



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

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[J. J. OWEN, EDITOR AND PUBLISHER,  
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## CONTENTS:

FIRST PAGE.—Gems of Thought; The Golden Rule.  
SECOND PAGE.—Re-Incarnation; Shaker Spiritualism; Matter Made Visible at Will.  
THIRD PAGE.—D. D. Home; Greetings; Shunning Lives; Truth Seeking; The Cannon Ground; Clara Morris; Mental Cure; God Over All.  
FOURTH PAGE.—(Editorial) Close of Volume II; Home for Indigent Spiritualists; Not as Bad as Was Thought; Single-Handed; A Strange Record; Temperance and Spiritualism; Mr. Colville at the Temple; Trying the Spirits; Not a Bad Idea; A Five Days' Convention; Pseudo Votaries of Science.  
FIFTH PAGE.—The Charm of Spiritualism; Spiritual Meetings; Editorial Notes; The Golden Rule—continued; Publications; Professional Cards; Advertisements, etc.  
SIXTH PAGE.—A Few Thoughts on Spiritualism and Christianity; Paul on a "Fourth Dimension"; Professional Cards; Advertisements, etc.  
SEVENTH PAGE.—A Boy Mesmerist; Occultism in India; Key-Thoughts; Advertisements; Publications, etc.  
EIGHTH PAGE.—(Poetry) My Wife and I; Alone; Wishes; The Golden Rule—continued; Advertisements, etc.

## GEMS OF THOUGHT.

Love is a sweet tyranny.—*Niphus.*  
It is love that causes peace among men.—*Plato.*  
Nature is the great mirror of the Almighty.—*Mme. Guyon.*  
Be charitable and indulgent to every one but yourself.—*Joubert.*  
Nature is man's religious book, with lessons for every day.—*T. Parker.*  
A golden key unlocks every door save that of heaven.—*Sir Robert Ayton.*  
To persevere in one's duty and be silent is the best answer to calumny.  
Little minds are tamed and subdued by misfortune, but great minds rise above it.  
The most natural beauty in the world is honesty and moral truth.—*Earl of Shaftesbury.*  
The temple of God is humanity; to build it truly is to unfold the human spirit.—*W. J. Colville.*  
Receive your thoughts like guests, to be entertained according to their importance.—*Al Maidani.*  
Remember there is no place in the universe to which you can retreat from your influence upon others.  
The man who is fitted out by nature, and sent into the world with great abilities, is capable of doing great good or mischief in it.—*Addison.*  
A true utterance of prayer or praise consists of words that suggest to our own minds and to the minds of others divine ideas.—*W. J. Colville.*  
Keeness in man is not always to be taken as a sign of capacity, for it is generally observed most in those who are selfish and over-reaching.—*A. M. Arnold.*  
By doing good with his money, a man, as it were, stamps the image of God upon it, and makes both pass current in the merchandise of heaven.—*Rev. E. Rutledge.*  
Flowing water is at once a picture and a music, which causes to flow at the same time from the brain, like a limpid and murmuring rivulet, melancholy memories, sweet thoughts, and charming reveries.—*Alphonse Karr.*  
The charities of life are scattered everywhere, enameled the vales of human beings as the flowers paint the meadows; they are not the fruit of study, nor the privilege of refinement, but a natural instinct.—*G. Bancroft.*  
We can all reflect the divine presence, showing forth its light and glory so that wherever we tread smiles will spring forth at our approach, to vanquish tears, joy will chase away sorrow, health will quench disease.—*W. J. Colville.*  
When imbued with pure and sincere desires to help and reform, but not to punish, we can turn a prison into a sanctuary of delight, we can by the concentrated influence of our minds so unite ourselves and others with celestial angels that the divine forces which are ever working for man's redemption cause us to become rivers of healing mercy.—*W. J. Colville.*

## THE GOLDEN RULE.

### A Spiritual and Practical Interpretation of the Golden Rule.

[By the Guides of W. J. Colville, delivered on the Oakland Camp Ground, Wednesday, June 22, 1886, and reported for the Golden Gate by G. H. Hawes.]

#### PART I.

The Golden Rule to be fully stated must be stated in three forms, which are as follows: Thou shalt feel towards others as thou wouldst that others should feel towards thee. Thou shalt do unto others as thou wouldst that others should do unto thee. Thou shalt speak of others as thou wouldst that others should speak of thee.

Until in thought, in action, and in word, the Golden Rule is practically illustrated and exemplified, it will remain, though an article of the world's creed, as a dead letter, as a theoretical formula, without life, without vivifying energy, without revolutionary power in society.

We maintain that society to-day absolutely demands spiritual revolution, and spiritual revolution is equivalent to re-creation, to re-formation; and as all spiritual processes are carried on without the aid of the cannon or the sword; as they are carried on without the shedding of a drop of blood, without any noisy outbreaks in your streets, being simply executed like unto the working of the heaven in the three measures of meal until all is leavened, we declare that spiritual truth to-day is the only leaven which hid in the three measures of human meal—man's thought, speech and action—must of necessity circulate until conversation, thought and action are alike rendered obedient to divine decree.

It is not at all necessary to trace the history of the Golden Rule to enforce the value of the lesson which it teaches. Some have declared the Golden Rule was well known to the Arabians long before the time of Jesus; many declare that in the Buddhist scriptures, in the writings of Confucius and the sayings of Pythagoras they can find truths identical with those in the Sermon on the Mount, and that these truths were not new to those whom Jesus addressed, nor to any sect or party among the Jews. We know the Scribes, the Pharisees, the Sadducees, the Levites (and the Essenes, who are not mentioned in the gospel, but who were a powerful secret organization)—all accepted theoretically the principles of the Sermon on the Mount, but only the Essenes regarded those teachings as obligatory upon the lives of all professors of religion.

It would be well for those who are interested in the rise and progress of religious ideas, and who are also interested in studying the connection between man's belief and ceremonial observances in different ages, to study the condition of the world about two thousand years ago. If such will familiarize themselves with certain epochs and events in religious history; if they will give special attention to the condition of Palestine, and of the Roman Empire, of which Judea was then a Province, in the days when the disciples of Jesus penned the words which constitute the New Testament, they would find that the enforcement of spiritual truths, the enunciation of divine principles, the demonstration of heavenly laws by Jesus, his contemporaries and his immediate successors, was in no sense whatever identical with a revelation of new truth. It was a new enforcement of old truth; it was a new confirmation of truths given to the enlightened of all ages and climes long before. And while there are some persons who tell you that the old Jewish idea of God was that of King and Lord only, and that the word Father came into existence with Jesus, such teachers in their excessive zeal for Christianity have not done justice to Judaism, for the fatherly character of the Divine Being was always recognized by the most inspired Hebrew prophets. As an illustration you have only to turn to the book of Psalms where those well-known words occur, "Like as a father pitieth his children so the Lord pitieth those who fear him."

Jesus enforced the two great commandments of Israel's law, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength, and thou shalt love thy neighbor as thyself."

The commandment, thou shalt love thy neighbor as thyself, is in the Pentateuch,

and was one of the two great foundation stones upon which the temple of the Israelitish faith was erected. Jesus, though regarded as a heretic, no doubt by many as an infidel, was a preacher not only of genuine Judaism, but of esoteric Buddhism, esoteric Brahmanism, in a word of all the esoteric truth to be found in the philosophies of Greece and Rome and the religious systems of the entire Orient; he was a teacher of a universal religion of humanity which through all time has been regarded by man as the highest inspiration which heaven has given to earth. The vices of the times, the errors against which he protested were chiefly sins of hypocrisy. He told the world once for all that a theory of religion was worth nothing without its practice, and yet at the same time the practice of religion is not likely to become universal without a theory. The practice flows naturally from the theory, but if the theory does not bear fruit in practice then the theory is a barren tree which must be cut down as a cumber of the ground, as being of no use for man or beast.

We maintain that true religion pure and undefiled is the direct outcome of a correct theory of life; and the true theory of life in the soul is the recognition of certain divine principles which are immutable and eternal. Here we will ask you to consider how it is important what people believe. Some people say it does not matter what you believe, you can believe anything and yet live a good life. That is a very erroneous conclusion, for instance, to employ a strictly secular analogy if you believed you would have to travel in a westerly direction from here to get to New York, and you were to start out in that direction you would probably arrive in China, you would travel with your face to the west, because you believed that was the way to reach your desired destination. It is necessary to believe New York is east in order to travel in an easterly direction to get there. An erroneous belief concerning a location if carried into practice must necessarily lead people on journeys in the very opposite direction to that in which they should travel to reach their desired haven. It is true however that unless you literally cross the Pacific Ocean all the belief in the world will never take you to China. You have to put belief into practice. While belief is necessary to accomplish the simplest thing, all the mere belief in the world never took anybody across land or sea. Though you believe correctly to the end of time but never act in accordance with right belief, if you are going to stand still in life, then it is no matter in your case; it does make no difference what you believe. But if you are going to act upon belief then it becomes very important that you so believe, or better that you have such knowledge, that the action following upon belief or resulting from knowledge is the good fruit of a good tree. All bad trees that bear fruit at all bear bad fruit because the roots are corrupt, and good trees bear good fruit because their fruit is due to a good healthy root.

In the religious world to-day it can not be denied that the attention which is paid to religious education theoretically is all that can be desired. Even in the common schools, supported by the government, in many cases a chapter is read out of the New Testament, "Judge not that ye be not judged, for with what judgment ye mete it shall be measured to you again. Why beholdest thou the mote in thy brother's eye and beholdest not the beam which is in thine own eye? First cast out the beam in thine own eye then canst thou see clearly to cast out the mote in thy brother's eye." These and similar texts are frequently read in the ears of students everywhere. Such is the teaching out of the book. In school rooms and the pulpits throughout Christendom; wherever people claim that they are teaching Christianity, or that they are living in a Christian country, they teach this; and yet the moment the book is closed, or the instant a church service is over, their tactics give the lie to the teaching. People, as a rule, can not be accused of not believing in Jesus, or of denying his existence; but instead of claiming to have nothing to do with him and ignoring him with the tongue, they absolutely read words which they attribute to him and consider you are upon a wrong track if you do not believe as they profess to in the divine authority of his utterances while they are sanctioning injustice, and instead of putting

their feet upon pride and malice as they ought turn round and slap their opponent in his face, telling Jesus plainly in their actions that they consider his teaching altogether false and they are not so foolish and impractical as to follow it.

We claim that the teachings ascribed to Jesus are for the guidance of all, and are the teachings of heaven; they are the teachings of divine truth, and are recognized as such by all truly inspired men upon earth. They harmonize with the commandments and best sayings in every religion, and here in the Golden Rule may be found the true gospel that must be preached to all the nations of the earth. If we were sent out as missionaries to Japan we should not endeavor to introduce Christianity under any ecclesiastical form, but to inculcate the great general principles of morality and spirituality which are the very foundation upon which the temple of universal religion is built. If in India we would point out to the natives how their teachers of the Brahminical schools and Buddhism enforced, in the primitive simplicity of those religions, the identical truths which lie at the foundation of genuine Judaism, and genuine Christianity. If we approach a Jew and ask him to accept spiritual truth, we do not ask him to set aside Moses for Christ; but taking the second great commandment in the Old Testament, "Thou shalt love thy neighbor as thyself," tell him to carry it into the market place and live in accordance with it to-morrow and every following day, as long as he lives on earth, and then when he has cast off the mortal form he can go on living by it for eternity. The Golden Rule is not only good enough to die by, it is good enough for man's immortal life. If you keep the Golden Rule in your heart and follow it in your life, we tell you your business will be secure; we tell you all your life will be successful; your whole career noble and honorable. If all the nations of the world; all the states in the union; all the members of a family; all the members of a craft were to take the Golden Rule and practically exemplify it, instead of honesty in business being impossible, dishonesty would be impossible, and business would no longer be the gambling and speculation it now is; it would be legitimate industry, and a fair and honorable means of gaining a livelihood without defrauding other people.

If the Golden Rule were to become the accepted rule of all the nations of the earth it would not forbid any nation from entering into union with other nations. It would so elevate the people of every nation that very soon there would be no scum upon the surface of society, but cream instead. It would result in the purification, consolidation and unification of all tribes and beliefs.

Now there are a great many people among the Spiritualists who have positively said they disliked the idea of business mediocrity because it was so degrading for spirits to have anything to do with business. What a low idea of business some people must have! What is it degrading to go out into the world to earn your living honorably to supply your family with the necessities of life? It may be considered honorable by some to live upon charity, to be supported in idleness, and some may consider themselves above getting their own living by the sweat of their brow; but such ideas of superiority are from our point of view the very essence of dishonor. Certainly there is perfect honesty and perfect integrity in insisting upon an honest equivalent for every service rendered. Certainly there is honesty in resolving that no one shall obtain anything by borrowing, or begging, or stealing. Until earning is the only legitimate means of obtaining, until borrowing and begging are discounted, and no one supports the loan system, there will probably be no perfectly honorable and Utopian condition of society. But immediately business is rendered sacred (no longer should it be regarded as merely secular), as the domain of the sacred spreads until it includes your banks and storehouses as well as churches, synagogues and Sabbath-schools. Until business is united with religion so that religion is considered as necessary behind the counter as in the pulpit, just as necessary to the bank clerk as to the minister of the gospel, until in every branch of work religion is regarded as the practical fulfillment of one's duty towards all his neighbors in strict accordance with the fundamental principles of honesty, there

will be no true safety for the individual or society at large in any community.

What is the result of disobeying the Golden Rule? The conflict between those who follow the Golden Rule and those who do not is a battle between competition and co-operation. Competition says, "I will get ahead of you; I want to be richer than you; I want finer houses, finer carriages, finer dresses, more gorgeous jewelry, and if I can not have it by honest means I will have it by dishonest ones, provided the law does not prevent me." The law too often favors the rich scoundrel who unjustly makes away with thousands of dollars, but puts the little boy who steals an apple into the penitentiary.

In the present state of so-called civilization if a poor peasant takes a loaf of bread because he has nothing to eat, while if he must be imprisoned for the sake of example, a man standing high in the estimation of his peers acts in direct contradiction to the principles of justice and thousands of people are beggared by his transaction, he is not held amenable; he is only considered an acute business man.

We maintain there can be no safety in society until there is purity in society. There can be no escape from riots, from strikes, from the most fearful of violence, from Nihilism and Socialism, and the most dangerous political upheavals, until the time comes when business is conducted upon principles of strict integrity.

What safety do those railroad men enjoy whose trains are continually attacked by bands of desperadoes determined to boycott every millionaire who will not submit to their demands? Remember we do not uphold the movement of boycotting; remember we are not standing up for dynamite; indeed, we regard its use as utterly reprehensible. We tell you, however, that bad fruit always grows on a bad tree. Men in high positions who practice bad principles bring forth corresponding fruit; but instead of always complaining of the fruit it would be wiser to apply the hatchet to the root and cut down the tree, and then you will have no more bad fruit. Just so long as you have monopoly on one hand you will have riot on the other and there will be no safety for society. There can be no security for large business men, nor for those who conduct business on a small scale either, until the Golden Rule is carried into every commercial enterprise. Therefore, while we put honesty far above policy, we say as the larger circle includes the lesser, as the higher wisdom includes the lower, the higher truth that which is below, the old proverb is true, "Honesty is the best policy," on purely secular grounds it is best, even if we set aside religion, morality and spirituality and think only of expediency in the sense of the worldly welfare of mankind. Prior to the abolition of civil strife the Golden Rule must be carried into the market place and all business conducted on equitable principles; the boy who has the tenderest conscience must be able to go into an office without having his finest moral sensibility shocked; the bloom of modesty upon the maiden's cheek must never be brushed away by contact with business; there must be everywhere a due regard for others' interests as the very foundation of human society, the very bulwark of human liberty. In the day when such is the case we shall catch sight of true business principles; but not till then.

A great many people interpret liberty to mean freedom to do what they like without regard to others; they consider freedom means that they shall do just as they please and all other people shall do as they (the self-seekers in authority) please, provided they do just as they want them to do without a murmur, they will respect their liberties, but no further. While you have no crowned heads on this side of the Atlantic, while you have no gentry or titled aristocracy, you have many false gods that are bowed down to, many golden calves. Thousands of Americans to-day will bow to a fine house on a fashionable avenue, and will cringe before the occupant of such a residence, not because he is a good man and full of kindness—his character is not taken into consideration at all; not because he is an intelligent man, for he may be anything but intelligent; all he has is plenty of money. We maintain that the greatest danger threatening this country to-day is that danger whose roots lie in the false education you

(Continued on Fifth Page.)



## 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,  
Ye chiming 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 wears beneath her feet  
Die in a flood of rare perfume!

She comes! she comes! The happy bells  
With their joyous clatter fill the air,  
While the great organ dies 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 fielded rose,  
Fresh as a violet dewy crest,  
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—it is, 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 it she 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 trod,  
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 time 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.

—ELA WHEELER WILSON.

MAKE a little fence of Trust  
Around to-day's  
Fill the space with loving words  
And therein stay.  
Look not through the sheltering bars  
Upon to-morrow!  
God will help thee bear what comes  
Of joy or sorrow.

## 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. If they occur there must be a cause. 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- vance, Spiritualism must attract the unprejudiced 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."

THE ADAM STORY.—It is the current belief that Adam was made out of the earth somewhere in Asia, about six thousand years ago; that Eve was modeled from one of his ribs; and that the progeny of these two, having been reduced to eight persons who were landed on the summit of Mount Ararat after a universal deluge, all the nations of the earth have proceeded from these last, have migrated to their present localities, and have become negroes, Australians, Mongolians, etc., within that time. Five-sixths of the public are taught this Adamic monogenism as if it was an established truth and believe it. I do not; I am not acquainted with any man of science or duly instructed person, who does.—*Huxley.*

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.*

## ADVERTISEMENTS.

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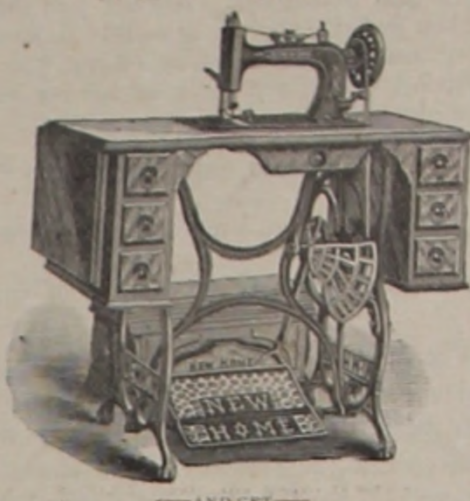
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## RE-INCARNATION.

BY WM. EMMETT COLEMAN.

## THE RIGHT OF FREE DISCUSSION.

In beginning my remarks upon re-incarnation, I first desire to remove the impression, sought to be conveyed by some of my critics in the *GOLDEN GATE*, that I am in favor of the suppression of the discussion of the subject of re-incarnation. Never at any time have I published a word against a full, free, and fair discussion of any proper subject of investigation. I have always been opposed to the suppression policy. I am a free thinker, and believe thoroughly in free speech and free discussion of every subject involving the interests and welfare of humanity. Therefore, when Mrs. Comstock says that probably I will cry out louder than ever, "Crucify her! crucify her!" she entirely mistakes my bent of mind and the principles of action underlying all my polemical writings. Mrs. Comstock has just as much right to advocate the truth of re-incarnation as I have to oppose it; and should any one attempt to interfere with that right, either in her case, or in that of any other person, no one would more readily defend her (or his) right to fair play and free discussion than I would. Any infringement upon individual rights will ever be stoutly opposed by me. Although I may plainly and positively, or even dogmatically, deny the truth of re-incarnation, and ridicule the beliefs of its advocates, yet I would by no means deny its adherents from exercising their indubitable right to just as plainly and freely champion its truth and criticize its critics. Every right claimed for myself I willingly accord to every other human being, no matter how opposed in sentiment to myself.

I was sorry, then, to see that Mr. Colville, in his lecture on "Re-embodiment," had charged me with making an effort "to put down any earnest and honest investigation of the subject," and that he had also classed me with those "unwilling to hear all sides of a question and have it thoroughly discussed." Now, Mr. Colville is aware that in past years I have discussed this subject at length with a number of its adherents, in one of which discussions in England he himself had a tilt with me. During that discussion it was plainly manifest that I had studied carefully all the principal writings of the believers in re-incarnation,—in fact that my researches into the teachings of the champions of re-incarnation had been much more extensive than had been those of my various opponents. Mr. Colville included. It is my usual practice, before writing upon a subject of moment, to study everything I can find bearing thereupon,—to probe the subject to the bottom so far as possible. Consequently what I say regarding re-incarnation is not the result of a hasty, superficial examination of the subject, but it is the outcome of long, patient, cautious, searching investigation, study, and analysis thereof, extending over a protracted term of years. In order to intelligently qualify myself for the task of determining its truth or falsity, I have procured everything of importance that has been published in its favor in America and England, and on the Continent. For seventeen years I have been studying the matter, and all that has been said upon it, pro and con. I hazard the statement that none of my *GOLDEN GATE* critics have devoted to this subject one-fiftieth of the time, labor, and careful study that I have; and that, in comparison with my knowledge of the matter in its various ramifications, none of them have aught but the merest smattering. Their writings show them to be in the simple A B C of the subject. It is because of my laborious study and analysis of the entire matter, that I have ventured to speak so plainly and positively of this dogma, and of its believers; and I reaffirm all that I have previously said. I have written, not as "a novice," as one of my critics has called me, but as a graduate, or an adept in the recondite mysticism of this specious dogma. Seventeen years' study enables me, I think, to write with some little understanding of what re-incarnation really is.

## CHARACTER AND WRITINGS OF PYTHAGORAS.

Mrs. Comstock says that for me to "speak so disparagingly of Pythagoras reflects no credit," and that "had he left to the world nothing but his 'Golden Verses,' the world would have been his debtor; and his idea of Deity is the most sublime imaginable." By reference to my remarks, it is seen that the only thing attributed to Pythagoras that I criticized at all was the theory of the transmigration of the soul. I made no attempt to disparage his other doctrines, only stating a truth known to every scholar, but of which Mrs. Comstock is evidently ignorant; that none of the writings attributed to him were actually written by him, and that it is unknown what he really did teach. Pythagoras had nothing to do with the writing of the "Golden Verses" referred to by Mrs. Comstock; and no one knows what the ideas of Pythagoras were concerning the Deity. Certain it is that the confused and involved ideas of the earlier Pythagoreans concerning Deity are far from being "the most sublime im-

aginable." Perhaps my fair critic's ideas concerning Pythagoras and his writings are derived from the author quoted by her, Rev. Robert Taylor. She seems unaware that his "Diogenes" is one of the most unreliable books ever printed, and that his statements about Pythagoras are valueless. The true facts about the doctrines and writings of Pythagoras may be gathered from the following excerpt from "Smith's Dictionary of Greek and Roman Biography and Mythology," the standard and most reliable classical dictionary ever published: "When we come to inquire what were the philosophical or religious opinions held by Pythagoras himself, we are met at the outset by the difficulty that even the authors from whom we have to draw, possessed no authentic records bearing upon the subject of the age of Pythagoras himself. If Pythagoras ever wrote anything, his writings perished with him, or not long after. The probability is that he wrote nothing. The statements to the contrary prove worthless on examination. *Everything current under his name in antiquity was spurious.*" (Vol. iii, p. 620.) Because the Pythagoreans, Plato, Socrates, and other Greek philosophers believed in soul-transmigration and metempsychosis, that does not evidence their truth. All of them taught a number of other things that were as unreal and chimerical as these. They were merely fanciful speculations, devoid of any proof. Their theorizings are no authority for us.

## THE EGYPTIANS' NON-BELIEF IN RE-INCARNATION.

Mrs. Comstock is mistaken in stating that the theory of re-incarnation originated with the ancient Egyptians, and that that people believed in the successive embodiment on earth of the human soul in various animal forms. It is true that, misled by the mistaken statements on this point of Herodotus, it was formerly supposed that the doctrine of transmigration of soul was a part of the Egyptian religion; but that error is now exploded. The decipherment of the hieroglyphics of Egypt has revealed to us the true character of its religion, and enabled us to correct the many errors thereanent found in the writings of ancient Greece; and it is now known that re-incarnation or metempsychosis was unknown in ancient Egypt. Dr. C. P. Tiele, professor of the history of religions at Leiden University, and the author of the article on Religions in the last volume of the *Encyclopædia Britannica*, just published, is probably one of the best-posted authorities on ancient religions in the world. In his *History of the Egyptian Religion*, Boston, 1882, pp. 70, 71, he informs us that in the ancient Egyptian doctrine of the immortality of the soul, "no mention is made of metempsychosis, nor of a distinct resurrection of the dead out of the tomb—dogmas that have been hitherto ascribed to the Egyptians on the authority of Herodotus; that the monuments of Egypt failed to confirm the statements of Herodotus; and that it is possible that Herodotus 'mistook the doctrine taught by Pythagoras among the Greeks for a genuine Egyptian one.' The destiny of the souls of men, both good and bad, after death, as shown in the 'Book of the Dead' and other Egyptian texts, proves that the idea of re-incarnation on earth was foreign to the Egyptian mind, and that according to this theology the soul never returned to earth again, but continued to live on endlessly in the soul-world, just as believed by Christians and Spiritualists generally.

The eminent Egyptologist, Le Page Renouf, in his work on "The Religion of Ancient Egypt," New York, 1880, pp. 190, 191, remarks as follows: "The Pythagoreans held the notion of the metempsychosis, and the legendary history of their founder represented him as having traveled in the East, and as having been initiated by Egyptian priests into their mysteries. The Pythagorean doctrines about the destinies of the human soul have, in consequence of this unauthenticated history, been transferred to the Egyptians, even by scholars who might have known better. There is really no connection, either doctrinally or historically, between the two systems. In the Pythagorean system . . . men were supposed to be punished in various forms of a renewed life upon earth, for sins committed in a previous state of existence. There is not a trace of any such conception to be found in any Egyptian text which has yet been brought to light."

A large part of the alleged facts and so-called arguments advanced in sustenance of the truth of re-incarnation is just as unreliable and shadowy as the assertions repeated above about Pythagoras and the Egyptians. When touched by the magic wand of demonstrated fact and scientific truth, they are at once dissolved into nothingness,—dissipated into thin air.

## JESUS AND JOHN.

In reply to the assertion that I write as if I "were Jesus' keeper and the ordained exponent of the New Testament," I would remark that my statements were prepared simply in the interests of historical truth. Neither Jesus nor the Bible any special authority to me, any more than is the Zand Avasta, the Veda, Homer, or Plato. I am not a believer in any form of Christianity, hence no special sacredness inheres, in my opinion, in the words of Jesus or of the Bible. My statements concerning Jesus and John's gospel are the accepted conclusions of the untrammelled, rationalistic scholarship of the world. Omitting the passages from John's

gospel, which are worthless as matters of history, there is nothing in the quotations from Jesus mentioned by Mrs. Comstock that indicates his belief in re-incarnation as now taught. The question of Jesus, "If David then called him Lord, how is he [Christ] his son?" has not the remotest connection with re-incarnation. It is well known that in the days of Jesus a portion of the Jewish people believed in the possibility of those that were dead being resurrected and living on earth again; hence the statement that some believed Jesus to be Elias, John the Baptist, or some other prophet. But this revivification was something quite different from the modern theories of re-incarnation. That it was regarded as a miraculous, immediate resurrection from the dead in the full power of manhood, not rebirth as a gestated infant under a universal law of nature as present-day re-incarnationists claim, is evident from this. Both Herod and the people are asserted to have believed that Jesus was John the Baptist raised from the dead. Now, John the Baptist had only been dead a few months when this was said of Jesus, while Jesus was a full-grown man of thirty as is narrated. Hence, they must have believed that John had been resurrected in *propria persona* just as he died, instead of being born an infant and growing to activity, as, according to modern re-incarnation, all souls are compelled to do on earth. We see, then, that this absurd superstition of Jesus' day lends no support to the re-incarnation ideas of our time.

When Jesus said that John the Baptist was Elias, it is extremely unlikely that he meant that he was the old prophet himself re-incarnated. It was then commonly supposed that Elias would be sent by the Lord in a miraculous manner to usher in the advent of the Messiah or Christ; and as John had prepared the way for the Messianic advent of Jesus, Jesus, of course, claimed that John had acted the part of Elias,—that he was the Elias which was to come; not that he actually was Elias himself, but that he had done the work which the Scribes said Elias was to do, and hence, figuratively speaking, he was Elias. It is known how large a part of Jesus' genuine sayings are parabolic and symbolic, not literal. Moreover, we have evidence in the New Testament that John was not regarded as Elias, but only as fulfilling Elias' mission. Mrs. Comstock very conveniently omitted to quote the words of the angel of the Lord to the father of John the Baptist, in Luke i, 17. Speaking of John, he said, "And he shall go before him in the spirit and power of Elias" (*en pneumati kai dunamei Eliou*). He was not Elias; such is not hinted, but he was to fulfill his mission as forerunner "in the spirit and power of Elias;" and this has always been the understanding of the Christian church. The idea that John was a veritable re-incarnation of Elias is a creation of the nineteenth century, attempted to be foisted by "cranks" upon the Gospel history, without the least warrant in fact. These are all the passages quoted from the first three gospels by Mrs. Comstock, and they do not help re-incarnation in the least. Moreover, even if Jesus and all the apostles had taught re-incarnation, plainly and squarely, that would not be any evidence of its truth. They all taught many errors concerning the destiny of the soul, including eternal hell-fire; and so far as pure spiritual truth is involved, it is of no import what they believed on such points, as their ideas were merely guess-work and speculation.

In a second article I shall consider the so-called Spiritualistic evidence in favor of re-incarnation in contrast with the wealth of evidence from the spirit world in disproof of its truth.

PRESIDIO, San Francisco, Cal.

NOT ASHAMED OF IT.—In the remoter and less enlightened age of the race it was the custom to hush up a matrimonial engagement as a very great and sacred mystery, a secret to be enjoyed in sweet surreptitiousness by a favored few. To such an extent was this sometimes carried that a man would deny his antenuptial contract with as much vehemence as if he were accused of a crime. And the amount of mendacity chargeable to the account of the gentler sex when this absurd custom prevailed was something appalling. Happily we have passed out of that period of darkness, and all sensible people agree that a matrimonial engagement may as well be made public as soon as it has been concluded. A serious young couple proposing matrimony will say so without mock modesty, and will go about the business of preparations for the happy event, making ready their apparel, choosing their dwelling-place and even buying their furniture, and thus enjoying in a delightful anticipation the pending joys of wedded domesticity. Their friends congratulate them and wish them well. Society adjusts itself to the changed condition of things which the event involves, and the long procession of life moves on without break or halt.—*Newark Advertiser*.

CAPE MAY'S famous lighthouse, with its wonderful French lamp, the only one of its kind in this country, was erected as long ago as 1764, and by the changes wrought by the sea it is a mile south of where it originally stood.

THE mugwump organs are now discussing "the President and the mugwumps." This implies a concession. It used to be "the mugwumps and the President." Things are adjusting themselves.—*Philadelphia Press*.

## Shaker Spiritualism.

[Albion G. Hollister in Manifestation.]

Fifty-three years after Ann Lee's translation, her spirit, and the spirits of her comrades and successors in the ministry, returned to her disciples in the body in a special and continuous ministration of four years' duration, not only to bless, encourage and comfort them for sacrifices made, and for steadfast integrity in obedience to faith, but to baptize the younger class raised among them, with a like faith and spiritual understanding of the work of God in this day. This work, which was marvelous and strange, the like of which we had never heard before, a soul-refining, rectifying work, in which the most holy purified themselves still more, they fully accomplished in all the branches of our communion, as many living witnesses can testify.

This was followed in 1843-4, by an extraordinary visitation and manifestation through the living bodies of the brethren and sisters, of spirits of the departed of all nations, of every rank and description, comprising the learned and unlearned, celebrated and obscure, civilized and barbarian, rulers and ruled, the just and unjust, no partiality being shown. It seemed for a time as though Hades was breaking up and pouring its dead back into this world to be quickened into the resurrection of the judgment. For we were told from a high spiritual source, that those spirits were sent to us, to be taught the gospel—the "everlasting gospel of the hour of judgment, which we proclaim." Rev. xiv., 6, 7.

Many were faithful to do this, for which spirits manifested their gratitude in succeeding visits.

In 1848, one speaking in the name of Mother Ann in a meeting of the first family at Mount Lebanon said that her work at that time called her to leave us, and she was going to prepare the way, that souls may be in preparation to receive the gospel when the Lord's time shall come to gather His harvest. Again, after bestowing her blessing upon all, she said, "I must leave you and I know not when I shall return. . . . I must leave those who love me and go where I am not wanted, and stay with those who do not own nor love me. When I am gone you must remember and pray to God for me, and I will pray for you."

We have no desire in this matter to exalt a personality, but to invite attention to the movements of which that personality was the center, and to ask the wise and thoughtful to consider whether it be not the same power and intelligence which raised up and supported Ann Lee and her disciples as instruments of good to mankind for a century past, that is now directing and controlling the phenomena of Spiritualism. Both movements are despised and feared by the world, which shows that they are not of the world, for doth not the world love its own? Both are in their infancy though one has somewhat the start of the other, and it can be no more intended for them to remain so, than that a child should always remain a child.

Of all professedly religious bodies, the writer believes that the disciples of Ann, "the remnant of the woman's seed who keep the commandments of God and have the testimony of Jesus Christ, are the only ones that have from the beginning extended a fraternal sympathy to Spiritualists, and the only body also whose doctrinal teachings of man's relation to God, to the spirit world, and of progressive spiritual unfoldment, do not conflict with the facts and fundamental principles made known to the common mind by Spiritualism. The Order of the United Believers in Christ's second appearing, is itself a revelation of the Order of the Kingdom of Heaven on earth, and its members are built up and nourished in continual growth by spiritual gifts.

That part of Ann's testimony relating to her intercourse with spiritual beings, and knowledge of conditions in the spirit world, was less verifiable and less likely to gain credit with unbelievers fifty years ago, than her teachings of morality, and the practical duties of life. Because there was at that time such dense ignorance on this subject, and so little phenomena of the kind currently believed in, with which it could be compared, or to which it bore analogy, that such a partook of that character was judged to be so much the effect of phantasy and superstition, that only feeble, diseased, or untaught minds were supposed to accept them.

To witness the immense revolution in public opinion on this subject, which has taken place within four decades, and the vast increase of light shed abroad by "ministering spirits, sent forth to minister to them that shall be heirs of salvation," brings cheering reflections upon the progress of spiritual knowledge and understanding. It also opens an expanding view of the power and resource of the Almighty Parentage for accomplishing that strange work which the spirit promised to perform in the latter days, and which those who draw nigh to God with their lips while their hearts are far from Him, will in no wise believe, though it be told them. Isa. xxix., 14.

We see the wide gulf that formerly existed between us and the world in the matter of doctrinal belief, continually narrowing by the operation of a power above and beyond us, without change on our part, except that of normal growth, and increase of understanding on the same

foundation, reminding us of a vision related by Ann, wherein she saw a great gulf fixed between God and the world of mankind, and she had two great wings given her, and her work was to go up that gulf and fan it away.

The world lost, may be objected to in this connection. But an appeal is made to the personal experiences of readers, if a large majority of you were not lost, so far as knowing where the true light of man's spiritual destiny shined, or where to look for it, until you found Spiritualism. And how did you find it; by delving, or was it brought to you? So far as one is lost from the knowledge and practice of their highest and eternal interest, he is lost from God, though he may not be beyond the reach and cognizance of God, nor of His messengers.

The great gulf of ignorance which divides man from his future inheritance with saints in light, can be bridged by knowledge. But the far wider, deeper, darker gulf caused by sin and transgression, can only be removed by works of faith and repentance, aided by these messengers of God, who, having conquered sin in the flesh while clothed in earthly tabernacles, and overcome all inward antagonisms, have risen to that state of power and life which no fires can burn, no waters quench or drown, nor bottomless gulfs defeat nor swallow down. This mission belongs as much to woman as to man.

## Matter Made Visible and Invisible at Will.

[E. W. Cressley in The World's Advance-Thought.]

You say "every material atom is enveloped by a spirit atom," and I believe it. I would express the idea in this way: All is spiritual substance, so fine and attenuated that the physical eye can not see it until it is clothed upon by the material, the material being merely the infusion of a force that impregnates and changes the texture of the spiritual. [We suggest the transposition of terms. All force is spiritual]. By will force a spirit may remove the material condition. In this way I have had small articles brought to me all distances, up to two thousand miles, and I can prove it by living witnesses. I have also had the material atoms removed from and returned to a substance while I was holding it in my hand. In 1867, at the house of George Priestly, three miles south of Calamus, in Clinton county, Iowa, Mrs. Priestly (then and now a fine medium) was controlled by my father, and through her he asked me to read. I said I could not, as I had left my spectacles at Dewitt, twenty-four miles away. "They are not far away," he said, "go and get them;" and then the medium jumped up and led me out into the front-yard, Mr. Priestly, my wife, and two or three children following. Stopping at a large and isolated bunch of grass, she said, "there they are; stoop down and get them; put your hands in that grass; do as I tell you." With the palms pressed together I thrust my hands into the midst of the grass and drew them apart to separate it, when, behold! in one of my hands were the glasses, and there was not a spear of grass about them!

I give the above as one of many such instances. I have had things thrown through the side of my house without making a hole. A fish-line wound around a stick was thrown through the glass of my window, falling inside three feet from the window, and the glass was not cracked. Captain Von Hagan had left the fish-line down on the old flume, here in Milwaukee, and he and my wife were sitting beside me at home. I then went under an "influence," and said, "something else has been brought." The Captain says, "Yes, and there it is," pointing to his hat. Myself and wife then took a roll of brown paper from the rim of his hat, and in it was a fish-line the Captain had lost two weeks before.

Captain Von Hagan is now living in Brownsville, Oregon, and he will testify to the truth of what I write.

MR. LINCOLN'S INGENUITY.—In 1864, he was greatly bothered by the peace-at-any-price men from the North. There was especially one old fellow from Massachusetts, very bland and wholly bald, who was the thorn in the presidential flesh. Mr. Lincoln managed to get rid of him and his pacific appeals by one device or another, till his ingenuity was severely taxed. One day, when the angel of mercy had been boring him about half an hour, to the delay of important business, the president suddenly rose, walked to a closet, and took a large bottle from it. "Did you ever try this for baldness?" he asked, exhibiting the bottle for his visitor's inspection. The visitor admitted that he never had. Mr. Lincoln summoned a servant, had the bottle wrapped up, and gave it to the astonished philanthropist with the injunction: "Now, go and rub some of that on your head. Persevere; keep it up. They say 'twill make the hair grow. Come back in about three months and report.'" The grieved petitioner found himself out the door with the hair restorer under his arm before he had time fairly to reflect.—*Washington Post*.

THE man with a name ending in "ski" had better look out for the police. In this time of socialism and dynamite, the policeman's club, like the magnetic needle, turns naturally to the Pole.—*Chicago Times*.



D. D. Home.

(From a biographical sketch published in the Banner of Light of July 2d.)

Daniel Douglas Home was born near Edinburgh, Scotland, in March, 1833, and in infancy was adopted by an aunt, who brought him to America when he was about nine years old. He was of very delicate organism, of a highly nervous temperament, and undoubtedly inherited the characteristics, somewhat common in Scotland, which developed into what is modernly called mediumship—his mother having been a seer throughout her life. He states in his autobiography that he can not remember when he first became subject to the curious phenomena which afterwards so long attended him, but that his aunt and others told him that when he was a baby his cradle was frequently rocked, "as if some kind guardian spirit was tending him in his slumbers"; also that when about four years old he had a vision of the circumstances attending the passing from earth of a little cousin, residing at a distance of several miles, mentioning persons as being present about her who it was thought could not have been there, and noting the absence of her father on the water, when it was thought he must be with her—all of which proved correct. The first vision which he distinctly remembered occurred when he was about thirteen years of age, when living at Troy, N. Y., where, one evening, as he was about retiring, the brilliant form of a young friend whom he had been intimate with at Norwich, Conn., three hundred miles distant, suddenly appeared at the foot of his bed, and informed him that he had died three days before at Norwich. This also proved true.

His mother, having immigrated to this country, died when he was about seventeen years of age, having foretold her own decease four months previously; and she appeared to him in spirit a few hours afterward, to announce her departure, before he had learned of it by the usual means. A few months subsequently the raps, with which he had no previous acquaintance, suddenly broke out in his presence, to his own terror and the horror of his pious aunt, who accused him of having brought the devil to her house. Daniel was then a devout member of the Congregationalist Church. The clergymen of the village (Norwich, Ct.) were immediately summoned to exorcise His Satanic Majesty, but with a result quite the contrary of what was sought. "Whilst we were thus engaged in prayer," says the narrative, "at every mention of the holy names of God and Jesus there came gentle taps on his (the clergyman's) chair, and in different parts of the room; whilst at every expression of a wish for God's loving mercy to be shown to us and our fellow creatures there were loud rappings, as if joining in our heartfelt prayers. I was so struck," continues Mr. Home, "and so impressed by this, that there and then, upon my knees, I resolved to place myself entirely at God's disposal and to follow the leadings of that which I then felt must be only good and true, else why should it have signified its joys at those special portions of the prayer? This was, in fact, the turning-point of my life, and I have never had cause to regret for one instant my determination, though I have been called on for many years to suffer deeply in carrying it out. My honor has been called in question, my pride wounded, my early prospects blighted, and I was turned out of house and home at the age of eighteen, though still a child in body from the delicacy of my health, without a friend and with three younger children dependent on me for support."

The raps were soon supplemented by movements of furniture, at first to the great alarm of the lad, and the still greater horror of his aunt, until, as intimated above, her outraged religious convictions led her to expel him from the house. He found sympathy and consolation at the home of another aunt, where the same phenomena occurred, and where his first communication from his mother was spelled out by the method then in vogue, as follows:

"Daniel, fear not, my child. God is with you, and who shall be against you? Seek to do good; be truthful and truth-loving, and you will prosper, my child. Yours is a glorious mission—you will convince the infidel, cure the sick and console the weeping."

The prophecy contained in this encouraging message has surely been amply fulfilled in the career of Mr. Home. The strange phenomena occurring in his presence soon became noised abroad, and he was called upon to act as medium for their production by interested investigators in various parts of New England and New York. Abundant testimony of the most conclusive character is on record as to the reality of varied manifestations of power and intelligence from the invisible world in his presence.

In 1854, Mr. Home visited Boston, and here the power seemed to increase, visible and tangible forms sometimes presenting themselves in the seances—as hands only had done before—to the great surprise of the medium, no less than that of visitors.

In April, 1855, Mr. Home went to England, where similar and additional phenomena attended him, and were witnessed by large numbers of persons prominent in literary, scientific and social circles. Thence he proceeded to the continent, where, says an account, "he gained much attention, giving exhibitions before the Emperors of France and Russia and the Pope. Indeed, it is said that

nearly every reigning sovereign, except the Queen of England and the Pope, has consulted him." Pius IX would not even permit him to reside in his dominions, but in 1864 expelled him from the States of the Church because of his mysterious powers. He then went to Paris, and held a seance at the Tuilleries, at which were present Napoleon III and the Empress Eugenie, with a lord and lady or two in waiting. On this occasion the ghost of Napoleon I was invoked and made communications both verbally and in writing. At the close of the seance Napoleon III declared himself much interested, and promised Mr. Home another audience. Subsequently the Empress Eugenie continued the seances with enthusiasm, but her majesty's confessor took alarm, and she was obliged to renounce Mr. Home and all his works. Another sovereign who showed high favor to Mr. Home was Alexander II, of Russia. At his court, too, the priests were hostile, but the Czar was his own Pope, and, though devout according to his fashion, made use of rather than was influenced by clerical opinion. The conventional gold snuff-box, adorned with diamonds, was soon given, then a decoration, and last but not least, a wife, the daughter of a Russian nobleman and a god-daughter of the Emperor Nicholas, who died in 1862.

## Greetings.

EDITOR OF GOLDEN GATE:

Though never having met, we are yet engaged in one common work—the improvement of human conditions. We recognize the potencies that reside in the great movement of modern times, called Spiritualism, and thank the powers above for their kind ministrations in behalf of weary and benighted humanity. May heaven prosper you in your good work of helping to keep open the golden gate for the egress and ingress of the forces and forms of human affection—love returning to us from the departed and tender memories waited to them from us. Thus the worlds are interlinked, and we are happy in the consciousness of angel presence, influence and guidance. No more is there Death, but all is Life! We clasp the forms of our loved ones as of old, and the sweetness of undying affection blends still with our inmost being. This is the time when the human race is being lifted up, above its animality into the sphere of true humanism—when the angel forces of the higher faculties hold sway, and develop only purity, peace and progress, health, harmony and happiness, for all. Let us work together for this end—each in his or her appointed way.

J. MADISON ALLEN.

BRIDGEPORT, Pa.

## Sunshiny Lives.

(Christian Register.)

If the fairies beg to lay a gift in your baby's cradle, bid them fill it with sunshine. We not only live in an atmosphere that presses us on every side with so many pounds force to the square inch, but we carry an atmosphere with us that is dense or rarified according to the disposition of the person who creates it. Strangers from sunny Italy or from the clear skies of America are always depressed by the dull gloom of a Winter in northern Europe. There are few days when the sun actually shines forth in his glory; and, though there are not so many storms, yet the skies are a dispiriting gray from morning till night. There are too many of us who live emotionally in the climate of northern Europe, though the material sky is bright above our heads and birds sing and the grass is green, or, if it is Winter, the snow sparkles and the air is crisp.

To secure an equable climate for the soul one must go back of his own birthday; but, since that road is effectually hedged off, there seems but little left for those of us who were born without a sunny disposition. There is, however, one blessing for those who feel themselves under the cloud, and that is the ability to appreciate and enjoy the sunny tempers of our friends, to bask in them, and let the good cheer pierce our own gray lives. "Now blessings light on him that first invented sleep!" cried Sancho Panza; but blessings also on the inventor of a hearty laugh. What is more infectious than its good cheer? It creates its own echoes. All laugh who hear the rippling music, though they may not know the cause.

The passing away of a life that is happy and glad is like an eclipse of the sun. Gloom settles over the vacant chair, and silence fills the deserted room; and for a time it seems as though such a loss were harder to bear than if the dear one had been less jubilant and bright. But, by and by, the intervening shadow passes, and the sweet smile lives again in memory; the pleasant voice is recalled without the loss of a tone, and all down the years that we must walk to meet him the path is gilded with the sunshine of that life.

But if, perchance, there is no untimely clouding over of such a sunny soul, if it be allowed to shine on till its beams light up the very valley of the shadow of death, how mellow and how sweet is that life! Who has not seen the aged face of a father or a mother that seemed to shine brighter and brighter, as though the nearer it came to the source of all light, the stronger was its reflection; so that when they go we can but feel "that there hath passed away a glory from the earth?" If we can not then shine ourselves let us, at least be good moons to reflect the light and happiness that beam upon us from our sunshiny friends.

(Written for the Golden Gate.)

## Truth Seeking.

"What is truth?" has been asked many times since the memorable occasion when Pilate asked the question of Jesus, eighteen hundred years ago. It is pretty nearly accurate to say that truth is the correspondence of the mental concepts to what is external to the mind.

Truth is infinite, but is constantly changing with the changing relations of the finite. No one finite mind can attain to all truth; and the amount of truth must depend upon the point of observation and receptivity of the seeker.

We can only attain that truth for which our faculties are receptive. If we love our pet ideas or pet prejudices more than truth we shall be almost sure to retain them. I have seen a materialist who would cling to his theory that there is no mentality except what is produced by molecular changes in the gray matter of the brain, in spite of the testimony of good observers, and the evidence of his own senses.

We ought not to be uncharitable or censorious towards those who see more or less than we do. When I see a man complacently take out his little pocket foot rule and essay to measure the universe, or all truth therein, it is easy to place him. He is a man who knows but little, and does not know the relations of that little to the unknown.

An honest, truth-loving, receptive state of mind is of the first importance in the progressive attainment of knowledge or truth. Logic is of very little value, because to an intuitive soul it is just as easy to pounce upon truth direct as it is to get your premise without which logic is of no avail. Logic may be of some little use in detecting error, as all truth is logical that is consistent with itself.

The moral and practical intent of the above is, that Spiritualists should not be dogmatic or uncharitable towards those who do not see as they seem to see. When we realize that life is continuous, it is just opening the door to another world so different from this world of sensible objects that we are liable to stumble at every step. While we have caught glimpses of a vast world, the realities of which we can not now fully grasp, let us press on, but retain a firm grasp of those things which pertain to our present bodily existence, lest we are thrown into conditions unfavorable to the growth of spirit, during its connection with the body. One world at a time as held by some materialists, is not a sound maxim, for to make the most of this world it is necessary to have some primary idea of the relations of the two worlds. To have an easily attainable knowledge of spirit life as the certain successor of this, is helpful to preserve the balance of the various faculties and keep in wholesome moral restraint the appetites and passions pertaining to the physical organism. I have known more than one man to break the habit of tobacco chewing of twenty years' standing by being awakened to the facts of spirit existence through the phenomena.

As truth is an infinite ocean, and our capacities are infinitesimal, it is plain that eternal vigilance is the price of attaining best possible achievement.

"Let us then be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait."

JOHN ALLYN.

## The Common Ground.

(From a recent sermon by Rev. C. A. Bartol, delivered in Boston, on "The Common Ground in Spiritualism, Mind Cure, Theosophy and Christianity.")

"Spiritualism, Mind Cure, Theosophy and Christianity join hands against Materialism as a common foe—not against nature, but against the theory of matter; that it is the cause and precedent of which mind is but the blossom and consequence."

"With one voice they all proclaim that matter is the tool and not the workman, the servant and not the Lord, the accompaniment of this beautiful universe and not the piece, a composition and not a composer, being itself by mind composed and produced."

"Materialism is not the principle, but a hypothesis without a base. The materials are not the builders; far less are they the builder. The pigments are not the picture; far less are they the painter. And matter is not the human body, far less the human soul."

"The puzzle for materialists has always been how the jumble of primeval chaos of atoms became or could become arranged into beauty and utility."

"Every particle, invisible as it may be in this organism, is a preordained and infallible servitor of virtue, or executor of judgment for transgression, an avenger of guilt, for the judgment seat of God is not in the skies awaiting the last trumpet for its erection as the scaffold in the jail-yard is raised at the stroke of a bell, but its forewarning is announced now for every excess of passion or slothful neglect, and what are these but perverted operations of the mind."

"What is our brain but a publishing house, a sanctuary for good spirits or a den of devils and wild beasts? The soul is constantly editing the body. What means the Christian word sanctification but healing the body—a spirit becoming sacred?"

"I greet as entitled to a place of recognition these newcomers who believe in different methods from those of the regular practice."

"In preaching the gospel of good news, the disciples, as we read, at the same time healed the sick, and the modern apostles, these men and women who would dislodge the evil in the body by removing the cause which is in the mind, do more, I think, than any bishops in the church, and are in direct line of the early Christians and their own master, providing that in their own nature, not by any ambition, they are really summoned of God to the task."

"For unmedical science, as well as medical, there is room for them to have leave to try it. And perhaps we may be able to get along without the crutches and the other things that we thought we could not get along without, and perhaps we may come at last to dispense with the dispensary."

"The millennium has not yet come, but one of the signs, I claim, of its approach, is the discovery of how we affect each other continually for good or evil. The mutual blessing not only by our looks, words, deeds, but by the sending of benedictions, unwritten messages from outer sight and far away."

"Be not so anxious my friends for the moral of death; wisdom and goodness are the true ends in which the future is held. Our concern is with life and health now. Let us will to be well. Nor are they to be secured when we have simply pronounced the word mind. Mind is of various measures. There is mind cure and mind kill. There is a species of mind that verifies the maxim of the German writer, Novalis, that the mind is an active poison. 'Let the same mind,' says the apostle, 'be in ye as was also in Christ.'"

## Clara Morris.

(Sym. Crinkle in the Chicago Times.)

Clara Morris is the most extraordinary phenomenon of our day. She defies all precedents, violates all rules, overturns all criticisms. People still flock to see her and pack the theater to suffocation, but I defy any one of them to tell why. In fact, nobody has ever yet told us why Clara Morris wields a certain uncanny fascination. She is not good looking. She is not strong. She is not artistic. She is not heroic, or tragic, or versatile. She is gaunt and almost ghastly. Her voice is weak. Her face is drawn with the lines of pain. Her teeth are bad. Her action is slow, and constricted, and stealthy.

But, in spite of all this, she is the one actress on our boards to-day who yields the strange, mysterious, magnetic influence that holds an assemblage in a spell, and from which no one can escape.

It's a subtle psychic influence that hasn't been analyzed. I can not help thinking that it is the same morbid feeling that makes men and women crowd round a coffin and peer into the white mystery of that frozen silence.

Clara Morris plays her best in a sort of trance. She goes out of herself into the character. She is possessed for the time being, and then she reminds you of those clairvoyant sibyls who, with distraught air, do the bidding of some unhealthy power beyond themselves.

To those who know her, her life is as great a mystery as her art. She has been an invalid for years. She lives on air. Nobody ever saw her eat a hearty meal. The late Dr. Beard, who gave his life to the study of morbid phenomena, once told me that she was the most magnificent example he had ever seen of the superiority of invalidism to art.

And I think she opens for us a strange chapter in the study of acting womanhood. I have seen enough of these strange creatures not to know that some of them can do with their hysteria what intelligence can never do with its histrionism. And I should like to ask some psychologist if it may not be possible, after all, that the mimetic power is only a form of hysteria.

People go in droves to see Clara Morris and then hug the nightmare recollection of her Miss Muldon with shuddering delight.

Now, the very antithesis of Clara Morris is Judic. One is beautiful, the other is sickly. One talks and acts continuously in the atmosphere of a vault. The other is the quintessence of a coquetry that needs high health and animal spirits.

One has feelings that she doesn't understand. The other has eyes that she does. Men go every night to Judic's performances and sit under her glances very much as I have seen boys sit in the sun. Her eyes warm you.

The curious part of it all is that the general public would rather be frozen than warmed any time by an actress.

Clara Morris is one of those strange human cryptograms that nobody can read, and if she would only tell her experience in a moment of candor, we should get a book to which the strangest marvels of science would look like fiction.

THERE is nothing like good advertising.

An undertaker has struck out an original line in announcing his funerals in the following terms: "Why live and be miserable when you can be buried for three pounds and ten shillings."—Ex.

A MEDICAL journal tells of a young woman who contracted the habit of chewing coffee. The habit grew until she carried the coffee to bed with her, and at last she consumed half a pound a day.

## Mental Cure.

(From the Boston Evening Transcript.)

Dr. Warren F. Evans' *Mental Cure*.

illustrating the influence of the mind on the body, both in health and disease, and suggesting the psychological method of treatment, has passed to a seventh edition. Dr. Evans is unquestionably the ablest of the multitude of writers on the mind cure: indeed, he is the only one who seems to have taken a clearly philosophic view of the subject, and who has given an explanation of the so-called mind cure phenomena which can be read without exciting the antagonism of nine-tenths of his readers. His design in the book is to "illustrate the correspondence of the soul and body, their mutual action and reaction, and to demonstrate the causal relation of disordered mental states to diseased physiological action." Unlike the metaphysicians, Dr. Evans believes in something more than mere mental operation in the treatment of disease. He advocates massage, the Swedish movement cure, and magnetic treatment. It is asserted by the apostles of some of the mind cure schools that faith is an unnecessary element in the treatment of patients, and that there is really no such thing as disease. Dr. Evans does not agree with either of these statements of belief. He recognizes the existence of disease, and says, "There are two things in a patient necessary to the reception of a spiritual sanative influence. One is a desire to get well. The other is a faith in the efficiency of the remedial agency. Without these two the cure of disease by any mode of treatment is to say the least, if not impossible, exceedingly difficult." And unless the patient has faith in the physician and mode of treatment, he adds, "the case may be dismissed or treated with pure water-drops, or cracker pills, or homeopathic pellets. The only sure thing about the case will be the entry of the fee upon the physician's book or into his pocket. Although we are not inclined to accept all the theories of Dr. Evans, we cordially commend it to those readers who are interested in the subject as well worthy reading and consideration. The volume is published by Colby & Rich.

The same firm has also issued a sixth edition of *Vital Magnetic Cure*, an exposition of vital magnetism and its application to the treatment of mental and physical disease. The author, who is a magnetic physician, explains his theory regarding the action of magnetic forces in individuals, and the influences exerted through their means by one person upon another, together with practical suggestions on healing the sick. The work takes an altogether different view of utilizing the subtle forces in Nature from what is taught by the "Christian scientists" or "metaphysicians." The author does not ignore the power of mind over mind and disease, but regards the forces in Nature in their application more as vitalizing forces which assist Nature to eradicate disease, and harmonize the entire system physically and spiritually.

## God Over All.

(The World's Advance Thought.)

All things are subordinate to the soul-forces; but their effects is qualified by the spiritual conditions of the subordinate souls upon which they operate. Justice would long ago have been enthroned upon this earth had she been called by the controlling soul aspirations of the planet's inhabitants. The few have thus far swayed over the many unjustly, simply because the many have soulfully acquiesced in the unjust rule—because, instead of evolving soul-forces against it, the masses have been as selfish in their aspirations as have been their tyrannical rulers.

If the people are in earnest in demanding higher and better conditions—and we know they are—all the navies that ever swept the seas, and all the armed legions that were ever marshaled, would be combined in vain to oppose them.

Thus far our declarations will receive as respectful consideration as is usually accorded new-thoughts, and may even induce serious reflections and continuing thoughts in the same line of cogitation on the part of thoughtful readers; but when we go further, and hold that destructive natural conditions and culminations, such as cyclones, cloud-bursts, etc., are the results of spiritual conditions in the earth's atmosphere, we know they who will give the statement earnest consideration are few indeed. But it is true. External nature is nothing but the expression and interpreter of indwelling spiritual conditions. A tremendous conflict is in progress in the realm of spirit, and it has found, and will continue to find, expression in the earthquake, the cyclone, the tornado and submerging flood, until the end is reached. *The good will triumph.* High over the black clouds and the warring elements is our God of Harmony and Progress, and all is subject to His wise and beneficent will.

THE *Christian Intelligencer* quotes the following passage from Edward von Hartmann's "Religion of the Future," as illustrating what German skepticism threatens the country with:—"Without eudemonological pessimism must evolutionistic optimism lead to irrelevant secularism; without evolutionistic optimism must eudemonological pessimism become an indolent despondency, or degenerate into religious asceticism."



GOLDEN GATE.

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—The GOLDEN GATE and *Spiritual Offering* are furnished together for \$3, and the GOLDEN GATE and *Carrier Dove* for \$4, in advance.

CLOSE OF VOLUME II.

The present number of the GOLDEN GATE closes its second volume, and the first year of its existence. Our bark has now safely passed the reefs and breakers of experiment; henceforth before us lies the deep blue sea.

The hand of the spirit world has been in this movement from the first. From the first success of the GOLDEN GATE was assured. Hence, with us it was really no experiment. We saw the beckoning hand and followed its guidance.

With no ambition save the ambition to do good in the world, and lead humanity out of darkness into a world of light and truth, we have turned aside from all the enticements to the more popular application of a long and successful experience in the field of journalism, to devote the healthy remainder of a busy life to the publication of a weekly paper that shall voice the glorious truths of Spiritualism.

We are seconded in this work by noble spirits on both planes of existence. They have come to us from the other side with loving messages of encouragement, and from this side with strong-handed support. They mean that the GOLDEN GATE shall be the open way to grand spiritual truths for the uplifting of humanity. They have stood by us in the past; they will not forsake us in the future.

HOME FOR INDIGENT SPIRITUALISTS.

While we shall gladly hail the time when all the peoples of the earth shall be as one people; when all the barriers of sects and creeds shall be swept away, and a common humanity only shall be recognized in the dispensation of charity, and in all of the educational work of the world; yet, so long as division lines exist in church and society, so long will each branch thereof be required to look after and provide for their own.

Most of our charitable institutions, both public and private, are conducted in the interests of sectarianism; hence, non-sectarians, and Spiritualists especially, overtaken by misfortune and obliged to accept the cold charity of the world, are apt to be made very uncomfortable in such places—either by neglect or petty persecutions.

Two instances of this kind have come to our knowledge recently. Two aged women, Spiritualists, sought shelter and protection, in their declining years, in a certain alleged "Home" for old ladies in this city. Both possessed some little means which they were required to surrender to the "Home," when they took up their abode therein. They remained but a few months, however, when they were glad to seek shelter elsewhere. Life became to them unendurable under the annoyances and persecutions, and frequently downright indignities, to which they were subjected. Now this is a religious(?) home, and is conducted in the supposed interest of Christian charity.

We had the story of these ladies from their own lips; and we know them both to be refined and intelligent women,—ladies in deportment and true worth, but nearly helpless from the infirmities of age.

These are doubtless but sample cases of many aged indigent Spiritualists, both men and women, who, if the truth were known, are suffering for want of a congenial and cheerful home, where they can at least enjoy their comforting belief in the truths of Spiritualism without persecution.

Spiritualists are numerous enough, and able enough; hence, they ought to begin to make provision for the aged and infirm of their own faith.

They need a home in some quiet place outside the great cities, where their indigent can be tenderly cared for, and where mediums, broken down in health, can go for rest and recuperation.

It will be our delight, in the coming years,—if the success attends the work in which we are engaged which we hope for, and have reason to anticipate,—to establish such a home, under the direction of the Board of Trustees of the Golden Gate Printing and Publishing Company, or perhaps under some separate management. It is a work much needed upon this Coast to-day, and we bespeak for it the thoughtful consideration of all Spiritualists blessed with earthly treasure which, in no sense, can they carry with them to the Land of Souls, and a portion of which their heirs will be quite as well off without.

NOT AS BAD AS WAS THOUGHT.

When any cause, however good and pure, gets a bad name—and any radical innovation upon old and established modes of thought or worship, is sure to be traduced and misrepresented,—it takes a long time for it to live down its defamers.

The Christian religion itself, in its earlier history, was the laughing of earth. Its followers were hunted down and persecuted for all that was vile. When they met for worship, and to comfort each other with the abiding hope of the gospel, it had to be in secret places, and caves of the earth, and under the shadows of night.

Spiritualism, in its modern developments, came at a time when man could assert his individuality without fear of the thumb-screw or the rack. But it was none the less subject to the moral weapons of persecution. It brought life and immortality to light through other than the long appointed channels of the church. It ignored many of the old traditions and dogmas of ecclesiasticism. It read between the lines of the old Scriptures their true spiritual meaning; and it became a law unto itself, without even so much as asking leave of ecclesiastical authority.

This was regarded as arrogant assumption, and not to be endured; and so the floodgates of slander were opened, and the infant cause well nigh overwhelmed with misrepresentation. But the angels were in the movement and were not to be put down. Steadily the light of the spirit world shone down into the hearts of men, and slowly but surely has the cause gained in respectability and influence, until its adherents, numbered by millions, no longer shrink from the acknowledgment of their belief. The secular press, even, has grown quite respectable. Only in one or two instances, during our late State meeting, did any of our leading dailies indulge in the ancient witicism of "long-haired men and short-haired women." Of course they had to say something disrespectful, out of imaginary deference to their orthodox patrons, who are not half as unkindly disposed toward the claims of Spiritualism as these journals would assume to believe. The fact is, the churches are full of Spiritualists, and the number is likely to increase rapidly in the future.

In the clearer light of our spiritual literature and the teachings of our public speakers, the public, and especially the religious public, are beginning to see that Spiritualism and Spiritualists are nothing like as bad as they had been led to think. They find them favoring every worthy cause for the uplifting of humanity—temperance, charity, the exercise of brotherly love, and the practice of every good work. They see that they are not unlike other respectable people in their manners or habits. Many of them are people of large wealth and high moral worth. They move in the first circles,—are intelligent and cultured.

These facts and circumstances are telling in behalf of the cause. We doubt not the time is not distant when even the *Call* would speak as respectfully of a Spiritualist lecturer fainting upon the rostrum, as it would of an evangelical clergyman falling from sudden illness in his pulpit. It has not reached that point yet, but it is surely approaching it.

And so Spiritualists may well take heart and move on to new conquests. They should show to the world that they are the true followers of the gentle Nazarene in the practice of the Golden Rule, and in the cultivation of every virtue and element of character calculated to lead man upward to the higher life.

**SINGLE-HANDED.**—One spinster says, "It takes a very superior woman to be an old maid." We believe it does; but less courage is required now than formerly for a woman to go single-handed through life, while there are many inducements for her to do so, so many avenues of independence now being open to her. Another very sensible old maid came to the tardy conclusion that a poor marriage was better for a woman than none at all. We hardly think all confirmed old maids would agree with her, certainly not those of California who have earned themselves homes and are possessed of the ability and means of acquiring as good if not a better living than the average man of the period could provide for them. The thought, too, that when she marries, what was exclusively her own before, is in law no longer so, (in this State), and that all the security she has lies in the possible integrity of her husband.

**A STRANGE RECORD.**—What would make one person famous, makes another odd and eccentric. One of the latter lately died at Marlboro, Mass. George Clisbee was a musical inventor, and taught himself to play various instruments when a child. He constructed many church organs, manufactured his own steam engine and machinery, and never failed to solve all mechanical problems presented to him. For these abilities he was called odd. But the only work of his life that should have so distinguished him, was a record he had kept all his mature years of everything he had heard against the Unitarians. This could not have been a very voluminous record. But had he chosen the affirmative, what a book he might have left the world! Unitarianism is the narrow bridge that spans the gulf between the errors of orthodoxy and the true philosophy of life here, and existence hereafter. It is thronged with souls escaping from the horrors of

the one into the light and joy of the other. No one speaks ill of "the bridge that carries him safely over," and as no one has yet been turned back, or been engulfed, who found a foothold on "the straight and narrow way," we think any record against it must be but the pretense of a cause.

TEMPERANCE AND SPIRITUALISM.

Temperance is a necessary step to Spiritual unfoldment. Who would attract the highest and best from without must first make clean the receptacle within his own spiritual nature. All gross habits of life must be laid aside,—all unkindness, all uncharitableness, all impurity,—before the Divine Guest will consent to take up his abode in the soul.

Indulgence in intoxicants is the besetting sin of this age, as it has been of all past ages. Even when not carried to excess, it is the source of unnumbered woes. It is the handmaid of idleness; it leads to all manner of excess—to the commission of all kinds of crime. A brain inflamed by alcohol, or narcotized by the less potent poisons of beer or wine, is a dangerous enemy to admit into the temple of a human soul. It can never be trusted. When it steps in the angel steps out. They can not tarry together.

Spiritualists are called upon by every pressing sense of duty, by the gentle voices of their loved ones in the land of souls, by the divine Spirit of Nature infusing from the great heart of the universe, to live purely and worthily. Their influence and votes should always be cast where they will best tell in behalf of temperance and purity, as well as with the truest justice and broadest humanity.

So long as the traffic in alcoholic drinks is permitted so long will misery and wretchedness abound in the land; so long will want sit like a gaunt specter in the homes of the poor, children be neglected and pale-faced wives sit in the gloom of loveless homes, with a leaden weight of grief in their hearts. Shut up the drinking saloons and such a flood of glory would roll over the world as the race has never known.

"But," says one, "would you trench upon individual liberty?" Why not when the exercise of that liberty trenches upon the rights of others? The temperate and moral classes are made to pay for the vices and follies of their fellows. Have not the former the right to protect themselves against such vices by removing the main cause thereof?

It is a common law maxim that no man shall so use his own as to work an injury to his fellow-man. Is not rum an enemy to society when sold promiscuously as a beverage? Is not the man who sells it, or the one who drinks it to excess, using his own to the injury of his neighbor?

Just here is the dividing line between liberty and license; the right to the exercise of individual liberty ends at the point where injury to others follows.

Spiritualists should show their faith by their works, and unite with the angel world in helping to remove that stupendous barrier to spiritual unfoldment and progression, the public drinking saloon. They should exert every influence and combine all their forces to put a stopper on these vent holes of hell.

MR. COLVILLE AT THE TEMPLE.

Mr. W. J. Colville, the remarkable inspirational speaker, commenced a two months' engagement at Metropolitan Temple, on Sunday morning last, under the efficient management of Dr. Albert Morton. At the morning service, which was largely attended, the subject of the lecture was "The Religious Instinct; its origin, growth and ultimate perfection." The lecture was marked by that clear spiritual insight and broad and beautiful charity, which characterizes all of Mr. Colville's platform work. The afternoon services were devoted to answering questions, to the evident satisfaction of another large and deeply interested assemblage. In the evening Mr. Colville, or his guides through him, discoursed upon the subject—"What is the Mind of Man, and by what Law does it control Matter?" The large hall below was full, and about four hundred persons were seated in the gallery. The total number present exceeded eleven hundred,—including many of the most intelligent and thoughtful people of San Francisco. It was such an audience as any able speaker would be delighted to appear before. It is needless to say that the speaker was listened to most attentively throughout the long discourse which continued for an hour and a quarter, and was then followed, after the music, by a poem improvised for the occasion on a subject selected by the audience. Dr. Morton is entitled to the thanks of all present for the excellent music furnished. Prof. Eckman at the organ, Prof. D. C. Smith with the cornet, and those admirable soloists, Joseph M. Maguire and Miss Grace Henderson, constitute an array of musical talent whose performances alone are worth many times the price of admission.

—The so-called upper classes have been let alone so long in their exalted state in London, that the Wesleyans of that city begin to think they need reminding of some things heretofore reserved for the poor and benighted at home and abroad. This denomination has raised, or is going to raise a sum of two hundred thousand dollars, with which to establish a great mission in the West End. This is what may be called the refinement of religious influence and the best application of it, since it may wake up the luxurious sleepers to some future usefulness.

TRYING THE SPIRITS.

There is but little use or profit in arguing conclusions with one whose premises are all wrong, or in discussing spiritual questions with one who insists upon reasoning wholly from a material plane.

Our esteemed contemporary, *The Sign of the Times*, devotes a liberal portion of his issue of July 8th to the subject of Spiritualism, under the heading, "Try the Spirits." He copies liberally from an address by Wm. Emmette Coleman, published in the *Religio-Philosophical Journal* of April 25, 1885, in which the facts of Spiritualism are compared, or rather contrasted with some of the literal interpretations of the Bible on that subject—facts which our neighbor ignores because they do not tally with his views of scriptural teaching. *The Sign of the Times* says:

The source of Spiritualism is above the natural. No man ever yet believed in it because of its accordance with the natural, but solely because its phenomena is contrary to that which is natural. Therefore the only proper and trustworthy test by which the spirits can be tried is something whose source is likewise above the natural; and in the Bible this demand is fully supplied.

Now here is where our neighbor grievously errs. Spiritualists do not believe that the phenomena of Spiritualism is "contrary to that which is natural." They do not believe that anything in the universe is contrary to nature; but that the existence of the spirits of mortals after death and their power to return in accordance with certain newly discovered laws is entirely natural. The law whereby we are now able to converse as though face to face with our friends hundreds of miles away has always existed, but its principles and adaptation have only lately been discovered. So with communication with the spirit world. We need not go to the Bible to test the truth of Spiritualism, but to our own senses. Spiritualists know, in many ways, that their loved ones live, and they know that they are not deceiving spirits, or spirits of evil. Again:

"This word," the word of God, says: "The living know that they shall die; but the dead know not anything."

Their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. ix, 5, 6. But instead of speaking according to this word, these "familiar spirits" with whom Spiritualism deals purport to be people who have died in this world, but who now live in the "spirit world," and continue to know all and a good deal more about both this world and all others than they did while they lived. That is to say, a person knows a vast deal more when he is dead than when he is alive! In other words, if a man should be struck a moderately heavy blow and merely knocked, as the term is, senseless, he knows nothing, which is a fact; but if he be struck a crushing blow and killed outright then he knows everything! then his knowledge is almost divine! Such stuff is according to the peeping and muttering nonsense of familiar spirits, but it is in no sense according to the word of God.

Such "stuff" as our neighbor somewhat unkindly mentions constitutes no part of the belief of Spiritualists. They do not believe that "a person knows a vast deal more when he is dead than when he is alive," but that the spirit of man passes into the next life with no greater or less knowledge than it possessed here. He does not "know everything" there, and no Spiritualist ever taught any such doctrine.

Our neighbor's illustration of the blow upon the head indicates a marvelous ignorance of the spiritual nature of man. While the spirit occupies the physical body it is largely subject to its mortal environments. While a moderately heavy blow upon the head produces unconsciousness, the spirit still retains its hold upon the body. A heavier blow releases its hold and it escapes, to become reorganized in a new body—the spiritual body spoken of by St. Paul. This very unconsciousness, during the transition of the spirit, is a wise provision of nature.

There is no death in the sense which our Adventist brother would have us believe. This truth has been demonstrated beyond question to millions of mortals. If any passage in the Bible should declare against the sphericity of the earth, should we believe the Bible in preference to a well-known fact of nature? Job said that "the dead know not anything"; while the so-called dead come back to us by thousands and declare that Job was mistaken. Who shall we believe?

**NOT A BAD IDEA.**—A great deal of the trouble in this world is due to persons not finding their "proper sphere." In times not long gone, it was supposed that all married women had found theirs; and as those of the Old World who did not marry at a certain early age were hurried into convents, the misery of doing uncongenial work was logically confined to men. In recognition of this every day fact (but whether for both sexes alike is not stated), the late A. D. Ditmar, of Lancaster, left forty thousand dollars to be applied to the purpose of ascertaining the industrial and professional inclinations of children, by bringing them into an association with all the implements, instruments and various belongings of the different pursuits and callings of men. To whatever each individual child was first attracted, should decide what his life-work was to be. The idea was not a bad one, but whatever good there was in it remains for some other man's money to work out, as Mr. Ditmar's will has been set aside by persons who probably think other people, like themselves, might find their sphere as best as they can.

**A FIVE DAYS' CONVENTION.**—Mrs. F. A. Logan, of Oakland, informs us that she has secured the Mammoth Pavilion in Neptune Gardens, Alameda,—a place with a seating capacity of three thousand, with a fine stage, piano, etc.,—for "a five days' convention of liberal minds," to commence on the 9th of August. Mr. Colville's services have been secured for ten lectures, morning and evening, and the afternoons will be devoted to conferences. The Pavilion and ground will be illuminated by six electric lights. Admission to the grounds free, where the children can be amused with swings, caged animals, and other arrangements for their entertainment. Admission to the Pavilion, each session, ten cents. Mediums, on presentation of their cards, will be admitted free. A very enjoyable time is anticipated. Cars run from San Francisco to Neptune Gardens every half hour, fare 15 cents. Mrs. Logan writes: "Some may think strange that we should

so soon call another meeting, but thousands will want to hear Mr. Colville. I have assumed a great responsibility, but trust to the leading guiding power."

PSEUDO VOTARIES OF SCIENCE.

Professor Huxley once said of Spiritualism: "Supposing the phenomena to be genuine, they do not interest me." It is well for human nature that we are charitably considered better than what our utterances would make us appear. Words are not so indicative of character of thought, as actions. They are more open to the charge of insincerity than our deeds are. Almost any one could use the language attributed to Huxley, without being guilty of anything more than a want of sincerity, because the conclusion of his syllogistical remark is drawn from a supposititious premise. There is a doubt implied of the genuineness of the phenomena alluded to. Hence it is easier for him to say they do not interest him. If he had investigated the phenomena, and had attested their character as phenomena, to be beyond all controversy in regard to their truth and reality, it would be our turn to doubt if the distinguished gentleman would dare to say he was not interested. We are bound to believe he is a more honorable student of science than his language would imply.

But let us look closer into the import of his hazardous remark. A man spends half a lifetime to acquire fitness, and develop capabilities for scientific research for the discovery and study of physical laws and their effects for the scrutiny and discernment of material phenomena. With the shovel and pick he exhumes the records of the buried strata. In the laboratory he analyzes the chemical combinations of mineral organizations. In the dissecting room he cuts his way into the secrets and wonders of animal life. Under the microscope the invisible mechanisms of matter are revealed to his curious gaze. In the observatory he pierces the infinitude of space, and maps out a universe of worlds. From the fall of an apple he has reached the principle of planetary creation and motion. From the friction of amber he has discovered and applied, here and there, that subtle force which for want of knowledge he calls electricity.

He has sought and found physical facts and phenomena in relation to the organic and inorganic matter which is about him. In the study of these things he is profoundly interested. In their investigation he has become intensely absorbed. At these shrines of science he is an ardent votary. But in comparison with the mysteries of his own occult being, he concedes their vast inferiority. He feels the imponderable walls of his own inscrutable nature standing in the way of his research. Can it be that he feels no interest in this higher and more eminent realm of discovery? Is it natural that he should be indifferent to this order of creation, this science of the human, of which he finds no counterpart elsewhere?

Can any man of science say, with a show of reason, that he is not interested in, or refuse to consider the occurrence of certain phenomena, because forsooth he is ignorant of any physical laws by which they may be explained, and because the intelligence from which such phenomena plainly proceeds, announces itself to be a spirit? Suppose these phenomena prove to be a revelation of the hitherto mysteries of the human creation, can such men as Mr. Huxley say they do not interest them? Is there logic or reason in such a denial? If the thoroughly attested facts, grouped under the term Spiritualism, shall open the floodgates of enlightenment in all past inquiry and knowledge, and even pour contempt on the same, because of their fuller and grander disclosures, shall the professors of science refuse to see the light, and acknowledge their past error?

If they do, then are they false votaries of science, and the truth at all costs is not their aim and ambition. Honest and brave investigators want the truth at any price. Of all classes of people, the students of science pre-eminently should be interested in the phenomena of Spiritualism. Of all the mysteries of creation, those relating to nature's crowning work should claim the most devoted study and attention. None so worthy, none so fruitful of satisfactory and necessary results. Behold a world of human beings, crying for the bread of life which Spiritualism offers without money and without price. Shall such men as Mr. Huxley stand aloof and refuse to break the bread and distribute it to the multitude? If they do, let them listen to the words of Prof. Butlerof, the Russian physicist of the University of St. Petersburg, in regard to the recognition of the phenomena of Spiritualism: "The recognition of their reality will very soon be the inevitable duty of every honorable observer, and finally, of all humanity. This recognition will destroy many of the present prevailing views; life and science will have to come to terms with it. Our old notions about the essential nature of matter, dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless variety of degrees and forms of existence."

—The meetings of the Society of Progressive Spiritualists were resumed on Sunday last, Dr. Peet leading off with a scholarly discourse in opposition to the doctrine of re-incarnation. He was followed by that excellent test medium and inspirational speaker, Mrs. W. H. King, of San Diego. The meeting was largely attended.

—Paper has taken another leap into utility, which should be its crowning one, since it is to adorn the head of man. By a new manner of manufacture, it is claimed that hats more fine and durable than any yet worn, are being made from wood pulp. Two special merits claimed for them are flexibility and imperviousness to water. To be perfect they ought to claim porosity, that the head might be ventilated. Two or three brass-bound eyelets in a hat are not enough to keep a man's hair on his head.



## THE CHARM OF SPIRITUALISM.

It is difficult for those who openly or covertly oppose Spiritualism, to conceal their impatience, and chagrin, at the rapid and universal diffusion of belief in the new philosophy, perceptible in all intelligent communities throughout the civilized world. They see that the frauds and impostures practiced in the name of Spiritualism, and at times exposed or silenced, are no bar to its progress. They dare not challenge public debate or contest with it, because they are conscious of great uncertainty as to the issue, and they could not afford to be discomforted. They are not at all indifferent to its spread and growth. On the contrary they are watching it intently and measuring its strides with much alarm and ill nature.

These people are to be found chiefly in the religious sects as teachers and leaders, and also in those intrenched conservative circles of every community who are content with rut and routine, and who hate change and disturbance in any of their social fixtures. And so it has come to pass that Spiritualism is quietly forging ahead, happy in the enjoyment of the "let alone" policy. It is considered the wisest course to let Spiritualism severely alone, particularly so as it is embracing the most respectable and intelligent. The acquisition of unquestionable intellect and character, in the ranks of spiritualistic believers, is an effective damper to opposition.

In view of the foregoing, the pertinent inquiry comes almost unsolicited, What is the cause of this remarkable growth of Spiritualism? How does it happen that spiritualistic doctrines are enjoying such prosperous and increased adoption? If our active and semi-active opponents could only bring themselves to the task of a candid and impartial examination of these questions, we affirm that satisfactory answers would be forthcoming. They would doubtless find many explanations. But chief among them would be the charm of Spiritualism. We use the word "charm," because the reasonableness of the claims of Spiritualism act like a charm on the intelligent understanding that accepts them.

Just as soon as a thorough investigation of the phenomena has been had they are accepted as the most realistic of all evidence offered at the bar of the individual judgment. And acceptance of the phenomena is followed closely by a full belief in the logical teachings deduced therefrom. There is nothing preposterous or enigmatical in the doctrines of Spiritualism. They appear to the mind thus prepared the most natural and reasonable doctrines in the world for man to believe. And so they truly are. Their reasonableness then is their charm, because they are thoroughly consistent with the phenomenal facts. Facts are, or ought to be, the foundation of every temple of truth, and conspicuously so of the majestic, heaven-domed temple which, for want of a better name, is called Spiritualism.

So rational and so harmonious with the needs and hopes of human nature is Spiritualism that if the highest combined wisdom and intellectuality of the race should be called upon to devise a destiny commensurate with the present and future of man, it seems as if the inevitable result of such a task would be the unanimous adoption of the essential truths of Spiritualism. The charm and reasonableness of spiritualistic philosophy, we repeat, is that it is natural. Indeed, Spiritualism is nothing more or less than a continuation of human nature, from the present visible and tangible order to the enlarged, refined and spiritualized order of a higher life.

## SPIRITUAL MEETINGS.

There will be a series of evening services held in Santa Cruz, beginning on Thursday July 22d, at 8 o'clock P. M., and closing Sunday night July 25th. Rev. N. F. Ravlin, of Oakland, formerly of San Jose, will give a discourse each evening upon Spiritualism and kindred subjects. A quartette of the finest singers on the Pacific Coast has been secured and will afford the people of Santa Cruz a rare opportunity of hearing some of the best vocal and instrumental music ever discoursed in their midst. Mrs. Ada Foye of San Francisco will be present Thursday evening at the opening of the meetings and will give a public test seance. Mrs. Foye's public mediumship is too well known to need eulogy at our hands. She is endorsed by all the leading spiritualistic journals in the United States.

There will be five services given, viz., Thursday, Friday, Saturday and Sunday evenings, beginning at 8 o'clock sharp, and Sunday at 2 o'clock P. M. Admission to the entire five meetings one dollar. To single meetings twenty-five cents. The management hope in a few weeks to be able to make these meetings free to all. Let every one attend. The only hope for any permanent reform or progress is in the spiritualization of the people, and that is what these services are designed to effect.

From Santa Cruz the band of workers in the cause of Spiritualism and common humanity will go to San Jose and give a series of meetings, beginning on Thursday evening July 29th.

## Mr. Colby in Portland.

EDITOR OF GOLDEN GATE:

"It never rains but it pours," is an old adage and may be a true one. At this time Portland Spiritualists are enjoying a rich treat in the trance lectures of Brother Colby, who speaks as moved upon by the Holy Spirit. He has been with us now two Sundays, speaking both morning and evening. Brother Colby also gives test sittings during the week. Much good will be done I apprehend by his visit among us. I understand that Mr. Colby came from Florida and contemplates returning there next winter. Last Sunday evening we also had the renowned Brown, a wonderful mind reading medium. His entertainment must be witnessed to be appreciated. I never saw his equal in that line.

PORTLAND, July 8th. C. AREED.

## EDITORIAL NOTES.

—Mr. and Mrs. Fred Evans returned last Saturday from a ten days' rest and recreation at Santa Cruz.

—Of the forty-eight women now admitted to legal practice in the different States, Iowa was the first to accord this privilege in 1869, and has since granted it to five others.

—Mrs. Dr. Schlessinger, editor of the *Carrier Dove*, of Oakland, will deliver an address in Santa Cruz on Sunday evening, July 25th, under the auspices of the Spiritual Meeting Association.

—An election for a Board of Trustees of the California Spiritualist's Camp Meeting Association will be held at Washington Hall, in this city, on Saturday, July 21, 1886, at 2 o'clock P. M.

—Charles M. Shortridge, proprietor of the *San Jose Mercury*, has purchased a controlling interest in the *San Francisco Post*. Our Charlie is a regular journalistic alchemist; whatever he touches turns to success.

—We gladly publish all notices of Spiritual meetings free, but expect the notices to be sent in by those immediately interested. We can not undertake to keep track of public meetings and prepare the announcements.

—Following are Mr. J. J. Morse's camp-meeting engagements for the Summer: Onset, Mass., July 11th, 13th, 28th and 30th; Niantic, Conn., August 1; Parkland, (Neshaminy) Pa., August 8th, 10th and 12th; Cassadaga, August 14, 15th and 17th; Lake Pleasant, Mass., August 21st and 22d; Etna, Me., Sept. 23d, 24th and 25th.

—Although the financial report of the receipts and disbursements at the late Camp Meeting is not quite ready for publication, we can say authoritatively that the receipts exceeded thirty-two hundred dollars, that the expenses were a little over two thousand dollars, and that the net profit is between twelve and thirteen hundred dollars.

—The *Century* and *St. Nicholas* for July—the former the best first-class monthly magazine on the planet, and the latter equally good in its adaptation to the needs of the youth of the land—are received and their varied and interesting contents eagerly devoured. Surely, in *St. Nicholas* our young people have advantages vastly superior to those enjoyed by their parents.

—Many are the kinds and degrees of heroism, but we think the case of Father Damon of Honolulu exceeds nearly all. For years he has voluntarily lived on the island on which is collected the great number of unfortunates of all the Sandwich group. After some time resisting the incurable contagion his system has at last yielded to the living death. To this dreadful malady he resigns his life with the calmest resignation, and sees in his fate the hand of God working for his greater purification. Life was sweet to him, but he has sacrificed it to the good of others.

—The most violent earthquake that has visited this Coast since settled by Americans, lasted but thirty seconds. On the Atlantic Coast it seems that they are not as expeditious in their work, or else the people are too much excited to observe correct time. One at Ashbury Park, N. J., lately, was reported to have continued for two minutes, long enough to have set a big section of country to vibrating. The shocks felt at the same time in neighboring localities, were probably communicated from Ashbury. The average California house would not stand a two-minute earthquake.

—Russia holds vast extents of territory, but to what good purpose the centuries of possession have not shown. Russian Siberia alone—one and a half times larger than the United States, but with only four million inhabitants—is one-half pagan. Superstition is despotism's best and strongest ally, therefore it is for the general interest of that great empire that intellectual enlightenment be as narrowly restricted as possible. But the missionary is there, and it is safe to say that the light—"the dim, religious light," is breaking. It must always go before a free and independent philosophy of life.

—When there are enemies in the home camp it is difficult to fight successfully foes that are abroad. There never was a more wretched country than Ireland, nor one that seemed more determined not to be helped by her friends. Gladstone has proposed for its government the very best plan that could be offered by any one, and yet it is fought as stubbornly at home as in England; fought by those who at the same time are howling against English landlordism, and boycotting tenants. The Orangemen are doing all they can to puzzle the understanding of the English voter. The only thing that Ireland will accept peaceably is contributions from America.

J. J. MORSE AND WALTER HOWELL,

The above able and distinguished workers have lately conducted a series of independent meetings in Conservatory Hall, Brooklyn, N. Y., meeting with a very hearty and enthusiastic support, and thereby setting a commendable example of amicable co-operation worthy of wide-spread emulation. The series extended through the month of June and at its close on Sunday evening, June 27th, the appended resolutions, moved by Hon. A. H. Dailey and seconded by Capt. Martin, were unanimously and enthusiastically adopted by the large audience in attendance. A grand miscellaneous entertainment was tendered Messrs. Howell and Morse on Monday evening, at which an excellent programme was furnished:

WHEREAS, We, Spiritualists of Brooklyn, N. Y., having listened in this Conservatory Hall during the Sundays of the month of June to the ministrations of Messrs. Howell and Morse, as agents of the Spirit World, and

WHEREAS, We desire to express our sense of the great pleasure and profit we have derived from the able, eloquent, logical and philosophical addresses delivered through the aforementioned earnest workers, and

WHEREAS, We desire to bear our sympathetic and hearty testimony in support of their having generously stepped in to assume the conduct and responsibility of these meetings on the recent abrupt suspension of the meetings of the First Society, as otherwise our meetings would have been terminated.

BE IT THEREFORE RESOLVED, That we do extend to them our hearty and grateful thanks for their labor and ministry with us and for us, commending them to Spiritualists everywhere as honest, earnest and able workers in our ranks;

AND FURTHER BE IT RESOLVED, That the name of John Slater, Test Medium, be included in these Resolutions, in consideration of his fraternal assistance in freely placing his services at the disposal of the gentlemen in question, thereby contributing to the success of our late meetings.

AND IT IS FURTHER RESOLVED, That a copy of these Resolutions be sent to the prominent Spiritual papers.

(Continued from First Page.)

give your children. There are very few parents who carefully educate their children from childhood not to value people for their appearance, or for their social standing, but only for their moral worth. As long as they are taught to seek good society, the so-called best and highest—which means the wealthiest society, the gaudiest, the society that is best dressed and best housed—your children naturally wishing to get into the best society; if they can not get into it by honorable means will try to get into it by dishonorable endeavors.

But if on the other hand it does not matter whether a man wears a seedy coat or the most elegant suit of broadcloth, whether he walks with ragged shoes upon a hard pavement or rides in a chariot and four, whether he spends his days in a cellar or an attic, or in a most beautiful mansion, it when you are with him you feel you are in the best society if he is a man of principle, a man of honor. If you educate your children to appreciate what is truly the best society you will place all the stress upon honor, upon morals.

Young men and women who are to-day selling their souls to the devil, as far as they are able, for the sake of shining in the world, will not worship the devil any longer when you have, by improved education, taken all power and influence out of the devil's clutches. As soon as the moral education of the young is attended to as the only great safeguard of the nation, the cancer which is now threatening the life of the Republic will be cut out root and fibre by the knife of reform. But until that reformatory knife makes its incision into the very body of the Republic and cuts out all of this cancer of inordinate love of wealth and show to the very root everything will continue to be done by the young and the ambitious to outwardly distinguish themselves above others, because being so distinguished is regarded by men as the passport into the best society, as the ladder which leads to the highest social position, and all desire to be at the top, and that naturally.

If those directly connected with Government were called upon to act as honorable persons, and could become distinguished only by integrity and fidelity to principle there would not be so many unscrupulous people trying to get themselves elected. Those selected for rulers should be exclusively such as take a fatherly interest in the concerns of the nation, and who are willing to accept a difficult position and perform arduous tasks for the sole purpose of benefiting the people whom they love. When you all resolve that not by outward station but by morals and intelligence alone some shall be elevated above their fellows, there must and will be competition and striving for moral superiority, emulation will then be good as the endeavor on the part of your youth will be to compete with their neighbors to win a spiritual instead of that temporal crown which falling from the head of the dying leaves the head which wore it denuded of all glory as it passes into the realm of spirit.

"Thou shalt do unto thy neighbor as thou wouldst have thy neighbor do unto thee." What does this mean? That we all shall put the first few sentences of the Declaration of American Independence into daily practice. On the Fourth of July when we read the Declaration we should determine to live in accordance with its spirit; but how are all men born free and equal? Are all born with equal talents, with equal genius? No; but all must be treated with equal justice; all must have an equal chance, and no one must put a stumbling block in the way of his neighbor. If you are living in harmony with the spirit of the Pater Noster, you are constantly praying: "Our Father, who art in heaven, not my Father; give us this day our daily bread," not give me this day my daily bread, if you will carry into practice all that is included in the petition, "lead us not into temptation," not lead me not into temptation; "deliver us from evil," not deliver me from evil, interpreting those plural pronouns so as to include all society, all humanity, your life will be in harmony not only with the principles taught by Jesus of Nazareth, but with those proclaimed by all the great teachers of the world.

True revolutionary work aims at the spiritualization of society. Co-operation in every department of life must be substituted for competition. Instead of children being sent to school to rival one another; instead of one child wanting to get to the top of the class only that he may get ahead of some one else, the object must be to do the best he can without a thought of getting ahead of another. Remember, there is always room at the top, and if you succeed honorably no one will succeed any the less because you succeed.

As Henry George, the author of "Progress and Poverty," and other works upon labor and property, says it does not matter how rich men become, so long as they get their money honestly. We maintain that the earth is so rich we need not take a penny away from anybody so as to all make a more than comfortable living, and become moderately wealthy. We tell you that in the bowels of the earth there are treasures yet undiscovered which will make everybody wealthy; what is now only barren land will one day be productive of the greatest riches. As one industry after another makes its appearance, as one mode of increasing wealth after another springs up in a well ordered state

of society, we can not doubt but that the employment of the masses, in the opening up of new sources of industry, the discovery of new fields of labor and new applications of knowledge, will enable this country to develop resources sufficient to make every individual well off as well as comfortable, and when these States shall support a thousand millions of inhabitants instead of about sixty millions, which constitutes the extent of its present population, we shall be in no danger whatever from over-population; we are never in danger from over-production; but the burning question of the day is how to get the food into the empty stomach? how to get the cloth onto the naked back? how to get the food into the empty stomach? how to get those dying for the necessities of life into relationship with those necessities which many people know are being hoarded up and no one to buy them, no one to use them; but why? Because the Golden Rule has not been observed; because of competition instead of co-operation; because looking out for "number one" instead of for humanity, has been the order of the day. You have this spectacle present before you as the bane and disgrace of civilization; there is an immense quantity of stuff locked up in your warehouses, with no purchaser for it, and thousands of people without clothes to cover their nakedness in the coldest winter season; quantities of food going bad that can not be sold, while children are starving for want of bread upon the streets.

The practical exemplification of the Golden Rule will alone lead to the right adjustment of sanitary conditions; it will bring the cloth out of the warehouse that is not wanted there—out of the stores where it is piled upon shelves, and place it upon the backs of the people who need it; it will bring food out of the earth and out of all the store-houses and put it into the mouths of those crying for it. Such must be the eventual settlement of present difficulties, but such a settlement can only be secured when the generation yet to be born, the generation now being born, is educated in harmony with spiritual principles of right, and taught to conduct business in harmony with the religion everywhere preached but seldom practiced.

In a Christian community practical Christianity is exactly what is required; in a Spiritual society, practical Spiritualism; in a Jewish community practical Judaism is precisely what is needed; in a society of Humanitarians, who profess no written creed, and who are not attached to any positive faith, practical humanitarianism above all things else.

Here upon the foundation of the Golden Rule Col. Ingersoll and the Pope of Rome can stand together and shake hands. There is no reason why his Holiness and Charles Bradlaugh should not be found in perfect sympathy when the Golden Rule is the subject of discussion. Ingersoll in America and Bradlaugh in England, even though charged with infidelity, are constant in their eulogy of the principles embodied in the Golden Rule, and the Pope of Rome would declare the authority of the Church set aside, if the Golden Rule were not taught to the scholars in every Catholic school.

The Golden Rule is alike the rule of all religions and of all humanitarianism, and when in its three-fold application it receives man's fullest consideration, it will be found to cover the entire territory now left barren and vacant because of its principle in daily life being lacking, its recognition in creed being about all there is of it in most communities.

Some inquire how does it matter how we feel toward other people if we never say anything unkind—in that case we surely hurt no one's feelings? If we never do anything unjust, how do we hurt any one? What does it matter how we feel?

We answer such questions in two ways. In the first place, if you do not feel kindly it is very unlikely you will act kindly—very unlikely you will speak kindly. If you encourage unkind and unjust feelings, is it not highly probable that your mouth will speak in accordance with your heart, and that your action will betray your inmost sentiment?

We maintain that feeling is the root, words and actions are branches, flowers and fruit of a tree. We maintain that the ideas and thoughts you cherish are the springs whence flow either the sweet or bitter waters of your conduct and conversation. Therefore, when we lay such great stress as we do upon the metaphysical side of every subject, we do not mean to substitute thinking for speaking and action; but we know if people think rightly, encouraging pure thoughts, they can not help speaking and acting accordingly. It is only when you remove evil out of the affections, only when you eliminate evil from the will, when you purify the springs of word and action, then having put the salt of virtue into the spring whence the water flows, streams of bitterness will be converted into rivers of sweetness.

What we teach, therefore, is this: It is absolutely essential to think rightly before you can speak and act rightly; for whenever you find yourselves acting and speaking spontaneously or involuntarily, you will discover you are following the emotions of your mind and living up to the sentiments of your heart.

We also assure you that people are far more sensitive than they are usually credited with being. You may go into a sensitive community not realizing that people are as sensitive as they are, and going with an unkind thought or feeling, not ex-

(Continued on Eighth Page.)

## PUBLICATIONS.

NOW IN THE HANDS OF THE PUBLISHERS.

## A Spiritual Legacy for Earth's Children.

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

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

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

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

TITLE PAGE:

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

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## NOTICES OF MEETINGS.

METROPOLITAN TEMPLE—W. J. COLVILLE,  
Lecturer; Albert Morton, Manager. Services for Sunday, July 17th, at 10:45 a. m., lecture. Subject: "The Perfect Way." At 2 p. m., answers to questions. At 7:45 p. m., lecture. Subject: "Individual Sovereignty." Solos by J. W. Maguire and Miss Grace H. Henderson. Prof. Eckman, organist.

## ADVERTISEMENTS.

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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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PASS THEM ALONG.

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



## A Few Thoughts on Spiritualism and Christianity.

(Thistleton's illustrated loyal citizen.)

Spiritualism—what is it? We have of late years heard so much about Spiritualists and their beliefs that we concluded to investigate it. This comparatively new doctrine is attracting universal attention. Spiritualism is now believed in by tens of thousands who never let their beliefs become known to the general public. The believer in spiritual doctrines says there is no death; that we live eternally; that death is only a change of condition; that we leave the old worn-out body and commence a life in spirit world; that spirit never dies; that it continues to live through an endless eternity; that in this life we only prepare ourselves for a continuous life beyond the grave; that it is our duty to do all the good to our fellow creatures possible in this life, and that by doing so we prepare ourselves for a blessed and happy condition after we pass into spirit life; that the angel world of spirits are interested in our present and future existence; that our spirit relatives and friends can come and communicate with us through certain mediumistic minds that are developed by spirit power; that if we do good and kindly acts, feed the hungry, give a drink to the thirsty, succor the oppressed, give good counsel to the erring and use our influence generally for the bettering of the condition of humanity while living in this world we are laying up a store of everlasting blessings which we will receive in our future existence in spirit life.

That if, on the contrary, we do evil, rob the poor, cheat the widow and orphan, fail to aid the distressed, act selfish and be selfish, destroy our usefulness by debasing our minds by indulgence in drink and other excesses, and thus shorten our lives, we will surely suffer a severe penalty when we pass over to spirit land; that the laws of nature are the laws of God; that God, or good, is everywhere; that God is an all pervading spirit not only ruling this little earth we live upon but universe on universe of untold millions and billions of worlds and suns. His immensity is unfathomable. God rules spirit as well as mortal life. No mind can conceive, no pen portray the great all pervading everywhere present Almighty Infinite Creator of all things seen and unseen.

This spiritual belief is not unlike in many respects the Jewish or Christian belief. The Christian, both Protestant and Roman Catholic, as well as the Mohammedan, believe in a great omnipresent God permeating all things seen and unseen. They all believe in a future existence. The Christians say there is a burning hell presided over by a personal devil; that all who will not believe as they do will be sent to this hell and will be there roasted through time and eternity. The Christian also believes there is a beautiful paradise, with golden streets and mansions of pearls and other precious stones; that in this paradise are crystal lakes and ever living life giving streams of water. This place the Christians call heaven, where a personal God sits on a great white throne and a great multitude of angels with golden harps and horns keep up an incessant concert, singing songs of praise to this great personal God; that on the right hand of God, seated on another white throne not quite so grand as the first one, is another personal God called Jesus Christ, the only begotten son of God; that beside these two Almighty Gods there is another God, or a spirit called the Holy Ghost; that these three Gods are only one God after all, but all three have a personal and tangible existence. Now if this be true and all who can not comprehend this wonderful mystery of three personal Gods combined in one, and therefore fail to believe what they can not comprehend, are to be sent to hell to eternal damnation for not believing as the Christians say they should, then this personal devil will be likely to get an over supply of the mortals existing on this our populated earth. As for ourselves, we do not really know what to think of it. It is hard for us to believe that an all-wise Creator would send us on this earth and place us in this sinful nature, as the good book tells us that "we are prone to sin as the sparks are to fly upwards," and then send us, after death, to a burning hell, there to burn through an endless eternity. It is hard for us to believe that our Creator who, the Bible says, is a "God of mercy and of infinite goodness," will be more cruel to us than the most inhuman parent. Although an inhuman parent may be cruel in punishing one of his children, yet no human or inhuman parent would send a child to an everlasting burning hell to be tortured through an endless eternity. The Christian doctrine may be true, but we hope that our devout Christian friends are laboring under a misconception of our Creator's character.

Now, as far as we have learned of the doctrines taught by Spiritualists, it seems to have a more noble conception of the Divine character than Christians have. The doctrines of Spiritualism show our Creator to be a loving father, a merciful Creator, willing that none should perish, but that all should live; that if we do our best on earth our reward is sure in spirit life. If we fail to do well here our happiness will not be complete in the summer land; but in time we can get out of the unfavorable condition and find the bright

sunlight of God's eternal love; that the good angels in spirit land will not desert us, but will help us to brighter spheres as soon as our conditions will be such that we can obtain them; that God is a God of infinite love, and that even after death we can still continue to improve our condition and advance and keep advancing towards the great Jehovah's infinite light. We hope, we trust, and would be a believer in the almighty and everlasting mercy and goodness of the great Almighty Creator.

### Paul on a "Fourth Dimension."

(Banner of Light.)

Rev. James Freeman Clarke in a discourse upon "The broad Church," delivered before his society in Boston last month, chose for his text, Ephesians iii., 17-19, and made the point that in "the breadth and length and depth and height" of the theme upon which the apostle was then discoursing, "Paul gives us four dimensions. Physics give three—length, breadth and depth or thickness. Each of Paul's dimensions refers to spirit, and each symbolizes some spiritual movement."

Turning from the pastor's eloquent discourse—to the brilliant and (we are sure) spiritually illuminated sentences of which we shall again revert in coming time—we wish at present to note the fact that comparatively a few years ago, in the field of the spiritual phenomena, as met with in presence of Henry Slade, Prof. Zollner of Leipzig made a stand in defense of just such an idea, though in his case physics were necessarily blended with the "spirit" treated of by Paul. Prof. Zollner's "fourth dimension" intelligences—who are existent in a sphere which had higher and added powers than ours (hence might truly be said to be the "height" of Paul, as noted by Rev. Mr. Clarke,) and who, temporarily bringing material to be wrought on under the action of, or into the confines of that sphere, were able to produce what are known to the world in general as spiritual manifestations—were much derided by certain scientific bigots of his own and other lands, who failed to rise to the "height" of the occasion; but his demonstrations gave a hint, from the scientific side, of the truth of what has been continuously declared for more than a third of a century past, from the spirit-side, that the phenomena occurred in consonance with laws which were not out of harmony with nature, even though themselves and the sphere of their operation might be above the ordinary tripartite definition applied by mortals to material things.

The "height" which Paul brought into his measurement of the all-absorbing love of the Infinite, whether expressed in the person of the man of Nazareth, or the Father's eternal fullness, may, we think, justly be regarded as having gained in these modern days—and under added knowledge of how the movements of physical energy and the activity of spirit interblended throughout Nature's broad domain—a new significance, even as has the clear-cut and oft quoted sentence of the same apostle regarding the existence of a "natural" and "a spiritual body."

Fixed terms are difficult of formulation as vehicles and authoritative definition for that which is continually broadening its borders, but the Spiritualist it would seem is justified in seeing in this passage of Paul and its "fourth dimension" a scriptural hint from the clairvoyant tent-maker of Tarsus, of the verity of a twilight region in nature's grand operations (the existence of which the Modern Revelations has plainly demonstrated) where material energy shades into spiritual activity, and where the upward-trending action of mortal aspiration for knowledge of the immortal state meets with the respondent reaction of those wise intelligences who through all the varying orders of modern mediumship seek to demonstrate the upward as well as downward reaching of natural law, the continuity of human life on its spiritual side, and the fact that no mortal mind, nor aggregate of minds, has reached the point where more can not be learned in every department of being.

THE GOOD TIME NOW!—The editor of the (Newburyport) *Valley Visitor* exclaims from out the depths of an illumined vision: "There never before was so much of beauty and use and good in the world as to-day, and to-morrow will be much more abundant. Men's power and means of investigation were never before so great, and earth or heaven never so open to study. Lament? Rather rejoice that we were born so late in the new revolutions of matter and mind; in the new earth which is fresh every day; in the new birth of the good and true; in the new heavens opened; and in God himself apparently nearer to us—more wise, more merciful, more loving than he ever before revealed himself to any age, race or generation of men."

PHYSICIAN (with his ear to patient's chest)—"There is a curious swelling over the region of the heart, sir, which must be reduced at once." Patient (anxiously)—"That 'swelling' is my pocket-book, doctor. Please don't reduce it too much."

AN exchange believes the Panama Canal will be completed in the time allowed, because De Lesseps is "moving heaven and earth" to accomplish it. He would get on faster if he moved less heaven and more earth.—*Wasp*.

A FAC-SIMILE telegraph dispatch was recently sent out by a Buffalo fish-dealer as an advertisement. One was received by a young bride of six months, whose husband was out of town. She at once concluded that he had met with an awful accident, and so went into hysterics. Servants were sent for her parents, who found her still too much unnerved to open the envelope and learn the terrible facts. She recovered with remarkable celerity when the news that fish were cheap was gently broken to her.

A CORRESPONDENT wishes to know how editors spend their leisure hours. Leisure hours?—oh, yes; they spend them catching up with their work.—*Burlington Free Press*.

You can whip anything out of a child but badness, or whip anything into a child but goodness.—*Lynn Union*.

### PROFESSIONAL CARDS.

ANDREW JACKSON DAVIS,  
PHYSICIAN TO BODY AND MIND,  
Has become permanently a citizen of Boston, and may be consulted concerning physical and mental disorders, or addressed at his  
Office, No. 63 Warren Avenue, Boston, Mass.

Mr. Davis would be pleased to receive the full name and address of liberal persons to whom he may from time to time mail announcements or circulars containing desirable information. July 3<sup>rd</sup> 1886

MRS. WM. H. KING,  
TRANCE, CLAIRVOYANT AND CLAIRAUDIENT MEDIUM,  
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Will answer calls to lecture anywhere in the State. June 26

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(Written for the Golden Gate.)  
My Wife and I.

BY S. H. DIXON.

We stood, we three, 'neath the moonlight moon,  
While the light of a harvest moon  
Was a dream of rest on the earth's dark breast,  
As it brightened the garden's bloom.

And one who was there had dark brown hair,  
And her eyes they were warm and bright;  
The other was fair with a golden hair,  
Her eyes shone with sunny light.

A hand of each maid I held as I said,  
"Good-night!" for it grew so late;  
But I kissed the brow, as white as the snow,  
As I left the garden gate.

And I thought of the hours, in love's sunny hours,  
Of the freedom from toil and care;  
To wander by brooks, with chosen looks,  
With the girl of the golden hair.

That was all very fine, but ambition was mine,  
And in ladder I wanted to climb;  
To write my name in the lists of fame,  
At the top of the days of time.

So, with frozen brain and a heart of pain,  
I wandered inside the sun;  
But I made up my mind, that the dark eyes, kind,  
Were the eyes that must shine for me.

I knew her life was a scene of strife  
With poverty, toil and care;  
That the star which lighted her pathway bright,  
Was the hope that we two might share.

Some quiet home, in the days to come,  
Wherever that home might be;  
A poor, little out in some quiet spot,  
Beside the bright, surging sea.

To you it seems strange that I should change,  
For the gold laid up in store,  
A brown-eyed wife and a lowly life,  
And a lot so narrow and poor.

But the years came on, and the years were gone,  
And the dreams of my youth came true;  
For I wrote my name in the lists of fame,  
I had wealth and glory, too.

Yet I knew in my soul, if the truth were told,  
"That the power behind the throne,"  
Was the dark-eyed bride, who stood by my side,  
It was her's 'till more than my own.

If the ladder was lean and her garments mean,  
She made the best of it all;  
And our cottage hearth, was pure and sweet,  
As was any princely hall.

If I growled at fate, that fortune came late,  
She smiled in her patient way,  
And seemed to be glad, tho' her heart was sad,  
To brighten the weary day.

As I think of it now, there's a shade on my brow,  
And my heart is broken and sore;  
For the pride of my life, my brown-eyed wife,  
Sin down by my leech's no more.

In a lone, quiet spot, not far from the cot,  
Where we slept and struggled for years;  
I laid her to rest, where the wild flowers weep  
With the dew of the ocean's tears.

I know what you say, Pat your grief away  
And be happy and cheerful once more;  
Did the cold winter's snow to blossom and grow,  
And the ice be as grass by the shore.

There's a quiet little room in our beautiful home,  
And her picture is hanging there,  
And the garments she wore in the dark days of yore—  
The days which have now grown so dear.

It was there her last sigh, as she bade me good-bye,  
Floated out on the morning air;  
And now every day I go there and pray  
For strength all my sorrow to bear.

And when the past years have been washed by my tears,  
And my soul has repented its sin,  
Should I hear heaven's gate, cause she stands there and  
The angels may let me come in.

Alone.

Since she went home—  
The evening shadows linger longer here,  
The winter days fill so much of the year,  
And even summer winds are chill and drear,  
Since she went home.

Since she went home—  
The robin's note has touched a minor strain,  
The old glad songs breathe but a sad refrain,  
And laughter with hidden, bitter pain,  
Since she went home.

Since she went home—  
How still the empty room her presence blessed,  
Unconscious the pillow that her dear head pressed;  
My lonely heart hath nowhere for its rest,  
Since she went home.

Since she went home—  
The long, long days have crept away like years,  
The sunlight has been dimmed with doubt and fears,  
And the dark nights have rained in lonely tears,  
Since she went home.

—ROBERT J. BURGESS.

Wishes.

Whatever you want, if you wish for it long,  
With constant yearning and fervent desire,  
If your wish seems upward on wings so strong  
That they never grow languid and never tire.

Why, over the storm-clouds and out of the dark  
I shall come flying some day to you,  
As the dove with the olive branch flew to the ark,  
And the dream you have cherished, it shall come true.

But, lest some rapture should make you blind,  
Or too bright sunlight should strike you dead,  
Along with your blessing a something send  
Shall come like a shadow that follows behind.

Something unchangeable and unfading,  
Yet of your hope and your wish a part,  
Shall stand like a sentinel between  
The perfect joy and the human heart.

I wished for a chameleon and golden day;  
It came, but I looked from my window to see  
A giant shadow, which seemed to say:  
"If you ask for the sunlight you must take me."

O, a wonderful thing is the human will  
When serving one purpose and seeking one end;  
But I think it wiser just to sit still  
And accept whatever the gods may send.

—ELLA WHEELER WILSON.

It is no dream,  
No castle-building time, that we call life;  
To reach the gleam  
Of heaven is the strife,  
Our will must tend to reach the better life.

There's a much room  
For gratitude—much room for tenderness  
In all the gloom  
Of sorrow, much to bless,  
If we will labor more and sorrow less.

(Continued from Fifth Page.)

pressed in word or action, but kept in your secret mind, and your thought will sting like an adder. But when you have weeded out of your mind every desire to deal unjustly with any human being, when all your thoughts become pure and you think of others as you would have others think of you, then you will find yourself speaking and acting justly, even as a matter of habit, for good habits can become "second nature" as well as bad ones. Out of the abundance of the heart the mouth will speak; in accordance with the fullness of the heart conduct will naturally shape itself.

If we are to do unto others and speak of others as we would have others do unto and speak of us, we naturally ask how should we like to be treated if we ourselves were guilty of the crimes and misdemeanors which we in the light of human judgment lay at other people's doors but not at our own? We do not know the trials and temptations of other persons; you meet a man, woman or child by the roadside, you are introduced to them as casual acquaintances, you meet them in a hotel, or railroad car, or you become acquainted in the course of business transactions; you do not know all their history, you do not know their antenatal conditions, their inborn propensities to evil; you can not read all their childhood's history, you do not know what fierce temptations continually beset them, then if you do see them incline to evil, if you do hear them utter words which are envious and vain, if a great deal of their conduct is not up to your highest standard, what is your duty towards them? If you are purer than they endeavor to realize that you have been led into their company by a divine overruling Providence; to be to them as a guardian angel helping them to a higher moral plane. If you are honest and are thrown into the company of a dishonest person, then feel that God has directed you to each other in order that you who are honest may convert a dishonest brother so that he may no longer break the eighth commandment. If you are living a just and virtuous life and are associated with a libertine feel that God has sent you to rescue one of his children from evil ways. If you are living under happier circumstances than others, if you have attained to moral heights which some of your fellow-creatures have not yet reached, if you have risen above some weaknesses which are now dragging them down, whenever you are brought in contact with such infirm ones, conclude that a power beyond you, a power that works through all circumstances, a power controlling all that men call fate, luck, destiny or chance, has guided you together so that the stronger help the weaker to rise to a glorious life of truth and purity.

The life of Jesus is held up before you as the pattern life in all Christian churches. We therefore ask the Christian, when did Jesus ever say to a harlot you are irrevocably bad, you are a desperately wicked woman, I will not associate with you? When was Jesus ever afraid of being contaminated by the grasp of a prodigal's hand or the touch of a Magdalen's skirts? Jesus was too pure in himself to dread contamination; he had overcome the power of temptation and therefore felt no fear. When Christians are disposed to cavil because a respectable person associates with one who is impure, let them remember that Jesus was open to the self-same charge of not repudiating or banishing the sinner from his presence. It is often that a lady of refinement and culture, one who is scrupulously clean about her own person and in all her household arrangements, teaches a class of ragged school children. She does not like rags, neither does she like coming in contact with dirty little boys out of the gutter, for dirt in every form is exceedingly distasteful to her; but that lady has the love of God and humanity in her heart and knows that the only way to overcome dirty habits is to take dirty children out of the gutter and teach them to be clean. You must be clean yourself in order to cleanse others, and as you impart cleansing power to wipe out the foul stains of others you will find your own white robe of angelhood growing brighter; as you remove the sullied robes of others you and they will enter together upon a higher and nobler life, a life of higher spiritual enjoyment for yourself as well as for those you elevate.

Do not mistake us; we can never advocate the sanctioning of any form of crime or imposition. We can never advocate the saying to any one who has committed a wrong, "You surely did the best you could and could not do any better." We must point out plainly and deliberately to the erring ones their faults, but we must do it privately when you are with them alone. When you seek to reform a sinner do not blow a trumpet and march through the streets parading the sins of your protégé so that all may be warned against him and leave him in the gutter; but go to him alone and by the virtue and strength of your higher life convert the sinner from a life of degradation and evil to one of usefulness and virtue. How should we treat the Magdalens? Jesus did not say to them, "Women, there is no harm in adultery; Moses made a mistake." He said, "Go and sin no more." According to the statement of the early Fathers, when Jesus wrote upon the sand at the feet of the men who stood ready to accuse her he wrote their besetting sins before their eyes, and when they looked upon the sand and saw that he could read their thoughts they were ashamed and retired, leaving the woman alone with Jesus, who

proved to them all that they were as great sinners themselves as the woman they were longing to see stoned; the woman rescued by Jesus from adultery, according to tradition, afterwards became Mary Magdalene, one of the greatest of saints.

We meet many sensitive persons who are very easily led astray by easily falling into clutches of evil advisers; many are swayed by bad companions and thus led to commit crime. Never condone with crime, never make apology for sin, but always take the sinner by the hand and endeavor to cast the devil out of him and strive that an angel may take the place of the devil when cast out.

The only true way to protect society is to practice the Golden Rule in daily life. To reform society truly you must begin at the center and work outward, not deal with the circumference only. If a criminal is not reformed before being released from jail he may as soon as released commit some greater crime; but when criminals are converted by the omnipotent force of divine love and wisdom working through self-sacrificing lovers of humanity their sin is removed and they being no longer sinners become safe, peaceful and prosperous citizens instead of remaining dangerous to themselves and to society. We assure you from a spiritual point of view that only a work of loving reformation, only the determination to do the utmost in your power to elevate the fallen is legitimate in the light of heavenly spheres. When some one on earth with great pretensions to sanctity says of another, "He got drunk two days last week, an angel very often stands by and whispers in your ear, 'He resisted five temptations to drink last week.' You on earth took notice of his two falls into intoxication; but the angel took notice of the five times when he resisted the promptings of his lower appetite. When you can turn your thoughts to the better side of human nature, and rejoice in such things as are good; when you as a people can take up a newspaper and read of grand heroic deeds with far more relish than you have for the details of shop-lifting or murder, the day will come when literature will be so purified that all caters to the public taste will be obliged to give society some fruit from the tree of life to feed upon instead of the dead sea apples which society unfortunately now devours with so much morbid zest.

We maintain that the only way of salvation for sinners and of safety for society is to turn out evil and let in good. If any wish to know how they ought to treat offending mediums or any other class of offenders, let them bring their higher spirituality to bear upon those in error and feel they have not fulfilled their mission until under the guidance of heaven through man's co-operation the sinful go and sin no more.

(Written for the Golden Gate.)

Why Not?

"It is a great pity that woman's dress robs her of the benefit of this graceful invention. If man gains so much from this mode of travel, who can ever estimate what it would do for woman? GOLDEN GATE, June 5, 1886."

The above regarding the bicycle attracts my attention, and suggests some queries: Why may not woman wear such a garb as to allow her to avail herself of the benefits afforded by the bicycle, as well as man? What has woman done that she should be forever under disabilities? Does she not lend dignity, grace and beauty to whatever she engages in? Should not her costume be equally as convenient and comfortable as man's? Why keep up such great distinctions between the dress of man and of woman? What good is accomplished thereby? The general outline of the human form is almost identically the same in both sexes, with no such striking dissimilarity in the living model as the prevailing differences in costume would indicate; why should not, therefore, the dress we (both men and women) wear preserve the general outline of the body, and be essentially the same for both sexes? No artificial combination of lines, curves, angles, circles, ellipses, ovals, etc., can possibly be devised, that will equal in beauty, harmony, symmetry, grandeur, nobility and loveliness, the human form in its entirety and perfection, in the glow and vital fullness of health and happiness. Neither is there anything in the whole arcana of Universal Nature that can compare with the beautifully lovely and charming lines of the heftily which the crowning work of the Infinite Architect presents to our enraptured vision. Why then should we pervert, distort and caricature this perfection and masterpiece of infinite skill? Do we, or can we, improve upon Nature's geometrical formation by attaching to our waists umbrella tops, or by adopting any other device for the purpose of exaggerating the distinctions which Nature has made between the sexes, or of indicating differences which she has not made at all?

Again, is it after all, in the nature of things, essentially necessary to the welfare of society that the sex of an individual should be always apparent at a distance? What is gained thereby? On nearer approach, if it be a woman, we perceive a special breadth of hips, a special fullness at the chest, a slope of neck and shoulders and general smoothness, softness and grace of form, absence of beard, and a certain undefinable expression of countenance. These distinctive characteristics Nature has produced, and they are sufficient. We need not—ought not—add any such impedimenta, such monstrosities, as the abominable thing we call a skirt.

Why not let the garment we wear be so made as to cover the whole person from neck to ankle (or knee) and to wrist (or elbow), with one uniform thickness, thus maintaining throughout the system the perfect circulation and the natural distribution of vital warmth so essential to health? Make this skirless garment loose and perfectly easy, yet preserving the general outline of the living form. It may be as thick as desired, and there may be one or more of them, as required. There will be no suspenders over the shoulders; no corsets around the waist; no bands, belts or weight of skirts at the hips; no ligature around the leg; all is free. This combination garment or "free suit" will be made in two vertical halves, "right and left," joined by buttons (concealed if desired) and may be put on or taken off in a moment's time. [For rough and stormy weather a simple circular cape, without sleeves, may be thrown over the shoulders.] This costume, ladies, will set you free; it will give you the bicycle; it will emancipate you from other disabilities; and when adopted by men also, it will place the sexes side by side, hand in hand, in that equality which natural justice and the highest welfare of the race declare should be unitedly enjoyed by the two great masterpieces of creative skill—Man and Woman! Two, yet One!

NELLA NOSIDAM SEMAJ.

ANCORA, N. Y.

"Great Scientists."

EDITOR OF GOLDEN GATE:

In reading an article in the June 12, 1886, GOLDEN GATE, entitled, "New Fields for Scientific Investigation." I find this remark: "Among scientists there are few Spiritualists." This needs explanation, as almost every great scientific truth has been originally discovered by Spiritualists, including the great truth of Spiritualism—but it is not necessary to refer to the "great scientists," as they are mostly pretenders and oppose new truths.

I have a long list of names of eminent Spiritualists who are "great scientists," yet are too modest and unpretending to ever claim to be "great," as all their scientific greatness comes from their spirit friends. I listened to a lecture by Mrs. Richmond many years ago, when but a mere child, and she spoke particularly of the time coming when persons would talk over the telegraph wires as now done by telephones, and several "great scientists" in the audience wanted to know how it would be accomplished. She did not tell them nor did the spirits through her organism.

Respectfully,

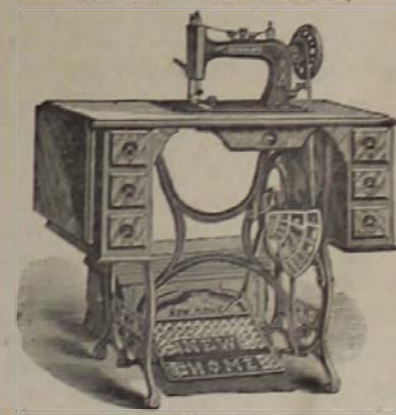
HENRY C. STRONG.

WASHINGTON, D. C., July 7, 1886.

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SAN FRANCISCO.

ARTHUR M. HILL, Manager.

june-3m

SOUTH PACIFIC COAST RAILROAD.

PASSENGER TRAINS LEAVE STATION, FOOT of Market Street, SOUTH SIDE, AT  
8:30 A. M., daily, for Alameda, Newark, Centerville, Alameda, Santa Clara, SAN JOSE, Los Gatos, Wrights, Glenwood, Felton, Big Trees, Boulder Creek, SANTA CRUZ, and all way stations—Parlor Car.  
2:30 P. M., except Sundays, Express to Mr. Eden, Alameda, Newark, Centerville, Alameda, Agnew, Santa Clara, SAN JOSE, Los Gatos, and all stations to Boulder Creek and SANTA CRUZ—Parlor Car.  
4:30 P. M., daily, for SAN JOSE, Los Gatos and intermediate points. Saturdays and Sundays to Santa Clara.  
\$5 Excursion to SANTA CRUZ and BOLDER CREEK, and \$2.50 to SAN JOSE, on Saturdays and Sundays, to return on Monday inclusive.  
\$1.75 to SANTA CLARA and SAN JOSE and return—Sundays only.  
8:30 A. M. and 2:30 P. M., Trains with Stage at Los Gatos for Congress Springs.  
All Through Trains connect at Felton for Boulder Creek and points on Felton and Pescadero Railroad.

To Oakland and Alameda.

Alameda, Newark, Centerville, Alameda, Santa Clara, SAN JOSE, Los Gatos, Wrights, Glenwood, Felton, Big Trees, Boulder Creek, SANTA CRUZ, and all way stations—Parlor Car.  
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WIN more money than at anything else by taking an agency for the best selling book out. Beginners succeed grandly. No fee. Terms, free. HAZLITT Book Co., Portland, Maine.

ADVERTISEMENTS.

FAIR DEALING.

712 AND 714 MARKET STREET,

SAN FRANCISCO.

O'BANION & DAGENAIS,

—HAVING BOUGHT OUT—

Mr. T. H. Brooks (formerly Jones & Brooks), and having filled the stores with all the latest styles of

CLOTHING,

FURNISHING GOODS,

AND HATS.

We have added to the business

—{ MERCHANT TAILORING. }—

And are buying the Best Stock that can be found in the market. Will make suits at all prices, from \$20 up. Will Guarantee Good Fits and Perfect Satisfaction. Our motto will be: "FAIR DEALING."

Goods sold for what they are worth, and strictly at one price.



TIME SCHEDULE.

Passenger trains will leave and arrive at Passenger Depot (Townsend St., bet Third and Fourth), San Francisco:

LEAVE S. F. COMMENCING MAY 2, 1886. ARRIVE S. F.

| LEAVE S. F. | ARRIVE S. F. |
|-------------|--------------|
| 8:30 A.     | 8:30 A.      |
| 10:40 A.    | 10:40 A.     |
| 12:10 P.    | 12:10 P.     |
| 1:40 P.     | 1:40 P.      |
| 3:10 P.     | 3:10 P.      |
| 4:40 P.     | 4:40 P.      |
| 6:10 P.     | 6:10 P.      |
| 7:40 P.     | 7:40 P.      |
| 9:10 P.     | 9:10 P.      |
| 10:40 P.    | 10:40 P.     |
| 12:10 A.    | 12:10 A.     |
| 1:40 A.     | 1:40 A.      |
| 3:10 A.     | 3:10 A.      |
| 4:40 A.     | 4:40 A.      |
| 6:10 A.     | 6:10 A.      |
| 7:40 A.     | 7:40 A.      |
| 9:10 A.     | 9:10 A.      |
| 10:40 A.    | 10:40 A.     |
| 12:10 P.    | 12:10 P.     |
| 1:40 P.     | 1:40 P.      |
| 3:10 P.     | 3:10 P.      |
| 4:40 P.     | 4:40 P.      |
| 6:10 P.     | 6:10 P.      |
| 7:40 P.     | 7:40 P.      |
| 9:10 P.     | 9:10 P.      |
| 10:40 P.    | 10:40 P.     |
| 12:10 A.    | 12:10 A.     |
| 1:40 A.     | 1:40 A.      |
| 3:10 A.     | 3:10 A.      |
| 4:40 A.     | 4:40 A.      |
| 6:10 A.     | 6:10 A.      |
| 7:40 A.     | 7:40 A.      |
| 9:10 A.     | 9:10 A.      |
| 10:40 A.    | 10:40 A.     |
| 12:10 P.    | 12:10 P.     |
| 1:40 P.     | 1:40 P.      |
| 3:10 P.     | 3:10 P.      |
| 4:40 P.     | 4:40 P.      |
| 6:10 P.     | 6:10 P.      |
| 7:40 P.     | 7:40 P.      |
| 9:10 P.     | 9:10 P.      |
| 10:40 P.    | 10:40 P.     |
| 12:10 A.    | 12:10 A.     |
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| 7:40 A.     | 7:40 A.      |
| 9:10 A.     | 9:10 A.      |
| 10:40 A.    | 10:40 A.     |
| 12:10 P.    | 12:10 P.     |
| 1:40 P.     | 1:40 P.      |
| 3:10 P.     | 3:10 P.      |
| 4:40 P.     | 4:40 P.      |
| 6:10 P.     | 6:10 P.      |
| 7:40 P.     | 7:40 P.      |
| 9:10 P.     | 9:10 P.      |
| 10:40 P.    | 10:40 P.     |
| 12:10 A.    | 12:10 A.     |
| 1:40 A.     | 1:40 A.      |
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| 7:40 A.     | 7:40 A.      |
| 9:10 A.     | 9:10 A.      |
| 10:40 A.    | 10:40 A.     |
| 12:10 P.    | 12:10 P.     |
| 1:40 P.     | 1:40 P.      |
| 3:10 P.     | 3:10 P.      |
| 4:40 P.     | 4:40 P.      |
| 6:10 P.     | 6:10 P.      |
| 7:40 P.     | 7:40 P.      |
| 9:10 P.     | 9:10 P.      |
| 10:40 P.    | 10:40 P.     |
| 12:10 A.    | 12:10 A.     |
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| 12:10 P.    | 12:10 P.     |
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| 12:10 P.    | 12:10 P.     |
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| 3:10 P.     | 3:10 P.      |
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| 12:10 A.    | 12:10 A.     |
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| 4:40 A.     | 4:40 A.      |
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| 9:10 A.     | 9:10 A.      |
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| 12:10 P.    | 12:10 P.     |
| 1:40 P.     | 1:40 P.      |
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| 4:40 P.     | 4:40 P.      |
| 6:10 P.     | 6:10 P.      |
| 7:40 P.     | 7:40 P.      |
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| 4:40 A.     | 4:40 A.      |
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| 12:10 P.    | 12:10 P.     |
| 1:40 P.     | 1:40 P.      |
| 3:10 P.     | 3:10 P.      |
| 4:40 P.     | 4:40 P.      |
| 6:10 P.     | 6:10 P.      |