



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

VOL. II.

[J. J. OWEN, EDITOR AND PUBLISHER,
724 Montgomery St.]

SAN FRANCISCO, CAL., SATURDAY, JULY 10, 1886.

[TERMS: (In Advance) \$4.00 per annum;
\$1.00 for six months.]

NO. 25

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GEMS OF THOUGHT.

Thought is the source of all that is.
Flowers are nature's jewels.—C. Croly.
Pure thought is the summit of our being.—Dr. Evans.
A good beginning is halfway to the end.—Pythagoras.
The best way to preach down error is to preach the truth.
The pictures that hang in the mind must reflect the waters of life.
There is guidance for each of us, and by low listening we shall hear the right word.
The memory of joy reaches far back in the annals of every one's life.—J. Sanders.
Genius and abilities are given as lamps to the world, not self.—Sir Egerton Brydges.
True greatness is sovereign wisdom; we are never deceived by our virtues.—Lamartine.
The sky is blue ten times where it is black once, and so do our joys outnumber our sorrows.
It is only the finite that suffers; the infinite lies stretched in silent repose.—R. W. Emerson.
Life is love, and what a person's desire is, that he will do, that he loves to do, and that is his life.
A person may seem to the ignorant, even though he speak with wisdom to be foolish.—Euripides.
A kind word is never spoken in vain. It is seed, which, dropped even by chance, springs up a beautiful flower.
Recollect every day the things seen, heard or read which make any addition to our understanding.—Dr. Watts.
To develop in each individual all the perfection of which he is susceptible is the object of education.—E. Kant.
Faith is letting down our nets into the untransparent deeps, at the Divine command, not knowing what we shall take.—F. W. Faber.
Doubtless botany has its value; but the flowers knew how to preach divinity before men knew how to dissect and botanize them!—H. N. Hudson.
What avails all the pomp and parade of life which appear abroad, if, when we shift the gaudy flattering scene, the man is unhappy where happiness must begin—at home!—J. Seed.
The glitter and finery of dress is one of the most trifling considerations in nature, and what a man of sense would be ashamed to reckon even as least part of merit.—S. Croxall.
Herein consists the excellency and very essence of religion: in exalting the soul, in drawing it back from mixing with the creature, and in bringing it into subjection under God, the first and only good; in uniting it to its proper object; in making that which was the breath of God into the soul.—A. Farindon.

ANSWERS TO QUESTIONS.

[By the guides of W. J. Colville. Reported for the Golden Gate by G. H. Hawes.]

Question.—What shall we do to be saved?

Answer.—Probably if the questioner were to ask another question first he would be able to answer this one better—What shall we do to save others? If men and women are engaged in saving others, if working for the salvation of mankind and not perpetually thinking of their own safety, they are in the path of safety; because the only path of safety is the path of obedience to the divine commandment that we must love one another. Therefore philanthropists are everywhere eulogized and admired. According to Jesus philanthropy is the only open door into the kingdom of Heaven; philanthropists are the only ones who are to stand on the right hand in the day of judgment. Philanthropy means brotherly love and a willingness to do all things for others.

Undoubtedly the cry, "What shall I do to be saved," is a cry of nature; it is not a cry of grace, as, according to theology, grace is something beyond nature. Now an animal is natural, and unless it be such an animal as dies upon his master's grave, or would give up his life to save another, simply looks out for material welfare and personal safety. Therefore, if a rat were to leave a sinking vessel because it was not willing to sink, you would not consider it guilty of crime; neither would you say that rat was doing anything worthy of honor because it simply sought its own safety.

So when human beings exhibit characteristics which are common to all forms of life—every creature endeavoring to save itself from danger—we see no harm in the natural exclamation, "What shall I do to be saved," but we see no religion in it, no philanthropy or benevolence. There is no religion in trying to keep yourself out of hell, because you naturally do not wish to be there. We maintain that every one who earnestly and honestly inquires how he can save his brethren, saves himself without thinking about himself. But those who are forever thinking about themselves and their own security—having reached no higher development than selfishness—must remain outside the kingdom of heaven until they forget themselves for others. If you are to believe in Jesus in order to be saved, we do not think he would care for disciples who believe in his existence and divinity but do not follow the course of action he prescribed, which is pure philanthropy throughout.

Q.—Are not all great minds simply manifestations or subjects of inspiration?

A.—They are subjects of inspiration, but to be a subject of inspiration does not imply that you have no talent or genius of your own. If persons who believe in communion with the spirit world could only truly realize the relation of all human beings to the spirit world they would understand that the mere change called death does not alter our actual relations in spirit. Now if none of the human family had any power of their own there would be no human spirits to inspire you and guide you into paths of wisdom; and if no one could develop any power or genius of their own upon earth, earthly discipline would be worth nothing, earthly life would be a mockery.

The most remarkable geniuses are those who have had some gift and normal power, but whose normal abilities have been supplemented by an inspiration received from a power beyond and above them. We would not say Socrates had no philosophical ability of his own, but rather that the power he called his "demon," added to his natural ability, using whatever ability he had to the utmost and also giving him inspiration beyond his highest normal attainment. We do not regard great minds as simply instruments or machines, but rather do we maintain that inspiration from without supplements the power of the spirit within.

Consequently, it may be said that all great minds and the powers above them are partners in the same firm working with concerted action—those on earth are junior partners, while those on the spirit side of existence are the senior partners.

Q.—Is it possible for a spirit to depart from the body while the body retains its natural functions? If so what is the difference between a spirit thus disembodied and the change called death?

A.—It is not possible for a spirit to sever its connection with the body and maintain the body hereafter, but it is possible for a spirit to be in a sense separated from the body and at the same time connected with it by means of a subtle link or cord which is doubtless alluded to in Proverbs where you are told if the cord is broken there can be no return into the physical form. It is not necessary to consider as untrue all Oriental accounts of spiritual power possessed by adepts, or to disregard the many well authenticated accounts of apparitions which are common to the present century and to this country, in order to avoid falling into the error of supposing that when the spirit has entirely severed connection with the body it will re-enter the same form and restore it to life again.

Your spirit is not always in the body; when your mind is far away, your real self is often far away. When you are in a state of complete abstraction and a person may touch you without attracting your attention, you may be in spirit at a distance from your body. In spirit you may be practically separated from your body, and friends at a distance may feel your presence, or you may visibly appear to them. When you are temporarily absent from the body you are connected with it by means of what is termed vitality, which, according to the teachings of Esoteric Buddhism, is the second principle in man's constitution; but when death occurs the vital cord has been snapped and you can not then return into mortal life except it be through the instrumentalization of mediumship, such as materialization, or re-embodiment.

Q.—Who are the guides of the speaker? When and where did they live on earth?

A.—The guides of the speaker are a band of intelligences who selected him for the performance of a special work before his birth, and therefore from his earliest infancy he was a subject of remarkable spiritual experiences. When a child of five years of age he plainly saw spiritual beings, and they were so real to him that he thought they were people who came into the house in the usual way—simply employing latch-keys,—and only when he found that other people could not see them did he know that he was the subject of spiritual visitations.

When about fifteen years of age he was suddenly developed to speak both in prose and poetry, and from that time to the present moment has stood upon public platforms almost incessantly, both in this and other lands, as the mouthpiece of invisible intelligences.

The band of guides is made up of various spirits who have lived upon the earth at different times and under widely differing conditions. As it is not necessary to enumerate them all, and not possible to give their history in the short time devoted to the answer to a single question, we will only inform you when a band of spirits form around a certain instrument, they, as well as the instrument, are chosen by the guardian angel for the performance of a special work on earth. In the present instance, and in the case of other speakers prominently before the public, who are called upon frequently, without preparation, to deal with a variety of subjects, and often difficult ones, the band of intelligences is composed partly of those who have lived upon earth in ancient days, and partly of others who have lived upon the earth in modern times, thereby including a variety of experience. Certain relatives and friends of the speaker or medium often attach themselves as friendly spirits, and from time to time representative minds, desiring to deliver characteristic addresses, assume control in conjunction with the regular guides.

Q.—What is the proof of a life beyond the grave?

A.—The proofs of a life beyond the grave are manifold. The absolute proof is this: man possesses an immortal soul and has found it out. Those who have discovered their souls absolutely know they have souls, and, knowing it, can no more doubt it than a person who has discovered the circulation of the blood can doubt that the blood circulates. Probably there are a great many people who do not know anything about the circulation

of the blood, but nevertheless some people have found it to be a fact in nature beyond dispute. There are some people who know nothing about their soul; other people have found their souls and know the existence of the soul to be a fact, and facts are the stubborn things we can not get over. Not only has the soul of man made itself known to the man who has the soul, but spiritual manifestations in every age and in every country have convinced multitudes of the reality of a life beyond the grave. Remember that spiritual communications have not been confined to one age or modern days; to one country or a few countries. They have been universally experienced from the Arctic zone to the tropics; from the most ancient days to the present time. All the records of the world teem with accounts of well authenticated spiritual dispensations.

Therefore there is the eternal evidence that man has discovered his soul, and there is the external evidence that those from the other side of life have so communicated that man has satisfied himself of their presence with him.

But if you reply, everybody is not certain of immortality, therefore I do not consider immortality proven; well then, no fact in geology is proven, none in astronomy or chemistry can be proven, because everybody does not know any of those facts; only certain people know them. You may safely argue with reference to the immortality of the soul, the accumulative evidences are sufficient to prove it although there are people who occupy the seat of the unlearned in regard to it.

We maintain that man never imagined anything beyond reality; the blundering attempt to answer this self-evident proposition on the part of Materialism is the very height of ignorance and absurdity; Materialists will bring forward such an illustration as this: "You know in early times people universally believed the earth was flat, when it was not the case." We answer, they did not believe the earth was flat when there was no world at all; they did not believe in a sun that went round the earth when there was no sun at all to move in any way; they believed in a smaller sun than the real one; they believed in smaller stars, and in everything in a lesser degree than the actual stars than the degree in which it really existed. They saw the sun and the stars, but they were far greater than the unlearned believed them to be.

In truth, nothing has ever been implanted in the human mind transcending reality, all human errors are conceptions of less than a reality. Therefore if you believe that you are immortal, you must be at least immortal. But how much more immortality may prove to you than you now conceive of, we will not undertake to say; we will not say that your life beyond the grave will not be vastly superior to your ideas of it, but certainly it can never be less than your idea of it. Everything in existence when first accepted by the mind of man, is accepted imperfectly and partially. The reality, or the whole, is as infinitely beyond the fragment which only suggests the value of a part, and leads to a conception founded upon very imperfect observation, and therefore an inadequate conception. Immortality when realized must ever transcend all anticipations of it.

Q.—How were the immense stones used in the construction of the pyramids lifted to their places?

A.—Undoubtedly they were lifted by hydraulic pressure. There is no question but what the hydraulic apparatus of the ancient world was more perfect than the instruments now employed. Probably the Alexandrian library, long since destroyed, contained books giving exact descriptions of how the pyramids were built, and if you could have access to ancient documents now in the possession of certain secret societies on earth you would find the process of pyramid building distinctly outlined.

We can only state that the same power which elevates vast masses of masonry today was the power, though in greater measure, that lifted the casing stones. The pyramid itself was, no doubt, built of concrete gradually compiled of substances brought together in the rough and slowly converted on the spot into solid masonry.

Q.—A control once said through a medium that the language in use at the time of the building of the pyramids was similar to the English

language, and that traces of it could be found in the corner-stone in the great pyramid. Will the control enlighten us on that point?

A.—We have no doubt there was a once universal language in ancient days, and that language was the foundation of the cipher language of the learned. So far as anything is known by direct tracery of that ancient language, it is preserved by means of hieroglyphic signs and cipher in ancient occult manuscript and by characters on antique monuments. The account of the confusion of tongues at the Tower of Babel, mentioned in the Bible, is undoubtedly an allusion to the confounding of tongues as the result of disagreement and ambition entering into the lodges of old and separating them into different sections, the secret orders divided because each desired to be greater than the rest, they confounded their languages so that one should not possess the secrets of another.

You are told that God was angry at the time when Babel was built, and that the edifice was not completed owing to this confusion of tongues.

An ambitious and selfish policy, an endeavor to override others for the building up of any cause, is always a suicidal policy.

The English language is unquestionably gradually becoming the language of all the world. But the English language is steadily receiving into itself words from all languages. The words that you have already incorporated from the Latin, Greek, Spanish and other languages if they were taken away would leave the English language very poor and meager indeed.

All the languages have proceeded from one primal fountain and they are all coming back into one universal language. We believe that the English tongue will become the universal tongue in the next cycle, because the English language is the language now being learned wherever civilization is setting up its standards. The English language is now spoken over all the civilized world, and while the number of those who converse in French, German and Italian is not greatly increasing, the number of those who speak English is increasing so rapidly every year that it is certain to become universal unless arrested in its progress. As it becomes the language of the future it will receive into itself the best elements of all languages.

In the future of language there will be a separate word for every idea; there will be no several ideas crowded into one word. You will never have a true civilization until every word means just one thing, and can not be interchanged with other words or made to mean various things, so as to confound speech. You have still in the English language a remnant of Babel, which is confusion, and until the language of Babel is finally eliminated from the English tongue the English language will not be one with the wisdom-language of antiquity.

Q.—What is the condition of the soul that is ready to be re-embodied?

A.—It is like unto the condition of a person ready to take a journey; having done their work in one place, they are ready to go somewhere else and commence a new series of operations. If you have done your work and are called by duty, and your inclination agrees with your duty, you go somewhere else gladly; there is a want of labor, there is a situation for you to occupy; consequently, any soul setting out upon a fresh journey in space, going to take upon itself a new responsibility, would be in a condition in spirit life equivalent to the state of one that perhaps is going to a new country, or perhaps coming back again to an old country under altered conditions. Sometimes you go away from a place and think you never want to go there again; you go away and remain away a great many years; in that time a great many changes take place; you hear about them, and you think you would like to go back. After awhile you have the offer of a fine situation, and you are glad to return to a place that at one time you thought you never wanted to see again.

Some of the people to-day who dislike the idea of re-embodiment so much that they are ready to hoot down the very mention of the subject, some time or other will be saying to the angels in the spiritual world in which they will then be dwelling, "I want to return to the earth; when shall I have the opportunity?"

(Continued on Third Page.)

SEND A HELPING HAND.

[Written by the spirit wife of H. H. Kenyon, and inspired for Golden Gate.]

To my loved ones in earth life, I come at this time to relate the experiences of an old man who had passed nearly eighty years of earth life in the purely selfish effort of hoarding up riches for no other purpose than the pleasure of having secured it. He never thought to use any part of his wealth for charity; made no plans for the disposition of any part thereof in case of death; in fact, never entertained the thought of death.

This ever-present influence of selfishness closed his soul to all proffers of friendship! He had no wife or bosom companion to rest his weary head upon when sickness came to remove him from the mortal conditions; and so it was that in seclusion and alone he passed away from earth conditions, and the one thing he loved most of all, and that was something he could not bring with him. He had not learned that silver and gold was of the earth, and could not be carried into the new life.

Upon entering this life he was left for a time upon a bank of moss, with flowers at his feet, with friends who had known of his earth life waiting to lead him into conditions that would end in true happiness. Patiently they waited for him to come to consciousness and to learn that his nature had not changed in the process of what you term death. The same selfish nature was there, same as when in earth life. His first thought was of his money; and when he realized that he had none on his person, he became nearly frantic, and supposed he had been robbed, or some one had been playing a trick on him.

When he became calm he remembered that he had been very sick and went to sleep, as he supposed, but now there was no weakness or sickness; he seemed perfectly natural so far as he was concerned; yet there was a strangeness about him; he began to get confused, when one of his friends came to his assistance and asked if he wanted anything? "Do I want anything? Yes, I have lost all the money I had, but how did you come here? I thought you were dead." "No, my friend, I am not, but we are both in the spirit world." "Not much, I am as sound as ever, so you had better try your tricks on some one else." "All right; if you should need me again, wish for me and I will come;" and then his friend passed out of his sight. That was strange; he did not see where that man went to; fact was, that he did not see him walk away. Others came and offered to help, but to all he said, that he could care for himself.

At this time I was called to his assistance, and selected a band of four little children; they were enveloped in a mist so that he could not see them, and came very near and sang very sweetly, so that he could hear them. He said, "Hark, there is some one singing near this place; wonder if it is for me? No one ever sang for me before, and think they will not commence at this late day. Hark! they are coming near, for the music is so clear now." He became so much excited and anxious to see who could be singing for him. No one came into his vision, but continued to sing. He did like singing, and wondered who it was. Then one of the little ones sang alone while the others were making a large wreath of flowers. When done, they held it up like a picture frame, and all stood behind and looked through it, so that as the mist cleared away he saw their happy faces before him, peeping through a frame of flowers. Then Edna dropped a bunch of flowers at his feet and all passed out of his sight again.

He looked at the bunch of flowers and called them; they did not return; and he attempted to feel that he did not care, but soon was lonely and discontented, and wondered why he had been brought to so strange a place. He wanted to see the little angels again and hear them sing. Then one of the little ones sang: "Dear, kind grandpa, dear, kind grandpa, we are glad you have come to us on high, where the flowers bloom forever, where the grass and trees are ever green. You are now among the angels who will love and lead you aright. We now come to lift the blindness from off the eyes so dim, so that you can see the light which you are transplanted into. Open wide the door of affection, and let a little child come in; she will take you kindly homeward, away from the darkness, gloom and sin. She will nestle close beside you and show you wonders great. You will call her your sweet angel, and then your pathway will be bright."

The little one that sang went to him and patted him on the cheek, then kissed him on the forehead, and he said, "Well, that is the first kiss I ever received," and tears ran down his cheeks. Then the mist cleared away and he saw the dear ones, and before he collected his thoughts to say anything, she said, "Can I come and be your little girl, grandpa?" He looked at her, and covering his face, wept like a child. Then she sang and picked flowers for him and placed her cheek close to his and said, "Don't cry, I love you, and we will soon go to my home." The other children returned to my home to prepare for the reception, while I remained near the little one and her charge, she, nestling close to him, chattered and patted as only a child can, drawing him to her, warming the nearly frozen and hardened heart. It was like unto a stream

of water long pent up with no outlet; had become impure and of little use to any one; it softened and burst its chains, letting in the sunshine, which gave purity and clearness, both beautiful and grand, all from having met a little child and allowing her to come close to him.

I said to him, "My little child will lead you, will you follow her?" "Oh, yes, good angel, I have found the way. I am a poor, worthless fellow, and never saw it before, and I do not want to go where every one knows what I have done. Take me to some place where I will not be seen till I am a better man. I wish I was in the world again, for I am very miserable." I told him to take the little child's hand and follow me, and he would soon go to a place of seclusion and rest. He reached out his hands and the little child took them saying, "Now you and I will keep house all alone till you get real well; won't that be nice?" "Yes, it will; do you know where we are going?" "Yes, we are going to our mamma Adelaide's home, she knows how to get lots of folks well." "Well, I will go to any place with you. Say, little girl, did you ever have a grandpa?" "Yes, and he is here too, but ever so far away though." "Was he cross to you?" "Oh, no he is ever so good." "Yes, they are all good but me; I never was good, and cannot be now, I fear. You are the only one that ever did like me, and I want you all myself; don't want you to care for any one but me." "I will stay with you, but you must love every one; if you do not you will get all dark again, and then I cannot stay." "Well, I will try, but you look as though you would float away anyhow; but I will try and keep you. Will you try and stay if I try to be good?" "I will stay till you find some one better to keep you," and he was contented with her promise.

As we came in sight of our home we found that little hands and loving hearts had indeed been busy, for flowers were in great profusion; the walks and home had been beautifully draped with vines and flowers. At the entrance of the main walk were four little girls with arms full of flowers to scatter over him and the walk as he came up to the home.

Please picture a scene like this: Four little ones leading an aged spirit, childish and lovingly, to a place where he could find the desired rest and instruction; also a little prattler clasping him by the hand, looking up to his face confidently and gaining his confidence and love, which had been locked in his loveless heart all these years of earth life; stunted and dwarfed, to be transplanted into the spirit world to bloom as never before, bearing beautiful fruit through all time, simply through a little child's loving care.

As he came up the walk and entered the home he could find no words to express his bewildered thoughts. He feared that in some way this great joy would be taken away. As he was led to a seat each little one ran to fix some little thing for him, all happy at the thought that they were helping him. He looked all around at the beauty and restful surroundings and said, "It is too much, I shall lose it all; I surely will lose it all." Then he broke down and wept. The children did everything they could to amuse him—told that they had been here ever so long and that they loved grandpas ever so much, and that he could stay here just as long as he wanted to.

I left them to themselves and passed into one of the other rooms where I could advise and not be seen by him. The children ever found him ready to do as they wished—he was their very shadow, entering into all their plays like a child, and all were as content as could be, at the same time telling him of different places, and how he must do to become better, as every one did in the spirit world. He remained with us for some time, never leaving the children at all. He was like a child, learning step by step the many lessons left unlearned in earth life. He often told the children that if he could only have had them in earth life he would have been so much better, and one of them said, "Why, ain't there any little girls there?" "Oh, yes! but they are not like you." "Oh, well, maybe you ain't now as you was then; we are just like any little girls. You see we are spirits now, and so are you, and that is why everything is so much nicer." He understood fully the meaning and profited by it.

One morning I went down the walk and met him as he was returning with his little flock of protectors, and he smilingly said that he was very much better now, and wanted to know why we all had been so kind to him, a worthless fellow. I assured him that there are none such here. While all was dark to him we could see the time when all would be clear and beautiful to him, and sought to help clear the way. "We delight in helping all who are in need, for by so doing they find rest and we are more happy and contented in having been of use to our Saviour's children." "Yes, yes! I see, and some time hope to become of some help to others, but can not now, for there comes rushing over me thoughts of my earth life that compel me to hide from shame." "My friend, the way to bury forever all past wrongs is to now grow out of it by lending a helping hand to all who come within your reach. Do this, and you will learn that each experience will help you one step higher, as well as those you lift up. This is the only way to happiness and rest. We are all as busy as bees doing and caring for others, and find that our surroundings are brighter and more pure for so doing. I will leave you with the little ones; they will direct you better than older ones can, and when

opportunity offers be ready to lend a helping hand, and you will gain the rest you so much need."

I was greatly pleased one day to see him start up and exclaim, "Who is that crying?" He found a man some younger than himself in great distress. Here was his first opportunity, and he entered in this work with all his heart. And here the little ones left him working to help others who were in greater darkness than he was. Some time after this we met again, and he said, "I have found my rest—sweet lady, the load is cast off my head; by helping others I too have received my reward." The children were delighted at his coming, and to find him so kind and gentle. He now stood erect, and all the downcast appearance given place to a countenance of trust and confidence; so you see that while we are ever ready to help others and put ourselves one side, we always find that in the end we are benefited also, in all our efforts to uplift one of God's own children.

Notes from the Northwest.

EDITOR OF GOLDEN GATE:

Have settled down for a short time and will give you a few items from the "Great Northwest." We left Victoria the 19th of May, under engagement for Mr. Colby to deliver a course of lectures in Snohomish City, Washington Territory. The first of which was delivered Saturday evening, May 22d, and the last Sunday, June 6th, the course consisting of eight lectures. At the request of the audience the controls spoke one evening on "Temperance," one on the "Labor Question," and one on "The Inspiration of the Bible," all of which were very favorably received by the audience and the press. Those who had heard the leading speakers on the labor question said, "We have never heard any one handle the subject in so thorough and comprehensive a manner. We doubt if any one in a course of lectures would have advanced so many new ideas and given the audience so much to think of and ponder on as the controls have in this one discourse." While our headquarters were in in Snohomish, we visited the Snoqualmie Falls, tramping back forty-five miles to fill an engagement to lecture, for Mr. Colby has yet his first engagement to break. We advise all who come North to visit the Falls, if ever within one hundred miles of them. Although they are difficult of access, I think one would be well paid for the trouble and expense incurred in reaching them, for it is the grandest sight on the Pacific Coast. A navigable river, at all seasons of the year, leaping over a precipice two hundred and seventy-eight feet, filling the atmosphere with spray, and during the afternoon it presents the appearance of a bow of rainbows reaching from the summit to the base of the bluff, and stretching across the valley a distance of 1000 or 1500 feet. During the Summer and Fall the water is low enough to allow you to go behind the falls, and there you enter a watery cavern forty feet in diameter. We would advise all who visit this grand work of Nature to "put up" at "Doctor" Taylor's, who is well supplied with pork and beans and original jokes and puns.

Our next point was Seattle, where Mr. Colby lectured before the Liberal (?) League, thence to Tacoma, where a course of three lectures was delivered, the first which the Tacornites had heard. Several "shows" like the Fay and Steen outfit, had visited there and they thought this on a par with the others till after the first lecture, when the papers changed sides and said, "The course were the best lectures which had ever been delivered there." The spiritual harvest is ready for and waiting some good organizer, speaker and test medium, who is not of the plug-hat, paper collar and gold-head cane order. Such an one can do a vast amount of good, both to the people and himself, by going into the field and working. The people of this section are plain and straightforward, and if anything is done it must be by honest and conscientious mediums. There is enough work to keep two or three busy in the Sound country and on Vancouver Island.

From Tacoma we went to Steilacoom where one lecture was delivered to a crowded house; thence on to Olympia, finally arriving in Portland where Mr. Colby has been engaged by the First Spiritual Society to deliver a course of lectures for them.

During our stay in British Columbia, Mr. Colby gave some remarkable proofs of spirit return, both in public and private, convincing many of the ability of our spirit friends to hold intercourse with us. Many availed themselves of the opportunity afforded by Seneca—Mr. Colby's guide—to receive communications from the loved ones gone before, and not a few in various places visited were made glad in this knowledge. Did space and time permit, I would pen you some of the public tests given through Mr. Colby's mediumship. Hoping for the success of the GOLDEN GATE, and an extended circulation of the same, I am

Fraternally, C. T. E.

"It's a standing rule in my church," said one clergyman to another, "for the sexton to wake up any man that he may see asleep." "I think," returned the other, "that it would be much better for the sexton, whenever any man goes to sleep under your preaching, to wake you up!"

Written for the Golden Gate.]

Individual Responsibility.

BY ELLA S. MERRIAM.

The human mind, upon its birth into mortal existence, possesses the proper material for a perfect structure, "made in the image of God," but susceptible to the influences that will surround it, during its earthly experiences, and mould its character for future action. Let us carefully but briefly investigate the theory of "vicarious atonement," the corner-stone of the orthodox faith, that appears to be slowly but surely yielding to the influences of man's progressive attainments. "As the twig is bent, the tree is inclined," hence the necessity of instilling into the minds of early youth such principles and ideas that are substantiated by actual knowledge and scientific facts, instead of such as seem inconsistent and unreasonably, and based entirely upon the testimony of man.

From my standpoint I own this corner-stone of Christian faith as a most unsafe and erroneous doctrine, and productive of the most harmful results. In the cause of spiritual advancement it must lead to disappointment and despair. Consider the different results of a life without responsibility of sin, whose sole hope and aim is to reach heaven upon the merits of the atonement, and one whose daily purpose is to develop all that is good and noble within him for his own advancement, and the temporal and spiritual welfare of his fellow-beings. Selfish, narrow and bigoted results must the first reap, unable from his gloomy and intricate pathway to reflect any light or gladness upon the lives of those with whom he may associate upon the journey of mortal existence, and finally to enter spirit life, with sensibilities blunted, talents undeveloped, ideas stunted and dwarfed, and necessary knowledge unattained, the mistaken result of relying upon another's efforts instead of his own. Not so the completion of the mortal life, founded upon a reasonable, substantial and self-evident philosophy. The necessity of exerting every ability to awaken and cultivate the better instincts and propensities and to overcome the evil that an advanced condition of knowledge and happiness may be attained, not only on this plane, but in which to commence his immortal enjoyments and pursuits, and inspires his whole being, expands his powers of conception, increase his capabilities of action, unfolds to his eager eyes new beauties in creation. He is not only better prepared to appreciate the higher degrees of enjoyment, but to impart to weary, despondent man an influence that will refresh and uplift him and brighten the atmosphere around every one with whom he comes in contact.

Through the exercise of our own minds do we gain new ideas. Through our own mental and physical efforts do we achieve coveted rewards and successful results. Through our own experiences do we attain wisdom, and our own sufferings bring delightful rest and relief. So long as we rest upon another's sacrifice, so long will our progress be retarded and the shadows of superstition darken our spiritual horizon. Does not this doctrine of vicarious atonement induce one to regard too lightly his obligations to himself and his fellow-men, and to indulge too freely his selfish propensities? Is it as well calculated to develop the better part of those instincts implanted within his mind by the All-Wise Creator for some grand purpose? If he is taught that to put his finger in the fire he must endure the consequent suffering without the application of any soothing remedy, will he not be more careful to avoid a second similar experience? If he is taught that for every wrong deed, whether from ignorant or willful commission, he must make necessary reparation, either here or hereafter, will he not become more watchful lest he transgress again the same laws? Instead of leaving his soul's best interest to be accomplished by another, thereby remaining selfish, narrow and weak, he will, by his own efforts, become generous in thought and deed, his mental and spiritual capacities enlarged, and of a higher type, and will gain strength and intelligence to battle with the temptations that will beset his earthly career, and enter the future state fully prepared to ascend more rapidly the joyful heights of immortal bliss. Upon this foundation we may rear a noble, useful and happy life.

Man must have an incentive to actual perseverance in any pursuit. The discouragement attending the faint hope of a happy future, through the atonement results frequently in an aimless life. Through the teachings of this doctrine the murderer hopes for and obtains pardon for his most cruel act, while his helpless victim dispatched so hastily and prematurely into the next life, if not a believer in this vicarious atonement is consigned to hopeless misery throughout the eternal ages.

Think you, dear readers, there would be so many criminals, so much vice and intemperance, so many broken hearts and wasted lives, if the truth of self responsibility had been instilled into our tender minds, if we had been taught more love for humanity, and less for meaningless ceremonies and forms of worship?

But light is dawning; already its divine rays are penetrating the hearts and minds of those blind followers of error, infusing a desire for something more consistent, elevating and satisfactory.

Progress is the law of Nature. In every department of science and art, in every

study of natural philosophy, new ideas and new discoveries follow, and with general progression surely own minds must expand and become better prepared for higher and more expansive views of life and its obligations. We are not content to accept the theories and customs, superstitions and crude ideas of ancient and more ignorant ages. We are more enlightened and better able to reach out into the expanse of thought and actual knowledge and grasp that which appears to us most reasonable and tangible.

If this life promises such strides in mental and scientific advancement, what may we not hope for in the endless future when we shall go on uninterruptedly and unfettered in the search of knowledge and the fruition of our souls' most intense desires. Arise and shine, O mental orb! Be not subdued, nor retarded, nor obscured from thy divine mission. "The Truth shall make us free!" Good and Right shall prevail over Evil. God is all, and over all. His wisdom and justice are all-powerful, and his ability to assert them will become more and more apparent as we become more intelligent and enlightened, as we approach nearer and nearer to that condition of perfection He intended for us when He breathed within us the breath of eternal life. Be no longer deceived and victimized by oppressive and erroneous creeds, but build upon this eternal truth; and when all conditions of inharmonious, doubt and conflict shall have been overcome, the bright sun of peace and liberty shall reflect upon the lofty towers of this substantial and immortal structure, the divine light of infinite wisdom and perfection. Love shall fill every heart, and a song of gladness thrill every being of God's creation.

True Charity.

EDITOR OF GOLDEN GATE:

Was there ever any such thing as charity? If so, who has it? I hear folks talk about it often and commend it, but watch them close, and ten to one they will give some one a dig in old style in a few minutes. It is easy to tell what to do, but what is wanted is for all of us to get right down to the work of doing just as we preach. We have had a surfeit of theory, and a plenty of praying to God to do just what we need to roll up our sleeves and take hold and do ourselves. It is our business to aid the needy. If your neighbor is out of bread, do not think you can appease the hunger by giving him a tract; if he is a drunkard, and ragged, and dirty and abusive, pass him by on the other side, he is not worth the saving, some will think, no doubt. Lift him up out of the slough.

There is a great deal said, and has been, since I was a boy, about salvation; but the drift of the teachings seems to be, and has been, to get men and women into some state of mind and heart and so fit them for a heaven beyond this world; or, in short, they must have a new heart, a regeneration, a new birth, etc. It has been my experience that if a man is considered a close, penurious man, and has arrived at maturity, and this change is wrought in him, as claimed by the clergy and himself, that this penurious, close trait of character is still the same; and if, on the contrary, he was an open, generous soul before his conversion he becomes one of the good church members—one of the pillars in the church,—and where is your change of heart?

It is time to drop this method and take hold of our duties in a common sense way. Christ called his disciples to follow him and he would make them fishers of men. He did not tell them to pray to God to do anything for them they had the power of doing for themselves, and they went along and learned as they went. C. LEE.

CERES, Cal.

LOVE.—Never be ashamed of ever having loved any one. If, perchance you have hated, then blush for it, but not for love. It does not matter at all whether the person on whom your affections fixed themselves reciprocated the sentiment. Where there is no shame in loving, in itself, the fact of having given love without reward can bring none with it. You have only bestowed a gift more priceless than any jewel can be upon one who did not thank you. Since there is sorrow to one's self in it, it is best to struggle with the heart, and keep it until it is asked for; but if it goes irrevocably forth, despite all effort, no need to feel like a guilty thing, and long to hide from your very self. Providence gave you that great love, and I believe somehow it will mingle with the life of the one it hovers over, and shed a perfume and lend a sweetness to it, though it has never been spoken. Many a woman's life has shriveled away under the weight of "disappointed love," merely because her shame in it was so great. The false sentiment that teaches her to scorn a natural feeling, has worn her beauty away, robbed her of all hope in the present or in the future. I think it would be better if even a woman dared to say, "I loved him, but he did not love me," with the same sweet sadness with which, when years have glided, she will utter the words, "I loved him and he died."

Every rose is an autograph from the hand of the Almighty God on this world about us; he has inscribed his thoughts, these marvelous hieroglyphics, which sense and science have been these many thousand years seeking to understand.—Theodore Parker.

(Continued from First Page.)

Q.—Does the inspiration from the Christ sphere lead persons to live a life of celibacy? If the answer be no, then why did Jesus and his immediate followers live celibate lives, and recommend those who were married to be as those who were not?

A.—If people will only take the trouble to read the New Testament, they will find that Jesus chose a married apostle. Peter was married. We are told that Peter's wife's mother—his mother-in-law—was sick with a fever. And we are not told that Jesus ever advised him to give up his wife; but you can not say because it is your duty to be married, therefore it is the duty of somebody else to be.

We believe the highest life can be lived either in the marriage state or in celibacy. Those who are not called by spiritual prompting to the marriage state, ought not to be married for money or the gratification of animal propensities. We believe there is plenty of room in the kingdom of heaven, and on earth, for those who wish to marry, and for those who wish to remain single also.

We do not identify Paul with Jesus. Paul had opinions which were not always in harmony with the gospel. Jesus was far more spiritual; Paul was highly intellectual. Paul said sometimes he spoke as a man, sometimes as a fool. He very often said that he spoke things that were not given to him by divine inspiration. Therefore, if Paul expresses his opinion, you need not saddle upon Jesus all that Paul said. No doubt Paul, in speaking to some of the early Christians, took into consideration the condition of the times, and gave them some good advice, which would not be appropriate to another occasion, or for all time.

If you would read the early history of Christianity by Dr. Wise, a learned Rabbi, we think you would get some views concerning the condition of the world in the days of Jesus, which would help to enlighten you upon these questions. We must say we agree with Dr. Wise in this: that a great deal of the New Testament is especially adapted in its letter to the perilous and disturbed times in which Jesus and his followers lived, but the spirit of the Golden Rule, and the Sermon on the Mount, is adapted to all time and to all seasons. The spirit of the gospel is for all time. Into whatever state of life you are called, do the work of that state conscientiously as unto God, and you have fulfilled the highest law.

Q.—Can departed spirits tell the future life of any person?

A.—Not necessarily to any greater extent than you could tell the future, provided you were developed equally with them in the spiritual degree of unfoldment. A great many people imagine because some one has passed out of the material body therefore is at once endowed with what might be termed supernatural abilities. A great many people go to the spirits and think the spirits can tell them everything just because they are spirits.

Now there are many who pass out of the material body who know less than you. When you pass into the world beyond you have to begin your experience where you left it on earth. There are some spirits in the spiritual world who can tell your future; there are others who can not. There are some on earth who could tell the future to a limited degree, because they are spiritually developed.

Everything is governed by divine law, and that divine law operates through what scientists call cause and effect. If you know that a certain train has left a station at a certain hour bound for a certain destination and it takes that train just so long to go from one point to another, standing at that point you will say, "A train will arrive here an hour from now," because you know it is on its way and that it left another place at a certain time. But if somebody else does not know these times, the rate at which it is coming, nor the time when it was due, they could give you no information. There must be foreknowledge in order to determine the time, of its arrival.

To give you another illustration: You stand upon a mountain top and that mountain top represents spiritual elevation, superior knowledge; you look down from that mountain top into a valley and you see some one journeying there; the one in the valley can not see what lies before him, but you see it plainly and can tell him when he has gone on about two miles further he will come to a garden, and a mile further on he will come to a river. You on the mountain have a wider horizon and you can see the landscape as he can not.

In this way minds that are more advanced and spirits more highly exalted are capable of foreseeing, and just as in a physical sense those commanding an elevation can see in advance of those who are on the low land, so those who are spiritually elevated and have reached the summits of wisdom not yet attained by others, can foresee what others can not predict.

Q.—How does this camp-meeting compare with others you have attended? (The last question answered on the camp grounds.)

A.—In many instances it compares very favorably; as it approximates more nearly to a spiritual ideal. We do not wish to compliment this camp-meeting at the expense of others, but we only trust when this camp-meeting is as old as others it will not have fallen into the errors into which many have fallen with their advance in years and increased prosperity.

This camp-meeting was organized for the purpose of disseminating spiritual

philosophy, and the directors have acted conscientiously from first to last, using their best judgment that the point of attraction here should be a spiritual meeting. It is true they have charged admission at the door in order to defray necessary expenses, but they have not employed any means for obtaining funds that have not been in perfect harmony with the design of the camp-meeting. Their business arrangements have been thoroughly satisfactory to all who have taken part in the exercises, for every one has been fairly dealt with.

The mistake made in some eastern camp-meetings is this: They are called spiritual meetings; a large number of Spiritualists and others are called together and spiritual meetings and seances are held, but instead of lectures, seances and spiritual work really being the prime factor in drawing the crowds, the management depend upon a large hotel, a skating rink and a brass band, and most of all, a dancing pavilion; and people, instead of looking upon the camp as a spiritual resort, regard it somewhat as a summer watering place, and in that sense they draw a large number of people who care nothing about the meeting, or anything spiritual or intellectual; they come on to the grounds to dance and skate and to be amused. We have no objection to dancing and skating, but that is not the spirit of a spiritual camp-meeting. The spiritual should be kept to the front; you have kept it to the front, and have succeeded financially as well as spiritually. The meetings have been well patronized by the public, and large audiences have been in attendance; the secular newspaper says that many of the best people from the best part of Oakland have been constantly upon the ground.

The Directors have kept their faith with the people in harmony with the spiritual idea which led to the organization of the camp-meeting, and it has proved successful.

To us it does compare more than favorably with others we have attended. We say plainly, we have never yet attended a meeting where the primal idea was so closely followed, where so much harmony prevailed throughout; we have never had such large and interesting audiences; we never saw a camp-meeting so frequently and continuously quite so well conducted as this. Here you have our fair and honest opinion.

Mind Cure Criticized.

(The Religio-Philosophical Journal.)

In the *Century*, and the *Contemporary*, Rev. A. T. Schaffler and Dr. W. Moxon criticise the mind cure, the first charging dishonesty and the last imagination as the basis of reports of cures which are not trustworthy. We quote from Dr. Moxon:

"We will take as the best authenticated instance of faith healing that of the Rev. John Allen, of Trinity Church, Hackensack, whose cure by faith is thus related:

"My back was just black. I could scarcely crawl out of my bed. I knew enough to be sure that I had a very dreadful carbuncle."

Well, now, the question presented itself: "Are you going to take the doctor or the Lord?"

There was no one there but my dear wife. "Well," I said, "you must be the elder of the church to-night" (it was about one o'clock); so she took the oil, and she put it on my head, and prayed. Then, in a moment, like a flash of lightning, down came the power. I have never been able to describe it. I have thought of the old mythological bath, of people going in old and coming out young; seemed something like that. It was so sweet, so soft, so full, so glorious. I jumped to my feet, the tears rolling down, but they were tears of joy. I said to my dear wife: "Praise the Lord, he has healed me;" and the dear lady looked at me, and said: "is the carbuncle gone?" "Oh!" I said, "I wasn't thinking about the carbuncle." No, the inner man has been lifted up above the outer man."

The carbuncle broke two hours after in a natural way, but the sharp pain kept up to the time of its breaking. From a faith-cure clergyman's direction to his patient Dr. Schaffler reports as follows:

"When anointed, believe that you do now receive; i. e., say, I am healed now; do not say, I expect to be healed. Believe against contrary physical evidence. After having claimed the promise, be not surprised at the continuance of symptoms and physical pain. You may expect sudden and powerful returns of your sickness after anointings and prayers. But carefully note that they are only tests of your faith. You ought not to recognize any disease, believing that God has rebuked it."

In the case given by Dr. Moxon, it would seem that, perhaps, some spirit friend helped in the result. It seems like an influx of spirit magnetism. There is much in the uplifting of the human will also. This power of the will, assisted in these hours of intense supplication, the healing power of human magnetism, and the help of spirit magnetism, really are all that is embraced in this mind-cure, which is rational or of any worth. The notion that God rebukes disease in special and miraculous answers to prayer, is an egotistical absurdity, a shade of old superstition, a sugar-coated pill in which crafty mind-cure practitioners conceal any heresy or taint of Spiritualism. Let all the good magnetic or spiritual healers hold steadily on, show their colors, and bide their time for the craze to go by.

An Attempt at Religious Thought.

(Written for the Golden Gate.)

BY JOHN WETTERBERG.

I do not know as any body cares what I was, or what I am, and yet I often get letters from the brethren and the sisters who set me higher up on Olympus than I set myself, and that is my apology for writing this article, and the inspiration also, of the subject, and the writing of it will also permit me to express my views of religion, and in connection also with the great subject of Modern Spiritualism. This idea seems to be attracting attention. Prof. Kiddle, A. E. Newton, Warren Chase and others have dipped their pens into it. The new spiritual temple on Exeter street, under the management, or the contribution, of M. S. Ayer, leans religion-ward. It seems to me, also, that remarkable individual, W. J. Colville, is more religious in his ideas than otherwise, and it seems also that religion is to be an enduring feature in Modern Spiritualism; and it be a manifestation of religion as well as philosophy and science. Outside of the recognized lines, or boundaries of the spiritualistic idea, is a religious penumbra where the church ideas and the newer ideas of Spiritualism interpenetrate each other. I do not know as Christian Spiritualism expresses it, but there are a great many people who are wise and good who hold on to Spiritualism with one hand and hold on to the church with the other; thus the church seems ankle deep with our thought, and our thought includes many church-goers, and when a funeral takes place, when consoling words have to be said to the bereaved, the flood gates of Modern Spiritualism are opened and our quarry is worked, and the theological neglected, or twisted, so as to be rational and in perfect harmony with our modern teachings.

I have been in my lifetime a religious man, and in an evangelical sense; and I am a religious man now, in a spiritual sense. Between the two extremes I have been otherwise and without hope; was so when death took my only daughter. I thought death ended all. I admired Theodore Parker and I became one of his followers, because man can not live by bread alone. Sentimentally he fed me, but I could not feel as he did, for he knew there was a future life; was surer of it than he was of this life. I did not know and could not comprehend his idea, yet I loved him and was made happier by his prayers and his teachings. With my home contact with death, light and hope came to me through Modern Spiritualism. I still was fed by Parker, but I read between the lines of his discourses and the lines of his invocations more than the uttered words, because Modern Spiritualism was a torch that I could put behind every thing and illuminate it; the whole universe becomes a transparency when one realizes that

"The spirit world around this world of sense
Rests like an atmosphere, and everywhere
Wafts, through these earthly mists and vapors dense,
A vital breath of more ethereal air."

I think the Bible a very remarkable book, especially when one is not superstitious about it. As a divine revelation, as a deific production, it is a failure; there are mistakes in it; there are supernatural statements that can not possibly rest on truth. Swedenborg, the seer, did a great thing for it in his spiritual construction of it, and Modern Spiritualism has doubled the betterment—first, in eliminating its claim of being God's written word, or divine revelation; second, proving by the modern phenomena that the phenomena from two thousand to five thousand years ago were identical, making it a spiritual book and looked at in the light of Modern Spiritualism. Many and perhaps all that modern thought has labelled fabulous may be actually true statements, and probably are, as Mrs. Richmond entranced said, "The Bible is a sealed book without Modern Spiritualism."

It may be interesting if I copy from my old family Bible (which has something of a history) the dedication I wrote on its first blank leaf, when appearing in its present new dress; it reads as follows:

BOSTON, June, 1873.

"This old Bible, which was originally in one volume, has just been divided into two equal parts (for convenience of handling) and rebound. At this time writing its age is 122 years [now 135]; and on this first page it seems to be the place and now seems to be the time to write a brief history of this particular book.

"This Bible came into the possession of William Clap (my grandfather) in 1790. When it appeared in this family its age was thirty-nine years and was then an old book without covers and considerably mutilated. It came to my grandfather in payment of a bad debt—that is, a man failed owing him largely, and this book was among his assets, and in that way came into line in our family. This old book, considered valuable intrinsically, made more so by its history; for in its better days—that is, when it was younger and newer—it was the pulpit Bible of the King's Chapel, a venerable stone structure in this city. I am unable to give the exact date of this sacred sojourn, but it was before the war for independence, 1775.

"When possessed by William Clap, who was living in his mansion on then Middlecot street, now called Bowdoin street, and faces on Bulfinch place, its then front garden, he had the book rebound in rough

Russian leather and very strong, and was then in better condition to last than when in its new or first estate.

"It was some thirty years after this that my eyes first saw it. Its binding had faded and worn by years of use, and it had the appearance of a veteran outside as well as inside. It was, and had been, the familiar picture-book of all the children and the grandchildren as they filed into line or life; and many besides this writer have utilized it as a seat to make the chair at the table conveniently high for nutrition at meal times. When I first remember it, in this period of its second dress some fifty or sixty years ago, it was an old book; penknives had been sharpened on it, their edges tested, leaving many a deep cut. It did not seem to grow any older, but as it looked as I first saw it, it looks now (or did a month ago) like any very old person, age had ceased to make any further marks of decay. A three-cornered piece of leather had been torn from one of its flanks, with other mutilations of a century ago; and, then, though uncared for these long years, protected only by its strength and character, used as a seat, or a footstool, and as a press for faded flowers, it seemed to take no note of time or of life. Its unchanged oldness suggested these lines which were penciled on the cover inside and which I copy here:

"Time writes no wrinkles on thy russet brow,
As I first saw thee I behold thee now."

"It is, you see, a large book. When a child it seemed to me enormous—a sort of Cheops. As I increased in weight and size this relatively diminished. Looking at it early this year (1873), and with the attachment of long association and many sacred memories, I thought it not only good for another century but deserved at my hands its present new and expensive dress.

"In doing this let it be understood that it is not for any sacrifice or burnt offering, or to offset any short comings, or as a soothing to conscience, or to make my peace with Him whom some think is its author. In this act of attention to this old book, there is, I am sure, more of family pride and selfishness than religion. The Bible to me is no fetish, nor in any sacred sense holy, but is a book of great value if rationally used. I am not sorry there has been and is the superstition connected with it, for that may have saved it from rude and ignorant hands for modern eyes. This special copy also, when other books—Shakespeares and histories—and other contemporaneous things have passed out of sight and mind. May the same good fortune attend this book, now rebound and ornamented, and my children's children read it rationally and with the respect that I think I do, and if saved in its passage down, or cared for from any superstitious reverence, or its claimed holiness, I should be glad even then, for the end in that case will justify the means.

"May the generation and generations that follow me with my blood in their veins have as much to be thankful for to the Great Unknown as I have, for my checkered past and present condition, is the wish of him who is now on the shady side of life, whose steps are toward sunset in the mortal sense, but who believes in no essential sunset, but a continuation of day, a permanent day of transcendent brightness of which this life is but the aurora, or early dawn. J—W—"

It seems to me human nature demands sentiment as much as it demands bread; nutriment for the soul as well as nutriment for the body. Sentiment and religion are from the same root. Religion has been so much associated with forms often irrational, even wicked, that the word religion has got a bad name. Prof. Tyndal says, and I think with truth, that feeling antedates thought, so religion is a veteran in our human system. "Round about the intellect sweeps the horizon of the emotions," says Immanuel Kant, "from which all our noblest impulses are derived. I think it very desirable to keep this horizon open and not let either priest or philosopher draw down the shutters between you and it." Religion as a sentiment is in that horizon. Many things will pass away, but religion will endure, and it seems to say to Modern Spiritualism, "Daughter of Zion, awake from thy sadness (worldliness) and put on thy beautiful garments,"—that is, Religion.

SPEAK YOUR THOUGHTS.—That a minister should speak with power, it is important that he should speak from his own soul, and not studiously conform himself to modes of speaking which others have adopted. It is important that he should give out the truth in the very form in which it presents itself to his mind, in the very words which offer themselves spontaneously as the clothing of his thoughts. To express our own minds, frankly, directly, fearlessly, is the only way to reach other minds. Now, it is the effect of creeds to check this free utterance of thought. The minister must seek words which will not clash with the consecrated articles of his church. If new ideas spring up in his mind not altogether consonant with what the creedmonger has established he must cover them with misty language. If he happen to doubt the standard of his church; he must strain its phraseology, must force it beyond its obvious import, that he may give his assent to it without departures from truth. All these processes must have a blighting effect on the mind and heart. They impair self-respect. They cloud the intellectual eye. They accustom men to tamper with truth.—Dr. Channing.

Primitive Methods of Measuring Time.

(Popular Science Monthly.)

The story is that King Alfred had no better way to tell the time than by burning twelve candles, each of which lasted two hours; and when all the twelve were gone another day had passed. Long before the time of Alfred, and long before the time of Christ, the shadow of the sun told the hour of the day by means of a sun-dial. The old Chaldeans so placed a hollow hemisphere, with a bead in the center, that the shadow of the bead on the inner surface told the hour of the day. Other kinds of dials were afterward made with a tablet of wood or straight piece of metal. On the tablets were marked the different hours. When the shadow came to the mark IX., it was nine in the morning. The dial was sometimes placed near the ground, or in towers or buildings. Two sun-dials are on the Gray and Black nunnery in Ottawa, the capital of Canada. The old clock on the eastern end of Faneuil Hall, in Boston, was formerly a dial of this kind, and on some of the old church towers in England you may see them to-day. Aside from the kinds mentioned, the dials now in use are intended more for ornament than for use. In the days when dials were used, each one contained a motto of some kind, like these: "Time flies like the shadow," or "I tell no hours but those that are happy."

But the dial could be used only in the day-time; and, even then, it was worthless when the sun was covered with clouds. In order to measure the hours of the night as well as the hours of the day, the Greeks and Romans used the clepsydra, which means, "The water steals away." A large jar was filled with water, and a hole was made in the bottom through which the water could run. The glass in those days was not transparent. No one could see from the outside how much water had escaped. So there were made on the inside certain marks that told the hours as the water ran out; or else a stick with notches in the edge was dipped into the water, and the depth of what was left showed the hour. Sometimes the water dropped into another jar in which a block of wood was floating, the block rising as the hours went on. Once in awhile some very rich man had a clepsydra that sounded a musical note at every hour.

Women as Mathematicians.

(Boston Transcript.)

The recent appointment of a lady, Dr. Sophie Kowalewski, to a mathematical chair in the University of Stockholm has provoked no little comment in foreign literary and scientific circles, and certain German savants who regard the innovation with disfavor have been discussing, in the true Teutonic profundity, the capacity of the feminine mind to master so abstract and logical a branch of knowledge as the science of numbers in its higher developments and applications. A Swedish journal, when announcing the appointment, stated that Mme. Kowalewski was the first lady who ever attained a recognized academic position as a professor of mathematics. But, interesting as the circumstances to which it calls attention undoubtedly is, this is far from being the case. For, although fashions rather than fluxions are popularly held to be the peculiar province of the fairer half of humanity, and phrenologists have pronounced the special organs of number and dimension to be deficient in the feminine brain, yet the gentler sex has managed to produce, even in the last century or so, a very respectable list of mathematical celebrities. It is hardly necessary to recall to memory the names of Frau Rumker, of Hamburg, and Mrs. Mary Mitchell, of Boston—two ladies who, independently and almost at the same moment, discovered the comet designated "Olber's." But it is hardly so generally known that in our own days the director of one of the greatest and most important astronomical observatories in the world—that of Rome—always famous for the brilliancy of its staff, was a lady, Signora Katherina Scarpellini. She was one of the ablest mathematicians of the century, and a member of nearly every European learned society, but so modest and unobtrusive that only an insignificant few of her countrymen knew that the work of the great observatory of the Capitol was conducted under the supervision of a woman.

TIRED NATURE'S SWEET RESTORER.—One of the most economical medicines that mortals can use is sleep. It is a sovereign remedy for weakness; it cures restlessness, uneasiness and irritability; it will remedy headache; it also cures nervousness. When weary, we should rest; when exhausted, we should sleep. To resort to stimulants is suicidal; what weary men need is sleep. The lack of sleep causes neuralgia, paralysis and insanity. Many a person dies for want of sleep, and the point where many a sufferer turns his feet from the very gates of death to the open path of life is when he sinks to sleep. Of almost every sick man it may be said, as of Lazarus, "If he sleeps he will do well." Another excellent medicine is sunshine. The world requires more of it, morally and physically. It is more soothing than morphine, more potent than poppies. It is good for liver complaint, for neuralgia, for rheumatism, for melancholy—for everything. Make your rooms sunny and cheerful; build your houses so as to command the sunshine all day long.

GOLDEN GATE.

Published every Saturday by the "GOLDEN GATE PRINTING AND PUBLISHING COMPANY," 21

734 Montgomery Street, San Francisco, Cal.

J. J. OWEN, Editor and Manager.
MRS. MATTIE P. OWEN, Assistant.
R. B. HALL, General Agent.

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

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

SATURDAY, JULY 10, 1886.

—Next week's issue of the GOLDEN GATE will close its second volume, and the first year of its existence. Subscribers, whose terms will expire with the next number, are kindly requested to renew at once. We invite all who are interested in the cause of Spiritualism, or in the uplifting of humanity, to lend us a helping hand in extending the circulation of the GOLDEN GATE.

"AS A MAN THINKETH," ETC.

"Thought," says the Cabala, "is the source of all that is." Our thoughts are veritable things. The picture we form in our minds of any given thing, whether true or false, is the real thing to us, though to other minds it may be something entirely different.

Let us apply this fact to the phenomena of Spiritualism. Two or more persons witness the same manifestation of occult power. To one the thought of deception is pictured in the mind—has taken shape there, perhaps, in advance of the manifestation, and become to that mind a positive fact. What follows—the thing itself—is necessarily but a reflection of the preconceived image in said mind. The real fact not having become incorporated with, or made a part of, himself, must necessarily be the deceptive semblance of what to him is a positive reality. Another person, having a true conception of the fact, sees it as it really is—as a reflection of the true picture in his own mind.

May not this fact—the tangibility of thought, in a fine physical sense—explain much of the discrepancy and conflicting experiences of investigators in psychic phenomena? We often hear some investigator say—one, perhaps, who tries to be honest with himself, and no doubt thinks he is—that he can get nothing at all, or nothing truthful or reliable from any medium. If he sits with a slate-writing medium, for instance, he is sure that he discovers a trick. To him it seemingly is a trick, and may possibly be one in reality; for we can not tell how much this living image of deception in the mind of the investigator may affect the sensitive and cause him or her to do the very thing imaged therein.

And so with investigations in the phenomena of trance or test mediumship;—how much the messages given may reflect the image of fraud existing in the mind of the investigator, is a matter for the careful consideration of the psychic scientist.

This brings us to the consideration of another thought—the thought embodied in the teachings of the gentle Nazarene,—"Unless ye become as little children, ye can not enter the kingdom of heaven,"—that is, unless ye divest your minds of all false pride and arrogance of reason, you can not discern spiritual things. "But," says one, "if I have to humble myself to the simplicity of a child, in order to believe in spiritual manifestations, then I want none of it." Very well; there is no compulsion of the will on the part of the spirit world. It is only as the windows of the soul are opened to the light that the light is permitted to stream in. And this must be a voluntary act on our part.

The laws of spirit control, and the varied phenomena upon which Spiritualists base their knowledge of a future life, are coming to be better and better understood. We believe the time is not distant when much of the suspicion of fraud investigators are wont to lay at the door of mediums will find a reasonable explanation in a way herein indicated; and instead of blaming the medium for unsatisfactory results obtained, or for suspicious circumstances attending the manifestations, we will be honest with ourselves and look for the true cause in our own minds.

How CAN THEY?—There are three classes of professional men whom the world generally expects to be cleanly in person and habit; these are dentists, physicians and ministers of the gospel. The habit of using tobacco will render any of these unclean and in that degree unfit for their calling. None but a coarse class of patrons can endure the agonies of dental operations for an hour, inhaling the odors of tobacco as they emanate from the person of the operator. Neither is a man fit to minister at the bedside of refined patients whose body is contaminated with its narcotic fumes. But how much more deplorable is the unclean habit in a minister—healer and savior of souls! Clergymen and all reformers should be living examples of what they teach—purity of life. Sam Jones and Sam Small are both tobacco chewers. The *Sign of the Times* says it can not believe that a man who is pure in heart can be filthy in body. We echo, how can they?

LITERAL INTERPRETATIONISTS.

It is difficult to understand how it can be possible, in this enlightened age,—with the marvelous unfoldments of science, and the matchless learning of the schools bubbling forth in almost every hamlet, like frequent springs by the wayside,—indeed, we can not comprehend how it is that any one can settle down in the belief that the ancient scriptures, with all their imperfect and ever-changing translations, are to be accepted and constructed literally as the only infallible word of God for man's guidance and belief.

Where is the bibliologist that does not know that much of the ancient writings, deemed sacred by the Christian world, are the productions of the most poetic of Hebrew bards, and abound in imagery, idealism, rhapsodies of speech, and wild plays of semi-barbaric fancies? To attempt to give the language of these old poets a literal construction and accept it as the authoritative dicta of Jehovah, is seemingly about as absurd an undertaking as it would be to put pantalons on a rainbow, or to bottle the song of a spring robin.

The fact that all manner of construction is placed upon the sacred Scriptures, whereof have arisen hundreds of religious sects in the world, all more or less devout, and all more or less earnest and honest in their endeavors to obtain the truth, ought to convince the thoughtful mind that however much of inspiration they may contain they are certainly not *all* of God's word to man, and were not intended to be so understood, and especially were they not intended to be interpreted in a literal sense.

The religious sects of to-day clinging most closely to the letter of the scriptures are the sects known as Christians, or Campbellites, and the Seventh Day Adventists. Neither of these sects entertain the thought that there can be other than a literal meaning to the language of the testaments—that it is to be taken word for word as it appears in the modern translations, with all of its questionable authorship and unquestionable imperfections. Thus the six days of creation are six literal days of twenty-four hours; Adam and Eve, two actual personages created, the one from the dust of the earth, the other from a rib taken from the side of the former; the tempter, a literal snake with vocal organs; heaven, a walled city with gates of pearl and streets of gold, and so on to the end of the last chapter of Revelations.

Differing from the peculiarities of belief of all other Christian sects, the Seventh Day Adventists believe in what they call the sleep of the dead; in the final purification of the earth by fire; in the second coming of Christ in bodily form; in the literal resurrection of the bodies of the righteous to life eternal, and of the wicked to everlasting destruction by fire; in the special sanctity of Saturday as typical of the day in which God rested from his work of creation, and much more of the same sort.

While there is much genuine spirituality in these and all other sects, and while all are no doubt aiming for the truth and seeking for the light, still it is only after man has broken and cast off the shackles of superstition, and ceases to pin his faith to tradition, that he is capable of apprehending the truth, and understanding what the divine purpose in nature means with him.

The true Spiritualist has reached the point where he can weigh all faiths and judge them at their true worth. In his own religious experience he has supplemented faith with knowledge, and confidently believes he has found the better way. His religion is the religion of humanity and of brotherly love, united with an earnest endeavor to so live as to leave the world better than he found it.

Upon this broad platform and within this fold will yet be gathered all the children of earth.

POWER OF THE SPIRIT.

Now that Metaphysical Healing, or Mind Cure, is the sensation of the day, it is well to consider what facts can be brought forward to substantiate the claims in behalf of this new science; or exactly wherein it differs from what has long been known as spirit or magnetic healing. We read that Jesus of Nazareth, the Great Teacher and Healer, laid his hands upon the sick and they were made well; and it is well known that thousands of magnetic healers accomplish the same results, in this day and age, and doubtless in the same way. But this is not the mind cure method, which, it is claimed is the operation of the spirit entirely, and not by any healing emanations that may pass from one person to another by physical touch or contact.

That cures of certain bodily ailments by faith, by prayer, by the influence of one mind over another, by the concentration of the thoughts of many minds upon one person, add even by the powers of one's own spirit over his physical infirmities, are of frequent occurrence, no one can question; but exactly how this power is exercised, or of what it consists, or wherein it differs from the spirit healing practiced by the Healer of Nazareth, we are not prepared to say. Neither do we propose to deny the superior knowledge claimed by our metaphysical healers on this subject. But we started out to relate two well attested instances of remarkable healing power of some sort which occurred recently in Mr. Colville's Oakland class, and have come this round about way to the subject.

One instance is that of a middle aged lady

who, from an injury to one of her legs caused by a fall, was unable to walk without the aid of crutches. She came to the class and invoked the curative power of those present upon her injured limb. They then and there gave her a "treatment" *a la* mind cure, when she suddenly exclaimed that she felt no further inconvenience from the injury, and thought she could walk without the crutches. She did so, and went home rejoicing, her husband carrying the crutches. She was entirely well from that time forth.

The second case is that of a young man addicted to both the liquor and opium habits, and who was fast drifting to destruction. He came into the class, but no especial appeal for treatment was made in his case. He nevertheless found that his craving for those destructive narcotics had suddenly left him, and he has since had no further use for them.

These are well authenticated facts. We are not disposed to question the methods that work such marvelous results. Call it mind cure, or spirit healing; it is certainly a good thing to possess, and the more of it we have the better.

OUR CONSTITUTIONAL LIBERTY.

The American nation was founded in liberty. It has been fostered in liberty, and it must continue by virtue of liberty or die on the ground of its origin. It is quite obvious that American liberty is an article that can and ought to be improved, that it is very far from perfection. It has a wider and fuller mission to accomplish than ever our national fathers could have possibly surmised. The principle of individual liberty embodied in our national life has a future before it, infinitely more glorious and noble than any of its present attitudes.

Despite this criticism the liberty and freedom of the American Republic, defective though it be, is yet far in advance of anything of the kind in the olden nations of the globe. There is more independence, more self-dependence, more equality, more self-made manhood here than anywhere else in the wide world. This fact has been the secret force of immigration to our shores. It is the fact whereof we claim superiority over any of the governments of the Old World, and whereby we present to their consideration a marvel of national prosperity. It is this fact, born and bred in this land, that is leaving all Europe with its penetrating power.

The liberty of America is the harbinger of an universal liberty; a liberty that began with a single nation and will end with the whole of civilized humanity. Carried on and out to the mighty swing of its operations it will bring the race into close proximity to its loftiest and most finished ideals. There is a time and order for it, as there is for everything. It can not be precipitated upon a people before they are ready for it, else evil and injury to human progress will ensue. And it cannot be ignored and discarded when the posture of progress is ripe for it without disastrous results to the common welfare. Like the morning dawn, its advent is gradual. From the first timid tints it becomes the suffusing flush of the wide horizon.

It was a long time before our Colonial life reached the immortal Declaration. The great event which we commemorated last Monday—the birth of a wonderful and blessed liberty on this continent—was actually a forced operation. Before its occurrence every possible means was exhausted to prevent it. It was a trying step to take, that of deliberate severance from the Mother Country, but a stern preparation of events made it unavoidable. The time for the inauguration of popular liberty had come, and our national fathers did not let that auspicious hour slip out of their hands forever. They made it the first great epoch of our national history.

The demand for and the acquisition of constitutional liberty was the first and greatest inherent cause that has led this nation up to its present situation. It has been the potent stimulus of native force and the strong attraction of foreign affiliation.

REFORM is progressive. It has no stopping place. If it can prevent a man from drinking his beer on Sunday it may stop him eating his cheese on Monday. It is difficult to legislate justly for the stomachs of other people, or to make it apparent one has no right to run his own stomach in his own way.—Ex.

The foregoing is neither logical nor elegant. We do not think the friends of temperance are particularly anxious to prevent a man from drinking beer on Sunday, but to shut up the licensed places where it is sold for one day in seven, at least. Their true aim is to convince him that neither his stomach nor his system generally have any need of any fermented beverage; but it does not prevent him from taking his beer home and drinking it on Sunday or any other day, so long as it is made and sold. But they hope for a time when this will not be. To regulate one's diet and times of eating would be tyranny; but to save one from himself when that self would be bestialize and demonize him, is true progressive wisdom. Temperance and Prohibition are both working to save weak men from themselves.

The army worm has destroyed fields of carrots and beets at Half Moon Bay.—Ex.

And senseless men and boys have destroyed the birds that would have destroyed the worms. The robin and lark, the most valuable of birds to farm and garden, have been slaughtered the past four years by the hundreds of dozens. The smaller song birds will not attack the great, ugly worms that are appearing everywhere in great numbers and variety. Public interest is at last aroused to the outrage, but not soon enough to prevent the serious consequences that must follow the already great destruction of our most useful birds.

"Garnered Sheaves" is the title of a new book to be issued this month by Sherman N. Aspinwall, of Minneapolis, Minnesota. It is said to be "an intensely interesting story, relating the good deeds of a young lady of wealth and fashion." The author will be remembered by many of the Spiritualists of this city. Mr. Aspinwall spent the last winter here, and took a prominent hand in spiritual work.

DR. COUES' ATTITUDE.

In a recent issue of the New York *World*, somebody, whose name is not given, assumes the responsibility of making Professor Coues, of the Smithsonian Institute, the author of a confession in regard to spiritual phenomena, which if true, certainly places him in a peculiar attitude as an investigator of theosophy, and particularly of Spiritualism. It is evident that what the professor had to say on the subjects referred to was not fully reported. Only such portions were given as would tend to place research and inquiry into occult phenomena, in an equivocal and detrimental light, and deter the timid from obtaining the inevitable results of investigation.

The gist of what Doctor Coues is made to say is, that "he found much in Spiritualism that was astonishing and incomprehensible." That to those investigating the evidences of another life "there is much in this field that is convincing," but that "there is nothing in it to satisfy any one." That "investigation leads to dissatisfaction and unrest, for strong minds, and is certain to unbalance and upset weak ones." Referring to this investigation, the doctor is reported as having said, "The happiest people are those who have never touched it."

Admitting the authorship of these statements, which we very much doubt, for purposes of comment, it is a remarkable attitude for an investigator. He contradicts himself in one and the same breath, when he says there is much in the evidences of another life that is astonishing, incomprehensible, and finally convincing, and then that there is nothing in it to satisfy any one. If the evidence is sufficiently genuine to convince, is not that fact satisfactory? Logically, how can it possibly be otherwise? And as a plain fact of record, is it not true that thousands of persons, materialists, have changed their disbelief of another life after this, into a positive and ardent belief of the same, by having been convinced of the genuineness of spiritualistic phenomena? This cannot be denied for a moment. How absurd and contradictory does the professor's statement thus appear.

Is it true, also, that people who have thereby been led to believe in a never-ending career through the evidences of Spiritualism are not as happy as they were in the belief that this life is all that man can hope for? What is the professor's own experience in this regard, for he was a materialist for years prior to his investigations? He is reported as being "tired of the whole thing," but not that he cheerfully goes back to his materialism. He thinks he "should have gone crazy long ago, and broken down, if he had not had a clear, well-educated mind, under the line of research he began four or five years ago." Perhaps he would. But he cannot assume that others would have gone crazy. There is a long list of laborious and studious scientists who have investigated Spiritualism, become thoroughly convinced of its reality, and have not become demented either. And there are millions of people to-day happy in the belief of spiritual phenomena and doctrines whose minds are not upset or unbalanced because of such belief.

If facts are worth anything they are in direct opposition to the professor's emphasized assertion "that those are the happiest who let such subjects completely alone." It is in evidence, strongly and abundantly, that the happiest people of this nineteenth century are those who have forsaken their sensualities, their materialisms, their effete and unsatisfactory religious doctrines, and adopted, publicly or privately, an intelligent and abiding faith in the truth and philosophy of Spiritualism. Professor Coues may have forced his investigations into presumptive fields, or he may have followed too closely materialistic methods of inquiry, as a result of past education, and met with disappointments which he should not have experienced, and which others of his peers have avoided. Hence, he does not now enjoy the satisfactory and happy conclusions that others have reached. He must not therefore think his own individual experience a common one, or judge the swelling ranks of Spiritualists by himself, for he is not a representative of the class. In this connection we can not forbear to quote what the *Westminster Review* said of Spiritualism over ten years ago, in an article on Theism: "It is in our midst to-day, with signs and wonders up-rising like a swollen tide, and scolding the barriers of nature's laws. It comes veiling its destined splendors beneath an exterior that invites contempt. Hidden from the prudent, its 'truths are revealed to babes. Once more the 'weak will confound the mighty, the foolish, the 'wise. . . . Spiritualism will re-establish, on 'what professes to be ground of positive evidence, 'the fading belief in a future life—not such a 'future as is dear to the reigning theology, but a 'future developed from the present, a continuation under improved conditions of the scheme 'of things around us."

FELL IN THE HARNESS.—Hon. I. C. Steele, whose eloquent discourse at the big tent, a few Sundays ago, was so favorably received, was announced for a second discourse last Sunday morning. He opened admirably, but it was soon noticed by his hearers that the speaker appeared to be ill. He paused in the midst of his discourse for perhaps a half minute, and then as he attempted to proceed, he staggered and would have fallen but for the strong arm of the chairman, Mr. Adams, who caught him and lowered him gently to the floor. It was at first supposed to be a serious case, but proved to be only a sudden faint in which, for a few minutes, the speaker was entirely unconscious. He soon rallied, however, and would have proceeded with his discourse, but his friends would not consent. It was written between closed slates, through the mediumship of Mr. Colby, an independent slate-writer occupying a tent close by, that the spirit of Rev. Mr. Hamilton, who "passed on" from his pulpit in Oakland, a few years ago, was endeavoring to control him, and that the speaker's resistance to the influence produced the temporary loss of himself. This was confirmed by a subsequent message through the same channel,

by the spirit of Seldon J. Finney, a brother-in-law of Mr. Steele. In the latter instance the slates were held with Mr. Colby by the writer, and we know that the message was not written by mortal hands. Mr. Steele is an excellent speaker, his fine organism being peculiarly sensitive to spiritual influence. He assures us that he was not ill, was, in fact, in excellent health, but was conscious of being brought under a strange influence which his friends present could not all understand.

FAST DISAPPEARING.

The materialist's "occupation," if not entirely "gone," is rapidly disappearing before the spiritual sunlight of the age. So rapidly are the free-thinking classes coming to a recognition of the truths of Spiritualism, that, if our good friend Seaver, of the *Boston Investigator*, doesn't take the hint soon, and "fall in with the overtures," he will find himself ere long "talking to empty benches."

The *Investigator* has reached the 56th year of its existence. As a half century ago, so now, its chief business is to deny all evidences of a future life. It imagines that the tidal wave of spiritual phenomena and power now sweeping over the world is all an illusion—that the millions of the human race, embracing thousands of the brightest minds the world has ever produced, who know that "if a man die he shall live again," are all deceived. It sits with its head under its wing, and fancies it is yet night, while the broad light of day is streaming in upon the world.

There was some sense, perhaps, in denying a future state of existence fifty years ago; so there was in denying the possibilities of the telephone or telegraph; but where is the wisdom of such negations now? Are we never to learn anything? Shall we continue to say that what the millions claim to know to be true is simply a hallucination, because we do not happen to possess the same knowledge? This is the arrogance of egotism.

ENGLISH-AMERICAN COLONIES.—While the ownership of real estate in either country or city, within fifteen miles of the coast, is absolutely forbidden in Mexico to foreigners, except on the conditions of a special act of Congress, we have in the United States a large and growing foreign-owned settlement. Three years ago an English company secured, at the rate of twelve and one-half cents per acre, a tract of land in western Louisiana, including one hundred miles of coastline, and a tract running from fifteen to twenty miles inland, the whole being larger than the State of Delaware. Over three hundred miles of fence have been built; also a shippard, barges, steamboats, dredges, steam plows, immigrant houses, and all other requisites for a thriving settlement. Of live stock they have fifteen thousand head of cattle, and horses, sheep, pigs, etc., in proportion. This is enterprise, but it is a perverted system of that good thing not yet popular in this country. It is the tenant and landlord method of Great Britain over again, and is being watched with disfavor. The alien land bill had better hurry and get into effect.

MEXICO AND FOREIGNERS.—Our sister Republic puts about as much confidence in foreigners as a certain famous man did in Providence during our Revolutionary War, when he told the soldiers to "trust in the Lord and keep their powder dry." Mexico does not object to immigration, but she keeps strict rules as to the acquirement of land by all new comers not citizens of the United States. Her land laws are such that no one from over the Atlantic can, without previous permission of the President, acquire real estate in any of the border States within sixty miles of the frontier. The law is otherwise severe on aliens, by allowing them no standing in Mexican courts of justice, save by direct permission from the Minister of Foreign Affairs. He is further restricted and hampered in his pursuits of pleasure and profit, until we should think the whole of them would shun Mexico as they apparently do their own respective countries. It seems that Mexico is benefiting by our asylum experiment, which shows her to possess some wise heads, for it is very rare that any kind of experience serves others than those directly interested.

REASON.—Speaking of instinct, we always estimate it as something inferior to reason, and yet it does for the lower creatures what reason does not do for man. Snares and traps set for their capture or destruction, are sprung if prepared in their presence. Every man knows what gambling is for, and what it leads to and results in; they know, too, that a saloon is only a saloon, whether gilded or left in the rough. They know that on one side of the floor or counter it is for base gain, on the other, fleecing and wreck. One is as bad as the other, and will have the same ending; but for a time the ones for whom the bates are set seem to get the worst of it. Losing their dimes and dollars, self-respect and honor, is not so pitiable as the fact that when lost here, they are pretty surely gone forever. An occasional man, through the influence of some good woman, redeems himself. But how much better did he harken to reason that bids him shun the snares.

BIG AND QUIET.—Small dogs are quarrelsome. The same is true of small men and small nations. America is peaceable, because she is big, broad and generous. Her farms are equal in size to the territory of the United Kingdom, France, Belgium, Germany, Austria and Portugal. England, Scotland and Belgium combined are no more than her corn fields, and the grain fields generally would twice cover Spain. The cotton fields exceed the area of Holland, and are twice the size of Belgium. The rice fields and sugar plantations, and those other grounds devoted to the "vile weed," would form no insignificant kingdom. While our broad acres are teeming with growing sustenance for the world, the little titled countries beyond the Atlantic are threatening, preparing, or waging war against each other. In the abolition of time and struggle they expand and overflow, turning their scum of ferment into our free country, that we may know what people become who are born servants and slaves.

THE SIMPLE FACTS.

Future existence, spirit return, and spirit communion are the primal facts of Spiritualism. Why retard their mission in life by advanced theories into the realm of the purely speculative? There they are, grand and massive in nature, all sufficient and effective in influence upon present life, capable of thorough incorporation, and radical in their reform and transformation of human character. Let us abide with them in contentment until they can work out for human nature the salvation from life's stumbling blocks, life's hindrances, life's injuries, of which they are capable. In our relation to these great, yet simple facts of Spiritualism, let us not rest satisfied with the attitude of the mere phenomenalist who remains stationary with admiring belief before the wonders of Spiritualism only, without endeavor to recast life, build it anew, renew it, improve it, perfect it, from center to circumference.

Is Spiritualism intended to create belief in its phenomena alone? What kind of a Spiritualist is he, or she, who reaches an intellectual acknowledgment of the phenomenal facts of Spiritualism, and there stops, without turning to practical account in daily life, the wholesome lessons of character growth, and nature growth, into better, nobler and more unselfish stages of being? Spiritualism ought to make Spiritualists better men and women, in all senses, more self-forgetful, more self-giving, more generous, more benevolent. The real practical Spiritualist should feel that he is making healthy growth every day, higher and higher in the scale of being, and farther away from littleness of character into the broader, fuller, and richer experiences of loftier levels.

It is high time that Spiritualism was lived up to rather than theorized and speculated about. It has a great work to do for every character, and it ought to be allowed to do it. Every life should produce fruitage worthy of the name. Until it can do a practical work in the lives of people, Spiritualism is prevented from taking its ordained place in human affairs. Rather than attempt to climb the theoretical heights to which Spiritualism points, its disciples would accomplish more for themselves and their fellows to become grounded and rooted in the plain foundations of their renovating and refining philosophy.

METROPOLITAN TEMPLE.—W. J. Colville will hold Spiritual services in the Temple during the vacation of Mrs. Watson, commencing Sunday, July 11, and continuing until Aug. 29, inclusive. Lectures at 10:45 A. M. and 7:45 P. M. Answers to written questions from the audience at 2:30 P. M. The musical service will be under the direction of Prof. A. O. Eckman. Solos by W. J. Colville, Joseph M. Maguire, and Miss Grace Henderson; also congregational singing. The music will be a very attractive feature of these meetings. Subject of lecture at 10:45 A. M., July 11: "The Religious Instinct; its Origin, Growth, and Ultimate Perfection." Subject at 7:45 P. M.: "What is the Mind of Man, and by what Law does it Control Matter?" Admission, ten cents; reserved seats, twenty-five cents. Monthly tickets, entitling the holder to admission and reserved seat, one dollar. As the seats are being rapidly disposed of, it will be necessary to make immediate application,—to secure the most desirable locations,—to Albert Morton, studio 331, Phelan Building.

INTERESTING LECTURES.—N. F. Ravlin, the eloquent and magnetic platform speaker, will deliver a series of discourses in Hamilton Church, corner of Thirteenth and Jefferson streets, Oakland, on Sunday evenings, as follows, commencing July 11th: Subject, "The Ministration of Angels, or Glimpses of the Spiritual World;" July 18th, "The Spiritual World in Its Conjunction with the Material World;" July 25th, "Materialism versus Spiritualism;" August 1st, "Eternal Progression;" August 8th, "What Constitutes Heaven, and Where is It?" August 15th, "Hell from an Orthodox Standpoint;" August 22d, "What Hell is and how to get there." Services commence at 8 P. M. Volunteer singers solicited to take charge of the music.

EDITORIAL NOTES.

—W. J. Colville is now stopping in this city at No. 413 Leavenworth street.

—"My friends," exclaimed a West Virginia parson, "all the world shouted for joy when the glad news of Christ's birth flashed over the wires."

—"Light in the West," one of the best of our spiritual exchanges, has changed from a semi-monthly to a weekly—an indication of success wherein we rejoice.

—Mr. Colville's morning and evening classes in Mental Science, in this city, opened on Wednesday last with a membership of over one hundred. Great success also attends his Oakland class.

—President Cleveland does not seem to care a fig, personally, for the honors and dignities of his office. In the certificate of his marriage, to be filed, Mr. Cleveland stated his occupation to be that of attorney-at-law. As he is not permitted to pursue his old calling, the President's modesty caused him to fall short of accuracy. He seems to study at all times an avoidance of that which would remind himself and others he is "President of these United States," and may "judge the world according," etc., etc.

—Church and Government do not always harmonize even when pretty closely related. Gabellet, Minister of Public Instruction in Paris, has forbidden the meeting of the Church Congress arranged to be held at Toulouse. The archbishop announces that the Congress will be held despite the prohibition. Mutual defiance is about the extent of such differences nowadays. The most determined wins, and then it's all over. But it appears to this common world that two such high dignitaries might have kept their own counsel.

—"Light, of London, one of the ablest of our Spiritualist exchanges, in its issue of June 19th, copies not less than three of our leading editorials entire, and an extract from a fourth. Light has our thanks for this expression of its appreciation of our humble labors in a cause in which it is a grand and honored exponent.

—Twenty odd years ago Boston Commons was a paradise of sylvan beauty, and the pride of every good Bostonian. Now comes the complaint from the Herald that a straggling field of oats surrounds the music-stand in that historic ground. The Herald may not understand the whole matter. Boston is known to be, not only economical, but proper and aesthetic in all things. The language of oats being "music," the city fathers might have seen something appropriate in raising oats on the festival soil.

—Col. W. W. Hollister and wife, of Santa Barbara, arrived in this city on Thursday of last week, from Calistoga, where the Colonel had been sojourning for a short time for his health. He is yet in a very critical condition from heart troubles. He found our bracing winds too severe for him; hence, he left on Monday for his southern home. The Colonel is one of nature's true noblemen, and a firm believer in, and friend of the cause of Spiritualism. He is seconded in all of his noble endeavors by one of the truest and best of wives.

—Titled nobility is not always obtrusive in its native land, and, from all accounts, some of it must be going about incognito in foreign lands. One of the District Courts of Austria publishes a list of royal personages whose whereabouts are "utterly unknown." In the roll of names are twelve counts and three barons, whom the whole detective police force are unable to find. If these persons are not "particularly wanted," we don't know why they should be hunted. If they are ever to do anything for themselves it must be under cover. Let them alone.

—The course of politics never ran so roughly in the Old World as now, especially in England. Stumping its towns and shires is more dangerous there to a candidate than socialistic speeches have yet become in this country. The most harmless and honest sentiments may bring down upon his head a shower of missiles from the opposite party. Meetings held in support of candidates either turn into a mob or are broken up by one. Human nature is becoming fierier and explosive, like that which it imbibes as beverages. The stars are blamed, but we think it is alcohol.

—Insurance against loss by storm has come to be a regular business in the Western Atlantic States. One of these companies says: "The black monster of the air has already appeared in 1886. Take out a tornado policy in the Pioneer Cyclone and Windstorm Company." There is no more belief in the Lord's ruling the storms in Kansas, where this business appeal is sent forth. What kind of security have these storm insurance companies themselves? They, perhaps, insure each other, and feel about as safe as the doctor who is forced to take his own medicine.

—Peculiar acquirements are made of ministers of the gospel in Scotland. Their style of walk must accord with their profession—be solemn and dignified. The Presbyterian church at Loch Range has dismissed one candidate after another on the ground of their having "a frivolous gait." The last one was declared by the elders to have "a walk decidedly heretical." There is indeed a great deal in a gait, and originally all styles stand in need of improvement. There is something in old Mr. Turveydrop's idea of "deportment" that might be considered to advantage by the Scottish clergy.

—M. Zola says, "the misfortune of his country is its hate of authority, its fear of liberty. It is not willing to obey and does not know how to be its own master." One hundred years of revolution has not served to establish a peaceful and stable Government. Royalty springing out of republicanism, and republicanism supplanting royalty, are quite different in their issues and ultimates. The question lately debated in the French Chamber of Deputies on the subject of expelling the few remaining princes from the country, illustrates the state of affairs in France and the point in question.

—In 1790, statistics say there was but one lawyer in eight thousand inhabitants; in 1880 one to each eight hundred were foisted upon the country. Seattle is said to have one to eighty, which fact alone, the Seattle Co-operator thinks, is sufficient to account for the over-ripeness of politics, business, and the law, in King county. Wherever doctors and lawyers do much congregate abundant business is found for them. Now, whether the demand creates the supply, or the supply increases the demand, we will not attempt to say, but we rather think the latter would be logically unsound.

—Saturday is the day of all others in Chicago for hearing divorce suits. One recent Saturday, Judge Tuley, Judge Moran, and Judge Shepard, had thirty-three, twenty, and twenty-six cases, respectively. Divorce records all over the country, and world, for that matter, show the increasing thoughtlessness with which men and women go into marital partnership. The world progresses, but not evenly. Fifty years ago people were not so wise, but divorce suits were rare. Men and women of to-day learn everything but their own natures. They fall in love with external appearances, leaving the inner realities to reveal themselves when too late.

—Prof. Proctor believes that every celestial body at some time must pass through a life-supporting period. And the world is fast getting out of the conceit that our little speck of earth is the only inhabited body in the universe. There are doubtless more eyes turned upon us in space than those twinkling eyes called stars. Some of them possibly think us about as dead, as we consider the moon to have been for past ages. But some astronomers claim to have discovered signs of life in our supposed dead neighbor; and so may opinions vary in distant worlds regarding us of earth.

—Whatever one is born to be he is pretty sure to become. The world, and especially that part of it known as North America, is full of born editors, and these may thank their stars that here their lots were cast in this favored land. Journalism is attended with more or less peril in other countries, particularly more in China, where a man was lately sentenced to be quartered for simply enumerating the names of deceased Chinese emperors, which court etiquette forbids. His punishment was commuted to decapitation; and next Fall his children will be likewise executed. No amount of penitence or retraction will there save a newspaper man.

The Only One.

[The Call is the only San Francisco daily that deemed the masterly Fourth of July address by Mr. Colville worthy of notice—the only one, in fact, that has considered the daily assembling of thousands of thoughtful people for a month as a matter of the slightest interest to the general public. We give below its synopsis of said discourse.]

W. J. Colville, the inspirational speaker, delivered an address at the Spiritualists' camp in Oakland yesterday afternoon. The large tent on Oak street was filled with an interested and attentive audience. Mr. Colville commenced by saying that although it is quite true that there is nothing really new under the sun, yet old thoughts may be represented in a new guise and prove interesting and improving. He proposed to speak of a few new ideas suggested by this anniversary of the Declaration of Independence. There is a growing feeling throughout the civilized world that war is an abomination and that the time is approaching when through bloodshed peace shall be reached and the sword shall indeed be turned into the plowshare. The speaker thought there is no doubt that governments are produced by evolution. If we could have lived in the carboniferous age; when the air was rendered noxious by the superabundant vegetation, we could not have realized that out of that vegetation were to be evolved the coal deposits of to-day. And, as in the vegetable and pre-historic animal life, everything prepared a way for something better, so in the realms of social and political life those revolutions and wars, which appear so deplorable, lead on to the time when man will abandon brute force and fight only with his intellect. In Nature the law of variety and the process of differentiation evolve here and there a higher specimen of each race that rises above its fellows by the power of its superior natural qualities. The time has passed when the man chosen by the people to rule over them is the greater soldier chosen simply for his military skill. Man will now only be ruled by those mentally superior to himself.

Mr. Colville referred to the absurd idea of primogeniture which, he said, had been so decisively overthrown by the United States. When action is not adapted to circumstances right becomes wrong. So the right which England exercised in training up her child America became a wrong when she refused to recognize that child's maturity.

The conflict existing at the present time between the highest and lowest strata of society has all grown out of the pride and glory of America and Germany, and even of England, the free schools, which are disseminating knowledge broadcast. It is only natural, when two boys are educated together, even though one may be the son of a millionaire and the other of a crossing sweeper, that, if the latter be mentally the superior, he will assert his right to be at least on as high a social plane as the former. It matters very little what a man's grandfather may have been. It matters a good deal what he himself is. Mr. Colville thought there were far too many gentlemen and ladies and far too few men and women. The world can get along without the former, but it wants the men and women. The time is coming—nay, has come—when a man is not proud of his son because he wears lavender kid gloves and lounges on the steps of a fashionable club, but because he is a man.

Pride of blood was fast disappearing, even in England. But pride of money still existed, and that was the one thing which was threatening the welfare of America. The Government of this land does not need change in theory, but it does in operation. Reform, like charity, begins at home, and the speaker concluded by urging his hearers to vote for principle and not for party, and while retaining all proper patriotism to strive to build up not America but humanity.

Medical Intolerance.

[Dr. J. E. Steers, of the Vita-Pathic Institute, Minneapolis, is having a hard tussle with the "regulars." He writes us as follows:]

They [State Medical Board] refused to grant me a certificate to practice after the manner stated in a diploma issued me by the "American Health College" of Cincinnati, Ohio. Twice have they arrested me; each time has the court released me on account of error in the indictment. I am now under bond to appear before the grand jury in September. It looks now as if the case will have to be fought to the bitter end. If they fail in convicting me, their law becomes a dead letter. So far they have been very successful in driving irregulars from this State. If I join the throng it will be because I am no longer able to defend a principle which I cherish as I do life. Fraternally,
DR. J. E. STEERS.

A Beautiful Spirit.

[The following letter, although not intended for publication, breathes such a beautiful spirit, and is so full of bright hope and a good cheer, that we give it for the encouragement of all true souls who are drawing near to their eternal home.]

EDITOR OF GOLDEN GATE:

DEAR SIR: A copy of the GOLDEN GATE has been put into my hands, and I am tempted to add another to the list of spiritual papers taken at the present time, hence the enclosed money and stamps.

I am far advanced in life—73 to-day,—the nearest and dearest on the other side, and I soon to follow. From this standpoint how ignoble seem earthly aims and ambitions, how small earthly possessions, and how grandly glorious the light that shines from the immortal shore! We who, nearly forty years ago, opened our doors to the angels, had as little conception of the blessings they would bring to our lives as had those who sought to bar the avenues through which they might reach a heart-weary world. To-day in thousands of homes the two worlds meet and are one; millions of hearts are made happier, millions of lives purer and nobler by the beneficent ministration of the ascended ones. Of the next forty years who dares to predict? Work, and wait and trust—this is our duty now and ever. Purify and elevate ourselves, and we purify and elevate the world. If we build the wall around our own premises we help our neighbor, perhaps our poorer neighbor, to enclose his grounds.

Yours for all that is good and true,

ABBIE J. SPALDING.

CHAMPLIN, MINN., June 28, 1886.

Lecture and Tests.

EDITOR OF GOLDEN GATE:

On Friday evening last, in camp, the rostrum was occupied by Paul A. Smith, with a lecture, and Mrs. J. J. Whitney as test medium, as was stated in your last issue.

The lecture by Mr. Smith was very good, as he related his own experience, while formerly in the pulpit. He described his feeling when hearing anything which had a strong influence over him. It was described as a cold wave passing over him which he thought "The Holy Spirit," but on attending the theater and hearing "Uncle Tom's Cabin," the same feeling was experienced when the part of Eva's death was given. He could hardly think that the "Holy Spirit" had been to the theater with him.

He also related the story of the prophet Elijah, in his own way, while surrounded with enemies, and the servant's eyes were opened to see the flaming chariots which encompassed them. The whole lecture was but the actual experience of thousands of others who have passed through the same feeling.

The tests given through Mrs. J. J. Whitney were the best we have heard. Every one of the names called were recognized, and the tests were doubly clinched by the medium giving the relationship to those recognizing them. A large number who came from curiosity were set to thinking. There were over one hundred names given through this medium, and all were so thoroughly recognized by parties in the audience that there could be no question as to whether the tests were genuine or not. When through with tests, Mrs. Whitney related her own experience and her first experience as a medium after the death of her son by accident, which shows Mrs. Whitney to be thoroughly in earnest. We can hardly say too much in her praise as a medium. Yours, etc., W. H. N.

NEW KNOWLEDGE.

J. W. WATT, Esq., Osceola, Iowa.—Dear Sir:—Your note of May 31st, asking for a description of a book advertised, entitled "Cause and Cure of Disease," by H. B. Philbrook, is here, and has been read. In reply I will say that the book contains 300 pages: it is neatly and substantially bound in cloth. The work gives the cause of the symptoms, and the correct remedy for the cure of every disease that is curable in the whole catalogue of diseases, and when a disease is not curable the cause is given. The whole work is given in plain English; words of a foreign language are not used. Any person who can read English can understand what to do in every case. No medicine is to be given. It is not mind cure, but it is a volume of NEW KNOWLEDGE that was never observed by a mortal's eye until this book appeared. It teaches what the power is that operates the body and its organs, and that a proper equalization of the power is PERFECT HEALTH, and that an unequal distribution of the power will destroy the organ or the part that possesses the excess, and that the part wanting the power will die, as in the case of gangrene, and that the absence of the wonderful power in the body is death. The work teaches how to regulate the power, that perfect health may be maintained. In many cases as soon as the cause of a disease is known to a person, he will cease to do the evil, and learn to do well, and the so-called disease is destroyed. For instance, when a person has learned the cause of rheumatism, he will cease to have it, except in a very old chronic case. Scarlet fever can be cured in a few hours, also pneumonia, lockjaw, hay fever, yellow fever, fever and ague, without the cost of fifty cents; also how one may go among small-pox cases and not take the disease, and how to prevent hydrophobia when a person is bitten by a mad dog. The price of the book is \$2, postpaid. Address C. W. Dean, Evergreen Park, Cook county, Ill.

Yours truly, C. W. DEAN.
P. S. Should you purchase the book you will never regret it. I have no business interest in this work. My assistance is given for the purpose of aiding the good and the great author to spread the light and knowledge among the people for the good of our common suffering humanity. An agent is wanted in every town in the world. A good commission will be allowed an agent.
C. W. D.

PUBLICATIONS.

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TITLE PAGE:

Voices from Many Hill-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.

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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. j12-1m

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 mornings 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

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.

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

Holes into the Invisible World.

(New York Mercury.)

Very recently Dr. Maximilian Hern, of Leipzig, in a book called "Vershivinden und Seine Theorie," advances the extraordinary theory that there are holes in the visible world through which men and things fall into the invisible world, just as sailors go head-first down into the hatchways, or children tumble into coal cellars. "The process," says Dr. Hern, "can not proceed gradually, because there is no possible gradation from what is material to what is mere vacuity. These gaps or rents may occur anywhere at any moment, and whatever happens to be there when they occur will be snapped up into empty space—which is the invisible world—in the twinkling of an eye. If the object chance to be a man, he is resolved instantly into primordial or elementary immaterial matter. The theory of "radiant energy" helps us to an understanding of the sudden falling or inclosure of a man within space, so that no man, be he asleep or awake, shall be able to find him.

If it were possible to pump the space-pervading ether out of a cubic foot of space, as we can pump air out of a cubic foot of ether, there would be nothing but space left behind. Across this space no light could speed, for there would be nothing in which those vibrations of radiant energy, which we term light, could be transmitted. Nothing that should fall into that hole could be seen, since no light could be reflected or omitted from it. A man inclosed in such a closet could neither see nor be seen, and neither live nor die, for both life and death are processes which can only take place where there is force. In such a predicament the missing man would simply have been wiped out—gone with the twining woodbine of the universe—thawed, resolved and become an invisible, ethereal dew.

A Wonderful Perception.

A writer in the Atlanta, Ga., *Constitution*, illustrates the wonderful faculty the bloodhound possesses in tracing fleeing fugitives. The Georgia bloodhound is neither fierce nor powerful. A boy can hold a pack off with a cornstalk. But for trailing a fugitive, for hugging him as close as his shadow, or for flying along his track when even the grass has forgotten its impress, and the wind has powdered it over with dust, he is as relentless as death itself. A convict sleeping in one bunk of a hundred, shod and clad precisely as the hundred convicts about him, may slip his chain and flee. Ten miles away he may meet his fellow-prisoners again, may run to and fro among them, may walk with them a mile, and leave them. Six hours after, these hounds put on his track where he slipped from the camp, will follow him to where he met his gang, will thread his track in and about with their hundreds of tracks, take it up where he leaves them, and run him down, though he cross convict gangs every mile he runs.

This escaping convict, clad in stripes cut from the same bolt with a hundred others, may run through the woods, touching weeds and bushes as he runs. Fifty convicts, clad as he was clad, may run through the same woods in every direction. The dogs will hold his scent, running full tilt, breast high. If he makes a curve of forty-five degrees, the dogs will not run the line, but will catch his scent thirty yards away, and cross the angle, though it was filled with the convicts who had eaten and slept with the fugitive. Often a dog will carry a scent in gallop, running parallel thirty yards to the windward. An uncanny and terrible little beast is the redbone hound, trained for the hunting of man.

Circulation of the Blood.

To Michael Servetus is due the credit for the discovery of the circulation of the blood through the lungs, from the right to the left side of the heart. His description, complete as it was, was merely incidental to a theory on the nature of the soul, which was regarded as so heretical that, by the instigation of John Calvin, the illustrious discoverer was burned alive at the stake at Geneva in the same year, 1553. A copy of the book of Servetus is preserved in the library of the French Institute. Cesalpinus, of Pisa, Italy, was the first to use the expression, "circulation of the blood," and to observe that on compressing a vein the swelling is always below the point of obstruction. To Fabricius is credited the discovery of the valves in the veins, although Etienne, 1545, Amatus Sussitanus, 1551, and Eustachius after whom the Eustachian tube is named—1563, had described valves in different vessels. Piccolomini, 1583, gave a clear account of the valves of the veins; but Fabricius, 1603, published the fullest and most accurate description, and demonstrated their existence to Harvey, in Padua. Turning his attention to the subject, Harvey added greatly to the few isolated facts then known by studying the exposed heart in living animals. By experiments upon fishes and serpents he proved that the heart receives the blood from the veins and discharges it into the arteries. He applied a ligature to the veins, which had the effect of cutting off the supply to the heart so that it became pale and flaccid, and by removing the

ligature the blood could be seen flowing into the organ. On the contrary, when the artery was ligated the heart became distended, and continued to as long as the obstruction remained. Harvey lost his medical practice by his scientific discoveries, and declared he could not get a physician over forty years of age to believe him.

Tobacco and Cancer.

[Dr. Crabtree of Boston, gives the following testimony on tobacco using:]

"Is cigar smoking productive of cancer?"

The answer, by every physician of experience in mucus and blood diseases, must be in the affirmative. Among men tobacco using is almost the sole cause of cancer. I have had no little experience of this disease, and after nearly thirty years of careful observation I solemnly declare that I have never met with a case of cancer of the lip, tongue, throat or face that I did not trace to tobacco using—smoking mostly—as the cause. Cigar smoking was sometimes the only way these victims used tobacco. Catelain, the great Parisian caterer, died of smoker's cancer. Dr. Liza enumerates many cases in his experience where smoking tobacco produced cancer. But why go to France or England for evidence found at home? Where is our Senator Hill? or worse, our General Grant. Why try to hide so notorious a fact that *cigar smoking killed our greatest general?* Dr. Douglas said, "Smoking was the exciting cause of this cancer." I once had a case of a man with cancer of the lip just where he held his cigar. I induced him to leave off smoking while under treatment. A few months a cure was seemingly effected, when he resumed the habit of smoking, followed by a return of the disease. Again he came to me, and we went over the same routine as before. After that he gave up the use of tobacco, and had no return of the disease. As so another case, a pipe smoker. The lip healed, and so remained till he returned to smoking, when the cancer returned. Not willing to give up his pipe, he went to a "cancer doctor," who applied a plaster, and "drew out the cancer." (Can you draw up a well?) Soon the cancer returned tenfold as malignant, drawn into the wound, of course, from all over the system, and the victim died in horrid disfigurement and agony.

"Certainly tobacco using in any form endangers the user to cancer. Snuff-takers often have cancer of the nose and fauces. (London) *British Medical Journal*, points to to seventy-five cases of epithelioma, or what Buzenot calls 'plaques des fumeurs,' of whom seventy-one smoked, and in only one case of the seventy-five was there a hereditary predisposition to cancer. Yes, *cigar smoking is productive of Cancer.*"

Gambetta's Brain Examined.

(Halls Journal of Health.)

Conformably with the practice in vogue of investigating the peculiarities of form and structure presented by the brains of famous men, that of M. Gambetta has been duly examined by MM. Duval and Chudinski. The report of these experts was read at a meeting of the Anthropological Society of Paris. We await details of weight and of other essential particulars, but certain facts already brought to light regarding Gambetta's cerebrum verify in a remarkable fashion some of the latest deductions of physiology regarding the functions of the brain. We find the observers recounting, first, the high development of the speech center in the third left frontal region. Nor was this portion of the statesman's brain found to be merely well developed. It actually exhibited a double folding or reduplication in this area, indicating an exceptionally active disposition as far as eloquence and command of language were concerned—qualities for which Gambetta, of all men, was markedly distinguished. The Parisian savants tell us that in the brains of Wutfert the lawyer, and Huber the philosopher, both remarkable for their rhetorical ability, the convolution already noted was singularly developed, and was more wavy and more complex than in ordinary brains. In these cases, however, there was no double fold, as in the brain of Gambetta, which in other respects showed certain peculiarities of development. In the forehead region—admittedly the seat of the highest intellectual powers—the statesman's brain showed complexity of folding associated with great diagrammatic regularity. Altogether, the examination in question is of a highly interesting character, proving, as it does, the fact that evidences of genius and ability are not left unrecorded on the organ of mind. How far training and education may modify brain structure is as yet a moot-point of science. One thing, however, is certain—namely, that it is quality and not quantity of brain matter which primarily dominates the world. That a large brain may be associated with low intellectual powers is a proved fact. Given a large brain mass and a high quality of structure, derived from an educated ancestry, or from a sound stock in other respects, and we find represented the conditions which subdue all things to the will of the individual, which control the destinies of nations, and which revolutionize the world of letters, art or science.

ETHICAL CULTURE.—If the clergy would cease their cant about God, and devote their time to a pure system of ethical culture, they would find the people more willing to co-operate with them. There is a real utility in ethics, and a demand for ethical teachers; but theology is useless and uninteresting. The preachers who devote their time to the inculcation of pure morals, and leave off theology, are most appreciated and better paid. It is in the ethical field that they will find their services appreciated, and in that field they may reinstate themselves in the esteem of the public.—*The Independent Pulpit.*

The experience of many ages proves that men may be ready to fight to the death and to persecute without pity for a religion whose creed they do not understand, and whose precepts they habitually disobey.—*Macaulay.*

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Two.

We two will stand in the shadow here,
To see the bride as she passes by;
Ring soft and low, ring loud and clear,
Ve chime bells that swing on high!
Look! look! she comes! The air grows sweet
With the fragrant breath of the orange-blossoms,
And the flowers she treads beneath her feet
Die in a flood of rare perfume!

She comes! she comes! The happy bells
With their joyous clamor fill the air,
While the great organ pipes and swells,
Sounding to trembling heights of prayer!
Oh! rare are her robes of silken sheen,
And the pearls that gleam on her bosom's snow;
But rarer the grace of her royal mien,
Her hair's fine gold, and her cheek's young glow.

Dainty and fair as a folded rose,
Fresh as a violet dewy sweet,
Chaste as a lily, she hardly knows
That there are rough paths for other feet.
For Love hath shielded her; Honor kept
Watch beside her night and day;
And Evil out from her sight hath crept,
Trailing its slow length far away.

Now in her perfect womanhood,
In all the wealth of her matchless charms,
Lovely and beautiful, pure and good,
She yields herself to her lover's arms.
Hark! how the jubilant voices ring!
Lo! as we stand in the shadow here,
While far above us the gay bells swing,
I catch the gleam of a happy tear!

The pageant is over. Come with me
To the other side of the town, I pray,
Ere the sun goes down in the darkening sea,
And night falls around us, chill and gray.
In the dim church porch an hour ago
We waited the bride's fair face to see;
Now life has a sadder sight to show,
A darker picture for you and me.

No need to seek for the shadow here,
There are shadows lurking everywhere:
These streets in the brightest days are drear,
And black as the blackness of despair.
But this is the house. Take heed, my friend,
The stairs are rotten, the way is dim;
And up the flights, as we still ascend,
Creep, stealthily, phantoms dark and grim.

Enter this chamber. Day by day,
Alone in this chill and ghostly room,
A child—a woman—which is it, pray?
Despairingly waits for the hour of doom!
Ah! as she wrings her hands so pale,
No gleam of a wedding-ring you see;
There's nothing to tell. You know the tale—
God help her now in her misery!

I dare not judge her. I only know
That love was to her a sin and a snare,
While to the bride of an hour ago
It brought all blessings its hands could bear!
I only know that to one it came
Laden with honor and joy and peace;
Its gifts to the other were woe and shame,
And a burning pain that shall never cease.

I only know that the soul of one
Has been a pearl in a golden case;
That of the other a pebble thrown
Idly down in a wayside place.
Where all day long strange footsteps tread,
And the bold, bright sun drank up the dew!
Yet both were women. O righteous God,
Thou only canst judge between the two!

The Water Mill.

Listen to the water mill
Through the live-long day;
How the clanking of the wheels
Wears the hours away!
Languidly the Autumn wind
Stirs the greenwood leaves;
From the field the reapers sing,
Binding up the sheaves,
And the proverb haunts my mind,
As a spell is cast:
"The mill will never grind
With the water that has passed."

Take the lesson to thyself,
Loving heart and true;
Golden years are fleeting by,
Youth is passing too.
Learn to make the most of life,
Lose no happy day;
Time will never bring thee back
Chances swept away.
Leave no tender word unsaid,
Love while love shall last—
"The mill will never grind
With the water that has passed."

Work while yet the daylight shines.
Man of strength and will;
Never does the streamlet glide
Useless by the mill.
Wait not till to-morrow's sun
Beams upon the way;
All that thou canst call thine own
Lies in thine to-day.
Power, intellect, and health
May not, can not last—
"The mill will never grind
With the water that has passed."

Oh, the wasted hours of life
That have drifted by!
Oh, the good we might have done.
Lost without a sigh!
Love, that we might once have saved
By a single word,
Thoughts conceived, but never penned,
Perishing unheard.
Take the proverb to thy heart—
Take—oh, hold it fast!
"The mill will never grind
With the water that has passed."

The Instructor.

Not till we meet with Love, in all his beauty,
In all his solemn majesty and worth,
Can we translate the meaning of life's duty,
Which God oft writes in cipher at our birth.

Not till Love comes in all his strength and terror,
Can we read others' hearts; not till then know
A wise compassion for all human error,
Or sound the quivering depths of mortal woe.

Not till we sail with him o'er stormy oceans
Have we seen tempests. Hidden in his hand
He holds the keys to all the great emotions;
Till he unlocks them—none can understand.

Not till we walk with him on lofty mountains
Can we quite measure heights! And ah, sad truth!
When once we drink from his immortal fountains
We bid farewell to the light heart of youth.

Thereafter our most perfect day will borrow
A dimming shadow from some dreaded night.
So great grows joy, it merges into sorrow,
And evermore pain tinctures our delight.

—ELLA WHEELER WILSON.

A Yale Professor's Views on Spiritualism.

[New Haven (Ct.) Morning News.]

Among a good many scientifically inclined people in New Haven, Spiritualism is just now attracting much attention. The followers of this mysterious theory of communication with departed spirits are by no means members of that class whose pet hobby is the public seance, and who regard with veneration the divine impulse which moves the professional medium to his or more often her remarkable feats. They are, on the contrary, educated and candid-minded people—searchers after truth, who regard the phenomena of Spiritualism as deserving of thought and analysis. They are, in short, men and women, who, without the slightest touch of prejudice or superstition to spur them on, are every day looking these phenomena squarely in the face and weighing them for what they are worth from a purely scientific point of view. To call them Spiritualists would be unjust. Yet it can not be denied that they find in Spiritualism something they can not explain, except on scientific grounds.

In John Hooker's views, as expressed in yesterday's *Morning News*, these people find a good part of their reasons for not relegating Spiritualism to the realm of superstition and trickery. Mr. Hooker is a Yale man and reporter of the supreme court of errors, and has made Spiritualism the study of a lifetime. He is perhaps the most ardent disciple of spirit communication in Connecticut.

"Spiritualism," says an eminent Yale professor, "can not be ignored. Narrow-minded and prejudiced people may laugh at and pooh-pooh it. But if they will disarm themselves of all prejudice and look at the matter fairly and candidly, they will find in it much that is worthy of calm consideration. Spiritualism is growing in the world. It may surprise you to know that within the limits of civilization over one hundred journals are devoted to the theory. Spiritualism has many distinguished devotees here, in England and in Germany. Members of the English nobility are believers, as are eminent British university professors and scientists."

"How does a belief in spirit communication help the Christian, as is claimed for it?" the professor was asked.

"It gives a Christian more definite knowledge of the Bible, it supplies a literalness to its spiritual manifestations that can be explained in no other way nearly so easily or satisfactorily. Bible students and believers are pleased to accept without inquiry or question all, or nearly all, of the phenomena chronicled in the Bible. They are there written, believed as truth from on high, and religiously accepted and cherished. The story of Paul on the road to Damascus, and the apparition of the Lord are easily explained as spiritualistic evidences. And there are many such cases I could cite to help on the theory. It is thus that the Christian Spiritualist finds encouragement in the belief of a continuance of communication between the earth and the spirit land. Spiritualism makes the Bible more real to those who believe in the one and study the other. The ancient Bible witches would be called mediums in our time. The mediums are passive, not active. They have an involuntary sensitiveness to spiritual influence analogous to that of the prophets and through them the disembodied spirits produce the phenomena of communication."

"How does the medium become possessed of this communicative power?"

"It comes involuntarily. I know of families in this town some of whose members are mediums. The power has come suddenly and unaccountably, and one of these mediums gives play to his powers in the midst of friends and kindred without any idea of juggling, but purely and simply as a person supernaturally gifted. Slate-writing, table-rapping and table-moving I have seen performed at private seances in New Haven where the high character of the people concerned precluded the suspicion of any but the fairest motives."

"As I said, the popular mind is armed with prejudice about this question. But the man of science must not be prejudiced in this or any search after the light. Then certain phenomena are found to occur. What is that cause? Intelligence works everything in this world, and here the scientific man must lend his ear and observe. Analysis of these phenomena shows that Spiritualism is not impossible. If we accept as true the strange things the Bible is so full of, and that occurred centuries before we could know of them, how much more reasonable to accept things we see around us right under our eyes! Stripped of all suspicion of legerdemain or con- vention, Spiritualism must attract the un- prejudiced mind. It is not infallible, nor is it wholly acceptable. The Christian must take from it that which is good and reject that which is bad. Zollner, the Leipzig professor's investigations and the remarkable feats of Slade, the medium, led me, as a student of science, to find in Spiritualism not mere jugglery, but very strong proof of an occult force between man and the spirits that I can explain only by accepting the doctrines of Spiritualism itself."

"I have a friend whose wife suddenly developed mediumistic qualities and made use of them in talking for her husband with the spirit of his departed father."

The father, a strict Puritan, had brought the son up in that faith, but then twenty years dead, he told his son, at the time a skeptic, that many of his paternal teachings were false and gave his son much consolation and encouragement regarding the future life.

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MARRIAGE.—A man who is married to a woman his inferior in intelligence finds her a perpetual dead-weight, or worse than a dead-weight, a drag, upon every aspiration of his to be better than public opinion requires him to be. It is hardly possible for one who is in these bonds to attain exalted virtue. If he differs in his opinion from the mass; if he sees truths which have not yet dawned upon them, or if, feeling in his heart truths which they nominally recognize, he would like to act up to these truths more conscientiously than the generality of mankind, to all such thoughts and desires marriage is the heaviest of drawbacks, unless he be so fortunate as to have a wife as much above the common level as he himself is.—*J. S. Mill's "Subjection of Women."*

Mortal joy is ever on the wing, and hard to bind; it can only be kept in a closed box; with silence we best guard the fickle god, and swift it vanishes if a flippant tongue haste to raise the lid.—*Schiller*.

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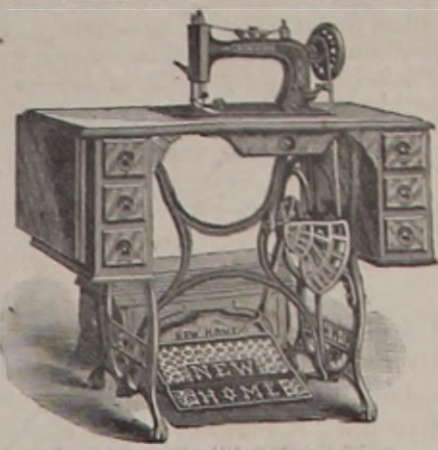
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All Through Trains connect at Felton for Boulder Creek and points on Felton and Pescadero Railroad.

To Oakland and Alameda.

\$6.00, \$6.10, \$7.10, \$7.20, \$8.00, \$8.10, \$9.00, \$9.10, \$10.00, \$10.10, \$11.00, \$11.10, \$12.00, \$12.10, \$13.00, \$13.10, \$14.00, \$14.10, \$15.00, \$15.10, \$16.00, \$16.10, \$17.00, \$17.10, \$18.00, \$18.10, \$19.00, \$19.10, \$20.00, \$20.10, \$21.00, \$21.10, \$22.00, \$22.10, \$23.00, \$23.10, \$24.00, \$24.10, \$25.00, \$25.10, \$26.00, \$26.10, \$27.00, \$27.10, \$28.00, \$28.10, \$29.00, \$29.10, \$30.00, \$30.10, \$31.00, \$31.10, \$32.00, \$32.10, \$33.00, \$33.10, \$34.00, \$34.10, \$35.00, \$35.10, \$36.00, \$36.10, \$37.00, \$37.10, \$38.00, \$38.10, \$39.00, \$39.10, \$40.00, \$40.10, \$41.00, \$41.10, \$42.00, \$42.10, \$43.00, \$43.10, \$44.00, \$44.10, \$45.00, \$45.10, \$46.00, \$46.10, \$47.00, \$47.10, \$48.00, \$48.10, \$49.00, \$49.10, \$50.00, \$50.10, \$51.00, \$51.10, \$52.00, \$52.10, \$53.00, \$53.10, \$54.00, \$54.10, \$55.00, \$55.10, \$56.00, \$56.10, \$57.00, \$57.10, \$58.00, \$58.10, \$59.00, \$59.10, \$60.00, \$60.10, \$61.00, \$61.10, 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