

GOLDEN GATE

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

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GEMS OF THOUGHT.

The soul requires a sanctuary.

Patience is a necessary ingredient of genius.

The quantity of goodness is the same, whether practiced by saint or sinner.

Stronger than woe is will.—*Edwin Arnold.*

We make our fortunes, and we call them fate.—*D'Israeli.*

Wisdom is to the soul what health is to the body.—*Rochejocauld.*

There is an instinct in every meeting in this life.—*Victor Hugo.*

Vice stings us even in our pleasures, but virtue consoles us even in our pains.

This is peace
To conquer love of self and lust of life,
To tear deep-rooted passion from the breast,
To still the inward strife.
—*Edwin Arnold.*

A noble part of every true life is to learn to undo what has been wrongly done.

It appears sometimes as if on Supreme occasions people move about to ask advice of everything they pass.—*Victor Hugo.*

Scientific, like spiritual truth, has ever from the beginning been descending from heaven to man.

Two glorious futures lie before us; the progress of the race here, the progress of man hereafter.—*W. R. Crag.*

As colors exist in rays of light, so does the ideal in the soul, and life is the mighty prism which refracts it.—*Henry T. Tuckerman.*

I hold that the highest function of science is the interpretation of nature, and the interpretation of the highest nature is the highest science.

Morning is not romantic. Romance is the twilight-spell, but morn is bright and joyous, prompt with action and full of sanguine hope.—*Endymion.*

All thing that are good and beautiful make us more religious. They tend to the development of the religious principle in us, which is our divine nature.—*Earl of Beaconsfield.*

Man is not the creature of circumstances, circumstances are the creatures of man; we are free agents, and man is more powerful than matter.—*Earl of Beaconsfield.*

Nay, speak no ill! a kindly word
Can never leave a sting behind,
And, oh! to breathe each tale we've heard
Is far beneath a noble mind.
Full oft a better seed is sown
By choosing this the better plan;
For if but little good be known,
Still let us speak the best we can.

The thirst for knowledge may find its ultimate expression in the contemplation of the Divine Nature—in which indeed all may be contained. It may be that all longings will be finally resolved into striving after a closer union with God, and all human affections merged in the desire to be partaker in His nature.—*Crag.*

Letter from Mrs. Mozart.

The 49th Congress is now in session, and the city is filled to overflowing with people from all parts of the nation. I am a poor statistician, but have privately prepared the following table for my own use, and while it may differ from others materially, it will, and does fit my mind very closely, viz: Of one hundred people in Washington, ninety are hunting offices, six on legitimate business, three lobbyists and one sight-seers.

Millions of dollars are expended here every season in giving magnificent entertainments, gorgeous dinners and high teas. A local paper only yesterday said, "The floral decorations at Mrs. Secretary So-and-So, cost \$800. Jeffersonian simplicity? Eight hundred dollars will keep a family of five persons very comfortably for one year. But that's nothing; that is not a drop in the bucket as compared with attending expenses. From \$2,000 to \$3,000 is the usual cost of an ordinary reception.

We had the pleasure of attending a reception given by Miss Cleveland at the White House, Saturday, March 6th, at 3 P.M. Owing to the immense crowds of ladies who seemed, as it were, to fill every niche of the White House, even the large East room, it was only in order for Miss Cleveland to shake us cordially by the hand and say but few words. Miss Cleveland is a lady of deep thought, and her very countenance would at once impress you that she is a woman of rare ability. She was dressed appropriately for the occasion, but not gaudy.

The Capitol building, like Rome, was not built in a day, but has gradually grown with the country, and, like the country, it was modeled upon a grand scale, and with an eye to future enlargements. The dome of the Capitol rises high into the heavens, being three hundred and ninety-six feet from the ground—only thirty-six feet less than St. Peter's dome at Rome. But when it comes to height, Washington monument caps all the world, it being higher than any other structure upon the face of the earth. It is an obelisk five hundred and fifty five feet from base to top, and built of marble.

As we stood in the dome of the Capitol, and cast our eyes over the city far beneath, seemingly as a bird, the people looked so far away like little flies crawling in the sand, and surrounding us on every side for many miles, field, forest and river open to our view; down the latter can be seen the spires and shipping of Alexandria. Looking westward historic Arlington rears its columned front. The dome is surmounted by a tholus upon which is placed a colossal statue of Freedom in bronze, costing \$23,000.

As we stood under that gigantic statue that weighs fifteen tons, the grandeur of the sight did almost appall us, but it brought to our mind what our esteemed friend Judge Dameron had remarked concerning the same view, and that was, comparing the Capitol to the hub of a wheel and the avenues the spokes—which is a good description.

Sunday, February 28th, closed a very successful month's engagement of Mr. J. Frank Baxter, by the Washington Spiritual Society. Mr. Baxter is an eminent, proficient and eloquent speaker, and can safely be numbered among our best mediums. He is an excellent psychometrist, rarely making a mistake, giving remarkable tests. He delivers his lectures from notes. Mr. Baxter is to the Spiritualistic philosophy what Moody and Sankey are to the orthodox. Being a fine vocalist and organist, his singing holds the audience spell-bound. We wish him God speed in his good work.

Mrs. Gladding has been engaged to fill the Spiritualist pulpit for the month of March. It was our good fortune to listen to her last Sabbath, and must say she, too, is an excellent medium and speaker.

All the Spiritualist meetings are attended by about five hundred people at evening services and half the number in the mornings. Spiritualism is advancing here very fast, and it is with pleasure we meet so many intelligent and progressive minds, and will always feel thankful to the angel world for opportunities of making so many acquaintances in Washington.

MRS. MAY MOZART.
WASHINGTON, D. C., March 9, 1886.

RELIGION IN OUR PUBLIC SCHOOLS.

A Lecture by Mrs. E. L. Watson, Delivered at Metropolitan Temple, Sunday Evening, Feb. 28, 1886.

(Reported for the Golden Gate by G. H. Hawes.)

The secularization of the public schools is a great question, for the public school system of America is the proudest institution of this country. To it is owing that general liberality of thought which is in the air; that universal inquiry which is manifest in the youngest mind, and the spirit of true democracy which is in reality growing among the younger members of our community.

While we regard religion as an important factor in the regulation of human conduct, we also see that the religious faculty is the last to develop in the normal, healthy mind. There is method in all of nature's workings, and in the development of the human being we find that the first buds to put forth upon the tree of life are those underlying the upbuilding of the physical constitution; the next to leaf is the intellect; the last, the spiritual or religious faculty; that faculty which opens the spirit's sight and which carries us beyond the empirical realm and introduces us to the ideal.

This religious element in human life is legitimate and of great importance; of this there can be no doubt. But whenever it is imprisoned in a system, whenever the living current is directed into a narrow channel and is not permitted to nourish and keep fresh the entire being, it is apt to warp the whole nature and become a deformity rather than a beauty.

Our opinion is, that every human being is naturally, at a given time, religious; that this religious faculty is latent or active in every human being; that the world was never in any danger of becoming irreligious. There is this continual pressing forward of the human spirit to its own domain. But there is a wide field to be traveled over. Ere we arrive at those higher levels we must lay the foundations of practical existence broad and deep, so that our religious nature may have firm, strong root, and will not too soon run up to seed; so that all the sap and vitality of the character may give it body and force, that it may bloom at last. Then we shall not have Calvinism among our spiritual products, to paralyze the brain and throw its lurid light like a veil before the beauties of God.

We recognize the necessity of religious training for the child, but we deprecate all sectarian bias, and insist that the nature should be permitted to unfold naturally in its right order and proportion. The first thing to do for the child in an educational way is to train the faculties to perceive nature aright; the eye to perform its office, the ear to do its proper work. The intellectual faculties should be taught grasp and breadth, and this can only be done by bringing out the powers that are inherent. You can not endow a child with capacity; you can not by any educational method produce at demand a Dante, a Milton, a Shakespeare, or have made to order genius of any class. These are born; indeed, every quality in human nature is born. It is not bestowed on the child by any authoritative or mechanical method. Education means simply the development of that which is within.

When a man can walk out under the starry canopy and see what is actually there, he is more than an animal; he is already a spirit. The religious faculty has opened the door to the soul, and creeds shrivel up in the presence of this majesty before which all hearts bow.

There is no danger that our children will become irreligious for want of sectarian training in the school. Harvard College suggests the assignment of a certain department to the Catholics, another to the Protestants, another to the Israelites. The difficulty of this would be that sectarianism would warp and stunt the real spirituality in the child's life. It is not the man who is most pugnacious in the defence of his religion whose religion stands on the broadest and most secure basis. He who sees the religious element in every quality of being, is at rest in the thought that nature will be vindicated. My creed, if it is founded in fact, will live and grow and become the creed of all mankind. But if, on the other hand, it is unnatural,

and all the facts of the universe protest against it, it is only a question of time when it must fall into utter decay.

How is it with the creeds of the world to-day? Not one of them but rests on a shaky foundation when brought before the tribunal of great nature; not one but what we can pick flaws in their foundations; not one but is vulnerable at some point in the light of science and human experience.

When Mr. Elliot, of Harvard, says it is a mistake not to have direction given to our children's religious nature, I answer that our daily experiences will do this for us if only our theologians will let us alone. The reaction of our actions in every day life are sure to teach us that we can not escape the penalty of violated law. Nature establishes the fact of her moral law in every experience of our life, and, after all, morality is the core of religion. Some one has truly and aptly defined science to be the knowledge of natural law, and religion as obedience to those laws.

Let our children come together in the public schools on a common basis; as children of one great father and mother of love, each with an equal share in the divine principles of nature; each with equal opportunities for learning her laws; each with equal reward or penalty for equal deeds, exchanging thoughts and sympathies unrestrainedly, and religion, which is the expression of spiritual growth in human nature, will inevitably come forth a natural blossom upon the tree of life, and not that crippled thing which halts and stumbles in the theological highways that have been builded by Popes and Kings. (Applause.)

We agree that children must have religious training in this sense and thus far: That they shall learn how inexorable are all the laws of nature; how sure is the reward for all good deeds; how sure, also, is punishment, and so far as possible these young natures should be left to learn from Nature our first great teacher. We should utter warnings, and open the way for development of their faculties. We should place facts before them and teach them the methods by which they are to grasp and use these facts, and they will draw their own conclusions whether we will or no. Is it a fact that the sons and daughters of our ministers and theologians are the most religious children? On the contrary, we know that some of our master infidels are their progeny; we know that their theological training at home and in school has warped and strangled the natural religion of the human heart; that it has thrown them off to the other extreme until they hate the very world religion—and well they might! for the religious wars have been the most bitter that have blackened the pages of human history, and the difference of religious opinions in the family to-day is the sorest point between husband and wife, parent and child. Why is this? Because your religion is a hot-house growth and not a natural development of the spiritual nature. The latter gives you insight, and straightway you cognize the divinity within the human breast; it brings you into sympathy and spiritual unity with all pure philanthropy in the interests of our common humanity.

Again we say of our public schools that they are the proudest institutions of the land; your children are brought here upon a common level to learn the alphabet of life by which, by and by, they are to be introduced to all the grand activities which await them in this great world; bringing out their energies so that they may combat the difficulties which they may encounter all the way through their human life, and the spirit of freedom is bred in our secular public school, as nowhere else.

Coming together thus, and paying no attention, perhaps not knowing the religious tendency of the families of each child, they discover a common human nature; find that they are in common, allied to beauty and goodness and are glowing with similar aspirations, all rich with love, and when, after many days, years of association they discover the parents of one are Atheists, another Christian, they will say "Well, Johnny is a good fellow notwithstanding that;" and, "Mary is a beautiful girl—what care I for creeds."

Do you not see that it is after the sweet and gracious plan marked out by Jesus? Doing the will of the great Father, that is all that is required. Do you not see that this melts the creeds in the crucible of a common humanity and out of this may be wrought the fine gold of a sweet charity and love?

As far as possible at home and in the school our children should be taught in a natural way, the laws of right; commands should be seldom uttered and rules sparingly laid down, and there should always be a recognition of the individual rights; everywhere that bowing before the divine in each other, which brings us all at the throne of God obedient to His will. Just so far as men are Calvinistic, their daily life becomes blue and bitter, and not sweet and tender, as God meant them to be. Emerson says: "I knew a witty physician who found the creed in the biliary duct, and he used to affirm that when there was disease in the liver the man became a Calvinist and when that organ was sound the man became a Unitarian." Just so far as a man is a Jew, in the narrow sense of feeling that he is one of God's chosen people, just so far does Judaism isolate him from the rest of humanity. Just so far as our religion takes the mould of any special creed or articles of faith laid down for the measurement of spiritual hope or prophecy, so far does it dwarf the human soul.

So I say, make our schools independent of all sectarian bias; clear away even the reading of the Bible, and let prayer be something beside a form. At present reading the Scriptures and morning prayer is a mere ceremonial, worse than a waste of time, and instead of calling out love and veneration for the book, the children learn to hate it; just as Robert Ingersoll hated the Sabbath day and church of his father. Children are quick to perceive the hollowness of the form. Is the teacher in a good mood for prayer every morning? I know that to be in a prayerful condition we must separate ourselves from the influence of the world, and, in a sense, enter into our closets and shut the door. When I pray that men may hear, my prayer never ascends beyond the roof of the auditorium. When I pray because I must, and feel the inspiration of the moment, my supplication, my hope, my spirit bubbles over and breaks from my lips like silvery streams from the heart of mountains; then God must hear and answer. But when I pray because some one has said that it is proper now to pray, my prayer falls dead upon my hearer's ear and upon my own soul also.

Again the Protestant teacher gives the Bible a Protestant coloring whether there are Catholic pupils or not. So day by day Catholicism, forced to assume the defensive, is growing stronger; it is extending its roots, and that on legitimate ground. The Catholic says: "We are taxed to support your public schools, and yet these schools militate against the best good of our children."

This is a fair argument and it is based on justice. We have no right to give a Protestant or Catholic coloring to our public school system, since people of different beliefs are taxed to sustain these schools. If permitted, our children may get such theological bias as will embitter their lives and our own.

Let the children have sweet, pure and natural air to breathe; let them be assisted on a common basis of intellectual and moral inquiry. You can not possibly debar nature from teaching them her great lessons and laws. But you say what shall we do? These children are precocious in their evil tendencies. Study temperament, when restraints are necessary, make them as gentle as possible, and loving patience will do its perfect work. Better not be precocious morally, for often times the brightest child in its infancy grows dull from forcing the intellectual powers, and all the early promises lie barren and dead at last. Let there be natural growth; let the child apprehend slowly, if he must, these great moral truths. The fact that nature's laws are immutable; that to do right will always bring its reward and that it never pays to do wrong is a great thing for a child to learn, and there is more moral force in it than in every question and answer to the catechism.

The spirituality which ripens under this natural, harmonious and wise training will put to shame the old doctrines of the theologians. What concern have our children with the tenets of the popular theology of the day? What to a child who is as fresh as the open rose, on whom nature's kisses fall soft and sweet at every sunrise, and who hears her gentle good-night in the winking of the stars, is the doctrine of "the fall of man," "original

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GLIMPSES IN SPIRIT LAND.

A Visit to the Theatre of Morals.

No. 4.

I was first visited this evening by the beautiful spirit to whom I am indebted for many charming pictures and for much information. She said to me, "We will take the medium to-night to the fourth sphere to show her a theatre there. We are induced to do this for the reason that some few nights since she visited a theatre here and went home from it feeling dissatisfied, and I wish to show you and her how we regard theatres with us. In this sphere they would not exist unless they could be made a means of good, and they are used to convey to those who attend them high moral truths and noble principles." The medium was now left in unconsciousness. When she returned to her normal state she related as follows:

"I have been to a theatre. My first consciousness was while I was still in this room. I saw myself plainly as I was entranced and apparently unconscious. The two spirit friends who have been with me before took me up and bore me away. They carried me near a beautiful river and placed me on the side of a high hill where I could look down the broad valley through which the river coursed its way; the sloping sides of the hill reach to the river bank. We now ascended to the top of the hill. M. said to me, this river runs to the west and you are looking toward the north. I now turned around facing the south, and looking down on the opposite side of the hill I saw a large city. We were now attracted towards a stately building in a large open square. They said to me, this building was erected for the purpose of developing moral character, and it is called the Theatre of Morals. We approached and entered a large gateway which led into a public ground several miles in extent. The whole was laid out in walks beautifully winding among the trees and all leading to the grand building in the centre. I saw a great many trees resembling our willow, excepting the branches were not as drooping; the leaves were of a glossy green. Each path seemed shaded by a different species. I saw many elegant fountains. I also noticed placed here and there in beautiful shady nooks small cottages that seemed to be formed of the natural growth of trees and shrubs covered with creeping vines that bore clusters of berries ornamenting the beautiful cottage like bright jewels. We entered one. I was told that all these beautiful cottages were occupied by the artists connected with this theatre. The one we entered consisted of two rooms; the first seemed fitted for study and meditation. There were hanging upon the walls portraits of artists eminent in the profession, some of whose features I seemed to remember. There was a large collection of books, of plays and many historical works, and many others, such as would be required by one who was devoting himself to this profession. Prominent among the books of plays I noticed a copy of Shakespeare. The furniture was a harmonious and delightful arrangement of soft easy-chairs, lounges, a generous table, and all a complete picture of artistic comfort and elegance. The room opening from this was devoted to rest, and had all the appliances corresponding to an elegant sleeping-room on earth. I was told that these artists trained their bodies as well as their minds, that spirits could by exercise and training perfect and strengthen their bodies as well as mortals.

"We now passed on upon one of the beautiful walks that led to this center building. It was large and square, with an immense crystal dome over the center. It seemed supported by immense fluted columns of crystal half projecting from the side of the building, the whole material of which had the appearance of crystal. There were four entrances—one on each side. We ascended a short flight of crystal steps and entered the grand vestibule, the floor of which was as if laid in diamonds, dazzling to look upon. We passed through this vestibule and entered the theatre through the main entrance. The seats in this magnificent room were arranged on an incline from near the stage to the rear of the room in rows of two each. The seats were gracefully fashioned and covered with a beautiful soft-hued purple fabric resembling velvet, bordered around with gold lace with rich heavy tassels hanging pendant from the arms. I was told this room had a capacity to seat six thousand. A gallery projected from the walls above with a gentle slope toward the stage so that those who were seated in the many elegant chairs grouped around could get an uninterrupted view. There were also on each side of the stage in the proscenium five boxes. A beautiful, soft light came through the grand dome overhead mellowed with the tints of the beautiful coloring that covered it, and rendering in exquisite harmony the many artistic figures which were pencilled there. Around the room, placed apparently without regard to order, but in harmony, were more than one hundred statues of those artists who had, while pursuing their profession on earth, sustained a pure moral character. The walls were richly frescoed. Nothing more could be shown the medium to-night. The theatre, at the time of the visit, was unoccupied, and I was told it was the intention of our spirit friends to take the medium again and show her the

play. To this theatre children and young people were encouraged to go that they might here receive their moral teachings—there were many lectures delivered here by eminent lecturers, and they were frequently assisted from the higher spheres."

SECOND VISIT TO THE THEATRE OF MORALS.

Nearly two months had elapsed since the first visit. The medium was as usual unconscious an hour or more when she returned and related as follows: "I have visited again the Theatre. My guides were the same that were with me before. I heard one call it the Palace of Amusement. I recognized the seats and the general appearance of the room. We were seated directly opposite the stage. As we entered our seats a curtain dropped around them so as to completely enclose them from others; the material of the curtain was such that while we could look out, others could not look in; this curtain was raised and lowered by means of a spring. I noticed the house was filled principally with young people. As I sat I realized that I was surrounded by powerful currents of electricity. I remarked this to my friend, who said that it had been necessary to bring around me this electrical atmosphere so much more powerful than that of the place. Holding up her hand it looked like fire, so filled was it with electricity.

"All at once the room was flooded with a brilliant light, yet soft in its brilliance, and it lighted up the beautiful colors of the grand room, and set off with an exceeding beauty and fullness the various tints and shadings, and seemed to wrap itself around us as if it brought with it a new atmosphere. This seemed to be the signal for raising the curtain. Now commenced a low, soft strain of music, coming so sweetly to my senses that at once my attention was riveted. Higher now, and more full, arose the strain, yet clear and soft, until it filled the grand room with a rich, full, and complete harmony, that filled the inmost soul of every one present, and elevated their thoughts to sweeter and purer realms. Glorious was the harmony, pure and liquid the strains, touching every sympathetic nerve.

"As the music ceased, I saw before me the grand stage flooded with the rich light. It was carpeted with silver and green; the silvery portions looked wavy, like water, and looked cool. There was a complete finish in all the appointments—no sharp angles; the spaces between the side scenes had the appearance of alcoves. To add to the beautiful freshness of the appearance, there were birds flying about in perfect liberty and fearlessness. Across the whole rear of the stage, which was much larger than I ever saw on earth, was a grand picture, the foreground of which was filled with figures of men, in whom was strongly represented the different passions and characteristics of man. Here was one whose countenance proclaimed the purity of his character; here one whose passions had been left unguarded and ungoverned.

"My guide now said to me that the play was one of unusual interest, and had attracted many to see it because of its important teachings. It was entitled, 'How to Subdue the Ruling Passions of Man.' "The opening scene was a nursery, with all the appointments complete. A nurse held a small infant, which seemed fretful and unwell. The nurse was making vain efforts to quiet it by giving it everything in her reach. My guide said to me: 'This is the ground work for developing an over-indulged disposition; thus the child is taught that every time it cries it will receive something, and every wrong desire is pampered. There is no thought of going to the seat of the difficulty and removing the cause of the child's illness.'

"Second Scene—A child in its mother's arms; it is uneasy and cries as if in pain. The mother loosens its clothing and examines and rubs its person. Now she gives it some simple medicine and soothes it gently with magnetism, and it soon gently falls to sleep. My guide said: 'This shows you how it is when the child is understood.'

"Third Scene—A boy about five years old; the same child as in the first scene. There are playmates about him; it is a children's gathering. The little boy is angry; he stamps his foot; he strikes a little girl near him and fiercely kicks and strikes generally; he has demanded something which they will not give him; now he throws himself upon the floor and his face swells and turns dark with passion. His mother now appears, picks him up, while he still kicks and struggles; she places him on her knee and tries to soothe him by promises. She now scolds the other children. At last, when everything has seemed to fail, a paper of candy is brought, and the boy, tired of his passion, yields and goes to his play with the other children.

"Fourth Scene—The same boy, seen in scene second, at the age of five years. He is surrounded by his playmates in childish games. He is angry, in a raging passion, very violent. Presently the mother and nurse come in and express surprise. The mother inquires the cause of the disturbance. The little boy is too angry to tell her. She now turns to the other little ones and says: 'Freddie is in no condition to have playmates.' They all leave the room; no words are spoken. By and by Freddie is tired of his anger and asks his mother if he may go and play with the other children. His mother says: 'Not until Freddie knows better how to control himself, then Freddie can tell me about it.' Freddie now com-

mences playing with his toys again. By and by he throws them down one after the other and goes to his mother, putting his arms around her neck, and says: 'Mother, I was not all wrong, and he relates to her the incident in which he gives his mother to understand that while he did wrong himself, he was wronged by others. His mother now takes him in her lap and says to him: 'You must learn to govern your passion. If you do not it will soon control you.' She speaks to him of his father, and holding him up as a model, encourages him to try and be like him, gently talking to him for a short time. She caresses him, when he jumps from her lap, cries 'all right,' and bounds from the room.

"Fifth Scene—The boy of the first and third scene appears as a youth, approaching manhood. His father and mother are present. He is in anger. There has been contention and strife; he will not be appeased. In vain the father and mother try to advise and counsel him. In fierce, ungovernable anger he leaves the room. The mother is in grief and laments her sad fate that a son, on whom she had lavished so much care and affection, should be so ungrateful and so unwilling to be controlled. 'Why is it,' says she 'that he can not be good?' The father paces the room in deep sorrow. At last he says it is all owing to the excessive indulgence of his childhood, and to the fact that he was not taught that he should not have what was evidently not for his good. He now contrasts him with Freddie, who was more passionate as a boy than his own, but who had been taught to control his passion, and now with himself under perfect control, by the power which these very passions gave him, controlled the multitude, making that very power in his nature, which had destroyed his son, an assistance and advantage.

"The mother says, 'Yes, and it begins in the cradle at their earliest childhood.'

"Among all these scenes the music accompanied the acting, now representing the fitful passion of the enraged boy, now soft and soothing with the mother's caresses, now highly marking the measure of childish sports, and now touching the sympathetic cords of despair and grief.

"I was told the play still continued on, exhibiting the developed character in the practical life of manhood, but I had stayed as long as they could keep me."

A Wife Speaks Out.

A married lady thus writes to the Baltimore Dispatch about the complaint that women are to blame for the "disenchantment" which too often comes with matrimony:

"It seems to be a common failing of the gentlemen after they have been married a little while to discard all the little courtesies which they had been wont to show their wives before marriage. The 'Please' and 'Thank you' are forgotten.

When I go to a place of amusement and see a lady and gentleman together, I can tell in almost every instance whether they are man and wife. If the lady drops her programme or handkerchief and has to stoop and pick it up herself, I say she is that man's wife. On the contrary, if the gentleman is kind and polite to her, careful about draughts, etc., I say they are not married. We hear a great deal of talk about the trials and cares of a man in business. They have to battle with the world, it is true, and labor for our support; but women are the home-keepers, and the little cares and trials which come up every hour in house-keeping are just as hard for them to bear as a man's office or shop duties are to him. To keep a house well is no play business. I would like to see a woman wrestle with the servant-girl question and preserve her 'ideality.' This will cause the roses to fade in her cheek quicker than anything I know of. Now, I believe in marriage. I believe that there are a great many good and noble men in the world, and that there will be men-angels in heaven. There are men who rise at night to administer soothing syrup to the baby, and who struggle with the kitchen fire in the morning. On the other hand, there are many idle, silly, selfish, exacting, extravagant wives, women who whine when their husbands bring them an orange instead of an apple, and vice versa, and yet it does seem as if this kind of women receive more adulation from the men than the kind, cheery, helpful wives we so often see. I claim that women are not any more to blame, and not as much to blame, for the 'disenchantment' of married life as their husbands are. Women are by their nature more unselfish, more sensitive, truer, and kinder than men are. Their duties are more varied and more wearing. They endure greater suffering, have more strain upon their nervous system, and bear up under adversities which a man often shoots himself in the head to get rid of. They need more sympathy and tender care than a man does, and, I am sorry to say, they don't always receive it."

AS A RULE public seances should be discouraged, and promiscuous gatherings avoided, but every family should have its own cabinet, and table, and should have sittings at stated times. Congenial friends might be invited to participate, but no disturbing elements should be allowed, and most of the time should be spent in conversation interspersed with music.—*Beacon Light.*

Hints for Investigators.

To those who are undecided in their opinions concerning their hereafter, or who may possibly doubt a future existence, I would like to say a few words. An age of reason is approaching in which mankind seems unable to accept much of the doctrines expounded by the priesthood, regarding the immortal soul. He begins to realize that the views and experiences of others do not satisfy him. He is becoming conscious that his brain and reasoning faculties are for his own use and development, and he can be no longer contented to accept the instructions and ideas of others as a law for himself, and after a careful and extended investigation of the orthodox interpretation of the word of God concerning the duty and destiny of mankind, he is forced to admit, even against his own will, that instead of the previous confidence in his perfect understanding of his present and future condition, he really is most ignorant.

In order to bring positive conviction to the doubting mind, there must be something tangible to produce such an effect, and I think all candid persons (and it is for such that this article is intended), will admit that Modern Spiritualism, if true, possesses the only positive evidence of the immortality of the soul; and more yet, it is able to impart a knowledge of its condition and surroundings also. The present condition of man's development enables but a small portion to comprehend or desire this theory, but no longer does the majority condemn it, as the evidence of so many intelligent and scientific investigators are testifying to its truth. To such it offers limitless explorations of scientific and delightful pursuits. Unlike the conflicting and confounding teachings of the orthodox interpretations, it is harmonious and reasonable.

We consider it a natural phenomenon, that there is no cause without effect. But I will not here enter into a detailed description of its principles, as my object is to urge the investigation of them that its transcendent qualities may manifest themselves, as they surely will, to the earnest and conscientious seeker. The present condition of skepticism is largely due to the fact that our own reasoning powers have been allowed to lie dormant, while we have blindly followed a course marked out by others. Instead of allowing and aiding the stream of knowledge and intellect to widen, and its velocity to increase and send out innumerable tributaries until they shall extend throughout creation, enriching and developing its barren and uncultivated soil, the tendency of our creeds is to confine the stream to still more narrow limits. Let us earnestly seek to develop more ideas, more actual knowledge; and I firmly believe Spiritualism only can produce these most essential results.

Now as to the proper manner of investigating this phenomenon: Be first determined to persevere, through disappointment, giving it a careful and thorough investigation, before you decide either for or against it. Cast aside all outward influence. Be your own mentor, and abide by your own judgment. If your first attempt seems a failure make a second, and so on. Nothing can be attained without proper diligence. The world abounds in the most interesting discoveries, but they do not come to us. We are endowed with the requisite ability to discover them, and must employ those abilities for the purpose. It is considered a fact by the most enlightened Spiritualists that the more intellectual the medium the more intelligent and progressive the spirits who endeavor to control them. Still an ignorant and even somewhat dissipated person, having the proper organism, may make an excellent medium. I would advise the trial of more than one, and reticence on the part of the seeker concerning his or her past or present experiences, and then what you receive will be more convincing. Enter the presence of the medium with an honesty of purpose and not with a disposition to ridicule the subject you are investigating or to allow any feelings of prejudice or bigotry to affect the efforts of the medium. Do not pronounce it a humbug because you find one dishonest medium, nor the medium dishonest because your effort was not satisfactorily rewarded. A good physical and mental condition of the medium, together with harmonious influences, are necessary for the best success of spirit control. A good medium must necessarily possess a sensitive organism; without it they could not become a suitable instrument for the use of sensitive influences. I think you will obtain much more convincing tests from your own spirit friends (and these are always the most pleasing as well as satisfactory) to investigate this phenomena quietly and privately. A thorough investigation can not do you any injury even if it fail to convince you of its truth. It will only arouse your reasoning faculties and cause you to think more for yourself, which is a most necessary result to elevate the mental and spiritual standard of the human family. If, on the contrary, the result should prove satisfactory, as I predict it must, if conducted conscientiously, every doubt will be dispelled and you will emerge from the darkness of unbelief into the bright sunlight of this eternal truth. You will then be able to realize, as never before, the glory and wisdom of

creation. You will then appreciate the difference between a God who created to elevate and make happy every creature of his creating, who desires finally the highest condition of perfection for his noblest effort instead of their final misery through the sins of one man.

O, my friends, for the peace and rest with which this beautiful philosophy will fill your hearts; for the indescribable and innumerable benefits it would bestow upon you; for the sake of the necessary development of your spiritual endowments to a desirable condition in which to enter spirit-life; for the final destruction of those doubts and fears, the result of your past erroneous teachings; for the loving companionship and assistance of your long-lost and so-called dead friends, I beg of you, disinterestedly, further than a desire for the happiness and progress of your entire brother and sisterhood on the earth plane, to turn a deaf ear to the sentiments of ridicule and scorn heaped upon Spiritualism, the very principles of whose teachings are elevating and divine, and give it a worthy investigation. It will bear it, and demonstrate to every thorough seeker all it promises. In the near future is already dawning a better understanding of this phenomena. Slowly, but surely, are the orthodox pillars crumbling to dust. Time is only necessary to complete the destruction of that temple of superstition and bigotry,—the common fate of all doctrines founded by designing and fallible persons—while the glorious truth of Modern Spiritualism is flourishing, and eventually will fill the hearts of all God's children with that "perfect love that casteth out fear," and that "peace that passeth understanding," because its elements are love, its mission the elevation of humanity to its proper standard of knowledge and happiness. "Ask and ye shall receive;" "Seek and ye shall find;" "Knock and it shall be opened unto you." Ask sincerely; seek diligently; knock patiently, and repeatedly, if necessary, and "all these things shall be added unto you."

ELLA L. MERRIAM.

LOS ANGELES, March 12, 1886.

A Beautiful Incident.

A poor Arab, traveling in the desert, met with a spring of clear sparkling water. Used, as he was, to only brackish wells, such water as this appeared to his simple mind worthy of a monarch, and filling his leathern bottle from the spring, he determined to go and present it to the Caliph himself.

The poor man traveled a long way before he reached the presence of his sovereign, and laid his humble offering at his feet. The Caliph did not despise the little gift brought to him with so much trouble. He ordered some water to be poured into a cup, drank it, and, thanking the Arab, with a smile ordered him presented with a reward. The courtiers around pressed forward, eager to taste of this wonderful water, but, to the surprise of all, the Caliph forbade them touch a single drop.

After the poor Arab had quitted the royal presence with a light and joyful heart, the Caliph turned to his courtiers, and thus explained his conduct:

"During the travels of the Arab the water in his leathern bottle had become impure and distasteful; but it was an offering of love, and as such I have received it with pleasure. But I well knew that had I suffered another to partake of it, he would not have concealed his disgust, and therefore I forbade you to touch the draught lest the heart of the poor man should be wounded."

THE New York Mail and Express of February 24th contains the following account of an exhibition of spirit power before the Press Club, through William S. Roberts, a noted medium of that city: "A young man named William S. Roberts gave a seance or exhibition at the Press Club, in which he accomplished wonders more surprising and startling than are usually accomplished at such affairs. The cabinet he used was put up on the spot and was composed of four uprights of gas pipe, held at the four corners of an oblong by connecting wires. This was covered by drapery. In having himself tied, Mr. Roberts had the cord, passing around his wrist, sewed to the wrist-band of his shirt, and even under these conditions he apparently did what he pleased. At one time he had two of the members of the Club in the cabinet with him, and while securely tied passed an iron ring from his own arm to the arm of one of his companions."

THE population of London now exceeds every other city, ancient or modern, in the world. New York and all its adjacent cities combined are not equal to two-thirds of it. Scotland, Switzerland, and the Australian colonies each contains fewer souls, while Norway, Servia, Greece, and Denmark have scarcely half so many. Yet, at the beginning of the present century, the population of all London did not reach 1,000,000.

A FLOWER has been discovered in South America, which is only visible when the wind is blowing. The shrub belongs to the cactus family, and is about three feet high, with a crook at the top, giving it the appearance of a black hickory cane. When the wind blows, a number of beautiful flowers protrude from little lumps on the stalk.

(Continued from First Page.)

sin," "predestination," "foreordination," "eternal punishment" or "total depravity?" The less they know of these naughty and knotty things the better it is for them. (Applause.) I do not think that ignorance on any question is commendable; I do not think knowledge ever did anybody any harm, but I do think that much we guess at does do harm, and the fact is, these great questions so solemnly talked about from the pulpit are mere guesses. (Applause.)

Leave the child free to settle questions of theology in good time, let nature pour her living truths into the child's heart through all channels of the mind, that it may be constantly filled with fresh inspirations, and then we will get rid of this theological liver-complaint with which we have been so long troubled. Then, instead of bemoaning the fate of six hundred million damned every generation, we shall understand that God has too much sense to waste the crudest material; that His economy is better than man's economy, and not a grain of sand but what He has use for, and not a human soul but it is appointed to some special, noble work, given a shining talent that some day shall be accounted for.

Our children educated at the knee of nature would learn no worthless creeds, and would feel her justice and kindness is the punishments that are inflicted, as well as in the rewards bestowed.

I believe in the thorough and complete secularization of the public schools. I like the Bible; I am fond of the Catholic Church; each have done a necessary work; I feel a strong sympathy for every Calvinist that breathes and every human being that is struggling with these terrible questions. And I know that God is behind these systems which we decry; I know that every battle fought, every instrument of torture, every fire builded-around the cringing, shrieking victim of superstition, was permitted by a principle of justice, sometime to be more clearly manifest, and that beautiful Necessity has ruled since first the stars sang that wondrous song of harmony and unity of life together. I know that every word that has been spoken, whether on the side of tyranny or justice, has been permitted for a wise purpose. It is only the master musician who knows the use of discords.

I believe that every impulse of the human soul prompting to nobler things is warranted; and that though my word may seem feeble, and though I were one and single-handed, standing before a menacing populace, if I bore the torch of truth, I should some day triumph; God's justice rules, and good will come from evil. Knowing this I understand, too, the value of good thoughts on any subject, and I believe I am right when I plead for a broader education for our children than was granted us. I believe I take the true position when I say, let the sunlight and the starlight of science into the school-room; keep out the spectres of superstition. The result will be that all the germs of goodness in the human soul will start and grow and bloom, and bear their precious fruit. (Applause.)

I say that I love the Bible; but I would have it placed in the hands of the children at home when their spiritual natures begin to unfold, and a child well born will then interpret it more true to nature and to facts than the most learned theologian in the land. Why? Because he brings the virgin light of his soul to bear upon it, and is not saturated with the dogmas and the superstitions of the age as the theologians have been.

Let a child come into the world free from any hereditary sectarian taint, and its spiritual insight will unfold under the manipulations of nature's vast forces. Take a child out with you on a walk and botanize; show them the delicate structure of the flowers; bring to bear the microscope on all the delicate tracery of color and of tissue, more perfect than all the works of art, which will not bear this scanning; let them learn of the plants in their wondrous variety, and the law of beautiful necessity which makes the adaptation of that plant-life to the planet, the atmosphere and all its surroundings as perfect as the adaptation of the human soul to its surroundings. Let the child listen to the carol of the birds; see the dancing light from its wondrous plumage. Behold, nature has left nothing without its array of loveliness. Let it look into the streams and see mirrored there the trees, the over-bending, clinging vines, and when you go back to your home with that child its little heart will be as an altar place, and the soul full of worship. You need not say, "Pray, my child." Its whole heart is full of prayer, humility and song!

What is religion? What is prayer? What is spirituality? It is simply the human soul taking possession of its own; it is the human soul acquainting itself with the harmonies of nature and the loveliness of God. Give the children of the schools these liberties. When it is possible let them go out into nature's fields and observe her in all her varied activities. Then you will cultivate the love of the beautiful, which is always next door to knowledge of the good. Then every tendency to cruelty and discord will gradually be removed.

Teaching them in the manner I have described will win their heart's consent, and these lessons so full of joy and beauty will develop the larger possibilities of their being. Carry these methods into the public schools and we will have a pure democracy, and the aristocracy of church and king will disappear. Men and women

now feel that they are a little better for joining the church; even though not a whit more religious or moral than before. So strong is this feeling of sectarian cast that it is a common thing to hear men say they must join a church in order to prosper in business. Thus hypocrisy is at a premium. Let us do away with the aristocracy of ecclesiasticism and let every man's life-acts, not his creed, be the criterion by which you judge him. If it is full of music, warm with love, constantly bearing fruits of sweet benevolence what more do we need to know?

Let us have no theological battlefields out there on the playground; let us have no class prejudice in the school-room. Let us all meet on the common planes of life and study the great questions and live issues of the day, and try to make the present noble and grand. Let us not strain at gnats and swallow camels; forever hankering for a hereafter, thinking that today is full of evil and calamity—given over to the devil. Cultivate all the beatitudes, and tender thoughts towards one another. The more of these and the less of theology we have in the schools and in society, the more of real religion. (Applause.)

When we get so we can look nature square in the face without fearing she will tell us something we do not want to know, we shall begin to learn the joy and happiness which she can impart to the human soul. The churches will warm up with pure human love and their doors stand open all the days of the week and be filled with beautiful service, and we shall hear sweet voices expressing the great, wonderful world around us. Natural science will then be welcome, and upon her forehead is seen the seal of the Infinite, and in her hands she bears all happiness to the world; in her heart glows a peaceful star whose radiance sweeps outward and illumines every dark corner of human life.

I look forward to the time when human infancy shall be shielded from the hobgoblins of false theology; when it shall, at the breast of nature, receive soul-nourishment for all the mighty longings of the heart; when it shall hear out there the voices that fill the great seeming voids of the infinite spaces and obey their teaching—shall obey the laws lying like a network all about us. I look for a time when our children shall feel her truths divine stirring within their breasts; shall look with gratitude upon all the reforms of past times; pay sweet and grateful tributes to all the noble heroes who have bled and suffered that we might believe what we must, without danger of death and destruction here.

I look forward to the time when childhood will be the prophecy of a grand, rounded maturity, with no hindrances and evil bias given by the authority of men, but an expansion of every faculty, every organ of this complex life, repeating the airs of nature infinite, and as pure as is the infinite and pure God.

Mysterious Piece of Mechanism.

It appears from the New York Tribune that J. A. Long, of Akron, Ohio, has been experimenting with a peculiar instrument similar in character to Planchette, and with which the little manufacturing city in which he lives is bewildered. Its introduction there is something he does not know about, but he has a large family of children, and as the mysterious pieces of mechanism made them all so nervous that they could hardly sleep at night he does know where one particular machine went to. He smashed it up for kindling wood. "The affair," said Mr. Long, "consists of a rectangular board, which may be of any size, but was usually about two feet by eighteen inches, on which were placed all the letters of the alphabet. A little table with three legs on small rollers goes on the top of this board. Two persons sit down with their finger tips on this table. One of them asks a question to which an answer is desired. Then they wait the action of the little table, to which their fingers are glued, as it were. It is certainly curious how that table will fly around at times. As the legs point out different letters on the board sentences are formed, which constitute the answer of the question propounded. You would not believe it, unless you should operate it yourself, what wonderful and striking pertinent answers are made. The whole town has been filled with the machines, but I smashed the one at my house."

VICTOR HUGO.—One day when Victor Hugo was up for election, a delegate from one of the revolutionary societies of Paris called, and in the name of his fellow-members complained rather rudely of Victor Hugo's Theistical ideas. "I would like to know," said the delegate, "whether you stand by us or the priests?" "I stand by my conscience," answered the poet. "Is this your final answer?" began again the exasperated visitor; "if so, it is very probable that you will not be elected." "That will not be my fault," said the candidate, calmly. "Come, now," continued his self-appointed catechizer, "there is no middle course. You must choose between us and God." "Well," was the response, "I'll take God!"

DR. SHEDD, the author of the last—we trust it is the last—book on "Eternal Punishment," may be said to be a heavy dealer in futures; but we do not think he will realize much from his speculations.—*The Christian Register.*

EXPERIENCE DEPARTMENT.

Late Experiences of John Wetherbee.

(EDITOR OF GOLDEN GATE.)

I would like to relate an incident that lately occurred at Mrs. Fairchild's seance, which interested me very much from its suggestions. It will be remembered that this lady's cabinet is located in the seance room with a passage-way all around it, so that any body can see that the walls of the room have no suspicious places, but is handsomely papered and is smoothly whole. The folding-doors leading to the back parlor are padlocked. On this occasion, I locked it myself, knowing there was no cheat and I held the key, and also after locking the only other door, the one where the guests entered from the hall, I held the key of that too. Bear in mind also that there is no floor to the cabinet; it rests on the parlor carpet and all can see there is no break in the carpet, but that it extends whole under the cabinet to the end of the room behind it. Nobody doubts then the emptiness and the intactness of the cabinet, not even a skeptic, but all know by ocular demonstration, that the circle including the medium are all the mortals present, that is, confederacy impossible.

My daughter, Hattie, who has been in the spirit world over a quarter of a century had appeared,—came out in the room. I have to take her word for it, for being but six when she departed, I can only remember her as she looked when a child. After this form had retired, the medium who always stays out in the seance room, said to me and my wife, "How would you like to see your Hattie come looking as she did as you remember her?" I said I should like it if she can. The medium then said to the invisible conductor inside of the cabinet, (which the reader will understand was absolutely empty), "Doctor, can you send out Hattie, looking as she did when she came over?" The disembodied voice said in a low, grum, distinct tone, "We will try." Soon a small form appeared, the medium said to us, "Come up, here's Hattie," and we both went up and sure enough there stood (a little outside the curtain) a little girl, appearing to be a living form. We both thought it looked exactly as Hattie did and as we remember her. We tenderly spoke to the spirit child, which seemed as real as any living child; she held her arms up to us and we stooped and embraced her and kissed her. It was unmistakable a young child, as solid, life-like as any young child of six as one could meet, and as real and as natural looking as when she was one of my household. It pleases me to feel that she always has been one. I can assure the reader that this was no made up affair of rags, no squatting down of an adult, but an actual living child, for the time, and who said a few words in a natural and childish voice. Of course in what I have said introductory, if I have been clear in my statement, the reader will see as all present did see that these forms were not human beings in the mortal acceptance, but it seems to me the actual form of a six-year-old child appearing in this way, "gilds refined gold and paints even the lily of truth."

I have some reason to think there is method in the plan that has so favored me of late, to give me great opportunity for demonstrating this phase; I do not know what for, the spirit world has not been friendly in shaping my material ends successfully, and besides that, I hardly think so simple a shedder of ink as I am, would be selected to spread the truth, for prestige is as important as brains; but there is the fact, the privileges I have had, and so I must return the compliment by spreading the results.

It is well known by those who read what I write that I have been very strong in stating the palpable proof of the fact of materialization, but have hesitated some on, and had my doubts as to recognitions, or as being the actual persons they claim to be. I have had, however, such evidence of honesty in the manifestations, and so evidently an approximation, or an attempt to show themselves as they were when in the forms, that I rather inclined to yield the point, giving them the benefit of the doubt, if there is any.

As I have often said, I have had palpable proof that these forms are spirit manifestations; that certainly makes them respectable and even sublime, as trifles you know become sublime when hung up as signs in the zodiac. The fact being demonstrated, the deduction is that the spirits by some law which we do not understand, have the power of externalizing themselves temporarily or extemporizing something around them making them look like mortals in the form and something, sometimes at least, to some people, like the persons they claim to be. As a general rule they do not seem to be mentally bright, still will often say or do something that is intelligent evidence of their personality; but the same form through or by the same medium can not remember or call to mind such intelligent evidence at a subsequent seance, showing that there is something wanting in their cerebral make up. I have been so impolite sometimes as to call them stupid. I think I will not do so again, even if I think so, for we do not know the conditions under which they labor; it may require all their will-power to hold themselves objectively in view, and therefore can not spread themselves in a mental direction. A man swimming in his life would not be in a good condition to solve an algebraic prob-

lem, even if he were a mathematician. I do not suppose these spirits are donning or working in submarine armor, but I have no doubt there are disabilities of which we know nothing about, and so I will be hospitable to all their short-comings, glad they have been able to manifest as they do, gladder still at the improvement that this phase of materialization has made, and glad of the promises of further improvement; thankful for what has been done, I am not going hereafter "to look the gift horse in the mouth."

The daughter of whom I have spoken has come to me through seven or eight different mediums in the past few years, and they have not been duplicates; they have varied sometimes a foot in size, and from ten to fifty pounds in weight. I have had intellectual proof in two remarkable instances, but the variation and elasticity of form has bewildered me. I am satisfied that these variations, and often deficiencies, are due to the constitution of the circle, perhaps also to the condition of the medium, perhaps also to myself; a growing confidence, from a knowledge of the fact, I think, has helped object improvement. Now coming voluntarily, that is by her own will-power, aided, perhaps, by good conditions, as a little girl of six, when she is now an adult of over thirty, seems to teach me a lesson; for if a person who would naturally be one hundred and twenty or one hundred and thirty pounds in weight can come as one of forty pounds she possibly might come as a lump of two hundred pounds, or any other variation, for or against, favorable or unfavorable. We know nothing of the quarry or raw material (dependent upon circle, medium or ourselves) from which these forms are produced, and it seems to me we had better take their word for identification, help them with a hospitable feeling, thus in a measure attract and form the right conditions; not looking for duplicates of their departed friends, glad when the likeness is good and the form more or less recognizable, but depend mostly upon intellectual evidence for identity rather than objective, and remember that an intense, or positive desire for such evidence, will defeat it on general principles. When I have had such evidence of which I have spoken it has always been unexpected, and all the better for being so. I like to quote Coleridge's lines, not for their eternal truth but for their sentimental suggestiveness and expressive of the feeling that I always have for the friends over the river,

"A ghost! by my cavern it darted
In moonbeams the spirit was dressed,
For lovely appear the departed
When they visit the dreams of my rest."

JOHN WETHERBEE.

A Spirit Artist.

(EDITOR OF GOLDEN GATE.)

Why do not people come forward and give us their experiences? I am sure there are many whose experiences in our phenomena would make very interesting, reading matter, as well as make valuable contributions to our literature. We want facts and plenty of them.

A science is nothing more than a number of facts methodically arranged; and the more facts we have, the easier it will be for some one to arrange them, and thus prove what we who have studied the subject well-know, that Spiritualism is entitled to rank among the first of the natural sciences.

And then you know, Mr. Editor, it makes one feel somewhat lonesome to look over the "Experience Department," and find himself the only contributor to it, especially when he knows that many have had experiences far more worthy of being recorded than his own poor reminiscences. So I hope that the friends will not be backward in coming forward with them.

About ten years ago, it was my fortune to make the acquaintance of a very remarkable medium in one particular phase, that of portrait painting. It was in the person of an old lady about sixty-three years of age. She was a very illiterate, ignorant person; never having had any of the educational advantages which are now within the reach of all, having been raised in the back woods of one of the Western States. She told me—and her general character and those who had known her for many years confirmed the statement—that up to the time of her sudden development as an artist she had never seen a picture drawn, or a sketch of any kind; and in fact had not the remotest idea of how such things were done. I will again have recourse to my journal:

"I had often heard of her before I went to see her, and indeed, I found that the half had not been told to me. She is an inspired artist, I verily believe; an illiterate Raphael or Corregio. To examine her pictures and study them, and then to look upon her who draws them; to observe the great contrast between the characters of the art and the artist, fills one with wonder and surprise.

"Her pictures are executed in the highest style of the art of portrait painting, while she is an ignorant old woman, who never had any opportunities for acquiring even a common school education, to say nothing of practicing drawing to such an extent as would enable a natural artist to equal her productions.

"Some of her pictures (and she has hundreds of them) are truly remarkable. They all, or most of them, have a peculiar, indescribable, chaste, spirituelle appearance which we may imagine would be possessed by a high order of spirits.

"The greater number of them, seem by

their dress and personal appearance, to represent people who lived in past ages; many of them in my judgment, belonging to the reign of the English Queen Elizabeth. Some of them are evidently portraits of the Revolutionary heroes. Lately she has drawn some of a more recent date. She has two which we readily recognize as those of the late Commodore Vanderbilt and George Peabody.

Her manner of drawing is very peculiar. She seems to see a picture upon the wall, on the floor, in the window, in fact any place she happens to be when the inspiration comes upon her, and is impelled, almost compelled to draw it; and this she does with a speed which is as astonishing as anything else about her, an elaborate portrait being finished in fifteen or twenty minutes which would take another artist hours of unremitting toil to complete. It was my good fortune to witness the drawing of one of her pictures. While I was conversing with her, she was suddenly convulsed and shook all over for a few moments; her eyes were tightly closed and her face drawn out of shape. She rushed to her easel where she always kept materials in readiness, picked up a pencil and began to sketch. Her hand moved so quickly that it was almost impossible to follow it with the eye; and as it moved, the picture grew out of the paper, and in a few minutes—not more than six or seven, a beautiful female portrait was completed. Sometimes she sees and draws the picture of some friend of the visitor, but I was not one of the fortunate ones in this respect, though I know of several who have been thus favored. The best specimens of her skill, however, seem to belong to the age of Raphael or Corregio, and I feel sure that either they or some of their pupils control her, though she herself repudiates anything like ordinary spirit control.

"Her story is like this: Some five or six years ago she was impressed that she had a great work to do, which was to point the people of California to a higher life. She resisted the influence for some time, but its power kept increasing, until at last she was compelled to cry out 'Lord, what wilt Thou have me do?' (She is thoroughly orthodox in her religious views, and firmly believes it is her 'dear Jesus' that helps her). Almost instantly she beheld a picture, and her hand was moved to draw it, which she did upon a piece of coarse, brown paper with charcoal. Since then, when the influence comes upon her, she can not resist it.

"Her first efforts were on coarse material and were rude and uncouth; but when her friends furnished her with the proper drawing-paper and pencils, she almost immediately developed a skill which I may safely say is unsurpassed by any portrait painter of to-day. She was a very eccentric individual and would never, except on rare occasions, allow a picture to go out of her possession."

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FISH THAT BEG.—Through the last "defile," about half way below Sam-pango, on the borders of Upper Burmah, is a small rocky island, which, in the dry season, is connected with the shore by a narrow spit of sand. In the bay thus formed lie enormous dogfish, which are perfectly tame. Dr. Williams, in his book called "Through Burmah to Western China," relates: "As we drew near the island I asked the boatman to call the fish. He hesitated, until assured that we had something to give them to eat, but at length slightly ruffled the water with his outspread fingers, and called, with a coaxing voice, 'Tit-tit! tit-tit!' when to our extreme astonishment, in less than half a minute, large mouths, from ten inches to a foot in diameter, rose up to the gunwale of the boat, gaping for alms. They were a kind of dogfish, some of them at least five feet in length, and very broad at the shoulders. Twenty or thirty crowded to the side of the canoe, and though not clamorous, were ludicrously energetic in their begging, some of them rising so far out of the water as to lose their balance and topple back with a splash on their neighbors. So tame were they that they allowed us to stroke their backs. Some of them had patches of gilding on their heads."—*Cincinnati Enquirer.*

(Continued from First Page.)

sin," "predestination," "foreordination," "eternal punishment" or "total depravity?" The less they know of these naughty and knotty things the better it is for them. (Applause.) I do not think that ignorance on any question is commendable; I do not think knowledge ever did anybody any harm, but I do think that much we guess at does do harm, and the fact is, these great questions so solemnly talked about from the pulpit are mere guesses. (Applause.)

Leave the child free to settle questions of theology in good time, let nature pour her living truths into the child's heart through all channels of the mind, that it may be constantly filled with fresh inspirations, and then we will get rid of this theological liver-complaint with which we have been so long troubled. Then, instead of bemoaning the fate of six hundred million damned every generation, we shall understand that God has too much sense to waste the crudest material; that His economy is better than man's economy, and not a grain of sand but what He has use for, and not a human soul but it is appointed to some special, noble work, given a shining talent that some day shall be accounted for.

Our children educated at the knee of nature would learn no worthless creeds, and would feel her justice and kindness in the punishments that are inflicted, as well as in the rewards bestowed.

I believe in the thorough and complete secularization of the public schools. I like the Bible; I am fond of the Catholic Church; each have done a necessary work; I feel a strong sympathy for every Calvinist that breathes and every human being that is struggling with these terrible questions. And I know that God is behind these systems which we decry; I know that every battle fought, every instrument of torture; every fire builded around the cringing, shrieking victim of superstition, was permitted by a principle of justice, sometime to be more clearly manifest, and that beautiful Necessity has ruled since first the stars sang that wondrous song of harmony and unity of life together. I know that every word that has been spoken, whether on the side of tyranny or justice, has been permitted for a wise purpose. It is only the master musician who knows the use of discords.

I believe that every impulse of the human soul prompting to nobler things is warranted; and that though my word may seem feeble, and though I were one and single-handed, standing before a menacing populace, if I bore the torch of truth, I should some day triumph; God's justice rules, and good will come from evil. Knowing this I understand, too, the value of good thoughts on any subject, and I believe I am right when I plead for a broader education for our children than was granted us. I believe I take the true position when I say, let the sunlight and the starlight of science into the school-room; keep out the spectres of superstition. The result will be that all the germs of goodness in the human soul will start and grow and bloom, and bear their precious fruit. (Applause.)

I say that I love the Bible; but I would have it placed in the hands of the children at home when their spiritual natures begin to unfold, and a child well born will then interpret it more true to nature and to facts than the most learned theologian in the land. Why? Because he brings the virgin light of his soul to bear upon it, and is not saturated with the dogmas and the superstitions of the age as the theologians have been.

Let a child come into the world free from any hereditary sectarian taint, and its spiritual insight will unfold under the manipulations of nature's vast forces. Take a child out with you on a walk and botanize; show them the delicate structure of the flowers; bring to bear the microscope on all the delicate tracery of color and of tissue, more perfect than all the works of art, which will not bear this scanning; let them learn of the plants in their wondrous variety, and the law of beautiful necessity which makes the adaptation of that plant-life to the planet, the atmosphere and all its surroundings as perfect as the adaptation of the human soul to its surroundings. Let the child listen to the carol of the birds; see the dancing light from its wondrous plumage. Behold, nature has left nothing without its array of loveliness. Let it look into the streams and see mirrored there the trees, the over-bending, clinging vines, and when you go back to your home with that child its little heart will be as an altar place, and the soul full of worship. You need not say, "Pray, my child." Its whole heart is full of prayer, humility and song!

What is religion? What is prayer? What is spirituality? It is simply the human soul taking possession of its own; it is the human soul acquainting itself with the harmonies of nature and the loveliness of God. Give the children of the schools these liberties. When it is possible let them go out into nature's fields and observe her in all her varied activities. Then you will cultivate the love of the beautiful, which is always next door to knowledge of the good. Then every tendency to cruelty and discord will gradually be removed.

Teaching them in the manner I have described will win their heart's consent, and these lessons so full of joy and beauty will develop the larger possibilities of their being. Carry these methods into the public schools and we will have a pure democracy, and the aristocracy of church and king will disappear. Men and women

now feel that they are a little better for joining the church; even though not a whit more religious or moral than before. So strong is this feeling of sectarian cast that it is a common thing to hear men say they must join a church in order to prosper in business. Thus hypocrisy is at a premium. Let us do away with the aristocracy of ecclesiasticism and let every man's life-acts, not his creed, be the criterion by which you judge him. If it is full of music, warm with love, constantly bearing fruits of sweet benevolence what more do we need to know?

Let us have no theological battlefields out there on the play-ground; let us have no class prejudice in the school-room. Let us all meet on the common planes of life and study the great questions and live issues of the day, and try to make the present noble and grand. Let us not strain at gnats and swallow camels; forever hankering for a hereafter, thinking that today is full of evil and calamity—given over to the devil. Cultivate all the beatitudes, and tender thoughts towards one another. The more of these and the less of theology we have in the schools and in society, the more of real religion. (Applause.)

When we get so we can look nature square in the face without fearing she will tell us something we do not want to know, we shall begin to learn the joy and happiness which she can impart to the human soul. The churches will warm up with pure human love and their doors stand open all the days of the week and be filled with beautiful service, and we shall hear sweet voices expressing the great, wonderful world around us. Natural science will then be welcome, and upon her forehead is seen the seal of the Infinite, and in her hands she bears all happiness to the world; in her heart glows a peaceful star whose radiance sweeps outward and illumines every dark corner of human life.

I look forward to the time when human infancy shall be shielded from the hobgoblins of false theology; when it shall, at the breast of nature, receive soul-nourishment for all the mighty longings of the heart; when it shall hear out there the voices that fill the great seeming voids of the infinite spaces and obey their teaching—shall obey the laws lying like a network all about us. I look for a time when our children shall feel her truths divine stirring within their breasts; shall look with gratitude upon all the reforms of past times; pay sweet and grateful tributes to all the noble heroes who have bled and suffered that we might believe what we must, without danger of death and destruction here.

I look forward to the time when childhood will be the prophecy of a grand, rounded maturity, with no hindrances and evil bias given by the authority of men, but an expansion of every faculty, every organ of this complex life, repeating the airs of nature infinite, and as pure as is the infinite and pure God.

Mysterious Piece of Mechanism.

It appears from the New York *Tribune* that J. A. Long, of Akron, Ohio, has been experimenting with a peculiar instrument similar in character to Planchette, and with which the little manufacturing city in which he lives is bewildered. Its introduction there is something he does not know about, but he has a large family of children, and as the mysterious pieces of mechanism made them all so nervous that they could hardly sleep at night he does know where one particular machine went to. He smashed it up for kindling wood. "The affair," said Mr. Long, "consists of a rectangular board, which may be of any size, but was usually about two feet by eighteen inches, on which were placed all the letters of the alphabet. A little table with three legs on small rollers goes on the top of this board. Two persons sit down with their finger tips on this table. One of them asks a question to which an answer is desired. Then they wait the action of the little table, to which their fingers are glued, as it were. It is certainly curious how that table will fly around at times. As the legs point out different letters on the board sentences are formed, which constitute the answer of the question propounded. You would not believe it, unless you should operate it yourself, what wonderful and striking pertinent answers are made. The whole town has been filled with the machines, but I smashed the one at my house."

VICTOR HUGO.—One day when Victor Hugo was up for election, a delegate from one of the revolutionary societies of Paris called, and in the name of his fellow-members complained rather rudely of Victor Hugo's Theistical ideas. "I would like to know," said the delegate, "whether you stand by us or the priests?" "I stand by my conscience," answered the poet. "Is this your final answer?" began again the exasperated visitor; "if so, it is very probable that you will not be elected." "That will not be my fault," said the candidate, calmly. "Come, now," continued his self-appointed catechizer, "there is no middle course. You must choose between us and God." "Well," was the response, "I'll take God!"

DR. SHEDD, the author of the last—we trust it is the last—book on "Eternal Punishment," may be said to be a heavy dealer in futures; but we do not think he will realize much from his speculations.—*The Christian Register.*

EXPERIENCE DEPARTMENT.

Late Experiences of John Wetherbee.

EDITOR OF GOLDEN GATE:

I would like to relate an incident that lately occurred at Mrs. Fairchild's seance, which interested me very much from its suggestions. It will be remembered that this lady's cabinet is located in the seance room with a passage-way all around it, so that any body can see that the walls of the room have no suspicious places, but is handsomely papered and is smoothly whole. The folding-doors leading to the back parlor are padlocked. On this occasion, I locked it myself, knowing there was no cheat and I held the key, and also after locking the only other door, the one where the guests entered from the hall, I held the key of that too. Bear in mind also that there is no floor to the cabinet; it rests on the parlor carpet and all can see there is no break in the carpet, but that it extends whole under the cabinet to the end of the room behind it. Nobody doubts then the emptiness and the intactness of the cabinet, not even a skeptic, but all know by ocular demonstration, that the circle including the medium are all the mortals present, that is, confederacy impossible.

My daughter, Hattie, who has been in the spirit world over a quarter of a century had appeared,—came out in the room. I have to take her word for it, for being but six when she departed, I can only remember her as she looked when a child. After this form had retired, the medium who always stays out in the seance room, said to me and my wife, "How would you like to see your Hattie come looking as she did as you remember her?" I said I should like it if she can. The medium then said to the invisible conductor inside of the cabinet, (which the reader will understand was absolutely empty,) "Doctor, can you send out Hattie, looking as she did when she came over?" The disembodied voice said in a low, grum, distinct tone, "We will try." Soon a small form appeared, the medium said to us, "Come up, here's Hattie," and we both went up and sure enough there stood (a little outside the curtain) a little girl, appearing to be a living form. We both thought it looked exactly as Hattie did and as we remember her. We tenderly spoke to the spirit child, which seemed as real as any living child; she held her arms up to us and we stooped and embraced her and kissed her. It was unmistakable a young child, as solid, life-like as any young child of six as one could meet, and as real and as natural looking as when she was one of my household. It pleases me to feel that she always has been one. I can assure the reader that this was no made up affair of rags, no squatting down of an adult, but an actual living child, for the time, and who said a few words in a natural and childish voice. Of course in what I have said introductory, if I have been clear in my statement, the reader will see as all present did see that these forms were not human beings in the mortal acceptance, but it seems to me the actual form of a six-year-old child appearing in this way, "gilds refined gold and paints even the lily of truth."

I have some reason to think there is method in the plan that has so favored me of late, to give me great opportunity for demonstrating this phase; I do not know what for, the spirit world has not been friendly in shaping my material ends successfully, and besides that, I hardly think so simple a shedder of ink as I am, would be selected to spread the truth, for prestige is as important as brains; but there is the fact, the privileges I have had, and so I must return the compliment by spreading the results.

It is well known by those who read what I write that I have been very strong in stating the palpable proof of the fact of materialization, but have hesitated some on, and had my doubts as to recognitions, or as being the actual persons they claim to be. I have had, however, such evidence of honesty in the manifestations, and so evidently an approximation, or an attempt to show themselves as they were when in the forms, that I rather inclined to yield the point, giving them the benefit of the doubt, if there is any.

As I have often said, I have had palpable proof that these forms are spirit manifestations; that certainly makes them respectable and even sublime, as trifles you know become sublime when hung up as signs in the zodiac. The fact being demonstrated, the deduction is that the spirits by some law which we do not understand, have the power of externalizing themselves temporarily or extemporizing something around them making them look like mortals in the form and something, sometimes at least, to some people, like the persons they claim to be. As a general rule they do not seem to be mentally bright, still will often say or do something that is intelligent evidence of their personality; but the same form through or by the same medium can not remember or call to mind such intelligent evidence at a subsequent seance, showing that there is something wanting in their cerebral make up. I have been so impolite sometimes as to call them stupid. I think I will not do so again, even if I think so, for we do not know the conditions under which they labor; it may require all their will-power to hold themselves objectively in view, and therefore can not spread themselves in a mental direction. A man swimming for his life would not be in a good condition to solve an algebraic prob-

lem, even if he were a mathematician. I do not suppose these spirits are donning or working in submarine armor, but I have no doubt there are disabilities of which we know nothing about, and so I will be hospitable to all their short-comings, glad they have been able to manifest as they do, gladder still at the improvement that this phase of materialization has made, and glad of the promises of further improvement; thankful for what has been done, I am not going hereafter "to look the gift horse in the mouth."

The daughter of whom I have spoken has come to me through seven or eight different mediums in the past few years, and they have not been duplicates; they have varied sometimes a foot in size, and from ten to fifty pounds in weight. I have had intellectual proof in two remarkable instances, but the variation and elasticity of form has bewildered me. I am satisfied that these variations, and often deficiencies, are due to the constitution of the circle, perhaps also to the condition of the medium, perhaps also to myself; a growing confidence, from a knowledge of the fact, I think, has helped object improvement. Now coming voluntarily, that is by her own will-power, aided, perhaps, by good conditions, as a little girl of six, when she is now an adult of over thirty, seems to teach me a lesson; for if a person who would naturally be one hundred and twenty or one hundred and thirty pounds in weight can come as one of forty pounds she possibly might come as a lump of two hundred pounds, or any other variation, for or against, favorable or unfavorable. We know nothing of the quarry or raw material (dependent upon circle, medium or ourselves) from which these forms are produced, and it seems to me we had better take their word for identification, help them with a hospitable feeling, thus in a measure attract and form the right conditions; not looking for duplicates of their departed friends, glad when the likeness is good and the form more or less recognizable, but depend mostly upon intellectual evidence for identity rather than objective, and remember that an intense, or positive desire for such evidence, will defeat it on general principles. When I have had such evidence of which I have spoken it has always been unexpected, and all the better for being so. I like to quote Coleridge's lines, not for their eternal truth but for their sentimental suggestiveness and expressive of the feeling that I always have for the friends over the river,

"A ghost! by my cavern it darted
In moonbeams the spirit was drest,
For lovely appear the departed
When they visit the dreams of my rest."

JOHN WETTERBEE.

A Spirit Artist.

EDITOR OF GOLDEN GATE:

Why do not people come forward and give us their experiences? I am sure there are many whose experiences in our phenomena would make very interesting, reading matter, as well as make valuable contributions to our literature. We want facts and plenty of them.

A science is nothing more than a number of facts methodically arranged; and the more facts we have, the easier it will be for some one to arrange them, and thus prove what we who have studied the subject well-know, that Spiritualism is entitled to rank among the first of the natural sciences.

And then you know, Mr. Editor, it makes one feel somewhat lonesome to look over the "Experience Department," and find himself the only contributor to it, especially when he knows that many have had experiences far more worthy of being recorded than his own poor reminiscences. So I hope that the friends will not be backward in coming forward with them.

About ten years ago, it was my fortune to make the acquaintance of a very remarkable medium in one particular phase, that of portrait painting. It was in the person of an old lady about sixty-three years of age. She was a very illiterate, ignorant person; never having had any of the educational advantages which are now within the reach of all, having been raised in the back woods of one of the Western States. She told me—and her general character and those who had known her for many years confirmed the statement—that up to the time of her sudden development as an artist she had never seen a picture drawn, or a sketch of any kind; and in fact had not the remotest idea of how such things were done. I will again have recourse to my journal:

"I had often heard of her before I went to see her, and indeed, I found that the half had not been told to me. She is an inspired artist, I verily believe; an illiterate Raphael or Corregio. To examine her pictures and study them, and then to look upon her who draws them; to observe the great contrast between the characters of the art and the artist, fills one with wonder and surprise.

"Her pictures are executed in the highest style of the art of portrait painting, while she is an ignorant old woman, who never had any opportunities for acquiring even a common school education, to say nothing of practicing drawing to such an extent as would enable a natural artist to equal her productions.

"Some of her pictures (and she has hundreds of them) are truly remarkable. They all, or most of them, have a peculiar, indescribable, chaste, spirituelle appearance which we may imagine would be possessed by a high order of spirits.

"The greater number of them, seem by

their dress and personal appearance, to represent people who lived in past ages; many of them in my judgment, belonging to the reign of the English Queen Elizabeth. Some of them are evidently portraits of the Revolutionary heroes. Lately she has drawn some of a more recent date. She has two which we readily recognize as those of the late Commodore Vanderbilt and George Peabody.

Her manner of drawing is very peculiar. She seems to see a picture upon the wall, on the floor, in the window, in fact any place she happens to be when the inspiration comes upon her, and is impelled, almost compelled to draw it; and this she does with a speed which is as astonishing as anything else about her, an elaborate portrait being finished in fifteen or twenty minutes which would take another artist hours of unremitting toil to complete. It was my good fortune to witness the drawing of one of her pictures. While I was conversing with her, she was suddenly convulsed and shook all over for a few moments; her eyes were tightly closed and her face drawn out of shape. She rushed to her easel where she always kept materials in readiness, picked up a pencil and began to sketch. Her hand moved so quickly that it was almost impossible to follow it with the eye; and as it moved, the picture grew out of the paper, and in a few minutes—not more than six or seven, a beautiful female portrait was completed. Sometimes she sees and draws the picture of some friend of the visitor, but I was not one of the fortunate ones in this respect, though I know of several who have been thus favored. The best specimens of her skill, however, seem to belong to the age of Raphael or Corregio, and I feel sure that either they or some of their pupils control her, though she herself repudiates anything like ordinary spirit control.

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SATURDAY, MARCH 20, 1886.

"SIR ORACLES."

There are yet to be found people, with some claims to intelligence, who *know*, or think they know, that mediumship is all jugglery, and Spiritualism a humbug. They do not hesitate to proclaim their assumed knowledge to the world, at all times and seasons, and always with a bigotry of prejudice that, to the really thoughtful mind, robs their assumptions of all weight or influence.

You know, Sir Oracle, that Spiritualism is a cheat and a delusion? Well, how do you know it? Simply because you have never had any proof of its genuineness,—by not knowing it to be true! That, in the nature of things, must be the extent of your knowledge upon the subject. How then can you presume to say that others have never had that proof?

If such cavilers at our facts could only realize fully what their thoughtless negations signify—if they could be made to "see themselves as others see them"—that they are simply publishing their ignorance to the world, and emphasizing and clinching it in a manner that no one with a modicum of common sense would for a moment be guilty of—they would deny with less positiveness.

The phenomena upon which Spiritualists base their knowledge of a future life are familiar to millions of honest and conscientious people. These phenomena are not speculative, nor are they based on second-hand information. They are positive facts, that have been brought home in many ways to the individual consciousness of those who accept their truth. For one who simply knows nothing about it to assert that all of these people are deluded—the victims of deception,—would be about equal to declaring that the sphericity of the earth is a delusion of the astronomers, or that the multiplication table is a mathematical fallacy!

Skeptics seem to overlook the fact that Spiritualists are fortified in their belief by something more substantial than faith or tradition. They *know* whereof they affirm. Hence, it is impossible that they should be reasoned out of their convictions. No amount of argument can shake their conclusions. Encased in the impregnable armor of facts, the least among them can put a host to rout.

Our "smart" opponents, who denounce and deny as glibly and earnestly as though they were affirming a fact of which they had positive knowledge, have yet to learn how very little their denial affects a great fact of nature. They have yet to learn that "the world moves."

A LITTLE WHILE.

Only a little while, tired and struggling soul, and the anxieties and troubles that beset thee here will cease. Poverty, with its galling chains,—the constant struggle with the hard conditions and necessities of physical life, for which, in the soul-destroying field of competitive industry incident to man's undeveloped condition, nature may have all unfitted thee,—these cruel environments will vex thy soul no more. In the spirit world will be none to crowd or oppress—none to rob thee of thine own.

Only a little while, my brother,—thou whose locks are whitening with the frosts of time, and whose footsteps are fast treading toward the silent river,—and thou wilt reach the goal, beyond which lies the realm and eternal abode of the spirit. There wilt thou find all thy jewels—the loved ones whose earthly forms thou hast laid away in the grave,—and there wilt thou reap the fruition of all thy good deeds. To that realm of eternal verities wilt thou carry all thy treasures of character, which constitute the real wealth of the soul.

Only a little while, sorrowing ones of earth, and the light of that better day will dawn upon thy soul. Then wilt the heartaches and anguish, the tears and prayers, of thy mortal life be turned into gladness, and the true life of the spirit begin.

When the work of earth life is ended, as sooner or later it will be for all, how sweet to all who have lived worthily is the solace of death—the jailer that opens the prison doors and sets the spirit free.

—The *London Times* recently contained an advertisement for a smart-looking second bootman, who must be "an unexceptional character and active, an early riser, and speak French and English," and all this perfection to be sacrificed at eighty dollars a year! Still, there are numerous accomplished persons in the world to-day who do not get so much as this. Judging by the amount of free medical instruction given by the public prints, and the growing ranks of the one hundred and ninety thousand M. D.'s now in the world, there will be an increase of those who would answer such ads. in haste.

THE TRUE REMEDY.

Society is sadly out of tune—no more so, perhaps, than it ever has been, but there is evidently much that needs improving and modifying. Wrongs exist on every hand that need righting, and no doubt always will until humanity in its entirety shall ascend to far greater heights of wisdom and purity. And herein we catch the glimmer of an idea of the true remedy for all the ills that beset the race.

In the struggles between labor and capital, in the grinding processes of competition, in the fierce rush and excitement of trade, the mad whirl of commerce, the attrition and inharmonious of social life,—in all the irregularity and jarring that exist in the world, man is perpetually taxing his brain for a remedy, and is perpetually overlooking the only one that can bring order and harmony out of the chaos of the elements amid the wild throes of which, at times, society seems likely to be engulfed. We are ever blindly seeking to purify the stream, all unmindful of the fact that the real trouble lies at the fountain head.

All efforts put forth for the amelioration of the condition of society—for redeeming human wrongs—that do not find their center and circumference in the spiritual uplifting of man are simply efforts wasted—a mere tinkering with effects while the cause remains untouched. In the light of this fact how vain seems most of the efforts now put forth for the correction of existing evils.

In proportion as man becomes spiritualized—upborne from the mire of his own selfishness and narrowness, and brought into harmony with the diviner laws of his being—just to that extent does he become just, and when he becomes truly just he can do no wrong to any one. Then, too, will be brought into active use all the nobler and more beautiful faculties of his higher nature—charity, gentleness and brotherly love,—radiating society with the glow of omnipotent goodness.

Take, for illustration, the evils of pauperism, insanity and crime, mainly resulting from intemperance—and we may add, also, much of the hardship and poverty endured by large numbers of the working classes,—and any attempt to abolish these evils without first abolishing the traffic in intoxicating drinks, and closing up the whisky dens, as a first and most important step to the betterment of the condition of the classes affected thereby, is simply a waste of time. We might as well attempt to bail out the ocean with a sieve.

And so it is with all wrong, oppression, and evil of every kind that exist in the world. The fault lies in the undeveloped spiritual nature of man—not in his intellectual unfoldments; for unless the intellect is dominated by the higher spiritual powers of his own soul—by love and charity divine—it becomes, with development, a greater tyrant of oppression.

Spiritualism, in its higher unfoldments and teachings, is just what the world needs to beautify and glorify the race, and to bring about that condition of justice and harmony wherein every man, woman and child will be protected in every right to which God and nature entitle them. Whatever leads to the unfolding and uplifting of the spiritual nature of man we hail as a divine help; but where can we look for it to so great an extent as in the grand philosophy that teaches an actual knowledge of a future life, and the best line of conduct here to secure the highest advantages of that life?

How few there are who know what is meant by spiritual growth. It is something we see but little of in the crystalized forms of belief of the present day. A man may be so overburdened with piety as to be wholly oblivious of his duty to his fellow-men.

The world needs a universal baptism of spirit power, man needs to be brought into close and sympathetic communion with the higher spirit intelligences, and with the Eternal Spirit of Goodness that fills the universe, and unites all spaces in everlasting unity; he needs to rise up in his own angelhood—in the exaltation of his own God-given spiritual powers, and in the majesty of his own divinity, place all evil and wrong-doing under his feet.

STARVED BRAINS.

The structure of the human teeth show that they were designed for animal as well as vegetable diet—that man is an omnivorous creature, and requires as wide and varied food as nature permits. When this is limited either by necessity or prejudice, by races or individuals, they, in a short time, degenerate into physical angularity and sameness, as is shown by the different Indian tribes and the Oriental races. Nearly all eccentric organizations in the form of communities run more or less wild on the food question, the Faithists of Mexico being a little less rational than the average in prohibiting not only all flesh but even fish, butter, eggs and milk to all but children under five years of age; the only article of food in any degree animal allowed by them is honey. No people can be too strict in forbidding alcohol in all its forms, which never builds up or strengthens, but only tears down and destroys. To reduce the sustenance of the complex human body and mind with their infinite requirements and capabilities to a mere diet of vegetables, bread and fruit, for all time is finally to produce a race of beings neither beautiful nor intellectual. Mr. Spurgeon, some time ago, turned strictly

vegetarian, and though he thrived for a time he now writes: "After doing our utmost to remain at our post through the Winter, we are compelled to succumb. Neuralgia has marked us for her own for some time past. The brain is weary and refuses to perform its office with its usual ease. A whole day is needed to produce a thought fabric which in better times was woven in half an hour." Great workers must eat everything good and nutritious if they would do good work to the end.

AND STILL THEY COME.

We received, last week, from Los Angeles, another strong endorsement of another of our mediums for form manifestations. It declares, among other surprising things, that "at the close of one of her circles there was a committee of six 'chosen to meet a spirit who came to the aperture for that purpose. She began to sing,' continues our narrator, 'and we all (myself 'being one of the committee) held her by the hand and arm a few moments, and looking into the cabinet, saw the medium coming toward us. At the same time we experienced something like an electric shock, when to our utter astonishment the medium stood in the spirit's place, and not one of us had let go of the 'spirit.'"

This statement is signed by the names of eleven persons. We are not told what kind of test conditions (if any) were established in this experiment, nor what was the nature of the light in which it was witnessed; nor are we personally acquainted with any of the parties signing the statement. We only know that while they close their letter with the words, "We have a right to ask for its publication," not one of the names appended thereto is found in the list of subscribers for the GOLDEN GATE. But this, of course, does not invalidate the evidence of the alleged fact, however much it may the right to demand its publication in our columns.

We may add, that since receiving the aforesaid endorsement, etc., we have attended a seance given by the same medium in this city. The circle was composed of some twenty-five persons, (nearly, if not all, Spiritualists), and all, apparently, harmonious and agreeable people, and the conditions were pronounced by the medium to be "favorable for a good seance;" but we were permitted to witness nothing of the kind claimed to have been seen in Los Angeles.

The demonstration of that fact of mediumship, if fact it is, was what we especially desired to witness; and though the conditions were by no means satisfactory for physical tests of any kind, we would have been glad even of an approximate confirmation of the fact embraced in the Los Angeles statement.

We do not like to be captious in such matters, yet it is asking too much that mediums claiming such powers should permit us to witness their manifestations, before committing our columns to their genuineness? At any rate, that is the course we intend to pursue with all mediums concerning the genuineness of whose manifestations there is any wide difference of opinion among Spiritualists themselves, as is the case with the medium referred to.

And here we will say, further, that the believers in the honesty of any such mediums ought to be willing to let us have our way in this matter, especially as we make no denial of the honesty of the mediums. We are willing that all should see and judge for themselves. Do they not know that this question of the honesty or dishonesty of materializing mediums, once it is admitted to discussion in the columns of our Spiritual papers, is a source of more inharmonious among Spiritualists than all other causes combined? Then why not leave it an open question for every body to think thereon as they please?

And yet we will here repeat the offer we made two weeks ago: We will not hesitate to endorse, editorially and otherwise, any physical phenomena we may witness, at our own home, under such conditions as we may proscribe, which conditions shall in no sense be inimical to the well known laws of form manifestations. We will guarantee every essential condition required, except that of opportunity for confederacy or jugglery, with which some of our mediums are seriously charged.

One would naturally suppose that any honest mediums, whose integrity is questioned, would be glad to demonstrate their genuineness to the satisfaction of any one who is in a position to so defend them, and further the cause of truth, as is the editor of a prominent Spiritual journal. That they do not do so may be no evidence of their dishonesty, but it is surely a good reason why we should not commit our columns to their defense.

Spiritualism has followers in nearly all lands, including the Roman Catholic countries of France, Spain, Italy, Mexico, Austria, Brazil and Cuba. Following this report comes the rumor that the Jesuits, not being able to suppress it, are trying to get control of some of its publications, which for all these countries numbers forty-six. While such control would not harm the papers it might very much benefit the Jesuits, who are not altogether ignorant of the truths of the Spiritual philosophy, and who number not a few good mediums among them.

UNFALTERING TRUST.

Those of our Spiritualistic contemporaries who think they have a hard struggle to keep their papers afloat, should read what Bro. Frederic J. York, of the *Spiritual Messenger*, of Chicago, says of his experiences in that line. The *Messenger* was started last Fall as a monthly in Minneapolis, and was subsequently removed to Chicago, where it now appears as a weekly, and a bright, clean readable paper it is. The editor says he left Minneapolis with a bundle of papers under his arm and a solitary quarter in his pocket. But we will let Bro. York tell his own story:

Still with hope undimmed I arrived in Chicago, paid out on Saturday evening my last quarter for a cheap lodging, and the next day attended the meeting at 213 West Madison street, where I made the seemingly insane announcement that I was going to remove "The Messenger" to Chicago. My pockets were empty, but my heart was strong, and my confidence in the successful outcome of the work that had now become a part of my very life was firmer than ever. The sale of a few copies of the paper sufficed to keep me in bread for a few days, but as yet I could see no way out of my difficulty. During the next two weeks I simply starved, and for four days, on one occasion, the only food that passed my lips was a ten-cent meal in a Madison-street cheap restaurant. On the first night of that memorable period I slept on a bench in the Armory station, and the second I walked the streets for the want of a place to lay my head. But I knew that bending above me there were guardian angels who had some good purpose in bringing me through such deep tribulation, and I would not have forfeited that sweet assurance for the downiest couch in Christendom.

There is something sublime in such trust as that. It makes us almost ashamed of ourselves that we have ever considered our own struggles in establishing the GOLDEN GATE as anything more than the merest trifles.

CUNNING.—There are some decidedly original people in this world, if they did all spring from common first parents. There is a Buffalo man selling pools on vices. They are intended for those resolutionists that so abound on New Years day. He has made out separate lists for smokers, chewers, drinkers, swearers, gamblers, etc., etc. To any one who resolves to quit a vice, he will sell a pool for five dollars, and the name of the person goes on the proper list. On good evidence of a person's breaking his resolution, his name is taken out the book; but to all who hold out well for six months, the invested money is paid, share and share alike. This will be a paying business for the pool seller, for about one in ten will stand to his resolve for six months. Most persons would have made the time of probation a year, but not all men are shrewd. Every man addicted to any one of the vices will declare that he can quit it any time, and not one will hesitate to try it for a few months. Thus the human spider lures not only the flies, but that which will procure better game.

UNKNOWN.—The world knows much, but there is much more that it does not know. Pain, sickness, suffering and starvation are, for the most part, silent and voiceless. They hide away beneath a semblance of patience and hope, and no one, who sees the pinched, pale faces and plainly ill-nourished bodies in their poor raiment, feels interest enough to inquire why there is no life and animation flowing from their souls. There are women doing the same and as good work as men, but for a half and more often a third as much pay as is given to their brothers. They may get praise for their work and a cheering word occasionally speaking of future reward when their work is done, but the consolation only conveys to them that they may go on starving. Thousands live and die in hunger, and when their breath is spent some well-fed doctor says they died of *general debility*. Oh! this general debility! it covers a multitude of wants, that those who never knew self-denial and unsatisfied hunger talk of as they would of Saturn of which they know nothing. The world is wise in ignorance.

SEARCH FOR TRUTH REWARDED.—To a gentleman, an earnest searcher for the truth of the phenomena of Spiritualism, who called at this office some weeks ago, we gave the address of that conscientious and reliable medium, Dr. Schlessinger, 854 1-2 Broadway, Oakland. We are gratified to know that the gentleman received some very satisfactory tests. He was so much pleased that he sent six other friends to the Doctor the same week, each and every one coming away with the firm conviction that the communications which they had received "had more in them than mortal knowledge." Thus it is that a little truth shines out and illumines a wilderness of darkness. Dr. Schlessinger is a most faithful apostle of the grand truths of spirit return. Through him many a *Carrier Dove* bears the balm for aching hearts—messages laden with love, from the dear departed. Let thy light shine, brother, and continue to bless the sad and sorrowing ones on this side of the river.

MENTAL CURE LECTURES.—Mrs. Sarah A. Harris delivered her first lecture of the series, at Redmen's Hall, on Monday evening, the 15th instant, to a goodly number of the intellectual lights of San Francisco. Her subject, "What is Mind Cures," was ably handled—her ideas well defined and clearly stated. Mrs. Harris is evidently a close student and earnest inquirer in the occult forces of the universe as related to man. No one can attend this course of lectures without being well rewarded. Mrs. Harris' second lecture will be given March 22d, at 7:30 P. M., at same place—320 Post street—subject, "Function of Imagination in the Cure of Disease."

—Deaf and dumb people do enjoy themselves, in France at least. In Paris they have a club all to themselves that is called the "Club of the Silent." The waiters and servants are all deaf mutes, and the society numbers over fifty members, all of whom are wealthy. What is said to be their chief amusement, but they perhaps vary its monotony by "progressive eucher." What there is progressive about euchre though is not clear, but we supposed it has won the consideration by winning its way among church societies that seem most willing of late to compromise with the world and sin.

EDITORIAL NOTES.

—The Mental Cure philosophy is spreading with great rapidity in San Francisco. Hundreds of our most intelligent people are becoming interested therein.

—An interesting biographical sketch and portrait of B. H. Carter, the eminent silk culturist, of Oakland, California, appears in the *California Patron* of March 6th. Mr. Carter is one of the live men of the day.

—Col. John C. Bundy, of the *Religio-Philosophical Journal*, his wife and daughter have been guests of Mrs. E. L. Watson the past week. The Colonel is on a visit to the Coast for his health.

—Mrs. E. C. Wms.-Patterson, the inspirational lecturer and medium, will deliver her third lecture at Grand Army Hall, San Jose, on Sunday evening, March 21st. There are other communities that would greatly profit from the ministrations of this gifted lady.

—Get ready for the grand thirty days camping-meeting in Oakland, commencing the 5th of June, and continuing until the 5th of July. Fine speakers, cool shade, pure water, and beautiful surroundings. Bring your household goods and camp out for a month.

—The present number of the GOLDEN GATE contains Mrs. Watson's admirable lecture on "Religion in the Schools," Prof. Wallace's able paper on "Science and Spiritualism," the Constitution and By-laws of the Golden Gate Religious and Philosophical Society, and much other valuable matter.

—We publish elsewhere the programme of exercises for the anniversary celebration of the advent of Modern Spiritualism, to be held at Metropolitan Temple on Sunday, March 28th. This will be an occasion of much interest to Spiritualists, and we trust they will turn out in numbers, both morning and evening, and fill the hall.

—Our country is far ahead of the rest of the world on pensions. This is because we pay those who have done service for the country, better than the Old World does. The bill of seventy-five million dollars this year will leave no disabled soldier, or soldier's wife and family, in want and beggary, as is the case in Royal Old England. With very few exceptions, our public money is earned where it goes.

—That eminent scientist, Prof. Alfred Russel Wallace, it is announced, will make a lecturing tour through the United States, next Winter, on his way to Australia, and of course he will take in San Francisco. In addition to being the most eminent living representative of the evolutionary theory (having arrived at the same conclusions as Darwin, through independent investigations unknown to each other,) he is also a grand champion of the truths of Spiritualism.

—One minister has denounced "The Mikado," which is probably the best advertisement it has yet received. What a minister denounces his hearers are bound to see the very next time it appears. It is not a safe thing for a clergyman to speak against a new play. If he does not like it he had better keep still about it, and do his best to get up a sensational sermon for every night it is played in his town. Talmage is ridiculed, but he understands human nature, and speaks accordingly.

—Greenville, Pa., claims a woman who is ninety years old, who has had twelve children, and now counts fifty-one grandchildren. This is not remarkable, since she is said to have been as vigorous as a man when young, and could shoulder three bushels of wheat. Her life was insured for over one hundred thousand dollars, and she has outlived all the companies. She is said to be yet hale and hearty, and can go through the snow for miles on foot. She has smoked tobacco for more than seventy years.

—The city of Paris has a public wheelbarrow that got broken. Being public property, the machine was mended at public expense, which was thirty-six francs thirty cents—nearly seven dollars and thirty-five cents. A bold journalist of the French metropolis has dared to ask the perplexing question, whether there would not have been some money saved by purchasing a new wheelbarrow, that costs only nine francs (one dollar and eighty cents). Some newspaper men are always getting themselves into trouble.

—The California poet, Joaquin Miller, surely comes rightly enough by any oddity he may have in his nature. Report is not always reliable, but if true in the present instance, Mr. Miller's mother is about as eccentric in some important respects as her son. She was lately divorced from a nineteen-year-old boy, whom she married a year or so ago. Last week she was married again to another young man named Cline. The age is not given, but it would probably give her the right to grandmotherhood over both of these boy husbands.

—The old English custom of holding inquests on fires, burglaries and robberies, must have kept this ancient class of gentlemen busy if not useful. But we are not sure that such investigation of most of our fires of to-day would not be a good thing for insurance companies whose policy holders so often destroy their property for the purpose of getting ready money. Indeed, there is generally more mystery hanging round fires that should be cleared up than attaches to a suicidal death, which, however apparent, is at once "sat upon" by the coroner.

—The present is rather a noted year for the record of the German army, not less than seven noted German Generals will complete their fiftieth year of active service. It is not at all likely any of them will be retired, or wish to be. Fifty years in the harness at any kind of employment does not tend to make leisure a luxury. There is a fascination in whatever steadily employs brain or hands, that hardly the most over-worked can resist long enough to take the oft-required rest. Work is a habit—a good one, not acquired by all.

Observations on Materialization.

[“J. H. M.” in Light.]

No person who has witnessed the distressing exhaustion of the sensitive after a materialization seance, but would hesitate to subject him again to the ordeal. It has been my study to endeavor to grasp some of the leading conditions affecting the sensitive adversely, and to determine the natural remedies, if any, for recuperating his vital energy. That some of my conclusions are open to the charge of being theoretical, is a necessity of the case, consequent upon the inherent difficulties attending experimental investigation. I, however, advance no theory that has not been drawn from practical experiment either by myself or by those whose testimony I accept. My first remark is, that the object or purpose in the minds of the sitters attending a seance for materialization greatly influences the degree of exhaustion entailed on the sensitive. Materialization is a stupendous psychical fact, which, if indulged in on trivial occasions, either for selfish aims or the mere gratification of wonder-mongers, will succeed only at the physical expense of the sensitive. The purpose for which the spiritual forces are employed, whether elevating or otherwise, determines largely the recuperative energy of the sensitive who is the medium for their production.

Spiritual forces are not to be lightly tampered with, and experience indicates that sensitives should be hedged about and protected from mundane anxieties. They should be set apart for spiritual work, and sacredly reserved for reverential investigation into this, the profoundest of nature's mysteries.

In the seance with Mr. Eglinton, narrated by me in your columns, I have generally refrained from animal food on the day of the seance, and, before sitting, have taken a Turkish bath. To my attention to these rules I attribute the fact that, although naturally about as mediumistic as an ordinary broomstick, I have invariably been placed at the end of the circle, next to the cabinet, and have been permitted to handle the materialized forms freely. So far as physical arrangements contribute to harmony and relief, it will be seen that moderate asceticism and cleanliness largely aid the sensitive by assisting in the collection of strong potential magnetic aura from the sitters. Moreover, I am of opinion that a circle may be so developed as to enable each sitter clairvoyantly to detect, by the color of the odic light emanating from each human photosphere, the character or perfume exhaled by the individual soul. It is quite unnecessary to point out that no circle can supply the necessary harmonious conditions requisite for the production of startling phenomena, and be at the same time harmless to the sensitive, unless those comprising it are each and all pretty much on the same intellectual plane, in earnest, in close sympathy of loving fellowship and trust, and inspired by the same common love of truth. For the highest results, a circle must be a good circle as well as a wise circle. Knowledge is power, but not psychical power. Knowledge is not necessarily goodness. Those inseparable sisters purity and peace, ever constitute the cementing bodies of the perfect circle. With a circle of this character recuperation of the sensitive is rapid. His loss of energy is replaced by the operators from the life-giving magnetism contributed by the sitters. Under these conditions, seances for materialization may be occasionally conducted, not only with impunity, but with actual benefit to the medium. On the other hand, promiscuous circles, introducing undeveloped and unknown elements, cross magnetism, physical disturbances, frivolity, dogmatic personality, and sometimes sensuality, would, if continued for a few years, reduce the strongest sensitive to a forlorn, nervous, broken-down, worn-out invalid; a semi-paralytic, suffering from collected magnetic emanations that have become incorporated into his system; a chronic dyspeptic, utterly prostrate and unfit to battle with either physical or psychological surroundings.

When the physical conditions of materialization are understood, we shall doubtless be able to bring galvanic power to the assistance of the unseen operators. We shall also, I think, be able to devise some simple natural remedies recuperative to the sensitive. A couch of sweet-scented herbs, or natural flowers, might with advantage be used as a restorative. But if the spread of the knowledge of the soul and its powers be the desire of Spiritualists, they must, without delay, turn their attention to the protection and isolation of their mediums.

“THE plaintiff says,” recited the Judge, “that you often deserted her; that you subjected her to shameful treatment; that even you often struck her brutally. You call yourself a man and strike a woman of twenty-five!” The wife, who is in the court-room, weeping, with her face in her hands, raises it suddenly at this, and exclaims, “I beg pardon, Monsieur le President; only twenty-four years.”—*Paris Figaro*.

Tennyson is seventy-six, and his volume just issued under the title of “Tiresias and other poems,” shows that his intellect is still vigorous and clear. This last production is declared by the press to rank with his best works.

GOLDEN GATE RELIGIOUS AND PHILOSOPHICAL SOCIETY.

[Incorporated March 2, 1886.]

ARTICLES OF INCORPORATION.

Know all men by these presents, that we, the undersigned, have this day voluntarily associated ourselves together for the purpose of forming a corporation, under the laws of the state of California. And we hereby certify,

1st, That the name of the corporation is “The Golden Gate Religious and Philosophical Society of San Francisco.”

2d, That the purposes for which it is formed are the employing of lecturers and teachers for the elevation and progress of humanity, and for acquiring and conferring upon them such powers as are usually exercised by religious societies; to receive bequests; to buy and sell real and personal property; to purchase and control, rent or otherwise, suitable lots and buildings, or proper and suitable halls for the meetings of said Society; the formation of a school, or schools, the owning and purchasing of libraries for the use of said schools and Society; and an organization for the more general diffusion of the science, philosophy and religion of Spiritualism.

3d, The place where its principal business is to be transacted is the city and county of San Francisco, State of California.

4th, The term for which it is to exist is fifty years.

5th, The number of its Directors, or Trustees, is ten, and the names and residences of those who are to act as said Directors, or Trustees, and serve until their successors are duly elected, from the date of these articles, are as follows: Frank H. Woods, Abijah Baker, Adolph Weske, J. B. Chase, M. B. Dodge, J. M. Mathews, W. R. S. Foye, J. J. Owen, Mrs. H. E. Robinson, and Mrs. E. E. Staples, all of the city and county of San Francisco.

6th, That the said corporation has no capital stock.

7th, That on the 31st day of January, 1886, after due notice thereof, a meeting was held, at the usual place of meeting of the said Golden Gate Religious and Philosophical Society, to-wit: the Metropolitan Temple, situated on Fifth street, between Market and Mission streets, in the said city and county of San Francisco, for the purpose of incorporating themselves and of electing directors of such corporation; that a majority of the members of the said Society were then and there present and voted at the said election; that at such election the following persons, viz: [the same as given above] were duly elected as directors of the proposed corporation for the first year.

In witness whereof we have hereunto set our hands and seals this 11th day of February, 1886.

Signed and sealed in the presence of J. F. Kingwell.

[Here follows the signatures of the incorporators, with notaries' certificates.]

DECLARATION OF PRINCIPLES.

Believing,—
1st, That a Beneficent Power and Wise Intelligence pervades and controls the universe, sustaining toward all human beings the intimate relation of parent, whose revelation is nature, whose interpreter is science, and whose most acceptable worship is doing good to all;

2d, That all truth is sacred, and its authority absolute to the individual that apprehends it, but while one may aid another in the perception of truth and duty, no one can determine for another what is truth and duty, hence that each human being must believe and act upon individual responsibility;

3d, That all action, according to its quality, results in suffering or in joy by the operation of inherent laws, physical and spiritual;

4th, That all human beings are destined to a continued individual existence in a future state, for which the experiences and attainments of the present life are preparatory; and hence, that it is the duty of all to perfect themselves in knowledge, wisdom and love, by making a right use of all the means obtainable, for developing completeness and beauty of character, for aid in which divine inspirations, angelic ministrations and spiritual gifts are ever available to mankind;

5th, That realized communion with those who have gone before us to the invisible world is practicable under suitable conditions, and is a privilege of high value to those who use it wisely;

6th, That the human race is one family or brotherhood, whose interests are forever inseparable; hence, that it is the duty of each individual not only to refrain from whatever would wrong or harm another, but also to live for the good of all, seeking especially to aid the unfortunate, the ignorant, the inharmonious and the suffering, of whatever race or condition;

7th, Believing, also, that the achievement of true lives and a nobler civilization can better be attained by association and co-operation than by merely individual action, we, the undersigned, agree to unite our efforts for the practical application of these convictions.

BY-LAWS.

[Adopted, Sunday, March 14, 1886.]

ARTICLE I.

SECTION 1. [Repeats the purposes for which the Society is formed, as embodied in the foregoing 2d clause of the charter.]

SEC. 2. At the regular meeting of the Trustees, subsequent to the annual meeting, they shall proceed to elect, by ballot, a president, secretary and treasurer, and appoint a business manager and corresponding secretary, who must be members of the Society. The officers shall serve for one year, or, until their successors are chosen, unless their positions are previously vacated by resignation or other causes.

DUTIES OF PRESIDENT.

SEC. 3. It shall be the duty of the President to preside in all meetings of the Board of Trustees, to call special meetings of the Board upon the written request of two or more members of the Board, or of ten members of the Society. The President shall appoint such special meetings, at not less than three nor more than ten days from the time such request shall have been made, and due notice thereof shall have been given.

DUTIES OF VICE-PRESIDENT.

SEC. 4. The Vice-President shall perform all the duties of President in the absence of that officer.

DUTIES OF SECRETARY.

SEC. 5. It shall be the duty of the Secretary to transcribe the Declaration of Principles and By-laws in a book provided for that purpose, and see that all persons have an opportunity to sign the same; to give notice of all meetings of the Society, and of the Board of Trustees; to attend such meetings, and keep a correct record of proceedings, and communicate to the chairman of committees all matters referred to them. And to keep a record of deaths and marriages that may take place in the Society.

DUTIES OF TREASURER.

SEC. 6. The Treasurer shall keep a just and true account, in a book provided for that purpose, of all moneys received and paid out. He shall

make payment in accordance with the direction of the Board of Trustees. He shall report, if required, at each regular meeting of the Board of Trustees, and upon his resignation or removal from office, shall give up all moneys, books and papers belonging thereto to his successor, or to the Board of Trustees. The Treasurer shall give a bond for the faithful performance of his duty in such sum as may be required by the Board of Trustees.

DUTIES OF BUSINESS MANAGER.

SEC. 7. The Business Manager shall have exclusive control of the business of meetings, lectures, and such other duties as may be entrusted to him, subject only to the supervision of the Board of Trustees, as may be decided upon at the meetings of the Board.

DUTIES OF CORRESPONDING SECRETARY.

SEC. 8. The Corresponding Secretary shall attend to all correspondence with other societies and the public, and shall copy in a book, kept for that purpose, all letters written, and file all those received relating to the Society.

ARTICLE II.

SECTION 1. The regular meetings of the Board of Trustees of this society shall be held at least once in three months. The Board of Trustees shall appoint a finance committee of two or more to examine the books of the Secretary and Treasurer, and report quarterly thereon.

SEC. 2. It shall be the duty of the several members of the Board of Trustees to be present at each regular meeting of the Board, and when any member is absent for three consecutive meetings, his or her office may be deemed vacant at the option of the Board.

ARTICLE III.

Any vacancy that may occur in the offices of the Society between the annual meetings shall be filled for such interval by the Board of Trustees.

ARTICLE IV.

Distinction of sex shall not be recognized in the qualifications for membership, selection of officers, or assignment of duties in the Society.

ARTICLE V.

Any person may become a member of this Society by signing the Declaration of Principles.

ARTICLE VI.

No member shall be entitled to vote at any business meeting of the Society who has not been a member at least six months prior to said meeting. (It is provided that this section shall not take effect until six months after its adoption.)

ARTICLE VII.

a. The Board of Trustees shall provide a place for the meetings of the Society, and appoint the committees necessary for carrying out the objects specified in the Articles of Incorporation of this Society. They may also, in their discretion, appoint an advisory council from the members of the Society of such numbers as they may determine, with such powers and duties not incompatible with the charter, declaration of principles and these by-laws, as they may prescribe.

b. The Board of Trustees shall hold in trust all moneys and property of whatever nature, which may belong to or come into possession of the Society, and shall deliver the same to their successors in office.

c. They shall audit all claims and direct the Treasurer in the payment of the same.

d. They shall keep books in which shall be entered all their transactions as trustees. A statement of every kind of property in their hands shall distinctly appear therein.

e. The Board of Trustees shall hold such meetings as may be called by order of the President, or any two members of the Board. A majority of the whole Board shall constitute a quorum for the transaction of business.

f. The Board shall not contract debts on behalf of the Society to an amount exceeding the sum of five hundred dollars, without a special vote of those present at a regular meeting of the Society.

ARTICLE VIII.

SECTION 1. The annual meetings of the Society for the election of trustees shall be held on the first Sunday or the following Monday in March of each year, after legal notice in a daily paper.

SEC. 2. Regular meetings of the Society shall be held every Sunday, if practicable, for carrying out the objects thereof as enumerated in the Articles of Incorporation.

ARTICLE IX.

SECTION 1. Since convictions of truth and duty are liable to change it shall be the privilege of any member whenever he or she can no longer labor for the objects of the Society, to withdraw therefrom, giving notice of such withdrawal to the Secretary. No reasons for such withdrawal shall be required.

SEC. 2. For the persistent practice or justification of unfraternal acts, or refusals to comply with the By-laws of the Society, any member may be suspended or expelled by a majority of those present at any regular meeting of the Society.

SEC. 3. No person thus suspended or expelled shall be re-instated a member of the Society within a less period than six months; and then only by a majority of two-thirds of the members present at a regular meeting of the Society.

ARTICLE X.

The order of business at each regular or special meeting shall be as follows:

First—Reading the Records of previous meeting.
Second—Reports of Committees.
Third—Unfinished Business.
Fourth—New Business.

Fifth—Exercises, or Entertainment of the Evening.

Sixth—Further consideration of matters of business, remarks, announcements, etc.

Seventh—Adjournment.

ARTICLE XI.

These By-laws may be amended by a two-thirds vote of the members present at any special meeting of the Society called for that purpose, provided that a notice in writing specifying the proposed amendment shall have been read at a preceding regular meeting held at least six days prior thereto.

PSYCHOLOGY AND MIND CURE.

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.

ADVERTISEMENTS.

CELEBRATION

—OF THE—

THIRTY-EIGHTH ANNIVERSARY

—OF—

MODERN SPIRITUALISM!

—BY THE—

Golden Gate Religious and Philosophical Society!

AT METROPOLITAN TEMPLE,

SAN FRANCISCO, CAL.,

ON SUNDAY, MARCH 28TH, 1886,

Under the Ministrations of

MRS. E. L. WATSON, INSPIRATIONAL SPEAKER.

8:30 Morning Service, at 11 o'clock '86.

VOLUNTARY, : : : : : PROF. ALEXIS O. ECKMAN, Organist
QUARTET—“The Old and New,” : : : : : CHOIR
INVOCATION, : : : : : MRS. E. L. WATSON.
ORIGINAL POEM, : : : : : GEO. C. IRVIN
ANNIVERSARY ADDRESS, : : : : : J. J. OWEN

The Millennial Dawn.

The morning light is breaking,
The shadows disappear;
The sons of earth are waking
From darkness, doubt and fear.
The human mind enshrouded
In superstition's night,
In mysteries bedecor'd,
Beholds the dawning light.

Bright angels hover o'er us,
The welcome news to bring;
Of better scenes before us,
In rapturous joy they sing.
Earth's millions from their sadness,
Awake with joy and love;
And, filled with peace and gladness,
Look to their home above.

CLOSING ADDRESS AND BENEDICTION,
MRS. E. L. WATSON.

POSTLUDE, : : : : : PROF. ECKMAN

8:30 Evening Service, at 8 o'clock '86.

OVERTURE, : : : : : PROF. ECKMAN
QUARTET—“We Come,” : : : : : Choir
INVOCATION, : : : : : MRS. E. L. WATSON.

READING—“Fraternity” Dots, : : : : : DR. THOS. L. HILL
Vocal Solo—“Far Away,” : : : : : C. H. WADSWORTH

ADDRESS, : : : : : “The Spirit Side of Life,”
MRS. E. L. WATSON.

How Cheering the Thought.

How cheering the thought that the angels of God
Do bow their light wings to the world they once trod,
Do leave the sweet joys of the mansions above,
To breathe o'er our bosoms some message of love.

They come, on the wings of the morning they come,
Impatient to guide some poor wanderer home:
Some brother to lead from a darkened abode,
And lay him at rest in the arms of his God.

They come when we wander, they come when we pray,
In mercy to guard us wherever we stray;
A glorious cloud, their bright witness is given!
Encircling us here are these angels of heaven.

BENEDICTION.

POSTLUDE, : : : : : PROF. ECKMAN

TWO REMARKABLE CURES.

J. C. BATDORF, M. D., JACKSON, MICHIGAN:

—In the early part of the year 1884 I was attacked with a Kidney disease, which soon became so severe that I was forced to give up working at my trade and was confined much of my time to the bed. I consulted all the doctors in town, taking medicine from four but without any benefit; in fact I grew steadily worse for five months that it was thought by several that my disease had developed into a hopeless case of Bright's Disease. In this unhappy and suffering condition my attention was called by a friend to your method of diagnosing disease by lock of hair. I sent immediately for a diagnosis, was pleased with its accuracy and sent for your magnetic remedies. After using the medicine about two weeks, complying with all your directions, the relief was so great that I began light work in my shop, and at the end of a month felt about as well as I ever did. I took two months' treatment to insure a permanent cure. I have been a well man now for fourteen months with the ability to do all the heavy work in my shop that is necessary. Your remedies have indeed been a blessing to me, and I believe others so afflicted would be equally benefited by using your remedies. Yours in truth,
M. GIBNEY.
Anderson, Grimes County, Texas.
Sept. 16, 1885.

J. C. BATDORF, M. D.—Dear Sir: Your magnetic remedies have entirely cured me of a terrible stomach disease which had become so painful at times that it seemed as though I could not live, and I can safely recommend your treatment to all suffering from diseases of any kind. I have worked very hard and am prostrated with nervousness and a pain and weakness in the lower part of my back; troubled also with dizziness by spells. Will you please send another month's treatment for same. I enclose \$1.10, price for the medicine. Please address Mrs. Melissa E. Lufts, Coloma, Berrien county, Michigan.
COLOMA, February 13, 1886.

PASS THEM ALONG.

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

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.”

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.

NOTICES OF MEETINGS.

SPIRITUAL SERVICES by the Golden Gate Religious and Philosophical Society, at Metropolitan Temple, under the ministrations of the celebrated and eloquent inspirational lecturer, Mrs. E. L. Watson, Sunday, March 21st. Lecture in the evening at 7:45. Subject: “Sufficient unto the day is the evil thereof; or, The continuation of the bright side of things.” Questions answered at 11 o'clock a. m. The Children's Progressive Lyceum at 12:30 p. m. A cordial invitation to attend is extended to all.

SPIRITUALISM.—“Light and Truth.”—At Washington Hall, 35 Eddy street. Every Sunday evening there will be a conference and fact meeting, closing with a test seance by mediums of a variety of phases.

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. 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.

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

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

SCIENCE AND SPIRITUALISM.

Are the Phenomena of Spiritualism in Harmony With Science?

BY ALFRED RUSSEL WALLACE, LL. D.

It is a common but, I believe, a mistaken notion that the conclusions of science are antagonistic to the alleged phenomena of modern Spiritualism. The majority of our teachers and students of science are, no doubt, antagonistic; but their opinions and prejudices are not science. Every discoverer who has promulgated new and startling truths, even in the domain of physics, has been denounced or ignored by those who represented the science of the day, as witness the long line of great teachers, from Galileo, in the Dark Ages, to Boucher de Perthes, in our own times. But the opponents of Spiritualism have the additional advantage of being able to brand the new belief as a degrading superstition, and to accuse those who accept its facts and its teachings of being the victims of delusion or imposture,—of being, in fact, either half insane enthusiasts or credulous fools. Such denunciations, however, affect us little. The fact that Spiritualism has firmly established itself in our skeptical and materialistic age; that it has continuously grown and developed for nearly forty years; that, by mere weight of evidence and in spite of the most powerful prepossessions, it has compelled recognition by an ever-increasing body of men in all classes of society, and has gained adherents in the highest ranks of science and philosophy; and, finally, that despite abuse and misrepresentation, the folly of enthusiasts and the knavery of impostors, it has rarely failed to convince those who have made a thorough and painstaking investigation, and has never lost a convert thus made,—all this affords a conclusive answer to the objections so commonly urged against it.

Science may be defined as knowledge of the universe in which we live,—full and systematized knowledge leading to the discovery of laws and the comprehension of causes. The true student of science neglects nothing that may widen and deepen his knowledge of nature; and, if he is wise as well as learned, he will hesitate before he applies the term "impossible" to any facts which are widely believed, and have been repeatedly observed by men as intelligent and honest as himself. Now, modern Spiritualism rests solely on the observation and comparison of facts in a domain of nature which has been hitherto little explored; and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena of Spiritualism "contradict the laws of nature," since there is no law of nature yet known to us but may be apparently contravened by the action of more recondite laws or forces. Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and co-ordinate the facts; and, in so doing, they are pursuing a truly scientific course. They have now collected an enormous body of observations tested and verified in every possible way, and they have determined many of the conditions necessary for the production of the phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena, and they simply refuse to recognize the competence of those who have no acquaintance whatever with the facts to determine the value or correctness of those conclusions.

We who have satisfied ourselves of the reality of the phenomena of modern Spiritualism, in all their wide-reaching extent and endless variety, are enabled to look upon the records of the past with new interest and fuller appreciation. It is surely something to be relieved from the necessity of classing Socrates and St. Augustine, Luther and Swedenborg, as the credulous victims of delusion or imposture. The so-called miracles and supernatural events which pervade the sacred books and historical records of all nations find their place among natural phenomena, and need no longer to be laboriously explained away. The witchcraft mania of Europe and America affords the materials for an important study, since we are now able to detect the basis of fact on which it rested, and to separate from it the Satanic interpretation which invested it with horror, and appeared to justify the cruel punishments by which it was attempted to be suppressed. Local folk-lore and superstitions acquire a living interest, since they are often based on phenomena which we can reproduce under proper conditions; and the same may be said of much of the sorcery and magic of the Middle Ages. In these and many other ways, history and anthropology are illuminated by Spiritualism.

To the teacher of religion it is of vital importance, since it enables him to meet the skeptic on his own ground, to adduce facts and evidence for the faith that he professes, and to avoid that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of agnosticism and materialistic science. Theology, when vivified and strengthened by Spiritualism, may regain some of the influence and power of its earlier years.

Science will equally benefit, since it will have opened to it a new domain of surpassing interest. Just as there is behind the visible world of nature an "un-

seen universe" of forces, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us. Modern science utterly fails to realize the nature of mind, or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organization." Spiritualism, on the other hand, recognizes in mind the cause of organization, and, perhaps, even of matter itself; and it has added greatly to our knowledge of man's nature, by demonstrating the existence of individual minds indistinguishable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no cognizance, and with an ethereal chemistry whose transformations are far more marvelous than any of those with which science deals. It thus gives us proof that there are possibilities of organized existence beyond those of our material world, and in doing so removes the greatest stumbling-block in the way of belief in a future state of existence,—the impossibility so often felt by the student of material science of separating the conscious mind from its partnership with the brain and nervous system.

On the spiritual theory, man consists essentially of a spiritual nature or mind intimately associated with a spiritual body or soul, both of which are developed in and by means of a material organism. Thus, the whole *raison d'être* of the material universe—with all its marvelous changes and adaptations, the infinite complexity of matter and of the ethereal forces which pervade and vivify it, the vast wealth of nature in the vegetable and animal kingdoms—is to serve the grand purpose of developing human spirits in human bodies.

This world-life not only lends itself to the production, by gradual evolution, of the physical body needed for the growth and nourishment of the human soul, but by its very imperfections tends to the continuous development of the higher spiritual nature of man. In a perfect and harmonious world, perfect beings might possibly have been created, but could hardly have been evolved; and it may be well that evolution is the great fundamental law of the universe of mind as well as of matter. The need for labor in order to live, the constant struggle against the forces of nature, the antagonism of the good and the bad, the oppression of the weak by the strong, the painstaking and devoted search required to wrest from nature her secret powers and hidden treasures,—all directly assist in developing the varied powers of mind and body, and the nobler impulses of our nature. Thus, all the material imperfections of our globe—the Wintry blasts and Summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest—have each served as *stimuli* to develop and strengthen man's intellectual nature; while the oppression and wrong, the ignorance and crime, the misery and pain, that always and everywhere pervade the world, have been the means of exercising and strengthening the higher sentiments of justice, mercy, charity, and love, which we all feel to be our best and noblest characteristics, and which it is hardly possible to conceive could have been developed by any other means.

This argument applies of course to other worlds and systems, all of which, on the spiritual hypothesis, either have been or will be the scenes of the development of human souls.

Such a view as this affords us, perhaps, the best attainable solution of the great world-old problem of the origin of evil; for it is the very means of creating and developing the higher moral attributes of man, those attributes which alone render him fit for a permanent spiritual existence and for continuous progression; then the mere temporary sin and misery of the world must be held to be fully justified by the supreme nature and permanent character of what they lead to. From this point of view, the vision of the poet becomes to us the best expression of the truth. We, too, believe that—

"All Nature is but Art, unknown to thee;
All Chance, Direction, which thou canst not see;
All Discord, Harmony not understood;
All partial Evil, universal Good."

Finally, these teachings of modern Spiritualism furnish us with the much needed basis of a true ethical system. We learn by them that our earth-life is not only a preparation for a higher state of progressive spiritual existence, but that what we have usually considered as its very worst features, its all-pervading sin and suffering, are in all probability the only means of developing in us those highest moral qualities summarized as "love" by St. Paul and "altruism" by our modern teachers, which all admit must be cultivated and extended to the utmost, if we are really to make progress toward a higher social state. Modern philosophers can, however, give no sufficient reason why we should practice these virtues. If, as they teach us, not only our own lives end here, but the life of the whole human race is sure to end some day, it is difficult to see any adequate outcome of the painful self-sacrifice they inculcate; while there is certainly no motive adduced which will be sufficiently powerful to withdraw from selfish pleasures that numerous class which derives from them its chief enjoyment. But, when men are taught from childhood

that the whole material universe exists for the very purpose of developing beings possessing these attributes, that evil and pain, sin and suffering, all tend to the same end, and that the characters developed in this world will make further progress toward a nobler and happier existence in the spiritual world just in proportion as their higher moral feelings are cultivated here; and when all this can be taught, not as a set of dogmas to be blindly accepted on the authority of unknown ancient writers, but as being founded on direct knowledge of the spirit-world and the continued actual reception of teachings from it, then, indeed, we shall have in our midst "a power that makes for righteousness."

Thus, modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a secure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire, it gives—

"The deep assurance that the wrongs of life
Will find their perfect gerdant! that the scheme
So broken here will elsewhere be fulfilled!
Hope not a dreamers' dream!
Love's long last yearnings satisfied, not stilled!"

Spiritualism in Portland.

EDITOR OF GOLDEN GATE.

The interest in Spiritualism in Portland is gaining so rapidly I must tell you of the bright outlook. The first Sunday in this month we were compelled to procure more commodious quarters. We now have a hall that will seat about 300 persons, and I do believe, when some of our mediums that are being developed are able to take the rostrum, we will be compelled to make another change.

And I think our society owes much of its prosperity to our most worthy brother, C. A. Reed, who is ever ready to respond to every question that may be asked by investigators, besides being called upon by our worthy President, Mr. Hendee, from two to four times every Sunday, and always ready in his genial and happy manner, to lay before us the grand truths of the Spiritual philosophy, with the eloquence and sublimity of thought not often met with. We have come to look upon him as a father in this cause, and if he is not on time at every meeting, the inquiry at once goes round from one to another, "I wonder if Col. Reed is not coming?"

Now I must tell you of the beautiful lesson given to our medium at her private developing circle last Tuesday eve, and then given by the medium to the circle. She said: "I was taken to a beautiful building, seemingly built of marble, with beautiful fluted columns. Entering, I found many aristocratic looking people that were elevated on broad steps leading to a higher elevation, not unlike in appearance to a throne, upon which stood a majestic looking person with very high ruffles round her neck, and otherwise appareled somewhat like the Queen Elizabeth style. On the main or lower floor were many humble, but beautiful looking people. They would hand beautiful flowers to the haughty ones, but they cast them to their feet and walked upon them; but a meek and humble looking person picks up a flower, and, tearing it in pieces, immediately reconstructs it, and asks the haughty one if she can do the same. She tries, but does not succeed. The humble one says, 'Step down a little; then try.' She did so, and partially succeeded; she stepped down still lower and succeeded in accomplishing the act, whereupon she, too, began to grow meek and humble in appearance, losing the pompous and arrogant look, transforming her face to one of beauty, peace, and humility."

"A like lesson was given to mothers, who, in earth life, gave the care of their children to others, thinking the task beneath them. Haughty mothers were pushing their little ones from them; beautiful spirits would take them up and caress them. Finally a mother would pick up her child and caress it, and arrange its dress, and almost immediately the mother's countenance would change to one of beauty and motherly pride and love."

"A military officer was seen walking around with the full dress of one high in command, seemingly very pompous and arrogant. Some would take off their hats and bow to him. He gave an order to some of the passers-by to execute for him, but no one seemed to pay any attention to him. He seemed to be somewhat astonished at first, but light began to dawn upon his mind; he threw aside some of his useless accoutrements, and seemed to understand the justness of the law to help himself, and humble himself."

Such are some of the beautiful lessons being given to us weekly. Our medium has become very much enthused in her rare gift, and says "the wealth of the whole world could not buy it" of her, for she prizes it above everything else.

Yours truly,
P. HASKELL, Sec'y F. S. S.
PORTLAND, OR., March 12, 1886.

If the spirit, when freed from the body, does not retain the individuality and the same independent and separate organization it had while in the body, its existence might well be called a calamity.—*Beacon Light.*

Surprising Statement by an Invisible.

(Cleveland (Ohio), Plain Dealer.)

A well known manufacturer who has long been established in business in this city related yesterday to a *Plain Dealer* reporter the following singular story of his experiences in investigating into what is commonly called spiritual manifestations: * * * The strongest case in my experience requires a short preface. For some fifteen years prior to 1877 a gentleman and his wife, whom we will call Mr. and Mrs. C., lived in Cleveland. His occupation brought him in contact with, and he was well known and respected by most of the business men in the city. His wife had also a large circle of acquaintances. In 1877 or 1878, being about sixty years old, they decided to return to their former home in Massachusetts to spend their last days in quiet and ease.

While residents of Cleveland I had often met Mr. and Mrs. C., not only socially and friendly, but in religious interests. Furthermore, we all were from New England, and often had long conversations in regard to our New England homes, our personal experiences, etc. During this long acquaintance and these free conversations Mrs. C. had often referred to her childhood history, which in substance was that she never had a brother or sister, was left an orphan when young, was brought up and cared for by her grandmother until married. Mr. C. is still living.

Now for the mysterious: About one year after the death of Mr. C., I was one of a circle of six friends—one of whom was a medium. We were listening to such communications as purported to come from spirits when Mr. C. came in, announced his name and left a communication which he desired sent to his wife. Then another name was announced which was unknown to each and all in the circle, and gave the history of his life, which in short was: "I was a brother of Mrs. C. We two were left orphans when young. When old enough I was put on a ship before the mast, and being obliged to mix with the other sailors, became dissipated, a drunkard, and finally deranged. Was then put into a lunatic asylum and there remained until my spirit left the mortal body about four years ago. My sister (Mrs. C.) disowned me." This was a startling statement, especially that he was a brother to Mrs. C. and disowned by her. Now we had no other evidence that this statement was true. But I knew an old lady in Cleveland who was from the same Eastern city as Mrs. C., and who, I thought, could give me some light on this matter. I called to see her. She said she knew Mrs. C. well, knew her when a child, and thought Mrs. C. did have a brother, but having left her former home in 1833, had forgotten, at least, was not positive, as regards the brother, "but," she says, "I have a sister living up at the old home who will know all about it."

This lady consented to write a letter to her sister as I dictated, and I simply asked if she ever knew a boy or man named ——. If so, was he still living, where, his occupation, etc.? If dead, when did he die, where, of what disease; and did he ever have any brother or sister, and if so, what did she know of them, especially as to whether dead or living, and their present location or residence? In due time an answer was received corroborating this history of Mrs. C.'s brother as given by this medium. I have this letter in my possession, and there are in this city four witnesses to this communication, and all well acquainted with Mrs. C., and with her early history as related by her. This case is in evidence that you can be told what you do not know, and for this reason I have been somewhat particular in stating the circumstance. It is clearly not mind reading nor clairvoyance. What the force is I will not undertake to say, but respectfully submit it to thinkers.

Tissot's Remarkable Picture.

[Light.]

The interest excited by M. Tissot's striking "Apparition Medianimique," induces me to transfer to these columns the description of the seance at which the experience was obtained. Many saw the picture at the last Conversation of the London Spiritualist Alliance who may possibly not see the account given in "Twist Two Worlds." The picture, it may not be amiss to say, is to be seen at Light office, together with those of Mr. Keulmans, illustrative of materialization phenomena. This is the account:

"The seances M. Tissot had with Mr. Eglington in Paris quite won him over to our ranks, and resulted in a determination on his part to visit England later in the year to go through a regular course of investigation. This he did with the most satisfactory results, obtaining clear and irrefragable evidence as to the identity of the spirits communicating with him through Mr. Eglington's mediumship, both in connection with psychography and materialization. At the last and culminating seance he had a touching and unique experience. The veil was lifted, and he saw one whose sweet companionship had been his joy and solace in years gone by. It is not possible or right that such sacred experiences should be revealed in their fullest expression to an unsympathetic world, but the few details of the seance I

am enabled to give will no doubt be acceptable to those whose knowledge bids them lend a listening ear.

"The seance (a private one) took place on the 20th May, 1885, and there were present, besides M. Tissot and the medium, three ladies and one gentleman. After the usual preliminaries of a dark seance, Mr. Eglington took his place in an easy-chair close to M. Tissot's right hand, and so remained the whole time. The doors were all locked, and the room otherwise secured. After conversing for a time two figures were seen standing side by side on M. Tissot's left hand. They were at first seen very indistinctly, but gradually they became more and more plainly visible, until those nearest could distinguish every feature. The light carried by the male figure ('Ernest') was exceptionally bright, and was so used as to light up in a most effective manner the features of his companion. M. Tissot, looking into her face, immediately recognized the latter, and, much overcome, asked her to kiss him. This she did several times, the lips being observed to move. One of the sitters distinctly saw 'Ernest' place the light in such a position that while M. Tissot was gazing at the face of the female form her features were 'brilliantly illuminated;' it also lighted M. Tissot's face. After staying with him for some minutes, she again kissed him, shook hands, and vanished."

"This incident M. Tissot subsequently chose as the subject for a mezzotint entitled 'Apparition Medianimique,' which has now become the wonder and talk of the artistic world. Two figures are disclosed, set against a dark background—one a sweet pretty female form, with the head slightly thrown back and resting on the shoulder of the companion by her side. Her face bears an expression of wistful tenderness, which tells its own tale of happy reunion."

"Peace, let it be. I love him still, and shall love him for ever;
The dead are not dead, but alive."

"Ernest's" face reveals the noble spirit he is—full of solicitude and compassionate love of his kind. The ideal which those who have come in contact with him must have formed (I can speak for myself) is here fully portrayed. In both figures the hands are held half open in front, 'Ernest' bearing the light with which their faces are illumined."

"As a work of art there is no question of its merit. Powerfully conceived and happily rendered, the picture tells its own tale, and is a lasting monument of the artist's appreciation of the blessing bestowed by spirit communion."

"More at Home Down There."

(San Francisco.)

Billy Morrison was a character. His fame extended beyond the rocky limits of Deadman's gulch even to the uttermost bounds of Nevada county. But the great hill-side of red earth caved on the old fellow one day, and poor Billy was carried home to his forlorn little cabin to die. It was no use to send for a doctor. Billy was sinking fast, and couldn't hold out till any one could ride to San Juan and back. But, of course, there was a good Methodist minister ready to give comfort in the hour of trouble.

"Thank you, parson," said the dying man; "it's mighty good of ye, comin' to see a poor fellow that's seen his last prospect. What'll you take?"—the instinct of hospitality bubbling up in his crushed breast—"boys, there—," looking suggestively toward the rude shelf and the inevitable black bottle.

"No, no, my poor fellow," said the minister, pityingly. "Think of another world, and try to make your peace. You are a believer, are you not?"

"Well, parson, I ha'n't had much time to think about it these thirty years; but you're the right sort, and you've took time to study on it, and I'll believe any thing you say is true."

"Try to believe it for yourself. Don't you know, 'He that believeth not shall be damned?' My poor friend, you don't want to go down among the damned, do you?"

"Well, I do' know, parson; I don't say as I really want to go to hell." Here he paused awhile, as if perplexed, but suddenly brightening up, concluded, "Ye see, parson, I've lived right here with the boys in the gulch since '49; they're most all gone now, and somehow it seem's if I'd feel more to home down there!"

Poor Billy! Let us hope that the Gentle Judge, considering circumstances as a plea in mitigation, and recognizing a kindly heart, has invited him to "make himself at home" in a better place.

RELIGION IN ENGLAND.—The public sale of church livings still continues in England, and Liverpool was lately scandalized by the offering at public auction of the advowson of St. Catherine's Church. Although the emoluments were estimated at only \$250 a year, there was a sharp competition between the high and low church parties for the position, and it sold for \$5,750. A living in Warwickshire which is advertised for sale, is described as a perfect Eden. There is "picturesque scenery," "good society," "plenty of hunting and fishing," "excellent kitchens, five reception rooms, and fifteen bed-rooms," and the "prospect of an early possession." Such things are a disgrace to any Christian community.—*Beacon Journal.*

Horse Sense.

[Scott Way, in "Puck's Annual."]

Horse sense is worth more to a man than great riches or a long-handled pedigree. He can manage to get along tolerably well without a fine form, a ready tongue, a magnetic smile or a white plug hat; but without horse sense he is in for trouble from the overture until the janitor turns off the gas.

There are some men born with horse sense, some acquire horse sense, but none have horse sense thrust upon them. Therefore, he that thinks he doesn't need horse sense, or is smart enough to get along in the world without it, and is rather above it, is never caught with a stock of horse sense on hand.

Among the things that the man with horse sense does not do are these:

He does not blow in the muzzle of his gun to see if it be loaded, unless his wife and children are suitably provided for.

He does not wager his last dollar on the election until he has assured himself that some clothier will trust him for a pair of trousers.

He does not take stock in any scheme that promises him, on paper, a profit of two hundred and fifty dollars on an investment of one dollar and seventy-five cents.

He does not ride with his head out of the car window, and carelessly drop it at the opening of some tunnel, or under a bridge, and give the conductor the trouble to telegraph back for it from the next station.

He does not, if he be a countryman and visiting the city, go off with a total stranger to see the total stranger draw a prize in a lottery.

He does not sit down in a saw-mill and, whilst zealously advocating something, lean back against a circular saw in motion, and have the saw come through and unbutton his vest, and otherwise remind him that he is in its way, and thereby breaking the rules of the mill.

REV. A. L. HATCH, Congregational minister, of 59 Liberty street, New York, furnishes the following statement to the *New York World*: "You know he (Mr. Edison) is a medium, and his great invention of quadruplex telegraph instrument was revealed to him in a trance state. He sat one day, and, passing into that condition, seized some paper lying before him and wrote until he had filled several sheets with closely-written notes. Then, waking up and rubbing his eyes, he said he thought he had been asleep, until his attention was called to the paper, which he had not read through before he broke out with his usual expletives, and said he had got the idea he had been struggling for so long."

WAIT.—The voices of the present say,—"Come!" But the voices of the past say, "Wait!" With calm and solemn footsteps the rising tide bears against the rushing torrent up stream, and pushes back the hurrying waters. With no less calm and solemn footsteps, no less certainly does a great mind bear up against public opinion and push back its hurrying stream. Therefore should every man wait—should bide his time. Not in listless idleness, not in useless pastime, not in querulous dejection, but in constant, steady, cheerful endeavors, always willing, and fulfilling, and accomplishing his task, that, when the occasion comes, he may be equal to the occasion.—*Longfellow*.

A Tennessee court has closed a term in which six murderers escaped conviction, by sending a hungry woman to prison for two years for stealing a quart of buttermilk.

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—OR—

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

SECOND EDITION. REVISED AND ENLARGED.

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

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

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