to salvation—and that is by the Christ-spirit of love and good will to man. The gentle admonition, the word of thoughtful and loving sympathy, the outflowing of a broad and generous humanity, will melt the most obdurate nature, when condemnation, and arrogant assumption of superior goodness, will harden and repel.

—It is now a settled fact that W. J. Colville will be here during our approaching camp-meeting. He will lecture in Minneapolis the Sunday before his arrival, and he will reach San Francisco on Friday, June 4th. He is a versatile and brilliant speaker.

## A GOOD SUGGESTION.

In view of the frequent "alleged" exposures of physical mediums—(exposures that would seem to be something more than a mere allegation or suspicion of fraud, when the apparel and trappings of the supposed spirit remain in the hands of the captors, or when the purchase of the luminous material of which they are composed is authentically traced to its source),—in view of these "conditions," we commend the suggestions of Bro. A. M. Stoddard, which appear in another column.

His plan is, simply, to dispense with all sealed doors,—all locks, ropes, etc., for securing the medium,—thereby removing from the morale of the circle, and the mind of the sensitive all suspicion of fraud—and then place the cabinet in the center of the room, forming the circle completely around it. Then, Mr. Stoddard thinks, if two forms appeared, where only one was known to exist, the evidence would be conclusive.

This, no doubt, would be a great improvement upon the usual conditions imposed at materializing circles; at the same time, manifestations occurring even under such conditions would be far from convincing to the skeptic, who would naturally suspect that at some point in the circle confederates were permitted to pass and re-pass. It would shift the usual suspicion from the medium to some member or members of the circle.

To a circle of honest investigators, all acquainted with, and reposing entire confidence in each other, Bro. Stoddard's conditions would be all that could be required. Otherwise it would utterly fail as absolute demonstration.

It is a great mistake for materializing mediums to admit skeptics to their seances. The psychic form is something that the skeptic or materialist can in no wise understand. He should first learn the alphabet of Spiritualism before being brought into the presence of phenomena that only one well advanced in Spiritual lore can even begin to comprehend. You might as well turn loose a lot of untutored school boys into the laboratory of a chemist, as to admit people to a materializing seance who have had no previous spiritual training. As to those mediums, if mediums they are, who allow of no sort of test conditions, who purchase their luminous material at the corner drug store, and who admit all sorts of people to their seances, they may reasonably expect to be captured often, and Spiritualism is naturally made to suffer thereby. It is for Spiritualists to say whether or not this condition of things shall continue.

Of course it would make no difference with the enlightened Spiritualist if all the mediums in the universe should be "exposed." He is so firmly anchored to his facts that nothing can move him. He simply knows, and there is the end of the argument with him. But not so with the novice in our phenomena. The skeptic, also, is armed, or thinks he is, by these exposures, to do harder battle against us.

Hence, we welcome the suggestions of Bro. Stoddard, as we shall any other suggestions looking to greater security against deception in all forms of physical manifestations.

## PROFITABLE.

The last work of Grant's life is proving a "bonanza" to his widow and family. The sale of this book illustrates the extent and character of the dead General's fame that was wrought out in deeds rather than words.

The first division of the proceeds of the sale of his book, gave Mrs. Grant two hundred thousand dollars; and within another year it is predicted that her percentage will reach five hundred thousand dollars. This is said to be the richest result of authorship in the history of English literature. One hundred thousand dollars to Lord Macaulay as his first payment on his "History of England," is the nearest approach to this American success. Its first edition of three hundred and twenty-five thousand copies, is set down as the largest ever published, all of which are disposed of but eleven thousand, now rapidly passing out of the hands of the publishers. The second volume will be issued some time the present month.

Aside from the value of the book as a historical record, its interest is enhanced by a fund of sly wit that will surprise most of its readers, and be all the more appreciated. After so many trials and tribulations, it seems a pity that the author could not have been spared to enjoy the fame and profit of his great work.

## THE REAL ENEMY OF LABOR.

The Chinaman,—who has no family ties, no children to support, no one but himself to care for, and can live in a manner and upon what no white laborer could endure—is not a desirable competitive labor element for this country. It is not surprising that the white laboring classes should rebel against his presence and insist that he shall take himself back to his native land.

But while the laboring classes are agitating the Chinese question, and doing some expensive and foolish things in the way of expelling the Chinese, in some localities, by violence, and boycotting those who give them employment, there is another enemy to white labor abroad in the land, of vastly greater magnitude than the Chinese,—an enemy that is taking the bread from thousands of mouths, mostly of women and helpless children,—an enemy that is filling our jails, hospitals, poor-houses, prisons, and insane asylums, and piling up the burden of taxation to an alarming extent. His name is RUM.

We hear no word of complaint from our labor

leagues against this tyrant. In none of their multitudinous assemblies is any thought taken of this monster. No one is organizing to march to his overthrow. He is robbing them on every hand, filling their bodies with disease and death and their hearts with malice; and they offer not a word of remonstrance. He is making paupers and criminals of many of them, and clothing their wives and children in rags,—and all without a protest.

If the Chinese now in this country caused the laboring classes one-tenth part the wrong and wretchedness that is caused by this demon Rum, the people would be justified in rising in their might and pitching the last one of them into the sea.

Human nature is truly a queer compound. How valiant we can become in the cause of virtue that does not deprive us of the enjoyment of our own vices! We can fill ourselves with beer at the cost of a pair of shoes for our youngest bairn, and then we can pack a banner, at the head of the procession, inscribed, "Shall the Chinaman take the bread from the mouths of our children?" Such is life!

## LACK OF HOME INFLUENCES.

When we consider the great number of drinking saloons, of dives, of billiard parlors, of "gilded palaces of sin," and other hurtful social and convivial temptations that beset the young men of this great city, on every hand, we are amazed that more are not dragged down to ruin, to broken health, to dishonor and shame, and to an early death.

Thousands of our young men are deprived of the social influences of home. Most of them live in rooms, without even the social surroundings of an ordinary boarding house—taking their meals at the restaurants, in an independent, haphazard sort of a way, and wholly without the first charm of social life, the refining influence of good women. Their rooms are generally unattractive, and the last place they would naturally seek, except for sleep.

There is positively no place but a vicious one where they can go and receive a cordial welcome and find genial companionship. This is a sad pity, but it is none the less true; hence, we repeat, it is a marvel that any of our young men, thus situated, are saved to an honorable manhood. It is different with women, who generally find something of a home wherever they may reside.

Happy indeed is that young man or woman who is blessed with a home, "be it ever so humble,"—some place where the gentle influences of mother or sister are felt and appreciated.

True homes are rarer than they seem. That is not home where malice, envy and jealousy dwell, no matter how elegant the surroundings, or how close the ties of kinship. But where love has taken up its divine abode, a very small cottage, or even a room with bare walls in an attic, becomes a palace fit for a king.

Is there not something that Spiritualists can do to supply in some small measure, at least, the social needs of our homeless young men? With such halls, libraries, reading and reception rooms as we hope to have sometime in a temple erected by the Spiritualists of San Francisco, it would be easy to provide weekly reunions or sociables, with music, dancing, innocent games, etc., where all worthy young men could find easy access, and where those whose feet are going astray could be brought under wholesome and saving influences.

Spiritualists must be up and doing. There is a world of work to be performed for humanity, and, with many of us, but precious little time to do it in. Those who have been so fortunate as to accumulate more of this world's treasures than they can reasonably use themselves, or than it would be wise for them to leave to their descendants, would never feel quite happy in knowing the misuse to which their surplus accumulations may be devoted. The spirit of many a father groans in agony over the dissipation and wickedness which his hard-earned fortune rendered it possible for some worthless son to indulge in. Far better for their own happiness and the welfare of their descendants had such fathers devoted a portion of their wealth to noble uses, ere they passed to the other life.

May we all see the light and follow it. May we work while the day lasts, for lo, "the night cometh when no man can work."

SAD.—The romance of tropical climes, with their soft airs and skies, their luscious fruits, luxuriant foliage, and gorgeous birds, will perhaps live always in the fanciful realm of human nature; but the reality of experience is too often depicted by pen and ink for our imagination to confound fact and fancy. "God help the stranger that is taken sick there," says an officer of the United States steamship "Galena," referring to Aspinwall, "where it is not uncommon for people to lie down in the street and die in broad daylight, and when dying receive no offer of assistance, even in answer to an appeal for a drink of water." Such scenes, oft repeated, have made the people appear heartless, if they are not really so. The temperate and northern climes best develop the sympathies, as they do the energies and better faculties of man. Plague, famine and pestilence, can not extinguish the tender and human impulses that have become a part of development.

—The *Globe-Democrat* asserts that President Cleveland has been a Spiritualist for many years, and has a medium-friend as an occasional visitor at the White House.

## GROWING.

It seems to be a law that all growth must come through tribulation. This struggle and striving is mistaken by many as an indication of retrogression, so the world is declared to be fast ripening for destruction. Sin, riot and decauchery are not signs of life, but death, and it soon takes them. Around, over and above these, are the incarnate forms of deeds, actions and works that guide and control the lower elements of humanity that shall ultimately vanish like mist before the sun.

The world is outgrowing its barbarities, some of which were termed once amusements. We do not now herd wild beasts to see them slaughter each other; we no longer persecute in religion's name. The discontent and strife in the land is based upon better reasons, nominal or actual, than moved the world a thousand years ago. The riots, railroad wars, railroad strikes, and all other strikes, and that new thing under the sun, called boycotting, make bad work, but they are dealing with bad things, and like begets like. While they are mostly irrational and ill-advised measures, they are the result of a one-sided state of human affairs that is still more deplorable. That both will be improved, and much corrected, by the present disturbances, no one can doubt. But that the loss and suffering entailed will fall mainly on one side, is certain, and which side is too apparent to question.

The time seems to have come when wrong and injustice vested in moneyed power, must cease its tyranny. The people of our American Republic are about to test the letter and spirit of its constitution as to the freedom and equality of "all men." Better now than later. The world is full of "growing pains," called revolution.

## A GOOD TEST.

We have often heard it asserted that the messages purporting to come from the spirits, by independent slate-writing, are generally of such a commonplace character that, excepting the signatures, they would apply to almost any one. Here is certainly a case that does not come within this class: Mr. M. A. Meisenheimer, of Washington Territory, called on Fred Evans, last Tuesday. He wrote the names of a number of spirit friends on small slips of paper, which he positively declares he carefully folded, and of which names Mr. Evans could have had no knowledge. In answer to one of the names he received the following message written within the slates without the contact of the hands of the medium:

I am glad to meet you here. That was a rash act of mine, but God knows I was driven to it; but all is well now. I had to pay for my experience in the spirit world. Suicide does not end our troubles; tell every one this—but I am happy now.

Your friend,  
LYSANDER COLLINS.

Mr. Collins was formerly proprietor of the Forest House in the Santa Cruz Mountains, and was well known to the writer. He committed suicide several years ago, long before Mr. Evans came to this State. If Lysander Collins did not write that message, who did?

FAIR.—On the 7th inst., Rhode Island cast her vote on the proposition to grant women the franchise. The *San Jose Mercury* suggested that while it was in the business of extending the suffrage, it should give the men the privilege also. "The men" referred to that class who are excluded on property grounds, one hundred and thirty-four dollars' worth of property must be possessed by each man, to entitle him to vote. Fifty-three thousand men were shut out from the polls in 1880 for lack of the required fitness. That is right. Men who are old enough to vote, and have not acquired so small an amount of property, are either too shiftless to make good citizens, or too stupid to vote intelligently. We venture to say there is not a woman in Rhode Island, twenty-one years of age, who wants to vote, but that has double and three times this qualification, to say nothing of that large number of valuable property owners who have been taxed all their adult lives, without representation.

MENDING.—Sure enough! Why do not more women and girls, who depend upon the toil of their hands for a living, offer themselves for this service? There is not a home in the land that does not require a repairer and mender of the family wardrobes, from that of the husband down to the smallest child. A woman or girl, who can do such work well, should be at a premium, for it is a matter of good management and saving that no prudent housewife allows to pass unattended to. Employment for this work in a dozen or so of families would be good wages per week to any one who makes sewing a business, and far less laborious than cutting, fitting and making new garments. Making cakes and preserves, painting plaques, Christmas cards and panels, are too much done, but mending, like a woman's work, is never done, and will always pay.

Los Angeles has sent a man to jail for 150 days for beating a wife.—EXCHANGE.

A pretty state of things we are coming to, when a man can't beat his own wife occasionally without being mortified in his feelings by arrest, conviction and imprisonment! When a man feels like working off a little surplus energy of temper in that way, whose wife can he beat, we would like to know, if not his own? Can a man be reasonably expected,—and perhaps a poor man at that,—to keep on hand a supply of small boys, or dumb animals, upon which to exercise his exuberance of feelings? Are we all nabobs? Echo answers, Scarcely. Lend us your bandana, reader, while we sympathize with this Los Angeles husband.

GIVE THEM CREDIT.—Alexander Henderson, Lydia Thompson's former husband, is certainly a man of principle and conscience, whatever else he may have been to Lydia. He has left her twenty thousand pounds by his will, for which he gets not much credit, because it is only a part of what she helped him to earn in long years past. But the wives of whom the same can truthfully be said, are few indeed, and those who get, save

by law, a just share of their own earnings, or savings—which is the same—from a divorced husband, are no more numerous. We think men always deserve praise for dealing fairly in money and property matters, by women, even though it is the latter's property they are handling. They deserve praise, especially in California, where the laws, governing such matters, are in favor of man. If men are selfish, the law fosters the fault; when they are not, they are better than the law.

## EDITORIAL NOTES.

—Mrs. May Mozart lectured in Baltimore, Md., on April 9th.

—Our Stockton package of GOLDEN GATES was misdirected, last week, to Sacramento. "Accidents will happen," etc.

Mr. and Mrs. E. H. Mozart are visiting friends in New York. They arrived there April 15th, and will remain until May 1st.

—We had a call, the other day, from Mr. R. B. Blowers of Woodland, a prominent and intelligent champion of our facts and philosophy.

—Bro. George E. Smith, a prominent Spiritualist of Palmer, Kansas, called on us, the other day, leaving his name upon our subscription books. He will remain here some two or three weeks.

—Ladies requiring the services of a first-class dress-maker, at their own homes, or to receive work at her rooms, are referred to the advertisement of Mrs. D. N. Thorpe, in another column. We can cordially recommend her.

—Dr. E. W. Hersh, a magnetic healer, just from Kansas City, is stopping at the Truesdell House, 1104 Market street, where he will exercise his gifts for awhile. Confident of his powers, he invites the most difficult cases. Consultation free.

—John Brown, Sr., of San Bernardino, a grand old pioneer of Spiritualism, favored the GOLDEN GATE with a brotherly call, on Wednesday. He will remain in the city about a week. His old pioneer friends will find him at the Grand Hotel.

—San Jose has voted down "high license." She prefers that no restrictions be placed on the manufacture of orphans and paupers. She wants the road to hell kept clear of toll-gates. One party was afraid and the other dare not grapple with the issue. It was party before principle, as usual, and as usual the devil got in his work and won the victory.

—The *World's Advance-Thought* is the name of a new spiritual monthly, in quarto form, published at Salem, Oregon, the first number of which has just reached us. It is a large and neatly printed paper, filled with the choicest matter, pure in tone, elevating in character, and freighted with the best spiritual thought. It is published by the Progressive Publishing Company. Terms, \$1 per annum.

—The undertakers of Ouray, Colorado, have queer fancies. They have put one thousand dollars in a hearse, that is as novel as it is gorgeous. Its most peculiar feature is a speaking tube leading from the driver's seat to the inside. None but a cynic would have conceived such a thing. What use this arrangement could be to the solitary, silent, and sealed up passenger that is placed horizontally behind its driver, is not suggested in the announcement of the affair.

—Sonoma county has a tannery, in which it cures and sells its skins procured by bounty, the proceeds being turned into the general fund of the county. We suppose gopher skins are included under the bounty. If not they should be. They are the pest, and one of the worst enemies of agriculture. If their hides were paid for, it would give hosts of idle boys something to do, and tend more to rid the ground of their presence than all the gopher traps and machines in the land.

—Abbe Liszt is going to London, but he has disappointed many persons of that metropolis by a letter to the *Times*, in which he says that he will not play during his visit, and adds: "My fingers are seventy-five years old, and Bulow, Saint-Saens, Rubenstein and Walter Bache, play my compositions much better than my dilapidated self." But for all that a single measure played by the great master would throw his audience into ecstasies of rapture.

—The hospitality of the Washington Spiritualists make it very pleasant for strangers visiting them. Mrs. May Mozart, from this Coast, was received with open arms. She had a number of receptions tendered her, and her newly-made friends spared no time or pains to show her the sights of the capital city. People from the Pacific Coast, visiting Washington, will do well to obtain accommodations at Captain S. G. Cabell's elegant residence on Capital Hill. The Captain and his accomplished wife always make it very pleasant for Spiritualists.

—A righteous verdict was that rendered, recently, in Westchester county N. Y., in favor of a widow whose husband committed suicide while drunk from liquor bought at the saloon of defendant. Now, if she is smart enough to keep her three thousand dollars out of the hands of another worthless man, she may live in comfort and mental tranquility the rest of her days. As for the saloon keeper, he will probably see to it that he is not called upon to pay such another sum for the life of a drunkard.

—Some sarcastic person says that people of good sense are those whose opinions agree with our own. We do not think so. On the contrary we find persons, who have no opinions but our own, to be fools, and that, too, before we have known them long. This, we imagine, is because we are not altogether wise ourselves, but never so fully realize our un-wisdom as in the echo of others. Were we really so self-opinionated as the author would make us, there would be no such thing as tolerance or condescension, but stubborn strife and hateful bigotry. We are much better than that.



## NEW BOOKS.

**Essence and Substance: A Treatise on Organic and Inorganic Matter: The Finite and the Infinite: Transient and Eternal Life.** By Warren Chase. Colby & Rich, Publishers.

This is an admirable little work, of 126 pages, in the line of advanced Spiritual thought, by one of the grandest thinkers and workers in the Spiritual field. Although beyond his allotted years, Warren Chase has lost none of his clearness of perception, none of his splendid inspiration. Wherever he appears before the people, whether upon the rostrum or through the press, he always has something to say, and he says it in vigorous English. We commend his "Essence and Substance" to all Spiritualists. For sale at the office of the *Banner of Light*, Boston.

**Elements of Universal History, for Higher Institutes in Republics and for Self-Instruction.** By Prof. H. M. Cottingham.

A neatly printed book of 336 pages, by a scholarly English and German author, of San Jose, Cal. The Professor is the author of a number of works in both languages. His *Elements of Universal History* is what its title indicates. From it the student can grasp, in something more than clean cut outlines, something of all ancient and modern history. To all students of history we would recommend its perusal as initiatory to that more extensive reading and research which will naturally follow. The work is intended more especially for the use of schools, where we would like to see it generally introduced. Price to schools only \$1. To the public \$1.50.

**Historical Revelations of the Relation Existing Between Christianity and Paganism Since the Disintegration of the Roman Empire.** By the Roman Emperor Julian. (Through the Mediumship of T. C. Buddington.) Colby & Rich, Publishers.

This is a book of only 86 pages, and yet it contains much meat for thoughtful minds. Whether really written by the spirit of Emperor Julian or not, it certainly might have been, and to his credit.

**PERSONAL.**—We enjoyed, a few days ago, a very pleasant call from Charles M. Shortridge, our successor to, and present editorial manager of, the *San Jose Daily Mercury*, the leading interior newspaper of California. Mr. Shortridge is a born manager—clear-headed, keen-sighted, and ever wide awake. Although yet but a young man, he is the peer, in journalism, of many old and successful journalists who have devoted their lives to the profession. We shall ever cherish a paternal feeling for the *Mercury*, that, for a quarter of a century was our pet and pride, and also for its manager, who was our pupil for many years.

The respectable liquor men opposed high license because they believed it would close up all the saloons and ruin the worldly prospects of scores of good citizens with families to support.—*SAN JOSE MERCURY*.

How about the "worldly prospects" of the scores of poor inebriates, whose families are covered with rags and wretchedness, as the result of the husband's and father's unconquerable appetite for strong drink? "Good citizens" do not put the poison-cup to their neighbor's lips, the opinion of "respectable liquor men" to the contrary notwithstanding.

THE age of speculation has gone by. The age of knowledge has begun. The philosophies of the past have at last culminated in a system which, while it retains the name philosophy, is in truth science. The Ionian and the Electric schools of philosophy, the great Platonic and Peripatetic schemes, the religio-philosophical scholasticism of the Middle Ages and the grand metaphysical systems of modern Europe have all passed away, and the myriad volumes of their profound elaborations lie mouldering upon the shelves of our libraries. Thales and Pythagoras, Plato and Aristotle, Aquinas and Descartes, have all in turn shed their luster upon the world, and left to it monuments which stand as true representatives of the condition of the human mind at the respective epochs in which they figured. But they are monuments only. They are no longer authority. All these schools of philosophers are extinct. The rising school of philosophy, as distinguished from practical scientific labor, and the one which may be said to have already succeeded the French, German, and Scottish schools of metaphysics, is that which for a better name is styled the Positive. Its aims are all utilitarian, and its principles humanitarian. It is neither dogmatic nor visionary, but liberal and exact. Taking nature as its only source of information, and the phenomena of the Universe as the material for its deductions, it seeks, in the observation of their uniformities in the present, to trace all things back to their true origin in the past, and calculate their true destiny in the future.—*Washington Iconoclast*.

By living right we obtain heaven here and after death we shall enjoy it in all its glory and grandeur, but its foundation, at least, must be laid in this life.

THE difference which exists between the homes of the pure in heart and the homes of the vicious in earth life will exist in the same degree in the other world.

A wit once asked a peasant what part he performed in the great drama of life. "I mind my own business," was the reply.—*Sel.*

## Kind Words.

Bro. Jesse C. Wixom, of You Bet, Nevada county, writes as follows: "I have received those copies you sent me, with others, and am well pleased with the paper; and in fact some little surprised to see such a well arranged and so well edited a paper on that subject in San Francisco. How proud I am of our philosophy, to claim so much interest and talent as can be found in our Spiritual journals. Go on; truth will find a lodgment in the inquiring mind and much good is being done through those good journals and those talented correspondents."

## Society of Progressive Spiritualists.

Annual meeting of the Society of Progressive Spiritualists, held in Washington Hall, 35 Eddy street, April 11, at 2 P. M.: After roll call, and a majority eligible to vote found to be present, the following reports were submitted as submitted: First, the President's; second, the Secretary's; third, the Treasurer's cash report and inventory of property; fourth, Librarian's; after which the following Board, nominated at large by the members, were unanimously elected: H. C. Wilson, S. B. Clark, T. C. Kelley, C. H. Gilman, Mrs. A. F. Anderson, Mrs. S. B. Whitehead, Mrs. F. E. White, Mrs. M. Miller, and Mrs. J. J. Whitney, after which the Society adjourned.

S. B. CLARK, Secretary pro tem.

Immediately after, the Board organized by electing H. C. Wilson, President; Mrs. A. F. Anderson, Vice-President; Mrs. S. B. Whitehead, Secretary; S. B. Clark, Treasurer; T. C. Kelley, Librarian; D. H. Faust, Door-keeper.

## SECRETARY'S REPORT.

I hereby present my third annual report, for the fiscal year ending April 1st, on all matters except members, and that is brought down to the present hour. During the last year, the Society has held fifty-two sessions on Sundays, and had under consideration thirty-six different subjects, and the same treated by twenty-five different opening speakers, and on each of the fifty-two Sundays, the first speaker has been followed by an average of four other speakers in five and ten-minute speeches. Many of the sessions have been closed by mediums giving tests to the audience from the platform.

The Board of Directors have held twelve regular monthly meetings and five adjourned and special meetings, at which there have been present eight and nine of the Board of Directors. During the year three teachers of our truth have been ordained, to-wit: Miss Susie M. Johnson, Mrs. M. G. Payne and Dr. S. N. Aspinwall.

Members on the roll as per report of April 26, 1885, 175

Members joined this year and signed the roll to date, 51

Total, 226

Members withdrawn during the same time, 17

Members passed on during the same time, to-wit, Mrs. S. B. Baker, Mrs. S. F. Reed, J. L. Winnea, 3

Total, 209

Total on the roll at present date, 206

Respectfully submitted,

S. B. CLARK, Secretary pro tem.

## THIRD ANNUAL STATEMENT OF CASH RECEIVED AND DISBURSED—ACCOUNT OF SOCIETY OF PROGRESSIVE SPIRITUALISTS, APRIL 11, 1886.

April 1, 1885—Balance on hand, \$ 428 25

April 1, 1886—Received from all sources, 1,234 85

Total, \$1,663 10

## DISBURSED.

April 1, 1886—Sundries, as per vouchers, \$972 80

Balance on hand, 690 30

The same stands to the credit of the following accounts:—

Mediums' Relief Fund, \$ 20 40

Building Fund, 973 15

Income and expense, 397 75

Total, \$660 30

Respectfully submitted,

S. B. CLARK, Treasurer.

## INVENTORY OF PROPERTY AND CASH BELONGING TO THE SOCIETY OF PROGRESSIVE SPIRITUALISTS.

## ACCT OF BUILDING FUND.

Three lots and nine houses on First and Fremont street as per three deeds, valued at \$20,000 00

## ACCT OF MEDIUMS' RELIEF FUND.

Two outside lots as per one deed, valued at \$50 00

## ACCT OF FREE SPIRITUAL LIBRARY.

643 volumes, books, one book case, valued at \$ 1,000 00

Sundry articles, valued at 60 00

Cash on hand, 690 30

Total, \$21,800 30

Respectfully submitted,

S. B. CLARK, Treasurer.

## LIBRARIAN'S REPORT, APRIL 11, 1886.

I hereby transmit to you a few facts and figures in relation to the Free Spiritual Library connected with your Society. I am pleased to report that the number of readers of the Library has steadily increased during the year, there having been a greater number for each month than for the corresponding month in the year previous. A new catalogue is now in press, which, when issued, will prove a great convenience to our readers, and will serve, no doubt, to create a greater interest in the mind of the general public. An order has been passed by the Board of Directors to extend our field of operations into the country, that all our people on the Coast may be alike benefited. I can not urge the friends of truth, and the advocates of its promulgation, too earnestly to interest themselves in building up this noble factor in our cause. Let not a book go to ruin on any shelf that contains a crumb of truth, but rather donate it to the Library, thus placing it where it will feed many who are hungering for the bread of immortal life. Let all be proud to own a part or parcel in this institution.

## ACCOUNT OF BOOKS.

April 1, 1885—Number of books on hand, 376

April 1, 1886—Donated during the year, 168

April 1, 1886—Purchased during the year, 98

Total, 642

April 1, 1886—Loaned during the year, 2,739

Respectfully submitted,

T. C. KELLEY, Librarian.

**RESTORATION OF SIGHT.**—One of the marvels promised at the present day, with good prospect of realization, is that the blind shall see. Already has such partial success attended the substitution of perfect rabbit eyes for imperfect human ones that the process of eye-grafting seems likely soon to become a practical reality. But there are many eyes which Dr. E. Martin, of Marseilles, has now discovered may be readily repaired. In a very large proportion of cases blindness proves to be due to opacity of the cornea, and when this alone is the cause Dr. Martin accomplishes the miracle of restoring sight by inserting into the eyeball a gold or platinum tube through which artificial cornea the rays of light reach the retina.

A GENTLEMAN of South Salem, Oregon, named Thompson—a first-settler of this State—a few months since moved into a house that was said to be haunted by the spirit of one who had formerly occupied it. One evening, at an early hour, while Mr. Thompson was consulting with a visiting friend, mysterious rappings, or rather cracklings, were heard about the chimney of the lamp, which was burning at a full blaze. "If you are the spirit of —, break the chimney," requested Mr. Thompson, and instantly the chimney flew into a thousand pieces. There are organized powers equal to disintegrating worlds in the same way—acting upon spirit-atoms through the soul-fores.—*The World's Advance-Thought*.

## NEWS AND OTHER ITEMS.

On a recent Sunday a bald eagle seized an eight-year-old boy at Manheim, near Utica, N. Y., and tugged at him until beaten off by farm hands.

The wife of one of the clergymen of Saranac, Mich., supplements her husband's meagre salary by driving a wagon and peddling milk from door to door.

The "peaches of the future" in some Delaware orchards are being sold at the rate of five dollars per one thousand trees, so certain are the growers that the shaft of Jack Frost has struck them dead.

The average salary of the Methodist preachers of the Baltimore Conference is \$785 a year. Sixty preachers, some of them married, receive less than this amount to, and one receives only \$160.

A New York judge has ruled that a husband is liable for slanderous words spoken by his wife, and on this ruling a verdict of six cents was rendered by a jury against a man whose wife had uttered the slander.

Revenue officer McDonald, of Atlanta, says that the best detective on his force is a woman, "and a lady, too." She lives near Atlanta, and is particularly skillful in working up cases and locating stills. He says she has no end of nerve, and does not work for the cause of temperance, but for money.

Naturalists now count no less than 1,870 different kinds of fishes in North American waters, of which 550 live in the rivers and lakes, and 550 kinds belong to the Pacific. Of the remainder, 105 dwell only in the deep waters of the Atlantic and Gulf of Mexico, never approaching the shore or the surface.

Alvan Clark, the famous lens maker of Cambridgeport, says that the lens for the great Lick telescope will be ready in about two or three months. The "finishing touches" alone remain to be performed in order to make the refraction perfect. These are done with the end of the finger dipped in emery. The ability to do this depends on the sense of touch.

The amount of coal in the Pittsburg region is estimated by Prof. Lesley of the Pennsylvania Geological Survey at 30,000,000,000 tons. About 11,000,000 tons are now taken annually from this bed, of which two-thirds are bituminous coal, and one-third anthracite. Prof. Lesley believes that the oil and gas supply will practically cease ten or twenty years hence.

The great rainfall in New England in February is declared by meteorologists who have studied it to have been unprecedented since records began to be kept. The total amount of water which fell from the clouds, chiefly during twenty-four hours, is computed to have amounted to 750,000,000,000 gallons. The fall was greatest between New London and Providence.

A NOBLE EXAMPLE.—On a late trip of the steamer "City of Salem" to a point above Salem, the captain of the boat noticed a cow standing on a narrow shelving rock, at the foot of a precipitous bank, and she was in a starving condition. She had fallen down from above, and there she was, unable to advance or retreat—the great rapid-rolling river ahead, and the insurmountable bank-wall behind. The captain ordered the pilot to "round to," and his deck-hands carried the poor animal on board the boat. He then ordered her a supply of meal and water; and, landing at the first ranch, she was helped ashore, when the ranch-owner agreed, for a price, which the captain paid, to feed and care for the cow until she had grown strong enough to care for herself upon Oregon's richly grassed meadow lands. That captain, unconsciously, most likely, did himself more good by this manifestation of kindness and sympathy, than he could have done had he, by "making a corner" on steamship stocks, increased his worldly stores to the extent of a million of dollars. He evolved a soul-force, which, being used over and over in the same noble way, will in the end come back to him "like a flock of birds of paradise."—*The World's Advance-Thought*.

THE BOTTOM OF THE ATLANTIC.—The soundings which were made between Ireland and Newfoundland before laying the Atlantic cable, have made the bottom of the Atlantic almost as well known as the surface of Europe and America. It is covered with a fine mud, the remains of microscopic insects, which will one day doubtless harden into chalk. Of the inequalities of this ocean bottom, Professor Huxley says: "It is a prodigious plain—one of the widest and most prodigious plains in the world. If the sea were drained off, you might drive a wagon all the way from Valentia, on the west coast of Ireland, to Trinity Bay in Newfoundland; and except one sharp incline, about 200 miles from Valentia, I am not quite sure that it would be necessary to put the skid on, so gentle are the ascents and descents upon that long route. From Valentia the road would lie down hill for about two hundred miles, to the point at which the bottom is now covered by 1700 fathoms of sea water. Then would come the central plain, more than 1,000 miles wide, the inequalities of the surface of which would be hardly perceptible. Beyond this the ascent on the American side commences, and gradually leads for about 200 miles to the Newfoundland shore."

THE writer received a letter from the noted medium Mrs. Maud E. Lord, something over a year ago, in Bozeman, Montana. The letter gave her reasons for not being able to visit Montana professionally; and it proved a striking illustration of the truth of force-transmission through spirit-atoms. The letter made the connection for her control, and that night they took possession of Miss Carrie Cook, a miss of eleven years (the letter having been handled by Miss Carrie), and at once through her organism were produced all the wonders characteristic of Mrs. Lord's peculiar phases of mediumship—independent slate-writing, hand-materializations, moving heavy substances, etc. In broad day-light a heavy dining-table, loaded with dishes, was moved across the floor, and full-grown spirit hands grasped and shook in friendship mortal hands when they were extended beneath it. Other manifestations equally remarkable were given. As Mrs. Lord's spirits could not bring her, they came themselves.—*The World's Advance-Thought*.

THIS is a thoroughly Friday year, says the *New York Sun*. It came in on a Friday, will go out on a Friday, and will have fifty-three Fridays. There are four months in the year that have five Fridays each; changes of the moon occur five times on a Friday; and the longest and shortest day of the year each falls on a Friday.

## ADVERTISEMENTS.

ACME VAPOR BATHS,

—WITH—

## Electric Treatment.

Those suffering from Rheumatism, Neuralgia, Paralysis, Lumbago, Vertigo, Lead Poisons, Blood Poisons, are especially recommended to try these Baths.

SINGLE BATH, \$1.00.

SIX TICKETS, \$5.00.

MRS. E. L. BUCKINGHAM,

209 Turk St., San Francisco.

MRS. D. N. THORPE,

## Fashionable Dress-Maker,

228 Fulton Street, : : Near Van Ness Avenue,

SAN FRANCISCO.

Will receive work at her rooms, or go out by the day.

Terms, Moderate. ap17-17

## THE "DOMESTIC"



From its position AT THE HEAD, the

## "DOMESTIC"

AFFORDS A SHINING EXAMPLE OF WHAT AN HONEST EFFORT TO MAKE THE BEST WILL DO.

J. W. EVANS,

General Agent,

29 POST STREET, SAN FRANCISCO.

mar24-1m-5thp

## PASS THEM ALONG.

We printed large extra editions of all the earlier numbers of the *GOLDEN GATE*, many copies of which we have yet on hand. As interesting samples they are just as good to send to those who have never seen the paper as the latest edition. We will send these papers in packages, postage paid, to whoever may wish to scatter the good seed, for fifty cents per hundred copies—package of fifty copies, twenty-five cents.

## GOLDEN GATE EUROPEAN AGENCY.

H. H. KERRY, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent for the *GOLDEN GATE*, during the absence of J. J. Morse, receiving subscriptions therefor at 12s 6d per annum, exclusive of postage.

## NOTICES OF MEETINGS.

**SPIRITUAL SERVICES** by the Golden Gate Religious and Philosophical Society, at Metropolitan Temple, under the ministrations of the celebrated and eloquent inspirational lecturer, Mrs. E. L. Watson, Sunday, April 18th. Questions Answered at 11 a. m. Lecture in the evening at 8 o'clock. Subject: "Character Building." The Children's Progressive Lyceum at 12:30 p. m. A cordial invitation to attend is extended to all.

**SPIRITUALISM.**—"Light and Truth."—At Washington Hall, 35 Eddy street. Every Sunday evening there will be a conference and fast meeting, closing with a séance by mediums of a variety of phases. All Speakers and Mediums invited.

**PROGRESSIVE SPIRITUALISTS.**—The "Progressive Spiritualists" meet in Washington Hall, No. 35 Eddy street, every Sunday afternoon at 1 o'clock p. m. All subjects relating to human welfare and Spiritual unfoldment treated in open conference. Sunday, April 18th, at 1 p. m. Subject: "What is the Most Important Question for the Consideration of Spiritualists at the Present Time." Opened by Mr. James Battersby. All are invited. N. B.—The Free Spiritual Library in charge of this Society is open to all persons on Sundays from 1 to 4 o'clock p. m. Contributions of books and money solicited.

**THE OAKLAND SPIRITUAL ASSOCIATION.**—Meets every Sunday, at 2 p. m., at Grand Army Hall, 419 Thirteenth street. Public cordially invited. Object all communications to G. A. Carter, 350 Eighth street, Oakland.

**DO SPIRITS OF DEAD MEN AND WOMEN** Return to Mortals? Mrs. E. R. Herbert, a spirit Medium, gives sittings daily from 12 to 4 p. m., Sunday excepted, at No. 415 Twelfth Street, Oakland, Cal. Conference meetings Sunday evening: Developing Circles, Tuesday evenings. Public are invited. no18

**LIBERTY HALL SPIRITUAL SOCIETY** meets every Thursday evening, at 7:30 o'clock p. m., at Liberty Hall, Brush street, near Market street local railroad, at Oakland. All are invited. Admission, free. Dr. Paulson, Lecturer. Marshall Curtis, President.

**MEDIUMS' UNION SPIRITUAL MEETINGS.**—At St. Andrews' Hall, No. 111 Larkin street, every Wednesday evening. Good speakers and mediums present. Admission free.

## TO FRIENDS OF THE GOLDEN GATE

For the purpose of placing the *GOLDEN GATE* upon a basis that shall inspire public confidence in its stability, and also for the purpose of extending the field of its usefulness, a number of prominent and influential Spiritualists have organized themselves into a Joint Stock Company known as the "Golden Gate Printing and Publishing Company," with a capital stock of \$15,000, divided into 3,000 shares of \$5 each. The corporation is invested with power to carry on a general printing and publishing business; to buy and sell, hold and inherit real estate; to receive, hold and dispose of bequests; to deal in books and periodicals; in short, the foundation is laid for the future of a large publishing, printing and book-dealing business.

It is agreed that each share of the capital stock of said Company subscribed for shall entitle the holder to an annual dividend of ten per cent, payable in subscription to the paper. That is, the holder of five shares, or \$25 of stock, shall be entitled to a copy of the paper free, so long as the corporation exists, together with all the profits and advantages which the ownership of said stock may bring. (The paper at \$2.50 per annum—the lowest price at which it can be afforded—being equivalent to ten per cent of \$25.) For any less number than five shares a pro rata reduction will be allowed on subscription to the paper. Thus, the holder of but one share will receive a perpetual reduction of fifty cents on his annual subscription. That is, he will be entitled to the paper for \$2 per annum. The holder of two shares will pay but \$1.50; of three shares, \$1; four shares, 50 cents, and of five shares, nothing.

By this arrangement every share-holder will receive, as we have before stated, what is equivalent to a perpetual annual dividend of ten per cent. The subscriber for twenty shares of the stock, or \$100, would be entitled to four copies of the paper. He could, if he chose, dispose of three of these copies among his acquaintances, at the regular subscription rate of \$2.50 for each per annum, and thereby realize what would be equivalent to a cash dividend of seven and one-half per cent on his investment, and have his own paper free in addition.

This plan of incorporation can not fail to commend itself to every Spiritualist who has the welfare of the cause at heart.

As no more stock will be sold than will be necessary for the needs of the business—which will not be likely to exceed, in any event, over fifty per cent of the nominal capital—and as the paper will be conducted on the most economical principles, there will be no probability of, or necessity for, future assessments. The sale of the reserved stock would be ample to meet any contingency that might possibly arise. But, with careful management, there will be no necessity to draw upon this reserve. On the other hand, from the present outlook and the encouragement the paper is receiving, we confidently believe that the time is not far distant when the business will pay a fair cash dividend upon the stock, in addition to that already provided for.

This is no vagary of an inexperienced journalist, but the firm conviction of one who has had a quarter of a century of successful experience in journalistic management. You can order the stock by mail just the same as in person, and will receive therewith a guaranty of free subscription.

While the paper is now placed beyond the possibility of failure, still its future usefulness will depend, in a large measure, upon the liberality of its patronage. All Spiritualists who can afford it should not only take the paper but also secure some of its stock, which will be a safe and profitable investment.

The Board of Trustees named in the articles of incorporation (which have been duly filed) consists of the following gentlemen: Amos Adams, M. B. Dodge, R. A. Robinson, Dr. Robert Brown and J. J. Owen. President of the Board, Hon. Amos Adams.

## FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the *GOLDEN GATE*, the following form of bequest is suggested:

"I give and bequeath to the *GOLDEN GATE* Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

MR. AND MRS. FRED EVANS.

These popular young mediums will hold their interesting seances for full form materialization, independent slate-writing and physical manifestations on Tuesday, Thursday and Sunday evenings, at 8 o'clock sharp. Mediums sit in audience room. Seats may be secured in advance by calling or addressing Fred Evans 1244 Mission street.

## SPIRITUALISM.

All who are desirous of developing as mediums for "Independent Slate-Writing," which is the most satisfying, convincing, and unquestionable phase of spirit power known, send for circular, with four cents, to Mrs. Clara L. Reid, Independent Slate-writer, No. 35 Sixth street San Francisco.



## True Spiritualism.

[Address by W. N. Shuman at the Thirty-Eighth Anniversary of Modern Spiritualism at Los Angeles.]

No one can review the history of the world's progress during the last two score of years without being profoundly impressed with the marked influence Spiritualism has had upon the religious thought and practical life of the people. As a means in the production of this result I do not underrate the importance of spirit phenomena. It was the foundation of the Spiritual edifice, and on it Spiritualism must continue to rest. But as the foundation of a house is not the house itself, so spirit phenomena is not Spiritualism.

I am led to remind you of this fact by the well-known tendency of a large class of Spiritualists to devote themselves mainly to the merely external proofs of spirit existence while they woefully neglect the spiritual life which should be the highest aim of every Spiritualist to cultivate. With some people spirit communion means a "good time," asking foolish questions and making trifling remarks, bandying jokes back and forth, with no thought of benefit to themselves, or of helping the undeveloped spirits who may seek their society.

I attended a so-called materializing seance the other evening, where all of the conversation was of this character. From the inside of the curtain the announcement was frequently made: "Be patient now; we've got another one most ready to come out," and after the spirit, or what purported to be such, had exhibited itself and retired, the voice inside would ask, "How is that now? Isn't that good?" Then again: "We've got a dozen hanging on nails in here, waiting their turn; we'll have another off the hook pretty soon." "Here's a bully one coming out now." "Mr. —, your mother-in-law is in here; she is coming out to pull your hair for you." As the gentleman whose name was called is a bald-headed old bachelor, (never had a mother-in-law, and has no hair to pull), there was a laugh at his expense. It was a funny joke, no doubt, but was that the proper place for it? Some of the circle responded to the wit from within, and of course the remarks outside were of a similar low character. The whole thing was treated as if it were a show, and perhaps it was. Certainly such performances are injurious to those who participate in them and a disgrace to the spiritual cause—disgracing to honest inquirers, and a source of pain and mortification to all spiritually-minded and sensible people.

We are told that spirits are but men and women—human beings, as we are—and should be treated as we treat each other. True, they are human, but if we seek them in a frivolous frame of mind and spend the time in laugh and joke, we get no good, but rather harm, and by so doing we invoke those who are inferior to ourselves. I beg of you do not degrade Spiritualism to this low level.

Some of the most unspiritual people I know are the most ardent followers after spirit phenomena, and on this they base the claim that they are Spiritualists, as if this constituted Spiritualism. It does as much as the husk constitutes the golden grain, as much as a man's houses and land constitute his wealth of intellect and purity of soul. In spirit communion the true Spiritualist seeks first of all to bring himself into harmony with the highest spiritual existence he can reach. He will endeavor to become as pure as they, as loving and as sympathetic as they. He will put out of his life all that can degrade or lower him, and will endeavor to bring into his life all that can ennoble and elevate. The true Spiritualist seeks to lead a true life. It should be our aim to do our utmost to develop and cultivate the higher and better part of our nature to make the most and the best of ourselves; to watch our infirmities and endeavor to overcome them; to take hope from our good qualities and seek to increase them; to live honestly, to act justly, to love purely, to be charitable and kind, generous and forgiving, and to be as hopeful as we can that all wrongs will yet be righted, and that if we do our best that is all that can be expected of us. There are none of us perfect, no, not one. If any were, they would be too good for this world. But we all have the germ of goodness within us, a spark at least, of spiritual life, and it should be our highest aspiration, as Spiritualists, to so develop the germ that it may sometime bear fruit fit for the life to come, which we all profess to believe in, but which so few of us seem to realize.

I judge of Spiritualism by its fruits; and I would give nothing for that Spiritualism that does not make a man better. We profess to have the grandest, noblest and best conceptions possible of the life here and hereafter. We speak of angels as if they are about us and watching over us. We talk of heaven as if we are yet to go there; we speak of those that have gone before—of our mothers, sisters and brothers in the land of bliss, and of other dear friends whom we hope there to meet; aye, even of more exalted ones, the saints and martyrs who have suffered and died for human kind, glorious ones whose earth lives were grand, and whose life beyond we deem to be sublime; and yet what are we doing to make ourselves fit for such society? Oh, inconsistency! Many of us are living unworthy lives—lives that even

here should bring the tinge of shame to our cheeks.

It is said we must live for to-day, and not attempt to make angels of ourselves before the time comes. I admit we must live for the present, but the way to do that is to do the best we can. On the good of the present good of the future must be based. If there is no good now there can be little good then.

"Heaven is not reached at a single bound, But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its summit round by round."

"I count this thing to be grandly true, That a noble deed is a step towards God. Lifting the soul from the common soil To a purer air and a broader view."

We rise by the things that are under our feet— By what we have mastered of good and gain— By the pride disposed and passion slain— And the vanquished ill that we hourly meet."

## Specialists.

[Professor Huxley, before the Royal Society—Nature.]

In all human affairs the irony of fate plays a part, and in the midst of our greatest satisfactions *urgit ament aliquid*. I should have been disposed to account for the particular drop of bitterness to which I am about to refer, by the sexagenarian state of mind, were it not that I find the same complaint in the mouths of the young and vigorous. Of late years it has struck me with constantly increasing force that those who have toiled for the advancement of science are in a fair way of being overwhelmed by the realization of their wishes. We are in the case of Tarpeia, who opened the gates of the Roman citadel to the Sabines and was crushed under the weight of the reward bestowed upon her. It has become impossible for any man to keep pace with the progress of the whole of any important branch of science. If he were to attempt to do so his mental faculties would be crushed by the multitudes of journals and of voluminous monographs which a too fertile press casts upon him. This was not the case in my young days. A diligent reader might then keep fairly informed of all that was going on without robbing himself of leisure for original work and without demoralizing his faculties by the accumulation of unassimilated information. It looks as if the scientific, like other revolutions, meant to devour its own children; as if the growth of science tended to overwhelm its votaries; as if the man of science of the future were condemned to diminish into a narrower and narrower specialist as time goes on. I am happy to say that I do not think any such catastrophe a necessary consequence of the growth of science; but I do think it is a tendency to be feared and an evil to be most carefully provided against. The man who works away at one corner of nature, shutting his eyes to all the rest, diminishes his chances of seeing what is to be seen in that corner; for, as I need hardly remind my present hearers, that which the investigator perceives depends much more on that which lies behind his sense organs than on the objects in front of them. It appears to me that the only defense against this tendency to the degeneration of scientific workers lies in the organization and extension of scientific education in such a manner as to secure breadth of culture without superficiality; and, on the other hand, depth and precision of knowledge without narrowness.

## The Labor Problem.

[World's Advance-Thought.]

The following remarks are noted from a recent lecture before the Salem School of Spiritual Education:

"Mobs can not decide the great problem, nor can the monetary interests, for the former are blind to reason, and the latter are blinded by self-interest. In this most critical condition the guiding wisdom of a God of Progress and Humanity is discerned. Everything is for a wise purpose. Labor-saving machinery is for a wise purpose. Its mission is now becoming apparent. It is preliminary to the ushering in of the New Spiritual Dispensation, the golden light of which is dawning all around us. The silent forces are at work preparing humanity to receive the priceless boons which are to come down to them from the realm of spirit—of causes—from which ever has descended and ever will descend the good and the true just as fast as the children of men become sufficiently progressed to receive them. The benefits of labor-saving machinery are divinely intended to be on the side of the toilers, that they may have the greater portion of their time to devote to spiritual and intellectual improvement. The temperance organizations, the religious revivals, all reformatory movements, point to the one thing, and have the same tendency—they are all manifestations of the regenerative forces which are at work preparing human beings for the new and higher order. When it shall not be necessary for toilers to work more than half of the time they do now, and when all desiring to work will be given the opportunity, men's natures will have become so spiritualized that they will not be so generally disposed, as now, to spend their idle hours viciously; and the police regulations will then, without abridging any man's privileges that are not naturally immoral, prevent the morally diseased from falling victims to profligacy and licentiousness."

## EXPERIENCE DEPARTMENT.

## "Mind Reading."

EDITOR OF GOLDEN GATE:

My last article gave a description of a test which furnished conclusive evidence of its spiritual origin, because it contained information not known to any one present, but which was known to the spirit purporting to communicate, and was afterward found correct. Now for one which undoubtedly came from the mind of the sitter:

Several years ago I was acquainted with a Mr. J. J., a very well informed gentleman on most topics, but like many others who have never investigated our philosophy, was somewhat prejudiced against it, and was wont to attribute all the phenomena, which he could not deny, either to jugglery or "mind reading." I may remark here, by way of parenthesis, that many people, and he among the number, have no very clear idea of what they mean by mind reading.

He was a man of very positive mind, an active brain, and a very strong will; in fact, just such a person as any one, at all conversant with the subject, would immediately select as a good mesmerist or magnetizer.

It happened, during our acquaintance, that a medium,—a lady who has since become quite famous as a delineator of character,—came to the place where we resided. After I had made her acquaintance, and had received some good tests through her, I asked this gentleman if he would not go and see her. He readily assented, saying, "Now, I am going to prove to you that if she is honest, as you say she is, that it is all 'mind reading,' and spirits have nothing at all to do with it. I'll tell you what I'll do," he said, continuing, "I'll write a short description of my old home in Tennessee, and keep my mind fixed on that during the entire sitting, and you may sit with me and keep the paper, and, if she isn't an arrant cheat, you will find she will give a more or less correct report of what is in your hand."

To this reasonable proposition I immediately assented, hoping to prove to him that there really was something more in our philosophy than jugglery and mind reading. So he sat down and wrote out a description, as he said, of his old home, and gave it to me. It was quite brief, and something like this:

"The house where I was born stood on a little rise of ground, about one hundred yards west of a small lake. To the westward was quite a steep hill covered with a heavy growth of timber and underbrush. Just in front of the house was a picket fence, and outside of it ran the public road. The ground in the dooryard was covered with a heavy growth of lawn grass."

This he handed to me and we went to the rooms of the medium and found her at leisure. I introduced my friend, and told her that he was a confirmed skeptic, but that I hoped that she would convince him of his error; that I had brought him there fully believing that her guides could do it, if any one could.

She immediately consented to give us a sitting, saying, however, that as she was entirely unconscious when entranced, she would not be responsible for what took place or was said. Saying this she drew out a small table, and we all sat down around it.

After a few minutes had passed, the medium became entranced. Her guide, after a few general remarks, turned to him and said: "There are many of your spirit friends here, sir. There is one whom I should take to be your father; he is gone, and I am shown a beautiful picture. I seem to be standing on a hill and looking down at a house which stands about a hundred yards west of a small lake. In front of it is a beautiful plat of ground covered with lawn grass, bordered by a picket fence, and outside of this is a wagon road. Back of the house the ground rises to a considerable height, and is covered with heavy timber."

You, kind reader, can judge what my feelings were as I listened to these remarks, falling from the lips of one who I was sure had never seen the gentleman before. I can not describe them.

In amazement I looked up at the medium and the sitter. His face wore a look of stern determination, coupled with a half concealed smile of triumph; while her face, even though her eyes were closed, had an expression of abject submission to some superior power. Never had I seen a person more completely under the control of another mind, and that mind was evidently the mind of the sitter; a spirit, it is true, but one still encased in a physical body.

Mr. J. J. said to me: "Well, what do you think about it now?" I was too dumbfounded to make any reply. A few other things of minor importance were given and the medium came out of the trance. After thanking her, and paying the charges, we took our departure.

As for myself, I was the most completely beaten person you ever saw, while Mr. J. J.'s face wore a satisfied, I-told-you-so expression. I was much younger in experience, as well as years, than now, and this case was a terrible shock to my satisfaction in spiritual matters.

I questioned him about the matter afterward, and learned that he had in former years been a professional mesmerist, and hence knew perfectly well how to

get control of a good subject like that he found in the medium. But it took me a long time, and much reading and study, to remove this stumbling block out of my path.

At last it came to me that man is a spirit while in the body, as much as when he has left it, and as such possesses all the powers possessed by arisen spirits; only in most cases men do not know how to use them as well. And this knowledge has enabled me to understand much in our phenomena, that without it is inexplicable; and now I am slow to accuse a medium of fraud because he or she gives things which evidently have a purely mundane origin.

E. G. A.

## Will Investigate.

EDITOR OF GOLDEN GATE:

Some years ago, while visiting the Paso Robles Mineral Springs in San Luis Obispo county, I became acquainted with a gentleman from your city, and as we both remained at the Springs about five or six weeks, we soon became quite intimate. He was an enthusiastic believer in the doctrine of Spiritualism, and as I knew nothing about it, having been brought up in the orthodox church faith, I had been taught to look upon Spiritualism as the most arrant and unmitigated humbuggery.

My friend's earnestness, and his honest, straightforward and candid manner so impressed me, however, that I determined to investigate it. At that time I resided in the city of San Luis Obispo, where but little opportunity presented itself to learn anything about it; what little I did learn did not impress me favorably. I had heard so much, and read so much in the newspapers about the exposures that followed the manifestations of so-called spirit mediums, which were shown to be bare-faced frauds in many instances, that I finally came to the conclusion there was nothing in it. In fact, it seemed to have had its day, and to be dying out, as it were, and, like many others, I came to the conclusion that the time would come when a man would be ashamed to admit that he ever believed in it.

From time to time, too, some one would come along and hold public exhibitions professing to show up the fraudulent tricks and practices of so-called spirit mediums. A gentleman, whose name I believe was Baldwin, came to San Luis Obispo and made a public exposure of everything which so-called spirit mediums had claimed to be supernatural. His tricks were clever, but as I had never attended the public exhibitions of any prominent medium, I did not consider myself capable of judging the effect of Baldwin's so-called exposures. As I said before, I had but little opportunity to investigate the subject; about all I did learn was through the city press. True, I could not pick up a paper but what I could see the card of some clairvoyant, magnetic healer, test or materializing medium, but in every case, nearly, there was this addition to each card,—"*Sittings, \$1.00.*" So the whole thing always had the appearance to me of a money-making, catch-penny arrangement, and, in fact, to a casual observer it has that appearance yet. I have made up my mind, however, to give the subject a thorough investigation, for it is a difficult matter for me to believe that several millions of people in the United States—very many of them intelligent people, too, who are believers in the doctrine of Spiritualism, have all been deceived.

There is one thing, however, that I will state in all frankness, that if the spiritual philosophy is the only true guide for our conduct in life, the teachers of that doctrine must show themselves to be less worldly minded than they have, if they ever make any progress. It seems incredible to believe that any one who is an earnest believer in the teachings and admonitions of the pure and good who have gone to the spirit land, should have no better or higher aim in life than to make money out of the business of teaching and preaching the gospel of Spiritualism. It does seem to me that a true philanthropist—one who loves his fellow-man and desires to advance the welfare and happiness of the human race—ought to be willing to do a little good now and then, no matter whether he is the gainer in a worldly sense or not; more especially when he is to receive his reward in the beautiful Summer Land.

I understand the doctrine of Spiritualism to be, that one's happiness in the spirit world will be in exact proportion to the amount of good he has done in this. If Spiritualists believe that, why do they not give us a little more practical evidence of it? Selfishness has nearly ruined the orthodox church, and it will retard the growth of true Spiritualism if it takes root therein. If it is ever to be placed on that higher and nobler plane that is to result in the salvation of the world, it must be taken out of the hands of Mammon's worshippers. Truly yours,

M. B. H.

EVERY ONE wants to believe in a tangible reality in the next world, and it is safe to say that every one hopes that it will be better, that is, more comfortable in every way than this life. There are but few, however, who endeavor by their conduct of life to merit a condition in the spirit world materially different from what they enjoy here. The fact is we all are anxious for a higher and better existence, but we do not seem disposed to earn it by resisting influences that retard the soul's growth.

## Prophecy for May.

EDITOR OF GOLDEN GATE:

Some time in February last, and when I was in Los Angeles, I wrote predictions for coming events which were to follow quickly. I gave it to the *Express* for publication, an evening paper of Los Angeles. The editor, for some reason, did not see fit to publish it. I suppose one reason was the (to them) ridiculous prediction of telling the Stocktonians and Sacramentans to build an ark of refuge for the coming floods of Spring. Many of the predictions have already come true, such as great activity in railroad travel, low rates of fare, and in the East railroad accidents, riots and bloodshed; the death of a great and noted person of this Coast (General Miller), etc. Many of those predictions have only been too true. I will not tire your readers by telling what has passed; nor will I tire them by going far ahead into the future lest they forget, but I will tell of the important events for the coming May, and will confine myself principally to this city and Coast. "Covet Spiritual gifts but rather that ye prophecy," says the Apostle Paul; therefore the Church and the State can not find fault with us if we do pry a little into the future.

The Virgin of the Sky is weeping; she is burdened with Jove and with Mars, whose distant orbs afflict Sol and Diana as they hold communion together in Taurus. Her house is a scene of confusion. Her lord is away from his home to visit her sister, the Twins. He is detailed on his way by the Ram, who is opposing the great and the mighty. His ruler is lord of mid-heaven. His angel controls the East angel. His bugle he points to this city and sounds it aloud to his lads, who hasten together around him. His sons are the moulders of iron and all who are handling steel; they are those that around him now cluster to hear his word and His will. His voice is a hot scorching wind, which all will feel in the month of May. His sons will then file in procession and raise their voices for shorter hours.

A divine is called away, and a man of fame in law; a woman meets with sad disgrace; the nation mourns another death.

Dr. J. D. MacLENNAN.

1410 Octavia street, San Francisco.

## Metaphysical Twins.

[London Paper.]

The case of the death of twins, into which Mr. George Collier held an inquiry, was the second very remarkable occurrence of the kind within a few weeks. Only a short time since Dr. Diplock held an inquest on the bodies of two children who had lived to the age of a year and nine months. It was given in evidence by the mother that both had been delicate and ailing from their birth, and that whenever one had been unwell the other immediately fell ill too. This had invariably been the case. Eventually, after struggling along together in the most complete sympathy for twenty-one months, they were both seized with teething convulsions and both died in the same moment. Whether the two children, the circumstances of whose deaths have just come before Mr. Collier, were similarly affected during lifetime there seems to be no evidence to show. They lived only five months, and very probably any such similarity would have been unobserved even if it had existed. But that they died together and from one and the same cause there seems to be no reasonable ground for doubt. The mother said that she put the children to bed at seven o'clock on Thursday evening, and the next morning they were found both lying on their faces close to one another and quite dead. A medical man made an examination of the bodies, and gave it as his opinion that the cause of death in each case was bronchitis, accelerated by rebreathing air highly charged with carbonic acid gas. Assuming, as we suppose we may do, that the depositions which a coroner in each case accepted as facts were really reliable, these cases certainly point to a very mysterious sympathy of nature more remarkable in some respects than anything presented by Two-headed Nightingales or Siamese Twins. That the Siamese Twins should have died within two hours of each other is intelligible; but these cases of simultaneous disease and death between children with no kind of physical attachment are very puzzling.

A COUNTRY subscriber who signs his letter "Charles" writes us:—"Something within tells me I have genius. At dawn, at mid-day, and at even-tide I break forth in poetic song; my waking hours are musical with the lute tones of an unseen Orpheus, and in my sleep the muses bend lovingly o'er my cot! How shall I develop and perfect the inspiration—this divine afflatus—this gift of the gods?" Come down to Boston, Charles, and peddle clams!—*Boston Investigator.*

THERE are in Canton eight hundred temples dedicated to gods and goddesses, all of them richly adorned with shrines and images. In the "Temple of Heaven," at Pekin, the Emperor officiates as high priest. It is rich in silk hangings, gold embroidery, huge paper lanterns of quaint forms, covered with all sorts of Chinese characters and grotesque idols.



## The Complex Sense of Touch.

(Pall Mall Gazette.)

Of all the senses we possess, the sense of touch is at once the most complex and the least understood. Blindness and deafness are only too common, and we can all more or less appreciate the nature and extent of these dire afflictions. But who ever thinks how he would be affected by deprivation of the capacity to feel, inability to distinguish by touch between smoothness and roughness, heat and cold, or by an impaired power to receive the various sensations of pain and pleasure which reach us through the surface of the body? How is it that the same finger, which tells us that a substance is hard or soft, tells us also that it is hot or cold? Have we, as some physiologists aver, a sixth sense, that of temperature? If not, how comes it that a single touch of the finger conveys to the brain, in the same instant, two distinct impressions, perhaps three, for the substance in question may be wet, as well as hot or cold, hard or soft? Physiologists can not tell us; they only know that the sensations so conveyed are separable, and that the ways by which they reach the brain are not the same. The subject is by no means new; but fresh light has lately been thrown on it by the researches of two Swiss savants, M. A. Herzen and Professor Soret. The observations of these gentlemen, beside being highly interesting, psychologically as well as physiologically, are of considerable practical importance in their relation to the training of the blind.

Pressure on a limb—as for instance, when we fall asleep lying on one of our arms,—if continued for some time, makes it more or less numb. It gradually loses the power of transmitting sensations to the brain. According to the observations of M. Herzen, the first sense lost is that of touch, the second that of cold, the third that of pain, the last that of heat. He says that when one of his arms is so torpid that he has to feel for it with the other, and it is impervious to a pinch or a prick, it is still sensible to the warmth of the other hand. If the pressure be prolonged, the limb ceases to be affected even by heat. There are people, otherwise healthy, whose capacity of feeling is so far incomplete that they never know what it is to be cold, so far as sensations conveyed by the skin are concerned. Winter is the same to them as Summer. This probably arises from an abnormal condition of the spinal cord. M. Herzen mentions the case of an old woman, whose legs, which were partially paralyzed, could feel only pain and cold. At her autopsy it was found that the spinal cord in the neighborhood of the nervous centers of the back was shriveled and otherwise in an unhealthy state. But M. Herzen has not rested content with observations on his own species; he has made experiments on the lower animals, classified several of the sensations of touch, and discovered their localizations, in the organism; and Professor Soret, taking up the psychological branch of the subject, has tried to find out how far the sense of touch may be made to convey to the sightless an idea of the beautiful. For a deaf musician may enjoy music, despite his deafness, so may a blind man find pleasure in beauty of form, notwithstanding his blindness. In the one case the pleasure comes from the rhythm, or rather from sonorous vibrations in the air, produced by the playing; in the other, from the symmetry and regularity of the object handled.

The most wonderful spirit manifestations have been given in Salem—personal materializations in day-light and in the open air; written messages materialized in the light; the natural elements put under control; mortals made invisible to view in the light; seeds brought from foreign lands; sick folks healed by transmission of force at great distances; and other such manifestations. But few mortals have yet been prepared in spiritual condition to receive such evidences of spirit-power. Are they not trifling compared to the great work of reformation that is being carried on over all the world?—*The World's Advance-Thought.*

THERE is a cloud of darkness between man and heaven which increases or decreases in proportion as his animal nature predominates.

## PROFESSIONAL CARDS.

MRS. DR. BEIGHLE,  
WILL DIAGNOSE DISEASE WITHOUT  
QUESTIONS,  
319 Turk Street, : : Between Leavenworth and Hyde,  
Hours from 9 to 5.  
NERVOUS DISEASES A SPECIALTY.

DR. R. BROWN & CO.,  
PHYSICIANS, SURGEONS AND ELECTRICIANS,  
Santa Cruz, California.

These wonderful Magnetic Healers will diagnose diseases without any explanation from patients; diseases of women especially; rheumatism positively cured; all rectal diseases cured, such as ulcers, fistula in ano, hemorrhoids, polypus recti, stricture, etc., which is the cause of consumption and decline, depletion of the nerve forces, etc.; electric treatment given; cancers cured without cutting; guarantee to cure all cases they undertake; medicines can be sent to the country, with instructions how to use them, after diagnosis is given by lock of hair, fee \$2. Consultation free. Office hours, 10 a. m. to 4 p. m., and 6 to 8 p. m. Dr. R. Brown & Co. are also sole agents for

DR. BERLIN'S HYDRASTIN UTERINE SUPPORTERS  
For the State of California. These Supporters are doing wonders in curing displacement and ulceration of the womb. All ladies afflicted should call on these Doctors and have a talk with them, and if you can be cured they will soon effect that cure. Agents wanted for these Supporters in every town in the State.

## PROFESSIONAL CARDS.

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

MRS. R. A. ROBINSON,  
PSYCHOMETRIZER AND TEST MEDIUM.  
308 Seventeenth Street,  
Between Mission and Valencia, San Francisco.

MRS. J. J. WHITNEY,  
The well-known  
CLAIRVOYANT, CLAIRAUDIENT AND TRANCE  
MEDIUM.  
Is now located at No. 120 Sixth street,  
SAN FRANCISCO.  
Sittings daily, : : : : \$1.00.

DR. A. C. FOSTER,  
SPIRITUAL PHYSICIAN,  
LOCATES AND PRESCRIBES FOR DISEASE.  
Persons treated at a distance by lock of hair and seven  
lines of writing. Sixteen years' practice—nine years in this  
State.  
OFFICE:—937 Mission Street.  
Price, by letter, : \$2.00; At office, : \$1.00.

MRS. S. SEIP,  
1910 Market Street,  
CLAIRVOYANT AND PSYCHOMETRIST.

Readings from Rock, Letter, or giving age and sex.  
Sittings daily, \$1.00. Circles, Tuesday, Thursday and Sun-  
day, 25 cents.

MRS. M. J. HENDEE,  
Of San Francisco,  
PSYCHOMETRIST, METAPHYSICIAN AND MAG-  
NETIC HEALER, TEST AND BUSINESS  
MEDIUM.

Sittings daily. Automatic writing developed in one sitting,  
at 475 Ninth street, Oakland, from 10 a. m. to 9 p. m.

DR. T. C. KELLEY,  
MAGNETIC HEALER,  
946 Mission Street, : San Francisco, Cal.

Treats all cases of Acute and Chronic Diseases, by  
Nature's vital forces, without the aid of drugs or mechanical  
appliances. Office hours, from 9 a. m. until 5 p. m.  
Consultation free.

MRS. E. C. WMS. PATTERSON,  
MEDIUM AND PSYCHOMETRIST,  
By Lock of Hair, Letter or Picture.

Will answer calls to lecture. 937 Mission Street,  
SAN FRANCISCO. 7

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

MRS. A. B. SOUTHER,  
MATERIALIZING MEDIUM,  
202½ Ninth Street, below Howard, : : San Francisco.  
SELECT CIRCLES:  
Sunday and Thursday evenings at 8 o'clock.  
no12-1f

SHORT-HAND AND CALIGRAPH TEACHER.  
MISS GEORGIA HALL,  
At 161 Seventh Street, : : : : Oakland.

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.

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

A REMARKABLE OFFER.  
SEND TWO 2-CENT STAMPS,  
Lock of hair, state age and sex, and give your name in full,  
and I will send you a CLAIRVOYANT DIAGNOSIS of your  
disease, FREE. Address,  
I. C. BATDORF, M. D.,  
Principal Magnetic Institute, Jackson, Michigan.

MRS. HUBBARD,  
TEST, BUSINESS AND INSPIRATIONAL  
MEDIUM,  
No. 1037 Mission Street, : : : San Francisco.  
Seance Thursday Evening, Jan 23

MRS. A. C. FOSTER,  
MAGNETIC PHYSICIAN AND HEALER,  
No. 937 Mission Street,  
SAN FRANCISCO, : : : : CALIFORNIA.  
feb27-1f

JULIUS LYONS,  
ATTORNEY AND COUNSELOR AT LAW,  
Room 15, Temple Block,  
LOS ANGELES, : : : : CALIFORNIA.  
feb27-5m-ym\*

## PUBLICATIONS.

## OUR SUNDAY TALKS.

## OUR SUNDAY TALKS:

## Gleanings in Various Fields of Thought.

By J. J. OWEN.

(Late Editor of the "San Jose Daily Mercury.")

SECOND EDITION. REVISED AND ENLARGED.

Following are some of the Press opinions of the first edition:

We consider the volume a most readable and useful compilation, in which the taste and ability of the able writer has been fully illustrated. Mr. Owen is editor of the San Jose Mercury, one of the leading newspapers of the State; edited with great tact and good management, and conducted with care and marked clear-headed judgment. His writings are always readable, terse, vigorous and clear-cut, and in the choice little volume before us, he gives us the very best flowers culled from the bouquet which his mind and brain have combined together.—*Spirit of the Times.*

It is calculated to elevate the mind above the mere greed for gain and momentary pleasures, and cause the thoughts to run in a more elevated channel. \* \* \* It contains some magnificent gems, and is of that character that will command a place among the literature of the day.—*Pioneer.*

As to the contents of the book we can not speak too much praise. The selections are principally made up from the best things which have for several years been written for the Mercury by Mr. Owen. It is a collection of the beautiful thoughts—thoughts characteristic of the cultivated mind and warm heart of the author, clothed in the purest and best English. Mr. Owen, as a writer, has few equals on the Coast, and his "Sunday Talks" were penned in his happiest vein.—*Footlight.*

The compilation brings before us, in a compact form, the talented author's best and noblest thoughts on life and morals. Nothing in quiet hours will give more food for wholesome reflection than one of Bro. Owen's essays.—*Gilroy Advocate.*

The volume is made up of short editorials on thoughtful topics culled from the columns of the author's newspaper, which tell of studious application and observation, written in a pleasing and interesting style, and full of good "meat," with the intent of benefiting their minds.—*Carson Appeal.*

As a home production this collection of pleasing essays and flowing verse is peculiarly interesting. The author wields a graceful pen, and all of his efforts involve highly moral principle. Although these are newspaper articles published by an editor in his daily round of duty, yet when now bound together in one volume they seem to breathe the more of the spirit of the cloistered scholar than is wont to gather round the ministrations of the editorial tripod.—*S. F. Post.*

Bro. Owen's ability as a prose and verse writer is unquestionably of a high order, and in thus grouping a number of his best productions into a compact and handy little volume, he has conferred a favor on many of the Mercury's readers, who, like ourselves, have read and appreciated the "Sunday Talks," and from them, perhaps, have been led to form a higher and more ennobling idea of the mission and duties of mankind.—*San Benito Advance.*

Owen has a poetic way of saying practical things, a neat and attractive way which makes them readable and easily assimilated and digested, and this volume should have a wide circulation.—*Foot Hill Tidings.*

The volume is readable and suggestive of thought.—*S. F. Merchant.*

They embrace editorials on miscellaneous subjects, poems, sketches, and short articles, and are really what he styles them, "Gleanings in Various Fields of Thought." The contents are as creditable to Mr. Owen's literary ability as the handsome looking volume is to the taste and resource of the Mercury printing establishment.—*S. F. Call.*

The articles in "Sunday Talks" are written in an easy, flowing style, enchain the reader, and teaching grand doctrine. One lays down "Sunday Talks" feeling improved in spirit, with a renewed confidence in mankind and a brighter opinion of the world. The poems are beautiful, and one in particular, "Across the Bar," if name were not attached, would easily pass for the production of some of the noted poets of the country. The poems have a similar tone to the ballads of B. F. Taylor, one of the sweetest poets of America. "Sunday Talks" should have a large circulation.—*Watsonville Pajaronian.*

We have read the "Sunday Talks" and shall continue to do so, for let us open the book where we may we are sure to find something that makes us feel better for reading; every article is the expression of the thoughts of a manly man to his fellow man.—*Monterey Californian.*

Bright, crystallized sunbeams, which gladden the heart, and give fresh inspiration to the soul. The few moments we allotted to their enjoyment have lengthened to hours, and with a sigh of regret we turn from their contemplation, only because the duties of the day have imperative claims upon our attention. These sunbeams have been materialized in the magic alembic of a master mind. A more beautiful, instructive and entertaining volume never was issued upon the Pacific Coast, or any other coast. Every page is gemmed with bright, sparkling thoughts, the sunbeams of a rarely cultured intellect. As we read page after page of this splendid volume, we are forcibly reminded of the impressions received from our first perusal of Timothy Titcomb's "Gold Foil," or Holmes' "Autocrat of the Breakfast Table." It is a work which represents the highest, purest standard of thought, expressed in the best-known language. It is one of the happiest contributions which our home literature has ever received.—*Santa Barbara Press.*

They are each and all of them full of deep thought, felicitous expressions, and clear insight into life and its needs and lessons. They are better than sermons, preaching purity and nobility of character in language too plain to be misunderstood, and too earnest to be forgotten. Throughout the volume are choice gems of thought in paragraphs, as pointed and pungent as those of Rochefoucauld, without any of the latter's infidelity.—*Fort Wayne (Ind.) Gazette.*

PRICE (in cloth), ONE DOLLAR.

## ADVERTISEMENTS.

## DOCTOR FELLOWS



Is an Independent and Progressive Physician and the most successful, as his practice will prove. He has, for twenty years, treated exclusively diseases of the Sexual Organs, in the cure of which he stands pre-eminent. Spermatorrhea and Impotency as the result of self-abuse in youth and sexual excesses in mature years, causing night emissions by dreams, loss of sexual power, rendering marriage improper and unhappy, etc., are cured permanently by an outside application in sixty days. No Stomach Medicines used. It is one of Dr. Fellows' valuable remedies, which is entirely unknown to the medical profession.

It is not a catch-penny get-up, such as a pad, belt, pessary nor magnetic appliance, but simply a medicine to be applied externally on the parts affected, which cures by absorption, and which is the only reliable method of curing Seminal Weakness and Loss of Sexual Power. Send five 2-cent stamps for his "Private Counselor," giving full information. Address, Dr. R. P. FELLOWS, Vineland, N. J., and say where you saw this advertisement.

SHEW'S

Photograph Gallery,

No. 523 Kearny Street,

SAN FRANCISCO, : : : : CAL.

What is the use of paying five and six dollars per dozen for Cabinet Photographs, on Montgomery and Market streets, when the very best work can be obtained at this Gallery for half the price.

Children's Cabinet Pictures taken by the instantaneous process for three dollars per dozen; and, no matter how restless, a good likeness guaranteed. 5

GENT'S FURNISHING GOODS EMPORIUM.

Men's, Youths' and Boys'

READY MADE AND CUSTOM

CLOTHING.

No. 11 Montgomery Street, : San Francisco, Cal.

SCHAFFER &amp; CO.

\$200,000

IN PRESENTS GIVEN AWAY. Send us 5 cents postage, and by mail you will get FREE, a package of goods of large value that will start you in work that will at once bring you in money faster than anything else in America. All about the \$200,000 in presents with each box. Agents wanted everywhere, of either sex, of all ages, for all the time, or spare time only, to work for us at their own homes. Fortunes for all workers absolutely assured. Don't delay. H. HALLETT & Co., Portland, Maine.

## CUT OF LADIES' VEST.

This cut illustrates our beautiful and neatly fitting Combination Vest for Ladies.



We make the same for gentlemen. In calling special attention to this Garment, we wish to impress upon the mind the all-important fact that our Magnetic Vest furnishes FULL AND COMPLETE INSULATION! AND FULL AND COMPLETE PROTECTION TO ALL THE VITAL ORGANS OF THE BODY! Of the whole range of our appliances, none so fully and completely recharges the blood and revitalizes the nerve centers as does this admirable Garment, serving at once all purposes of a thick, heavy vest, or waist combining all the pleasant features of the Corset, while at the same time it is a complete protection against malaria in all its forms, and a positive curative agent of great power for ANY AND ALL diseases of the Thorax and Abdomen. No lady or gentleman with impaired health or weakened constitution can afford to go without this Vest, combining as it does, two of the most important garments of underwear, and, at the same time, furnishing life to all the tissues, vitality to all the capillaries, and warmth, tone and redoubled strength and power to every organ in the body. We believe there is no other equal protection against disease, and cure for the same now known. We have had experience to warrant all we say of these appliances, and people who have worn them will cheerfully testify to what we publish, from their own experience.

THE VEST fits and conforms to the body like a glove, and while exerting its healing and sustaining powers, it imparts a genial, warming, soothing influence upon the entire nerve ganglia. It tones and recharges the

spinal nerves, imparts inward life and activity, until the whole being is aglow with magnetic warmth and energy.

It is no profanation to say that the wearer of this exquisite Garment has been "born again," physically. This is the precise language of hundreds who have worn it, and been taken from beds of sickness and pain and restored to complete health in a few weeks or months. Could the reader realize the full force of these facts none would pass through our peculiarly trying Winters without this grand safeguard and protection against Cold, Catarrh, Neuralgia, Rheumatism, Pneumonia, Scarlet Fever, and Nervous Prostration, from whatever cause adduced.

In reply to the oft repeated question, "WHAT DISEASE DO THESE APPLIANCES CURE?" we answer by positively asserting that we know of no disease of our climate these appliances will not cure, except Cancer, and in the earlier stages they will arrest and eliminate this terrible blood poison. Magnetism, properly applied, will cure every curable disease, whatever the cause.

THIS VEST, with the INSOLES, comprises in itself a WHOLE SUIT EQUAL TO ALL OTHER APPLIANCES COMBINED. It is a thing of beauty, light and easy to wear, convenient and close fitting. In cases of CONSUMPTION, PARALYSIS, SPINAL WEAKNESS, LOCOMOTOR ALAXIA, and all blood and nerve disorders, it is invaluable. Many persons after wearing this Garment for a season declare they would not do without it for \$500. It will repay twice its cost in the health and comfort it imparts in a single month.

By sending us correct measures, we can send a perfect fitting Garment to any part of the United States. (We send blanks for the purpose.) All letters of inquiry, inclosing stamp, will receive prompt attention.

Our MAGNETIC INSOLES, i. e., FOOT BATTERIES, will warm your feet and keep them comfortable in cold weather. \$1.00 a pair, or three for \$2.00 by mail. Send stamps or currency at our risk by mail.

CHICAGO MAGNETIC SHIELD CO.,

106 POST STREET,

SAN FRANCISCO, CAL.

Send for our New Book, "A PLAIN ROAD TO HEALTH," Free.



