

GOLDEN GATE

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

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CONTENTS:

FIRST PAGE.—Gems of Thought; Re-Incarnation.
SECOND PAGE.—Re-Incarnation; "The History and Origin of All Things;" Science and Religion.
THIRD PAGE.—Re-Incarnation—continued; From the Spirit-Side; "The Psychical Wave."
FOURTH PAGE.—(Editorial) Taught by the Spirits; Starved; The Camp-Meeting; The Education in Government; Spiritual Wave; The Golden Rule; Mediumship; Look Ahead; Mistakes; Shrewd; Re-Incarnation, etc.
FIFTH PAGE.—Semblance and Reality; Camp-Meeting Notes; Editorial Notes; Camp-Meetings in the 'Olden Times'; Obituary; Clara L. Reid; A High Endorsement; Professional Cards; Advertisements; Publications, etc.
SIXTH PAGE.—Love One Another; Pebbles; Professional Cards; Advertisements, etc.
SEVENTH PAGE.—Faithfulness to Duty; Testimony of an Old Church Member; Sleep, if You Would Work; Advertisements; Publications, etc.
EIGHTH PAGE.—(Poetry) Now; Evening Retrospect; To Thine Own Self be True; We Shall be Satisfied; Life's Triumph; Through Life; Olives in Spirit Land; In the Fiery Furnace; Advertisements, etc.

GEMS OF THOUGHT.

Nature is the chart of God.—*Tupper.*

What we do not understand we do not possess.—*Goethe.*

Faith is nothing else but the soul's venture.—*W. Bridge.*

Nature is the work of a mightier power than man.—*A. W. Hare.*

Your character can not be essentially injured except by your own acts.

Still in thy right hand carry gentle peace, to silence envious tongues.—*Shakespeare.*

A propensity to hope and joy is real riches; one to fear and sorrow real poverty.—*Hume.*

All the rarest hues of human life take radiance and are rainbowed out in tears.—*G. Massey.*

The Sabbath is the golden clasp that binds together the volume of the week.—*Longfellow.*

A thought embodied and embraced in fit words walks the earth a living being.—*E. P. Whipple.*

All that we are is the result of thought; it is founded on our thoughts, it is made up of our thoughts.—*Buddha.*

Temperance is reason's girdle and passion's bridle, the strength of the soul and the foundation of virtue.—*Jeremy Taylor.*

Virtue, the more it is exposed, like purest linen laid in open air, will bleach the more and whiten to the view.—*Dryden.*

The virtuous soul is pure and unmixed light, springing from the body as a flash of lightning darts from the cloud.—*Plutarch.*

Make people happy and there will not be half the quarreling or a tenth part of the wickedness there is.—*Mrs. L. M. Child.*

The beauty of the face is a frail possession, a short-lived flower, only attached to the mere epidermis; but that of the mind innate and unchangeable.—*Moliere.*

A year! A life! What are they? The telling of a tale, the passing of a meteor, a dim speck seen for a moment on time's horizon dropping into eternity.—*Thomson.*

It is only through the morning gate of the beautiful that you can penetrate into the realm of knowledge; that which we feel here as beauty we shall one day know as truth.—*Schiller.*

As you travel over life's rough highway, with liberal hand may you scatter seeds of kindness as you go, that when the great reaping time comes your harvest may be abundant and blessed.

Keepsakes! Mementoes of the past! How many thoughts do they recall! How many episodes in our lives of those we have loved, feared, hated, and regretted.—*Eugene Louise Adelaide.*

A smile is ever the most bright and beautiful with a tear upon it. What is the dawn without its tear? The tear is rendered by the smile precious above the smile itself.—*W. S. Lander.*

RE-INCARNATION.

A Discourse by the Guides of J. W. Colville, Delivered on the Camp Grounds, Tuesday Evening, June 15, 1886.

(Reported for the Golden Gate, by G. W. Hawes.)

We do not hold ourselves responsible for the subject which is announced for our discourse to-night. We speak upon the topic of Re-incarnation—or more correctly Embodiment,—in answer to the urgent request of a large number of persons, and because of the character of many questions that have been handed to this platform from time to time; also because after speaking here on several occasions many persons (readers of the GOLDEN GATE especially, and other spiritual periodicals,) have asked us whether we agreed or disagreed with the theory of the successive embodiments of the human spirit.

As it is not our purpose this evening to ventilate our own ideas especially, but only to put forward the philosophy of re-embodiment as we understand it, we hope none of you will make the treatment of the subject in any way a personal matter.

We know that the subject has not been fairly treated by a great many who have essayed to deal with it; we know that the views of persons holding re-incarnationist opinions, as they are termed, have been caricatured and ridiculed; we know that an endeavor has been made to put down any earnest and honest investigation of the subject in certain quarters by the very polite and complimentary statement that if persons do not agree with a certain individual, they can not be of sound mind. We hope that the audience here to-night will please remember that mental soundness is never to be vouched for where persons are unwilling to hear all sides of a question and have it thoroughly discussed; and that whenever an insult has to be employed in order to put a subject under a ban; or when a large number of intelligent persons have to be accused of partial insanity because they do not agree with a certain party, that party's argument is too weak to be taken notice of in an intelligent community. Therefore, when we speak on the question of re-embodiment we shall reply to no insult, because we consider insults beneath contempt.

The subject of re-embodiment itself is a subject which, from all time, has appealed to intelligent communities and has been widely discussed by the greatest thinkers the world has ever produced; and while it may be true that the modern theory of re-embodiment as well as the Pythagorean doctrine of Metempsychosis may be in some instances crudely presented, owing to an admixture of certain oriental ideas of the transmigration of souls, the philosophy itself is built upon the universal demand for justice, and is the outcome of the recognition of equity as the basis of all the dealings of providence with human souls; a demand for successive embodiments is made by the justice which many enlightened seers have discovered as the very foundation of the universe, even though certain vagaries and absurdities have been thrown upon the world in the name of transmigration, even the doctrine of transmigration itself is not by any means the folly or absurdity that at first sight it appears to be. In the light of evolution we think that the doctrine of transmigration itself may be turned upside down, for when this doctrine is completely reversed it then harmonizes perfectly with the scientific doctrine of evolution.

The doctrine of transmigration has started out with the conclusion, or rather has arrived at the conclusion, that the human spirit passes into a variety of animal, reptilian and insect forms even after it has cast off the material body.

Now it implies retrogression if you are to become an animal after once being a man or woman; you would in that case have to go back, as according to all outward indications of the ascent of life, life rises from the primordial cell, through the jelly fish, the tadpole, commencing with protoplasm, in its outward manifestation, it works onward and upward to the perfect man. We do not believe in the evolution of spirit out of matter, but we do believe in the evolutionary hypothesis so far as this: That there has been a perfect

and orderly succession of types manifested in nature, but the primal germ of every species exists in the spiritual world, and by a separate and direct copulation of spirit with matter each separate type and form upon the earth is produced.

However, it is true enough that the lowest forms of life were on the earth before the higher, and that all intermediary stages of intelligence have come between the radiata and the human species. As we are ready to admit at all times that spirit is continually operating upon and through matter, producing an immense variety of forms, and the natural sequence is that the lowest comes first and the highest last, we can both understand and sympathize with objections to the theory of transmigration, or the passage of the human soul into the bodies of lower animals, because the bodies of lower animals would not afford any necessary discipline or experience for spirits who had once inhabited a human form; you could learn no lesson in the body of an animal that you could not learn in the body of a human being, because, the human body, speaking chemically, perfectly epitomizes all the animal, vegetable and mineral kingdoms. A human body is organized of all mineral, vegetable and animal substances, therefore no experience could be gained in the mineral, vegetable or animal kingdoms which could not be gained in the human form, because man physically is mineral, vegetable and animal—the three kingdoms of nature are in man.

So far the objection to transmigration can be sustained, and those who accuse transmigrationists of teaching retrogression are consistent.

But the doctrine of re-embodiment is entirely distinct from that of transmigration. The theory of transmigration needs to be reversed if it is accepted at all, but remember we do not tell you to accept it, however we here remind you that the Orientals were accustomed to write out many things in cipher and the cipher had often to be read backwards. The language of the learned in Archaic days was very often a language that could only be interpreted by the initiated, as in reading the characters were reversed. Therefore it is very probable that many learned men have given the "vulgar" to understand exactly the reverse of their true meaning, employing a double language—one form of teaching was given to the enlightened, and another to the unenlightened, not only by the seers and sages of the far orient but also of the Grecian schools of philosophers of the times of Aristotle, Socrates, and other great names well known to history. The Rev. James Freeman Clark of Boston, author of "Ten great Religions," and other works of importance, one of the noblest and most eminent men in the Unitarian ministry of the present day, suggested in an article not long ago on Oriental Religions, that it was quite possible if you read the theory of transmigration backwards you would get nearer to the spiritual conception of the early enlightened Orientals, than if you read it in the ordinary way.

If that theory is to be read backwards then progression, and not retrogression is indicated; for supposing that you were at one time a monkey and are now a man, as certain Darwinians would have you believe, then it is certain you have progressed. But if you were a man and afterwards become a monkey, that would be retrogression, and science according to Darwin makes no provision for men becoming monkeys, though it does permit monkeys to become men.

But perhaps the monkey has always been a monkey, and the man has always been a man, all animal forms emanating from life forces constituting what may be termed the spirit of nature—what certain theosophists call nature spirits, sometimes elemental, or elementary spirits belonging to the elemental kingdoms of life have been embodied upon earth ages and ages before man, these nature spirits, elemental or elementary essences in spirit life have no eternal existence, are not possessed of immortality, but rather are sparks as it were, thrown off from the divine life, which eternal. Everything below man may be not only less than man, but may be an emanation from that which forever constitutes man spiritually. If this supposition be true we may possibly have stumbled upon a theory which accounts for the conclusion of all who have intelligently studied nature, all such having discovered a very wide and clear line of demarkation for-

ever existing between animals and men.

The animal possesses but stationary intelligence; man possesses progressive intelligence unlimited in its capacities, so far as investigation reveals. The beaver that builds his hut upon the banks of the river and displays such wonderful sagacity that he foretells a cold season, or a rainy season, never builds a better house in one generation than another. The honey bee that can foretell severe winters, lining his house more completely and building it of thicker wax, in spite of all its wonderful intelligence never improves as an architect. The ant, a most infinitesimal creature, possessing scarcely one fibre of tissue in its composition analogous to the substances constituting the human body, though a marvel in its republican form of government and almost perfect house-keeping abilities, possesses only limited and stationary intelligence.

No creature below man ever does more than provide for its physical wants; no creature below man can ever pass beyond certain determined limits of intelligence. If you except the dog, the horse, or other animals which have been domesticated, then those animals which seem to display almost human powers under certain circumstances, have only done so after they have been brought under the control of man. It is never the wild dog or wild horse that shows so much intelligence, only the horse that has been educated by man. The dog, when domesticated; the dog that shares his master's cabin, is the only animal of the canine species that displays at length almost human intelligence; animals progress to a remarkable extent only by contact with man.

But man has no superior upon the earth; man has never been taken when in a savage state, as the wild horse has been, into the service of superior beings, for man is the highest being upon the earth; an unique career is before him; he displays unique possibilities, all resulting from this wonderful power of unlimited progression, which is not shared by any other creature on the planet. When man appears upon the earth, a new order of intelligence is displayed; with him commences that period which is called in Genesis the Seventh period, or time of Sabbath rest; with man has come the time when the divine creative energy reposes, as it were, rejoicing in the perfection of God's handiwork. This, the oldest Mosaic account of creation, undoubtedly implies: that man is at the very apex of creation, standing upon its very pinnacle, when the highest summit of civilization is reached; man is never to be superseded upon earth by anything higher than the human spirit.

Now, contrast the Bushmen, the savage, the naked cannibal, the illiterate early Hottentot with man to-day in Europe, in America, in Australia, wherever civilization has set its foot; compare the naked savage with a Plato, a Socrates; the poor, denuded savage is human, and Socrates was no more than human. Supposing Socrates represents a later embodiment of a savage; supposing age after age a spirit should have struggled with matter (the material form is after all nothing more than the tabernacle or vestment of the spirit) and at length have subdued it; would it be retrogression for a savage to become a philosopher? For a naked cannibal at length to become a statesman, a sculptor or a poet? Would it not rather be the very highest proof of progression? Would it not rather be a perfect fulfillment of progression's law for man to go on and on age after age, beginning with the lowest forms of humanity, which are scarcely superior in appearance to the Gorilla, and end at last with man as the veritable "Lord of creation," superior in future ages even to the loftiest who have ever yet trod upon the earth?

If the doctrine of successive embodiments of the human spirit be once and forever separated from transmigration or metempsychosis, which suggests the probability of man becoming, at some time, an animal, and the doctrine itself be allowed to stand out in its native clearness, then the inference will of necessity be this—that instead of retrogression all is progress; instead of anything being lost, there is everything to gain through a process so repulsive to many who do not see it in its true light. Re-embodiment is in harmony with evolution, when understood in relation to involution. We know not why any one should object to the theory that the primal germ of life is the only individual, that the divine soul

is the only identity, and that the body not being the real man, the body not having an individuality, never possessing identity, can not in any way effect the individuality of the spirit or the identity of the soul.

There are many, many persons who declare that identity would be lost if re-embodiment were true. That is because they confound identity with personality, and in order to fully understand the purpose of this lecture you must familiarize yourself with the meanings which we attach to the terms we employ.

Now, what is identity? Your identity is related to your consciousness. If your identity were related to your physical body, then your identity would be ever changing, and not only would your identity in that case be changed by another embodiment, but your identity would change every time the molecules composing your physical structure were displaced and other molecules had taken their places. A physiologist once said, that if the doctrine of Materialism is true, every man and woman now married should be married again at the expiration of seven years, if physiological computations are correct; for if the physical body constitutes the man or woman, then seven years after marriage there is another man and another woman. If the physical body constitutes the identity or the individuality, and that body is the aggregation of ever fluctuating molecules, when a certain set of molecules are displaced and other molecules make up the physical tabernacle, you have become another man or another woman; you have in that case no individuality to retain, you have no identity to keep it, your identity rests in the physical form.

But if, on the other hand, the real identity is wholly spiritual; if individuality is in the realm of mind and not in the realm of matter; if individuality is impalpable and invisible; if individuality is in the soul and not in the organic structure, then re-embodiment does not imply any more loss of individuality, or change of individuality, when rightly understood, then do the physiological changes, which all physiologists admit do not imply loss or change in individuality.

If you can only think of yourself as spirit; if you can remember that the spiritual life is not a residuum or remainder, not a something left over when the material body is cast aside; if you can realize that the spiritual being is not the mere ghost or shadow, as a great many people imagine it to be, but if one is shadow—only in appearance—then surely, the body is the appearance, for the body is always changing while the soul changes never.

If as Spiritualists you declare that your spirit friends are actually alive in all the fullness of their individuality after their bodies are interred beneath the ground, if their identity is intact while they no longer have a fraction of their physical organic structure, then they can not have become spiritual beings at death, but they must have been spiritual beings all the while they were wearing physical bodies—wearing bodies as you are now wearing dresses. To-day, in Metropolitan Temple in San Francisco, we were called to officiate at the funeral of an aged man who had lived four score years in the form that lay there in the coffin. As we then remarked, the real individual had never been that body, and that body had never been the real man; he had merely worn it as he wore his coat; he was no more changed in reality by casting aside that form than by donning another garment.

It is ever so with the spirit of man, the real individuality exists now in the spirit world; it only makes a manifestation through a material form; you no more lose your identity, your spiritual individuality, by changing your body than an organist loses his identity by playing one day upon one organ and another day upon another organ. The body is the organ, the spirit is the organist. The performer and his instrument are no more one than the spirit and body of man are one, but they sustain precisely the same relations to each other.

We can never thoroughly understand the philosophy of life or solve the problem of our existence until we have reached that point in our realization where we can exclaim, "We are not matter; we are spirit." Our material bodies are tools. Our earthly life is a life of experience and discipline. The bodies you are wearing

(Continued on Third Page.)

Re-Incarnation.

"If the new planets were acknowledged what a chaos would ensue!" "I will never concede the four new planets to that Italian, though I like the idea."—*Marine Hervey, times of Galileo.*

On the first hasty glance over issue of June 25th we felt like a hunted doe expiring amid the laying of the bounds; but having great tenacity of life quickly revived and found we were not so seriously hurt after all.

To our assailants, both the one making the personal attack, and also the general assailant who condemns all who refuse to be fitted to his Procrustean couch, I would say, Had you sought in a more kindly spirit to convince us we were laboring under a delusion your argument would have had more claim to consideration; but when in your blind egotism you call on us to hearken unto the Spirit of Wisdom which proclaims through the mouth of Emmette Coleman & Co. the authoritative dictum, "Fools are ye all," we judge for ourselves whether we shall believe the witness of our own spirit, or submit to yours.

We readily accept the fact that the doctrine of re-incarnation has no truth for you as yet. The term of your novitiate is yet in its infancy.

And now to relieve the mind of E. Coleman. (From his feeling of outraged dignity one might think he were Jesus' keeper and the ordained exponent of the New Testament.) But to the point: Perhaps, having read the New Testament in the light revealed to me through soul experiences of my own, such passages as the following may have struck me more forcibly than they would some: "Abraham rejoiced to see my day." "Before Abraham was I am." Christ is said to be "the son of David." "Yet David in spirit called him Lord." "If David then called him Lord how is he his son?" a question propounded by Jesus. "I have power to lay down my life, and I have power to take it again." And that re-incarnation was believed in we have positive evidences—Matt. xvi., 13, 14. "Whom do men say that I am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets." Mark repeats it in nearly the same words; Luke also—ninth chapter, 18 and 19 verses. "Whom say the people that I am? They answering said, John the Baptist; but some say Elias and others say that one of the old prophets is risen again." And of course this "risen again" can in this case mean nothing more or less than re-incarnation, plainly showing that it was a prevailing idea which Jesus made no effort to refute, but confirmed it. Speaking of John the Baptist (Matt. xi., 14), "And if ye will receive it, this is Elias, which was for to come." Also again (Matt. xvii., 12, 13), "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise also shall the Son of Man suffer of them." Then the disciples understood that he spake to them of John the Baptist. Mark repeats it. But John knew not that he was Elias; for when they asked him he answered, "I am not." He claimed to be nothing more than a "voice of one crying in the wilderness, Make straight the way of the Lord."

Jesus likewise claimed, on many occasions, to be only a mouth-piece for the Spirit of Truth. Nor was this belief in re-incarnation confined to the disciples of Jesus. Herod when he heard of Jesus said (Mark vi., 14, 15, 16), "That John the Baptist was risen from the dead, and therefore mighty works do show themselves in him. Others said, that it is Elias, and others said, that it is a prophet, or as one of the prophets. But when Herod heard thereof he said, It is John whom I beheaded; he is risen again."

As for the matter of pre-existence, that, to me, is one with re-incarnation, and I can see no difference in the way Jesus was sent from that of John. In Luke, first chapter, the announcement is made by the angel Gabriel to both Elizabeth and Mary that they each were to give birth to a male child sent by heaven to fulfill an appointed mission to earth. "There was a man sent from God, whose name was John (John i., 6)." Jesus said, "I came down from heaven not to do my own will, but the will of him that sent me." (John, vi., 38.) I have quoted very sparingly from John on account of my opponent's prejudice. As to its being "a book utterly unworthy of credit," it breathes more spirituality than either of the other gospels, and plainly shows why John was beloved of Jesus. As to facts in regard to the Bible, as a whole, the self-evident truths are all that concern us at this late date.

We do not build our faith on either what our learned critic terms the "spurious sayings of Jesus," nor the "absurd vagaries of Pythagoras;" but we are not so self-opinionated as to claim to be the first and only one to perceive the truth of a theory old as that of the immortality of the soul. Both originated with the ancient Egyptians, who held the key of wisdom in their age of the world, so that it was thought a great thing that "Moses was learned in all the wisdom of the Egyptians." They not only were the first to propound the theory that the soul is immortal, but also its evolutionary migration through a cycle of existences before it attained to the human form. It is not so much that we feel obliged to establish a precedent, or that the light given us needs to be backed by indorsements, to make it suf-

ficient for our guidance, but to show that our "vagaries" class us with company we need not be ashamed of, that we introduce Socrates and Plato as believers and teachers of this doctrine. Were it not for extending this article to too great length we could give scores of quotations from Plato proving it. Surely Plato, of whom it has been said by Ferrier, one of the keenest modern metaphysicians, "All philosophic truth is Plato rightly defined; all philosophic error is Plato misunderstood," may be considered by our critic as worthy respectful consideration.

To speak so disparagingly of Pythagoras reflects no credit. Had he left to the world nothing but his "Golden Verses" the world would have been his debtor; and his idea of Deity is the most sublime imaginable.

One of the deepest searchers into religious history, Rev. Robert Taylor, A. B. and M. R. C. S., speaks of him as "this first of philosophers, and most distinguished individual of the human race," one who "left behind him more substantial evidence of real wisdom and of actual benefits conferred upon mankind than were ever challenged for the imaginary (meaning Jesus) successor of his honors." And adds further, "So conscious are the Christian Fathers of the superiority of Pythagoras in every respect that they endeavor to show that he was a Jew." We know that "thoroughly sound" minds are very scarce; our critic no doubt knows of one.

We cannot forego giving a few illustrations in proof that the Platonist-Socratic ideas are one with our own—much more so than I was aware before this discussion led me to an examination of them.

Plato in his "Phædo" gives Socrates as proving to his friends the truth of metempsychosis and continued existence thus: That knowledge comes through recollection. What is recollected must have been previously known; therefore if ideals be not vain our souls must have existed before birth, and will continue to exist after death. On her conduct in this state of probation depends her condition when again born into the world. The soul, if pure, departs to the invisible world, but if tainted by communion with the body she lingers hovering near the earth, and is afterwards born into the likeness of some lower form. That which true philosophy has purified alone rises ultimately to the gods. The mind of the philosopher alone has wings; he is ever being initiated into perfect mysteries, and his soul alone becomes complete. But the vulgar deem him mad and rebuke him; they do not see that he is inspired.

"Pure and noble love," says Socrates, "is also a redeeming power." Plato (Eve. Brit.—Stod.), in a well-known passage of the "Phædrus," adopts as was his wont, the Pythagorean doctrine to his myth or allegory, about the soul of the philosopher. "That soul," he says, "though it may have suffered a fall in its attempt to contemplate celestial things, still is not condemned in its first entrance into another form to any bestial existence, but according to its attainments, i. e. to the progress it has made in its aspiration for celestial verities, it passes in nine distinct grades, into the body of some one destined to become a philosopher, a poet, a king, a general, a seer, etc., or if very inferior it will animate a sophist or an autocrat." Metempsychosis does not necessarily imply the transmigration of human souls into the forms of lower animals. In fact, there is no need of it so long as there are so many inferior human bodies prepared, unless it were to restore their perverted natures that through natural conditions they might discover the true laws of being.

The studied improvement of what we call animals, is putting them in advance of the haphazard and impure productions of the so-called human species, so that in many cases it would be a transmigration upward from the human to the animal.

And this is why (though we have respect for the tiniest rap that calls our attention to higher spiritual teachings) we almost lose patience with some who think the all-in-all of Spiritualism is in physical manifestations. They have their uses, but that use can be abused, to the detriment of self-development. The world needs more saviors—more workers in the field of higher soul development. Thank God for the few who dare come to the front and hold up the torch in spite of the pressure brought to bear against them. Physical manifestations satisfy the doubting Thomases; but farther than this, unless added to these are inspirational teachings to lead the world to higher conditions, it can not truly be called spiritual light. True Spiritualism calls on men and women to do and be, not merely to look and see, with only the gratification of the physical sight as its end.

Life, in whatever aspect we view it, is a grand mystery, yet a glorious reality if we seek to make it such. And the highest spirit in the highest heaven, when all is told, may sum it up in two words, "We be," as Jehovah, "I am." And, to be and to endeavor to be our highest and best selves is enough for any of us.

"What is the business of Spiritualism?" To "prove all things and hold fast to that which is good." A teaching no less valuable because Paul gave it, then if it had been given by a materialized spirit but yesterday.

"Spirit return," says the one who puts the question above, "is the sheet-anchor of our cause, and all that it involves," etc. Aye, all that it involves. Have you ever thought of it, my friend, that materialization which certainly is the strongest

ocular proof of spirit return, is but a species of re-incarnation—the taking on of an artificial form improvised from surrounding elements, by a similar law of magnetic blending, but perishable on account of not having come up by the natural process of growth from true assimilation. Jesus appeared after his crucifixion in a wonderfully tangible materialized form, but that was not accepted as the real coming, for which all good Christians are looking. Well he might inquire "When the Son of Man cometh will he find faith on the earth?"

He came before through a woman of low estate, who under the Mosaic law would have been stoned to death, and, born in a stable, was cradled in a manger. Would he be accepted to-day under the same conditions any better than he was at that time? I doubt if as well. Would any one dare to-day, even if they could perform the same works, or even greater, as promised, to announce that they were the risen or reincarnated Christ? And yet he is expected.

How hard he tried to make his disciples understand, when, exclaiming, "O fools, and slow of heart!" and beginning at Moses and the prophets he expounded unto them in all the scriptures the things concerning himself. But though he might have even laid particular stress on his former existence as Maher-shal-hash-baz, of whom it was prophesied, "Behold, a virgin shall conceive and bear a son, etc.," they could not have perceived it, believing as they did, that he was the very Son of God. That is the only way that prophecy could ever be applied as being a prophecy of Jesus. Examine who will, Isaiah vii., 14, to fifth verse of chap. 8. But in neither case was it fully applied, as the name was to be Immanuel.

And now, I suppose, my friend E. C. will cry out louder than ever, "Crucify her! crucify her!" Bnt, why? If my meat makes my brother to offend, though I may not promise that I will eat no more, I will warn him against partaking of it in the future. When a feast is spread before us we are not compelled to partake of every dish, whether adapted to our taste and congenial to our stomach or otherwise. A weak stomach may select the lighter diet, the strong may partake of all. We do not say to our kind host, "Remove those dishes from the table, they are offensive to me." (This is to the one who proposes they should run "their own papers.")

We had thought, and still shall think, until informed otherwise, that J. J. Owen, Esq., being editor and proprietor of the GOLDEN GATE, has exclusive control of its columns. The spirit of bigotry, I am sorry to admit, clings to narrow minds, even after they lay claim to the privilege of free thought, and right of private judgment—it is only for themselves, and not for others that they claim it.

I am willing hereafter to accept all that I find palatable in the GOLDEN GATE for the mere pittance of subscription, not adding thereto my modicum of thought exchange. I shall, therefore, be all gainer, adding to my own stock whatever may enrich it of the wealth of others. And by proper use thereof in right living, I may be able from this present incarnation, to enter Nirvana, where "Karma will no more make new houses," but being will be joy forevermore.

A. COMSTOCK.

SAN BUENAVENTURA.

"The History and Origin of All Things."

(W. Harrel, in the Religio-Philosophical Journal, has this to say of the above remarkable book:)

I want to say to the readers of the Journal, by all means get "The History and Origin of All Things," through the mediumship of L. M. Arnold, and read it carefully, for it is a wonderful book, affording one more consolation and satisfaction, no matter what the religious complexion may be, than any book in existence. It purports to have come from Jesus Christ, through the mediumship of L. M. Arnold, and I believe that it did. Each public writer and speaker has a manner and style peculiarly his own, and no one else can imitate it. Now, any man who will read this book will at once recognize forcibly that peculiar manner and style that is given Christ by the New Testament writers, and it is more strongly marked in him than that of any man of those times. He will seriously impress you before you get through the book, that it is himself speaking, and if you ask for a sign, the probability is that you will get it. I asked for the proof, and I got it at once, and the sign has been repeated several times since. Jesus Christ in his revelation claims to be simply an inspired man—not God—sent into the world for a certain purpose, which he accomplished. He gives his own history, in which he says that "of all that he said and did whilst on earth, very little was written, and of that little, very little of it has come down pure to us." He gives us the history of the origin of man; the purpose, and the conditions of his existence in the material world; and it is that I can think of; and that is my motive for writing this article. A distinguished preacher after carefully reading it, declared to me that it was most wonderful, and asked to be allowed to keep it until he could read it again. A highly cultivated and intelligent physician bought one at my suggestion, and, after reading it, wrote me that it had afforded him more consolation than anything that he had gotten hold of. I prize this book above all that I have seen in the spiritual literature.

Science and Religion.

(Written for the Golden Gate.)

The subject of the replacement of religion by science is one of immense significance, and now in its early dawn. Its effect on the human race will present as many aspects as there are intelligent people who devote a little thought to the matter. Its first effect is, I might say, as a matter of course, a materialistic tendency. A majority of people who have during youth been forced to repress their natural tendencies, will, when they escape from the authorities that held them in check, rebound altogether too far (See Darwin's Law of Antithesis) from believing all they were told concerning immortality without any show of scientific proof, the reverse being the case. They will, when the mental restraint is removed, be at first on the rebound—inclined to believe in nothing whatever in connection with immortality—from believing without proof. The natural rebound is not to believe with proof. Both these cases are through the laws of inertia hard to stop; but sooner or later the law of gravity will pull them back, and force them to swing in accordance with its laws. Men's minds are not half as big as suns and stars, yet they are ruled by the same law-maker's laws, and it is not likely they are any harder to control. They may appear to act somewhat erratic for a time, under the effect of some new stimulus; but even this is the result of some well-defined law, and sooner or later nature will restore to them the best equilibrium, though it may not be quite the same as that which has been lost.

Until recently the revelations of science have never given direct contradiction to the so-called revelations of the scriptures, and it has been possible for man to believe he was created as he now is by a supernatural spirit, in a miraculous manner, and without regard to established law. But the day is dawning when, whether he will or no, it will be impossible for him to entertain such ideas. The book of Genesis of Science is filled with hard, stubborn facts that will slowly descend below his emotions and attack his reason. But the Old Testament was followed by the New. The evidences in the Old were applied to corroborate the New. The Old Testament of Science is being written to-day, and is accumulating evidence with which to corroborate a new testament. This new testament is yet unwritten. It needs all the scientific evidence that can be amassed by the old for a basis; but it will appear in due time; in due time its revelations will be accepted by the highest civilization, and then, perhaps, for many centuries, as in the past, man's irrepressible longing for knowledge of futurity will be a basis for speculation and belief, until, as in the past and present, he again concludes he knows all about it, and once more the world is swayed by orthodox dogmatic creeds, which say, "Thus far and no farther," in the same breath that they say, "Everything is possible with God." Nature is slow in her movements, but this kind of logic always ends in nauseating her, and the result is a crisis.

Judging from the past, it is yet too soon to look for this New Testament; the necessary data must first be accumulated in the old, before it can be written, and any accurate idea of its ultimate shape can not yet be formed.

The revelations of the old New Testament which came finally to be generally accepted by the highest civilization, and which it tended to develop, were not given to the masses, not given to the most learned of the day, or to those in the highest places; but to those who demonstrated the fact that they had minds by their ability to change them. If given to those who will not allow their minds to be changed by the evidence of their senses, whether in that day or this, the result would be the same, in scriptural language, they would "harden their hearts." The people to whom these revelations were directly made, appear from historical accounts to have had some peculiar qualifications for receiving and accepting them as of spiritual origin; to have been gifted with some peculiar powers for receiving these revelations. Science endeavors to account in various ways on purely physical and mental grounds for the phenomena of that day, but the only theory that can account for all is, that our venerated ancestors were consummate liars, and their progeny fools; and however true this may be, I, for one, do not believe it, but then, I have a reason for not believing it. I have a fact to sit down on a fact that is just as scientific as any other fact, as it so happens that I am gifted with some of the aforementioned peculiar power. When the coming scientific New Testament is written, it will probably take cognizance of this power, and explain its scientific basis. At present there are many forces in nature which not being explainable in a scientific manner by men of accurate science, are left absolutely untouched, as mesmerism and hypnotism for instance; but before science was able to tell us something in regard to the composition of the heavenly bodies, it was obliged to discover many other and seemingly less important natural laws, in other words, to educate itself slowly up to the ability to conceive of such knowledge.

Could Prof. Tyndall have explained to old Moses the undulatory theory in all its latest accepted ramifications, we can easily conceive of the sly manner in which Moses would have winked at Abraham

and significantly tapped his forehead while he slowly wagged his sacred head. This idea will appear to many to be shocking, blasphemous, but I will let it remain; perhaps some one who so considers it will be led to examine into the philosophical, or scientific, or real and true meaning of the word blasphemy, and then apply to the meaning they finally give it the laws of relativity. Should they do so as thoroughly as the writer has done they will at least have enlarged their conception of God.

Through the law of relativity science has the appearance of being more materialistic than religion. By and by, through the same law, this appearance will wear off; a more materialistic statement than that orthodox one to the effect that a man's soul can be happy and joyous in heaven through all eternity while through all eternity those whom in life he loved with all his soul, even more than his own soul, even those whom he was the cause of bringing into existence and who are "bone of his bone," etc., are suffering the torments ascribed to the future of those whose views are not orthodox, who were born deficient in the faculty of believing something not in accordance with their reason, can hardly be conceived of. It denies the continued conscious individuality of the human mind; it places the souls of the dead on a lower basis than the material clothes they wore during life. Science shows the absurdity of such doctrines; shows how they are the result of evolution. But before science can successfully grapple with the mysteries of the spiritual it must to some extent have discovered the laws of the physical on which the spiritual is founded.

In the meantime, while awaiting the researches of some future intellectual scientific giant, who will dig as deep into the psychical as Newton did into the physical, and show us the connection between mind and body and mind and mind, as plainly as Newton showed us the connection between the earth and stars and stars, it is well worth while for us to speculate on what we once called miraculous but which we now know as phenomena; for while our future scientific giant may have to discover some absolutely new law of nature,—something in the way of a law of mind that will correspond with the law of gravitation in physics,—we can certainly aid this future man by demonstrating the need of the discovery of some such law, and the fact that there must be some such law remaining as yet undiscovered.

This, perhaps, as yet unborn man, will, after a thorough philosophical and scientific training, run across an unexplained, yet frequently observed fact in nature; that will appeal to his intellect quite as forcibly as the falling of an apple is said to have done to the mind of Newton. In the privacy of his own family he will discover, as many others have done before him, that "raps" may, under certain simple conditions, fall without mortal volition, and without any visible physical reasons for their doing so. Then, like Newton, he will evolve a theory. There are not wanting those who deny that independent raps, governed by intelligence, are not true, not possible; and, if possible, not natural. But, as a rule, they are not as consistent as the man who disbelieved in the earth's revolution, and placing a pumpkin on a stump sat up all night to watch and see if it rolled off. This party was at least willing to make some kind of investigation into the matter before giving it an absolute and unconditional denial. It is true that many have done something similar to what this old farmer did. They have paid a dollar to, and spent several hours with, a public medium, and finding the pumpkin did not roll off the stump, even in consideration of a dollar, that they failed to observe anything supernatural; or, if anything at all, something that could be accounted for on very different grounds from those claimed, they have at once come to the conclusion that the theory is founded on error;—are even proud of their penetration. Should they, however, at home among those who have no interest in deceiving them, learn not only the truth of the raps but the truths that the raps impart, they will learn that under certain conditions the stump can turn upside down, and do it, too, without either spilling the pumpkin off or transcending the laws enunciated by Newton.

"GROVER," remarked Colonel Lamont, to the President, in the sanctified seclusion of their private parlor, "will you lend me a corkscrew?" "Dan," inquired the President, gravely, "is this a season of Jeffersonian simplicity?" "Of course it is," was the prompt reply. "Then, Dan! pull the cob out with your teeth;" and the President smiled good-naturedly as he carefully laid his round, fat hand on the jug.

A LOGICAL ANSWER.—Little Ethel had just commenced to study her catechism and her mother was hearing her recite it.

"Now, Ethel," her mother commenced, "what must you do before you can have your sins forgiven?"

"I des," said Ethel very thoughtfully, "I des I must go out and commit the sin."—*Dr. Cuyler.*

THE Rev. Henry Ward Beecher has been granted a four months' vacation by the trustees of Plymouth Church. He will sail on the 17th inst. for Europe, and will return about the 1st of October. Mr. Beecher will be seventy-three years old on the 24th inst.

(Continued from First Page.)

to-night, whether you know it or know it not, are formed by your spirits; they are not forced upon you by any arbitrary enactment of divine law, but are produced by the action of your own intelligence. Phrenologists and physiognomists have been able, by certain external signs in the skull and in the face, to tell something of the nature of the occupant, because the spirit is the builder and the body is the edifice which the builder constructs.

It would be entirely outside of the mark to say that you are benevolent because your organ of benevolence is very prominent; but it would be quite correct to say, because you are benevolent therefore your organ of benevolence is prominent. It would not be true to say that you were amative because a certain organ in the base of your brain was full, but you might have that organ full as the result of amative propensities. Every phrenologist, therefore, who understands anything of spiritual truth can not declare that the skull makes the man, or it only manifests something of its builder's intelligence; he knows that every change of mind changes its manifestations, and that the conformation of the skull varies with development of the intelligence governing it. If you suppress belligerent feelings then your organs of combativeness and destructiveness will grow smaller. You can not perform an operation upon the skull and thereby change the condition of the organs, and, as a result, change a person's mode of life; but if you go to work at the center of being and change disposition and modes of thought then the outward organism changes in consequence. You are not churlish because you do not look good-natured, nor good-natured because your features are cast in a certain mould, but a certain expression plays upon your lips and your appearance indicates good-nature because of the quality of your thought—the state of your mind. Every cast of the features and every expression of the countenance portrays some inward quality.

When we find a savage illiterate, we say that he is so because his savage condition is his first attempt or struggle to control matter. We do not expect the first picture an artist paints will be his masterpiece; we do not expect the first song of a singer will be the finest that singer will ever render. First attempts are always weak. As you do not confound the perspective intelligence of the artist with his first efforts, as you do not confound the future possibilities of the singer with the poor rendition of a first song, so you should not confound the latent intelligence of the spirit of man with the mere outward physique or personage which is but the outward form. This outward expression of life is the instrument for rendering the music; the spirit is the musician. As these bodies always change, at length crumbling into dust, and your spirit leaves them altogether, so if again and again through the ages of eternity you shall be called upon to build another and yet another mortal frame, every frame you build will be an expression of the genius which you have unfolded.

Some persons will exclaim, "Mere sophistry! We have been studying heredity and we know that hereditary influences are answerable for all the differences to which you refer; we can trace everything back to our ancestors, and upon the ancestral theory we can demolish your re-embodiment philosophy as readily as we can blow down a child's card-board house."

Can you in the light of eternal justice? perhaps you think you can, but you will not find the task so easy or the result so satisfactory to deep thinkers as it may be to yourself, if you are desperately in love with your own opinion.

It may be true enough that the material form owes its outward expression, its grace and beauty (or the reverse), and the mind, in favored instances, its almost absolute sway over material conditions—so far as you can externally judge—to hereditary influences. But we denounce that theory law, we denounce that false "nature" which has favorites, and we can see nothing better than a relic of Mahomedanism or Calvinism in popular objections to the theory of the successive embodiments of the spirit. If I am to be born higher than you, if you are to be born higher than I, why in the name of justice is the sin of parents to be visited upon an innocent child? or why is the virtue of parents to be accredited as the property of one who has never earned it by merit?

According to the philosophy of re-embodiment, if at the time of conception parents are dwelling together in love and wisdom, living on the higher plane of life, they prepare conditions to receive a child who is already prepared for a glorious experience in earthly life. Therefore, while it is perfectly true that when a true spiritual marriage occurs on earth its result will produce superior offspring; while it is perfectly true that ante-natal conditions do make themselves manifest in offspring, it is also true that no one ever cheats the Infinite, and no one can ever attract a spirit who is not attracted by the conditions at the time of conception then and there present.

While heredity is an experimental science, and by the study of hereditary influences you can prove externally all you can claim as being susceptible of proof, provided the philosophy of re-embodiment be true, you need only to make this admission, that if parents are in a certain condition then they attract a spirit ready to enter earth-life through that especial gateway. So if any persons who are about to

give birth to a child, live in such conditions that they can only attract and appropriate a spirit low down in the scale of development, one who needs the cruder experience of earth, then the result of their condition will be that a child will be born to them who displays but a very meagre measure of intelligence, and who is by no means exalted on the moral plane.

On the other hand, if the conditions are ready for the manifestation of a higher life, then a more unfolded spirit will be attracted as those parents will afford conditions for the bringing into moral existence of one prepared for higher discipline.

So you see, the law of heredity does work; even phrenological developments may be faithful indices of character; even the horoscope, cast by the astrologer, may not be by any means a false indication of a human life. But while the astrologer can only tell you the position of the planets at the time you were born, but cannot tell you why you were born when you were born, and cannot tell you why you were born of the particular parents who gave you birth, re-embodiment carries you into a realm that lies behind heredity, astrology and all philosophies which deal only with effects; it enters the realm of causation and clears up the two apparently contradictory statements that the sins of parents are visited on children, and that every man must bear his own burden; it reconciles them by explaining that if you, as parents, are only capable of attracting a spirit who is as yet undeveloped, and one only prepared for a lower discipline, then your sin is visited upon you in that you have a troublesome and rebellious child. If, on the other hand, a child is to be pitied because he had bad parents, he would have had better parents if he had been prepared, as a spirit prior to his birth on earth for higher advantages and better conditions in life.

There is a perfect law of spiritual being operating with impartial justice in every case, and neither astrology nor heredity can do anything more than illustrate external consequences and deal with effects, leaving the realm of cause entirely unexplored.

In the truth of re-embodiment there is placed before you a moral law which commands itself immediately as being in harmony with divine justice. No really honorable man ever desires to be favored above another, and if those bright and glorious angels who are now in heavenly palaces should be appealed to for the highest celestial teaching that could be given on earth; if the bright and glorious souls who have undergone all earthly discipline, and are now at home in spiritual kingdoms, could be interrogated by you, they would with united voices answer that every one had made an equal effort before they all were equally crowned.

We ask in the name of justice, we ask you as moralists, we ask you as philosophers, as lovers of right, why should some human spirits be condemned to be born on earth, in forms scarcely above the ape, and be compelled to climb all the long road from bushman to the angel, and some others, just because their parents, and not themselves, deserve credit, be born so high up in the circles of human intelligence as to have only a very short road to traverse to reach the kingdom of heaven? Why this partiality? Why should not every spirit begin at the same starting point? Every oak has to begin as an acorn; every acorn has to begin as a seed. No oak ever began as a sapling. Every bird has to begin in a tiny germ of life; none commence as fledglings; only if every human spirit has to begin at the lowest point of inexperience with regard to outward life and then work its way up to the very highest pinnacle of perfection, there is divine justice.

Re-embodiment will yet be taught in your halls of learning; submitted to professors of the Darwinian school, it will be found by them in perfect harmony with the revelations and disclosures of modern science, only it illustrates the spiritual side of life, which external research cannot discover; the law of involution must be understood to render evolution comprehensible; we tell you that the brightest intellects in the world will, ere long, discover that in spiritual truth there resides a philosophy worthy of the acceptance of greater events than have yet appeared on earth. If any believe that some people have to always walk on thorns, others upon roses; that some attain celestial heights on the merit of negative goodness only, while others have to climb the steep ascent of trial, temptation and danger, then we must answer that the God they worship can not be other than an impersonation of injustice.

We know that justice is the watchword of the world to-day; we know that Nihilistic outrages have been the direct outcome of injustice; we know that all the trouble between the serfs and the Czar springs from wrong done to the peasantry by the Crown through many centuries; the troubles in Germany and other European countries are all to be traced to the same source; we know that the conflict here and in England between labor and capital is entirely the outgrowth of the people feeling that they are unjustly treated; we know that the solution of all problems in harmony with justice is the only solution that can cause wars to vanish from the earth, and make arbitration possible, or introduce any pacific measures; we know that apart from a demonstration of justice in all departments of government and business there can be no peace between ruler and subject, or laborer and capitalist; we know that in the relations between England and her sister, Ireland,

justice must be the arbiter, and justice alone can quell the protracted feud; knowing all this and vastly more in the same line, we will not believe, in a universe peopled by persons demanding justice, immutable laws are founded upon partiality.

"God is no respecter of persons." When once that doctrine is insisted upon everywhere, when it is illustrated in every temple of religion and commerce alike, throughout the length and breadth of every civilization, and as yet reaches to every uncivilized land, then will all the nightmare of superstition be over; then will all the darkness of Calvinism and materialism disappear before the glory and splendor of a revelation of truth which will prove to you how God is equally good to all his children, and that we are living in a universe where we, none of us, can have any thing we do not work for, but where work is permitted to all, and all have equal opportunities for competing for the prize of endless happiness and at length obtaining it.

It is not negative virtue, but positive virtue which is admirable. For ourselves, we tell you plainly that if some one says to us, "I do not care for liquor; I never drink any; I think a drunkard is a miserable sinner, and I would be ashamed to be seen in the company of such a person," we would reply to that person, "You may not be better than the drunkard, because you may be quite as selfish;" when one like John B. Gough overcomes drunkenness, having stamped upon the very head of the serpent and crushed it; when such a man stands up before an immense audience preaching temperance, and his life harmonizes with his teachings, then we offer praises to the great hero of temperance in unison with the voice of all America and England, for this man is indeed superior to the drunkard. He is superior because he has triumphed; not superior because he never had a temptation and therefore never yielded to what he never came in conflict with, but because he has fought the battle and won the crown.

So with every passion and lust; so with every temptation to which humanity is heir; so with all the faults which beset your path, you are never above them until they are met and overcome. When God's jewels are numbered up only victorious souls shall shine triumphant like stars in the celestial firmament.

If any one shall say, "My parents never caused me to undergo a bitter discipline in life; I was born to the velvet, to purple and fine linen; I was never tempted, but I am equal with many a one who has undergone all the discipline of temptation and come up from the very dregs of earthly degradation, as the fair, white lily springs upward from the mire and mud of the river's bed,"—if the spirit who speaks thus were transported to the higher life and allowed to realize in angel existence that he had not undergone the discipline others had required, he would then be anxious to cast aside his crown, robe and palm, and descend even into the lowest darkness, if so be he might learn the lessons he had not yet had an opportunity of learning.

This world is not a hell. Life's circumstances are not the result of chance; discipline is not for naught; your trials are not laid upon you by a blind destiny; but every spirit born on earth comes here to fulfill a pre-determined mission. We could give no consolation to sufferers; we could not tell the mourning and the sad that their temptations and trials are of divine appointment and that they will surely work out their eternal welfare, if we did not know that earthly discipline was accorded for good to all.

Believe it or believe it not, ridicule it if you will, laugh at it and sneer at it in your papers if you like, but the band controlling this instrument positively assert that re-embodiment is a fact, for they number among them those who have lived on earth many times, and who remember their earthly discipline as well as you remember coming into these campgrounds this evening. No matter what may be said, knowledge and memory can not be bullied out of any one;—no one can give up knowledge once gained. As it is our plain and positive duty to speak the truth, we tell you we remember earthly existences—several of them;—and we know as an absolute fact in nature that successive embodiments of the human spirit actually do take place.

If some of you do not know it, we do not say you ought to know it; if you do not realize it, we do not say you need to realize it; if you do not remember, we do not say you need to remember; possibly in your present state of existence you may not require that particular knowledge or recollection.

Memory is fitful; you remember one day what you forget another; and if you say, because you do not remember having lived before, therefore you did not live before, very well, then, according to the same logic, you never spoke a word you do not remember to-night; you never performed a deed you do not remember to-night; you never had a thought pass through your mind you can not recall to-night. But every one knows that memory is fitful; that you forget and then remember again; everything is engraven upon the inner tablets of the mind, but during external waking hours you have not perfect access to your own interior record; memory is often an unreliable witness; you all pronounce it "treacherous."

But when you reach a higher state of being your memory will become ampler, and will then confirm to you what we have given to-night. Remember, we do

not undertake to say that every spirit who has ever spoken through the organism of this speaker, absolutely remembers several existences on earth; we say nothing of the kind. But we do say that the spirit chosen to-night by the band and delegated to deliver this discourse, absolutely remembers, and knows; and on every occasion, when questioned on the matter, feels bound in truth and honor to bear testimony to the fact, when the statement of that fact is demanded by an intelligent and truth-loving audience.

If you shall say to the intelligence who now addresses you, "Have you then no relations whom you loved on earth? Have you no mother, no brother, sister or friend once dear to you?" We answer, all tender ties, all loving friendships, in so far as they are of the soul, are eternal. If my mother to-night does not stand to me in the relation of a physical mother only; if there is a spiritual bond between us and we recognized that bond on earth to some extent; if we loved one another, perhaps in distant ages when we sustained the outward relations of mother and child, in spirit life we are united in soul, as the love binding us together is immortal. If at one time one of your dear ones is on earth learning a needed lesson, gaining a needed discipline, and you are in spirit life, then you act as a guardian spirit, ministering continually to the one on earth; thus the spiritual bond is ever kept up. If you were both on earth at the same time, and during your waking hours were not conscious of each other, then every night in your sleep, when your body was in repose, your spirits would be together and acknowledge one another's presence. When you pass into dreamland, when you enter the world of slumber, you hold sweet communion with immortals. Your ever wakeful mind is never for a moment unconscious; no matter how silent your body may be, it is refreshed and strengthened in dreams you scarce remember, in visions and experiences which are altogether spiritual.

The mystery of sleep when fully explained will expel all the dark mists which to-day seem to shroud you. We tell you if you are now on earth and so is another who in a previous state of existence was one with you in spirit, your eye-lids will scarce close, your head securely rest upon your pillow, before you and he will be consciously together. Your communion in the night hours will refresh you for the duty of to-morrow; you will awake invigorated and strengthened, perhaps not remembering your experience, yet acknowledging what a refreshing sleep you had;—remembering, perhaps, that something charming came over you and swept all the sorrow from your mind. That will be the result of spiritual communion. In the realm of spirit in which you now dwell, in the spiritual life in which you consciously move during the sleep of your body, all questions are fully answered concerning those relations in spirit, which remain unchanged forever despite all mortal shadow.

(Impromptu Poem.)

WOMAN'S FUTURE PLACE IN CIVILIZATION.

(Subject chosen by the audience.)

In ages past when the earth was void
Of refinement and inward grace,
Then man was lord and woman was slave
All over the earth's wide space—
A tyrant, a king of renown, was he;
A vassal, a plaything, a dupe was she.

She did the hard work in many a clime,
Earning man's daily bread;
But he was her sovereign, she must obey—
Must submit by him to be led;
Or she was his darling, his fleeting toy,
To be cast off after an hour of joy.

In Europe, to-day, in its northern climes,
Woman works all day in the field;
She follows the oxen, she guides the plough,
Thro' her do the harvests yield.
Man smokes his pipe, and with lazy mien
Lives on her toil and her hard-earned sheen.

Where the sign of the crescent is held divine
The women in harems dwell,
Surrounded with luxury and art;
If so be that their masters swell
With pride and delight of their beauties rare,
But what of the women who are not fair?

They are doomed to darkness, to want, and pain,
In India forced to die—
To be burned on a husband's funeral pyre,
Or as widows to downcast lie
And be trampled beneath the feet of all,
For man alone dwells in freedom's hall.

And what of the lands where the cross of Time,
Who was "born of a virgin," was raised;
And the "Mother of God" is adored in song,
And with deep devotion praised!
Woman in Church must never speak,
She must bow to her husband and ever keep
The lower place, as a flower in the shade,
While a cross most heavy on her head is laid.

But shall there come never a glorious day,
When woman shall be released?
When equal with man she shall stand in law?
Where knowledge has most increased?
She is rising; and surely, day by day
She is now on her glad, victorious way
To the Congress Halls of these modern States—
Let purity, motherhood, open the gates.

'Tis woman as mother, grown most divine,
Who will enter the temples grand;
Where the spirit of truth will reveal to her
Her victory in all lands;
The diadem of purest grace,
Adorns the noblest mother's face.

Oh! grace of motherhood divine;
Oh! crown of twelve bright stars;
Oh! beauty of that Madonna host,
Who shed through the heavenly bars
The light of the spirit through love divine,
Through purity conquering wrong,
Will the mothers of earth in the coming days
Sing loudest in freedom's song.

Not above, nor below, but equal at last,
Will man with woman be;
For the two are one, and the one makes two
In the light of eternity.

(Written for the Golden Gate.)

From the Spirit Side.

(Given through the mediumship of Mrs. J. J. Whitney.)

If this message reaches my wife, or my son, Thomas, I will be able to help them. I bitterly repent telling my wife not to believe in spirit return. Now I am the one that must suffer for my unbelief. If this reaches my friend, Frank Brooks, he will give it to Flora or Tommy; I want to talk to them.

I came to the spirit world in a way that I wish to explain as little as possible about. Enough to say I bitterly repent some part of my earthly course, especially in not trying to find out something of return of spirits, for I had every chance. I devised a means which I thought if I could return I could communicate with friends, but I find things here are not as I choose to make them and I have to communicate by what means are given here.

My entry here was sudden. I was not a suicide, although many may say so, I did some very wrong things while in the body, but for days I suffered torture; so much that I prayed for death and was glad when relief came; it seemed as if I had gone to sleep. On awakening, I felt as if I had come out of a troubled dream, a sort of dreamy unreality, and yet I knew that which had taken place was altogether real—a fact, not a fancy. For a time I felt in a hazy-like condition. I began gradually to consider. I could observe no difference in myself, not even in my clothing with which I was covered. Now, Frank, this is something for you to think about. I did not bring them with me into the spirit land.

I first thought I was in New York, but I remembered the terrible explosion, and then the scales began to fall from my eyes. I began to realize the fact of my change. I began to examine myself and found no trace of the terrible injury I received in the explosion. I appeared the same as usual. I continued to look at myself and my surroundings, and as I looked, I ruminated: Is this, then, the grand change that has absorbed the attention of philosophers of all ages and countries? Has the veil at last been drawn aside? But alas, I wanted to make those I loved understand, and with my own act I was barred from reaching them; but by the help of guides and friends I am able to send this. ADRIAN SPEAR.

"The Psychical Wave."

Friends of spiritual truth are under obligations to Miss Elizabeth Stuart Phelps for her article in the *Forum* for June, on the "Psychical Wave." It is essentially, a vindication of the importance of Spiritualism and kindred subjects against the arrogant sciolism that, instead of meeting facts and arguments with serious logic, endeavors to evade their force by means of ridicule and sneers. She says very justly, in view of all that has been discovered and published in regard to the phenomena of the supersensuous—formerly known as the supernatural:—

"The ghost is not now remanded to the nursery; he is invited to the library. The force which makes a parlor table rise half-way to the ceiling, with a child on top of it, or the mystery which qualifies a stranger in a back street to tell you, at first sight, the name of your dead, or the secret of your heart, is no longer relegated to the logic of the medium or the oratory of the strolling charlatan. It is lifted to the desk of the scholar; and the scholar has accepted the trust. Believers in what are called Spiritualistic phenomena—an army estimated at from two to ten millions in this country alone—are building from their end and in their way about a volume of mysterious facts which, at the other end, and from another fashion of approach, commands to-day the attention of liberal scientific men on both sides of the sea. The thing has overflowed the culvert of superstition; it has gone above the level of what we call a craze or a fashion. It has reached the dignity of an intellectual current."

Miss Phelps's article is, in its whole tenor, a sharp rebuke to those exponents of modern science and other prominent thinkers who have so persistently and contemptuously denied all status to the psychical and spiritual phenomena now fast compelling attention, and gaining a foothold among the settled convictions of mankind, even in spite of the irrational opposition of those who should have been the first to greet all new truth, or even the promise of it, and give it hospitable welcome, whatever its source, character, or seeming tendency.

Their one-sided investigations and bigoted prejudice have fostered a pernicious and ruthless iconoclasm, which has threatened to bring all spiritual truth under a sempiternal eclipse. This Miss Phelps clearly points out when she says:

"We have looked on while disrespect for the unseen, in the name of science, has torn at the vitals of everything which makes life worth living or death a great opportunity."

The appearance of this article, under so well known and so highly respected a name, is a hopeful sign of the progress of liberal sentiment in regard to psychical and Spiritualistic research.

It is now proposed to fund all the obligations of Louisiana, and make the debt of the State about \$51,000,000.

GOLDEN GATE.

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SATURDAY, JUNE 26, 1886.

TAUGHT BY THE SPIRITS.

Many people suppose, in the readiness with which Mr. Colville answers all manner of profound questions, and lectures off-hand upon every variety of abstruse and intricate subjects, apparently without a moment's preparation, and certainly without the least hesitation, that he must be a profound scholar. But such is not the case.

In a half hour's interview with Mr. Colville, on Tuesday, at our office, we gathered some facts in his history, which those who have heard him lecture will be interested in.

Mr. Colville is in the twenty-seventh year of his age. His first remembered experiences with life were in a large boarding-house and restaurant, where, as soon as he was old enough, he did the work of a waiter, and was regarded as a sort of general utility boy. His highest ambition was, to be able, sometime, to keep a hotel!

His schooling was very limited, and never reached beyond a preparatory course, and his school days ended at the age of fourteen. He had no taste for study, could not commit his lessons to memory like other boys, and was altogether a backward scholar, and had very little general knowledge.

When he was first brought before the public as a speaker he was made wholly unconscious, but gradually he was permitted to listen to his own lectures, when the subjects were not too profound; and so he is being educated from the interior, as was Andrew Jackson Davis. He speaks now, generally, in a partially conscious state, and enjoys listening to the discourses by his learned guides quite as much as his hearers.

He relates that when but sixteen years of age he appeared before some of the most critical audiences in London, speaking upon questions of which he had not the slightest knowledge. So timid was he in appearing before an audience that his guides frequently found it necessary to entrance him before entering the hall. On one occasion, when not thus entranced, the subject given him by the committee appointed for that purpose was "Brahminism and Buddhism Contrasted—Their Origin and History—Their Relation to Each Other and to Christianity." A nice subject, that, for an unlettered boy of sixteen! He knew not the meaning of the words. He had heard of Brahma chickens, and thought perhaps he was to discourse upon the merits of different breeds of poultry! He was then entranced and gave a lecture, which was regarded as containing much erudition on that profound subject. It was reported for publication, and the proof slips brought to him for revision, but he was wholly unequal to the task, and had to call his spirit guides to his aid.

He never bothers his head with books, nor with the learning of the schools—his only reading consisting of an occasional glance at a newspaper and the light literature of the day. He takes delight in a good novel, and beyond that he does not care to delve.

Those of us who have to "burn the midnight oil," and give the labor of years, to obtain some few grains of knowledge, can not appreciate the stupendous fact of this young man's wonderful acquirements. Is it not proof positive of the truth of Spiritualism?

STARVED.—Raw vegetables, as an exclusive diet, do not answer the purposes of nutrition, for even the more spiritualized of mortals. The community at Anaheim, organized some years ago, is completely starved out by its adopted method of attaining to things unseen. Those members who did not resign, disappeared otherwise, it is supposed by starvation; at least only two are reported left, the spiritual adviser, Walter Lockwood Thales, and Wm. Hinde, both of whom are confined by weakness and conquered hunger. In this state, they are doubtless hourly expecting the presence of the humble Nazarene and his mother Mary. And besides, out of these attenuated conditions there is being looked for the appearance of a second Christ. Death will wind up all for these soon. What spirits do on earth, is done through the best material conditions. When people set about starving their bodies, they defeat their own wishes, as well as those of their spirit friends and helpers.

—The denunciation raised in Spain and Portugal against the exorbitant price set by Patti in her singing there, does not seem to have much affected the state of her finances in those two countries. Her receipts during her tour there are reported, by those who take an interest in her fortunes, to be one million ninety-eight thousand one hundred and thirteen francs. All things considered, the fair songstress might have done worse and will probably not venture that way again until some things are somewhat forgotten.

THE CAMP-MEETING.

The Spiritualists of California have reason to rejoice over the continued and remarkable success of their State Meeting. Not only has there been an increasing attendance during the week, but the discourses have been of increasing interest. Mr. Colville is an oratorical and convincing host. His seemingly inexhaustible fountain of knowledge upon all the varied topics that are presented to him for discussion, or are brought forward by his guides, is the wonder of his hearers. His readiness is simply marvelous. Without a moment's hesitation, and never at a loss for the right word, he has but to open his mouth and tropes, figures, and grandly rounded periods flow forth in a continuous stream. Frail, delicate, of boyish appearance, there is nothing about him to indicate the power he possesses to hold the attention of the multitude. But he is the instrument of an inspiration as wonderful as it is beautiful and convincing.

On Tuesday morning last Dr. W. W. McKaig, a former Unitarian clergyman, occupied the rostrum, and gave a most able and scholarly address before a large and appreciative audience. It was so good that we intend to publish it in full in the next issue of the GOLDEN GATE.

In the afternoon Mr. Colville addressed another large audience, his subject being "The Spiritual Interpretation of the Great Egyptian Pyramid." The lecture embodied a profundity of Egyptian knowledge, on the part of the speaker, that could have come only of long and careful study. As Mr. Colville is no Egyptologist, or antiquarian of any kind, and in and of himself claims but little if anything in the way of scholarship, no better evidence could be given that he is a mere instrument in the hands of enlightened spirits.

In the evening he spoke again, and to the largest audience that has yet appeared upon the Camp ground. The great tent, that had been enlarged, during the week, to an increased seating capacity of several hundred, was packed to overflowing, and many were unable to obtain admission. His subject was "The Origin, Nature and Destiny of the Human Mind," and was like all of his efforts, masterly and grand.

After each of his lectures Mr. Colville either answers questions from the audience, or improvises a poem on some subject given him at the moment. Of the variety of subjects suggested he occasionally weaves a net-work of verse,—not always rhythmical nor highly poetical,—but generally embodying some beautiful thoughts, and which it would be hard to find a public speaker who could successfully imitate.

The wisdom of the selection of Oakland as the place for holding the State Meeting has been well demonstrated in the immense attendance the meetings have received. The Trustees should secure the same place, if possible, for another year, when, with other speakers, and more of them, aided by some first-class platform test mediums, we may expect a general spiritual uprising of the people.

THE EDUCATIVE IN GOVERNMENT.

The self-government of man will always remain inadequate until it becomes educative rather than protective. Lawlessness and criminality are, real things, but punishment alone will not destroy them, for punishment does not educate. Government, when applied to national power, as exercised over large communities and States, is in the main a misnomer. It is not strictly and truly government, but rather restraint, protection, defense. The justice of human laws is more properly a system of rewards and punishments, dealt out as checks and incentives. Our attempts at government are too much of a protective character. Look into the jurisprudence of any nation and see how manifold is this fact. A consequent result is, arbitrary power is too largely a substitute for moral force. Our idea of protection seems to be punishment simply; but punishment is very far from being adequate protection. Undoubtedly punishment restrains a great deal of overt crime; but think of the vast criminality that punishment does not prevent.

Governments throughout the world are represented by thousands of courts, of justice and an army of police officials who are kept busy apprehending and punishing those who defy punishment. Read the criminal records of the world and see how little punishment is feared. Look at the inmates of prisons as evidence of this. Social protection will never be realized by punishment only. Suppose it were impossible for society to regulate and control its conduct by any system of government based on the theory of punishment, what would follow? Either society would break up in anarchy or else it would apply itself vigorously to the task of moral reform and progress. As it is we are content to punish offenders and leave their reform to voluntary philanthropy. The protective measures we construct take cognizance simply of the results of wrong-doing and not of the processes and influences by which such results are reached. We are incensed when great offenses are committed, but we are dispassionate and lethargic about the moral, religious and civil influences in the midst of which the offenders grew up. We punish the offenders and call it justice; but we let the offenders grow up to that punishment without hindrance, and what do you call that? Do we not perceive that every criminal is a product of social circumstances?

If society creates government to protect itself from injury, should it not rather create govern-

ment, to educate itself out of the reach of injury? Society educates its members to evil and vicious courses of life, and then punishes the evidences of their apt scholarship. Some advanced thinkers hold the self-government of the race in its true form to be impossible, because society can not be made to educate itself out of wickedness into goodness; because government can not become by common desire thoroughly educative, as well as protective. The opinion is not without good grounds for maintenance. If self-government can not enforce growth in moral purity, as well as stand as the exponent of civil protection, if it can not be made to educate into higher and better life, as well as to punish the invasions of depraved life, then self-government cannot be achieved. We have faith, however, in a time ahead, when human government shall be largely synonymous with the law of liberty; when it shall represent almost wholly the great results of a full-orbed education.

SPIRITUAL WAVE.

A tidal wave of spiritual power seems to be sweeping in upon the world. Not only are spiritual phenomena multiplying upon every hand, but the character of the manifestations are gaining in importance. There are thousands of excellent mediums who are never known to the public, and thousands who do not regard themselves as mediums into whose unfolded minds is streaming the light of inspiration—the divine influx that is to work out great changes in humanity in the immediate coming time.

It is not at all improbable that the world will witness wonders of spiritual power within the next quarter of a century, that even the most advanced Spiritualists of to-day little dream of. We have been promised the psychic form in the open light—that the spiritual guides and controls of great speakers will appear upon the rostrum along with their mediums, and even address the people in their direct voice.

Already is the healing art rapidly passing from the hands of the Old Schools into those of inspired healers and mind curists. Many of our ablest and best teachers now are the higher order of spirits speaking through mortal lips. Invention, painting, sculpture, poetry, and all the divine faculties of genius, will receive from the same high source, such a spiritual baptism that the world will ere long forget its "great masters" in the living presence of greater masters than past ages have ever known.

The outreaching of millions of souls for spiritual truth and light is everywhere bringing its answer to human consciousness, in a broader and better culture and a truer enlightenment, because of a more spiritual character. "Let the good angels come in," is the prayer of every Spiritualist.

THE GOLDEN RULE.

So far as the salutary regulation of conduct is concerned, this rule comprehends the infinite conditions of life. Issues of such importance to ourselves, so hinge on our treatment of others, that some method as to what we do, and how we do, becomes a necessity. If individual existence developed independently; if one could live solitary in the world, not acting upon, or being acted upon by other life; not influencing, or being influenced by other life; not moulded by exterior agencies of kindred life; no such incalculable as that of the Golden Rule would be needed. A sapling tree will grow into its fruit-bearing separate and alone as unqualifiedly as if surrounded by a thousand of its kind. A few unchangeable elements will produce a growth of uniform character in the tree, so that a single plant will unfold its native peculiarities alone and by itself as unfailingly as if in the midst of a multitude. But in this respect there is no analogy between the tree and human character. Every life owes its distinguishing personality to human contact. To what extent character in its diverse phases, matures from the embryonic stages of being; to what extent it is acquired, rather than developed, we will not venture to answer. Be that as it may, we are sure that the acquired and the native elements comprising personality, are developed into character by the influences projected upon us from the great kindred life with which we associate. Try to grasp the impossible conception of a human life going through its periods of existence without ever meeting another life, and it will be understood how intensely the opposite of that conception is the fact. What is the character of human influence in its interchange? The answer to that question is an epitome of the historic growth of the race. In the family where we are tenderly nourished and reared; in the community where graces and defects bud and blossom into fertility; in the nation of which we are sovereigns; in the world of which we are but units; in all these states of associate life, what is our conduct toward others? The principle necessary to permeate and direct human intercourse, is the ideal one, of the Golden Rule. It is a difficult one to practice, and its virtue consists in its voluntary espousal. We can only feel the sublime force of this rule when we act by it, having full liberty at the same time not to act by it, if we so desire. This rule in constant application will lift us out of the strifes of life into the calm and even poise of being, and give us final supremacy. A hard rule to live up to? Certainly. But the very powers of spiritual truth that lure man on to the achievement of glorious character are the apparently unattainable.

—A learned Chinese recently stated that Buddhism was making more converts among Christians than Christianity among the disciples of Buddha. Two Americans in Japan are reported as having been confirmed in the Buddhist faith, and said to be both graduates from Harvard.

MEDIUMSHIP.

The most careful and thorough students in the philosophy of spirit control, are yet but in the primary school of this wonderful unfolding of modern knowledge,—have hardly advanced beyond their primes. And some who think they know the most about mediumship, evidently know the least.

Experience and practice will bring the truth to light eventually; and when it does we apprehend that Spiritualists whose experiences with some mediums have been of a character to arouse distrust and suspicion in their minds, will see that what they supposed was dishonesty in the medium was the result of disturbing influences that may be understood, and perhaps obviated.

Let us consider a few facts in that most satisfactory, and yet to some a very unsatisfactory, phase of mediumship, independent slate-writing.

We have had much more experience with this phase than with any other of the many marvelous "gifts" with which Spiritualists are familiar.

We have learned that for some seekers after this truth the mediums can procure no writing; for others they can get only unsatisfactory messages, and those often under conditions to create a suspicion of jugglery; while for others, the same mediums can obtain the most satisfactory messages, and in the most open-handed and honest manner. The latter has usually been our experience, especially when sitting with the medium alone; but often, when accompanied by others the result has been unsatisfactory, and sometimes open to the suspicion of trickery.

We have obtained the writing while holding the slate alone, with the medium sitting fully six feet away—the writing being a perfect fac simile of that of the mortal whose spirit purported to control. After many seances with the same medium, all of the most satisfactory character, extending over a period of some four years, a lapse of about eight months ensued. Upon again trying to obtain the writing through this medium, we could get nothing, and after two or three trials gave it up, quite as much to the disappointment of the medium as to us.

Now, why is it, it may be asked, that the medium who can obtain the writing for one person and at one time in a satisfactory manner, can not procure it for another, and at any time in like manner? And why is it that in this phase of mediumship there should ever occur suspicious circumstances to disturb the mind of the investigator? These questions are more easily asked than answered. If it is true that with some persons the manifestations are always open to the suspicion of fraud or jugglery, and with others that no such suspicious circumstances ever occur, may it not be that the cause for these irregularities exists independent of the medium? May there not be something in the atmosphere of the investigator, or in conditions that he may unwittingly take upon himself from others, to produce the unfavorable results mentioned?

Another fact, familiar to those who have given independent slate-writing much attention, leads us to conclude that the messages are not always, perhaps not generally, written by those from whom they purport to come,—and that is the similarity of chirography running through most of them. With a dozen messages or more, all written upon one slate, may be seen as many different and widely-varying styles of writing; and yet, a careful examination will disclose certain peculiarities running through all alike. This is more noticeable with the first communications of spirits by this process. Such messages are probably written by some one of the medium's guides, who has learned the art, and who acts as a amanuensis for unskilled spirits,—and who is also able to give something of the latter's style, blended throughout with the medium's mentality and manner.

In several instances, in our own experience, the communicating spirits have learned how to master conditions, and hence are able to do their own writing. In such cases but little, if any, trace of the medium's hand can be discovered therein.

The trance and other phases of mediumship are subject to like irregularities, often irreconcilable, apparently, with the idea of genuineness. Our best trance and test mediums sometimes utterly fail, not only in giving any convincing tests, but will actually state things concerning the investigator that are far removed from the truth.

An excellent test medium, of this city, whose success in giving tests from the public platform has been truly remarkable, was recently visited for a seance by an old and well-posted Spiritualist, an entire stranger to her—but one who had witnessed her public mediumship. He was told that he was born in a foreign land, and that he had but recently come to the investigation of Spiritualism. Then names and incidents without stint were given him, not one of which he recognized; in fact there was no truth in anything that she gave him. At the same time he is satisfied that she is a good medium—the reason for her failure in his case being the result of unfavorable conditions over which she, or her guides, had no control.

These are facts familiar to all Spiritualists, but are nevertheless but little understood. They should be carefully considered by all who would arrive at the truth.

THE GOLDEN GATE describes Unitarianism as "a pleasant caravansary for a night's rest—a half-way house between evangelism and Spiritualism." The same might be said of some other isms. Indeed, everything that does not lead to the truth leads eventually to Spiritualism.—THE SIGNS OF THE TIMES.

Truth is generally determined by the weight of evidence in its favor. Our Adventist friends declare, with Job, that there is "no knowledge nor device in the grave"—that the soul sleeps after death till the literal resurrection of the body. Now, we can bring a great "cloud of witnesses," who were once mortals like us, and who will all declare most positively that they were never more alive nor wide awake than they are now. Shall we not believe our spirit friends in preference to Job, who evidently did not know what he was talking about, never having had any experience as a spirit separate from the body? It is hardly fair to insist that a man is dead, when he himself declares to the contrary. But that is just what our Adventist neighbors are doing, and they call that "the truth." They will wake up some time to the fact that all truth leads to Spiritualism.

THE marriage and death rates in London last year were the lowest on record, and the birth rate the lowest since 1850.—EX.

London is a good many centuries old, and could take a rest in these things to advantage. This everlasting birth, marriage and death rate is monotonous. Could it all be stopped for a while we would have a chance to consider all three subjects more closely, and possibly come to more rational ideas about them. We would surely regard death less a calamity; and it is likely we would come to the opinion that being born is not always the best fortune that can befall one. As for love and marriage, they might recover from their old-time purliness, and at least be able to distinguish between human and divine attributes, so far as not to expect more virtue and perfection in a chosen mate than is realized or aspired to in the winner. It is often a good thing to estimate a thing below its true value.

RE-INCARNATION.—We publish in this issue of the GOLDEN GATE Mr. Colville's lecture on "Re-Incarnation." That the elements which make up the animal man have existed from all eternity, and that the spirit of life with which he is permeated and endowed is also without a beginning, is no doubt true. But that he ever had a prior individualized conscious existence is something whereof the writer hereof is a profound agnostic. We certainly have no recollection of any such existence; neither have we any recollection of our existence in the lower forms of animal life whence we sprung, if the development theory of creation is true. We do not propose to raise an issue with our re-incarnationist friends on the subject. If the doctrine of re-incarnation is true, we shall be content to take our chances with the rest. When the time comes for us to return for other earth experiences, if it ever does, we have no doubt we shall be ready to welcome the change. We do not propose to borrow any trouble in the matter. As the Theosophists declare that at least fifteen hundred years must elapse between each incarnation, it is quite likely that most of us will have "squeezed the orange" of spirit life by that time, and long for "other worlds to conquer."

LOOK AHEAD.—This world has always been half drunk on something, and it takes a kind of pride to-day in recalling what it used to be and do, and its improved manner of being and doing the same now, for the thing itself is not at all changed. The Danes and Saxons took their intemperance from flagons and other coarse drinking vessels marked with pegs, to insure fair drinking all round. When these pegs gave place to hoops it was just the same—the company all drank from one vessel and each was allowed the quantity contained in the space between the hoops, but this fair division did not always prevent disputes. There is just as much dissatisfaction now when each one has his own private glass. This going back for example is a bad thing, and so long as the old world turns its head to look at its past vices it will aspire but feebly to future virtues. The present alone concerns it, and the past should not modify the standard set up for future attainment.

MISTAKES.—If we set up no standard of right and wrong by which to judge others; did we not measure the enjoyment of others by our own, nor look for uniformity of opinions in this world; (nor expect it in the next) and did we not look for judgment and experience in youth; nor endeavor to mould all dispositions alike; did we not yield to immaterial trifles, and worry ourselves and others with what can not be helped; not fail to alleviate all that needs alleviation, as far as lies in our power; and make all allowances for infirmities of others; not considering everything impossible that we fail to perform, and believing only what our finite minds can grasp, nor expect to be able to understand everything; did we commit none of the above blunders, we, according to some one's idea, should make no mistakes. They are indeed, cardinal ones, but between them are many of lesser degree, which like the intermediate points of the compass, may make us lots of trouble.

SHREWD.—A learned Chinaman is reported as saying that Buddhism is but an accidental religion in China. An embassy was sent by one of the emperors of the Hon dynasty to inquire into the remarkable teachings and work of Christ, with instructions to see him and bring back his teachings. On reaching India the commission heard of Buddha, and supposing him to be Christ they obtained his books and returned to China, where the emperor heartily received Buddhism. That Chinaman, it is plain to see, is more than half persuaded to be a Christian; but he wants to make it appear that in accepting it he is correcting a mistake rather than becoming an apostate. There may be a respect for learning in China that carries with it a degree of safety, but all the ignorant proselytes are doomed to death sooner or later, thousands of them having been massacred with their Christian teachers in the last three or four years.

CAMP MEETING NOTES.

We do not think that there was ever a camp-meeting so largely attended where there is less disorder than the present one. This is doubtless largely due to the excellent management; but also largely due to the all-absorbing interest taken by every one in attendance in Mr. Colville's lectures, and all others given from the platform. For instance, Sunday night there were at least one hundred people more than could be seated; these were standing in and outside the tent, but were as motionless and quiet as those comfortably seated, and as anxious to catch every word that fell from the speaker's lips.

Thursday at 2 o'clock P. M., Mr. Colville spoke in answer to questions from the audience, giving, as usual, perfect satisfaction. It matters not when Mr. Colville speaks, he is sure to have a large attendance. In the evening there was a literary and musical entertainment given in the tent, and was a most enjoyable affair, every one expressing satisfaction at the programme as it was presented. The attendance was large, but we predict a much larger one for the next entertainment to be given. The success of this feature of the camp-meeting is largely, if not wholly, due to the efforts of the lady members of the Association. In fact, the ladies have contributed largely to make a success of the entire camp-meeting. Especial mention may be made of Mrs. C. E. Eliot, Mrs. Dr. Slessenger and Mrs. Clark, who have endeared themselves to all lovers of the beautiful, by their artistic evergreens on the platform. Mrs. Howard's management of the conference meetings is to be highly commended.

Friday at 2 P. M., Mr. Allyn gave a thoughtful discourse. Among the new arrivals to-day we noticed the genial faces of Mr. L. S. Grover and wife, Mrs. Robert Brown and T. B. Taylor, all of Santa Cruz. In the evening Mr. Colville spoke again in answer to questions, and we should judge from the general tenor of the questions that the large audience present was composed mostly of members from the various churches.

Saturday morning Mr. Colville lectured to his increasing class in metaphysics, and at 2 P. M., Dr. T. B. Taylor gave a brief but very interesting address on the "Foundation of Materialism." The day was very hot and in consequence the audience small. At 7:30 a crowd as usual to hear Mr. Colville in answer to questions.

[Of Sunday's meetings reference is made elsewhere.]

On Monday, Mr. W. R. Colby, the medium for independent slate-writing, arrived on the grounds to remain throughout the meeting. Mr. C. is recently from Chicago.

The conference meeting at 10:30 A. M., Tuesday, was one of the most enjoyable meetings held on the grounds. Dr. Taylor, Mrs. Scales, Mrs. Stephens, John Brown, and others, gave some very interesting experiences, and in a manner as to be both convincing and instructive. Again we must compliment Mrs. Howard upon her management of these meetings. At 2 P. M., Dr. Taylor lectured upon the question, "Why does not science demonstrate the fact of spirit communication?" In the evening Mr. Colville answered questions from the audience. Some of the questions presented to, and treated by Mr. Colville were as follows: "What shall I do to be saved?" "Have great men genius or inspiration?" "Can a spirit leave the body and that body still live?" "Can meteoric stones or star dust bring germs of life to this planet?" "Will the individual be absorbed in the infinite?" "What benefit is astrology?" "Can departed spirits foretell the future of mortals, and if so how?"

Wednesday, at 10:30, the class in metaphysics, now numbering over one hundred, met and received their lessons. Mr. Colville spending two hours with them. It is a mystery to us how Mr. C. can endure so much public speaking and yet never complains of exhaustion. At 2 P. M. Dr. McKaig gave a fine discourse upon "Fine Art in Character." We can only regret that so fine a discourse should be given to so few as were present, when there are so many that might and ought to have heard it. In the evening Mr. Colville with his usual clearness spoke upon the "Golden Rule from a Spiritualistic Standpoint," closing with a beautiful poem upon a subject selected by the audience—"Our Homes in the Spirit World." We notice an increasing interest in the different phases of mediumship on the grounds, and hearty indications of the utmost good feeling and fraternal fellowship.

SEMBLANCE AND REALITY.

Human experience is one vast record of reversed judgments, concerning what is, and what is not. We are admonished at all times to beware of the spurious in its imitations of the genuine. We are kept unintermittently on the alert in the unmasking of error. The untrue depends for its greatest success on its close personation of the true. Over against every reality is set a semblance of the same, and these opposites are incessantly clashing, making life resonant with the clang of their collisions. Evil shadows goodness, hounds it, and supplants it often, by perverting it. If we were to conjecture as to the existence of this truth, perhaps we should find that by it and through it we become true. True to ourselves, true in family relationships, true in social contacts, true in work. By it we learn to aspire to what is real, what is fact, and to keep aloof from all semblances.

Realizing the truth in the infinite conditions of life, opens the way to its highest ideals. It is the semblance of truth that debars mankind from the attainment of such ideals, and from assuming those high and rightful prerogatives that belong to the race. The semblance and reality seem to be co-extensive, and so intermingled that identification is oftentimes impossible. What is needed is a sharp, discriminating observation of results, consequences, effects. By these fruits are they to be discovered. This is the final test. Fruits yielded by which to gauge and estimate whatever we do, is made contingent on a degree of knowledge of what has been done. The boldest hazards of life are not made without a certain belief in past accomplishments. We take no risks without some data on which to ground our convictions of success.

Each age superstruts its life on the known bases hewn out by the workers of the past. We know the semblance from the reality only by the fruits. By this test we correct mistakes, amend errors, retrieve disasters, and rebuild on the site of ruins. There is no test like it for certainty. Its nature demonstrates its reliability. It is simply cause working out effects. Thus we get through the false to the true, and put aside the semblance for the reality. There is too little of this method of treatment, in dealing with all questions that are brought to the bar of the individual judgment. People are too indifferent to the truth or falsity of many important matters, to distinguish between the semblance and reality by the application of the fruit test. They are too willing to be led. There is no limit to the sophistry and plausible logic of semblances by which the popular heart and mind are beguiled from the truth of results into the uncertainty of sham fabrications. On account of this broad principle we are in a constant state of transition, moving out of the old, the worn out, the obsolete, into the new, the untried and the auspicious.

EDITORIAL NOTES.

—We are indebted to Paul A. Smith for an interesting chapter of Camp-Meeting notes.

—In next week's GOLDEN GATE will be found an argumentative paper on "Eusebius and 'Lying for Christ's Sake,'" by Wm. Emmette Coleman.

—Dr. H. W. Abbott, the magnetic healer, has removed his office to 1047 Mission street. We hear some excellent reports of Dr. Abbott. He is doing a good work.

—Dr. J. D. MacLennan, the healer, is meeting with good success in Salt Lake City. The Tribune of that city contains an account of several of his most remarkable cures.

—Mrs. King, whose card appears in this issue of the GOLDEN GATE, is heartily commended to us by many of our friends as a fine test medium and a splendid platform speaker.

—When the labor organizations of the country turn to, and with their votes shut up the whisky mills, then will they strike down the greatest tyrant that labor has ever known.

—To-morrow (Sunday) promises to be a regular field day at the Camp. Mr. Colville is announced to speak at 11 A. M., Mrs. Watson at 2 P. M., and Mr. Colville again in the evening. Here is a "feast of fat things."

—Persons recognizing any of the spirits communicating through the mediumship of Mrs. J. J. Whitney, and whose messages to the living appear in the columns of the GOLDEN GATE, are requested to acknowledge the same.

—"The Spiritual Outlook" is the subject on which Mrs. Watson will speak at the Camp on Sunday afternoon. Her many friends will be delighted with this opportunity of again listening to her glowing words of inspiration.

—Mrs. Watson will attend the Summer School of Science, at Pacific Grove, next month. On the second Sunday in July she will speak in Santa Cruz, under the auspices of Mrs. Judge McCann. The Santa Cruzans have a rich spiritual treat in store for them.

—It is now announced that another "shortage" has been discovered in the San Francisco Sub Treasury; this time, however, the amount is only two thousand dollars. We hope the present incumbents of that institution will not be piggish, but will leave a few dollars for their successors to steal.

—Mrs. E. L. Watson will speak at the Camp Ground, Sunday, June 27th, at 2 o'clock, P. M. This eloquent inspirational speaker would have gladly rendered more assistance at the State Meeting but for the imperative necessity for rest—her throat not being in a condition to admit of public speaking.

—The number of mediums for independent slate-writing is rapidly increasing. In Chicago, we are told, there are not less than fifty mediums for this very satisfactory phase. There are many persons in this city sitting regularly for development in slate-writing, from some of whom we are almost sure to hear good reports.

—"Teachings from the Spirit Side of Life," is the title of a little work of some seventy pages, recently issued from the presses of the Golden Era Company. The name of neither the medium through whom the teachings are given nor the compiler of the work, are given. It consists of 154 short lessons, pertaining to life and duty—all good and some of them excellent. It may be had in paper covers for twenty-five cents.

—In Chicago, lately, a plumber belonging to the Labor Union, was boycotted because he chose to teach his trade to his two sons. But the meanest thing yet, is reported from New York. A brushmaker in that city was giving employment to seventeen little crippled boys, at which work they could earn a scanty living. The proprietor was soon notified by the union to discharge his cripples or take the consequences of a boycott, and the cripples went.

—The city of Lowell, Massachusetts, seems to be going the way of most others of its size, in the liquor traffic. It now contains four hundred drinking saloons to twenty-four bakeries. When the average man of that metropolis goes out to buy a loaf of bread, it is scarcely to be wondered that he gets tired hunting for one of the latter, and falls in at the open door of one of the four hundred, and finally finds himself sufficiently refreshed to go home without the bread.

—Three numbers more of the GOLDEN GATE will close the first year of its existence. Those of our yearly subscribers who commenced with the first number, are kindly invited to renew; and all such can save us the cost of an agent's commission if they will send us their subscriptions for another year by mail. Send money order when convenient. If our friends will act promptly in this matter, they will do us a great favor, and save us much extra work in erasing and re-entering names.

—The law does not protect the Salvation Army from attacks by hoodlums during their street parades, neither does the army itself very often offer resistance to those onslaughts upon their rank and file. The Salvation women of Bristol, Connecticut, however, are more spirited, and have armed themselves with Cayenne pepper to hurl in the faces of the ruffians who molest them in their processions. We next expect to hear that those women have been arrested for disturbing the peace.

—Philadelphia brewers have consented to let their men drink all the beer they want free, and it is said each man drinks thirty glasses a day. Thus the work of demoralization goes on. Boys as well as men in the employ of these establishments have the same liberty. Three generations of this beer drinking will people the United States with a class of inflated, puffy, unshapely human beings that would scare the bravest colonial soldier that ever carried a blunderbuss in defense of their blessed country.

—The Catholic Church, if it has not sanctioned, has not exactly forbidden its priests from attending theatres and horse races heretofore; but one or the other, in the opinion of the Catholic Church of Baltimore, is no longer to be trusted. It has instructed the Baltimore Council to forbid in its name all priests to attend the above amusements. There is nothing in horse racing to be improved; but on the stage there is always good material and elements that can be much benefited by the continued presence of good men and women.

—Hon. Edward Conway, one of the first citizens of Riverside, passed over to the great majority on the 10th inst. Judge Conway landed on this coast, at Monterey, in 1844. He has held a number of prominent positions of public trust in different parts of the State during his long residence in it. The various churches at Riverside suspended their usual Sunday morning services in order to give the people an opportunity to do honor to one so highly esteemed by all. The Judge was in his sixty-third year. For him death was but the doorway to a better life beyond.

Camp-Meetings in the Olden Times.

EDITOR OF GOLDEN GATE:

Our Camp-Meeting differs so broadly in all things except in name, from the camp-meetings which originated with Wesley and Whitfield in our Atlantic States, and through the agency of which large numbers were annually added to the Methodist Church, especially during the first quarter of the present century, that I am thinking your readers generally, of this late generation, will enjoy an outline description of the primitive institution.

And in the first place I will note the fact that both the newspaper press and creedal societies are much more hospitable toward ours than they were toward the Methodist mode of conducting their camps, say in 1820. The secret of making converts was appeals to the fears of the unconverted. The condition of the lost sinner through an endless eternity, would be painted by really eloquent preachers, in language unspeakably terrific. Their "sacred" songs, too, were in character. A refrain of one ran thus:

"You will hear the devil howl,
You will hear the devil howl,
That day, oh sinner."

The then prevailing idea of what constituted "conversion," or turning a sinner from "darkness to light, from the power of Satan to God," was sometimes exhibited in a comical manner.

All of a large and wealthy family except the youngest brother, were in the "Ark of Safety," the Church, and it was determined that he (Jimmy) should be "converted" at that camp-meeting. A circle of brothers and sisters on bended knees surrounded him in the shady grove, outside of the low fence surrounding the altar, or preachers' platform. The weather was intensely hot. The loud, I may say, boisterous praying of this little circle would, from time to time, cease and make inquiry of Jimmy if he "felt a change." At length it was concluded that if he was nearer the altar the spirit would be more operative, but he was found too nearly suffocated to walk. His brother, a powerful man, and, by the way, both brothers of a then governor of a State, took the little man on his shoulder and started for the inclosure. A crowd followed, and brother Tom hurried. A big dog ran between his legs, causing a somersault over the low fence; Jimmy released, took to his heels. The brethren found him in the woods an hour later, and on inquiry if he believed he had met with a change of heart, he said "no, but I think I should have got converted if brother Tom had not stumbled over that dog."

Absurd as that Armenian mode of preparation for escape from a fire and brimstone hereafter appears, it was, and is, less repulsive to a natural sense of justice than the Calvinistic dogma of foreordination which sends one to heaven and ten to hell, for the glory of God.

But the Methodist plan of salvation and their manner of working it out, was ridiculed and misrepresented by the followers of Calvin and Edwards as we now are by orthodoxy still too generally. A specimen in doggerel verse here:

"Far from the salt floods in the midst of the wood,
The camp of the saints was laid out;
The good folks of the Lord cut the underbrush down,
And reared a huge fence round about."

Another more expressive exercise of the devotees runs thus:

"I can't conceive what mortals mean,
Nor what they have in view;
To screech and scream and clap their hands,
Till they are black and blue." G. B. C.

Clara L. Reid.

EDITOR OF GOLDEN GATE:

The people of Turlock and Modesto have had the privilege in the past month of testing Spiritualism. Mrs. Clara L. Reid has given some wonderful proofs in the way of independent slate-writing, and has also won an enviable reputation as a lecturer. At Turlock, Sunday evening, June 13th, at Mitchell Hall, Mrs. Reid gave a lecture followed by slate-writing and ballot tests. Although the lecture only occupied a short time it was full of energy, enthusiasm and inspiration; and it would only be doing this wonderful little lady justice by saying she is an eloquent speaker and is gifted with the faculty of handling this phenomena in a philosophical and scientific manner. Mrs. Reid also lectured at Modesto, Saturday evening, June 20th, at the hall, to a large and fashionable audience, meeting with the same flattering success. All of her seances are held under the most exacting test conditions, and all so fair and honest that they leave no room in the skeptic mind to doubt.

GEO. X.

A High Endorsement.

EDITOR OF GOLDEN GATE:

At a circle this afternoon I received satisfactory messages on a slate from Fanny Conant and William White, my old personal friends of the Banner of Light, through the mediumship of Dr. Stansbury, under strict test condition. I also saw a slate communication from Wm. Denton, (slate through Dr. S.), which was in the hand-writing of my old friend, and contains internal evidence of identity—for instance, "Fraternally thine," instead of "Fraternally yours." Prof. Denton generally used "thy" or "thine" in writing to friends. Very truly yours,

ALBERT MORTON.

OBITUARY.

Fred Elmer Lee, youngest child of Cyrus and Harriet N. Lee, was born in Pittsburg, Hillsdale county, Michigan, Jan. 20, 1867. At the age of three years his parents moved to Silver Creek, Nebraska, remaining there a few years and subsequently to California, where his father, sister and brother William now live. His brother Thomas still lives in Silver Creek, and his eldest brother, C. H., in Brighton, Colorado. His mother died seven years ago. It was her wish that he should receive a thorough and practical education; and with this aim in view he labored diligently. He entered Hillsdale College, in Hillsdale, Michigan, in the Fall term of '85. During his short connection with the College he proved a faithful, diligent, yet not boastful, scholar; always up with his classes and beloved by teachers and schoolmates. He intended to attend a technical school at Lansing during the coming vacation, but his bright anticipations for the future were not realized. He was taken ill, and before any one knew of the danger he was in he had passed beyond the reach of medical aid. Apoplexy coming on, death ensued April 14, 1886. The funeral services were held the 16th, at the residence of Rev. C. L. Preston, President Dunn and Professor Salley officiating. The A. K. P. society, of which he was a member, were present in a body and had charge of the obsequies. The exercises were very impressive and called forth a large number of students. Many and beautiful were the floral tributes from Alpha's students, relatives and friends, symbolical of their love and sorrow, and a hopeful immortality. After one by one had taken a last look at the peaceful face they had loved so well the chosen pall-bearers bore the remains through a double column of uncovered and heavily-crapped brothers to the hearse and they were borne to Maple Grove Cemetery followed by a long line of sympathetic and sorrowing friends. There in the Alpha's lot, beside another brother, they laid all that remained of generous-hearted, loving Fred, whose life, like a sunny day, had imparted brightness and joy to all who knew him. Far away from home he sickened, died, and was buried in less than one week. Memorial services in memory of him were observed in Ceres, California, May 2d, by the bereaved family and many friends. A FRIEND.

TO FRED IN HEAVEN.

And thou art gone!
Not here, nor where
Thy dear voice lightened
Homeliest care. Not here!
I see thy placid brow
And gentle eyes and wonder how
If it be so, such things can die,
For grief has stormed itself to rest
And bowed head and aching breast
Are calmer now.

I wonder if the angels stray
Around a soul bound up in clay
Nor breathe of Hope and Love?

I sit me down and take my pen
To write to thee; but where and when
Wilt thou receive the missive? then
A blank of space, a lapse of years—
An ocean vast of love and tears
Swells up in hope and sinks in tears.

O love, upon my mother's breast
Thy sunny head first found its rest.
And then on mine.
Nor knew we as the years sped by
And trustful manhood lit thine eyes,
Which was the oak and which the vine.
I miss thee; in the very air
The presence of thy comings were;
I knew thy footfalls everywhere.

O heart of gold draw near again;
O'er Death's calm heights, from heavenly plain
Come to these waiting arms; the same
As when I bade thee last good-bye.
Tell me, canst hear thy sister's sigh
While tears bedim the waiting eye?

To give thee up to God I must;
But why this pain? if God be just
Let not the sword in mercy rust
Or give me back mine own. O send
His ministering love to lend
Peace; let his angel form attend
Those whom he loved so well.
For sundered ties, down drop from heaven
The silver cord that death has riven
Made whole again through Christ arisen
While hearts thanksgiving swell. G.

W. J. COLVILLE'S CLASSES IN SAN FRANCISCO AND OAKLAND.

Mr. Colville will give courses of Spiritual Teachings in twelve lessons and conversations on the power of spirit over matter in destroying error and disease, on Monday, Wednesday and Friday afternoons and evenings, in Friendship Hall, Odd Fellows' Building, on Market street, between Seventh and Eighth streets, San Francisco; also in Hamilton Hall, Oakland, Tuesdays and Thursdays, to continue six weeks, commencing on Thursday, July 8th, at 2:30 P. M. Tickets \$5, for each course; can be secured by personal application to Miss H. M. Young, or by letter addressed to care of Albert Morton, Room 331, Phelan Building, San Francisco.

jun26-tf

THE area of the United States is 3,026,494 square miles. The area of England, with her possessions throughout the world, is about 8,991,254 square miles.

A FIERY-HEARTED youth of Rio Lagartos, Yucatan, says the Mexico Two Republics, aged eighty-four and blind, attempted to kill himself recently in a fit of jealousy. His wife is a giddy young thing of only seventy-five Winters.

THE church-going bell has about gone from Cleveland, Ohio. It is entirely abolished on Euclid avenue. The rich men on that opulent avenue who like to lie in bed late Sunday morning were disturbed by them, so they had to go.

PROFESSIONAL CARDS.

MRS. M. E. AYERS,
PSYCHO-MAGNETIC PHYSICIAN,
Wilson House, corner Fourteenth and Washington Streets,
Oakland, Cal.
Office Hours—From 11 a. m. to 2 p. m.
jun26

MRS. WM. H. KING,
TRANCE, CLAIRVOYANT AND CLAIRAUDIENT
MEDIUM,
Residence, : : San Diego, Cal.
Will answer calls to lecture anywhere in the State.
jun26

PUBLICATIONS.

NOW IN THE HANDS OF THE PUBLISHERS.

A Spiritual Legacy for Earth's Children.

This book of many lives is the legacy of spirit Eona to the wide, wide world.

A book from the land of souls, such as never before published. No book like unto this has ever found its way to earth-land, showing that there has never been a demand for such a publication.

This book has been given by spirit Eona through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

This book or legacy is composed of the various experiences of earth-land pilgrimages and soul-land rests, in past ages, in spirit spheres, and on many worlds, that swing in the depth of space, and is respectfully dedicated to a world groping in darkness and blindly peering in the dark and gloomy mists of religious teachings, vainly striving to find the right path that leads to their Father's house.

TITLE PAGE:

Voices from Many Hills-tops,—
—Echoes from Many Valleys;
—or the—

Experiences of the Spirits Eon and Eona,

In earth life and spirit spheres;

In ages past; in the long, long ago; and their many incarnations in earth life and on other worlds.

GIVEN THROUGH THE

"SUN ANGEL ORDER OF LIGHT."

JOHN B. FAYETTE & CO.,
Box 31. SANDUSKY, OHIO.
june-17-30*

DRS. DARRIN.

A VISIT TO THE ROOMS OF DRS. DARRIN, AT NO. 113 STOCKTON STREET.

During the interim since our last visit the Doctors have enlarged their rooms to accommodate the throng that daily besiege their offices. We happened to call at the Doctors' lunch hour and could see the class of patients who were awaiting their arrival. Their patients rank among the better class of our people, and not a few of them are of the highest class in point of wealth and known respectability. Private family carriages leave their occupants frequently at their door. Scores are cured by this magnetic or vital cure that never appear in print, as none are published unless by permission of the patients. During our visit we took occasion to talk with a number. W. S. Dibble of Berkeley says that his daughter can hear as well as any person living. She was cured of total deafness. His wife is, also, fast recovering from paralysis. O. Crandal of the American Exchange Hotel, this city, says he needs no further treatment for deafness and catarrh of fourteen years duration. J. A. Kelly of 4 Morrel place, city, has no further use for the Doctors after being cured of catarrh, lung trouble, deafness and ringing in his ears. Mrs. P. Harris' son of 255 Jessie street rejoices in the cure of a cough, bronchitis, kidney trouble and weakness of the limbs. je12-1m

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 wonderful young mediums beg to inform their friends and the public that they will not hold evening seances for a few weeks. Due notice will be given on their commencement.

FRED EVANS.

1244 Mission street.

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.

ADVERTISEMENTS.

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-tf-5thp

[Written for the Golden Gate.]

Love One Another.

Behold, in these three words, the greatest and most important of human laws, the example and teachings of our gentle and inspired teacher, the meek and lowly Nazarene, that we extend to suffering humanity this universal need; but alas, how slightly heeded! We cannot estimate the blessings that must necessarily result to every human being, from a personal and persevering effort on the part of humanity to fulfill this divine commission, Love One Another! What volumes does this brief sentence convey! Not all the eloquent sermons delivered by silver-tongued orators, nor the innumerable volumes written by the most learned and inspired writers, can impart to mortal man more valuable and necessary instruction; and yet how many of us, alas, too many, go through life apparently indifferent to this divine appeal, either from an imperfect conception of its supreme import, or because we are too much engrossed with our selfish desire to practice its beautiful lesson.

I fear that our conception of the divine law of brotherly love is too small, too imperfect; and that until we have called into action all those better qualities with which we are endowed by nature, brightened and strengthened, and striven for additional virtues, increased self-culture, and an enlarged conception of the duties and responsibilities of mankind, we shall continue to neglect the observance of this law of mutual and universal benefit.

Love in its highest and true sense, is the result of true spiritual development, and will contribute largely to all that makes mortal existence happy and desirable. There is no condition in life but that needs its gentle and harmonizing influence. There is no heart so hardened by stern experiences, or a vicious life but that sometimes yearns for its peaceful and soul-satisfying influences, nor so lost and depraved that its sacred and refining presence will not awaken some tender emotion, some regret for what might have been. No, no, there is that divine element within every soul that will respond to the tender emotion of love, when impervious to every other influence. Does not this divine command appeal most strongly to those of us whose souls have been warmed, and whose spiritual eyes opened by this glorious philosophy, whose very principles are love? and if we hope to build for ourselves a happy, progressive future, and fulfill the highest destiny of our being, can we disregard the very basis upon which we hope to erect our spiritual growth and happiness? Love one another! Not with a view to promote our selfish interests, but with a strong desire for the true happiness and welfare of our fellow-beings. Actuated by this divine sentiment accompanied by perseverance and determination, we may not only learn to practice its beautiful teachings, but with the consequent increased understanding of its divine bearing upon our earthly existence, it will become an increasing pleasure and delight. Love one another! Forgive and forget!

This lesson cannot be learned in a day, but we can gradually but surely grow into it. Let us carefully regard the smaller transactions and occurrences of everyday life, cultivating a spirit of charity and patience, ceasing to judge our neighbor, but rather to encourage and develop the good within him. Seek and cultivate virtue and ignore vice. Let revenge yield to kindness, and return good for evil, so far as it lies within us. A kind word, so easily spoken, has often revolutionized an entire life. 'Tis so easy if we could only practice it, to be gentle and kind to our fellow-men, to try and heal a wound instead of re-opening it, to carry with us an atmosphere of love, tenderness and sympathy. Oftentimes, when the cold world, in its mistaken idea of justice, has pronounced pitiless judgment against some poor, misguided unfortunate, a kind word, a loving act, a generous hand extended to their assistance, has melted the icy verdict, imparted hope and courage to the despondent heart, and awakened dormant desires for a better and happier life, restoring to humanity a better man or woman for their consciousness and grateful appreciation of the loving aid they so happily discovered. Many a wounded sensibility has been restored, many a heart made happy, many a soul redeemed from a wasted and miserable earth life, by the sacred and softening influences of brotherly love. Its manifold benefits, mental, moral and spiritual, can not be estimated, but are surely worth and demand our earnest and untiring efforts.

Our world is at present a barren desert, a vast and gloomy wilderness, compared to the beautiful, blooming Eden into which the genial, warming and enlivening influences of fraternal kindness would transform it. If we will look about us I am sure we will discover, be it ever so humble, an opportunity to commence this grand work of transformation, this labor of love, that will convert a world of unhappy, misguided, suffering mortals into an earthly paradise. Cast thy bread upon the waters, and it will surely return to thee in full measure, "pressed down and running over." We shall not only bestow heavenly blessings upon those with whom we associate, but our souls will be strengthened, and our earth life receive all and more joy than we impart.

Through this effort to lift up the hearts,

minds and morals of our needy brothers and sisters, will we commence the process of true development, and better appreciate the true value and import of this divine element. Then shall we receive a foretaste of "that far more exceeding and eternal weight of glory," awaiting the purified ones on the other side. Let us convert our prayers into loving deeds, our appeals for workers into self-efforts. Let us begin now, to-day, and persevere, and angels will assist us. We who walk in the blessed light of this divine philosophy, and daily receive its happy and comforting influences should gladly seek to impart these blessings within our power, to those who remain in ignorance of its beautiful teachings, thus scattering precious pearls of joy and pleasure all along the barren and rugged pathway of life, leaving behind us indelible landmarks, "footprints on the sands of time," worthy of imitation by those who may follow after.

ELLA L. MERRIAM.

LOS ANGELES.

[Written for the Golden Gate.]

Pebbles.

BY ISAAC KINLEY.

A desert of Sahara is the heart that goes not out in love to the little children. Those sinless faces—what arguments in favor of virtue! What invitations to the Eden of purity! I love not him who loves not the children.

And why should there be homes without children, while there are so many children without homes? Men and women of means—men and women without children, gather up the innocents. They may be apostles of virtue to you, as you may be missionaries of knowledge and virtue to them.

Examples teach. The motives for moral purity multiply a thousand-fold in the presence of children. He is a barbarian who would, by word or act, tempt them from a life of virtue.

He is the best lover of children who loves them for what they may become. He sees in their rudimentary faces the undeveloped capabilities of educated, capable men and women. In the bud he recognizes the flower into which it may bloom; and for what it may be, he cultivates the soil and protects the growing plant from the frost and the storm.

Look on that tree all gnarled and knotted; and look on this proudly wearing its leafy honors—a very symmetry. They were both healthy acorns once, and the soils are alike fertile on which they grow; but outward appliances, extraneous influences have dwarfed the one and developed the other into the symbol of strength and beauty. Worse than the woodman's ax, or the lightning stroke are the acts which distort and degrade the growing-up man or woman.

See that boy with his mouth besmeared with the juices of tobacco—filthy as the chops of a beast. Commencing at an early age in a habit that disorders the nerves and benumbs the faculties of thought, his best endeavors can make him only the semblance of what he might have been. Could he have been a lover of children who, by word or example, enticed this boy into the filthy habit?

See that besotted man staggering in the street, and with every breath blaspheming the great name of God. His physical system has become palsied, his mind enfeebled, and his moral sense a degradation. Could he have been a friend of children who tempted him to the first glass?

The children are the embryonic state—the Republic in abeyance. Ask you what its future may be? Look to the children and receive the answer, remembering, in its interpretation, that knowledge and virtue, intelligence and skill, habits of industry and economy are the factors of good citizenship.

Athens looked well to her youth. Her wisest and best were their teachers. Heroes who had one glory in the fields; statesmen who had been crowned with civic honors; sages who had fathomed the depths of philosophy, and whose lives were the best exemplification of the moral purity of their teachings—these were the instructors of the Athenian youth. Socrates won fame as a soldier, and alone heroically opposed the edicts of the Thirty Tyrants; but his greatest work, his crowning glory, that for which succeeding ages have remembered and loved him, is his instruction of those of whom heroes, philosophers and statesmen are made.

When Plato opened his school in the Academia he had given eight years to the study of philosophy with Socrates, had travelled in Italy and Sicily in order to study the system of Pythagoras, and in Egypt to acquaint himself with the esoteric doctrine of the priests.

Before Aristotle became the tutor of the son of Philip, he gave twenty years, beginning at his seventeenth, to the academy of Plato, and when he established the Peripatetic at Athens, he had won renown as a philosopher as extensive as civilization.

Pythagoras studied in the schools at Thales and Anaximander. He travelled throughout the then known world. He studied in Egypt and India. He visited Italy, Sicily, Gaul, Arabia and Palestine.

He had become, himself, thoroughly educated before he assumed the role of teacher.

When American statesmen, heroes and sages shall give to the instruction of American youth their latter, and, therefore, better days, the benefit of their talents and their experience, the treasures of their knowledge and the fruits of their ripest thoughts, we may reasonably hope that our country may become what Athens has been—the light of the world—example and teacher of the ages to come.

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[Written for the Golden Gate.]

Faithfulness to Duty.

Heroic life is the blossoming of mortal career, attuned to its condition by faithfulness to duty. The moral heroes and heroines of this world are those who carry the burdens of obligation with a constancy that can not be diminished by any severities of discipline. There is no virtue so quickly distinguished and so promptly confided in as faithfulness. It is not a desultory embellishment that blisters into prominence when inflamed by agreeable occasions. It is not like a garment that is shifted to suit the variations of weather. Rather is it a perpetual presence that adorns all occasions and every variety of experience. Faithfulness to duty may be the highway to prosperity, but it is also a virtue that makes adversity bloom with exquisite flowers. Faithfulness is the conscientious, unwearied devotion to imposed trusts, and the fearless performance of conceived duties. It is a thing of growth. In its richest forms it is better than habit. Though its exercise may become spontaneous, it never assumes the unconscious character of habit.

Faithfulness to duty is founded in moral depths that mere habit never touches. It possesses a determination that is born of great convictions. That which makes faithfulness meritorious and even sublime is the exercise of it for the sake of duty. Indeed one can not be faithful in any lofty sense without duty as a governing motive, and motive is the universal gauge of character. It is the great interpreter of life. Faithfulness is worthy or not at all so, according to the motive for which it is exercised. To accomplish a monstrous fraud, one may put into play any amount of faithfulness to achieve success. Every minute accessory will be watched and taken advantage of with a faithfulness worthy of a better cause. It takes as much faithfulness to become a great rascal as it does to become a noble hero. The biggest swindlers are perfect masterpieces of faithfulness to all the contingencies that control the end. So true is this that people may even become religiously and morally faithful to social and theological frauds of the first water. It is the quality and not the quantity of faithfulness that makes the difference in the pursuit and result. Faithfulness must be rigidly practiced if success is contemplated. In general people must be faithful to the detail, whether good or bad, if they would realize triumph finally. The current of life sets in stillly against indolence in any line of conduct. Faithfulness is the only real power by which we can make headway and stem the unyielding tides. It is the only legitimate lever by which we can move out of the way the world of hindrances that stand in the path of desire. It is the fulcrum of experience. In any sense it is an admirable characteristic and is not without commendation even when in force for bad purposes or inferior aims.

What would follow if people, who exercise faithfulness under the spur of unworthy motives, would so exercise it for duty's sake, at all times and under all circumstances. What a revolution of the present order of human affairs would take place; what a political, social and religious upheaval there would be! Would social evils and monstrosities abound? Would religion be tied up by the weak systems that now hold it back from the control of life? Would drink so fill up life with the stench that now reeks in every community? Would murder, and robbery, and arson, and prostitution prevail? Would business be as fictitious and false and inhuman as it is now? The absence of faithfulness to duty in the rush of human pursuits, in the crazy activity for money, are the bottom facts of many deplorable conditions. Life's greatest want is faithfulness to duty. As civilization grows affluent, as great wealth becomes more diffused, as the class of professional fortune-seekers increase, as luxury and ease spread out over the face of the earth, the power and influence of faithfulness to duty grows fuller. As prosperity becomes universal faithfulness to duty and endurance for duty's sake diminish. As the means increase by which people can avoid discipline and trial so faithfulness to duty becomes mythical.

Simpler wants, habits, struggles, contests and buffetings seem to be better calculated to keep faithfulness to duty before the eyes of people than the complicated magnetisms of wealth. Faithfulness to duty is more readily and gladly espoused where human desires and wants are kept within wholesome limits and not spread out over artificial fields. Faithfulness to duty gives to human life its crown. It will drill every human capacity into its worthiest and fullest power. If there is a chief law or condition for the attainment of human perfection, faithfulness to duty is that law, that condition. It will carry culture in all of its ranges higher than any other instrumentality. It will solve problems that have never yet been solved. It will bring about conditions that life has never yet enjoyed. It will make justice a reality; it will liberate the hands of truth, shatter tyrannies, put nature in the place of artifice, dethrone money as a false god, fill up life with immeasurable good, chasten its wrongs, and rectify its blunders; it will take character out of its bondage and set it at liberty with its face turned towards high spiritualistic destiny; it will wipe out vast sorrows and fertilize existence with unwonted joys; it will close up the descents to degradation and open the avenues to true nobility; it will make the

heart the store-house of goodness and not the hot-house of iniquity; it will grace the intellect with adornments that will not tarnish, and furnish it with an all-conquering energy; it will make men manly and women womanly as they have never been hitherto; it will give to human hope spiritual reality for its achievement, and the eternities for its realm of progress. Is this utopian? Is this chimerical? Ah, no. This is the crown, the resplendent crown, that faithfulness to duty will put upon the brow of humanity, whenever it shall desire to win it. C. PARK.

Testimony of an Old Church Member.

[Banner of Light.]

We have read with satisfaction and pleasure a printed discourse delivered before the Willimantic, Connecticut, Spiritualist Society by John Hooker, a lawyer of high standing at Hartford, in course of which he utters some earnest and serious words. After making allowance for frauds and delusions, he asserts that there is left a great mass of phenomena that must not only be regarded as genuine, but can be explained on no other theory than that of actual communication between human beings that have departed this life and those who are still in it. After a long and thorough personal investigation he was compelled to accept the acknowledged theory of Spiritualism, and admit that "actual facts are God's facts, and have a place in the divine economy."

He feels forced to confess that the culture of the world is running to materialism very strongly, to the old Sadduceism which said there is no spirit; and Spiritualism comes in to antagonize it. He cites Lord Brougham and Joseph Cook in favor of this view. And he refers to the New Testament prophecy regarding a great spiritual outpouring and experience in the coming days, as meaning great spiritual phenomena. If all the communicating spirits are evil spirits, as is often asserted, he rightly replies that this is a libel upon God, who would keep his children from access to everything good and allow them companionship only with the bad.

The special points which Mr. Hooker sought to impress on his hearers were, that in becoming a Spiritualist there is no need that a man should give up his special religious faith, if he has any; that communications from spirits in the other world are not to be accepted as coming with any more than human authority, their judgment being only human judgment, and their talk about the future being little more than human conjecture, which supplies a conclusive reason for our not trying to build a system of theology on what they say to us; and that men are not to get the impression that they may lead lives of wrong-doing, and that all will go well with them. "I have never had," said Mr. Hooker, "the direful effect of sin impressed upon me so strongly as it has been by what I have learned through Spiritualism. I have never had the transcendent importance of character so impressed upon me." "Spiritualism teaches that if a man descends into the pit of sin here he has got to work his way out of it over there, by slow and most painful struggles upward, perhaps for long years. The hell is in the man's own soul. And no picture of a material hell has ever overdrawn the horrors of that inward hell."

Mr. Hooker had been a member of a Congregational church for nearly forty years when he began the investigation of the phenomena, and for over twenty years a deacon, and is still a member. His testimony of the great value of Spiritualism to him is as refreshing as it is convincing.

Sleep, if you Would Work.

[The Fortnightly Review.]

The restoration of energy, which sleep alone can afford, is necessary for the maintenance of nervous vigor; and, whereas the muscular system if overtaxed at last refuses to work, the brain under similar circumstances too frequently refuses to rest. The sufferer, instead of trying to remove or lessen the cause of his sleeplessness, comforts himself with the hope that it will soon disappear, or else has recourse to alcohol, morphia, the bromides, chloral, etc. Valuable and necessary as these remedies often are (I refer especially to the drugs), there can be no question as to the mischief which attends their frequent use; and there is much reason to fear that their employment, in the absence of any medical authority is largely on the increase. Many of the "proprietary articles" sold by druggists, and in great demand at the present day, owe their efficacy to one or more of these powerful drugs. Not a few deaths have been caused by their use, and in a still larger number of cases they have helped to produce a fatal result. Sleeplessness is always accompanied by indigestion in some one or other of its protean forms, and the two conditions react upon and aggravate each other. If rest can not be obtained, and if the vital machine can not be supplied with a due amount of fuel, and, moreover, fails to utilize that which is supplied, mental and bodily collapse can not be far distant. The details of the downward process vary, but the result is much the same in all cases. Sleeplessness and loss of appetite are followed by loss of flesh and strength, nervous irrita-

bility alternating with depression, palpitation and other derangements of the heart, especially at night, and many of those symptoms grouped together under the old term "hypocondriasis." When this stage has been reached, "the borderlands of insanity" are within measurable distance, even if they have not already been reached.

BENJAMINE FRANKLIN has never received much credit for his orthodoxy, and the new series of his unpublished letters in *Scribner's* for June will not procure him any more. In one of his letters, somewhat mutilated, to his niece, he says: "With regard to future bliss, I can not help imagining that multitudes of the zealously orthodox of different sects, who at the last day may flock together, in hopes seeing (mutilated) damned, will be disappointed, and obliged to rest content with their own salvation."

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PUBLICATIONS.

OUR SUNDAY TALKS.

OUR SUNDAY TALKS;

—OR,—

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 *bonquet* 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 merited 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 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 this 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 resources 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 the 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-chosen 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.

Now.

Love me now! Love me now! A little minute,
Day crowns us with soft and sunless tread,
Life's end comes as fairly we begin it,
Pain, joy, and hope, and love, and peace to dread.
Love me now!
It will be too late when you are dead!

Love me now! While we still are young together,
While glad and brave the sun shines overhead,
Hand locked in hand, in life, in smiling weather,
Sighing, we are, and in the future, we shall be,
Love me now!
It will be too late when you are dead!

Evening Retrospect.

Fan o'er the hills gleams red the setting sun,
And dawning rays await the upland lie;
Above the clouds a belt of splendor's hung,
And golden shadows fleck the western sky.

Across cool meadows in the verdure dressed
The evening bells fall softly on my ears,
As on the time-worn bridge my feet I rest,
And pause to view the noiseless work of years.

The silver water running far below
(The slender thread was once a flowing stream),
The tiny current, falling soft and low,
Seems like some fragment of a long past dream.

The old red house beyond the bridge is gone,
And waving grain now marks the sunny place
Where childish voices woke the air at morn,
And life and love clasped hands in silent grace.

Just on the hill the quiet graveyard lies,
Peaceful and still 'mid flowers blooming fair;
The quivering aspens in their sad surprise
Shake out their foliage on the fragrant air.

Ah! many a time with childish fear and dread
My youthful feet have trod those mounds between;
Pushed back the tangled vines the name to read
Of those asleep beneath the foliage green.

The sun goes down to greet another day,
The mists curl upward from the meadows low;
I turn with faint reluctant feet away
From dreams of youth and scenes of long ago.

—HELEN N. PACKARD.

To Thine Own Self be True.

By thine own soul's law learn to live,
And if men thwart thee take no heed,
And if men hate thee have no care;
Sing thou thy song and do thy deed.
Hope thou thy hope and pray thy prayer,
And claim no crown they will not give,
Nor hays they crown thee for thy hair.

Keep thou thy soul-sworn steadfast oath,
And to thy heart be true thy heart;
What thy soul teaches learn to know,
And play out thine appointed part;
And thou shalt reap as thou shalt sow,
Nor helped nor hindered in thy growth,
To thy full stature thou shalt grow.

Fix on the future's goal thy face,
And let thy feet be lured to stray
Nowhere, but be swift to run,
And nowhere tarry by the way,
Until at last the end is won,
And thou mayst look back from thy place
And see thy long day's journey done.

—PAKENHAM BRATTY.

We Shall be Satisfied.

The course of the weariest river
Ends in the great, gray sea;
The acorn forever and ever
Strives upward to the tree;
The rainbow, the sky adorning,
Shines promise through the storm;
The glimmer of coming morning
Through midnight gloom will form.
By time all knots are riven,
Complex although they be,
And peace will at last be given,
Dear, both to you and me.

Then, though the path be dreary,
Look forward to the goal;
Though the heart and the head be weary,
Let faith inspire the soul;
Seek the right, though the wrong be tempting;
Speak the truth at any cost;
Vain is all weak exempting
When once that gem is lost;
Let strong hand and keen eye be ready
For plain or ambushed foes;
Thought earnest and fancy steady
Bear best unto the close.

The heavy clouds may be raining,
But with evening comes the light;
Through the dark, low winds complaining,
Yet the sunrise gilds the height;
And Love has his hidden treasure
For the patient and the pure;
And Time gives his fullest measure
To the workers who endure;
And the word that no lore has shaken
Has the future pledge supplied;
For we know that when we "awaken"
We shall be "satisfied."

—S. K. PHILLIPS.

Life's Triumph.

EACH life has one grand day: the clouds may lie
Along the hills, and storm-winds fiercely blow—
The great, red sun shine like a thing of woe,
And death's sad skeleton stalk grimly by.
Yet none of these, no matter how they try,
Can shroud the perfect triumph we shall know,
Or dim the glory that some star will show
Set far away in depths of purple sky.
Sweet love may bring to us this day supreme,
Or it may thrill our souls through art or song,
Or meet us where red battle-surges foam;
Heaven's stranded wrecks the barren coasts may gleam,
And weeks and months rush by, a sombre throng,
But sometime, somewhere, it will surely come.

—THOMAS S. COLLIER.

Through Life.

We slight the gifts that every season bears,
And let them fall unheeded from our grasp,
In our great eagerness to reach and clasp
The promised treasure of the coming years;
Or else we mourn some great good passed away,
And in the shadow of our grief shut in,
Refuse the lesser good we yet might win,
The offered peace and gladness of to-day.

So through the chambers of our life we pass,
And leave them one by one and never stay,
Not knowing how much pleasantness there was
In each, until the closing of the door
Has sounded through the house and died away,
And in our hearts we sigh, "Forevermore!"
—"Chambers" Journal.

GLIMPSES IN SPIRIT LAND.

A Trance Vision—Passing of a Spirit from One Sphere to Another.

I was in a boat with three spirits; one was my guardian, the other I did not know; one was an elderly female, having a ripened appearance of age, without the impress of wrinkles and care that aged mortals bear; the other was a male of youthful appearance.

I remember distinctly my guardian dipping his hand in the water, and as it dripped from his fingers it seemed full of life. We were floating down a broad stream or river, with branches up one of which we went; it led into a most beautifully sheltered cove, where the overhanging branches of the trees covered the boat, and it seemed as if every tree was alive with birds, singing one grand anthem. The music was like that of birds, but they used language that I could understand. I heard them say, Welcome, to the Temple of Knowledge, and this was repeated again and again in a grand chorus.

As I alighted from the boat I was greeted by K. who approached, and taking me by both hands, said, "We greet you, mortal!" He spoke to me of the progress our planet was making, and said we should improve much more rapidly in the coming century than in the present one, and impressed me to think that I should not leave everything for the spirits to do; and said you belong to a new era and see that you take your proper position in that era. He then said, "Look about you." As I turned there seemed to be a multitude of spirits standing before me; some on a plane elevated above the others.

Then my attention was directed particularly to one spirit on my left that seemed to be reclining, and was surrounded by a vapor. I looked and presently I noticed a form of exact resemblance a counterpart of the same spirit arise up over her, but leaving that form still reclining. K. called my attention particularly to this, saying that is the way the spirits throw off the materiality of one sphere when entering another. The spirit that was raised up seemed all life and more beautiful than the form that was left, and as I looked I could see the first form disappear, gradually dissolving in the atmosphere; and as the rising spirit advanced the multitude on the higher plane seemed to rejoice and hasten forward to welcome the spirit to their sphere. All this time the air was full of the melody of song. When I had seen all this K. placed his hands on my head, gave me his blessing, and bid me go and make use of what had been shown me. My guardian then came to me, and taking my hand said, "You have seen enough for this time." He then conducted me back to the boat.

REALITIES OF SPIRIT LIFE.

The medium was first controlled this evening by L—. She spoke of the realities of spirit life, and said it seemed to her that she had been in spirit life for many years, for it had become to her so real, and she looked back upon earth as so unreal and changeable; said she, we can look upon what we have as ours and there exists no uncertainty, it can not be taken from us; everything is suited to our wants until we desire change; but we sometimes feel the longing for a change, and then we have other homes suited to our new desires.

I do not think that it is well for people to always live in one place on earth or always to pursue one business; change leads to progression. Men should travel more, they would get new ideas and would find themselves with enlarged views as a consequence. I have noticed when I have been about earth, men intently devoted to some business where their thoughts are confined to one or two ideas, and their brains that have capacity for development have become stunted in their growth.

Many worry and trouble themselves to acquire more money than they want. I do not think it best that children should have more than will educate them well, and give them a proper start. Boys are better for not inheriting property. All around you can see that those who have been the most useful in the world are those who have had to struggle against adversity and make themselves. All men are better for having struggled; there are many qualities in man that nothing but adversity can bring out. Notice a man who has had severe trouble, see how much more calmly he takes life; the storms through which he has passed have prepared the way for the calm.

In the Fiery Furnace.

[A. K. Hartwell, who recently returned from the Isles of the South Pacific, relates the following which appears in the Bulletin.]

At the Island of Raiatea, in the South Pacific Ocean, on the 20th days of September, 1885, I witnessed the wonderful, and, to me, the unexplainable performance of passing through the fiery furnace.

It is performed by the natives of the islands, and is at times, as I am informed, observed as a religious ceremony. The furnace which I saw was an excavation of three or four feet in the ground in a circular form and about thirty feet across. The excavation was filled with logs and wood, and then covered with large stones. A fire was built underneath, and kept

burning for about a day. When I witnessed it on the second day the flames were pouring up through the interstices of the rocks, which were heated to a red and white heat. When everything was in readiness and the furnace still pouring out its intense heat, the natives marched up with solemn countenance and measured tread, to the fiery furnace, where they halted for a moment, and, after a few passes with wands made of the branches of the tea root, by the leaders, and the repeating of a few words in their native language, the little company stepped down on to the rocks and walked leisurely across to the other side with their bare feet, stepping from stone to stone. This was repeated five times. At the last crossing there were nineteen men and women passed through. This was done without any preparation whatever on their feet, and without injury or discomfort from the heated stones. There was not even the "smell of fire on their garments."

I am authorized to use the name of George W. Manning, formerly of this city, in corroboration of the above, who with myself, and about two hundred natives, witnessed the performance.

THE best way to keep on the right side of President Cleveland appears to be by doing one's duty. A customs inspector in New York passed Miss Folsom's baggage free on her return from Europe, because she was affianced to the President. He took particular pains to notify the President's secretary of his act, and was promptly removed for "offensive partizan-ship."

It is plain, remarks a Georgia paper, that the Northern brogue or twang, or whatever it is, has the upper hand at present. In company with Boston baked beans it is gradually permeating every nook and corner of the South. The rising generation in Atlanta and the rising generation in Boston talk alike.

A "LADY" in New Orleans recently caused the arrest of a policeman for calling her a "woman." The judge, after carefully deliberating, decided that she was a woman, thus aggravating the insult.

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