



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

VOL. II. J. J. OWEN, EDITOR AND PUBLISHER, 234 Montgomery St. SAN FRANCISCO, CAL., SATURDAY, JANUARY 30, 1886. (TERMS: In Advance: \$2.00 per annum; \$1.00 for six months.) NO. 2.

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MEDIUMSHIP AND ITS IMPORT—PAST AND PRESENT.

A Lecture Delivered by Mrs. E. L. Watson at Metropolitan Temple, Sunday Evening, Jan. 17, 1886.

[Reported for the Golden Gate by G. H. Hawes.]

The subject before us for consideration is more suitable for a series of lectures than for a forty minutes' address, but in our ministry we have aimed to instruct by suggestion rather than by an elaborate illustration of our themes, leaving the intelligence of our audience to pursue our thought into the realm of nature and human experience; we shall adhere to that rule in this discourse.

The word mediumship implies a trinity of powers; it is a link uniting two otherwise distinct qualities, substances or states of being.

The impalpable ether of the sidereal heavens is a medium for the conveyance to our consciousness of the existence of stellar systems. The atmosphere enveloping the earth is a medium for the refraction of the rays of sunlight; also for the conveyance of sound waves, and the ear is a medium for the conveyance of these waves to the spiritual consciousness. The eye is the medium for the conveyance of light to the consciousness.

Spiritual mediumship implies a duality of man's being. It involves his physiological and psychological constitution; it introduces us to the realm of physics and metaphysics, a world sensuous and supersensuous. The spiritual medium is subject to influences which are not ordinarily conveyed through the five senses. It implies, as I have said, a duality in man's nature; the five senses introducing him to the world of objectivity—material phenomena; the psychical introducing him to a realm of thought, objective, also, but superior to that in which the five senses operate, and, in a sense, foreign to the material world by which we are surrounded.

Mediumship, or this cognition of a world other than the sensuous, and to be spiritually discerned, has existed from time immemorial. There is no race of people which has not been conscious of the fact of man's spiritual nature; and his possessing senses superior to those which are in constant active operation in the material world. There is no age of the world which has not, through mediumship in some form, cognized that which is impalpable, invisible and inaudible to the physical senses; penetrating to a realm of life superior to this in which we ordinarily exist. Spiritual mediumship demonstrates the existence of an individual identity independent of the physical organization. When I hear with a sense other than the physical ear, it is proven to me that there is another medium than the physical by which my spirit may take hold on truth; I know that there is an organic existence independent of this physical organization, which at times is awakened to an active expression and is brought in rapport with this natural world,

but sustains a different relation to it than does my physical organization.

Mediumship, therefore, implies the existence of senses that may be in active operation independent of the five physical senses. Since there are the various phases of mediumship—hearing, seeing, feeling,—independent of the physical body, it demonstrates that we are existing now and here as spiritual beings; that we have an identity with a spiritual world; that we are brought into relations with a realm of life which we can not cognize through the ordinary channels of mind.

Mediumship forms a link between the visible and the invisible. In every age of the world it has had a direct bearing upon the doctrine of a future existence for man. No phase of spiritual mediumship exists that has not brought to light some truth in relation to man's existence independent of the physical body.

We shall only be able to cite a few instances of mediumship, past and present, as we wish to leave room to draw a few inferences as to its import to the world at the present time. Perhaps it is as well for us to begin with Socrates, that mind which was the crystal fountain of a spiritual philosophy unsurpassed in some respects to-day, and which has nourished, and inspired all succeeding ages. Socrates, the "self-taught," humble-born citizen of Athens, under the inspirations which came pouring down from the spirit-world wielded an influence unparalleled in his time, and although he taught in no fixed place, establishing no school, the current of his thought went coursing through the centuries, presenting a clear view of man's spiritual relationship, announcing principles for the conduct of life, and giving to the world a system of philosophy which yet remains to be surpassed. What was the secret of the power of Socrates, and from whence did he receive his endowment of mind? How was he enabled to impress himself upon Greek history in its golden age of philosophy, turning the light of speculative science upon the nature of man and bringing down to practical results the best thought that has ever been given to the world?

Socrates professed to owe this mental illumination to a spiritual being, of whom he spoke familiarly to his friends and to the world. From early childhood this spirit guide warned him against any evil that was to befall him; it was as the spirit which he answered the questions that were put to him on the street, in the assembly, or wherever he taught. This demon or genius of Socrates has been acknowledged by all classes of men as real. By Plutarch it was regarded as an intermediate being between gods and men, by the fathers of the church as the devil, by Ficino and Dacier as a good angel, and by later writers as a "personification of conscience." Modest, eager to learn, great was his astonishment when the Pythian priestess pronounced him to be the wisest of men. Although he obeyed the laws of his country and lived a blameless life, the charm of his eloquence, the loveliness of his character, the dignity of his mien, impressing itself upon all classes, he was tried and condemned for impiety—the charge being simply a pretext on the part of his enemies, whose hatred had been aroused by his scorn of their false systems and by his brave attack upon existing shams. He went before his judges without fear, feeling that all was well since the demon had not warned him, the inner voice had made no sign, believing, therefore, that good rather than evil was to befall. His anxiety was not for himself but for the good repute of the Athenians. When sentence of death was passed, he expressed satisfaction at his course and the results, and standing before these judges he announced that he had no fear of death; that no man had a reason for believing that death was an evil, but rather that it might be a blessing; and during the thirty days spent in prison in chains he calmly conversed with his friends, discussing the great question of immortality. And when the time arrived for drinking the fatal draught he bade his friends farewell with a light of hope upon his face, leaving the benediction of his love and the memory of his character as a living light among them.

It was the mediumship of Socrates, or in other words his susceptibility to spiritual intelligencies, which gave him this power, and crowned him in that moment of trial with a supreme calm. It was this spiritual

intelligence which touched his lips with living eloquence, so that "the hearts of his listeners burned within them and the tears poured from their eyes." He displaced Greek speculation with practical precepts; he brought philosophy from the heavens to the earth and laid down rules for the conduct of life which have not been excelled. Almost five hundred years before Jesus of Nazareth he anticipated the best sayings of that inspired teacher. Under these influences which he recognizes as coming from the spiritual world he wrought a work which will live in ages yet to come. The import of mediumship four hundred and sixty-nine years before Christ was that of a higher moral standard to the Athenians—nay, to all the world who could hear. It was a doctrine concerning the immortality of man which all the physical phenomena of all times has helped to demonstrate as true; it was the finger-mark of heaven upon the mentality of a wondrous age.

There is one peculiarity in the messages of the spirit, whether they come from the dark-browed Athenian philosopher, from the gentle Nazarene, or from Apollonius, or Mohammed, or from the inspired teachers of our own times—they have a unanimity of tone and moral influence. There is perfect agreement between the inspiration of Socrates and Jesus; between Swedenborg and our own Andrew Jackson Davis. There is agreement between the utterances of these spiritual philosophers and those of the inspired babes of our own household. When they are left to do their own pure work the breath of sweet fraternity wafts them to the heart of universal man. Before they are clutched by the hand of authority, or paralyzed by dogmatism, they flow a golden stream of consolation; they whisper encouragement; they speak of broader fields of endeavor.

The inspired teachings of the Nazarene, seized upon by a Christian Emperor lust for power, are clouded, dragged into the dust and become the weapon of oppression.

Spiritual mediumship implies the quickening of that which is resident in man, the unfolding of organs of perception which are a common inheritance. Therefore mediumship is not a gift from heaven in the sense that it is subject to an arbitrary will; it is simply a sign of the growth of a power which inheres in all. The mental gifts expand and express themselves more clearly in one organization than another; when in a phenomenal manner, for instance the gift of music, poetry or any branch of art, it is simply the anticipation of what shall yet be the expression of universal humanity.

Now we come down from Socrates to Jesus of Nazareth, and here the expression of the spirit is similar to that which was voiced through the Athenian philosopher. Although it takes a different form and meets the needs of the different ages, it is the same power, but in different degree. Here, again, the gift is manifest in early childhood. Jesus appears in the temple at the age of twelve years disputing with the doctors; they are astonished at the wise sayings of this mere child. What is the secret of his power? Here is a selfhood abiding within the physical life which is not of that life, and which is sensitive to the touch of intelligence beyond it; here is an organization which becomes the receptacle of spiritual ideas, a child voicing highest truth, a phenomenon, old and yet new, which can not be accounted for on any other grounds than that of the intervention of a wise intelligence.

And when he again appears at about the age of thirty he comes to utter not his own thoughts but "to do the work of him who sent me"; voicing the spirit in all his ministrations, and claiming that the power was not of himself. He recognizes the variety of spiritual gifts, and acknowledged that these gifts were possible to others; that the things which he did others might do also; that it was a matter of faith, of trust, and loving confidence—in other words, of receptivity. Mediumship as manifest through Jesus of Nazareth was, indeed, of vast import. We feel its influence this hour, notwithstanding the corruptions which have crept into systems founded in his name; the impartation of this power through the excitation of the higher sentiments in his disciples; the inspiration he conveyed to his followers, and they in turn passing down the gifts to others that came after them—mediumship being transmitted from age to

age, the voice ever reiterating the divine encouragement and sweet consolations that characterized the inspiration of the dead centuries.

Like Socrates Jesus bore testimony to the great truth that man is a spiritual as well as a physical being, recognized the moral law of the universe, and God manifest through nature. Socrates taught that the system of nature was but the expression of the deific power; that it was through the laws of nature alone that the Deity was revealed, and that the highest worship was to do good to our fellow-men, and the spiritual voice which spoke through Jesus of Nazareth reiterated these great principles.

Through the manifestations of that spiritual power his disciples caught a glimpse of the better world, and imbibed faith in a spiritual existence. He taught them that there is no death; that all may be raised from the dead and live a new life beyond the grave. Thus the mediumship of Jesus of Nazareth brought the light which shone through the life of Socrates again into the world; relit those stars that had in some respects begun to dim in man's mental horizon; re-awakened the sweet echoes from the world beyond, and in his followers the spiritual gifts being repeated (although Jesus built no church and organized no society) became the nucleus for the formation of a system of principles which still exists, though not actualized to any very great extent in the early apostolic times; thus the light of the spirit shines down through the vista of the years. There is no shadow so thick that it cannot penetrate; there is no confusion of tongues which it is not able to overcome; there is no bitter revolution which it is not able to override. And in a thousand ways it is demonstrated to us that the spiritual power resides in man naturally and normally, and is the expression of qualities that inhere in him as a spiritual being, the legitimate expression of which will be, in its fullest development, the life human and the life divine—the two worlds, the seen and the unseen, absolutely united.

Imagine, if possible, our human world as it exists to-day, without any of these inspirations, or communications, or signs from the world invisible; imagine humanity without a hope beyond the grave; imagine intellectuality without spiritual insight; imagine a human world without an accompanying world divine; imagine a human being without the conception of a spiritual life. No race nor individual exists but has had this glimpse of the immortal. From this glimpse, however faint it may have been, have sprung all the sweetest sentiments of human life, all the strongest incentives for noble action, all the highest and noblest joys.

The mediumship of Jesus of Nazareth was not exceptional in its nature or in its operation. He saw no more of the spirit-world than did Socrates, and his doctrine of immortality was not so clear. What gave to the life of Jesus its great power, perhaps, was the love that flowed through his life. It was not his clear intellectual propositions, but he spoke to the common need; he lived the lovely life that is possible to our common humanity. This spirituality shone resplendent, a blazing sun in a wintry sky. In his intercourse with his fellow-beings he was a spirit embodied; he spoke as a spirit, and sank his own identity in that of the spirit, perhaps, even more than did Socrates. Herein lies the secret of his power, then and now. He is an ideal of that spiritual humanity which we are striving to attain; the embodiment of benevolence and unselfish love, suffering death for sake of truth, and with his last breath pleading the cause of the ignorant, murderous mob.

History abounds with brilliant illustrations of the import of the power of mediumship; of its utility in the development of human character, and in the establishment of moral government in this world. Take for instance the life of Mohammed. I am aware that the Christian Church denounces this man as an imposter, while it claims for itself special endowment of spiritual power; and that at a certain period in its history it had communication with the spirit world. It denies that Mohammed had this gift. But in the character and career of Mohammed I think we have clear evidence of spiritual intervention. The work which he performed for his people, lifting them from the grossest idolatry to the worship of one God; the impress which he made upon the ages, all indicates

that he was spiritually guided. He too had visions, heard voices, fell into trances, and received warnings and admonitions from above.

He, also, was an ignorant and low born man, having his crown of honor and of power directly from the hands of the spirit world. His life, when analyzed without prejudice, stands forth as one of the subjects of spirit power. That he received intelligent impressions from a world superior to our own in experience and unfoldment, is as manifest as that Jesus was sent of God.

The import of the mediumship of Mohammed was a higher and clearer expression of the God-idea, and for his people a superior moral code. You may remind me that he made his converts at the point of the sword; so also did the church. The sword of Mohammed was more cruel than that of Charlemagne. While we see on every hand human cupidity, selfishness and the lust of power attending the gleam of inspiration from the heavens, we also perceive this light streaming down, full of noble and glorious import to humanity in every stage of human development.

This quality of mediumship, this subjectivity to higher intelligence, is the source of those sudden floods of light that have come into the world. We can readily conceive how Luther became an instrument of angel power. How even Calvin and Wesley were empowered by angels to do their special work. Swedenborg with his ripened intellect became a subject to that influence, leaving a legacy of beautiful spiritual conceptions in his "Doctrine of Correspondence," which is the key to a grand philosophy, and full of rare moral suggestions.

Coming down still closer to our own time we can see how this quality of mediumship has expressed itself in the different spheres of life. It took possession of the Maid of Orleans, a young, untalented girl, and filling her with supernatural power gave her a wonderful influence over the dissolute soldiery of France, subduing their fiery passions, refining and softening them, chastening and drawing them upon a higher plane of government than they had hitherto known. Under the guidance of her "voices" she left an impress upon her time which will never be erased. While it may not seem to matter what king should rule in France, it is important that we know through what avenues the spiritual world may choose to voice itself. It does matter to us whether these influences are confined to an apostolic succession, or whether they are to be disseminated through universal humanity. It is of consequence to know whether mediumship is a special and arbitrary gift, or whether it is a quality appertaining to human life; whether it is a light universal, or exceptional expression of spiritual power. Tracing its history down the ages we see that it manifests itself in countless ways. Now it comes to the front in power expressed through a little child; now it crowns a sage like Swedenborg with new insight; now it appeals to man's moral sensibilities, and then it shakes existing governments to their very foundation. Now it carries a sword and torch; then, again, it comes as a dove of peace brooding the hearts of humanity, all together proving to us that there is a bond existing between all intelligencies; that the universal intelligence may express itself through various forms; that every tongue may utter its mandates and every eye perceive its visions, and that every heart may receive its golden dew.

Mediumship, then, in one sense, is a universal gift; and are we so blind that we can not see its import to this age? Can we not see that spiritual mediumship unites all systems of religion upon a common basis of great moral principles and of man's fraternal relations?

The import of mediumship to the time of Socrates was a new interpretation of nature; it was a new light thrown upon human life; it was truth formulated into practical precepts, and by personal magnetism rendered grateful to the heart of the people.

The import of the mediumship of Jesus was the blending of human hearts in the great tie of brotherhood.

The import of the mediumship of Paul was the substantiation of the claims of Jesus; the reiteration of his doctrine of immortality and another maze of spiritual insight; the repetition of the truths which Jesus taught to listening multitudes, carrying them forward into the religious literature

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Mr. Mott's Mediumship.

EDITOR OF GOLDEN GATE:

Your readers on the Pacific Coast all know something more or less about Mr. Mott, the materializing medium of Kansas City, and formerly of Memphis, Missouri. Years ago astounding reports were current of what had been seen at his seances, but of late years he has fallen into disrepute by alleged exposures, rendered prominent by analine dyes, etc. Much has been said for and against him, and I have heard reports widely at variance, but after making all allowance for his brusqueness and boorishness there seems to be a preponderance of testimony in favor of the genuineness of his mediumship, at least in many instances, and even the *Religio Philosophical Journal*, no longer ago than last summer, which is usually so careful of what it says,—tacitly gave him a good endorsement. It is not often that I have been able to verify the statements of different individuals in relation to Mr. Mott, but I now wish to relate an occurrence of recent date which with many goes far to prove that he is a genuine materializing medium, if he has a mind to be.

There formerly resided in Denver, two Swedish sisters, Sophia and Lena. The former is a single person, the latter was a married woman. From here they went to Leadville and opened a boarding-house, and had good success in their line. Last Winter a new mining town came into prominence across the range, and by Spring the name of Aspen was in everybody's mouth. The sisters wishing to take advantage of the expected rush to the new mining camp transferred their boarding-house interests there and set up anew. They had not long been there when Lena was taken down with pneumonia, and after an illness of six days died in June last. Sophia and her brother-in-law not caring to remain there longer, arranged to return to Leadville, where they concluded to open their old stand. Sophia was heart-broken over the loss of her only relative this side the big ocean, and she mourned for her incessantly. While living in Denver she had heard something of Spiritualism and had visited mediums for investigation, and now that her sister was gone she longed to hear from her if such a thing were possible.

Matters connected with her business were to take her to Denver and Kansas City, and she resolved to visit several mediums. On reaching Denver she called on Mrs. Logne, a lady who formerly gave sittings and was respected as a most reliable lady and medium but who of late chosen to retire from the occupation from conscientious motives, *i. e.* a repugnance to taking pay for her services, when really she could not afford her time without compensation. While telling Sophia where she had better go for a sitting, Mrs. L. was controlled against her will, and told Sophia that her father and sister were present. The father wished to be forgiven for something he had done in the past, but as there were other persons in the room the medium refrained from telling Sophia what it was. She was informed that if she went to Kansas City, and should call upon the materializing medium there they would try to show themselves. This was in answer to a direct question.

The next day Sophia went to Kansas City, and on the first evening of her arrival she sought the residence of Mr. Mott, requested the privilege of attending a seance and was admitted. She found quite a number already assembled, and Mott soon entered his cabinet. Sophia was the first one to be called to the aperture when the "control" asked her if she was not a Swede, and received an affirmative answer. The control continued:

"There are friends of yours here who wish to speak to you, and especially a sister, but they have not strength now."

She retired from the aperture and others of the circle were called up, when presently she was again summoned by the control saying that her sister would now see her. On approaching the aperture, she saw what purported to be her sister, though the resemblance was not very perfect, but after awhile she looked more natural, so that she believes she recognized the features perfectly. The form said: "O Sophia, Sophia, how glad I am you have come; I wanted to see you so much. Don't mourn for me any more; I'm glad I'm here, for my children are all with me now. Tell my husband not to grieve for me. When you were out in the back kitchen, Sophia, taking on so about me, I was with you and tried to comfort you, but I could not make you feel my presence. I am glad you exchanged rings with me. Do not go to the grave any more, for I am not there except when you go to visit it."

In explanation of the above, Sophia says that after her sister's death she went out into the back kitchen alone to give vent to her grief; that when the undertaker was placing the remains in the casket she asked him to take the ring from her sister's finger, which he did; and she replaced it with her own, and thus the exchange was made; that she had been in the habit of going frequently to her sister's grave to weep over it; that no one in the seance-room knew her, or that she had a sister, much less that that sister was married and had had children. Sophia was a complete stranger to every one present, and had never been in Kansas City before. Further conversation occurred between the sisters as follows:

"Sophia, what did you do with my black dress?"

"Why, Lena, you had no black dress."

"Yes, I had one, but never mind; you will remember it after awhile. And those large, white spoons of grandma's, I want you to have them now; always keep them."

After quitting the seance-room, Sophia remembered that her sister was right about the black dress. The "white spoons" were silver table-spoons which had been handed down from parent to child for many generations, and Lena being the elder of the two sisters they had fallen to her. Sophia requested Lena to appear to her as she was laid out, and she showed herself in a night-dress. "No," said Sophia, "I do not mean as you were first laid out, but as you were placed in the casket," and immediately Lena appeared in a maroon-colored satin. It was a dress that Sophia had purchased for her sister, but which had not been completed before her death. The neighbors turned in and finished it and it was used as a burial robe.

Sophia's father next came and begged to be forgiven for having made his children's lives unhappy. This referred to his taking a second wife, by which act the daughters felt obliged to go out into the world to make their own living.

Sophia returned to Denver and her home in Leadville, fully persuaded that she had seen and talked with her father and sister, and was feeling very happy over it. She is perfectly satisfied with the tests she has received, and no one will be able to convince her that Mr. Mott is not a good medium. R. A. REYD.

DENVER, Col., Jan. 13, 1886.

Food, Intellect and Morals.

[S. W. DOLDS, M. D.]

That the character of the food we eat bears a very close relation to the quality of tissues made from it, is a fact which has been frequently stated; it seems indeed to be fairly well understood, that in order to develop strong, firmly-knit muscles, the food eaten must not only be simple, but sparing. But that the dietetic habits of a people have anything to do with their intellectual and moral powers, is a very important fact which we seem continually to lose sight of. It can not be denied, however, that the history of the human race, from the earliest to the latest times, furnishes the best of evidence on this point; and the relation holds, not merely with respect to individuals, but to nations. Following out the history of the latter, we find them in the zenith of their power at a time when for successive generations the habits of the people, dietetic and otherwise, had been simple and healthful. On the other hand, the decline and downfall of these nations came not until after they had departed from their plain and frugal ways.

And were we to trace the career of individuals eminent for learning or power, we should find a like correspondence to exist; men as well as nations reach the acme of their strength, intellectually and morally, before their minds are clouded, and their bodies plethoric by full feeding and others voluptuous habits. Those who are born in the lap of luxury rarely attain to any considerable prominence, either as thinkers or workers. It is also well known that the greatest philosophers, and the most profound scholars, both in ancient and modern times, have been men of temperate and abstemious habits.

In the light of history, therefore, there is but one conclusion to be drawn in the matter, viz: that in order to make the best use of our minds, or to develop them to their greatest capacity, the food we eat must be proper in quality and moderate in quantity. Indeed, how could it be otherwise, when we consider that the brain, which is the organ of the mind, is constantly supplied with blood for its special growth and nourishment, and that this blood is made out of the things eaten? If, therefore, the quality of the food is bad, or if any substance deleterious to the vital organism is taken with it, the brain will immediately suffer; and when this organ is not in its normal condition, how can we expect it to do good work? In other words, bad food, or too much of it, makes bad blood; bad blood causes a disordered brain; and a disordered brain can not do first-class thinking.

The ill effects of stimulants in food, are manifold; they send an increased quantity of blood to the base of the brain, causing congestion of the cerebellum. This congestion creates excitement or preternatural action of the animal propensities, inducing in the individual a desire to fight, commit murder, and do all sorts of immoral or unlawful things. But the evil does not stop here; the habitual taking of stimulating substances, even in limited quantity, causes an increased growth of those organs that are located in the base of the brain; and this, with the greater activity that necessarily follows, leads to intense passions, emotions, and excesses of every description. So that murder, theft, and all manner of evil doings, are the legitimate results of the introduction into a community of stimulating foods and drinks.

ANTHRACITE IN CHINA.—Fears that the world's supply of coal would be exhausted a century hence or thereabouts, is somewhat modified by the discovery of enormous deposits in China, including a district larger than the coal fields of Pennsylvania, yielding the best anthracite.

Love and practical kindness are the two great elements that must bring the human race into that sublime atonement of sweet harmony, so much sought after by the best men and women through the ages.—J. B. Fayette.

Mrs. Ladd's Mediumship.

[Written for the Golden Gate.]

A young lady, living in San Francisco, went to O. F. Hall, Oakland, and when there received a test from Mrs. Ladd. About two weeks after she came to Mrs. Ladd's room for a sitting. The moment that she went into the room Mrs. L. said to her, through her clairvoyant power, "not to commit that desperate deed that she had contemplated." This was without the lady's speaking a word. The spirit of her mother came to Mrs. Ladd, and stated "that the daughter had contemplated committing suicide by drowning from the Oakland boat on her way back to San Francisco." She said it was on account of being despondent, was out of employment and out of means, but for her to return home, and in a day or two she would get a position, but that she would not remain in San Francisco but a short time, then she would travel as a companion to an invalid lady. She told her mother that she would take her advice for she had contemplated taking her life on her way home, but that she would now return and await the result of this communication. Two days after she obtained the position as predicted, and after that went as companion with the invalid lady from the Palace hotel, San Francisco, receiving a good salary (\$50 a month), going with them from the Palace hotel to their home in Nevada. As the young lady did not have time to visit Mrs. Ladd before her departure, she went to a friend, told her the story, and requested her to tell Mrs. L. that every word she had stated had come true; that she was happier now than she had ever been in her life before, and would pray for her all the days of her life, and spread her good name as far as she was able. The name of the lady is omitted for her sake, but if proof of this statement is required, it can be obtained by calling on Mrs. Ladd.

A business man in this city (Oakland), came for a sitting in regard to mines. At the commencement of the seance he asked, "What is my business; what business do I follow?" She stated that he had mines that he had opened up. He asked, "Will you describe them?" She did so. She told him he was drifting wrong in his tunnel; that he must drift to the right, and he would strike it rich, but if he continued the way he was drifting, he would lose the color. He left, went to the mine, continued his own course, drifting in the same direction, went about 200 feet and lost the color, but at that time he took Mrs. L.'s advice, as far as this: he marked the place where they were then working when she told him to drift to the right. As he had lost the color, he thought then he would take her advice and see the result, and he ordered his men to drift to the right from that point. He did so, running in the direction about ten feet, and he struck the gravel, striking it rich, just as predicted. In the meantime this extra work cost him about \$500.

A singular instance of a gentleman that never heard of Mrs. L.—knew nothing of her whatever: This gentleman was passing her place of residence; went beyond, probably about a block; was alone and on business; all at once he stopped, turned around, walked right back and up the stairs to Mrs. L.'s parlors. At the time she was giving a sitting to a lady. He waited, and when seated for the seance said: "I do not know why I have come here, madame, or what I have come for, because I have never seen you, or heard tell of you before." Immediately the spirit of a gentleman came, and said: "For God's sake, go to my family, for they are on the verge of starvation, and are in the act of being turned out from under shelter. Never mind my body, for that is in the water, but go to my family, and take Pete with you." Then the gentleman called the spirit by name, saying, "Is it you?" The spirit answered, "Yes; and it was me that brought you to this medium, to let you know the true condition of my family." Then the gentleman said to the spirit, "I will go to-night to see them." The spirit answered, "God will reward you for being kind and charitable to the poor and the needy." He asked the spirit "if he had committed suicide?" The spirit was reluctant in answering the question;—another spirit spoke up and said, "Yes, you committed suicide, and there is no use in your wavering." Then the spirit admitted that he had committed suicide, for he could not face the world in poverty, but at the same time he was suffering the pangs of hell for so doing, for he had left his family destitute to face the cold, heartless world alone, while he shrank from facing it and assisting them. Then the gentleman asked the medium "how many there was in the family that he had left," and the spirit gave him the correct number, thanked him for his attention during the communication, and with the promise that the gentleman would go that night to see his family.

A fine, aristocratic looking, well-dressed man, made his appearance one day, stated that he had no money, but would like a seance. Mrs. Ladd replied that he was welcome to a seance under such circumstances; but when seated, the first thing she said to him was, "In your pocket you have four twenty-dollar gold pieces and a handful of change; you have deceived me, but, as I have promised, I will give you this seance free of charge." "Oh," he said, "I will willingly give you two dollars." "No," replied Mrs. L., "your

money would not pay me, because you have told me a falsehood." When the man was about to leave, he said, "In order to prove to you that what you have told me is true, I will show you what I have in my pocket." He then took from his pocket four twenty-dollar gold pieces and a handful of change.

A woman came from a seance, stating that she could not pay. She came the second time,—was given the two sittings free of charge. She made her third appearance with the same story, but this time, as soon as Mrs. L. was in a clairvoyant state, she said to the woman, "you have money in your pocket. Since you were here you have had money come to you; you have had employment, and you are able to pay for this seance." The woman grabbed hold of her pocket, replying, "I did not come here to hear that," and as Mrs. L. reminded her that her time was money, and that a gentleman was waiting for a seance, the woman, still holding her pocket, started out and down the stairs, tip-toeing along in a hurried, excited way, and has not put in an appearance since, and probably never will.

The above are but a few of the hundreds of excellent tests that Mrs. L. has given in Oakland since her arrival last May. She can be found at 855 Washington street, room 2, Oakland. G. H.

OAKLAND, Jan. 25, 1886.

[Written for the Golden Gate.]

Go Slow.

It is now scarcely forty years, since in a small hamlet in western New York, that the first manifestations of spirit intercourse with mortals were observed. I purposely leave out of view what is recorded in the Bible, as well as the various visions, ghost stories, etc., accorded from time to time long since, as being too remote to be of special value as evidence. Those modern manifestations were at first received, as we all know, by the family in which they occurred with perplexed astonishment, and it was only after repeated and continued occurrence, that they were at last convinced of their spiritual origin. Received by the outside world with incredulity, contempt and ridicule, culminating at times in violence, the tiny raps made few converts to the new faith, and it was only after exhaustive experiments had been made, that any person of note was willing to publicly express his belief in their supermundane origin. By degrees the circle of manifestations became enlarged, and after a few years of halting progress, the new faith spread with great rapidity, and men of note in social life, thinking men and scientific men were numbered among the believers. The progress from that time has been rapid, perhaps more rapid than healthy. Enthusiasts, cranks, skeptics, iconoclasts, fanatics, free lovers, eagerly hailed the new faith, some because it was new and some because they thought they saw in it free license for their depraved nature, and for a time "long haired men and short haired woman" were in the ascendant, and perhaps it is not too much to say there are more than are needed now. Time however developed believers of sober views, fitted by nature and education to investigate coolly and philosophically, and through whose labors we are indebted for nearly all that we can rely upon to establish the truth of the new faith. Hare, Sargent, Owen, Edmunds, Crookes, Wallace, Zollnor, etc., are names that command respect wherever known, and their patient and exhaustive investigations carry convincing weight and power, and one feels safe in trusting to their observations.

But after all such men have done, how much can we safely say we know, save this,—that we live after death and under certain conditions can communicate with our earthly friends, and sometimes perhaps, appear to them in bodily forms. We do not yet know where the spiritual world is. In our indefinite kind of way, we are accustomed to say, "it is all about us," but it would puzzle the wisest of us to locate it. Indeed, Rev. Mr. Pierpont, (if we can rely upon the genuineness of the *Banner of Light* circle) distinctly says it is not best for us to know. So as to the occupations and surroundings of the other life, most of our information comes from trance mediums, so called, whose statements should be received with the utmost caution, not that the mediums are dishonest, but are so liable to mistake their own ideas as communications from the spirit world. They tell us of beautiful homes, schools, velvety turf, ravishing flowers, rose-colored light in place of night, and a thousand beautiful and entrancing sights. How utterly sensual. How can we possibly comprehend all this, (which is all spiritual, if it is anything,) tied and bound as we are to our own bodily senses.

How is it that when we go to a medium and write the names of our departed friends on a pellet, we receive upon a slate or through tiny raps an intelligent communication? Do our spirit friends continually attend us, or are they attracted by our unspoken thoughts? If so, how? If they are so easily attracted and are so constantly near us, why do they not find a way to cheer us in our depression, comfort us in our sorrows, assist us over our difficulties and manifest their affection in some way. I confess these last unanswered questions cause me more doubt than all else combined. These thousand and one unsolved problems will rise up and confront us in spite of ourselves, and I apprehend will remain unanswered for a long

time to come. Doubtless there are plenty of Spiritualists to whom all these things are clear, and who rush to conclusions on grounds that do not appear solid to me.

I read not long since in the *Banner of Light* two so-called messages given through Miss Shelhammer—one purported to be from a man with whom I was associated in business for thirty years, and the other was from a retired clergyman who was a near neighbor for several years. I think I know both intimately, physically and intellectually, but I failed to discover in either message anything characteristic, and the message of the first named was decidedly uncharacteristic. Soon after the *Banner of Light* printed a letter from a lady who declared she recognized the parties through the messages; yet I am safe in saying that the writer was not personally acquainted with either party, and that she did not know one of them by sight even.

So ready are impulsive enthusiasts to see what does not exist. Even some of the cooler believers are not free from this tendency. Witness the assertions in some of the spiritual papers as to the number of Spiritualists in the world. I have seen them rated as high as ten millions in the United States. Where are the data? Who took the census? Look about among your own acquaintances, Mr. Editor, and see how many you can count up? Does the number remotely approach one-fifth?

But I shall weary both you and your reader. In conclusion let me say that this new faith, while enough is already developed to give one reasonable satisfaction, comfort and blessedness, I believe will not be entirely unfolded for a long time to come. It is not the way with nature either in the physical or spiritual world to "rush things." It takes time for the giant oak to develop from the acorn. The world itself has been ages upon ages in coming to its present state. We are yet in the very infancy of this new religion—truly a lusty infant, but by no means a full-grown man! "It does not yet appear what we shall be." Let us then be content to learn "line upon line, precept upon precept," carefully winnow the chaff from the wheat, separate the true from the false, not get several pages ahead of our lesson—in short, go slow. W.

THE ART OF EARLY RISING.—The proper time to rise, says the *Lancet*, is when sleep ends. Dozing should not be allowed. True sleep is the aggregate of sleeps, or is a state consisting in the sleeping or rest of all the several parts of the organism. Some times one and at other times another part of the body, as a whole, may be the least fatigued, and so the first to awake, or the most exhausted, and therefore the most difficult to arouse. The secret of good sleep is the physiological conditions of rest being established, so to work and weary the several parts of the organism as to give them a proportionally equal need of rest at the same moment; and, to wake early and feel ready to rise, a fair and equal start of the sleepers should be secured; and the wise self-manager should not allow a drowsy feeling of the consciousness or weary senses, or an exhausted muscular system, to beguile him into the folly of going to sleep again when once he has been aroused. "After a few days of self-discipline, the man who resolves not to doze—that is not to allow some sleepy part of his body to keep him in bed after the brain has once awakened—will find himself, without knowing why, an early riser.—*Popular Science Monthly*.

LINCOLN'S MENTAL PREOCCUPATION.—As an instance of how thoroughly preoccupied was the mind of Abraham Lincoln at all times and on all occasions, the following anecdote will illustrate: Upon one of his usual levees he was shaking hands with a host of visitors who were passing him in a continuous stream. An intimate acquaintance received the usual conventional handshake and salutation; but perceiving that he was not recognized kept his ground instead of moving on, and spoke again. Then the President, aroused by a dim consciousness that something unusual had happened, perceived who stood before him, and seizing his friend's hand, shook it again heartily, saying: "How do you do? How do you do? Excuse me for not noticing you at first. The fact is, I was thinking of a man down south." He afterward privately acknowledged that the man "down south" was Gen. Sherman, then on his march to the sea.—*Brooklyn Magazine*.

O, liberty, thou art the God of my idolatry. Thou art the only deity that hates the bended knee. In thy vast and unrivalled temple, beneath the roofless dome, stargemmed and luminous with suns, thy worshippers stand erect. They do not bow or cringe or bend their foreheads to the earth. The dust has never borne the impress of their lips. Upon thy sacred altars mothers do not sacrifice their babes, nor men their rights. Thou askest nought from man except the things that good men hate, the whip, the chain, the dungeon key. Thou hast no kings, no popes, no priests to stand between their fellow men and thee. Thou hast no monks, no nuns, who, in the name of duty, murder joy. Thou carest not for forms of mumbled prayers. At thy sacred shrine hypocrisy does not bow, fear does not crouch, virtue does not tremble, superstition's feeble taper does not burn, but reason holds aloft her unextinguishable torch, while on the ever-broadening brow of science falls the ever-coming morning of the ever-better day.—R. G. Ingersoll.

White Cross Principles.

EDITOR OF GOLDEN GATE:

In response to an article published in the GOLDEN GATE of October 24, 1885, concerning the Fraternity of the White Cross, letters have been received by us, from individuals in Texas, Iowa, Pennsylvania and California, asking for additional information concerning the order. To such we would say first that the chief purpose of the fraternity is the improvement of the individual mentally, physically and spiritually, and that through advice and suggestion received from the higher world of spirit such improvement can be made more rapidly than by old methods. The order will here, when fully organized, be a duplicate of one in the spirit-world which has long existed. Its work is altogether impersonal; its officers receive no salaries; its impulse is love for the work and those worked for; and its work extends to every field of effort whereby the race can be benefited whether within or without the order.

Phenomenal Spiritualism merely paves the way to a better understanding of life, and the laws which govern it, to the end that life may be made happier. The higher world of spirit can give us these laws—not that they are new. They are at work constantly among us, and their results for good or ill are everywhere seen; but our eyes are not yet opened to them. What is involved in these laws?

Among the relatively few things now known are these facts: that thought is a substance and a power composed of highly rarified element; that thoughts can be and are constantly transmitted from mind to mind, far and near, with results, good or bad, according to the character of the thought transmitted; that in proportion to purity of motive and unselfishness is the thought-power of any individual mind; that what the theologians call "prayer" is an instinct, or rather law of nature, which obtains expression through every material form, be it mineral, vegetable or animal; that such expression is ever going on, consciously or unconsciously; that wish, desire, demand and prayer mean the same thing; that prayer or wish, as a law, can bring either good or evil results; that every individual mind is a concentration of power built out of the elements and an evolution of many previous existences; that each mind is also a power to effect results far beyond its immediate sphere of personal contact; that when mind is persistently fixed on any purpose it attracts agencies for accomplishing such purpose without making any external or physical effort; that as any one mind possesses such power so can fifteen or twenty minds by merely wishing or praying in concert for any particular purpose, through their combination of mental strength, exercise or send out a proportionately greater power to effect such purpose; that through such combination persons can be and are today relieved of pain and healed though at a distance from the group so fixing their minds upon them; that the silent power of concentrated and co-operative thought is continually effecting results in the worlds of business and politics, though they who exercise it never dream that such power underlies and is the source of all other effort—in brief that thought is the power that moves the world, and that thought emanating continually from mind is a substance which, though unseen and unfelt by our "outer senses," is an element as real as is electricity, and is felt and effects results on our unknown or "inner senses," which are the belongings of every spirit whether in the flesh or out of it.

The order welcomes all who desire to ally themselves with it, and asks no other qualification than the sincere desire to improve themselves and others. It argues that as self-improvement goes on with the individual the natural and inevitable result is his or her effort to help others. It promises greater power and help in the work of self-improvement for those who ally themselves and work in spirit with it. It asks for sympathy and good-will far beyond material aid. It holds that money given or service rendered grudgingly does more harm than good; that such money and service carry with them a spiritual power which works harm; that money or service given cheerfully and gladly carry with them a spiritual power which does good.

By "spirit" and "spiritual power" is here implied rarified element and power coming of such element. The order works on the basis above implied. Its great desire is to bring these and other truths to the notice of such as will receive them as well as to confirm their belief to many who in secret and solitude have already thought of them. Its work is entirely constructive. It wars with no existing institutions. It argues that antagonistic thought is very apt to be carried too far; that already too much strength is expended in attacking and tearing down old beliefs; that the time has now come for builders to erect the new and prove by results the good of the new, and that antagonism carried to excess on the part of the individual begets only the increasing tendency and habit of antagonism or destructive thought—destructive as much in the end to the individual as to the enemy attacked.

It is a truth that when two or three people, who are agreeable to each other, meet together and state to each other their respective opinions on any subject bearing on the interests and welfare of the

world at large, (be these opinions relating to religion, dress, health, exercise, recreation, diet, etc.,) and that when such thought is so presented without wrangling or that kind of argumentation which ends in heated and angry debate, there is accomplished a three-fold result:

First, Such harmonious presentation of opinion clears your own minds. It expels your old thought and replaces it with new views of the same subject or subjects. As when you clean out the old well, the fresher water from the spring takes the place of stagnancy.

Secondly, When thought is so expelled or vocalized, it is in a sense materialized. The vocalization of thought puts that thought in a certain form which did not exist as it lay unspoken. In such form it can be carried by spirits to impressionable minds far and near, and be placed in those minds. Such impressionable minds may speak from the pulpit. They may wield the pen. They will never know from whence came the idea which may influence or tinge their old opinion. But no group of people can meet together in any place, be it store, parlor, shop or street, and exchange opinion in good nature and perfect harmony for an hour, without generating a thought-power which may travel or be carried from Maine to Mexico, or farther.

Thirdly, By so doing you re-create yourselves physically and spiritually; because new thought is new life. This is not implied in any figurative sense. It is meant that with constant accession of new thought and new views on old subjects, both body and mind are renewed. Recreation means re-creation.

If such groups or circles would meet for agreeable conversation or agreeable presentation of individual opinion (be they in number, two, five, ten, or twenty persons), at any set time and place, so much the better. Because, if at a set time, such groups assemble, no matter how far distant, there will be a thought-power sent from each to each, and this thought-power will gather strength as it travels from circle to circle. Each group would be as a distinct battery in an electrical circuit, and this power would confer physical and mental benefit for all in the circle.

Let it again be said that any wrangling or inharmonious would prove damaging to its authors.

For never does a meeting in society, in politics, in the church, or elsewhere, take place where personal animosity and bitterness of feeling are displayed, but that a wave of unpleasant and destructive thought is generated and goes out from such meeting to affect every sensitive organization, which is in utter ignorance of the cause, and therefore utterly unable to cope with it. Fire, when wisely used, becomes man's most useful servant. Thoughtlessly handled, it carries destruction. Thought power is subject to the same conditions.

In these harmonious groups so assembled, you have the basic principle of the order for affecting any and every result beneficial to humanity, namely, that all individual harmonious thought is a working and constructive power. That co-operation of individuals in such thought develops a proportionately greater power; that all these little centres for discussion attract spirits like in character and purpose, and that such meetings are of the greatest use and profit to many in the spirit-world.

Because many, very many, in that world are much more dependent for relief from wretched states of mind through spirits in the flesh than is now realized, and these gatherings would afford the first means for such relief.

You would then be working for good according to a law and in harmony with the principles of our order, as that is the exponent of that law. Your group could, if you desire, become the nucleus of a White Cross Lodge, and as such would be better placed for receiving from time to time valuable suggestions relative to self-improvement from the head of the Order.

But understand; it is first your sympathy we court, and your openers of ear, to hear concerning these great and all-embracing principles, which we desire should be known far and wide.

HEADQUARTERS
WHITE CROSS FRATERNITY,
No. 12 Pemberton Square, room 9, Boston,
Massachusetts.

A CANDID CONVERSATIONALIST.—Gilholly dropped into the office of Judge Pennybunker, a few days ago. After that they talked about local politics, the weather, etc., Judge Pennybunker remarked:

"You come to me very frequently, Gilholly, but there is one thing about your visits that I can't understand."

"What is that?"

"Well, it is the fact that you have never yet invited me to call on you."

"That's easily explained," said Gilholly, yawning and stretching himself; "you see, when I come to visit you, if you make me tired with your talk I can get up and go, but if you call on me at my home I may not be able to get rid of you without being impolite. See?"—*Texas Siftings.*

"Rapid Transit Lager Beer" is the sign over a saloon in a neighboring city. "We know of nothing more appropriate," says an exchange; "it affords a quick passage from wealth to poverty, respectability to disgrace, healthy to bloated bodies, and from this world to one of reckoning beyond."

More of E. J. Northcutt's Mediumship.

EDITOR OF GOLDEN GATE:

In a former letter I gave an account of some of the wonderful manifestations of spirit presence through the medium, E. J. Northcutt. As I believe these visitations of the spirits at this age of the world might be likened to a great tidal wave that when subsiding may not again appear for many years, it seems that it is our duty to make some record of the leading incidents, if for nothing more than a matter of reference.

About the time to which I refer Peter Saxe and his wife were visiting Oregon, and learning that I was an out-spoken Spiritualist called on me at my rooms in Salem, bringing along with them two gentlemen—Englishmen—from Australia, one a Mr. Mitchell, the other Mr. Osborne, I believe. Our conversation turned upon the great phenomena. Neither of the two Englishmen were Spiritualists, and one of them, Mr. O., was entirely skeptical, believing it to be the sheerest nonsense. Mr. Saxe and his wife were advanced to that peculiar stage where knowledge is power, and talked as such persons only can, "with authority."

While we were thus engaged there entered the room Mr. Northcutt, the medium, dressed quite roughly, wearing a well-worn army overcoat, slouched hat and heavy boots. I immediately introduced him as my friend, saying as I did so, "This gentleman is a medium and may be able to convince our friends here that Spiritualism is not all a humbug."

Mr. Saxe at once commenced a conversation with the medium, while our English friends looked as much as to say, "By Jove! this is a rough customer to deal with the spirit-world." Mr. Northcutt said to Mr. and Mrs. Saxe, "I see you have a son and daughter in the spirit-world, and they say they are already familiar with the law of return, and desire to avail themselves of this opportunity to have a little talk with you." Mr. and Mrs. S. assured the medium that he was quite correct, and that they were glad to meet them at all times, and especially at this time.

Then followed a conversation, such as parents would have on meeting their children; their recognition was grand and complete, each of the children calling each other by their proper names.

This so interested our English friends that Mr. Mitchell remarked that if that was the way spirits returned they were welcome to convince him, whereupon Mr. Northcutt turned partially around and facing Mr. Mitchell said, "I see standing by you a young man who says he is your brother. He wears a black dress-coat, white vest and black pants—says his name is John; that he died in the Indies, and that you know that this is true and will not deny it." Mr. M. replied: "I have no inclination to deny that, for the facts and description are correct." Then followed a conversation between the two brothers, the one on this side weeping for joy.

The other Englishman, on stolidly remarking to me that it was all Greek to him, Mr. S., still turning further around and facing Mr. O., said: "I see standing beside you, sir, a young woman in the very morning of life, only about twenty years of age. She is very beautiful, slightly above medium height, light complexion, full blue eyes, golden hair hanging in beautiful tresses around her shoulders. She has a round, full developed form. She seems very much attached to you, and says she was your wife,—that she died in child-bed while at sea, and she wishes to assure you that your Martha still lives and is with you daily." At this juncture, Mr. O., clasped his hands over his face and rushed out of the room, leaving his hat and duster behind. Mrs. Saxe said she knew that the description was perfect, for Mr. O. had told her the facts only a few days before.

Mr. N., continued to tell what he saw and what the translated wife said, and thus the moments flew by, when we found our friend did not return, on searching I found him secreted in a closet under the stairs weeping as if his heart would break. I tried to persuade him to return, but he would not, saying that it was too much for him, and begged for his hat and duster, saying, as I hand them to him, "Please have the gentleman call at my room, No., at the hotel," all of which was subsequently done, and I understood much to his satisfaction.

C. A. REED.

Portland, Or., Jan. 18, 1886

Achievements by Young Men.

[Thomas J. Bowditch in Troy Times.]

Many great deeds, whether of mind or action, have been performed by young men, as the following example will show:

David, son of Jesse, was only twenty-two years old when he took with him only his shepherd's sling and five smooth stones, selected with care, and slew the giant, whom he beheaded with his own great sword.

Alexander the Great's accession to the throne took place when he was only twenty years old. Having crossed the Hellespont, he won the battle of Granicus when he was twenty-two, and having conquered the world—until, it is said, he wept because there were no other countries to subdue—died at the early age of thirty-three.

Raffaele Sanzio, the most illustrious of painters, produced one of his finest works—a "Holy Family"—at the age of seven-

teen, and before he was twenty-one had produced "The Coronation of the Virgin," now in the Vatican, and the "Marriage of the Virgin," now in Milan. He died at the age of thirty.

Michael Angelo—sculptor, painter, scholar and poet—was so highly distinguished that in 1490, at the age of sixteen, he was invited by Lorenzo the Magnificent to live in his palace at Florence and there pursue his art.

Niccolo Paganini was the most wonderful player on the violin, not only in his own day, but of all time. When he was twenty-one years old he made a professional tour through Italy, beginning at Lucca, in which city, at the age of fourteen years, he had first played in public with great success, and was considered a musical wonder.

William Chambers, the founder of the great publishing house of Edinburgh, coming out of his apprenticeship at nineteen years with five shillings capital, set up a book-stall with fifty dollars' worth of books, all bought on credit.

Byron's first volume, called "Hours of Idleness," early and rather indifferent poems, appeared when he was nineteen years of age. He was twenty-one years old when, roused to anger by a very sarcastic notice in the Edinburgh Review, he produced that vehement and able responsive satire, "English Bards and Scotch Reviewers." Then he spent some time in foreign travel, and on his return, in 1812, his "Childe Harold" was published. He did not exaggerate when he said of that poem: "I awoke one morning and found myself famous." He died at the age of thirty-six years, at which early age Robert Burns, the great peasant bard of Scotland, had also "shuffled off this mortal coil."

Pope's "Essay on Criticism" was published before his twenty-first year, and his most successful effort, the "Rape of the Lock," assumed its complete shape in his twenty-sixth year.

The "Pleasures of Hope" was written by Thomas Campbell before he was twenty years old, and "Gertrude of Wyoming" when in his thirtieth year.

Schiller, at the age of twenty-two, gave to the world his tragedy of the "Robbers," (composed when he was only seventeen). The public received it with great enthusiasm. He died at the age of forty-five.

"Thanatopsis," of William Cullen Bryant, appeared when he was twenty-two, and was written at nineteen. His first publication was a satire, when he was only fourteen.

The late S. S. Prentiss, who died at the early age of forty-two, achieved a success when he exhibited great powers of oratory in Congress, to which he had been elected at the age of twenty-five.

Pitt was Prime Minister of England at the age of twenty-four, and Macaulay became a member of Parliament at thirty, and established a high reputation for eloquence by his maiden speech.

It is worthy of notice that two great warriors of the present century were born in 1769, doomed to compete with each other, and distinguished themselves early. Napoleon Bonaparte was commander of the army of Italy in February, 1796, before he had reached the age of twenty-seven, and first consul at the age of thirty; while Wellington had established his military reputation in India by the time he was thirty-four. When the great commanders met on the field of Waterloo neither was forty-six years old.

Gouverneur Morris was admitted to practice at the New York bar at the age of nineteen. At twenty-four he was in the New York Legislature and at twenty-five a member of the Continental Congress, and served on important committees. He it was who first conceived the idea of our admirable decimal currency, which has been adopted in the United States. He also played an important part in making the Constitution under which we now live. He served as Minister to France, and was the only member of the Diplomatic Corps who remained in Paris during the reign of terror, an act the more courageous because he was known to be in cordial sympathy with the fallen king. In a letter to John Parish in 1801 he distinctly suggests the Erie Canal. He died in 1816, aged sixty-five. Among the curious provisions of his will was the following: "In case my wife should marry, I give her \$600 more per annum to defray the increased expenditure which may attend that connection."

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Working Women in London.

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White Cross Principles.

EDITOR OF GOLDEN GATE:

In response to an article published in the GOLDEN GATE of October 24, 1885, concerning the Fraternity of the White Cross, letters have been received by us, from individuals in Texas, Iowa, Pennsylvania and California, asking for additional information concerning the order. To such we would say first that the chief purpose of the fraternity is the improvement of the individual mentally, physically and spiritually, and that through advice and suggestion received from the higher world of spirit such improvement can be made more rapidly than by old methods. The order will here, when fully organized, be a duplicate of one in the spirit-world which has long existed. Its work is altogether impersonal; its officers receive no salaries; its impulse is love for the work and those worked for; and its work extends to every field of effort whereby the race can be benefited whether within or without the order.

Phenomenal Spiritualism merely paves the way to a better understanding of life, and the laws which govern it, to the end that life may be made happier. The higher world of spirit can give us these laws—not that they are new. They are at work constantly among us, and their results for good or ill are everywhere seen; but our eyes are not yet opened to them.

What is involved in these laws?

Among the relatively few things now known are these facts: that thought is a substance and a power composed of highly rarified element; that thoughts can be and are constantly transmitted from mind to mind; far and near, with results, good or bad, according to the character of the thought transmitted; that in proportion to purity of motive and unselfishness is the thought-power of any individual mind; that what the theologians call "prayer" is an instinct, or rather law of nature, which obtains expression through every material form, be it mineral, vegetable or animal; that such expression is ever going on, consciously or unconsciously; that wish, desire, demand and prayer mean the same thing; that prayer or wish, as a law, can bring either good or evil results; that every individual mind is a concentration of power built out of the elements and an evolution of many previous existences; that each mind is also a power to effect results far beyond its immediate sphere of personal contact; that when mind is persistently fixed on any purpose it attracts agencies for accomplishing such purpose without making any external or physical effort; that as any one mind possesses such power so can fifteen or twenty minds by merely wishing or praying in concert for any particular purpose, through their combination of mental strength, exercise or send out a proportionately greater power to effect such purpose; that through such combination persons can be and are to-day relieved of pain and healed though at a distance from the group so fixing their minds upon them; that the silent power of concentrated and co-operative thought is continually effecting results in the worlds of business and politics, though they who exercise it never dream that such power underlies and is the source of all other effort—in brief that thought is the power that moves the world, and that thought emanating continually from mind is a substance which, though unseen and unfelt by our "outer senses," is an element as real as electricity, and is felt and effects results on our unknown or "inner senses," which are the belongings of every spirit whether in the flesh or out of it.

The order welcomes all who desire to ally themselves with it, and asks no other qualification than the sincere desire to improve themselves and others. It argues that as self-improvement goes on with the individual the natural and inevitable result is his or her effort to help others. It promises greater power and help in the work of self-improvement for those who ally themselves and work in spirit with it. It asks for sympathy and good-will far beyond material aid. It holds that money given or service rendered grudgingly does more harm than good; that such money and service carry with them a spiritual power which works harm; that money or service given cheerfully and gladly carry with them a spiritual power which does good.

By "spirit" and "spiritual power" is here implied rarified element and power coming of such element.

The order works on the basis above implied. Its great desire is to bring these and other truths to the notice of such as will receive them as well as to confirm their belief to many who in secret and solitude have already thought of them. Its work is entirely constructive. It wars with no existing institutions. It argues that antagonistic thought is very apt to be carried too far; that already too much strength is expended in attacking and tearing down old beliefs; that the time has now come for builders to erect the new and prove by results the good of the new, and that antagonism carried to excess on the part of the individual begets only the increasing tendency and habit of antagonism or destructive thought—destructive as much in the end to the individual as to the enemy attacked.

It is a truth that when two or three people, who are agreeable to each other, meet together and state to each other their respective opinions on any subject bearing on the interests and welfare of the

world at large, (be these opinions relating to religion, dress, health, exercise, recreation, diet, etc.,) and that when such thought is so presented without wrangling or that kind of argumentation which ends in heated and angry debate, there is accomplished a three-fold result:

First, Such harmonious presentation of opinion clears your own minds. It expels your old thought and replaces it with new views of the same subject or subjects. As when you clean out the old well, the fresher water from the spring takes the place of stagnancy.

Secondly, When thought is so expelled or vocalized, it is in a sense materialized. The vocalization of thought puts that thought in a certain form which did not exist as it lay unspoken. In such form it can be carried by spirits to impressionable minds far and near, and be placed in those minds. Such impressionable minds may speak from the pulpit. They may wield the pen. They will never know from whence came the idea which may influence or tinge their old opinion. But no group of people can meet together in any place, be it store, parlor, shop or street, and exchange opinion in good nature and perfect harmony for an hour, without generating a thought-power which may travel or be carried from Maine to Mexico, or farther.

Thirdly, By so doing you re-create yourselves physically and spiritually; because new thought is new life. This is not implied in any figurative sense. It is meant that with constant accession of new thought and new views on old subjects, both body and mind are renewed. Recreation means re-creation.

If such groups or circles would meet for agreeable conversation or agreeable presentation of individual opinion (be they in number, two, five, ten, or twenty persons), at any set time and place, so much the better. Because, if at a set time, such groups assemble, no matter how far distant, there will be a thought-power sent from each to each, and this thought-power will gather strength as it travels from circle to circle. Each group would be as a distinct battery in an electrical circuit, and this power would confer physical and mental benefit for all in the circle.

Let it again be said that any wrangling or inharmony would prove damaging to its authors.

For never does a meeting in society, in politics, in the church, or elsewhere, take place where personal animosity and bitterness of feeling are displayed, but that a wave of unpleasant and destructive thought is generated and goes out from such meeting to affect every sensitive organization, which is in utter ignorance of the cause, and therefore utterly unable to cope with it. Fire, when wisely used, becomes man's most useful servant. Thoughtlessly handled, it carries destruction. Thought power is subject to the same conditions.

In these harmonious groups so assembled, you have the basic principle of the order for affecting any and every result beneficial to humanity, namely, that all individual harmonious thought is a working and constructive power. That co-operation of individuals in such thought develops a proportionately greater power; that all these little centres for discussion attract spirits like in character and purpose, and that such meetings are of the greatest use and profit to many in the spirit-world.

Because many, very many, in that world are much more dependent for relief from wretched states of mind through spirits in the flesh than is now realized, and these gatherings would afford the first means for such relief.

You would then be working for good according to a law and in harmony with the principles of our order, as that is the exponent of that law. Your group could, if you desire, become the nucleus of a White Cross Lodge, and as such would be better placed for receiving from time to time valuable suggestions relative to self-improvement from the head of the Order. But understand; it is first your sympathy we court, and your openers of ear, to hear concerning these great and all-embracing principles, which we desire should be known far and wide.

HEADQUARTERS

WHITE CROSS FRATERNITY,
No. 12 Pemberton Square, room 9, Boston,
Massachusetts.

A CANDID CONVERSATIONALIST.—Gilhooley dropped into the office of Judge Pennybunker, a few days ago. After that they talked about local politics, the weather, etc., Judge Pennybunker remarked:

"You come to me very frequently, Gilhooley, but there is one thing about your visits that I can't understand."

"What is that?"

"Well, it is the fact that you have never yet invited me to call on you."

"That's easily explained," said Gilhooley, yawning and stretching himself; "you see, when I come to visit you, if you make me tired with your talk I can get up and go, but if you call on me at my home I may not be able to get rid of you without being impolite. See?"—*Texas Siftings.*

"Rapid Transit Lager Beer" is the sign over a saloon in a neighboring city. "We know of nothing more appropriate," says an exchange; "it affords a quick passage from wealth to poverty, respectability to disgrace, healthy to bloated bodies, and from this world to one of reckoning beyond."

More of E. J. Northcutt's Mediumship.

EDITOR OF GOLDEN GATE:

In a former letter I gave an account of some of the wonderful manifestations of spirit presence through the medium, E. J. Northcutt. As I believe these visitations of the spirits at this age of the world might be likened to a great tidal wave that when subsiding may not again appear for many years, it seems that it is our duty to make some record of the leading incidents, if for nothing more than a matter of reference.

About the time to which I refer Peter Saxe and his wife were visiting Oregon, and learning that I was an out-spoken Spiritualist called on me at my rooms in Salem, bringing along with them two gentlemen—Englishmen—from Australia,—one a Mr. Mitchell, the other Mr. Osborne, I believe. Our conversation turned upon the great phenomena. Neither of the two Englishmen were Spiritualists, and one of them, Mr. O., was entirely skeptical, believing it to be the sheerest nonsense. Mr. Saxe and his wife were advanced to that peculiar stage where knowledge is power, and talked as such persons only can, "with authority."

While we were thus engaged there entered the room Mr. Northcutt, the medium, dressed quite roughly, wearing a well-worn army overcoat, slouched hat and heavy boots. I immediately introduced him as my friend, saying as I did so, "This gentleman is a medium and may be able to convince our friends here that Spiritualism is not all a humbug."

Mr. Saxe at once commenced a conversation with the medium, while our English friends looked as much as to say, "By Jove! this is a rough customer to deal with the spirit-world." Mr. Northcutt said to Mr. and Mrs. Saxe, "I see you have a son and daughter in the spirit-world, and they say they are already familiar with the law of return, and desire to avail themselves of this opportunity to have a little talk with you." Mr. and Mrs. S. assured the medium that he was quite correct, and that they were glad to meet them at all times, and especially at this time.

Then followed a conversation, such as parents would have on meeting their children; their recognition was grand and complete, each of the children calling each other by their proper names.

This so interested our English friends that Mr. Mitchell remarked that if that was the way spirits returned they were welcome to convince him, whereupon Mr. Northcutt turned partially around and facing Mr. Mitchell said, "I see standing by you a young man who says he is your brother. He wears a black dress-coat, white vest and black pants—says his name is John; that he died in the Indies, and that you know that this is true and will not deny it." Mr. M. replied: "I have no inclination to deny that, for the facts and description are correct." Then followed a conversation between the two brothers, the one on this side weeping for joy.

The other Englishman, on stolidly remarking to me that it was all Greek to him, Mr. S., still turning further around and facing Mr. O., said: "I see standing beside you, sir, a young woman in the very morning of life, only about twenty years of age. She is very beautiful, slightly above medium height, light complexion, full blue eyes, golden hair hanging in beautiful tresses around her shoulders. She has a round, full developed form. She seems very much attached to you, and says she was your wife,—that she died in child-bed while at sea, and she wishes to assure you that your Martha still lives and is with you daily." At this juncture, Mr. O., clasped his hands over his face and rushed out of the room, leaving his hat and duster behind. Mrs. Saxe said she knew that the description was perfect, for Mr. O. had told her the facts only a few days before.

Mr. N., continued to tell what he saw and what the translated wife said, and thus the moments flew by, when we found our friend did not return, on searching I found him secreted in a closet under the stairs weeping as if his heart would break. I tried to persuade him to return, but he would not, saying that it was too much for him, and begged for his hat and duster, saying, as I hand them to him, "Please have the gentleman call at my room, No. —, at the hotel," all of which was subsequently done, and I understood much to his satisfaction.

C. A. REED.

Portland, Or., Jan. 18, 1886

Achievements by Young Men.

[Thomas J. Bowditch in Troy Times.]

Many great deeds, whether of mind or action, have been performed by young men, as the following example will show:

David, son of Jesse, was only twenty-two years old when he took with him only his shepherd's sling and five smooth stones, selected with care, and slew the giant, whom he beheaded with his own great sword.

Alexander the Great's accession to the throne took place when he was only twenty years old. Having crossed the Hellespont, he won the battle of Granicus when he was twenty-two, and having conquered the world—until, it is said, he wept because there were no other countries to subdue—died at the early age of thirty-three.

Raffaello Sanzio, the most illustrious of painters, produced one of his finest works—a "Holy Family"—at the age of seven-

teen, and before he was twenty-one had produced "The Coronation of the Virgin," now in the Vatican, and the "Marriage of the Virgin," now in Milan. He died at the age of thirty.

Michael Angelo—sculptor, painter, scholar and poet—was so highly distinguished that in 1490, at the age of sixteen, he was invited by Lorenzo the Magnificent to live in his palace at Florence and there pursue his art.

Nicolo Paganini was the most wonderful player on the violin, not only in his own day, but of all time. When he was twenty-one years old he made a professional tour through Italy, beginning at Lucca, in which city, at the age of fourteen years, he had first played in public with great success, and was considered a musical wonder.

William Chambers, the founder of the great publishing house of Edinburgh, coming out of his apprenticeship at nineteen years with five shillings capital, set up a book-stall with fifty dollars' worth of books, all bought on credit.

Byron's first volume, called "Hours of Idleness," early and rather indifferent poems, appeared when he was nineteen years of age. He was twenty-one years old when, roused to anger by a very sarcastic notice in the Edinburgh Review, he produced that vehement and able responsive satire, "English Bards and Scotch Reviewers." Then he spent some time in foreign travel, and on his return, in 1812, his "Childe Harold" was published. He did not exaggerate when he said of that poem: "I awoke one morning and found myself famous." He died at the age of thirty-six years, at which early age Robert Burns, the great peasant bard of Scotland, had also "shuffled off this mortal coil."

Pope's "Essay on Criticism" was published before his twenty-first year, and his most successful effort, the "Rape of the Lock," assumed its complete shape in his twenty-sixth year.

The "Pleasures of Hope" was written by Thomas Campbell before he was twenty years old, and "Gertrude of Wyoming" when in his thirtieth year.

Schiller, at the age of twenty-two, gave to the world his tragedy of the "Robbers," (composed when he was only seventeen.) The public received it with great enthusiasm. He died at the age of forty-five.

"Thanatopsis," of William Cullen Bryant, appeared when he was twenty-two, and was written at nineteen. His first publication was a satire, when he was only fourteen.

The late S. S. Prentiss, who died at the early age of forty-two, achieved a success when he exhibited great powers of oratory in Congress, to which he had been elected at the age of twenty-five.

Pitt was Prime Minister of England at the age of twenty-four, and Macaulay became a member of Parliament at thirty, and established a high reputation for eloquence by his maiden speech.

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GOLDEN GATE.

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

734 Montgomery Street, San Francisco, Cal.

J. J. OWEN, - - - EDITOR AND MANAGER.
MRS. MATTIE P. OWEN, - - - ASSISTANT.
R. B. HALL, - - - General Agent.

TERMS:—\$5.00 per annum, payable in advance; \$1.25
for six months. Clubs of five (mailed to separate addresses)
\$20, and extra copy to the reader. Send money by postal
order, when possible; otherwise by express.

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

SATURDAY, JANUARY 30, 1886.

GET THE BEST.

No religion, philosophy or science, that is not
calculated to make man better—to illuminate his
intellect and to purify and exalt his moral and
spiritual nature,—is worth wasting much thought
upon. The old adage that "a tree may be
known by its fruits," applies to all religious sys-
tems—to all codes of morality.

Now, there are natures so finely wrought, so
pure, so spiritualized, that they can not go far
astray, no matter what church they may or may
not attend. They may believe anything, every-
thing, or nothing, as regards a future state of ex-
istence;—they may believe in a God or in no God
—in Christianity, Buddhism, or Spiritualism, or
in no sort of ism,—their lives flow on without a
ripple, ever tending toward the highest and best.
With kind hearts in their bosoms—with thoughts
ever welling over with sympathy for others in
affliction, or overburdened with woes—with an
outreaching tenderness and charity for even the
worst of the erring ones of earth—they are the
instruments and companions of angels, although
they may know it not.

Such souls may often be found within the
churches, and the churches are all the better for
their fellowship. There are many religionists
who are better than their creeds, and this fact is
made use of by the churches to extol the virtues
of their creeds; when the fact is, their members
are often good in spite of their beliefs.

What religion actually does for one should be
set down to its credit; but it should set up no
spurious claims. Its votaries should consider
carefully whether or not the real goodness in the
individual was not there before—whether it was
not inbred in the heart and soul before the man
or woman came within the sphere of the church.

There is no system of religion, to our mind, so
well calculated to call out the best in man—to
inspire him with all good thoughts, and fill his
soul with brotherly love, kindness and charity for
all—as the religion of Spiritualism. It dispels the
dark clouds of doubt concerning a future life,
that the teachings of Christianity cannot always
remove. It gives hope and an abiding trust in
the goodness of the All-Father, which are the
sheet anchors that hold one steady to duty. It
paves the way to an immortality of existence
with happiness ever possible for all. It holds out
no inducement to the lazy soul, of a heaven of
eternal psalm-singing idleness; but teaches that
honest and persistent work is the only means of
salvation here or hereafter.

Spiritualism takes the intelligent materialist
and free-thinker—the thoughtful doubter—and
brings him face to face with a class of facts that
revolutionizes all his modes of thought, turns his
very nature inside out and sets his feet, figuratively
speaking, on the Hill of Zion. It gives him
"the oil of joy" for mourning, and the assurance
of a life and companionship with his loved
ones beyond the gateway of death. What more
can any religion do than this?

QUESTIONS OF FACT.

We have received several communications from
Oakland denying in toto the statement of "Ob-
server" in the last issue of the GOLDEN GATE,
entitled "Facts and Prophecy," in which Mrs.
Ladd of that city is credited with being the in-
strument through whom was predicted the publi-
cation of the *Carrier Dove* in its present magazine
form, and upon which prediction the editor and
publisher of said magazine, Mr. and Mrs. Schles-
singer, proceeded to act. Two of these com-
munications are from the pens of the two last named
persons, one of which—that of Mrs. Schlesinger,
together with one by Mrs. Mason—covering as
they do the entire ground, we publish elsewhere.

Now, while we are always willing to assist all
honest mediums, by publishing any good thing we
may know of their mediumistic gifts, or that
others may choose to send us concerning them,
we are not willing that correspondents should use
our columns to build up one medium by pulling
down another. Neither would we knowingly al-
low any misrepresentations to appear over the sig-
natures of correspondents or otherwise. But, in
the preparation of copy for our paper,—especially
in the matter of original communications from
correspondents with whom we are personally un-
acquainted,—we can not always judge correctly
concerning their alleged facts. Hence, in cases
of misstatement of facts the best we can do is to
publish a denial or correction thereof, and en-
deavor to keep a sharper lookout the next time.

Correspondents who make misrepresentations
of this character, whether intentionally or other-
wise, may reasonably expect to be brought face to
face with their misstatements, and sometimes to
receive such wholesome chastisement as may help
them to a better appreciation of the truth in the
future.

NOT SURPRISING.

Church people generally, as well as most super-
ficial thinkers, and some consequential scientists,
are still disposed to treat the claims of Spiritual-
ism either as fraudulent or unworthy of serious
consideration,—and this, notwithstanding the
vast array of careful research, by many of the
most eminent thinkers, philosophers and sci-
entists the world has ever produced, all resulting
in the most positive confirmation of the central
facts that constitute the basis of the Spiritual
philosophy.

Well, this is not to be wondered at, when we
consider that most people of the first class men-
tioned are firmly of the conviction that the uni-
verse was created on the first six days of the
week, and that the Creator rested on the seventh;
that the earth ceased its revolution upon its axis
for a certain period at the command of an ancient
general; and that the race descended from a
single pair, said to have been created perfect at
the start, the woman being constructed from a
spare-rib dissected from the anatomy of the man.
We are not surprised that this class should be-
lieve anything they please of Spiritualism. If
eighteen hundred years of growth and civilization
could not eliminate such strange nonsense from
the enlightened religious thought of the world, it
can not, surely, be expected that a bare forty
years of research, even though teeming with
mountains of evidence of the truths of Spiritu-
alism, could make much impression upon such
minds.

And then we must remember that all new
ideas are of slow growth. It has only been a
few years since the most enlightened human mind
could grasp the thought of the sphericity of the
earth; and some there are to-day, who consider
themselves well informed on many subjects, who
have no more conception of spiritual things than
an oyster has of its own existence. To them, fig-
uratively speaking, the world is flat, and will con-
tinue so for ages.

We once heard an intelligent gentleman say
that no amount of evidence could convince him
of the truth of the claims of Spiritualism. An-
other intelligent gentleman—no less a personage
than Bro. Mendum, publisher of the *Boston In-
vestigator*,—said, in a conversation with us on
the subject of Spiritualism, virtually the same—
that he would not accept any evidence of his
senses as to the existence of spiritual beings, or
spirits independent of the mortal body, as there
could be no such beings!

Now, no one can say that these gentlemen are
wanting in intelligence, or common sense. They
simply belong to that class who *know* that the
world is flat, and does not turn over every
twenty-four hours. They have demonstrated this
fact by placing an imaginary pumpkin upon a
figurative stump, and finding it there the next day!

We can afford to be charitable with all such,
for their minds are so peculiarly constructed that
they can not well think otherwise than as they do.

But there is another class of men who deny the
facts of Spiritualism, who really ought to know
better. We allude to certain scientists who
ignore the whole subject as one unworthy of in-
vestigation. They deny captiously and unrea-
sonably, thereby proving themselves unworthy of
their high calling. The truly scientific mind ever
denies cautiously, and only after the most careful
demonstration. It feels its way inch by inch,
and affirms or denies only after the most rigorous
research.

None of the scientists who reject the facts of
Spiritualism pretend to have given the subject
anything more than a superficial examination.
Hence, we have the right to reject their opinions
upon the subject as not of the slightest weight.
Their testimony is simply of a negative charac-
ter—like that of the witness who testified that
he did not see the prisoner steal the sheep,—and
is entitled to no more consideration. A witness
who *knows* the phenomenal facts of Spiritualism
to be true, even though an untutored child, is en-
titled to a thousand times more weight than the
blind and prejudiced negations of a Tyndall or a
Carpenter.

PARENTAL DUTY.

Since the days of Cain and Abel, young hu-
manity has been lectured on filial duty, and it is
very recent indeed that we are beginning to hear
something on behalf of children—the duty of
parents toward their offspring.

In a late address to the Yale Kent Club, Prof.
Sumner spoke very sensibly and radically on this
subject, expressing ideas that the world would be
far better for entertaining, though they do not
possess the same convenience as the old ones.
He said that "no State should be called upon to
educate the children of its citizens. And no
man should marry unless he can afford to support
and educate his possible children. People talk
about the right of the parent and the duty of
the child, but I tell you that a man who is the
cause of his child's existence owes the child
everything instead of being owed everything by
the child. Birth is a dire misfortune for many
children, and their parents can not do enough for
them in return for the inherited diseases and mis-
fortunes which they bestowed upon them."

A poor, diseased body is the birthright of five-
eighths of the children born, worth far less than
the scriptural paltry mess of pottage, and which

in these days does not bring so much to many of
them. The newspaper is the chronicler of the
disregarded rights of children, but they are
called by so many different names that but few
persons, who are shocked by their perusal, ever
get it through their heads that their reported
authors of all the horrid crimes of the day are
not responsible for them.

ETERNAL PUNISHMENT.

Who does not see that an infinite duration of
punishment for a finite offence would be an act of
infinite injustice—out of all proportion to the of-
fence, however great it might be?

Suppose a man's life to be a perpetual iniquity
from the cradle to the grave—that there was no
good thing in him, and all of his acts were wholly
vile (a condition of things that could only apply
to a moral and physical monster), even then—ass-
uming that he was wholly answerable for his con-
duct, which is an absurdity,—there would be no
justice in endless punishment. A few hundred
millions of years, more or less, surely, ought to
satisfy the most exacting Omnipotence.

And yet, almost the entire Christian world be-
lieves that man's conduct during a few years of
earth existence, regardless of the bias of birth or
training, shapes his destiny for all eternity. No
chance to repent, no possibility of reform, but for-
ever and ever more torment unutterable as a penalty
for disobedience! What a monstrous conception of
the Creative Power, of the All-Father, who is
ever working to perfect ends!

The distorted Christianity taught in all ortho-
dox or evangelical pulpits to-day makes no allow-
ance for misshapen or undeveloped moral natures
—for inherited tendency to evil—but it condemns
all like sinners, consigning them to everlasting
punishment, and saves all so-called saints who
"believe and are baptised," whether they are
worth saving or not!

How vastly different and more reasonable are
the teachings of Spiritualism on this subject. All
intelligent Spiritualists hold that nature, of which
man is a part, is ever pushing outward and up-
ward towards perfection; that man is a creature
of birth and environment, with but very limited
power of volition at best; that he needs to be
taught—to be lifted up—to be redeemed; that
this can not be done by exciting his fears, but
rather by stimulating his higher or spiritual
nature, and teaching him the better way.

And, then, Spiritualism teaches that man's op-
portunity for improvement does not end with his
mortal existence; but that released from his phys-
ical body, with its animal appetites and impulses,
his chances for reformation are greatly increased;
that none are wholly bad, and all are capable of
spiritual unfoldment.

Time and opportunity only are wanting to
make a fair article of saint out of the worst of
sinners; and both will, no doubt, be afforded
sometime and somewhere.

A BETTER USE.

Speaking of a certain wealthy young lady, who
shall be nameless here, a St. Louis paper says,
"She is extremely homely and has \$2,000,000 in
her own right." The *Norristown Herald* adds
an equally unkind fling that we will not repeat.
The press takes a personal liberty with individuals
of wealth that is a disgrace to it. That one's
misfortune of plainness should be publicly com-
mented upon just because that one happens to
possess riches is shameful and should be resented
in a manner that would make these too familiar
newspaper men more respectful in the future.
When a woman is rich she is held responsible for
looks; at least one would think it is a belief that
money and beauty are inseparable, since the first
is the one idea that wealth carries, in the case of
women. We wish those young ladies, who are so
unfeelingly and ill-manneredly criticised, would
find some better use for their wealth than that of
endowing a brainless fop with their hand and
fortune. The world is full of need, and misery
is always grateful to its benefactors.

ORGANIZATION.—Last Sunday morning, at
the Temple, the question of organization occu-
pied the hour. The editor of this journal, who
was invited to participate in the deliberations
of the Executive Committee to whom was assigned
the task of preparing a plan of organization, re-
ported progress, and spoke encouragingly of the
outlook for an organization that shall be strong
and efficient for good work in this city. Mrs.
Watson followed in a few words inviting Mrs.
Mathews to the front. This lady, who had been
one of the pillars in the First Spiritual Union,
spoke feelingly in favor of rehabilitating that
society, and taking up the thread of work where
they had laid it down, a few years ago. Mr.
Woods and Capt. Roberts offered some timely
remarks, after which Spirit Prof. Lambert took
control of Mrs. Watson, prompting the right
words at the right time. He favored a new
name as the necessary outgrowth of new thought,
and new additions to the spiritual ranks. The
final report of the Committee will probably be
ready for presentation on Sunday morning, the
31st instant.

—Men have toilet secrets as well as women,
and it has come out that Byron's beautiful curls
was one of them. A familiar friend of the great
poet one morning entered his sleeping-room rather
too early and found his hair in curl-papers. Of
course Byron was angry both at himself and his
intruder, whom he swore to silence, but owned that
his lovely curls were due to paper magic. Poor
Byron had to find some attraction in himself to
atone for the mortification that his club-foot caused
his whole life.

THE FASHIONS.

The papers talk as calmly about the fashion of
tight-lacing, as they do concerning the state of
the weather. The amount of suffering it involves,
to say nothing of the chronic ailments it fosters,
do not seem to occur to them, if it does they dare
not express their protest. It is announced that
all the newest dresses from over the water are
growing tighter and tighter, and can only be
fastened by a great deal of patience and a button-
hook. Young girls whose "forms" have been
too long neglected are made to sleep in their cor-
sets, the strings being drawn a little tighter each
night as Nature gradually gives up the contest for
her outraged rights.

It is true that all society women have not the
fortitude to thus crucify themselves for fashion's
sake, and we would like to believe their good
sense superior to such customs; but so long as
they admire a "small waist," we can not. They
also admire the Venus of Milo, and the thousand
and one beautiful forms of sculpture in the vari-
ous art collections of the two worlds. But they
somehow excuse themselves with the idea that
these are only the artist's ideals in the nude, and
if clothed would look quite clumsy and dowdy-
like. Yet, they know they were the exact pat-
terns of living models, whom fashion had not
lured into eighteen-inch waist dresses and toe-
deforming shoes.

"Well, there are fashionable men who lace,
too," say the women. So there are, but they do
nothing else more important to themselves or the
world than attending to their corset strings and
the cut of their mustache. These same men and
women took a regular course of study in their
young lives that included physiology. The money
thus spent would have been better laid out in
leaving them a handicraft that would require a
normal chest for breathing purposes.

A NEW AGE.

Switzerland is a land of new and quaint dis-
coveries, of a scientific kind, that are generally
interesting. Since the remains of the abodes of
the lake dwellers were found and speculated upon
by geologists, the finding of a variety of horn
articles—amulets, cups, knives, daggers, rings,
buttons, bracelets etc.,—in a stratum five feet
deep in the mud of Lake Neuenburg, is next in
curiosity. Herr G. Kaiser, the discoverer, is of
the opinion that they are older than the stone
and bronze implements of the same locality, and
he proposes to call the period to which they be-
long, "the age of horn."

Another curious thing found in this same coun-
try, is a bright green moss growing on calcareous
rocks two hundred feet below the surface of Lake
Lemon. What is strange about this is, how
chlorophyll, the green coloring matter, could be
so richly developed in a place so devoid of light.
This may lead to the farther discovery that this
element of color may be otherwise produced than
through the agency of light. But water is not
altogether opaque, and it is not known how
small a degree of light would suffice to produce
chlorophyll.

NEVER SATISFIED.—Some people are never
satisfied. Our neighbors of the San Jose dailies
have whopped themselves wild over the Chinese
laundry curse. They made the poor Councilman
gray-headed with their din—giving them no peace
night or day until, to save themselves from in-
sanity, they passed an iron-clad ordinance virtu-
ally closing up all the Chinese laundries in the
city. Then, for a brief period our journalistic
friends were happy, until they needed a change of
linen; but their other shirt was "in the wash"
and so they *stuck* (we speak advisedly) to the one
they had on for another week or two, until some
white laundries could be established. Now they
are talking of being "bankrupted," "suspend-
ing payment for want of funds," and so forth, all
on account of the magnitude of the bills they are
required to pay for their washing. Families,
whose laundry work had been neatly done for a
dollar a week, are now required to pay four and
five dollars. And yet, notwithstanding this
great advantage to white labor, our San Jose
patriots are not happy! Can not some scientist
tell us how we can have white labor at Chinese
prices? for that appears to be the sticking point
with our neighbors.

INTEGRAL CO-OPERATION.—A plan for a
grand colonization scheme, inaugurated by a
progressive thinker named Albert K. Owen,
(embodied in a large pamphlet with numerous
maps, etc.) has reached us. A large section of
country in Sinaloa, Mexico, embracing a beauti-
ful site for a city, with a large extent of rich
garden lands, has been secured. The town site is
located on what is known as Topolobambo Bay,
off the Gulf of California. The harbor is claimed
to be one of the finest in the world, and the
climate, we all know, must be delightful. The
number of colonists is said to have already
reached 1340, and the amount of funds in the
company's treasury something over \$200,000.
The shares are held at \$10. The scheme looks
entirely practicable on paper, and seems to be a
grand step in the direction of harmonious co-
operation. It is worth looking into. A. A.
Fuller, Mattawan, Van Buren county, Mich.,
writes to us in regard to the matter. He will no
doubt be glad to furnish all who may address him
with full information on the subject.

—"More light," is the cry of the times; and it
is doubtful whether the world will be satisfied
until the darkness of night is quite overcome. If
a certain Boston astronomer is correct, the elec-
tric light will not be given this privilege, and but
short time in which to gain new glory. The as-
tronomer, whose name is Johnson, states that in-
stead of having but one sun the solar system has
eleven, and that the other ten are about to come
into service; that we shall then need no artificial
light, for by a division of labor these suns will
shine for all hours in the twenty-four. We are
not sure that we should like the new arrange-
ment.

LYCEUM WORK.—The Children's Lyceum at
the Temple is one of the good works handed
down from the First Spiritual Union. It owes its
life and efficiency, mainly, to that grand worker
and noble-souled woman, Mrs. Lavina Mathews,
who never tires in her faithful efforts in behalf of
the children, for whom she has a mother's tender
solicitude. Spiritualism with her is an ever-active,
living principle—a divine reality. It embraces
all intellectual and spiritual unfoldment—all
graces and virtues of character. And not alone
to the children is her work confined; her cultured
mind, and clear conception of truth, render her a
power in the dissemination of the light and knowl-
edge of the spiritual philosophy among those of
older growth. Our young people should not miss
the grand opportunity for instruction afforded
them by the Lyceum over which Mrs. Mathews
presides. There are groups for all ages, from the
little "we tots" upwards.

EDITORIAL NOTES.

—Now comes *The Light in the West*, a new
spiritual semi-monthly journal, published at St.
Louis by the St. Louis Spiritual Association,
Thomas B. Wilson, editor. It is brimming over
with good things. Terms, \$1 per year.

—We have received a long rejoinder from Mr.
B. F. French, of Los Angeles, concerning the
Banning-street materializations, the publication
of which, it seems to us, can accomplish no good.
It is simply a question of "she did" and "she
didn't," charges and counter charges, "sass"
and "sassing" back; so what's the use of follow-
ing it up? Let us believe that one side or the
other is deceived, and both sides honest, perhaps,
and let it go at that.

—In Madrid the municipal authorities have
extended the right of suffrage to women. It
would be difficult to find more conservatism any-
where than in Spain, but it is certainly not of a
political kind. The heaven of equal rights is
working pretty much all over Europe, and though
there is less demonstration over the matter than
in our own country, it is more than likely that
the women of the United States will be last in
gaining their victory of suffrage. But they will
appreciate it all the more when it comes.

—There is a biting sarcasm in this from the
Woman's World, of Chicago: "Now that the
bitter cold weather has come, and thousands of
wretched men and women and children out of
employment, it is pleasant to think how warm
and comfortable they can keep, leaning up against
the outside walls of the magnificent church build-
ings of this and other cities. If it were not for
this they would be tempted to warm themselves
about the stoves in the saloons and dance
houses. What a glorious boon to humanity the
religion of the churches of to-day is, anyway."

—The official bootblack of New York Produce
Exchange pays six hundred and fifty dollars a year
for the exclusive privilege of having his assistants
go on the floor of the exchange at certain hours
of the day to "shine" the boots of the brokers.
These bootblacks and the newsboys' fraternity are
coming to be a power in the great cities, and the
five and ten-cent pieces they accumulate will es-
tablish most of them as substantial and thrifty
property holders of its near future. But this Re-
public is becoming so proud that their descend-
ants in affluence will never tell their children how
they come by it.

—In Boston there is still existing a law against
smoking in the streets, though not strictly en-
forced. It is a pity the law does not prevail
throughout the land. If there is one place be-
sides one's home where smoking should not be
allowed, it is the streets of cities and towns.
Half the moving throng of our public walks are
women, children and infants. The air they
breathe is laden with nicotine poison, and that
most women is sickening to faintness, and what
must it be to delicate and helpless little ones?
What is worse, is the fact that there are met but
few men who hesitate to puff their vile fumes
into one's face.

—There is something everlasting and inde-
structible in the pioneers of California. "One
of the few remaining pioneers" has died every
month for the last twenty years, and yet there
are still enough surviving to hold their annual re-
unions as of old. But it is doubtful if there are
any more of these occasions in the land of their
labors. They seem to have betaken themselves
to Eastern cities, especially to New York; that
seems the safest and best place for recruiting their
depleted ranks. There, on the 18th inst., they
held a rousing reunion, all present claiming full
experience of the days of '49.

—No little complaint is heard from Liberals
and Spiritualists because of the figure of the cross
that adorns the main entrance of the Spiritual
Temple of Boston. In our opinion the emblem
was never more appropriately used. It signifies
persecution and trial. If Spiritualism and Spiritu-
alists have not been persecuted and most severely
tried no sect ever was. Were the power suffi-
cient the feeling against mediums in some quar-
ters is bitter enough to-day to put them to death
as were the supposed witches of a hundred years
ago. Let the cross stand.

—Mr. and Mrs. Mozart left the city last Tues-
day for New York via the southern route. They
will stay a month at New Orleans, and also visit
other prominent cities on the Atlantic sea-board.
Mrs. Mozart has promised her many friends, both
here and in Oregon, to write to them through
the columns of this paper. After the Summer
camp-meetings in the East, Mr. M. and wife will
make a pleasure tour of Europe. Our readers
may expect some interesting letters from foreign
countries. Mrs. M. is a fine inspirational
speaker. She has frequently lectured for the
cause of Spiritualism, and given otherwise of her
beautiful mediumistic gifts for the feeding of the
heart-hungry. We wish them a pleasant voyage
and a safe return to their home on the Pacific
Coast.

—Mr. S. N. Aspinwall, President of the First Spiritual Society of Minneapolis, will lecture on the subject of "Mediumship" before the Society of Progressive Spiritualists, at Washington Hall, at 2 o'clock p. m. on Sunday, Jan. 31st.

—The *Spiritual Messenger*, heretofore published at Minneapolis, as a monthly journal, has, after a suspension of two months, been removed to Chicago, where it will henceforth appear as a weekly. The editor, Mr. Frederick J. York, is a clear-headed thinker and writer, and his paper is rich with the best spiritual thought. Address 431 W. Madison street.

—An episode in the palmy days of Goldsmith Maid goes to prove conclusively that in the development of speed in horses the desirable degree is attained only at the sacrifice of beauty and attractiveness. This famous horse was once, for a joke, taken from her quarters through a byway and led to a public place and put up at auction, the spectators bidding in good faith until the price run up to \$34, when some one connected with the stable bid \$35, at which she was led away. These fast steppers are angular-looking creatures when fully bred to the turf, and never win a dollar on their good looks.

Cui Bono?

EDITOR OF THE GOLDEN GATE:

The following message was received at a circle in this city, in reply to the remark that I can not understand where the good can come of spirits returning and giving an account of their experience in the beyond.

H. H. KENYON.

DEAR FRIENDS:—You do not fully understand what has been received as yet; when you read the messages over carefully you will understand much that now looks dark. It takes time and thought when in the right condition to fully realize that what you now read comes from unseen hands and lips of those you would clasp to your breast with affection were it so you could cast the curtain to one side which only separates the mortal from the spiritual. In time the chains which now bind down the mortal, shutting out much that is spiritual, will be swept aside, letting in the glorious light of truthfulness and helpfulness to the weak and troubled as well as the strong and trustful.

Thou who grope along through life as one in darkness, not being yet competent to take in all that now could be unfolded were they ready to receive, will, some time in the dim future, wake up to the realization of spirits' return and its full meaning; will then understand where the good comes in of our returning to our loved ones and letting our light so shine that others may receive a benefit therefrom. When darkness and trouble gather the clouds together that surround our loved ones, shutting out all that was bright and beautiful, taking away all that makes life worth the living, at such times only can certain individuals who are at all times surrounded by evil and worldly influences be reached by thoughts of a divine nature; only when the Angel of Despair knocks at their door can the messenger of peace and love enter their hearts. To all such who read my works or those of our band I will kindly say, be careful how you cast stones at that which is spiritual, at that which can and is ever accomplishing more in every word which is uttered by the unseen than mortal can comprehend after days of thought. If it were not for the untiring, unceasing efforts of loving ones who have passed away, the world to-day would be in darkness, where it now sees in the distance a bright shining light which leads you all to your heavenly home, if you take the path of right, ever keeping it, meeting bravely all that would thwart your noble endeavors, keeping at a distance every individual who would do you an injury. To those who "cannot see where there can any good come of spirits returning," and giving their experiences to hearts bowed down in grief I will say, we come for this purpose; to open the door of darkness and despair which surrounds all who lose from their sights little gems of brightness which make our homes the seat of love and contentment. To those who feel that last ray of sunshine is forever shut out from their lives by the loss of a wife, we come with hearts full of love and life to lift off the cross which is ever bearing them down to Mother Earth, making them unfit for worldly duties; we come with words of cheer of the life we live in the beyond where all must go, where we find it dark or bright, as it lies with each individual as to what the future will be to him, this great mystery we all solve, one by one, sooner or later.

We return to give you light upon the one great subject of "Where is Our Darling To-night." We do not come to make dark that which is now bright, we do not come committing evils which are even covered by the mantle of society rights; no! we come for good alone to those we love, to encourage them to meet the many trials in earth life, to assure them of our living and ever loving them the same as when in form; that we do ever linger around them as they toil day after day, giving them thoughts that can not come from mortals until the day when they too will open the gate which leads to everlasting life and find us just as of old.

Rest assured that those who pass time and thought reading spiritual messages will never look back on the time spent in sending such articles as ill spent; nor will they ever regret reading the record of life in the beyond, which can not always be said in reference to many hours that are passed out of their reach in the days gone by.

REV. H. B. KENYON.

Thirty-five years in spirit life.

"Facts and Prophecy."

EDITOR OF GOLDEN GATE:

Imagine my surprise in looking over the pages of the GOLDEN GATE to find an article with the above heading written by some person who, justly ashamed to give their name, simply signed themselves "An Observer." The statements made therein regarding Mrs. Ladd being the originator of the change in the *Carrier Dove*, and the one who first suggested the sketches and portraits of mediums in it, are utterly false; and I can not understand why such an article should have been written, unless for the purpose of advertising a medium at the sacrifice of truth and justice. The only little grain of truth in this story is the fact that, sometime in June last, during an interview with Mrs. Ladd in our office, she was controlled, and spoke of various matters, chiefly, healing, after which she said, I would publish some books, the first one being great a success. I asked if she could tell me the titles of any of them. She said the first one would be "Biographies of the Mediums of the Pacific Coast." And I replied that I thought it would make a very good book. No reference whatever was made to the *Carrier Dove*, or portraits, or size of the book. I had often been told I would publish books, but never paid any attention to it as I never felt an inspiration to do so, and my friends all know I am led by sudden inspirations to do almost everything I attempt. Not long after this interview with Mrs. Ladd, the impression came to carry out her suggestion. I set about it at once; consulted prominent Spiritualists in San Francisco, among whom were Dr. Albert Morton, J. J. Owen, editor of the GOLDEN GATE, Mr. H. C. Wilson, Mrs. J. J. Whitney, Mrs. J. M. Matthews, and many others. I wrote letters to mediums in various parts of the State, and have their letters in reply, as evidence of the truthfulness of this statement. I have sketches already prepared for this book now in my desk. I said to Mrs. Ladd, one day when I called upon her to solicit her biography, that if I succeeded in publishing such a book she should have the credit in it of being the first to suggest it. She declined, however, giving her biography. This occurred six months ago. Why has Mrs. Ladd never made her claim before? The size of the book was first considered, when Mr. Baker, foreman in Mr. Fonda's printing establishment, called to estimate the cost of printing, and in looking over some books in my office we decided upon one the size and style of *Around the World with Gen. Grant*. The idea of having the portraits was not suggested by Mrs. Ladd—it was my own impression. After estimating the cost of publishing a book of this kind, and the labor to be performed in its preparation, I found it much greater than I had anticipated. Then for the first time, about the middle of August, it occurred to me to publish the sketches in the *Carrier Dove*. I asked Mrs. J. J. Whitney for her sketch for the September number, as I was familiar with her work and could prepare it in the short time at my disposal, and instead of "expressing her disapproval of the programme" (as "Observer" states that Mrs. W. did, there being no other Mrs. W., except Mrs. Winchester), she not only gave me her picture, but encouraged me (as she has always done), to follow my impressions, my own dear guide controlling her many times in public and private, and assuring me that he would sustain the *Carrier Dove*. In the meantime I am collecting material for the book, under a different title, which I hope some day to bring out in a creditable manner.

The idea of changing the form of the *Carrier Dove* into that of a magazine never occurred to me until after the December number was mailed. I was sitting at my desk one day when the "voice" said: "Change the *Dove* into an illustrated magazine. Begin at once with the New Year." I immediately saw the book, and in its production have endeavored to embody the beautiful vision. I was quite elated, and spoke of it at once, as my family, and friend, who are stopping with us, know. The parties represented in the January number (the engravers and printers all know this to be true), and the haste they were obliged to make in order to get it out on time, and even then it was a week later than usual. I regret the necessity of making this statement. I wish each medium to receive exact justice; but I would be false to myself and my own dear guide, did I allow such a misstatement to go uncontradicted. "Render unto Caesar the things which are Caesar's," etc.

MRS. J. J. CHLESINGER.

EDITOR OF GOLDEN GATE:

DEAR SIR:—I feel that I should be doing wrong did I sit idly by and allow such a statement, as appeared in your last issue over the signature of "An Observer" go uncontradicted. I have been too intimately associated with the editress of the *Carrier Dove* since its first issue in 1883, not to know where every new idea concerning its publication was conceived. I further know that Mrs. Schlessinger makes no move concerning the *Carrier Dove* without direct influence from her guides. I also know there was no such change contemplated as making the *Dove* a magazine until the December number was out, thereby making any mention in that number of the contemplated change impossible. In fact so late was it when the necessary arrangements were made, the magazine was a week later than usual.

MRS. J. M. MASON.

OAKLAND, Jan. 23, 1886.

(Continued from First Page.)

ture of his time, until the spirit finally gained recognition among the wise and learned of every nation. There is no branch of knowledge which has not received light from this other and higher sphere of thought. Christopher Columbus, through the inspirations and encouragement of a spirit voice, set out on a voyage of discovery with a confidence which all the incredulity, bitterness, discouragement and weary waiting could not quench, and under this spiritual baptism, became the pioneer to a new world, to which he led the crowded nations of Europe, and became the benefactor of countless generations.

There has been no great achievement but what some soul recognized the intervention of the spirit world, and no great discovery but what some one has acknowledged a beam of light from that other side of life, which helped in time of greatest need.

Musicians, great composers like Mozart, Beethoven, and artists like Michael Angelo, have experienced that ecstasy, and illumination which is a demonstration of the free soul-life of man and its legitimate relation with the world of intelligence beyond.

A man though blind may read clearly, methinks, the import of mediumship to the present hour. The Church, apathetic, the spirit having fled from the old body which was full of sores and corruptions, of injustice and persecution, waits for a new baptism. And if when the spiritual Messiah comes the Church recognizes it not, thank God, the Church does not represent all humanity, but only a small fragment of those waiting eagerly and expectant for a new revelation.

The new inspiration comes in no supernatural way nor by any arbitrary method; it comes choosing the channels of its communication not among the high alone, but among all classes of people. The peasant and the king feel the awakening touch: with utter impartiality the spirit lays its hand of blessing upon the human race. There in the valleys of the past we find it brings man to a higher spiritual development; yonder on the mountain tops of the future it holds aloft its torch of philosophy, of moral inspiration, of holy hope and love. It chooses the babes and sucklings through which to confound the wise; those who are untaught of this world receive the crown of intelligence from on high. And what does it all mean? It means that we are living in a world that belongs to God; that we are immortal spirits now, and that the powers which inhere within us are gradually unfolding. George Eliot, when she writes her best, says, "It is a *not me* that writes my best." Says Helen Hunt Jackson, "It is from a higher than myself that the sweet streams of melody flow." Emerson says: "It is not from without but from within that a man shall speak when he would command."

So poet, philosopher, scientist,—all recognize the presence of this power.

Therefore, the import of mediumship signifies the highest incentive to noble action and reveals man's relation to invisible nature; it discloses the majesty of his inheritance as an immortal being; it unveils the face of God in the constitution and laws by which we are governed. At the same time it rolls away the stone from the door of the sepulcher and reveals angels of consolation sitting at the head and at the feet of our prostrate beloved. It pours its oil of consolation upon the heart of the discouraged, and it points directly to the certainty of a hereafter.

To the Church it says: "You can not shut your doors against the spirit; that which is foul and rotten in an organization shall be cast out, and that which is good and pure shall remain to receive further enchantment of power and glory."

It says to the scientist: "Go forward, every revelation of nature is but a new leaf turned in the scripture of God."

It says to the philosopher and seeker after spiritual truth: "Be ye not discouraged; though now you seem to grope blindly, there are ripening here organs and senses which, by-and-by, shall perceive that which is now impalpable, hear that which is now inaudible." And to all humanity it declares, "The gift of the spirit is possible unto you; the voice shall be heard within the consciousness of all; life grows in beauty, in sublimity and love; through the portals of your own organization shall you pass into the possession of eternal riches; through the gateway of immutable law shall you ascend to the perfect realization of all sweet ideal."

The import of mediumship is forever a fresh baptism of blessed thought unto the world; it is forever an angel attendant at the grave; it signifies the tie that cements the world visible and the world invisible, and reveals the spiritual nature of life in every one of its manifold departments here, unlocking for us the secrets of being. It is the explanation of all psychical phenomena, and the right interpretation of all physiological law, showing us the nature of man as a physical and as a spiritual identity. Demonstrating to us the beauty, necessity and dignity of this life, since upon it is based a life eternal.

Every moment brings some duty to be faithfully performed, and this is enough for our perfection. The moment which brings a duty to be performed, or a trouble to be borne, brings also a message declaring to us the will of God.—Translated from "French Meditations."

A widower and widow recently married in Niles, Mich., start out with twenty-five children.

WHY JEWS LIVE SO LONG.—The *New England Medical Monthly* comments very favorably on the proverbial long and healthful lives of the Jews. Dr. Picard holds that this superiority is due to their stringent health laws. The Mosaic, like the older Egyptian code, is very stringent regarding the eating of flesh and other articles of food. Of the animals examined, a large proportion are always condemned as unfit for food. People who eat meat indiscriminately are very prone to disorders of the blood and of the kidneys, for meat is composed of nitrogen, which the kidneys have to remove from the blood, and of course they can not do this. Jews also use alcoholic liquors very sparingly and thus keep up good digestion, and then again they are a holiday-loving class.

If the disembodied spirit of man is not a substance,—if it can not think and act—we can have no conception of it, and it is so with the spiritual world. If it contains not rivers and oceans, valleys and hills, and mountains, grove and plane, villages, towns and cities. If, in short, it is not a counterpart of the universe, only perfect in all its parts, then was our creation a crime against all human kind. But we have the evidence of thousands who have gone hence that it is as substantial a world as this, and that the spiritual man does think and act.—*Light in the West.*

GOLDEN GATE, a weekly journal of practical reform, devoted to the elevation of humanity in this life and a search for the evidences of a life beyond. J. J. Owen, editor and publisher, 734 Montgomery street, San Francisco, Cal. Terms, \$2.50 per annum.

This paper is a marvel in spiritual journalism, and is all that the above claims for it. Vol. I, No. 25, contains an address delivered before the Society of Progressive Spiritualists, Sunday, Jan. 3, by Mrs. E. C. Wms. Patterson, upon "Mediums and Mediumship," that is worth the price of an entire year's subscription. We advise all our readers to send ten cents for that number. The paper is filled with interesting matter for all classes of people.—*The N. D. C. Axe, and True Key Stone.*

The GOLDEN GATE, published at San Francisco, Cal., is by all odds the brightest and best spiritual paper on our exchange list. It is now published by a joint stock company, with Mr. J. J. Owen at the helm. Send a postage stamp for a sample copy. Address 734 Montgomery street, San Francisco, Cal.—*The Spiritual Messenger.*

PUBLICATIONS.

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Residence, Fruitvale, Alameda County. Jan 30-1886

NOTICES OF MEETINGS.

DO SPIRITS OF DEAD MEN AND WOMEN Return to Mortals? Mrs. E. R. Herbert, a spirit Medium, gives sittings daily from 12 to 4 p. m. (Sunday excepted), at No. 418 Twelfth Street, Oakland, Cal. Conference meeting Sunday evening. Developments, Tuesday evenings. Public are invited. no 18

SPIRITUAL SERVICES at Metropolitan Temple, under the ministrations of the celebrated and eloquent inspirational lecturer, Mrs. E. L. Watson, Sunday, January 31st. Conference on organization at 11 o'clock a. m. Lecture in the evening. Subject: "Whom God hath joined together let no man put asunder; or Marriage and Divorce." The Children's Progressive Lyceum at 1230 p. m. A cordial invitation to attend is extended to all.

CONFERENCE AND TEST SEANCE every Wednesday evening at Grand Pacific Hall, 1049 Market street, between Sixth and Seventh. Free to all.

PROGRESSIVE SPIRITUALISTS.—The "Progressive Spiritualists" meet in Washington Hall, No. 35 Eddy street, every Sunday afternoon at 1 o'clock p. m. All subjects relating to human welfare and Spiritual unfoldment treated in open conference. All are invited. Sunday, Jan. 31st, S. N. Aspinwall will lecture. Subject: "Mediumship."

N. B.—The Free Spiritual Library in charge of this Society is open to all persons on Sundays from 1 to 4 o'clock p. m. Contributions of books and money solicited.

THE OAKLAND SPIRITUAL ASSOCIATION.—Meets every Sunday, at 2 p. m., at Medical College Hall, corner of Clay and Eleventh streets (two blocks west from Broadway). Public cordially invited. Direct all communications to G. A. Carter, 350 Eighth street, Oakland.

SPIRITUAL SERVICE.—Mrs. M. J. Hendee, the Eloquent Inspirational Speaker, will Lecture in Medical College Hall, corner Eleventh and Clay street, Oakland, Sunday evening, Jan. 31st at 7:30. Subject, "Modern Spiritualism." To close with Psychometrical delineations of character. Admission, ten cents.

TO FRIENDS OF THE GOLDEN GATE

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

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

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

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

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

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

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

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

FORM OF BEQUEST.

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

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

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SPIRITUALISM.

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

1. JAMES, - - -	James Lee James
2. Mary E. Jones, - - -	Mary E. Jones
3. Mary, - - -	Mary E. Jones

20 21. *22* 23. *24* 25. *26* 27. *28* 29. *30* 31. *32* 33. *34* 35. *36* 37. *38* 39. *40* 41. *42* 43. *44* 45. *46* 47. *48* 49. *50* 51. *52* 53. *54* 55. *56* 57. *58* 59. *60* 61. *62* 63. *64* 65. *66* 67. *68* 69. *70* 71. *72* 73. *74* 75. *76* 77. *78* 79. *80* 81. *82* 83. *84* 85. *86* 87. *88* 89. *90* 91. *92* 93. *94* 95. *96* 97. *98* 99. *100* 101. *102* 103. *104* 105. *106* 107. *108* 109. *110* 111. *112* 113. *114* 115. *116* 117. *118* 119. *120* 121. *122* 123. *124* 125. *126* 127. *128* 129. *130* 131. *132* 133. *134* 135. *136* 137. *138* 139. *140* 141. *142* 143. *144* 145. *146* 147. *148* 149. *150* 151. *152* 153. *154* 155. *156* 157. *158* 159. *160* 161. *162* 163. *164* 165. *166* 167. *168* 169. *170* 171. *172* 173. *174* 175. *176* 177. *178* 179. *180* 181. *182* 183. *184* 185. *186* 187. *188* 189. *190* 191. *192* 193. *194* 195. *196* 197. *198* 199. *200* 201. *202* 203. *204* 205. *206* 207. *208* 209. *210* 211. *212* 213. *214* 215. *216* 217. *218* 219. *220* 221. *222* 223. *224* 225. *226* 227. *228* 229. *230* 231. *232* 233. *234* 235. *236* 237. *238* 239. *240* 241. *242* 243. *244* 245. *246* 247. *248* 249. *250* 251. *252* 253. *254* 255. *256* 257. *258* 259. *260* 261. *262* 263. *264* 265. *266* 267. *268* 269. *270* 271. *272* 273. *274* 275. *276* 277. *278* 279. *280* 281. *282* 283. *284* 285. *286* 287. *288* 289. *290* 291. *292* 293. *294* 295. *296* 297. *298* 299. *300* 301. *302* 303. *304* 305. *306* 307. *308* 309. *310* 311. *312* 313. *314* 315. *316* 317. *318* 319. *320* 321. *322* 323. *324* 325. *326* 327. *328* 329. *330* 331. *332* 333. *334* 335. *336* 337. *338* 339. *340* 341. *342* 343. *344* 345. *346* 347. *348* 349. *350* 351. *352* 353. *354* 355. *356* 357. *358* 359. *360* 361. *362* 363. *364* 365. *366* 367. *368* 369. *370* 371. *372* 373. *374* 375. *376* 377. *378* 379. *380* 381. *382* 383. *384* 385. *386* 387. *388* 389. *390* 391. *392* 393. *394* 395. *396* 397. *398* 399. *400* 401. *402* 403. *404* 405. *406* 407. *408* 409. *410* 411. *412* 413. *414* 415. *416* 417. *418* 419. *420* 421. *422* 423. *424* 425. *426* 427. *428* 429. *430* 431. *432* 433. *434* 435. *436* 437. *438* 439. *440* 441. *442* 443. *444* 445. *446* 447. *448* 449. *450* 451. *452* 453. *454* 455. *456* 457. *458* 459. *460* 461. *462* 463. *464* 465. *466* 467. *468* 469. *470* 471. *472* 473. *474* 475. *476* 477. *478* 479. *480* 481. *482* 483. *484* 485. *486* 487. *488* 489. *490* 491. *492* 493. *494* 495. *496* 497. *498* 499. *500* 501. *502* 503. *504* 505. *506* 507. *508* 509. *510* 511. *512* 513. *514* 515. *516* 517. *518* 519. *520* 521. *522* 523. *524* 525. *526* 527. *528* 529. *530* 531. *532* 533. *534* 535. *536* 537. *538* 539. *540* 541. *542* 543. *544* 545. *546* 547. *548* 549. *550* 551. *552* 553. *554* 555. *556* 557. *558* 559. *560* 561. *562* 563. *564* 565. *566* 567. *568* 569. *570* 571. *572* 573. *574* 575. *576* 577. *578* 579. *580* 581. *582* 583. *584* 585. *586* 587. *588* 589. *590* 591. *592* 593. *594* 595. *596* 597. *598* 599. *600* 601. *602* 603. *604* 605. *606* 607. *608* 609. *610* 611. *612* 613. *614* 615.

SPRINT THE RACE

Now, there are persons so finely wrought, so pure, so spiritualized, that they can not go far astray, so matter what church they may or may not attend. They may believe anything, everything, or nothing, as regards a future state of existence—they may believe in a God or in no God—in Christianity, Buddhism, or Spiritualism, or in no sort of *ism*—their lives flow on without a break, and neither heaven, the kingdom and hell.

Such work may often be found within the churches, and the churches are all the better for their following. There are many religious who are better than their church, and this fact is well as if by the churches to control the character of their church; when the fact is, their members are often good as well as their beliefs.

There is no system of religion, in our mind, so calculated to call out the best in man—so full of love with all good thoughts, and all his noble impulses; love, kindness and charity for all—free from all selfishness of egotism. It teaches the duties of love concerning a fellow creature. Its teachings of Christianity cannot always be true. It gives hope and an abiding trust in goodness of the All-Father, which are the true motives that hold men steady to duty. It is the way to an immortality of existence. Happiness is possible for all. It holds our attachment to the lay world, of a heaven of peace and glowing influence; but teaches that our true and permanent work is the only means of attaining that peace.

QUESTIONS OF FACT

... while we are always willing to meet all
... nations, in publishing any good thing we
... know of their religious life, or that
... they desire to read in concerning them,
... and willing that correspondents should be
... always in full of our nation by giving
... notice. Neither would we knowingly do
... any misrepresentation in regard to the ag-
... of correspondents or otherwise. But in
... regard of any for our paper,—especially
... matter of original communications from
... nations with whom we are personally ac-
... quainted, we are always going forward
... using the largest facts. Hence, it may
... sometimes happen that we are in an
... a little of our own bias, and ex-
... is being a danger to the rest of the

...their measurements and comparison to
with their measurements and comparison to
with their measurements and comparison to
with their measurements and comparison to
with their measurements and comparison to

Well, this is not to be wondered at, when we consider that most people of the first class mentioned as finally of the conviction that the universe was created on the first six days of the week, and that the Creator rested on the seventh, for the earth ceased its evolution upon its axis for a certain period at the command of an ancient parent; and that the race descended from a single pair, and have been created perfect at the start, the woman being constructed from a

And then we must remember that all new
is one of slow growth. It has only been a
year since the most enlightened human mind
first grasped the thought of the objectivity of the
self; and some here are to-day, who consider
themselves well informed on many subjects, who
have no conception of spiritual things, that
exist outside of its own existence. To them, sig-
nifying anything, the world is flat, and will con-
tinue so for ages.

ing, so we can say that these gentlemen are
ing is intelligence, or common sense. They
ly belong to that class who know that the
is flat, and does not turn over every
ny-four hours. They have demonstrated this
by placing an imaginary junction upon a
live stump, and finding a live tree growing

There is another class of men who deny the
of spiritualism, who really ought to know
it. We asked to certain scientists who
the whole subject as one unworthy of re-
spection. They deny emphatically and uncer-
tainly, thereby proving themselves unworthy of
high calling. The truly scientific mind ever
is cautiously, and only after the most careful
investigation. It both its very such by such,
often or denies only after the most rigorous
test.

PRESIDENTIAL DUTY

per-allowance to the State (and Child, Trust, or other) very sensibly and judiciously on this subject, expressing ideas that the world would be richer for entertaining, though they do not see the same correspondence as the old ones. And that "as State should be called upon to be the children of the citizens. And as should every nation be so called to support citizens the possible children. People will be the right of the present and the day of the child, but I tell you that a man who is the of his child's existence even the child thing instead of being good everything by him. There is a few mistakes for many, and their parents, can not be enough for a nation for the individual's freedom and state which they bestowed upon them."

... of the children, with the low-lying

REFERENCES

suppose a man like me to be a perpetual stranger from the middle to the grave—that there goes a certain thing in him, and all of his acts were strictly in a condition of things that could only apply to a moral and physical moment, then men—meaning that he was utterly unaccountable for his conduct, which is no quantity—there would be no failure in endless punishment. A few hundred millions of years, more or less, surely ought to satisfy the most exacting imagination.

The doctrine of necessary truth is all orthodoxy or dogmatical piety in any religion or culture. For the mindless or minddegraded moral nature of inherited tradition is all that it contains. We all sinners, consigning them to everlasting punishment, and save all so-called saints who believe and are "happy," whether they are suffering or not!

and, then, approximation teaches that man's opportunity for improvement does not end with his mortal existence, but that released from his physical body, with its animal appetites and impulses, chances for reformation are greatly increased. Some are stolidly bad, and all are capable of moral betterment.

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CONVENTION.—Last Sunday morning, at Temple, the question of organization came before the hour. The editor of this journal, who invited to participate in the deliberations of Executive Committee to whom was assigned that of preparing a plan of organization, opened program, and spoke encouragingly of the possibilities for an organization that shall be strong and efficient for good work in this city. His remarks followed in a few words writing: "We desire to be first." This lady, who had been of the pillars in the First Spiritual Union, her feelings in favor of establishing that society, and taking up the burden of work others say that had it been, a few years ago. Mr. and Mrs. Roberts offered some timely remarks, after which Spirit Prof. Lambert took word of Mrs. Watson, proposing the right time at the right time. He showed a new way as the necessary outgrowth of new thought, and new conditions in the spiritual world. The report of the Committee will probably be given for presentation on Sunday evening, the 10th instant.

"We have taller men as well as women, but the cause was that Thyra's beautiful nature was of them. A female friend of the great one, now residing abroad in keeping more order, recently told me that the first in our papers. (I saw Thyra was angry both at himself and his mother, whom he severely disrespected, but seemed that his angry words were due to paper anger. Thus he had to find some attraction in himself to suffer the mortification that his father had caused while he

[illegible]

As a result of this century women have not felt obliged to dress exactly themselves for fashion's sake, and we would like to believe their good sense applies to such matters, but as long as they assume a "well-oiled," we cannot. The designer for *Women of Africa*, and the flowers and one-leaved stems of sculpture in the case of art collections of the two worlds. But somehow distance themselves with the idea that there are only few artists, artists in the music, and a skilled world look quite charming and free. Yet, they know they were the most perfect of being mobile, when fashion had not and into different-help women dress and a different face.

"Well, there are fashionable men who do," say the women. So there are, but the thing that's more important to themselves or their families is their career savings. It's out of their mouths. These same men seldom take a regular course of study in the young men's institutes themselves. There are few men who have been better kept out of their own families than would require them a husband but would require them a husband's approval.

Switzerland is a land of new and quaint
scenery, of a scientific kind, that are quite
interesting. Since the remains of the stone
lake dwellers were found and examined,
by geologists, the finding of a variety of
articles—tools, cups, knives, daggers, &
artifacts, ornaments, etc.—in a stratum five
feet in the mud of Lake Neuchâtel, is ac-
knowledged. Herr Dr. Kuhn, the discoverer,
the opinion that they are older than the
most remote implements of the same locality,
he proposes to call the period to which the
lake, "the age of them."

Another serious thing found in the country is a bright green moss growing on calcareous rocks in limited form below the surface of the ocean. What is strange about this is chlorophyll, the green coloring matter, not so well developed in a place so devoid of life. This may lead to the further discovery that elements of color may be otherwise produced through the agency of light. But even if altogether strange, that it is not known, and a degree of light would suffice to give chlorophyll.

THEIR SATISFACTION.—Some people are satisfied. Our neighbors of the San Jose have whipped themselves with our Chinese laundry case. They made the poor Chinese gray-headed with their dis-gracing them at night or day until, to save themselves from any, they passed an iron-clad ordinance, fully closing up all the Chinese laundries in the city. Then, for a brief period our parents friends were happy, and they needed a little more, but their other shirt was "as the said" as they said we were satisfied to do. They had in the former week or two, and while amusements could be established. Now the talking of being "undisciplined," "as they say" the seat of "luck," and so on, as a result of the magnitude of the talk, is required to pay for their washing. The whole inquiry work had been nearly done, after a week, are now required to pay the five dollars. And yet, notwithstanding great attention to white labor, our inquiries are not happy. Can we come as well as how we can have white labor at a price, for that appears to be the sticking point with our neighbors.

INTERNATIONAL CO-OPERATION.—A plan grand conception scheme, inaugurated by progressive thinker named Albert A. Embury is a large pamphlet with a range, etc., has reached us. A large section in London, Mexico, embracing a full size for a city, with a large extent of garden house, has been secured. The town located on which is known as Topicality of the East of California. The first is to be one of the most in the world, climate, as all know, and be delightful number of students is said to have reached 250, and the amount of this company's treasury something over \$100. The above are held at first. The scheme is entirely practical as paper and some a grand step in the direction of harmonious operation. It is worth looking into. Editor, Methuen, Van Hook county, N. H. writes as a request to be sent. He is a plain, serious man, and so any action with full information to the subject.

"More light," is the cry of the times; a doubtful whether the world will be until the brightness of night is given over to certain Boston automobiles a moment, the city lights will not be given this privilege, at least time in which to give new glory. The moment, when more a Johnson, since the world of having put out the solar system down, and that the other is an almost to us serving, that we shall then send us on light, the by a division of labor these are done for all hours in the twenty-four. It is not one that we should like the new one best.

20772841 10/10/2008

—I have written *The Light in the West*, a semi-annual anti-slavery journal, published by the London & the W. Anti-Slavery Association. Thomas E. Wilson, editor. It is charming as well as stirring. Please to see it.

We have received a long register from Dr. H. H. Francis of Los Angeles, concerning the following most misstatements. The publication of which it seems to me is a commendable one. It is simply a question of "the fit" and "the difference" changes and counter changes, "the" and "among" made in which the two differ very far. Let us believe that one side or other is correct, without side issues, just as we do in our own.

—In Finland the municipal authorities considered the right of suffrage to women would be difficult to put into operation, where, as in Spain, but it is certainly not political ideal. The lesson of equal rights working better much of our time, and to there is no communication over the water in our own country, it is more than likely the women of the United States will be going their way of suffrage. But the appropriate it all the more often come.

There is a strong current in this fine French *Wreck* of Chicago. "Now that winter and weather has come, and houses crowded with men and women and children, employment, it is pleasant to think how our comfortable boys can keep beating on the outside walls of the magnificent buildings of this and other cities. If it were a fact they would be tempted to turn back about the doors in the saloons and houses. What a glorious scene is human delight of the direction of the new era."

—The official headquarters of New York's Blacklegs was in Manhattan and the nation for the exclusive privilege of having its castles at the door of the exchange at certain of the day's "dine" the south of the city. These headquarters and the newsmen's intervention in it was greater in the great cities, as five and seven-cent pieces they accumulate established most of them as substantial as property holders of a more nature. But the public is becoming so proud for their dainties as influence will cover all their children they come to it.

—In Boston there is still existing a law
existing in the streets, though not en-
forced. It is a pity the law does not
throughout the land. If there is one
city and some other moving should
followed, it is the streets of cities and
half the moving thing of our public
women, children and infants. The
people is taken with intimate person,
most women is seeking a husband,
must be the intimate and restless life.
What a woman is the fact that there are
few men who hesitate to put their
own men in the

—There is something confusing and variable in the powers of California, of the few remaining powers," has the motto for the last twenty years, and are still enough surviving to hold their own in the world. But it is doubtful if any more of these empires in the world. They seem to have been the last in the Western world, especially in New York. The other and new powers are now being developed. There are no other powers in the world, at present, of the same kind as the powers of the West of the world.

—The little complaint is heard from
most veterinarians because of the ignorance of
their clients the main entrance of the
Terminals of Boston. In our opinion this
was never more appropriately used. It is
generations and real. If veterinarians and
clients have not been generated and have
not so act over time. When the govern-
ment is feeling against medicine it can
not be better enough to be to get there
we were the original studies of a health
care. But the case must.

—Mr. and Mrs. Mount left for duty to-day for New York in the southern mail, will stay a month at New Orleans, and then prominent duties on the Atlantic coast. Mrs. Mount has practiced her many talents here and in Oregon, to write to them the columns of this paper. After the camp-meeting on the Coast, Mr. M. will make a pleasant tour of Europe. Our many expect some interesting letters from continents. Mrs. M. is a fine story-writer. She has frequently lectured on the cause of Sympathy, and given otherwise beautiful melodramatic gifts for the benefit anti-slavery. We wish them a pleasant and safe return to their home on the Coast.

GOLDEN GATE.

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

734 Montgomery Street, San Francisco, Cal.

J. J. OWEN, Editor and Manager.
Mrs. MATTIE F. OWEN, Assistant.
R. B. HALL, General Agent.

TERMS:—\$10.00 per annum, payable in advance; \$1.00
for six months. Clubs of five (mailed to separate addresses)
\$40.00, and extra copies to the sender. Send money by postal
order, when possible; otherwise by express.

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

SATURDAY, JANUARY 30, 1886.

GET THE BEST.

No religion, philosophy or science, that is not calculated to make man better—to illuminate his intellect and to purify and exalt his moral and spiritual nature,—is worth wasting much thought upon. The old adage that "a tree may be known by its fruits," applies to all religious systems—to all codes of morality.

Now, there are natures so finely wrought, so pure, so spiritualized, that they can not go far astray, no matter what church they may or may not attend. They may believe anything, everything, or nothing, as regards a future state of existence;—they may believe in a God or in no God—in Christianity, Buddhism, or Spiritualism, or in no sort of ism,—their lives flow on without a ripple, ever tending toward the highest and best. With kind hearts in their bosoms—with thoughts ever welling over with sympathy for others in affliction, or overburdened with woes—with an outreaching tenderness and charity for even the worst of the erring ones of earth—they are the instruments and companions of angels, although they may know it not.

Such souls may often be found within the churches, and the churches are all the better for their fellowship. There are many religionists who are better than their creeds, and this fact is made use of by the churches to extol the virtues of their creeds; when the fact is, their members are often good in spite of their beliefs.

What religion actually does for one should be set down to its credit; but it should set up no spurious claims. Its votaries should consider carefully whether or not the real goodness in the individual was not there before—whether it was not inbred in the heart and soul before the man or woman came within the sphere of the church.

There is no system of religion, to our mind, so well calculated to call out the best in man—to inspire him with all good thoughts, and fill his soul with brotherly love, kindness and charity for all—as the religion of Spiritualism. It dispels the dark clouds of doubt concerning a future life, that the teachings of Christianity cannot always remove. It gives hope and an abiding trust in the goodness of the All-Father, which are the sheet anchors that hold one steady to duty. It paves the way to an immortality of existence with happiness ever possible for all. It holds out no inducement to the lazy soul, of a heaven of eternal psalm-singing idleness; but teaches that honest and persistent work is the only means of salvation here or hereafter.

Spiritualism takes the intelligent materialist and free-thinker—the thoughtful doubter—and brings him face to face with a class of facts that revolutionizes all his modes of thought, turns his very nature inside out and sets his feet, figuratively speaking, on the Hill of Zion. It gives him "the oil of joy for mourning," and the assurance of a life and companionship with his loved ones beyond the gateway of death. What more can any religion do than this?

QUESTIONS OF FACT.

We have received several communications from Oakland denying in toto the statement of "Observer" in the last issue of the GOLDEN GATE, entitled "Facts and Prophecy," in which Mrs. Ladd of that city is credited with being the instrument through whom was predicted the publication of the *Carrier Dove* in its present magazine form, and upon which prediction the editor and publisher of said magazine, Mr. and Mrs. Schlesinger, proceeded to act. Two of these communications are from the pens of the two last named persons, one of which—that of Mrs. Schlesinger, together with one by Mrs. Mason—covering as they do the entire ground, we publish elsewhere.

Now, while we are always willing to assist all honest mediums, by publishing any good thing we may know of their mediumistic gifts, or that others may choose to send us concerning them, we are not willing that correspondents should use our columns to build up one medium by pulling down another. Neither would we knowingly allow any misrepresentations to appear over the signatures of correspondents or otherwise. But, in the preparation of copy for our paper,—especially in the matter of original communications from correspondents with whom we are personally unacquainted,—we can not always judge correctly concerning their alleged facts. Hence, in cases of misstatement of facts the best we can do is to publish a denial or correction thereof, and endeavor to keep a sharper lookout the next time.

Correspondents who make misrepresentations of this character, whether intentionally or otherwise, may reasonably expect to be brought face to face with their misstatements, and sometimes to receive such wholesome chastigation as may help them to a better appreciation of the truth in the future.

NOT SURPRISING.

Church people generally, as well as most superficial thinkers, and some consequential scientists, are still disposed to treat the claims of Spiritualism either as fraudulent or unworthy of serious consideration,—and this, notwithstanding the vast array of careful research, by many of the most eminent thinkers, philosophers and scientists the world has ever produced, all resulting in the most positive confirmation of the central facts that constitute the basis of the Spiritual philosophy.

Well, this is not to be wondered at, when we consider that most people of the first class mentioned are firmly of the conviction that the universe was created on the first six days of the week, and that the Creator rested on the seventh; that the earth ceased its revolution upon its axis for a certain period at the command of an ancient general; and that the race descended from a single pair, said to have been created perfect at the start, the woman being constructed from a spare-rib dissected from the anatomy of the man. We are not surprised that this class should believe anything they please of Spiritualism. If eighteen hundred years of growth and civilization could not eliminate such strange nonsense from the enlightened religious thought of the world, it can not, surely, be expected that a bare forty years of research, even though teeming with mountains of evidence of the truths of Spiritualism, could make much impression upon such minds.

And then we must remember that all new ideas are of slow growth. It has only been a few years since the most enlightened human mind could grasp the thought of the sphericity of the earth; and some there are to-day, who consider themselves well informed on many subjects, who have no more conception of spiritual things than an oyster has of its own existence. To them, figuratively speaking, the world is flat, and will continue so for ages.

We once heard an intelligent gentleman say that no amount of evidence could convince him of the truth of the claims of Spiritualism. Another intelligent gentleman—no less a personage than Bro. Mendum, publisher of the *Boston Investigator*,—said, in a conversation with us on the subject of Spiritualism, virtually the same—that he would not accept any evidence of his senses as to the existence of spiritual beings, or spirits independent of the mortal body, as there could be no such beings!

Now, no one can say that these gentlemen are wanting in intelligence, or common sense. They simply belong to that class who *know* that the world is flat, and does not turn over every twenty-four hours. They have demonstrated this fact by placing an imaginary pumpkin upon a figurative stump, and finding it there the next day!

We can afford to be charitable with all such, for their minds are so peculiarly constructed that they can not well think otherwise than as they do.

But there is another class of men who deny the facts of Spiritualism, who really ought to know better. We allude to certain scientists who ignore the whole subject as one unworthy of investigation. They deny captiously and unreasonably, thereby proving themselves unworthy of their high calling. The truly scientific mind ever denies cautiously, and only after the most careful demonstration. It feels its way inch by inch, and affirms or denies only after the most rigorous research.

None of the scientists who reject the facts of Spiritualism pretend to have given the subject anything more than a superficial examination. Hence, we have the right to reject their opinions upon the subject as not of the slightest weight. Their testimony is simply of a negative character—like that of the witness who testified that he did not see the prisoner steal the sheep,—and is entitled to no more consideration. A witness who *knows* the phenomenal facts of Spiritualism to be true, even though an untutored child, is entitled to a thousand times more weight than the blind and prejudiced negations of a Tyndall or a Carpenter.

PARENTAL DUTY.

Since the days of Cain and Abel, young humanity has been lectured on filial duty, and it is very recent indeed that we are beginning to hear something on behalf of children—the duty of parents toward their offspring.

In a late address to the Yale Kent Club, Prof. Sumner spoke very sensibly and radically on this subject, expressing ideas that the world would be far better for entertaining, though they do not possess the same convenience as the old ones. He said that "no State should be called upon to educate the children of its citizens. And no man should marry unless he can afford to support and educate his possible children. People talk about the right of the parent and the duty of the child, but I tell you that a man who is the cause of his child's existence owes the child everything instead of being owed everything by the child. Birth is a dire misfortune for many children, and their parents can not do enough for them in return for the inherited diseases and misfortunes which they bestowed upon them."

A poor, diseased body is the birthright of five-eighths of the children born, worth far less than the scriptural paltry mess of pottage, and which

in these days does not bring so much to many of them. The newspaper is the chronicler of the disregarded rights of children, but they are called by so many different names that but few persons, who are shocked by their perusal, ever get it through their heads that their reported authors of all the horrid crimes of the day are not responsible for them.

ETERNAL PUNISHMENT.

Who does not see that an infinite duration of punishment for a finite offence would be an act of infinite injustice—out of all proportion to the offence, however great it might be?

Suppose a man's life to be a perpetual iniquity from the cradle to the grave—that there was no good thing in him, and all of his acts were wholly vile (a condition of things that could only apply to a moral and physical monster), even then—assuming that he was wholly answerable for his conduct, which is an absurdity,—there would be no justice in endless punishment. A few hundred millions of years, more or less, surely, ought to satisfy the most exacting Omnipotence.

And yet, almost the entire Christian world believes that man's conduct during a few years of earth existence, regardless of the bias of birth or training, shapes his destiny for all eternity. No chance to repent, no possibility of reform, but forever and ever more torment unutterable as a penalty for disobedience! What a monstrous conception of the Creative Power, of the All-Father, who is ever working to perfect ends!

The distorted Christianity taught in all orthodox or evangelical pulpits to-day makes no allowance for misshapen or undeveloped moral natures—for inherited tendency to evil—but it condemns alike all sinners, consigning them to everlasting punishment, and saves all so-called saints who "believe and are baptised," whether they are worth saving or not!

How vastly different and more reasonable are the teachings of Spiritualism on this subject. All intelligent Spiritualists hold that nature, of which man is a part, is ever pushing outward and upward towards perfection; that man is a creature of birth and environment, with but very limited power of volition at best; that he needs to be taught—to be lifted up—to be redeemed; that this can not be done by exciting his fears, but rather by stimulating his higher or spiritual nature, and teaching him the better way.

And, then, Spiritualism teaches that man's opportunity for improvement does not end with his mortal existence; but that released from his physical body, with its animal appetites and impulses, his chances for reformation are greatly increased; that none are wholly bad, and all are capable of spiritual unfoldment.

Time and opportunity only are wanting to make a fair article of saint out of the worst of sinners; and both will, no doubt, be afforded sometime and somewhere.

A BETTER USE.

Speaking of a certain wealthy young lady, who shall be nameless here, a St. Louis paper says, "She is extremely homely and has \$2,000,000 in her own right." The *Norristown Herald* adds an equally unkind fling that we will not repeat. The press takes a personal liberty with individuals of wealth that is a disgrace to it. That one's misfortune of plainness should be publicly commented upon just because that one happens to possess riches is shameful and should be resented in a manner that would make these too familiar newspaper men more respectful in the future. When a woman is rich she is held responsible for looks; at least one would think it is a belief that money and beauty are inseparable, since the first is the one idea that wealth carries, in the case of women. We wish those young ladies, who are so unfeelingly and ill-manneredly criticised, would find some better use for their wealth than that of endowing a brainless fop with their hand and fortune. The world is full of need, and misery is always grateful to its benefactors.

ORGANIZATION.—Last Sunday morning, at the Temple, the question of organization occupied the hour. The editor of this journal, who was invited to participate in the deliberations of the Executive Committee to whom was assigned the task of preparing a plan of organization, reported progress, and spoke encouragingly of the outlook for an organization that shall be strong and efficient for good work in this city. Mrs. Watson followed in a few words inviting Mrs. Mathews to the front. This lady, who had been one of the pillars in the First Spiritual Union, spoke feelingly in favor of rehabilitating that society, and taking up the thread of work where they had laid it down, a few years ago. Mr. Woods and Capt. Roberts offered some timely remarks, after which Spirit Prof. Lambert took control of Mrs. Watson, prompting the right words at the right time. He favored a new name as the necessary outgrowth of new thought, and new additions to the spiritual ranks. The final report of the Committee will probably be ready for presentation on Sunday morning, the 31st instant.

—Men have toilet secrets as well as women, and it has come out that Byron's beautiful curls was one of them. A familiar friend of the great poet one morning entered his sleeping-room rather too early and found his hair in curl-papers. Of course Byron was angry both at himself and his intruder, whom he swore to silence, but owned that his lovely curls were due to paper magic. Poor Byron had to find some attraction in himself to atone for the mortification that his club-foot caused his whole life.

THE FASHIONS.

The papers talk as calmly about the fashion of tight-lacing, as they do concerning the state of the weather. The amount of suffering it involves, to say nothing of the chronic ailments it fosters, do not seem to occur to them, if it does they dare not express their protest. It is announced that all the newest dresses from over the water are growing tighter and tighter, and can only be fastened by a great deal of patience and a button-hook. Young girls whose "forms" have been too long neglected are made to sleep in their corsets, the strings being drawn a little tighter each night as Nature gradually gives up the contest for her outraged rights.

It is true that all society women have not the fortitude to thus crucify themselves for fashion's sake, and we would like to believe their good sense superior to such customs; but so long as they admire a "small waist," we can not. They also admire the Venus of Milo, and the thousand and one beautiful forms of sculpture in the various art collections of the two worlds. But they somehow excuse themselves with the idea that these are only the artist's ideals in the nude, and if clothed would look quite clumsy and dowdy-like. Yet, they know they were the exact patterns of living models, whom fashion had not lured into eighteen-inch waist dresses and toe-deforming shoes.

"Well, there are fashionable men who lace, too," say the women. So there are, but they do nothing else more important to themselves or the world than attending to their corset strings and the cut of their mustache. These same men and women took a regular course of study in their young lives that included physiology. The money thus spent would have been better laid out in leaving them a handicraft that would require a normal chest for breathing purposes.

A NEW AGE.

Switzerland is a land of new and quaint discoveries, of a scientific kind, that are generally interesting. Since the remains of the abodes of the lake dwellers were found and speculated upon by geologists, the finding of a variety of horn articles—amulets, cups, knives, daggers, rings, buttons, bracelets, etc.,—in a stratum five feet deep in the mud of Lake Neuenburg, is next in curiosity. Herr G. Kaiser, the discoverer, is of the opinion that they are older than the stone and bronze implements of the same locality, and he proposes to call the period to which they belong, "the age of horn."

Another curious thing found in this same country, is a bright green moss growing on calcareous rocks two hundred feet below the surface of Lake Lemon. What is strange about this is, how chlorophyll, the green coloring matter, could be so richly developed in a place so devoid of light. This may lead to the farther discovery that this element of color may be otherwise produced than through the agency of light. But water is not altogether opaque, and it is not known how small a degree of light would suffice to produce chlorophyll.

NEVER SATISFIED.—Some people are never satisfied. Our neighbors of the San Jose dailies have whooped themselves wild over the Chinese laundry curse. They made the poor Councilmen gray-headed with their din—giving them no peace night or day until, to save themselves from insanity, they passed an iron-clad ordinance virtually closing up all the Chinese laundries in the city. Then, for a brief period our journalistic friends were happy, until they needed a change of linen; but their other shirt was "in the wash" and so they *stuck* (we speak advisedly) to the one they had on for another week or two, until some white laundries could be established. Now they are talking of being "bankrupted," "suspending payment for want of funds," and so forth, all on account of the magnitude of the bills they are required to pay for their washing. Families, whose laundry work had been neatly done for a dollar a week, are now required to pay four and five dollars. And yet, notwithstanding this great advantage to white labor, our San Jose patriots are not happy! Can not some scientist tell us how we can have white labor at Chinese prices? for that appears to be the sticking point with our neighbors.

INTEGRAL CO-OPERATION.—A plan for a grand colonization scheme, inaugurated by a progressive thinker named Albert K. Owen, (embodied in a large pamphlet with numerous maps, etc.) has reached us. A large section of country in Sinaloa, Mexico, embracing a beautiful site for a city, with a large extent of rich garden lands, has been secured. The town site is located on what is known as Topolobambo Bay, off the Gulf of California. The harbor is claimed to be one of the finest in the world, and the climate, we all know, must be delightful. The number of colonists is said to have already reached 1340, and the amount of funds in the company's treasury something over \$200,000. The shares are held at \$10. The scheme looks entirely practicable on paper, and seems to be a grand step in the direction of harmonious co-operation. It is worth looking into. A. A. Fuller, Mattawan, Van Euren county, Mich., writes to us in regard to the matter. He will no doubt be glad to furnish all who may address him with full information on the subject.

—"More light," is the cry of the times; and it is doubtful whether the world will be satisfied until the darkness of night is quite overcome. If a certain Boston astronomer is correct, the electric light will not be given this privilege, and but short time in which to gain new glory. The astronomer, whose name is Johnson, states that instead of having but one sun the solar system has eleven, and that the other ten are about to come into service; that we shall then need no artificial light, for by a division of labor these suns will shine for all hours in the twenty-four. We are not sure that we should like the new arrangement.

LYCEUM WORK.—The Children's Lyceum at the Temple is one of the good works handed down from the First Spiritual Union. It owes its life and efficiency, mainly, to that grand worker and noble-souled woman, Mrs. Lavina Mathews, who never tires in her faithful efforts in behalf of the children, for whom she has a mother's tender solicitude. Spiritualism with her is an ever-active, living principle—a divine reality. It embraces all intellectual and spiritual unfoldment—all graces and virtues of character. And not alone to the children is her work confined; her cultured mind, and clear conception of truth, render her a power in the dissemination of the light and knowledge of the spiritual philosophy among those of older growth. Our young people should not miss the grand opportunity for instruction afforded them by the Lyceum over which Mrs. Mathews presides. There are groups for all ages, from the little "we tots" upwards.

EDITORIAL NOTES.

—Now comes *The Light in the West*, a new spiritual semi-monthly journal, published at St. Louis by the St. Louis Spiritual Association, Thomas B. Wilson, editor. It is brimming over with good things. Terms, \$1 per year.

—We have received a long rejoinder from Mr. B. F. French, of Los Angeles, concerning the Banning-street materializations, the publication of which, it seems to us, can accomplish no good. It is simply a question of "she did" and "she didn't," charges and counter charges, "sass" and "sassing" back; so what's the use of following it up? Let us believe that one side or the other is deceived, and both sides honest, perhaps, and let it go at that.

—In Madrid the municipal authorities have extended the right of suffrage to women. It would be difficult to find more conservatism anywhere than in Spain, but it is certainly not of a political kind. The heaven of equal rights is working pretty much all over Europe, and though there is less demonstration over the matter than in our own country, it is more than likely that the women of the United States will be last in gaining their victory of suffrage. But they will appreciate it all the more when it comes.

—There is a biting sarcasm in this from the *Woman's World*, of Chicago: "Now that the bitter cold weather has come, and thousands of wretched men and women and children out of employment, it is pleasant to think how warm and comfortable they can keep, leaning up against the outside walls of the magnificent church buildings of this and other cities. If it were not for this they would be tempted to warm themselves about the stoves in the saloons and dance houses. What a glorious boon to humanity the religion of the churches of to-day is, anyway."

—The official bootblack of New York Produce Exchange pays six hundred and fifty dollars a year for the exclusive privilege of having his assistants go on the floor of the exchange at certain hours of the day to "shine" the boots of the brokers. These bootblacks and the newsboys' fraternity are coming to be a power in the great cities, and the five and ten-cent pieces they accumulate will establish most of them as substantial and thrifty property holders of its near future. But this Republic is becoming so proud that their descendants in affluence will never tell their children how they come by it.

—In Boston there is still existing a law against smoking in the streets, though not strictly enforced. It is a pity the law does not prevail throughout the land. If there is one place besides one's home where smoking should not be allowed, it is the streets of cities and towns. Half the moving throng of our public walks are women, children and infants. The air they breathe is laden with nicotine poison, that to most women is sickening to faintness, and what must it be to delicate and helpless little ones? What is worse, is the fact that there are met but few men who hesitate to puff their vile fumes into one's face.

—There is something everlasting and indestructible in the pioneers of California. "One of the few remaining pioneers" has died every month for the last twenty years, and yet there are still enough surviving to hold their annual reunions as of old. But it is doubtful if there are any more of these occasions in the land of their labors. They seem to have betaken themselves to Eastern cities, especially to New York; that seems the safest and best place for recruiting their depleted ranks. There, on the 18th inst., they held a rousing reunion, all present claiming full experience of the days of '49.

—No little complaint is heard from Liberals and Spiritualists because of the figure of the cross that adorns the main entrance of the Spiritual Temple of Boston. In our opinion the emblem was never more appropriately used. It signifies persecution and trial. If Spiritualism and Spiritualists have not been persecuted and most severely tried no sect ever was. Were the power sufficient the feeling against mediums in some quarters is bitter enough to-day to put them to death as were the supposed witches of a hundred years ago. Let the cross stand.

—Mr. and Mrs. Mozart left the city last Tuesday for New York via the southern route. They will stay a month at New Orleans, and also visit other prominent cities on the Atlantic sea-board. Mrs. Mozart has promised her many friends, both here and in Oregon, to write to them through the columns of this paper. After the Summer camp-meetings in the East, Mr. M. and wife will make a pleasure tour of Europe. Our readers may expect some interesting letters from foreign countries. Mrs. M. is a fine inspirational speaker. She has frequently lectured for the cause of Spiritualism, and given otherwise of her beautiful mediumistic gifts for the feeding of the heart-hungry. We wish them a pleasant voyage and a safe return to their home on the Pacific Coast.

—Mr. S. N. Aspinwall, President of the First Spiritual Society of Minneapolis, will lecture on the subject of "Mediumship" before the Society of Progressive Spiritualists, at Washington Hall, at 2 o'clock P. M. on Sunday, Jan. 31st.

—The *Spiritual Messenger*, heretofore published at Minneapolis, as a monthly journal, has, after a suspension of two months, been removed to Chicago, where it will henceforth appear as a weekly. The editor, Mr. Frederick J. York, is a clear-headed thinker and writer, and his paper is rich with the best spiritual thought. Address 431 W. Madison street.

—An episode in the palmy days of Goldsmith Maid goes to prove conclusively that in the development of speed in horses the desirable degree is attained only at the sacrifice of beauty and attractiveness. This famous horse was once, for a joke, taken from her quarters through a byway and led to a public place and put up at auction, the spectators bidding in good faith until the price run up to \$34, when some one connected with the stable bid \$35, at which she was led away. These fast steppers are angular-looking creatures when fully bred to the turf, and never win a dollar on their good looks.

Cui Bono?

EDITOR OF THE GOLDEN GATE:

The following message was received at a circle in this city, in reply to the remark that I can not understand where the good can come of spirits returning and giving an account of their experience in the beyond.

H. H. KENYON.

DEAR FRIENDS:—You do not fully understand what has been received as yet; when you read the messages over carefully you will understand much that now looks dark. It takes time and thought when in the right condition to fully realize that what you now read comes from unseen hands and lips of those you would clasp to your breast with affection were it so you could cast the curtain to one side which only separates the mortal from the spiritual. In time the chains which now bind down the mortal, shutting out much that is spiritual, will be swept aside, letting in the glorious light of truthfulness and helpfulness to the weak and troubled as well as the strong and trustful.

Thou who grope along through life as one in darkness, not being yet competent to take in all that now could be unfolded were they ready to receive, will, some time in the dim future, wake up to the realization of spirits' return and its full meaning; will then understand where the good comes in of our returning to our loved ones and letting our light so shine that others may receive a benefit therefrom. When darkness and trouble gather the clouds together that surround our loved ones, shutting out all that was bright and beautiful, taking away all that makes life worth the living, at such times only can certain individuals who are at all times surrounded by evil and worldly influences be reached by thoughts of a divine nature; only when the Angel of Despair knocks at their door can the messenger of peace and love enter their hearts. To all such who read my works or those of our band I will kindly say, be careful how you cast stones at that which is spiritual, at that which can and is ever accomplishing more in every word which is uttered by the unseen than mortal can comprehend after days of thought. If it were not for the untiring, unceasing efforts of loving ones who have passed away, the world to-day would be in darkness, where it now sees in the distance a bright shining light which leads you all to your heavenly home, if you take the path of right, ever keeping it, meeting bravely all that would thwart your noble endeavors, keeping at a distance every individual who would do you an injury. To those who "cannot see where there can any good come of spirits returning," and giving their experiences to hearts bowed down in grief I will say, we come for this purpose; to open the door of darkness and despair which surrounds all who lose from their sights little gems of brightness which make our homes the seat of love and contentment. To those who feel that last ray of sunshine is forever shut out from their lives by the loss of a wife, we come with hearts full of love and life to lift off the cross which is ever bearing them down to Mother Earth, making them unfit for worldly duties; we come with words of cheer of the life we live in the beyond where all must go, where we find it dark or bright, as it lies with each individual as to what the future will be to him, this great mystery we all solve, one by one, sooner or later.

We return to give you light upon the one great subject of "Where is Our Darling To-night." We do not come to make dark that which is now bright, we do not come committing evils which are even covered by the mantle of society rights; no! we come for good alone to those we love, to encourage them to meet the many trials in earth life, to assure them of our living and ever loving them the same as when in form; that we do ever linger around them as they toil day after day, giving them thoughts that can not come from mortals until the day when they too will open the gate which leads to everlasting life and find us just as of old.

Rest assured that those who pass time and thought reading spiritual messages will never look back on the time spent in sending such articles as ill spent; nor will they ever regret reading the record of life in the beyond, which can not always be said in reference to many hours that are passed out of their reach in the days gone by.

REV. H. B. KENYON.

Thirty-five years in spiri life.

"Facts and Prophecy."

EDITOR OF GOLDEN GATE:

Imagine my surprise in looking over the pages of the GOLDEN GATE to find an article with the above heading written by some person who, justly ashamed to give their name, simply signed themselves "An Observer." The statements made therein regarding Mrs. Ladd being the originator of the change in the *Carrier Dove*, and the one who first suggested the sketches and portraits of mediums in it, are utterly false; and I can not understand why such an article should have been written, unless for the purpose of advertising a medium at the sacrifice of truth and justice. The only little grain of truth in this story is the fact that, sometime in June last, during an interview with Mrs. Ladd in our office, she was controlled, and spoke of various matters, chiefly, healing, after which she said, I would publish some books, the first one being great a success. I asked if she could tell me the titles of any of them. She said the first one would be "Biographies of the Mediums of the Pacific Coast." And I replied that I thought it would make a very good book. No reference whatever was made to the *Carrier Dove*, or portraits, or size of the book. I had often been told I would publish books, but never paid any attention to it as I never felt an inspiration to do so, and my friends all know I am led by sudden inspirations to do almost everything I attempt. Not long after this interview with Mrs. Ladd, the impression came to carry out her suggestion. I set about it at once; consulted prominent Spiritualists in San Francisco, among whom were Dr. Albert Morton, J. J. Owen, editor of the GOLDEN GATE, Mr. H. C. Wilson, Mrs. J. J. Whitney, Mrs. J. M. Matthews, and many others. I wrote letters to mediums in various parts of the State, and have their letters in reply, as evidence of the truthfulness of this statement. I have sketches already prepared for this book now in my desk. I said to Mrs. Ladd, one day when I called upon her to solicit her biography, that if I succeeded in publishing such a book she should have the credit in it of being the first to suggest it. She declined, however, giving her biography. This occurred six months ago. Why has Mrs. Ladd never made her claim before? The size of the book was first considered, when Mr. Baker, foreman in Mr. Fonda's printing establishment, called to estimate the cost of printing, and in looking over some books in my office we decided upon one the size and style of *Around the World with Gen. Grant*. The idea of having the portraits was not suggested by Mrs. Ladd—it was my own impression. After estimating the cost of publishing a book of this kind, and the labor to be performed in its preparation, I found it much greater than I had anticipated. Then for the first time, about the middle of August, it occurred to me to publish the sketches in the *Carrier Dove*. I asked Mrs. J. J. Whitney for her sketch for the September number, as I was familiar with her work and could prepare it in the short time at my disposal, and instead of "expressing her disapproval of the programme" (as "Observer" states that Mrs. W. did, there being no other Mrs. W., except Mrs. Winchester), she not only gave me her picture, but encouraged me (as she has always done), to follow my impressions, my own dear guide controlling her many times in public and private, and assuring me that he would sustain the *Carrier Dove*. In the meantime I am collecting material for the book, under a different title, which I hope some day to bring out in a creditable manner.

The idea of changing the form of the *Carrier Dove* into that of a magazine never occurred to me until after the December number was mailed. I was sitting at my desk one day when the "voice" said: "Change the *Dove* into an illustrated magazine. Begin at once with the New Year." I immediately saw the book, and in its production have endeavored to embody the beautiful vision. I was quite elated, and spoke of it at once, as my family, and friend, who are stopping with us, know. The parties represented in the January number (the engravers and printers all know this to be true), and the haste they were obliged to make in order to get it out on time, and even then it was a week later than usual. I regret the necessity of making this statement. I wish each medium to receive exact justice; but I would be false to myself and my own dear guide, did I allow such a misstatement to go uncontradicted. "Render unto Caesar the things which are Caesar's," etc.

MRS. J. SCHLESINGER.

EDITOR OF GOLDEN GATE:

DEAR SIR:—I feel that I should be doing wrong did I sit idly by and allow such a statement, as appeared in your last issue over the signature of "An Observer" go uncontradicted. I have been too intimately associated with the editress of the *Carrier Dove* since its first issue in 1883, not to know where every new idea concerning its publication was conceived. I further know that Mrs. Schlesinger makes no move concerning the *Carrier Dove* without direct influence from her guides. I also know there was no such change contemplated as making the *Dove* a magazine until the December number was out, thereby making any mention in that number of the contemplated change impossible. In fact so late was it when the necessary arrangements were made, the magazine was a week later than usual.

MRS. J. M. MASON.

OAKLAND, Jan. 23, 1886.

(Continued from First Page.)

ture of his time, until the spirit finally gained recognition among the wise and learned of every nation. There is no branch of knowledge which has not received light from this other and higher sphere of thought. Christopher Columbus, through the inspirations and encouragement of a spirit voice, set out on a voyage of discovery with a confidence which all the incredulity, bitterness, discouragement and weary waiting could not quench, and under this spiritual baptism, became the pioneer to a new world, to which he led the crowded nations of Europe, and became the benefactor of countless generations.

There has been no great achievement but what some soul recognized the intervention of the spirit world, and no great discovery but what some one has acknowledged a beam of light from that other side of life, which helped in time of greatest need.

Musicians, great composers like Mozart, Beethoven, and artists like Michael Angelo, have experienced that ecstasy, and illumination which is a demonstration of the free soul-life of man and its legitimate relation with the world of intelligence beyond.

A man though blind may read clearly, methinks, the import of mediumship to the present hour. The Church, apathetic, the spirit having fled from the old body which was full of sores and corruptions, of injustice and persecution, waits for a new baptism. And if when the spiritual Messiah comes the Church recognizes it not, thank God, the Church does not represent all humanity, but only a small fragment of those waiting eagerly and expectant for a new revelation.

The new inspiration comes in no supernatural way nor by any arbitrary method; it comes choosing the channels of its communication not among the high alone, but among all classes of people. The peasant and the king feel the awakening touch: with utter impartiality the spirit lays its hand of blessing upon the human race. There in the valleys of the past we find it brings man to a higher spiritual development; yonder on the mountain tops of the future it holds aloft its torch of philosophy, of moral inspiration, of holy hope and love. It chooses the babes and sucklings through which to confound the wise; those who are untaught of this world receive the crown of intelligence from on high. And what does it all mean? It means that we are living in a world that belongs to God; that we are immortal spirits now, and that the powers which inhere within us are gradually unfolding. George Eliot, when she writes her best, says, "It is a not me that writes my best." Says Helen Hunt Jackson, "It is from a higher than myself that the sweet streams of melody flow." Emerson says: "It is not from without but from within that a man shall speak when he would command."

So poet, philosopher, scientist,—all recognize the presence of this power.

Therefore, the import of mediumship signifies the highest incentive to noble action and reveals man's relation to invisible nature; it discloses the majesty of his inheritance as an immortal being; it unveils the face of God in the constitution and laws by which we are governed. At the same time it rolls away the stone from the door of the sepulcher and reveals angels of consolation sitting at the head and at the feet of our prostrate beloved. It pours its oil of consolation upon the heart of the discouraged, and it points directly to the certainty of a hereafter.

To the Church it says: "You can not shut your doors against the spirit; that which is foul and rotten in an organization shall be cast out, and that which is good and pure shall remain to receive further enlightenment of power and glory."

It says to the scientist: "Go forward, every revelation of nature is but a new leaf turned in the scripture of God."

It says to the philosopher and seeker after spiritual truth: "Be ye not discouraged; though now you seem to grope blindly, there are ripening here organs and senses which, by-and-by, shall perceive that which is now impalpable, hear that which is now inaudible." And to all humanity it declares, "The gift of the spirit is possible unto you; the voice shall be heard within the consciousness of all; life grows in beauty, in sublimity and love; through the portals of your own organization shall you pass into the possession of eternal riches; through the gateway of immutable law shall you ascend to the perfect realization of all sweet ideal."

The import of mediumship is forever a fresh baptism of blessed thought unto the world; it is forever an angel attendant at the grave; it signifies the tie that cements the world visible and the world invisible, and reveals the spiritual nature of life in every one of its manifold departments here, unlocking for us the secrets of being. It is the explanation of all psychical phenomena, and the right interpretation of all physiological law, showing us the nature of man as a physical and as a spiritual identity. Demonstrating to us the beauty, necessity and dignity of this life, since upon it is based a life eternal.

Every moment brings some duty to be faithfully performed, and this is enough for our perfection. The moment which brings a duty to be performed, or a trouble to be borne, brings also a message declaring to us the will of God.—Translated from "French Meditations."

A widower and widow recently married in Niles, Mich., start out with twenty-five children.

WHY JEWS LIVE SO LONG.—The *New England Medical Monthly* comments very favorably on the proverbial long and healthful lives of the Jews. Dr. Picard holds that this superiority is due to their stringent health laws. The Mosaic, like the older Egyptian code, is very stringent regarding the eating of flesh and other articles of food. Of the animals examined, a large proportion are always condemned as unfit for food. People who eat meat indiscriminately are very prone to disorders of the blood and of the kidneys, for meat is composed of nitrogen, which the kidneys have to remove from the blood, and of course they can not do this. Jews also use alcoholic liquors very sparingly and thus keep up good digestion, and then again they are a holiday-loving class.

If the disembodied spirit of man is not a substance,—if it can not think and act—we can have no conception of it, and it is so with the spiritual world. If it contains not rivers and oceans, valleys and hills, and mountains, grove and plane, villages, towns and cities. If, in short, it is not a counterpart of the universe, only perfect in all its parts, then was our creation a crime against all human kind. But we have the evidence of thousands who have gone hence that it is as substantial a world as this, and that the spiritual man does think and act.—*Light in the West*.

GOLDEN GATE, a weekly journal of practical reform, devoted to the elevation of humanity in this life and a search for the evidences of a life beyond. J. J. Owen, editor and publisher, 734 Montgomery street, San Francisco, Cal. Terms, \$2.50 per annum.

This paper is a marvel in spiritual journalism, and is all that the above claims for it. Vol. I, No. 25, contains an address delivered before the Society of Progressive Spiritualists, Sunday, Jan. 3, by Mrs. E. C. Wms.-Patterson, upon "Mediums and Mediumship," that is worth the price of an entire year's subscription. We advise all our readers to send ten cents for that number. The paper is filled with interesting matter for all classes of people.—*The N. D. C. Axe, and True Key Stone*.

The GOLDEN GATE, published at San Francisco, Cal., is by all odds the brightest and best spiritual paper on our exchange list. It is now published by a joint stock company, with Mr. J. J. Owen at the helm. Send a postage stamp for a sample copy. Address 734 Montgomery street, San Francisco, Cal.—*The Spiritual Messenger*.

PUBLICATIONS.

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NOTICES OF MEETINGS.

DO SPIRITS OF DEAD MEN AND WOMEN Return to Mortals? Mrs. E. R. Herbert, a Spirit Medium, gives sittings daily from 12 to 4 P. M. (Sunday excepted), at No. 418 Twelfth Street, Oakland, Cal. Conference meetings Sunday evening; Developing Circles, Tuesday evenings. Public are invited. n03

SPIRITUAL SERVICES at Metropolitan Temple, under the ministrations of the celebrated and eloquent inspirational lecturer, Mrs. E. L. Watson, Sunday, January 31st. Conference on organization at 11 o'clock a. m. Lecture in the evening. Subject: "Whom God hath joined together let no man put asunder; or, Marriage and Divorce." The Children's Progressive Lyceum at 12:30 p. m. A cordial invitation to attend is extended to all.

CONFERENCE AND TEST SEANCE every Wednesday evening at Grand Pacific Hall, 1049 Market street, between Sixth and Seventh. Free to all.

PROGRESSIVE SPIRITUALISTS.—The "Progressive Spiritualists" meet in Washington Hall, No. 35 Eddy street, every Sunday afternoon at 1 o'clock p. m. All subjects relating to human welfare and Spiritual unfoldment treated in open conference. All are invited. Sunday, Jan. 31st, S. N. Aspinwall will lecture. Subject: "Mediumship." N. B.—The Free Spiritual Library in charge of this Society is open to all persons on Sundays from 1 to 4 o'clock p. m. Contributions of books and money solicited.

THE OAKLAND SPIRITUAL ASSOCIATION.—Meets every Sunday, at 2 p. m., at Medical College Hall, corner of Clay and Eleventh streets (two blocks west from Broadway). Public cordially invited. Direct all communications to G. A. Carter, 306 Eighth street, Oakland.

SPIRITUAL SERVICE.—Mrs. M. J. Hendee, the Eloquent Inspirational Speaker, will Lecture in Medical College Hall, corner Eleventh and Clay street, Oakland, Sunday evening, Jan. 31st at 7:30. Subject, "Modern Spiritualism." To close with Psychometrical delineations of character. Admission, ten cents.

TO FRIENDS OF THE GOLDEN GATE

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

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

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

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

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

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

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

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

FORM OF BEQUEST.

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

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

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The College of Physicians and Surgeons of California, offers a golden opportunity to all men and women desirous of following a thorough, practical course of Psychology, Psychometry and Mind Cure, to qualify them for the cure of diseases. Course begins about January 15th next. An early application for certificate of matriculation requested. Fee, \$5.00. Apply immediately at office of the College, room 6, 127 Kearny street, San Francisco.

SPIRITUALISM.

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

Was Mr. Lincoln a Spiritualist?

(Prof. W. H. Channing in *Religio-Philosophical Journal*.)

Having read the articles by Messrs. Poole and Herndon, and observing that the latter inclines to the opinion that Mr. Lincoln was a Materialist, I think I can make some explanations which will prove of interest to both Spiritualists and Materialists.

During the Winter of 1865-6 I made the acquaintance of Col. Miller in New York City. He was the inventor of "Miller's Steam Condenser," and made an agreement with me to act as agent for him to introduce it. It will thus be seen that our relations were very intimate. Besides, he was one of the most earnest Spiritualists I ever met. He was then between sixty and seventy, but told me that his wife was less than thirty, and lived in Washington. Her maiden name was "Bell" Laurie, and her father had been for thirty years an appointee in the postoffice. Mr. Laurie, wife and children, were all mediums, and gave frequent seances for members of Congress and other distinguished personages at Washington. Isabel, then his wife, was the principal medium. In this way Miller first became acquainted with her and wanted her for a wife because such a wonderful medium.

From Colonel Miller I first learned about Mr. Lincoln having become a Spiritualist soon after his inauguration. Some Senators were telling their experiences one day when the President expressed a curiosity to attend one of the Laurie seances; not that he had the least faith in spirit communion with mortals, but would like to investigate the jugglery practiced. A seance was arranged and he received such wonderful tests that his materialistic ideas were greatly shaken, and after a few more sittings he became a confirmed Spiritualist. But these things were not proclaimed to the public, and this explains why Mr. Herndon was not aware of the change from Materialism.

I remained in Washington two or three weeks. One day, soon after my arrival, I mentioned the subject of mediumship to Bell. We were in the large hotel parlor, and probably thirty persons, ladies and gentlemen, sitting about in groups. I desired Bell to allow me to accompany her to the piano and witness its tipping to the music, while she played. She objected because a poor performer, and because there were some very fine pianists present, but said if I would accompany her to her father's house, out in the suburbs, that she would then gratify my desire. In turn I objected on the ground that I might afterward suspect that she had some concealed machinery at her father's for tipping the instrument, whereas it was hardly possible at the hotel. After much argument and persuasion she finally consented. I escorted her to the piano and took a seat by her side. She began playing and there was a hush of voices; but it was only for a moment, and I noticed expressions of contempt on the faces of nearly every one present. Bell faltered and would have stopped had not conversation been resumed, and all interest was thus withdrawn from her. Then she began playing a march, and instantly the piano tipped, keeping time with the music. In a moment all gathered about, crowding close to the instrument and vainly trying to discover the cause of the tipping. The diffidence which Bell had shown, now all disappeared; her eyes had a far-off look and she appeared like an enthusiast at a sacred shrine. When she had finished the tune, I took her seat and tried to raise the piano with my knee, placing my foot on the pedal, as hers was placed, but found that I could not exert a pound pressure unless I withdrew my foot from the pedal. This was one of the best tests of a physical manifestation that I ever witnessed, for the piano weighed nearly half a ton.

During my stay, Mrs. Laurie told me many things connected with President Lincoln. Hundreds of times he had consulted Bell, and she preserved scores of his notes, in his own handwriting signed "A. Lincoln," inviting Bell to come and give him a private seance. It will be remembered that for a long time matters connected with the war went wrong, but when Washington, Lafayette, Jackson, etc., began to be listened to by Lincoln, things went better. Mr. Lincoln consulted these grand old patriots in matters of state as well as war. Sometimes his Cabinet would be unanimous in their opposition to some of the President's measures, but when the spirits assured him he was right, he would hold out against the whole world. But all these things were profound State secrets, and even at the time Mrs. Laurie made the revelations to me and showed me the notes in Mr. Lincoln's well known chirography, it was under the seal of secrecy, and I have faithfully observed it for more than twenty years; but now that so much has been said about it, and there is no longer any reason for silence, I do not feel that I am violating confidence by making this publication.

In conclusion I will relate an incident illustrative of the character of good old Abe, and also showing the esteem in which he held the Laurie family. Mrs. Laurie told it to me with tears in her voice as well as eyes. It was in 1864. Desertions had become so common among the soldiers that it was found necessary to enforce the death penalty most

rigorously. A soldier from Maine went home on a furlough. The illness and death of a sister caused him to stay until the thirty days had expired. Then he started, and on landing from the cars in Boston a policeman touched him and asked to see his furlough. Innocently he showed it and was promptly arrested as a deserter. The policeman would get a reward of thirty dollars, and although the soldier assured him he was going back himself, the policeman put him in irons and took him to his regiment near Washington. There was a court martial; the policeman swore the poor fellow's life away and he was sentenced to be shot at sunrise. A friend, to whom the soldier had told everything, mounted a horse, after dark, and started for Washington to get a reprieve for thirty days that the soldier might obtain proofs of his statement. It was past midnight when the friend presented himself at the White House. Mr. Lincoln had just retired, leaving strict orders with the sergeant on duty not to allow any one to disturb him, as he had been broken of his rest for several nights. The friend told the sergeant the circumstances, but still he could not admit him. But the sergeant softened enough to tell him that he had orders to admit Mrs. Laurie at any hour, day or night. Then the friend rushed for Mrs. Laurie and told her the strait he was in. Scarcely stopping to dress, she hurried to the White House, reprieve in hand, and was instantly admitted to the room where the President and his wife were asleep. Mr. Lincoln aroused himself with great difficulty. In a few words she explained her mission, which he seemed to understand intuitively more than by his consciousness. Without speaking he motioned her to hand him a pen from the table, and as he put his name to the reprieve, with a moistened eye and trembling lip, he said: "Thank you, Mrs. Laurie; never fear to arouse me on an errand of mercy like this." The reprieve arrived just in time to prevent a murder. The story of the soldier was corroborated and his life spared. I think President Lincoln was warm hearted enough to be a Spiritualist.

Magic by Electricity.

Wm. Hammer is Inventor Edison's chief electrician. He celebrated some of his recent successes in his profession on New Years by giving an electric dinner to twenty of his old class-mates and friends. Mr. Hammer's pretty little home in Jersey City is an electric machine in itself. A stranger can't walk across the threshold without starting a burglar-alarm, ringing bells or lighting the gas in the hall. The walls are filled with a network of wires and buttons, and upstairs there is a bed-room that would be worth a fortune to a lazy man. When the visitor puts his head on the pillow the gas goes out; touch a button on the side of the bed, and it is lit again; fix an alarm attachment on the side and the sleeper will be awakened when he wants to by a gong. The guests walked around on tip-toe when they entered. When each new-comer tried to sit down the chair either doubled up or started for the door, propelled by some unseen agency. If he touched a sofa the banjo on the opposite wall began to play, and if he took another seat the movement put out the lights and queer phosphorescent figures came up. After the guests had adjourned to the dining-room one of the number recruited courage enough to take a seat at a table loaded with the usual delicacies. The others followed. At the head a figure of Jupiter presided, and at a signal from the host the great god began to make an address of welcome (phonographically). He wore electric lights for shirt-studs, a bibulous red light for a nose, and his green eyes had the snap of lightning in them, while blue bolts started from his side-pockets continuously. The table seemed bewitched. Reach for an innocent-looking sandwich, and the motion rang a bell on the inside where the meat ought to be; pour a glass of lemonade, and it was incandescent and full of fire as it touched the lips; put a spoon in a dish of cream, and sparks of red and green flame arose; try to pick a grape, and an electric light flashed from the stem that it was pulled from; but everything was good, and the coffee was cooked by electricity. When the little clock tinkled out 12, ushering in the New Year, pandemonium seemed to have intruded into the quiet dining-room. Two little cannon rolled in through the door apparently unaided. A gong sounded under every chair, the lights went out and the place was in an uproar that lasted several minutes, and worked the guests up to such a nervous state that they left the house an hour afterward, feeling that somehow they had been living a half a century ahead of the time.

PERHAPS SHE WOULD BE REALLY "NOT AT HOME."—"Will everybody know everybody else in heaven, mamma?" "I suppose so." "And is it wicked to lie in heaven?" "You awful child—and after all I've tried to teach you! Of course it is. Haven't I taught you that it is wicked to lie anywhere? Those who lie will not be allowed to go to heaven." "Then what ever will you do there, mamma, when people call to whom you are 'not at home'?" But (thoughtfully) "perhaps you won't go there, after all, and then you can do the same as you do here."

Materialized Forms—How Shall We Meet Them?

(From E. A. Bracken's "Materialized Apparitions.")

Years ago I had a friend who was generous to a fault. He freely gave wherever he thought there was need. With all his liberality, he was singularly successful in business, and when he passed to the other life left a large fortune, which was mainly distributed to charitable institutions.

Walking with him one day, we passed some beggars sitting on the sidewalk,—pitiful specimens of humanity, with large placards in front of them, detailing the misfortunes that had befallen them. One, not over thirty years old, had lost a leg in the battle of Waterloo; another had lost his eyes by an eruption of Vesuvius which must have occurred twenty years before he was born. The cards must have been heirlooms, handed down at least one generation. These little discrepancies apparently made no impression on my friend, who emptied his pockets of his spare change, giving something to each of them. As we passed on, I said to him, "Do you know that these poor fellows were up before the police court a few days ago for being engaged in a drunken brawl?" I shall never forget the expression of his face as he turned to me and said, "It is my duty as well as my pleasure to give; the responsibility of using it is theirs, not mine."

Many years had come and gone, and the memory of my friend had almost faded from my mind. I was engaged in studying materialization. As my custom is to take one thing at a time, I did not trouble myself about the quality. I did not even propose to myself what I might do afterward; but did propose, if there was any truth in it, to so clearly demonstrate it that no doubts should come up as a disturbing element in any subsequent investigations I might make.

When I had finished my investigations on this point, I found that I stood on the shore of a boundless sea of speculation and uncertainty. I could not help asking myself the question, "What are these forms that, for a few minutes only, clothe themselves in objective reality, bearing the semblance of my friends, blended with the likeness of the medium? Are these my father, my mother, my wife, my brother? Is this the rollicking boy who made the hills echo with his laughter, now whispering in my ear so low that I can scarcely hear him?"

In the midst of this perplexity, this whirl of unanswered questions, the voice of my old friend came to me: "Don't stare these sensitive beings out of countenance, but give to them all that you can of your better nature, and you shall have your reward. If there is a possibility of mistake as to identity, if you are in any way deceived, the responsibility is theirs, not yours. In all true seances, if the forms are not what they are supposed to be, they are, at least, beings from another life, seeking strength and comfort from association with you, else they would not come. Let not a shadow of doubt or distrust bar their approach. Have no awe, no reserve, no fear as to what they are, and they will blend into your soul, become a part of your life. In the true relations which you hold to them will be the fulness of what they bring to you."

With a nature naturally skeptical, and a mind long trained to a close comparison of objects, it was not easy to accept this advice. What, then, was to be done? It was plain that I must move on, or abandon all that I had so successfully demonstrated.

I could not launch out into the endless speculation of "psychical research"; I had not time for that; so I decided to follow the course which had been suggested to me. I would lay aside all reserve, and greet these forms as dear departed friends who had come from afar, and had struggled hard to reach me.

From that moment the forms, which had seemed to lack vitality, became animated with marvelous strength. They sprang forward to greet me; tender arms were clasped around me; forms that had been almost dumb during my investigations now talked freely; faces that had worn more the character of a mask than of real life now glowed with beauty. What claimed to be my niece, ever pleasant and earnest in aiding me to obtain the knowledge I was seeking, overwhelmed me with demonstrations of regard. Throwing her arms around me, and laying her head upon my shoulder, she looked up and said, "Now we can all come so near you!" Her spontaneity of character at once asserted itself, and has ever since been the delight of all who have come in contact with her.

My association with these forms is of the most simple character; it is that of children with each other; we realize the full force of the Master's words, "Except ye become as little children, ye shall not enter the kingdom of heaven." Science may wrangle over the supposed movements of molecules and atoms, and the correlation of forces; may dissect the bird to find its song; but love alone shall set the boundaries of knowledge. The key that unlocks the glories of another life is pure affection, simple and confiding as that which prompts the child to throw its arms around its mother's neck.

To those who pride themselves upon their intellectual attainments, this may seem to be a surrender of the exercises of what they call the higher faculties. So far from this being the case, I can truly

say that until I adopted this course, sincerely and without reservation, I learned nothing about these things. Instead of clouding my reason and judgment, it opened my mind to a clearer and more intelligent perception of what was passing before me. That spirit of gentleness, of loving kindness, which, more than anything else, crowns with eternal beauty the teachings of the Christ, should find its full expression in our association with these beings.

The Naturalness of Christ.

(Dr. David Swing.)

The goodness of God for which the people had waited, went, in the hands of this new advocate, beyond all former limits. The Summer rain was so copious that the stream of love overflowed its old banks and watered and enriched what had only been a desert. It passed into politics, and declared all men equal; it passed beyond the illogical lines of sex, and made woman the equal of man; it swept over the unjust line of age, and made the life of a little child equal the life of a king; it entered the home and asked kindness to displace severity; it approached the fasting, complaining ascetic and said: "Why fast and weep in the world of God?" And when all earth had been touched by this new philosophy, another curtain arose, and above them the abodes of the Father's house.

Then Judea came to her ringing of Christmas bells. By the contagion of love and truth the civilized lands followed to this festival. Standing on the border of such a week of home happiness let us all feel that beneath this season there does not lie as a basis only the humble life of a saint or divine man in Palestine, but a philosophy of life, happiness, love, and immortality; so vast that no one day of the year can express its beauty or value.

In traveling you will often see sitting in front of a mountain or the ocean some artist busy making a picture of what thus rises up or rolls out. How the ocean and the mountain must laugh and say, "That child yonder is trying to place us on his canvas!" But the artist does something. He secures some hint about the mountain, some trace of a wave. Thus we can come to this Christmas idea and barely touch it with our wreaths of evergreen and gifts to each other, but the real truth surpasses us and finds its life-size and color in the moral worth of the human race and in the rich hopes of reunion and homes beyond the grave. Let us catch our best glimpses. Under our poverty of the symbols reposes the greater truth, just as in the days of Jesus beneath the simplest raiment of the thinker lay always the greatest thought. Let us go on, step by step, measuring earth's ideas. In a few years or days we shall pass from this world to one of clearer vision and more perfect measurements. The Christmas chimes are only the preludes to a grander music hereafter.

Scintillations.

(From *Light in the West*.)

It is an evidence of mental weakness to doubt the existence of the soul because our fingers can not grasp it.

Spiritualists want salvation in this world, then in the next world they will have it because they will take it with them.

Spiritualism inculcates a morality the most pure and elevated, and a state of the affections toward God in the highest degree holy and spiritual.

Be guided in every action more by the inward voice than by any external direction, inasmuch as the external is not the real, and the internal is the true reality.

The difference between mind and matter no man has ever scientifically analyzed; yet mind is mind, and matter is matter, and we know they are totally different.

A heaven that is haunted and disturbed by the walls and shrieks of far-off or nearby misery, is not the kind of a place that Spiritualists go to when they leave this world.

The worst man that ever lived does not deserve unending, hopeless suffering. Give everybody a chance either here or in the hereafter.

Our spirit associates, like our earthly companions, are of our own choosing. If we prefer the vicious and depraved, there will be no trouble in finding such in either world.

Let the standards of thought and action, which mortals have erected, be made subservient to the divine and immutable standard which is presented in nature and developed in soul.

Our spirit associates are those whom our present states of mind and heart attract to our side. If we are angry, if we are thinking evil, if we are contemplating a wrong act against our neighbor or our ourselves, we may be assured that our spirit companions are such as would delight in participating with us in the evil deed.

Persons should respect the feelings of others, if they wish their own feelings to be regarded. It is often the case that with the measure a man metes, in this respect, it is measured to him again. Many persons through thoughtlessness unintentionally hurt the feelings of others. The assurance of this fact, while it removes a sense of intentional wrong, does not always remove the sore. Thoughtlessness, when another's feelings are concerned, is scarcely excusable.

Future Triumphs of Electricity.

(Dunsmuir's Monthly.)

The most ambitious project yet brached for employing electricity as a universal motor is at present under consideration at Quebec. It has its origin in the successful use already made of Montmorency falls as the source of power for lighting Dufferin terrace by electricity. It is now proposed to put the famous water-fall at work not only to run a short electric railway, but to furnish electric power super-seeding steam in all the factories and workshops of Quebec.

The utilization of natural water-falls for this purpose is already known to be entirely practicable. One of the first electric railways built as a business enterprise was that at Portrush, opened by Lord Spencer some years ago. It derived its energy from a neighboring water-fall. Near Grenoble a similar experiment was made, the water-fall being made to work a printing-press, a sand-mill, and other machinery in the city. These, however, were small affairs compared with the scheme now proposed in Quebec. Should that be successful, great water-falls would acquire a value besides that of their picturesqueness, and the practical man would no longer lose his enjoyment of their beauty in his regret over the amount of power allowed to go to waste.

Some other very interesting experiments in the use of electricity as a motor are soon to be practically tested. In New York city experiments are under way to use electricity instead of steam on the elevated roads. What is called the Daft motor is to be employed. Philadelphia expects to have an electric railway under operation within a very short period. Electric railways have been established for years, on a small scale, in Germany, Austria, Belgium, and elsewhere, and electric omnibuses and boats have been used in Paris and Vienna. Toronto, also, put in operation last month an electric railway about a mile long, to carry passengers to and from the neighboring fair grounds. But the question of questions still to be solved is the cost of electricity compared with steam.

A SPARROW'S FEAT.—I SAW a sparrow perform a feat the other day which entertained me greatly. He had found in the road a long strip of cotton cloth, which his intelligence seemed to tell him was excellently adapted for purposes of nest building. Confidently, then, he seized one end of it in his beak, and flew away with it. Soon, however the wind blew the long streamer about his wings, and brought him tumbling into the dust. He picked himself up, shook himself, and seizing the rag by the other hand, made a second attempt, which resulted as disastrously as the first. Then he seized the strip by the middle, but this time he was entangled more quickly than before, and brought to earth before he had risen to the height of a yard. He then squatted down, panting, regarding the rag malevolently, yet apparently determined. Presently his appearance changed; an idea had evidently struck him. He hopped briskly up to the cloth, and with claws and bill rolled it up into a compact ball. Then he drove his beak into it, shook his head once or twice to assure himself that the ends were secure, and flew briskly away, reaching his distant box in safety. If ever a bird reasoned, this sparrow did, and I have no doubt that they all do reason, and rather profoundly, too, at times.

THE CLEVER OLD PLAGIARIST.—We are now promised a literary sensation in the shape of a book to show that Milton stole the idea and to a considerable extent the phraseology of his three principle poems, "Paradise Lost," "Paradise Regained," and "Samson Agonistes," from Joost van Vondel, an eminent Dutch poet of his times. It is not unlikely that Milton, who was a universal scholar, took freely whatever literature had to offer in the way of materials. Possibly he was as bare-faced a thief in this field as Shakespeare himself. The old writers do not seem to have had as nice a literary conscience as our authors of to-day. But one thing is certain: These old fellows had a way of dressing up their stolen property the secret of which has apparently died with them. Lincoln sighed for a few more generals who could use whisky like Grant, and modern literature would like another crop of such plagiarists as Chaucer, Shakespeare and Milton.

A TEST OF FAITH.—New York, Jan. 16.—The *Tribune's* Raleigh special of the 15th says: Romulus Sturtevant, who lives in St. Mary's township, about six miles from this city has a son, John, sixteen years old. The boy told his father on Thursday of last week that he had received a divine injunction that he must preach the gospel to all the nations of the earth, and that in order to inspire people with confidence in his call he would be made blind two days and nights. In accordance with this prophecy the boy was stricken blind on Wednesday night. He says that he will be restored to sight to-night. If people do not believe in him, he says that God will send another test. Yesterday, N. B. Broughton and John E. Ray, two prominent men of this place, went out and made an examination of the boy. They found him blind and heard him preach last night. While he preaches he lies on his right side and appears to be in a trance.

A CANDID CONFESSION.—Richard Bissell, the naturalist, who died recently in Cincinnati, was a candid man. In his autobiography occurs this passage, referring to one period of his life: "Subsequently I practiced the humbuggery of medicine, which is experimenting and guess-work, like a half-blind man going out to shoot birds or rats. I refer to doctors, not surgeons."—*Exchange*.

The wish falls often warm upon my heart that I may learn nothing here that I can not continue in the other world; that I may do nothing here but deeds that will bear fruit in Heaven.—*Richter*.

A GENEROUS DONATION.

Robert Brown, M. D., of San Francisco, has agreed to transfer to the Trustees of the College of Physicians and Surgeons of California, seventy-five thousand acres of valuable timber and agricultural land in Dickenson and Wise Counties, Virginia, to sell and apply the proceeds towards maintaining a chair of Mental Physiology, Psychology, Psychometry, and all the occult sciences, located in San Francisco.

Dr. Brown, in the instrument conveying this property to these gentlemen, says: "Believing with Dr. Carpenter and other eminent scientists, and judging from my own long experience as a physician and surgeon, that the human mind exerts a powerful influence over the body, as well in connection with diseases as in human acts, and that Psychology, Psychometry and Mental Physiology, to be effective in the cure of diseases should be combined with the practical sciences of medicine and surgery, in order to avoid the errors of many who assume pure imagination to be reality, and hence wander into pure spiritism, and apply ancient magic to modern gnosticism; I have made this donation to encourage the application of practical medicine and surgery to psychological and mental phenomena, and to provide a field of exploration and study for those men and women who desire to rise above charlatanism and accomplish something of real and practical good to humanity, and to avail themselves of all that modern science and liberal thought may suggest to that end."

Recent advices from Virginia estimate the value of the land at from three to five dollars per acre. An English syndicate is already negotiating for the purchase of the entire tract, and the probability is that within a few months the land will be sold to advantage, and the proceeds placed in the treasury of the College.

The plan of this college has already been formed, and all persons desirous of matriculating in either medicine, surgery, pharmacy, literature or psychology, may do so immediately, as the College will open for students about the middle of January next. The matriculation fee is five dollars.

The dispensary of the College is in practical active operation, and all who desire to obtain certificates of benefits, entitling them to medical treatment for one year, without other charge therefor, beginning at once, can procure them of the Secretary, at 127 Kearny street, room 6, San Francisco, upon payment of ten dollars only. The attention of those suffering from acute or chronic diseases is specially called to this feature of the College, and an early application desired, for the reason that a limited number of certificates will be issued the first year to suit the present accommodations, and those applying now, will be entitled to precedence in renewing them. These certificates can also be had by applying at the office of the GOLDEN GATE.

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OUR SUNDAY TALKS.

OUR SUNDAY TALKS;

—OR—

Gleanings In Various Fields of Thought,

By J. J. OWEN.

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

SECOND EDITION. REVISED AND ENLARGED.

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

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

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

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All of their arguments, all of their eloquent speech?
What shall they say, when called on to give an account of it?
What can they show as the issue of all that they preach?

Truly the finger of such, as erect as the scepter is,
Pointing to heaven conveys a continual call:
Yet they are over or under the point where the people is,
Mostly beyond or behind the great mass of us all.

Some may be checked here and there, the vile and outworn
ingrained ones;
Good men grow better, and evil men sometimes are
corrected;

Hears may be raised by the comfort held out to the aching
ones;
Life has been purified greatly by preaching the Word.

Yet are their labors too often mere weakness and vanity,
Soft on the ears of the cultured and satisfied few;
Yet do the hungry and thirsty great drives of humanity
Wander far from the preacher, the choir, and the pew.

Eminent doctors! Doctors of law and divinity!
Where is the spirit of Peter, Apollo and Paul?
If, as you claim, there is truth in the word that you teach to
us,

Think of the years and the days and the moments you
lose!
Stand not too high, but humbly come down here and preach to
us!

Reach to the millions who never find room in your pews!
—EDWARD WILKETT.

The Disappointed.

There are songs enough for a hero,
Who dwells on the heights of fame;
I sing for the disappointed—
For those who missed their aim.

I sing with a tearful cadence
For one who stands in the dark,
And knows that his last, best arrow
Has bounded back from the mark.

I sing for the breathless runner,
The eager, anxious soul
Who falls with his strength exhausted
Almost in sight of the goal.

For the hearts that break in silence
With a sorrow all unknown—
For those who need companions,
Yet walk their ways alone.

There are songs enough for the lovers
Who share love's tender pain;
I sing for the one whose passion
Is given and in vain.

For those whose spirit-comrades
Have missed them on the way
I sing with a heart o'erflowing,
This minor strain to-day.

And I know the solar system
Must somewhere keep in place
A prize for that spent runner
Who barely lost the race.

For the plan would be imperfect
Unless it held some sphere
That paid for the toil and talent
And love that are wasted here.

—ELLA WHEELER WILSON.

How Do We Know?

I walk through the streets, I look up at the sky,
I know no more than a babe at the breast;
I tremble and thrill with a vague unrest
To get at the heart of life's mystery.

What does it avail that my thoughts go out
Through the trackless wastes of a star-gem'd space,
If they bring nothing back to my dwelling place,
But figments of error and figments of doubt?

How do I know that the vanished and dead
Have builded their homes on that calm azure sea?
What is the faith of another to me?
Yet, how can I live, if I live but by bread?

Oh! not for myself these hopes and these fears,
I think of the lives that went out long ago;
I think of the graves that are under the snow,
"And recompense seek for the value of tears."

The lips that have kissed, and the hearts that have bled
For other tom hearts. And they made rhymes,
And all the great souls that ever rung chimes
Through the loves of the race—they have died. Are they
dead?

This body, so intricate! How do we know
That the fair human flower matured by the earth—
Impregnate by love—may not yield the birth
Of a soul through the pangs of its infinite woe?

Beyond the Gate.

Two dimpled hands the bars of iron grasped;
Two blue and wondering eyes the space looked through.
This massive gate a boundary had been set,
Nor was she ever known to be but true.

Strange were the sights she saw across the way,—
A little child had died some days before,—
And as she watched, amid the silence hushed,
Some carried flowers, some a casket here.

The little watcher at the garden gate
Grew fearful, hers such thoughts and wanderings were:
Till said the nurse: "Come here, dear child, weep not,
We all must go. 'Tis God has sent for her."

"If he should send for me"—thus spoke the child,
"I'll have to tell the angel, do not wait."
Though God has sent for me, I can not come;
I never go beyond the garden gate."

—"HARPER'S MAGAZINE" FOR JANUARY.

Only Seven.

Ay, Oliver! I was but seven, and he was eleven;
He looked at me posing and rosy. I blushed where I
stood.
They had told us to play in the orchard (and I only seven!
A small guest at the farm); but he said, "Oh, a girl was
no good!"

So he whistled and went; he went over the stile to the wood.
It was said, it was sorrowful! Only a girl—only seven!
At home in the dark London smoke I had not found it out,
The pear trees looked on in their white, and bluebirds
flushed about.

And they too were angry as Oliver. Were they eleven?
I thought so. Yes, every one else was eleven—eleven!
—JEAN INGELW.

Be Kind.

Oh, be kind to those who love you!
Grieve no human love away!
Twine it carefully about you,
Let it bless you day by day.

Tho' the sunlight now may dazzle,
Life has many a clouded sky:
Hoard your treasures of affection,
You will need them by and by.

Oh, be kind to those who love you!
Give them gladness while you may!
Here to-day—to-morrow's sunrise
May behold them pass away.

Lavish love on all around you,
Smiles and sunshine freely strew,
And like bread upon the waters,
They will return to you.

—LILLIE SHERIDON.

The Redeeming Power of Affection.

An English writer relates the following
manner in which the quiet, persistent love
of a child was the redemption of a drunken
father:

"That night I was out late; I returned
by the Lee cabin about 11 o'clock. As I
approached, I saw a strange-looking ob-
ject cowering under the eaves. A cold
rain was falling; it was Autumn. I drew
near and there was Millie, wet to the skin.
Her father had driven her out some hours
before, and she had laid down to listen for
the heavy snoring of his drunken slumbers,
so that she might creep back to bed. Be-
fore she heard it, nature seemed exhausted
and she fell into a troubled sleep, with
raindrops pattering upon her. I tried to
take her home with me; but no, true as a
martyr to his faith, she struggled from me,
and returned to the now dark and silent
cabin. Things went on thus for weeks
and months, but at length Lee grew less
violent, even in his drunken fits, to his
self-denying child; and one day when he
awoke from a slumber after a debauch,
and found her preparing breakfast for him,
and singing a childish song, he turned to
her, and with a tone almost tender, said:
"Millie, what makes you stay with me?"

"Because you are my father, and I
love you."

"You love me!" repeated the wretched
man; "you love me!" He looked at his
bloated limbs, his soiled and ragged
clothes. "Love me!" he still murmured;
"Millie, what makes you love me? I am
a poor drunkard; everybody else despises
me; why don't you?" "Dear father,"
said the girl with swimming eyes, "my
mother has taught me to love you, and
every night she comes from heaven and
stands by my bed, and says, 'Millie,
don't leave your father; he will get away
from that rum fiend some of these days,
and then how happy you will be.'"

"And he did get away from that rum
fiend. The unfaltering affection of his
child, strengthened by the dying words of
her mother, saved him, and restored to
him again his manhood."

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All through trains connect at Felton for Boulder Creek and points on Felton and Pescadero Railroad.

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\$6.00, \$6.50, \$7.00, \$7.50, \$8.00, \$8.50, \$9.00, \$9.50, \$10.00, \$10.50, \$11.00, \$11.50, \$12.00, \$12.50, \$13.00, \$13.50, \$14.00, \$14.50, \$15.00, \$15.50, \$16.00, \$16.50, \$17.00, \$17.50, \$18.00, \$18.50, \$19.00, \$19.50, \$20.00, \$20.50, \$21.00, \$21.50, \$22.00, \$22.50, \$23.00, \$23.50, \$24.00, \$24.50, \$25.00, \$25.50, \$26.00, \$26.50, \$27.00, \$27.50, \$28.00, \$28.50, \$29.00, \$29.50, \$30.00, \$30.50, \$31.00, \$31.50, \$32.00, \$32.50, \$33.00, \$33.50, \$34.00, \$34.50, \$35.00, \$35.50, \$36.00, \$36.50, \$37.00, \$37.50, \$38.00, \$38.50, \$39.00, \$39.50, \$40.00, \$40.50, \$41.00, \$41.50, \$42.00, \$42.50, \$43.00, \$43.50, \$44.00, \$44.50, \$45.00, \$45.50, \$46.00, \$46.50, \$47.00, \$47.50, \$48.00, \$48.50, \$49.00, \$49.50, \$50.00, \$50.50, \$51.00, \$51.50, \$52.00, \$52.50, \$53.00, \$53.50, \$54.00, \$54.50, \$55.00, \$55.50, \$56.00, \$56.50, \$57.00, \$57.50, \$58.00, \$58.50, \$59.00, \$59.50, \$60.00, \$60.50, \$61.00, \$61.50, \$62.00, \$62.50, \$63.00, \$63.50, \$64.00, \$64.50, \$65.00, \$65.50, \$66.00, \$66.50, \$67.00, \$67.50, \$68.00, \$68.50, \$69.00, \$69.50, \$70.00, \$70.50, \$71.00, \$71.50, \$72.00, \$72.50, \$73.00, \$73.50, \$74.00, \$74.50, \$75.00, \$75.50, \$76.00, \$76.50, \$77.00, \$77.50, \$78.00, \$78.50, \$79.00, \$79.50, \$80.00, \$80.50, \$81.00, \$81.50, \$82.00, \$82.50, \$83.00, \$83.50, \$84.00, \$84.50, \$85.00, \$85.50, \$86.00, \$86.50, \$87.00, \$87.50, \$88.00, \$88.50, \$89.00, \$89.50, \$90.00, \$90.50, \$91.00, \$91.50, \$92.00, \$92.50, \$93.00, \$93.50, \$94.00, \$94.50, \$95.00, \$95.50, \$96.00, \$96.50, \$97.00, \$97.50, \$98.00, \$98.50, \$99.00, \$99.50, \$100.00, \$100.50, \$101.00, \$101.50, \$102.00, \$102.50, \$103.00, \$103.50, \$104.00, \$104.50, \$105.00, \$105.50, \$106.00, \$106.50, \$107.00, \$107.50, \$108.00, \$108.50, \$109.00, \$109.50, \$110.00, \$110.50, \$111.00, \$111.50, \$112.00, \$112.50, \$113.00, \$113.50, \$114.00, \$114.50, \$115.00, \$115.50, \$116.00, \$116.50, \$117.00, \$117.50, \$118.00, \$118.50, \$119.00, \$119.50, \$120.00, \$120.50, \$121.00, \$121.50, \$122.00, \$122.50, \$123.00, \$123.50, \$124.00, \$124.50, \$125.00, \$125.50, \$126.00, \$126.50, \$127.00, \$127.50, \$128.00, \$128.50, \$129.00, \$129.50, \$130.00, \$130.50, \$131.00, \$131.50, \$132.00, \$132.50, \$133.00, \$133.50, \$134.00, \$134.50, \$135.00, \$135.50, \$136.00, \$136.50, \$137.00, \$137.50, \$138.00, \$138.50, \$139.00, \$139.50, \$140.00, \$140.50, \$141.00, \$141.50, \$142.00, \$142.50, \$143.00, \$143.50, \$144.00, \$144.50, \$145.00, \$145.50, \$146.00, \$146.50, \$147.00, \$147.50, \$148.00, \$148.50, \$149.00, \$149.50, \$150.00, \$150.50, \$151.00, \$151.50, \$152.00, \$152.50, \$153.00, \$153.50, \$154.00, \$154.50, \$155.00, \$155.50, \$156.00, \$156.50, \$157.00, \$157.50, \$158.00, \$158.50, \$159.00, \$159.50, \$160.00, \$160.50, \$161.00, \$161.50, \$162.00, \$162.50, \$163.00, \$163.50, \$164.00, \$164.50, \$165.00, 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\$265.50, \$266.00, \$266.50, \$267.00, \$267.50, \$268.00, \$268.50, \$269.00, \$269.50, \$270.00, \$270.50, \$271.00, \$271.50, \$272.00, \$272.50, \$273.00, \$273.50, \$274.00, \$274.50, \$275.00, \$275.50, \$276.00, \$276.50, \$277.00, \$277.50, \$278.00, \$278.50, \$279.00, \$279.50, \$280.00, \$280.50, \$281.00, \$281.50, \$282.00, \$282.50, \$283.00, \$283.50, \$284.00, \$284.50, \$285.00, \$285.50, \$286.00, \$286.50