



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.

If we think, we must act.—*Desmalleis.*

The eye is the messenger of the heart.

Thought is the salve of the heart.—*De Finod.*

Indolence is the sleep of the mind.—*Vauvenargues.*

The heart that reasons does not understand.—*Bosquet.*

Life is a dream; death, an awakening.—*La Beaumelle.*

Politeness is a wreath of flowers that adorns the world.

Inward suffering is the worst form of Nemesis.—*Adam Bede.*

It is chance that makes brothers, but hearts that make friends.

Perish discretion whenever it interferes with duty.—*Hannah More.*

Every animate has a mind measurable by its wants.—*Low Wallace.*

The worst fatigue is that which comes without exercise.—*Lord Lytton.*

One can stop when he ascends, but not when he descends.—*Napoleon I.*

Of all ruins, the ruin of man is the saddest to contemplate.—*T. Gautier.*

Whoever blushes is already guilty; true innocence is ashamed of nothing.—*Rousseau.*

Glory can be for a woman but the brilliant mourning of happiness.—*Mme de Staël.*

Would you know the qualities a man lacks, examine those of which he boasts.—*Segur.*

Conscience is a sacred sanctuary, where God alone has the right to enter as judge.—*Lamennais.*

Little duties are golden pins to fasten the mantle of God's love securely about us.—*New York Observer.*

A woman of honor never suspects another of things she would not do herself.—*Marguerite de Valois.*

Character is higher than intellect. A great soul will be strong to live as well as strong to think.—*Emerson.*

There is no human life so poor and small as not to hold many a divine possibility.—*James Martineau.*

A good man will see his duty with only a moderate share of casuistical skill, but into a perverse heart this sort of wisdom enters not.—*E. D. Baker.*

For my part, speaking with the holiness of truth, I would not give one hour of life as a soul for a thousand years of life as a man.—*Low Wallace.*

There are no unions that have not their dark days; but, when we have loved each other, we remember it always, and those sweet remembrances, that the heart accumulates, survive love like twilight.

WHAT SPIRITUALISM TEACHES ME.

An Address, Delivered Before the Society of Progressive Spiritualists, at Washington Hall, Sunday, Sept. 18th, by Mrs. R. H. Schwartz.

There seems to be an idea existing in the minds of many that the teachings of Spiritualism are demoralizing. That is why I wish to give some idea of what it teaches me. The editor of the *GOLDEN GATE* has voiced my sentiments in regard to its teachings in the following words: "Spiritualism, in its true sense—in the sense which we attach to it—means all good to all mankind. It goes down into the hearts of men, ever inspiring to noble thoughts and generous deeds. It enters the circle of business life and prompts to upright action in commerce, in trade, and in industrial pursuits of every kind. It takes up its abode in the home, and inculcates the purest philosophy of life and happiness. It brings a new revelation to man—the positive assurance of a future existence through communication with those who have gone before."

When you criticize Spiritualists remember the words of William Denton: "Human nature is the same the world over." In all grades of society, among all nationalities, among saints or sinners, Infidel or Christian, everywhere this *human nature* confronts you. I once thought there must be some belief that would make all of its followers better—better men, better women. I have been among the Methodists, Presbyterians, Congregationalists, Baptists, Unitarians, Spiritualists, Atheists, or Infidels as they are called, and everywhere I have found it all the same, and I have come to the conclusion that *belief* amounts to nothing. I have learned to value people according to their actual worth, regardless of belief.

I, with thousands of others, have been anxious to solve the question: "If man die shall he live again?" Spiritualism teaches me that man does not die, therefore can not *live again*. We gaze upon that form before us, cold and inanimate, and we *call* it dead. Our material vision can not reach beyond that material form and see the spiritual form that has escaped from its material environments; but there are those whose spiritual vision is able to penetrate the veil between, and they assure us that

"There is no death! The dust we tread
Shall change beneath the Summer showers
To golden grain, or mellow fruit,
Or rainbow tinted flowers.

"The granite rocks disorganize
To feed the hungry moss they bear;
The fairest leaves drink daily life
From out the viewless air.

"There is no death! The leaves may fall,
The flowers may fade and pass away;
They only wait through wintry hours
The coming of the May.

"And ever near us, though unseen,
The dear immortal spirits tread,
For all the boundless universe
Is life; there are no dead."

There are changes in the material world which we are able to observe; for instance the silk worm. We see the worm begin to spin the cocoon, weaving around and around itself until at last it is hidden from our view in what would seem its tomb; and could we see no further would naturally conclude that it was dead; but watch it closely for a time and you will see it emerge a winged creature. This comes within the scope of our material vision, therefore it is a demonstrated fact, and you who may not have observed this process never think of doubting the evidence of those who have seen it. So it is with the change that takes place when the spirit leaves this sphere; the process has been visible to comparatively few, and the majority refuse, in *this case*, to accept the evidence.

Before the discovery of the microscope it would have been impossible for me, or any one else, to convince you that the air you breathe, the water you drink and the food you eat, is one mass of life,—that you can not take a step, or inhale a single breath, without destroying life; but science has discovered ways and means by which to demonstrate this to your material senses, therefore you know this to be a fact, although few of you may have ever actually seen these things, yet you do not

doubt the statement. Now, the cultivation of our spiritual senses has enabled some of us to see the spirit forms of our loved ones, hear their voices and feel the touch of their loving hands, and we say to you, we *know* that our loved ones live, and that they do return to us. Then why should you disbelieve us simply because you can not see them, or hear their voices? As well might the blind deny the existence of the beautiful flowers or the gorgeous coloring of the rainbow; they can not see them. As well may the man who has never been blessed with the sense of hearing deny the fact that the little birds he sees, but can not hear, fill the air with their sweet warblings. Could he convince you that Jenny Lind, Parepa Rosa, Patti, and a host of others have held their audiences spell bound by the soul-stirring sounds of melody which have immortalized them in the hearts of the people? Could that man convince you that you are laboring under hallucination when you tell him of the grand notes which peal forth under a master hand from yonder organ which he can see but not hear? What would you think of the man born without the sense of smell, who would declare you a fraud and impostor when you tell him of the exquisite odor emanating from the flowers before him? What would you think of these men if they were to warn people to shun you simply because you can see what they can not see, and hear what they can not hear? And this is what is being done on every side toward those who accept the teachings of Spiritualism. I for one have sought in vain through the different ranks of orthodoxy for the knowledge that Spiritualism has given me. Orthodoxy asserts that when we have crossed Life's troubled sea we may sail into the haven safe at last. It also asserts that we may meet a doom compared to which eternal sleep would be a blessed boon. It places insurmountable obstacles in the way; it can give you no positive assurance, either for yourself or your kindred, for the *only* path leading heavenward is so narrow and so rugged that but few can walk therein. You must subscribe to certain creeds, submit to various forms; and how are you to tell which one will take you through all right, for there are so many, and each one is the *only true one*. Even then, when you have struggled on you may reach the heavenly gates only to find them closed against you. But we will suppose that you have attained that state of perfection which will permit your entrance within the pearly gates, and feel that at last you are to be rewarded for all your afflictions, heartaches, tortures of mind and body; but the first thing that you will do will be to look around you for those who crossed the river before you. The father, mother, brother, sister, husband, wife, child, and friends who were true,—if a single one were missing, that heart within you that clung so tenaciously to those you love will repine amid all the glory. How often have our hearts gone forth in the query contained in the following verses:

"And shall we know the loved ones there,
In yon bright world of love and bliss,
When, on the wings of ambient air,
Our spirits soar away from this?
Or must we feel the pain of absence in that
Glorious sphere,
And search through heaven's bright hosts in
Vain
The sainted forms we've cherished here.

"Will not their hearts demand us there,
Those hearts whose fondest throbs were given
To us on earth, whose every prayer
Petitioned for our ties in heaven?
Whose love outlived the stormy past
And closer twined around us here,
And deeper grew until the last;
Say, will they not demand us there?
Will they not wander lonely o'er
Those fields of light and life above?"

"If spirits they have loved of yore
Respond not to the call of love?
And though the glory of the skies
And seraphs' glittering crowns they wear,
Though heaven's full radiance greet their eyes,
Still, will they not demand us there?"

Can anything but Spiritualism answer the heart's yearning cry that these words contain? No! Hark! let us listen to what it says! Yes! yes! they will demand us there; for what is love but the response of one soul to another; and think you, when they drop the shell which has held the casket, that this love can be crushed out? No! a thousand times no! I would not accept a place in a heaven that would close its doors against my loved ones. How does the mother's heart yearn over her wayward child; how she reaches out

her protective arms to shield it from the sneers of the cold world, from the snares that lay in wait for it; how joyfully she folds that child in her arms when it returns to the home nest. So the angel world stretch forth their loving hands to lead poor, fallen humanity up higher. Where we have condemned, *they* have pitied; where *we* have prepared a place of eternal torment, where *we* have, with ruthless hand, torn asunder the closest family ties, (I say *we*, for this is most assuredly the work of man, the outgrowth of the selfish, revengeful, savage nature of man in the early days of earth's history,) the angel, or spirit, world has held forth the bright star of hope, by assuring us that an endless state of progression lies before us. By *them* the murderer is looked upon as one suffering under a species of insanity, produced by evil habits and evil companions, under the effects of inflamed passions, or perhaps hereditary conditions. The spirit world, with their clearer vision, see how, step by step, they have gone downward. They have heard the pleadings of those hearts for help to overcome their evil propensities. And here is, in *my* estimation, one of the evil effects of our religious training. We have been taught to believe that we were all born in sin,—that of ourselves we could do nothing,—that only as we could reach God through prayer was there any hope; and when prayer after prayer failed to bring the desired assistance, we have sunk in despair, all our self-reliance gone; the work that lies with *us* to accomplish has been neglected while we waited in vain for an unseen power to do it for us. All this is known to the spirit world, and they open their arms to *all*, ready to forgive and forget.

Oh! my friends, the spiritual philosophy is as broad as the mighty universe, deeper than the fathomless ocean! We never can begin to fully comprehend and explain this philosophy, as we take out of its mines gem after gem of great value, show them to the world as emblems of what lie further in. But never let us imagine that we have found the only pearl of great price, for no matter what the magnitude or value of those we have found, there will always remain those of greater magnitude, greater value.

We need not soar away beyond the clouds to find the spirit world, for we are now standing right in the midst of it, surrounded by spirit forms clothed in their material dress, as well as those who have put off these material garments. Here are spirits all around us, longing for our love and sympathy, starving for words of encouragement, and the strong support of the hand of true friendship; hearts aching under their load of sorrow, whom we might cheer with a word or a smile; the flowers that we lay on the graves of our loved ones, whose abiding place is not in that grave, would cheer the hearts of the sorrowing ones of earth, bringing a smile not only to the lips, but to the heart, coming as silent messengers of peace and love, while those who have left their worn-out garments in that grave, have gone where there are more beautiful flowers. They need no external emblems of remembrance, for they commune with us in the spirit and can realize to the fullest extent the love within our hearts. Do not understand me as wishing to deprive you of the pleasure it affords you to keep those graves green and bright, but I do want to impress upon you that we are too proud to bestow upon those who have crossed the river, tokens of affection that would have made them happier here could they but have received them.

Let us not, in our selfish grief, forget that the forlorn child, some one whom the world has led astray,—some one at whom society shoots its bitterest arrows, needs our help. It will be a work which the world will not mention, or if it does, but to censure; but if we have brought joy to the heart of those whom the world would pass by, then will our life have been of some use. This, Spiritualism teaches me. Another thing it teaches me—that is, that the various deformities which so plentifully abound, are no part of the spiritual structure. When we see mankind bent over with old age, often helpless,—that it is only the material form which grows old, age can not affect the spiritual,—in fact the spiritual form can not be mutilated. When you are once convinced of this truth, spirits will not find it necessary to impress mediums with their former condition. If your father,

who had lost an arm in the war, were to be presented to you as he is, with both arms perfect, how quickly would you denounce the medium, and any evidence which he might give you would count for nought unless he was still minus the arm; therefore, they find it necessary to identification to manifest to you the conditions existing when you saw them.

A few days ago a man said to me: "I believe Spiritualism is true. I have received tests, but, after all, it does not amount to much." Does not amount to much! As well tell me that the telegraph, telephone, electricity, the light of the sun does not amount to much. When we learn, as Mr. Ravlin has told us, to "rise above the mere physical phenomena into the higher realm of a divine philosophy and a matchless science," then, and not until then, will we begin to realize what it amounts to.

What is it that robs death of its terrors? What is it that assures us that when this spirit passes on into the life beyond, it is not met by devils ready to cast it into a lake of fire and brimstone, but by loving friends? What is it that inspires hope within the heart when earthly prospects fail? When we fall so far short of what we would be, what tells us that our efforts to redeem our lost opportunities are not lost, that progression never ends? Spiritualism. I can give you but a faint idea of its teachings, for I have not gotten beyond the A B C's myself. As far as I have gone, however, I have failed to find anything debasing or demoralizing in its teachings. On the contrary, I have found them of great value to the moral, physical and mental welfare. New truths are constantly unfolded to us, just as fast as we have the mental capacity to grasp them, and as we accept these truths, which nourish the inner man, (for truth is the nourishment of the spirit,) so will our spiritual natures develop and outgrow the warped and dwarfed conditions brought about by the stunting influences of falsehood. "A tree never ceases to grow while life continues; the record of its yearly growth is left in a new woody fibre added to its circumference." Thus should man grow spiritually, adding some new truth every day to the sum of his knowledge, and applying it to the practical uses and charities of life.

All diseased conditions connect us with disordered and unhappy minds in the other world. An undeveloped spirit will fly from the loving joyfulness of the soul, so all diseased conditions connect us with disordered and unhappy minds in this world; therefore, if we would not be connected with these conditions both in this and the other world, we must open our hearts to the sunlight of truth. Let its bright rays penetrate every nook and corner, flooding it with its healthful rays, for what the sun is to the world of nature, is truth to the heart of man. The great trouble with us all is, that we always fence off some little corner where truth is looked upon as an invader. The very care with which we shield that corner is proof that after all we are afraid that the hobby which we are guarding might dissolve under the light of truth. We are never afraid to submit anything we are *sure* of to the most crucial tests. If it can not stand the test, let it fall, say I. I care not what it is, whether it be the claims of orthodoxy, or Spiritualism, for whatever there may be in these claims that can not be maintained against all skepticism and opposing argument, can well be dispensed with. A plant grown in a dark place where the sun never penetrates, can hardly be recognized as the same plant grown where it receives the light of the sun. So with the spiritual nature. We may cultivate a pale, sickly condition, or, on the other hand, we may cultivate a broad, healthy condition, magnificent in its proportions.

It is often said that we have no right to interfere with the manner in which those around us choose to live. I claim that we have, for this reason, not one of us can live independently of the other. All our conditions in life effect all, more or less, who come within our sphere. As the impurities rise from a noisome cess-pool, breeding disease, so it is with the spiritual emanations, if their source is pure and clean, so will the emanations be pure and clean, and will shed a sanitary influence upon the community. If we could confine our spiritual conditions within the boundary of our own life, then,

(Continued on Third Page.)

[Written for the Golden Gate.]

To Women and Mothers.

Statistics inform us that crime is on the increase. In looking about we see that women think too little upon the deep subjects of life; that women allow themselves to be too superficial, and too ideal and discontented. Thereby injustice is done every day to children, and I would like to remedy it. Falsehood is taught and I am compelled to admit it. Few women in our world to-day realize the great creative power resting upon them; they seldom pause to inquire into the vast influence they wield. Socially speaking, a woman's position may be the subordinate one to man in the law, but her influence reaches out into the vista of years to come.

The utter hollowness and flippancy of our so-called society of this generation rests largely upon the mothers of the "long ago." Methinks a cry will go out, "No word must be said against 'our mother.'" Aye, I do not, a "noble mother," whose precepts still linger in the hearts of the present generation, and with all gentleness and undying love has spent all her life to place the little feet in the paths they never have forgotten to travel—that of honor, truth and temperance. But the work she could have done, and others might have done if they had only known more of themselves, is within my province and of which I may speak without contradiction, because truth can never be ashamed. Scientists and writers, both great and small, discuss the subject of evolution and dwell only in problems of the past, of buried fossils, of beast's and man's unfoldment far behind us. If Darwin, Huxley and Spencer can tell us how to develop the rising generation and show the unfolding future of man as well as the unfolded past then the doctrine of evolution is worth studying; but the greater part is the study how to govern the future, for the past is gone and we can not change it. The future is all our own, and the infinitude of possibilities in remodeling our race is so vast and lies so in the refinement, culture and development of women that every woman ought to ask herself how best can I understand this great subject.

Let women study works treating upon the science of human life,—the children now study the effects of alcohol and tobacco upon the human race in the public schools; how much more does it become the mothers to study that subject, too, learning thereby to detect and baffle the subtle influences of the temptations that surround their little ones, guarding, guiding, and teaching by precept and example, from hour to hour and from day to day, forming character so beautiful in spirit that its physical development will be but an atom beside its spiritual growth.

When mothers know by study and observation that ere the light of sun shines upon her babe the forming of the child's character begins, and in the nursery her culture must never be withdrawn, from a scientific standpoint, correcting every budding faculty which promises weeds of avarice, inordinate desires and selfish propensities, and tending and nourishing a sweet sunny nature with all a mother's love that those faculties that lead toward a high spiritual unfoldment may tend toward perfect fruitage, moulding unconsciously the child's mind and character, "as the clay is moulded in the hands of the artisan."

Circulating libraries can be sought, and a scientific catalogue, in the hands of a woman of average intelligence, will direct her what books to read, and the task of studying the human mind, the growth and development of the soul and body in a moral as well as a physical sense can be obtained by any one who honestly desires to learn. And when women come to the understanding that the cause of so much vice, intemperance and selfishness in this world is rooted in their own ignorance, in the consigning of the dear souls placed in their care by the laws of motherhood, all chance to mould and make, while they dwell alone in the animal plane of providing it with nice food, fine embroidered clothing, hiding and shielding its faults and errors. Oh, if mothers only knew that if the physical body was alone given the plainest of food and the simplest of raiment, and every thought, act, and emotion of the young mind was studied, how beautiful would be their task, and how great the responsibility! Yet the good they would do would not be in this life alone, but throughout all eternity.

Love and knowledge must go hand in hand in the reconstruction of the human race. Women must reflect, educate and refine themselves and thereby begin the refining and education of their unborn children. With a holy love born of knowledge that they hold in their power to bless or curse a world by their offspring, how can such mothers have any children but those most easily trained and perfected; and to be born with a well-balanced brain is to be born almost an angel.

My pen, though gold, refuses to paint a world whose people dwell in love and harmony, where crime is like the fossils of the dark ages, a sphere where selfishness is unknown and the eleventh command, "Love one another," is the law.

Mothers, women, draw this picture with your dear ones and imagine their earthly abode to be so near like heaven; by the bright spirit that is within you, put away the frivolity, the sin, the silliness of the bare earth life you lead, and study to help bring about this great blessing—the true onward progressive development of

mankind. Not in our day will we see it perfected, nor in our children's day; but this great work *must* go on, if over the shadowy river, reforming, mending and helping erring lives that have been neglected on this earth plane. Let us see to it, that we educate ourselves and help educate others, to bring "peace on earth and good will to men," that we may not miss our calling and not only be the mothers but the makers of angels, to dwell here, for Jesus has said, "The kingdom of heaven is within you."

ABBE L. HOLTON.

SAN FRANCISCO, Cal.

Spiritual Meetings in Oregon.

EDITOR OF GOLDEN GATE:

The ten day camp-meeting at New Era closed at a late hour last Sunday evening; and long after the formal ceremony of closing had taken place the people tarried around the camp-fires and large tent, seemingly loth to leave the ground where so much had been enjoyed. It was the "noon of night" ere slumber closed the eyes of the happy campers, and many a one could appreciate as never before the old, old song, "Where congregations ne'er break up and sabbaths never end," forgetting for the time that the ceaseless law of change would at last assert her sway let the occasion be what it might. Never before in Oregon have we had so harmonious and successful a camp-meeting; never before did the angel world hover so close around, nor did the outside world seem so interested. There was an interest awakened in the minds of the people. "What shall I do to be saved?" seemed to quiver on every lip, and "Let me, too, see the salvation of the Lord, seemed to beam from every eye.

During the meeting a committee of seven was appointed to draft a call for a State convention, as follows: J. S. Hawkins of Salem, Thomas Buckman of New Era, C. A. Reed of Portland, James A. Cooley of Whittaker, Wm. Phillips of Clackamas, B. F. Fuller of McMinnville, and L. J. Fuller of same place. The committee organized by electing J. S. Hawkins Chairman and Thos. Buckman Secretary. They selected names to make the call and fix the time and place for the convention. The place selected was Salem, the capital of the State, and the time Saturday and Sunday, Oct 24th and 25th, 1886. The writer was delegated a committee of one to correspond with the persons selected to make the call and see that the instructions of the meeting and committee were carried into effect. The object of the State Convention will be to thoroughly organize the State and put in operation a plan to form auxiliary societies and thus to be better prepared to spread the gospel of Truth and proclaim the good news of glad tidings of great joy to all people.

"In union there is strength and in the multitude of council there is wisdom," and "come and let us reason together," are injunctions well to be heeded. "As we sow so we shall reap," may we not therefore look forward to better days when knowledge of spiritual truths shall become universal.

C. A. REED.

PORTLAND, Or., Sept. 30, 1886.

The Power of Psychology, or Mind Over Matter.

EDITOR OF GOLDEN GATE:

Last February, while a resident of Oakland, I was called to visit a little girl of nine years of age, who had been suffering from what the physicians called fits, as the convulsions were often and severe, for three years, but they could not help her or ascertain the cause. They had also had mind cure treatment given by two ladies, but to no effect. At last a friend of theirs suggested that they send for me. I went and found the little sufferer, helpless and prostrated by a recent attack. I treated her magnetically, feeling it to be a severe case. I treated her for several days. At first she seemed better, but grew worse as she gained strength; her spasms increased. It suddenly occurred to me that she did not have fits from epilepsy or apoplexy, and told her mother so, and asked her what she wanted that she did not have. Her mother said she was a petted child, and had everything. Every one was kind for she was well known. I replied that there must be something or some one, and asked who she called for, and she replied she calls for her papa. I asked how long since she had seen him. She said, seven years; but she had told her about him and showed his picture. I inquired where he was, and found that he was in San Francisco. I said she must see him or she would die, as he was holding her psychologically. That was the cause of her spasms. It was a struggle of her spirit to regain itself, as the father was unconsciously drawing the child to him, and unless he came to her and she could see him she would die. They sent for him and he went and she was overjoyed to see him, clinging to his neck. He continued to visit her, and she commenced to recover, and is now free from fits and considered well. I saw her a short time ago very happy out doors playing with her dolls. Here is a study for humanity.

Yours for truth.

MRS. M. J. HENDEE.

If it is truth, what does it matter who says it?

[Written for the Golden Gate.]

On the Attitude of Agnosticism Toward Spiritualism.

In an article headed "The Attitude of Science Toward Spiritualism," it was shown that, judging from his own words, John Tyndall was deeply prejudiced against his conception of the meaning of the word "Spiritualism;" and, judging from his own statement of the circumstances attending his first and last investigation of it, the wonder would be if he was not prejudiced, as he was most undoubtedly met at the outset by undisguised fraud.

From science, as represented by John Tyndall, we will now turn to science and agnosticism as represented by Herbert Spencer. Spencer is undoubtedly the greatest philosopher of these or any times, though his works are so far in advance of the age that they are as yet but little understood. The range of subjects on which he has touched is simply immense, and among them is Spiritualism. But, like Tyndall, he has fallen into the error of believing that Spiritualism is but a branch of the various beliefs whose foundation is lost in antiquity; and he, perhaps, more than any other man, has shown what may consistently be believed to have been the origin of all such traditional beliefs.

In regard to Spiritualism, Spencer's error consists in taking it for granted that the various phenomena classed as spiritual, and vouched for by intelligent men as being beyond the possible interpretation of physical or mental origin, are but revived forms of the old inherited and educational illusions; and so firm is his belief, that, unlike Tyndall, he has never made any investigation of the phenomena whatever, being satisfied to believe that any and all claims made by Spiritualists are "wholly unsupported by evidence." In his great work called "Principles of Psychology," vol. 1, p. 271, he settles the matter, so far as Spiritualism is concerned, as follows: "Your conception, O Spiritualist, is far too gross for me. I know not what may be the extent to which you have refined this *creed* which you *inherit* from aboriginal men."

Possibly you have still further purified their belief. But whether you confess it or not, you can not think of disembodied spirit without thinking of it as occupying a separate place in space—as having position, and limits, and such materiality as is implied by limits. This idea, not commended to me by its genealogy, quite unsatisfactory in its nature, and *wholly unsupported by evidence*, I can not accept. Mind, I identify with that which is not relatively immaterial but absolutely immaterial; it has not even the inconceivably refined materiality of the ether which fills what *you call* empty space."

Such is the attitude of agnosticism toward its admitted ignorance of Spiritualism; and in this case it will not be sufficient to prove its mere prejudice, but to show that it doesn't know what it is talking about when it presumes to attack the Spiritualism of to-day on such absurd grounds; and more, that every word here used of imagined argument against, (excluding, of course, mere agnostic ideas,) not only can be, but *is* used as an argument in favor of the claims of Spiritualism against its too credulous religious opponents.

Spencer does not pretend to more than a vague idea of what he conceived Spiritualism to have been at some former time; claims no knowledge of what it may have arisen to in the past few years,—the *past few years*, during which his beloved science has arisen as on wings and soared to the farthest star; his *new science*, which, like Spiritualism, is formed, not on the vague theories of past and gone ages, but on the observed phenomena of the days in which we live.

But the key to his argument, and the only "observed phenomena" on which he formulates his opinion, is explained in his first sentence; it is "too gross" for him. He might have formed his opinion of it, as too many do, from the advertising columns of our San Francisco dailies, "Full Form Materialization in a Good(?) Light," "Business Medium," etc. Could he apply this epithet to the noble sentiments expressed by our eloquent Mrs. Watson, he were more than a God. Anything more truly elevated than the beautiful ideas, expressed in scientific terms, presented by this lady, have not been conceived by mortal; most certainly are nowhere expressed in the works of Spencer.

His denominating Spiritualism a "creed," borders on the ridiculous. Never has there been an accepted summary of the beliefs of Spiritualists; scarce even can there be found two with the same belief. In no sense of the word are they creedists, but the opposite; investigators and students of phenomena, the mystery of which, like that of matter, lies hidden forever from man.

His claim that the belief in spirit is inherited, is as true in regard to the Spiritualists' belief as in regard to his own. No more weight can be given to this argument in the one case than in the other, as many Spiritualists have become such by the investigation of phenomena, long after their renunciation of all anthropomorphic ideas; and, once having found such ideas unscientific, find no reason in Spiritualism whatever for assigning to them other cause than that assigned by

science, as Spiritualism is based solely on observed phenomena that have never been assigned to any other cause by Spencer.

This claim is the result of, and his belief in its truth the cause of, his supreme audacity in attacking Spiritualism with a professed ignorance of what it really is, and asserting it to be inherited from "aboriginal men," when the plain truth of the matter is, that until personal phenomena had been sensuously observed, just thirty-six years ago, the belief in spirits had never been known under the name of Spiritualism; and as the first observers of this phenomena are still living, his claim can only be true if men inherit from their offspring.

It may be well to mention here, that the word "Spiritualist," as used in this article, is applied only to the most intelligent and liberal-minded of those who have come to believe in individual existence after death, because of personally observed phenomena that claim to be produced by so-called dead people, and which are explained on no other hypothesis by Spencer. But which *are* explained by some of Spencer's brother scientists, to whose observation of other phenomena he has recourse for a part of the data on which he has built up his splendid system of synthetic philosophy, on the only hypothesis a careful investigation of the phenomena will allow, when pursued in the home circle; the hypothesis which, unlike that of any other phenomena, is advanced in excellent English by the phenomena themselves.

Spencer's identification of mind with that which is "absolutely immaterial," may appear, to the casual observer, to be a severe blow at Spiritualism; but how flat it falls as an argument *against* it, may be explained by the fact that this very claim is used by Spiritualists as an argument in favor of their theory, as the meaning they are taught, by the so-called spiritual phenomena, to assign to the word "spirit," is no more purely mental than that which they are taught by science to assign to the word "mortal."

He says: "You can not think of disembodied spirit without thinking of it as occupying a separate place in space," etc. This is true, but his use of the fact as an argument against Spiritualism is positively amusing. This idea of a disembodied mind, ycleped spirit, is what has been inherited from "aboriginal men," and is a belief in which Spiritualists join hands with Spencer in placing on its true basis.

The fact is, that Spiritualists are prejudiced against the same idea of spirit that Mr. Spencer attacks, and, like, himself, never believe in any conception of spirit that is either "wholly unsupported by evidence," or negated by science.

To understand the latest and highest conception of spirit, as presented in plain words through the phenomena of Spiritualism by the alleged dead philosophers of past ages, as in accordance with natural mental and physical law, necessitates not only a knowledge of the "refined materiality" of the ether of space, apparently in itself supposed by Mr. Spencer to annihilate Spiritualism, certainly enough, when properly understood, to annihilate the visionary dreams of heaven entertained by our credulous orthodox antagonists, but all the knowledge of mind and matter advanced by Mr. Spencer, together with the methods of reasoning engendered by the study of his "System of Synthetic Philosophy."

In conclusion, it only remains to be said that if it has been shown that Mr. Spencer was not attacking any present accepted conception of Spiritualism, but *was* attacking some belief diametrically opposed to it, then it has been shown that he was practically aiding the true meaning of Spiritualism by denouncing the false meaning ignorantly connected with the name.

G. F. B.

A MEDIUM ARTIST.—*The Pall Mall Gazette*, August 13th, has an article on Mr. Herbert, R. A., entitled, "Seer or Painter," detailing an interview with him. Though a Catholic, he is what we would call a medium, his "patron saint," or spirit-guide being Edward the Confessor. When painting his fresco at the House of Parliament, "Moses coming down from Mount Sinai," he was accorded a working room. He noticed the great age of some portion of the walls, and on inquiry was told that he was standing on the site of Edward the Confessor's own chapel. To this spiritual being he prayed daily. One morning he forgot to do so. He found he could not paint the stained sheepskin with which Moses is covered; he could not get one to paint from. Then he remembered and prayed. He heard the swelling sound of a great organ, but whether from the Abbey or not he could not say. Then the shrill tones of an Italian pifferari struck his ears. He rushed out, and found the dancing, grinning Italian swathed in a sheepskin so stained as to serve as a perfect model. As another extraordinary coincidence he found, after he had bought a piece of ground at Kilburn on which his house is built, that on the same spot Edward the Confessor had lived. Catholics think that these matters happen to none but themselves. In the experience of Spiritualists they are plentiful and non-sectarian.—*Medium and Daybreak*.

THE Taylor family have a dead sure thing on the Governorship in Tennessee. One brother was nominated by the Democrats and another brother by the Republicans, and now the Prohibitionists have nominated the father.

The True Church.

[The following private communication purporting to come from spirit H. B. Norton and addressed to a friend on earth contains truths as would the earthly teachings of the beautiful spirit.]

DEAR FRIEND:—There is great activity in the celestial spheres at this time. The spirit world was never more alive (if we may be allowed the term) to the necessity of active co-operation in the redemption of mankind from the darkness of error and superstition. There is being made at this time a concentrated movement upon this country; more especially is this seen in the spiritual awakening among the churches for something that shall give life and force and spirit to the letter and form and ceremonies of creedal religion. The recognition of the "Communion of Saints" is to be the real element of strength in religion, that shall give to it a new hold upon the people who have tired of dogmatic theology. We recognize you, dear brother, as one of the workers upon whom we can concentrate some of the invisible power that will lighten the lamp, and through whose instrumentality many will be brought to a knowledge of the truth of life beyond the grave. You will soon begin to see those inquiring after these truths who have for years been anchored in the Church—not that they wish to leave the Church, but they desire something that shall satisfy the craving of soul which has been bereft of its loved ones, and which it can not find in the Church nor in its religion. When the Christian Church of to-day shall have adopted and accepted the true interpretation of its creed relating to the communion of saints and openly pronounce in favor of communion with saints it will then become the true Church and the religion of the future which all honest hearts can accept. It will then become a power in the land for good, and all can rally round its standard. Then will an organization be found which Spiritualists can join and feel that they have a home in the true Church where every man can meet his brother man and woman and each call the other brother and sister in all sincerity. It is this that the spirit world to-day are endeavoring to accomplish, and we are assured that ere long all true men and women will be organized within the new Church on whose banner shall be inscribed "Immortality for all," and whose corner-stone shall be founded on the eternal rock of intercommunication between the two worlds!

Thanking you, dear brother, for the privilege, I am fraternally thine,
H. B. NORTON.

The Immortal Harvest.

[From a recent address by Geo. L. V. Richmond.]

Out of the great garden of Paradise angel hands have scattered the seeds of this immortal harvest, from the soul of life made sacred through martyrdom and deeds of love, from unrecorded lives of whom no human beings have heard, but who have blossomed in the wastes of Time like lilies from the hand of God; from these who offer the heavenly fruits, from messengers and ministering spirits, day by day you are summoned, you are warned, you are admonished, to sow the seeds of kindness; you are told by the golden-haired child that has passed from your midst, such time as in the twilight hour, in the spirit, the voice of that child is near, "Mother, father, oh, be kind, be loving, be forgiving, for of such is the flower of heaven"; you are told by the aged sire who has passed out from your midst, grown young again in the kingdom of the spiritual life, "plant seeds of kindness by the way, I from my spirit home feel now the lack of that spiritual food that I might have given so abundantly of to others." No messenger ever crossed the threshold of time from the immortal world, no voice nor sight of angel ministrant ever came to vision of seer, or to ear of one attuned, who did not breathe the message of immortal admonition; no saint ever passed from earth unto Paradise above, ever taught other than this; that the spiritual fruitage is the result of human kindness and sympathy; Christ upon Calvary saying, "Father forgive them for they know not what they do," Christ upon Olivet breathing the blessings into mortals. Even these mortal whirlwinds teach you that whatever may be your treasures in mortal life, whatever may be your poverty, you can not afford to dispense with the one food that nourishes the soul and body, that gives you life beyond all trials, that springeth up into everlasting life, is the true vine, that which in itself has nourished the soul, is the food from the unseen, the fountains of eternity, the golden harvest, the manna that descends from heaven, whose life is the fruitage and whose glory is that of the soul itself. Down from the heavenly heights, down from the voices of the ages of the past, down from the kingdoms unto which a gathered at last your wealth or poverty of soul, this voice summons you to-day, for all famine that is in the land, give unto the starving the bread that is needed; but for all the poverty of soul that is in the world, and the hunger and the sickness, and the longing, and the weariness, and the voicelessness, and unto those who cry out, give all the bread of sympathy and kindness that alone can feed; that alone can assuage; that alone can conquer hatred and convert the fangs of the serpent into harmless doves, and make of all human striving the one divine and perfect thing, the "peace that passeth understanding."

(Continued from First Page.)

perhaps, it would be none of our business how those around us live. But this is impossible. Healthy states of inner or outer man are equally communicable, therefore if our spiritual emanations are reeking with foul and impure accumulations, they will be foul and corrupt in the effects upon those with whom they come in contact. It is said that our present state is the chrysalis to be unfolded into our future condition. The body is the interpreter of the mind, and translates its invisible states and acts into sight.

"For of the soul the body form doth take
For soul is form, and doth the body make."

The very ligaments that vibrate to form the voice, take their quality and tone from the sentiment that rules in the heart. Evans says, "All the functions of the body are controlled by mind, not always by the mind of the individual, but by the minds of others, struggling against or working in harmony with the universal mind." "Loyalty to truth and devotion to the right," are necessary to true spiritual development. "Action is the law of life, and the soul that is idle can not go forward." The impressions left upon the inner senses can never be effaced. Words that once enter the memory can never be erased from that imperishable tablet, perhaps, like characters written with invisible ink, the sheet is to all appearance a blank, yet when held to the fire the letters stand out upon that blank page, as though penned by an invisible hand. You may destroy a house by fire, the architect can reproduce it as it exists indestructible in his mind. Thoughts and feelings may flow independent of speech, or any outward expression, from one conscious mind to another. In view of all this I still say that we have a right to interfere with the manner in which those around us choose to live. As long as they come into our circle we have a right to say by what influence we will be surrounded. Mr. Colville says in one of his lectures, "We must not be willing to let things go on in the so-called even tenor of the world, we must do something. We must exert an influence in the community, positive and active, and aggressive against evil, and at all times." We have incendiaries in our ranks and we must not sleep at our posts, but stand ready to smother the fires that they may start which threaten our spiritual structures. In the past we have looked up to those who set themselves up as teachers, but, when we asked them for bread, they have given us a stone; for fish, they have served up a serpent; for a living germ of truth, and we have been turned off with a scorpion. We run over their ancient bill of fare, worn and defaced, and we find nothing which our mental instincts crave. We go through their round of outward ceremonies, and, like a hungry man, dream that we are filled, but awake and behold we are empty. Not so, however, with the teachings of Spiritualism; each may help himself from the general store.

We should receive vastly more from the inner world, who love us and long to share their celestial treasure with us, if we had not been educated to fear them, and even to believe that intercourse with them is wicked. Such teachers take away the key of knowledge. They will neither enter the temple of wisdom themselves nor suffer others to do so. In consequence of this unnatural teaching there is many a one who is as much afraid of the spirit of his mother as he ought to be of the Mediæval Devil. The human mind in its progress employs methods of communication suited to the several stages of its development. However serviceable these instrumentalities may be, each in its appropriate time and place, they may be inadequate to meet the demands of more enlightened periods. The tree of knowledge is no longer forbidden fruit, but an enlightened age is giving us access to it, and we may eat and live. There was a time when all education and all thought was shut up in the church. Its fiat was enough to establish the standard of faith. This is true yet, to a certain extent. Universal education and free thought, however, have brought a broader humanity.

Scientists have used all their knowledge of chemistry and the sciences to prove that these things, purporting to come from spirits, were produced by merely natural laws, and that they could be produced without the aid of spirits. But as yet all their efforts have been futile, and still we continue to find those who assert that it is all humbug, all fraud, and, like one Catholic bishop who spoke upon the subject, denounce the whole thing. He said, "The testimony of those in sorrow is always questionable, for in their affliction they are predisposed to accept and believe, but if any one not in a state of sorrow should tell me that they held conversation with those of the other world, he would simply say to them that they are in league with the Devil." I will say here, that if this is true the Devil is not what they have pictured him, for if this is the Devil we enjoy association with him, and if that portion of the universe that has been allotted to his satanic majesty is peopled by these spirits which come to us; if the teachings of Spiritualism are instituted by him, then I have no greater desire than to be numbered among them. This gentleman goes on to say: "We all confess, as Christians, that we have souls that die not; your body dies because separated from the life principle, but this life principle lives on. The claim then of Spiritualism introducing the doctrine of immortality of the soul is simply absurd."

In what manner is he going to prove this? If he should refer me to the different Bible characters, for instance, Moses, who received the Commandments from the spirit God, who is said to have conversed with this same spirit face to face, I should be obliged to doubt this proof, for if I am to believe one portion of the book, how can I disbelieve that portion which says that no man can look upon the face of God and live. Then he might refer me to the Bible evidences in regard to those who are said to have conversed with spirits; but what proof would this be? For, according to his own assertion, there is a great mistake somewhere; it is either in the book alluded to, or in his words which say: "If any one not in a state of sorrow should tell him that they held conversation with those of the other world, he would simply say to them that they are in league with the Devil." In his inconsistency he has knocked the props from under him, and is left absolutely with no evidence to back his assertions, for he does not tell us that these Bible characters were in sorrow; and, then, if they were, you see he makes their testimony questionable; and if they were not, he says they were in league with the Devil. This is the way that our opponents attack us; consistency, no logical reason, in fact, nothing to substantiate their assertions.

I fully believe that the time is coming when the spiritual world will no longer be like those large blank spaces on the earlier maps of Africa marked Unexplored Territory, when to see and converse with those on the other shore will be deemed a no more extraordinary occurrence than our every day social intercourse with those in this world. "Are the limits of knowledge forever fixed, or is truth progressive? Is the stunted, dwarfish growth of the past centuries the final goal of the mind's race course, and the terminus of the soul in its march of endless progression?" Spiritualism answers no! In our researches let us follow only such guides as hold the torch of reason. Let us flash in their faces the lantern of truth, and if they turn their faces from the light, do not repose full confidence in them. Let us make our authority of value by showing that we reject the spurious coin, that we have learned to distinguish the ring of the true metal. Instead of defying investigation let us invite it. According to their own evidence, a spirit is neither more nor less than an unfleshed man. He may have progressed in spirit sphere, he may have stagnated, he may have retrograded, he averages like the ordinary human being; therefore he can make mistakes and practice deception, but evidence of such mistakes or deceptions does not disprove his existence or the actuality of his having communicated the messages ascribed to him. To suppose unlimited freedom and wisdom in spirit life is absurd—a conception borrowed from theological fairy land. A spirit is no more infallible after it reaches the other side than these spirits in the human form. Our own reason is given us for a purpose and we must use it. Let us cultivate the good and the beautiful, and thus open out pure and truthful channels that will meet the demand of the spirit world. We are told that the urgent need of good spirits is to obtain impartial, truth-seeking and truth-telling mediums; thus shall we be enabled to receive the pure and undefiled teachings of Spiritualism.

Don't degrade Spiritualism by damning everything else, for if you do, you are no better than those who abuse and denounce you. If there is a grand truth underlying the religion you teach, if it possesses the beauties and happiness claimed for it, there is no need of seeking to defame other institutions in the effort to build this up. It doesn't need it; the bright light that reflects over the turbulent waves of the religious sea we dare say has been instrumental in doing much good. So have the teachings of the church, and when those teachings are denounced and ridiculed from the spiritual rostrum, it degrades and belies Spiritualism and loses rather than makes converts. You can't exist on pulling other institutions down. Build for yourself. Make your religion as broad as you want. Let it draw into its current, representatives of every belief and every creed. Make its inspirations like the bounteous river of life, and mould its members into one common brotherhood, if you will, but in all good works use charity, deal justly, build wisely, and your cause will prosper according to the abundance of your faith and the purity and elevation of your work. Make your platform educational. Teach your mediums the power of knowledge. Purify the vessel by which the water is taken from the fountain that the people, drinking of its contents, may find it pure, clear and wholesome. Do this and your religion will prosper far more wisely than by seeking to build on the shattered ruins of torn dogmas and creeds.—*Lake Pleasant Siftings*.

If we are told a man is religious, we still ask, what are his morals? But, if we hear at first that he has honest morals, and is a man of natural justice and good temper, we seldom think of the other question, whether he be religious and devout.—*Shaftesbury*.

THE intellectual horizon of the world widens as the century passes. Ideals grow grander and purer; the difference between justice and mercy becomes less and less; liberty enlarges, and love intensifies as the years sweep on.

The Mystery of Dreams.

(Cincinnati Enquirer.)

The dream of the Prince of Conde is one that engages attention at once from the number of coincidences demanded to complete its verification. It was during the French religious war in which the Prince was the principal Protestant chief, and just before the battle of Dreux, that he beheld the vision in question. He dreamed that he had engaged in three successive battles, and had gained as many victories, costing the lives of his three leading enemies of the opposition—the Marshal of St. Andre, the Duke of Guise, and the Constable of France. He himself, mortally wounded, expired among their corpses. The historical fact is that St. Andre perished at Dreux, the Duke of Guise at Orleans, and the constable at St. Denis, while the Prince of Conde himself met his death after them at the battle of Bassac.

Ben Johnson, the careless, but graceful, dramatist of the seventeenth century, used to tell his friends, with profound conviction, how a dream warned him of the death of a favorite child. He was visiting at the home of Sir Robert Cotton in Huntingdonshire, when one night a vision of his eldest son, a child in tender years, who was at that time in London, appeared to him with the mark of a bloody cross on his forehead as if it had been cut with a sword. The dream so worried Jonson that he passed the remainder of the night in much anxiety, and early the following morning hurried to lay the matter before his friend, William Camden, the antiquary, who was stopping at the same house. Camden endeavored to persuade him that it was merely the result of apprehension concerning his family, and that he should not be deceived. The dramatist, however, still remained uneasy in mind, and a short time subsequently received a letter from his wife informing him of the death of the child in question. Jonson afterward stated that in the vision the boy appeared "of a manly shape, and of such a growth as he might be at the time of the resurrection."

Stories of the presentiments of soldiers, in which they have been warned of an approaching danger, are familiar to all readers of history. Whether they are produced by the continued liability to injury incident to the life of a man at arms, or owe their existence to some other cause, is uncertain; but that there have been cases in which these presentiments have existed and been verified is undeniable. And the same may be said of dreams. During the siege of Chio, in 1431, a Genevian named Grimani, who belonged to the garrison in the town, dreamed that a huge serpent attacked and endeavored to swallow him. In the morning he related this dream to several friends. They, thinking this betokened a violent death, advised him not to go into the fight that day, and, accordingly, when a sortie was made during the forenoon, Grimani remained behind. Thinking to view the engagement and at the same time avoid danger, he concealed himself behind the ramparts, but curiosity getting the better of him, he stepped forward and glanced through a loop-hole. At that very instant a shot from the enemy's gun pierced this aperture and lodged in the brain of the luckless soldier. Despite his caution, his dream had met with verification.

The death of Henry III. of France, who was so distinguished in the War of the Three Henries, is another example cited as proof of the reliability of oneiroscopy, or the interpretation of dreams. July 29, 1589, the King dreamed of seeing his royal ornaments covered with blood and trampled under foot by monks and the populace. This was just after he had formed an alliance with Henry of Navarre and the Huguenots, and when he was advancing upon Paris at the head of 40,000 troops. Three days later, August 1st, Jacques Clement, a fanatical Dominican monk, under pretense of having important tidings to impart, secured an audience with the French monarch and assassinated him by plunging a dagger into his body. The murderer was slain on the spot by the Royal Guard, and his victim fulfilled the prophecy of his vision of warning by expiring the following day.

Another case involving the discovery of hidden treasure is found in the annals of France during the reign of the Merovingians. It reads like a veritable fairy story, and when one considers that it has been handed down from a period antedating the Dark Ages, this is not to be wondered at. King Goutrand, so runs the narrative, was a noted hunter, as monarchs in those days were very apt to be, and wandered up hill and down dale, far and near, in search of sport. One day, when he was hunting in the forest of Touraine, he became weary and laid down upon the border of a little mountain rivulet and went to sleep. His squire, upon whose breast he was leaning, also dropped into a slumber, and dreamed that he saw emerge from the mouth of his royal master a small white animal, which ran back and forth as if endeavoring to cross the stream.

He extended his sword to serve as a bridge, the strange animal crossed to the other side and entered into a recess in the opposite mountain, reappearing almost immediately, however, and returning across the torrent to the King's mouth. At this point the barking of the approaching hunt-

ing pack awakened Goutrand, who appeared much vexed at the interruption of his slumbers.

"Why did you awake me?" he asked. "I was just dreaming that I crossed a river on an iron bridge, and that I entered a cavern filled with rich treasure."

The squire related in turn his own dream. The novelty of the circumstances so impressed the monarch that a short time after he ordered the mountain to be explored, when an immense amount of wealth was discovered.

It is a familiar fact that matters occupying the mind during hours of wakefulness are reproduced in dreams when the mind is buried in slumber. This is especially true in regard to affairs of serious moment and subjects that have previously demanded severe mental attention. In proof of this may be cited the dream of Tartini, which led to the composition of his famous sonata known as the "Sonate du Diable"—the Devil's Sonata. The celebrated composer, after vainly endeavoring to finish a sonata, fell asleep in his chair. The subject followed him in his sleep, and he dreamed that he again applied himself to his task, but without any apparent success. He was in the deepest despair. Suddenly the devil appeared before him and proposed that he should complete the sonata provided the musician would surrender his soul in return for the favor. Tartini, without the least hesitation, accepted the proposition, and his Satanic Majesty at once proceeded to execute the long-desired sonata in a charming manner on the violin. As the concluding strains fell upon his ear the composer awoke in a transport of delight, ran hastily to his desk and noted down from memory the piece which has rendered immortal the name of the Italian violinist.

It is a well-known fact that Coleridge's "Kubla Khan," that "piece of incoherency," was dreamed by the poet and written on afterward, up to a certain point, where he could remember no more. Herms stated that it was while he slept that he heard a voice dictate to him his celebrated treatise, "The Shepherd." Dante's "Divina Commedia," according to the maintenance of some, was suggested in a dream. Voltaire imagined one day that he had dreamed the first canto of his "Henriade" different from what he had written it. "I said in a dream," he writes of this singularity, "things which I could scarcely have said when awake. I must, therefore, have had thoughts and reflections in spite of myself, and without having taken the least part in them. I had neither will nor liberty, and yet I associated my ideas with propriety and sometimes with genius."

We close with the account of a dream—a warning of death—which recently came under the observation of the writer. Of its reliability we stand ready at all times to attest. In the relation names are suppressed for the reason that the individual concerned would scarcely deem it proper to be brought before the notice of the public in connection with the matter. Mr. George W—, the morning of March 31, 1886, related at the breakfast table a dream he had the preceding night. "I saw mother last night," he said. "I saw her just as plainly as I see anything this moment. She was dead, and they were just putting her into her coffin." This was at 8 o'clock. After breakfast Mr. W— went up town, and in less than an hour received a telegram announcing the death of his mother. He could not possibly have received any intimation of her decease before, as her home was two hundred miles away, there was no direct telegraphic communication, and the death only took place the preceding evening. Indeed, Mr. W— was not aware that his mother was ill, for, though an old lady and an invalid, she had been for some time in remarkably good health. Of the causes that produced the dream, we vouchsafe nothing. Of this, as well as all other instances cited in this article, we say, in the words of M. D'Argand, biographer of Mary Queen of Scots, "We judge not; we only relate."

SPIRITUALISM seems to be spreading rapidly in this vicinity. A great many new converts to this faith, or science, or superstition, or whatever we may wish to call it, have been made hereabout during the past year. I have never heard Spiritualism so much talked of and discussed in private circles as I have of late, and I know a number of persons, now its adherents, who but a little while ago treated it with derision. What the cause may be I can not pretend to say, though the presence in the city of a number of new and extraordinary mediums may have much to do with it. It is less than forty-two years since the Fox girls attracted so much attention in Rochester by what was then termed spirit rappings. Since then the mania, philosophy, delusion or what not, has extended all over the country, and to every part of Europe; millions of people being convinced that its source is supernatural. Men of intellect, sober reflection and learning seem to think that Spiritualism involves some unknown law, only parts of which, and these only fragmentary, have as yet been disclosed. Whatever Spiritualism may or may not be, its steady growth, especially among the orthodox, is worthy of note. Somebody who claimed to know what he was talking about, told me, the other day, that there were fully 90,000 Spiritualists here, within a radius of fifty miles, taking Union square as a center—a statement that must be received with due allowance.—*N. Y. City cor. Springfield Republican*.

What is a Medium.

[Adin Augustus Ballou, through his medium Mrs. Cora L. V. Richmond, thus speaks of mediumship.]

A medium is a human being endowed with such organism and conditions that spiritual beings can make use of his or her presence or organism to convey intelligent communications to their friends upon earth. The varieties of mediumship are almost as great as the varieties of human organisms; but the distinct forms of manifestations are somewhat classified after this manner: physical manifestations, or the automatic movement of physical bodies in the presence of the medium and other persons, without their physical aid or assistance; physiological manifestations, the result of clairvoyant impressions produced upon the brain of the medium and acting independently of the medium's own volition, or of that of other persons present. Under the head of automatic manifestations and psychologic, impressional, trance and inspirational, all gradations of mediumship are found, and with these, sometimes combined and sometimes singly, the great varieties of gifts which (I must be pardoned for saying) in times past were named spiritual gifts, are associated, and to them belong the different, diversified forms of mediumship known to-day. Sometimes these gifts do not take upon themselves the especial form of spiritual gifts known in times past; but in all cases there is some resemblance to some of the manifestations, either psychological or otherwise, that have occurred in preceding history, revealed either by scientific or religious research.

The manifestations of modern times cover a large area, for, probably, a greater variety of gifts prevail among a large number of people than of any epoch that the world has ever known within the same space of time. Manifestations have been spontaneous and simultaneous in many parts of the world, have transpired without intercommunication with other parts, have been entirely the result of some outside power which mortals did not understand, and did not attempt to solve until the intelligence communicating announced itself. Thus you will perceive that in this age of materialism and skepticism it is not that mortals have sought the unseen. On the contrary, they have fought it step by step, and every inch of ground that has been won by Spiritualism has been won notwithstanding the skepticism, infidelity, and materialism of this age. If in past time science affirms that spiritual manifestations have been the outgrowth of the superstitions of the age, what does it say of modern times when the school of Bentham, of John Stuart Mill, of Strauss, of Renan, of the various philosophers and materialists of the day, culminating in Mr. Tyndall, Mr. Huxley, and Mr. Spencer, have left the mind entirely without recourse to superstitious reasons? If they contend that in time past the seers, those who, possessing spiritual gifts, have been possessed of superstitious traditions, what do they say of the present that is entirely devoid of tradition, that regards no history as sacred which has the name of religion or spirit attached to it? Surely, Spiritualism can not have been an outgrowth of superstition in such an age as this—that is, if outgrowth be accredited where science would fain place it. On the contrary, if the schools of the world had been the origin of Spiritualism, you would now be wandering around among the Darwinian ancestors and the favorite principles of Huxley and Carpenter, instead of being here listening to this lecture.

Occultism.

Discoursing upon the above subject, Sinnett says: "The importance of occult knowledge turns on the manner in which it affords exact and experimental facts concerning spiritual things, which, under all other systems, must remain the subject of speculation or blind religious faith; and who can realize the bearing on ethics of certain knowledge concerning man's survival after death? Ordinary science knows nothing of that power by which those versed in Occultism can hold converse with other adepts, no matter what distance may lie between them. The whole science is so utterly strange to ordinary conceptions that it is difficult to know how to make explanations. It proves that man has a soul as clearly as that he has an overcoat, and it is substance, but when he projects it from his body—which he is able to do and sometimes for others—his soul is the man and his body the overcoat; he can go out at will and return even from distant planets with lessons of wisdom not expedient to utter. If there is ever to be a science of religion or knowledge of a future state, it must come through Occultism. The majority of civilized people believe that man has a soul which will somehow survive the dissolution of the body, but they have to confess that they do not know very much about it."

ALL the accumulations of earth, all the pomp and pride of life here, ends with the gorgeous funeral trappings, and the flowers scattered over the grave. And if the man has not been careful to cause flowers to grow in the path of others while here, he will find little but barren soil over on the other side. Good deeds constitute the wedding garment, and he who has been wrapped in self will find his covering rather cold comfort.—*Light in the West*.

GOLDEN GATE.

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SATURDAY, OCTOBER 9, 1886.

WHY IS IT?

There is no civilized community where vice and crime are not condemned by a large majority of the people,—none where temperance has not more friends than intemperance. There is no wife who wants a drunkard for a husband—no father who would like to see his son treading the downward path to a drunkard's grave.

We might carry this unanimous public sentiment much farther by declaring that there is not an intelligent citizen who does not know that most of the crime, poverty and wretchedness in the world are due to indulgence in strong drink—not one who will not admit that our taxes are vastly increased by the liquor traffic, and that if society would close the rum mills life and property would be far more secure than they are now.

Then why is it, with a predominant moral sentiment in favor of temperance, and against the promiscuous sale of, and indulgence in, intoxicants, that the people do not rise up in their might and place their heel upon the neck of this "serpent of the still"? Simply because they are not united. And then they have been born and educated in Democracy or Republicanism, and have thought that they must stick to their party and vote the regular ticket, or be regarded as bolters, and thus cut themselves off from the possibility of party preferment, provided they entertained any such thought.

There was a time, a quarter of a century ago, when all questions centered in the one overwhelming thought of national preservation. Of course, patriotism had then the first claims upon us all. But that time has long since passed and gone. Democracy, in a partisan sense, is nothing now but a fossilized conglomerate of dead ideas; and Republicanism has long since degenerated into a still hunt for the loot of office.

The old adage, "Measures, not men," that was rife upon the tongues of political orators a few decades ago, has lost its significance entirely, or been transposed to mean, "Men, and not measures," for there are no measures worth the naming before the people to-day, compared with those involved in the policy and principles of the Prohibition party. Insignificant though they may be in numbers, they are a mighty power, for they have the truth on their side, and in the onward march of ideas truth is bound to come uppermost in the end.

But temperance people—Prohibitionists, if you please—are everywhere confronted with the question, "What will you do with your grapes when prohibition prevails?" This is a wine-producing State, they tell us, and any restriction upon this important industry would be suicidal. We can not see how the closing up of the whisky mills and doggeries of the State could seriously affect the manufacture of wine, but comparatively little of which is ever sold over the bars of our saloons. Your regular toper is never contented with such headache-producing tipples as our native wines. He prefers a stronger narcotic, something that will carry at a longer range and kill with greater precision. Nothing less than "forty rod" whisky will do for him.

Suppose we make less wine and more raisins and grape syrup,—suppose we cultivate the hardier varieties of grapes that will bear shipment to the East,—suppose anything and everything detrimental to grape culture, if you please, and the injury to the State would be infinitely less than that now caused by the liquor traffic.

We are not borrowing any trouble on account of any supposed disadvantage prohibition would work to the wine industry of California, for we regard it as more imaginary than real. What concerns us most just now, is how best we can aid in inducing the temperance men of the old parties to stand off the shackles of a political habit, and stand forth as defenders of their real principles.

SANTA ANA.—Bro. B. J. Salisbury, of Santa Ana, writes of that "garden of the gods" as follows: "We have a better country down here than you have up there—a country, taking it all around, that we can't say too much of. I wish for you to come and take a look, and if you don't agree with me I will be at the expense of the trip. . . . What we need here is more mechanics. Carpenters, bricklayers, and plasterers are very scarce. Please notice in your next paper and send some mechanics. There are eleven stores starting to build, one \$50,000 hotel, besides many frame dwelling houses. I am building dwelling houses myself." Any of our unemployed mechanics wishing further information on this subject should address B. J. Salisbury, dealer in real estate, Santa Ana, Cal.

PSYCHIC PROBLEMS.

Some of the puzzles and problems of mediumship seem past finding out. Indeed, with our present light on the subject, there are singularities, discrepancies, and sometimes apparent deceptions, and no doubt real ones, too, that we can not understand, and any attempt at the explanation of which would be, perhaps, only to involve the subject in greater doubt and uncertainty.

No one can understand why it is that any medium, giving the most conclusive evidence to one person of marvelous mediumistic powers, should, to another person and at another time, demonstrate nothing but what the investigator believes to be a shameless deception, and which, it is quite probable, is just what it is believed to be. One would think that the possession of such rare gifts would carry with it such a sense of personal pride, and sacred appreciation of responsibility and trust, that would make deception impossible. And yet these anomalies are occurring all the while with most mediums for every phase of physical phenomena; and with mediums for other phases, in view of their utter unreliability at times, we might place them in the same category.

Now, we believe there is something behind these facts deeper than we have yet been able to discover,—something that will ere long enable the close student of psychic force to solve this "riddle of the sphinx," and at least find a satisfactory explanation for much that is now seemingly deceptive and unreal.

How often do we hear persons,—and those, too, firm believers in the Spiritual philosophy,—say that they can get nothing reliable from any medium; while others will tell us that they always receive grand messages, and the most wonderful manifestations of spirit power. Now this is perhaps no particular credit to the latter, nor discredit to the former. Both may be very excellent people—very candid and desirous for the truth; or very skeptical and doubtful of the evidence of their own senses.

In our personal experience with mediumship we almost invariably obtain remarkable manifestations. If it is psychographic communication with our spirit friends we seek, we usually get the writing readily; and from those spirits who have had any considerable practice in that method of communication, the writing will come in the old, familiar hand-writing of their earthly existence. And yet when dealing with jugglery of any kind,—in mediumship or otherwise—we modestly believe there are but few who can detect it more readily.

There is scarcely enough known upon this subject yet to formulate a theory; but is there not something suggestive, at least, in the fact we have here stated, that some persons always receive the evidence, and others never? It will hardly do to say that the former are more gullible, or easily deceived, than the latter; for some of the most easily deceived persons are among those who receive nothing—with whom the spirits will apparently hold no communion.

Now, it is well known that there are certain physical conditions favorable to spiritual manifestations—certain conditions of the investigator that are great helps to the invisibles, who are ever ready and willing, as far as they are able, to make their presence known. On the other hand, the aura of some persons seems to be repellant to the spirit forces, either because of its greater purity or rarity, or for some other reason, and their spirit friends can do nothing for them. It is then, perhaps, that the medium may supplement the influences by deception, or mischievous spirits may find some element in the conditions furnished whereby they can come in and play their unholy pranks.

May not this furnish a clew to the secret of much of the seeming inconsistency and deception of which we hear so much complaint? At any rate ought it not to induce those who have been deceived, or who think they have, to hold the subject open for further consideration, especially in the case of mediums who have given the most positive evidence to others of the genuineness of their gifts? Or, if they feel that they must denounce the medium who has deceived them as a fraud, should they not, at the same time, give them credit for what others claim for them in the way of honest manifestations?

It will hardly do to denounce as frauds, and cease to recognize, all mediums through whom deceptive and unreliable messages are occasionally given. To do so would be, virtually, to close the avenue of communication with the spirit world. On the other hand, when we know that a medium possesses genuine gifts, would it not be wiser to surround that medium with such pure and holy influences—so endeavor to inspire him or her with a sense of truth and goodness, as to make deception impossible with them?

—Miss Cleveland gets spiteful flings on many sides, since she assumed the editorship of *Literary Life*, all because she is the President's sister. That she has not astounded the world by a burst of superior intelligence is made a plea for not giving her credit of possessing a rich fund of sound common sense and a command of good

English by which to make it known. The San Bernardino *Times* speaks well, when it says that if Miss Cleveland were a man her magazine would stand a much better chance of impartial review than it is likely to receive.

THE SOUL'S KINDERGARTEN.

The bare knowledge of a fact is of no use to one who does not profit thereby. Nature possesses myriads of facts to the investigation and appropriation of which she is ever inviting the thoughtful attention of man.

And yet how many there are who content themselves with an indifferant knowledge of only a few of the simplest and most irresistible facts of Nature. They know that fire burns, that the stars shine, and that water runs down hill. They have learned that the body dies and goes back into the elements, that the magnetic needle points to the North, and that the earth is a comparatively insignificant pellet of star dust swinging around one of a myriad of suns.

These, and many other physical and primal facts, are but a drop as compared to the vast ocean of facts that Nature presents to every inquiring soul, and to not one of which is man barred from investigating and understanding, except by the limit of his own intellectual and spiritual powers.

Leaving the realm of the physical, we enter a world of psychical facts—a comparatively new world—wherein we behold amazing possibilities of growth and unfoldment. Millions are now standing upon the threshold of this realm of wonders, dazed with its sensuous phenomena,—as other millions before them have stood amazed, and then, profiting by the newly discoursed truth of spirit existence, have passed on to higher grades of the great school of being.

Here is the thought we would convey: The sensuous phenomena of Spiritualism constitute the primary school of the spirit. They are the object lessons of the soul's kindergarten,—the beginning of that spiritual education whose end is infinitude. The first lesson learned, man should pass on to the higher teachings of the spirit, wherein he comes into a clearer perception of life and duty, and wherein, also, the purpose of the Infinite in his creation is more fully made known to him.

It is to these upper levels of spiritual growth that all souls should aspire, for thereon are wrought all and evolved great truths for man's enlightenment—for the government of himself and the regulation of society. It is there he learns to be just and unselfish; and in proportion as these spiritual graces become a part of his life, does ignorance, sickness, poverty and crime disappear from the world.

The present puzzling problems of society—the right adjustment of capital and labor, and of man to his fellow-men—can only be satisfactorily settled in the clearer and better light of a divine and more spiritual humanity.

At present the great animal tyrant Competition dominates the race. Under his reign life becomes a fierce and selfish struggle, in which the strong trample upon the weak in their eagerness for the bone. But in the higher life of the soul the interest of each in the welfare of all will turn the earth into a paradise where no wrong can come, or injustice be done.

The higher teachings of Spiritualism are in this direction; they point the way to that millennium which, in the fullness of time, will yet surely dawn upon the world. To aid in hastening forward this glad time, have you, oh, my brother, my sister, been called of the angels.

MR. RAVLIN IN OAKLAND.

The Spiritualists and other liberal-minded people of Oakland will be glad to learn that an effort is being made to organize a children's Lyceum, or something similar, in connection with the services of N. F. Ravlin, in Hamilton Hall. A preliminary meeting was held last Sunday morning, and a committee appointed to invite all the Spiritualists of Oakland to attend the meeting for organization, to be held at Hamilton Hall tomorrow (Sunday) morning, after the discourse by W. W. McKaig, who has been invited to occupy the platform. Last Sunday Mr. Ravlin showed the necessity for such an effort in behalf of the young, who now have no choice between the orthodox Sabbath-school and the street, if they go out at all. To-morrow evening Mr. Ravlin will deliver an address on "The Political Outlook, and the Lessons it Teaches." His discourse last Sunday evening attracted a large audience, and the manifestations of approval were very earnest and general. He depicted the condition of the people in nominally Christian countries, only one-tenth of whom attend church of any kind, while most of those who do go to the orthodox churches are fed on husks; or worse still, they have stones instead of the bread of life. A portion of the Spiritualists devote themselves wholly to the investigation of phenomena, to the neglect of the development of the spiritual nature, thereby losing the food that would strengthen them in the work of their daily lives and ennoble and enrich the character which they must take with them to the other life. It is but justice to Mr. Ravlin to say that no brief notice like this can give any adequate idea of the ability and eloquence of the discourse.

—Mrs. Ballou is doing excellent work in the Australian Colonies. She is a most faithful worker in the cause of the spiritual uplifting of humanity.

"THEY KNOW NOT WHAT THEY DO."

Our neighbor across the Bay—*The Sign of the Times*—never lets a good opportunity pass to say unkind words of Spiritualists and Spiritualism,—either editorially or by copying such unjust and upcharitable narrows concerning them as any uniformed and narrow-minded person may be pleased to give utterance to.

Its last effort in this direction is the transference to its columns of a senseless diatribe by one S. C. Littlepage, D. D., and credited as appearing originally in *Wilford's Microcosm*. The drift of the article is in the direction of a personal devil and total depravity as an explanation of the facts upon which Spiritualists base their knowledge of a future life.

This reverend defamer propounds the inquiry: "Can any man suppose that this insatiable hunger for anything but the bread of life,—that 'this restless, impatient grasping for everything' that is false in science, philosophy, and religion, 'can be accounted for on any other hypothesis' than the active agency of a personal, malignant 'devil'?" Well, yes, we can truthfully say that there are many, many millions of people on this planet who are not so foolish as to "suppose" anything of the kind.

As for the existence of a "personal, malignant devil," in the universe, dividing the honors and attributes of Omnipotence, and really securing by far the larger majority of souls for his everlasting furnaces—if we believed in any such childish bugbear, we should certainly lose all respect, to say nothing of adoration for the Being who could permit such a monster to exist.

Again, we quote from this ungenerous writer: "If one could set before us the statistics of 'ruined fortunes, blighted homes, crazed brains, and lost virtue, traceable to Spiritualism alone, who could resist the conviction that the enemy 'who hath sown these tares among the wheat of the Lord's planting is the devil'?" While the "good that Spiritualism has done could be written in bold characters on the blank side of a 'postage stamp.'"

If the writer of this tirade of ignorant abuse is a sample of "the Lord's wheat," it wouldn't take much of it, in our judgment, to overstock the market. Instead of being good, merchantable wheat, plump with the graces of true Christian charity, we should regard it as grain that greatly needs winnowing with the spirit of truth and brotherly love.

GOOD TIME COMING.—At Milan there is an Italian faster, who is exciting unusual attention because of the fact that he is enabled to endure his long abstinence from solid food by the use of an African herb liquor, of which he alone holds the secret and refuses to give it to any one. He declares, however, that the beverage will become a staple drink among the poor; that it will be sold so cheap that a large family may subsist for a week on a franc's worth. If this is not true it ought to be, for it has ever been that when a universal need was created a supply was forthcoming that fully met the demand. In spite of the growing plenty and opulence of the world, it is come to pass that two-thirds of the human family should be able to keep body and soul together by other than substantial or solid food. If a discovery of such a means has been made it is a glorious thing and will enable many useful people to continue their earthly careers until the good time believed to be coming, which is that the poor shall inherit the earth,—at least a small piece of it.

A BOW OF PROMISE.—Spiritualism is indeed the bow of promise; the visible sign in the dark heavens of unbelief, of life immortal. To him, whose soul receives this signal from the skies, a new heaven and a new earth have already been created. Henceforth, he sees a deeper meaning embosomed in the rose; he hears a sweeter melody in the rippling, murmuring brook, and beholds a diviner glow in everything. Nature in all its varied forms speaks a new language—the living language of the soul. How dead and meaningless seem all the rest when once the understanding is opened to this. What are the revelations of the golden-dyed rainbow to him whose spiritual eyes have been unveiled? It shows him these stupendous truths: that the spirit surmounts the tomb; that infinite law is eternal progression; that what we build to-day is a part of all time; that what seems to die only changes; eternity means continuous change. Our to-days are not our yesterdays, our to-morrows cannot be our to-days; but each day and hour but adds to our sum of eternity.

A GOOD SOCIETY.—One of the best and most sensible societies is "The Maiden Assurance Society" of Copenhagen, that has been in operation for several generations, and is considered by the Danes one of their greatest public benefits. It is designed for single women, whom it shelters, cares for, and supplies with money by the following arrangements: When a girl child is born, the father registers her name in a certain association, at the same time paying a specified sum, and thereafter a fixed sum to the society. When a certain age is attained, and the girl not married, she is henceforth,—until she marries or dies—entitled to a fixed income, or to a suite of rooms in a large, pleasant building, with park and garden, and the companionship of other ladies who have likewise become members. It seems to us the New World has nothing quite so admirable for single women as this. To have thus been provided for in infancy, would be to-day an inestimable blessing to thousands of single women who are not constituted to face the world in daily conflict for bread.

—"If every person were half as good as he expects his neighbor to be, what a heavenly world we should have!" It is not so much that we are unjust to our neighbors, as that we somehow expect them to realize our ideal of goodness without first inquiring how nearly we approach it ourselves, for we all aim higher and further than we can reach in this life. We aspire and fail repeatedly, and find ample excuse for so doing; but

in the case of others we carelessly forget their lives are beset with the same trials and temptations as our own. We only need be more thoughtful, and we shall not misjudge.

"THE" REVISION.

The most novel event under the sun—if it comes to pass—will be the revision of the Bible by women. Such an intention is announced to be executed by a committee of American and English women. The Bible, like all other good things, seems to have been designed to favor men; when it does not speak out plainly the interpretations are always constructed unfavorably to women. It is now openly regarded as a source of hindrance in the work of her enfranchisement. If the Book concerns the human race of to-day it is equally important to all; and, therefore, its many revisions have an interest to women as well as men. Hence, we think the several committees of past revisions should have been composed of both sexes, but it was not proposed, and we do not know that any one desired it. All who were so fortunate as to read "The Women's Constitution of the United States" will not doubt their ability to alter the "Word" in a manner that shall make it read like a modern exposition of equal rights.

THE STATE BOARD.—The quarterly meeting of the Board of Trustees of the State Camp-Meeting Association, was held Oct. 1st, when the final arrangements were completed for the engagement of the renowned trance speaker, J. J. Morse, for their next camp-meeting in June, '87. The Corresponding Secretary was also instructed to communicate with other Eastern mediums, with the hope of securing the services of some of the noted platform test mediums for the meeting. The committee which was appointed at the annual meeting to examine the books, reported that they found everything correct, and they commended the admirable manner in which the Financial Secretary and Treasurer had done their work, Hon. Amos Adams and S. B. Clark, respectively. The Trustees are looking forward for another grand success for the next year's State meeting. Their motto is continual progress in spiritual truths, and that every step should be onward, and still better than the last.

A NEW SERIES OF MEETINGS.—The manager of The Golden Gate Religious and Philosophical Society, Mr. Dodge, is arranging to give three services at the Temple every Sunday; the morning and evening to be, as usual, devoted to religious service, the afternoon for the purpose of studying scientifically the facts on which our spiritual philosophy is based. This series of meetings will be inaugurated next Sunday afternoon at 2 P. M., when Dr. Stansbury will appear before the Society to demonstrate the power of the disembodied spirit to produce independent writing on closed slates. There will be short addresses by able local speakers. These meetings are to be opened to the public free. We have no doubt they will prove both interesting and instructive.

EDITORIAL NOTES.

—Mr. Lester Shaffner, a new-comer to our city, who is a pleasing young man and comes well recommended, is desirous of obtaining pupils in fencing. He may be addressed, or called upon, at No. 872 Mission street.

—As an indication of the favor with which the GOLDEN GATE is beginning to be received in the East, we will state that one gentleman residing in Oswego, New York, has sent us sixteen subscribers within the past six weeks.

—Two of the Trustees of the Golden Gate Printing and Publishing Company—Hon. Amos Adams, of this city, and Con. I. C. Steele, of Pescadero—left on Monday last for Marysville to attend the annual meeting of the State Grange of which they are members.

—Where is the young reader of *St. Nicholas* who would willingly forego its delightful monthly visits? *St. Nicholas* is a whole library of useful information, blended with charming romance just in the right proportion to captivate the youthful mind. We notice that parents, as well as children, are ever eager for its arrival. Long live *St. Nick*.

—Mrs. J. J. Whitney, the eminent trance medium, has very graciously offered her services to aid a worthy sister. She will give tests at Washington Hall, Sunday evening, on the occasion of a benefit to Mrs. Whitehead. Mrs. Whitney is as generous a nature as she is grand in spiritual gifts.

—Whatever tends to lower the standard of morality, or break down the protecting barriers of the home, is a foe to society. Our existing marriage laws may be far from perfect, but they are the best we have. Spiritualism, pure and undefiled, is the friend of all virtue, the promoter of all truth, the guardian angel of the home.

—At last accounts George Chaine was lecturing in Melbourne to large audiences. One lecture, "The Ideal Man and Woman," is published in full in the *Harbinger of Light*. He was also engaged for a six days' discussion in Sydney with a prominent Materialist, on "Spiritualism versus Materialism," a partial report of which appears in the above journal.

—The State School of Spiritual Education of Oregon, will hold its anniversary meeting on the 28th day of October, at Salem, the State Capital. It is composed of advanced Spiritualists and liberal new-thinkers of all denominations, specially organized for the discussion of all that appertains to new ethical thought and higher methods of spirit communication. H. N. Maguire is President, and E. de Jongh, Secretary.

—The *Overland Monthly* for October lays before its numerous readers its usual menu of choice things. One of the most interesting papers in the number before us is by E. C. Sanford, entitled "The Writings of Laura Bridgman." It also contains an able paper from the pen of Irving M. Scott, entitled "Protection to American Labor." The *Overland* is steadily gaining in popular estimation.

—Every Spiritualist will want a dozen or more copies of our holiday edition of the GOLDEN GATE, to send to his friends. It will be a double-sheet edition, containing sixteen pages. It will be full of good things.

—We shall publish, in our next, Mr. Colville's lecture on "The Position of Woman in the Past, Present and Future." It differs widely from Ouida's position in regard to womankind, and is one of his finest efforts.

—The October *Century* is at hand, a rich argosy of treasures from the realm of thought. The *Century* has long since reached the first place in point of merit over all other monthlies. In the November number we are promised the first chapters of "The Authorized Life of Lincoln," written by his confidential Secretaries, George Nicolay and John Hay. The public will look forward with much pleasure to the anticipated treat.

—Dr. D. J. Stansbury gave a display of his psychographic power at Washington Hall last Sunday afternoon, which was entirely satisfactory to all to whom he gave tests. To satisfy the skeptical mind the Doctor had a handkerchief tightly bound over his eyes. The Doctor's powers are beyond question, as has been frequently demonstrated, and they are constantly increasing. We are making some experiments which we shall give to our readers at a future time.

—If the opposition to woman suffrage ever had cause to give up in despair, it is now that Ouida has joined its ranks. It is difficult to tell which this English woman despises most, men or women, but it is true she speaks equally ill of them on every possible occasion. She must, therefore, condemn her own mother and herself. Just what such a perverted mind can do for or against anything, or cause in this world other than confirming incipient depravity, is not easily understood.

—The San Jose *Mercury* says that less than six persons have been found in that city who refused to contribute to the aid of the Charleston sufferers, and but one who professed to rejoice at the calamity. That is even worse than we expected of generous San Jose. We don't believe they belong to the original bone and sinew of the place. Whoever they be and wherever they come from they have yet to learn the lesson of calamity and sorrow that is sure to work out its mission in all lives that are not cut off immaturely.

—*Mind in Nature* for October has an unusual variety of readable articles pertaining to psychical matters which are treated in a very fair and able manner. Duncan McLean furnishes some interesting information in regard to persons in the Isle of Skye, who apparently possess a "Sixth Sense," relating some remarkable instances in regard to it. Prof. E. P. Thwing contributes some notes of his visit to the British Medical Association. Lady Murray-Aynsley discusses "Faith Cures," and H. M. Huginin the work of the Societies for Psychical Research. There is a report on slate-writing, obtained under conditions which, if future experiments confirm the present report, will greatly aid the investigation of this phenomenon, and other interesting articles.

Deceptive Influences.

EDITOR OF GOLDEN GATE:

Being a seeker after truth, wishing to know what of the future—if a man die shall he live again—I called last October on ——— to investigate the phenomena of slate-writing; I was greatly interested in it. We sat down at a table, the slates were prepared and a small bit of pencil placed between, and soon the writing was heard. I was thunderstruck as the pencil passed back and forth from side to side, and I thought, surely this proves all to me. I was happy in the thought that my friends did come back to me. Soon the raps came that the slate was finished, and I grasped it eagerly to see what word there was for me from over the river. One was signed Uncle James, and another communication Elizabeth B. The last I did not know, but Uncle James I knew at once. The last I had heard of him he had left his home at Tabor, Iowa, to visit some springs in search of health, in Missouri. Now, I was sure of his death and that he had come to me and spoken words of cheer from the spirit world. I came home thinking how grand this was—the burdens of life were made lighter thinking of the glorious future that was awaiting me. I was filled with a spirit to do all the good I could in this life, and really impatient for the change to come when I could pass over the river and on with my Uncle James and the many loved ones gone before. Judge of my surprise when thinking him so long dead to get not only one letter but several, and that he is to-day in the flesh and in better health than he has been for several years. Now, what is a person to think? I was after the truth and that was what I got. How would it have been with you, brother, if you were in my place; would you not have doubted? I would like to see some explanation of this.

I find the GOLDEN GATE a fine and interesting paper. It is full of instruction for any one no matter what they believe, and one is certainly filled with a determination to do better and live better after reading it. It is a most welcome paper to me. I wish you success and remain truly yours,
A. A. G.

SAN JOSE, Oct. 3, 1886.

[The experience of our correspondent is by no means exceptional. Such instances occasionally occur, and they are well calculated to stagger one's confidence in the reliability of spiritual communications. But we must remember that as spirits on this side of life are sometimes untruthful and mischievous, so they must necessarily be on the other side. Each message must be judged by its own merits. We know that many truthful messages have been written psychographically through the mediumship to which our correspondent refers; and even he must admit that the writing came independently in his case, which should exonerate the medium of any complicity or collusion in the matter. There seems to be a purpose in these occasionally deceptive messages. They teach us not to place implicit trust in the unseen, at least not until our own spiritual perception is so far developed as to enable us to discern the truth. We should not doubt the genuine coin because of an occasional counterfeit. We do not regard all men as liars because some are. Neither should we condemn all spiritual communications because some are untruthful.—Ed. G. G.]

[Written for the Golden Gate.]

As Individualities we Begin Here.

Matter is eternal. Force is eternal. Matter is constantly changing its forms. Force is ever changing its mode of manifestation, but the sum total of matter or force is never increased or diminished.

This is true, even if in the last analysis, matter is nothing but the aggregation of points of force—a different form of motion as it were, and there is nothing in the universe but force or spirit.

In any event matter is the negative, spirit the positive; matter is the thing acted on, force or spirit is the actor. Matter presents different appearances according to conditions. Force makes different manifestations according to the media through which it acts and their surroundings. But force is ever persistent, never ceasing, ever acting.

Matter operated on by force, has in the past assumed innumerable forms. These forms were new, but the matter of which they were composed was as old as the universe, and the force which manifested itself through all these multifarious forms was simply part of the all-pervading, all-powerful, eternal Force of the universe, which most people call God.

If the force, which fills all space, permeates and moves all matter, is a reasoning and all-powerful force, can it not develop organisms, composed of finely attenuated matter, capable of indefinite or even perpetual existence?

Some of the organisms composed of gross matter cognizable by our external senses endure for centuries. This is done by a wise and beautiful system of supply and waste of both matter and force. Matter is taken in from the world of matter around, and power is supplied from the great reservoir of force which operates through all space. There is nothing lost. The matter after being used is returned to its source. The force working in and through these organisms does not diminish the great ocean of force which fills the universe: it is simply a part of that universal force, acting locally and specially.

So we see that even the coarser external organisms of human beings, really never had a beginning as to constituents, only as to form and manner of acting. These organisms and all their functions are to all appearances just as much growth, and the result of development as are the lowest and simplest forms of organic life. Their construction is more complex, and their functions are more diverse and varied than the simpler forms. But there is no reason to suppose that they are any less the result of upward evolution from lower to higher, from simple to complex, than is a clam or oyster.

If there is any higher, more refined and more enduring interior and invisible organism within this one now manifesting, there is no reason or evidence to prove that it came or comes into action in any other manner than by the gradual and natural upward process of development which has been going on during the inconceivable eons of time since our planet left its parent sun.

Organic life on this planet is just as mysterious as any spiritual life there may be beyond it.

No one for a moment asserts or assumes that the wonderful motor forces which animate lower organisms ever had separate and individual pre-existence in the realm of forces or spirit, and came into these lower organisms as separate entities to guide and control them.

No! We say to ourselves, "Once, there was a time when our earth was a revolving ball of liquid fire, so hot that no form of life could possibly exist in or upon it. It gradually cooled, and after untold ages, by the operation of natural causes and processes, life appeared, first, a little speck of protoplasmic jelly; that it has steadily and gradually increased in diversity and complexity, until intelligence and reason made their appearance as functions of the higher organisms."

We find that development is steadily upward. We find that intelligence and reason have steadily kept pace with the upward and forward growth of a certain kind of organized matter called brain tissue, from the first little bulb, to the large and wonderful brain of a Humboldt or Virchow.

We find that the functions or the results of the action of this wonderful brain tissue is just the same in the lower animals as it is in the human race. The intelligence of the lower animals and human beings differs only in degree, but not in kind. The former love and hate, sorrow and rejoice, remember and forget, learn new things, reason and compare, are brave or cowardly, are generous or acquisitive, are frank or cunning; in short have in proportion to quantity, locality and activity of brain matter the same mental processes as human beings.

There is no more reason to suppose that the animating force or spirit of a human being had individualized pre-existence than the animating spirit or force of a dog, or horse, or ape. The resultant phenomena of their organisms differ only in degree and variety from those of humanity. In fact all scientists agree that there is no greater step in the manifestation of the function of intelligence between the highest forms of animal life and the lowest forms of human life than there is between these latter and the highest specimens of humanity.

All intelligence manifested on this planet is the result of the action of brain tissue and is proportioned to the quality, quantity and location of the brain matter. All the knowledge there is, is the result of human research, human labor and human reason. All the discoveries of science, all the triumphs of industry, all the beautiful works of art, all the brilliant imagery of poetry and all the grand eloquence of prose are the product of cerebral activity. There is not a particle of evidence that any one of the innumerable human intelligences has ever had an individualized existence or action anterior to its present manifestation.

Thought is apparently as much the result of the explosion of cerebral cells, as saliva is a secretion of the buccal glands. Its product depends as much on a healthy brain as good digestion depends on a healthy stomach. In fact, a diseased stomach often modifies the quality of thought. The condition of various organs changes the quality of thought and modifies the character of the individual. Our mental and moral make up is the result of the shape of our head and the tendencies caused by heredity. These and the influences of environment make up the sum total of the character of every man and woman. How necessary then to be born right and situated right to make a grand and beautiful character!

"Then," say you, "death ends all; the intelligence ends with the organism?" This is by no means a necessary result of the foregoing facts. The history of the earth, written in the rocks, shows a persistent evolution from lower to higher. First crystallization; then chemical combination; then protoplasmic life; then diversified vegetable, organic life; then the transition into the lowest forms of animal life; then up and up to proud, self-satisfied man. Every upward step contained a prophecy of something higher still to come. Think you that the great force of nature has made a final period with the present human?

What means this long, slow, tedious, persistent, upward climbing of nature's processes? Has Nature exhausted herself by the product of man? Think you she has labored so long and persevering to produce a creature of a day or a century even? She has been toiling untold millions of years to reach this present status; will she not be consistent with herself and all her antecedents and produce results worthy of her long travail?

We believe she will. We believe she has produced results worthy all her labor. We believe her work from the beginning of earth's development meant something. It meant the steady evolution upward of matter and force until they should produce organisms of such fineness, tenacity and persistence that they could go on and on and on forever. This too, to be done as simply and easily as the lower and coarser organisms persist for a few days or a few years. Physical organisms of the higher animals and man renew themselves many times during their existence, by taking in new matter and throwing off used material, yet retain their identity and individuality.

If man contains an interior, spiritual organization, it is so refined, so imponderable, and so ethereal, that the waste caused by its activities is very little. To supply this waste it has the whole universe of matter to draw upon. Why then may it not be a perpetual self-renewing entity, although its organic individuality commenced on this planet. The matter of which it is composed and the force animating it are eternal, but are exhibited in a new form—that is all.

This view obviates the necessity for any pre-existing individuality sliding down from—nowhere—to stand guard at every bridal bed and pre-empt each begotten life and rob the parents of their progeny.

This view puts meaning into evolution. Development has some rational significance. Nature, or Force, or God (if you will), have not wasted their energies for unnumbered millions of years without commensurate results. The universe is transformed from a hard and terrible fact into a beautiful and eloquent poem. Life has an object. Death is simply a beautiful transformation, and humanity is worth something.

Whether the human body—yes, or any animal body,—actually does generate within itself any such refined and self-perpetuating organism, can only be proved by its manifestation and identification after the dissolution of the external body. This, the innumerable phenomena of Spiritualism claim to prove. If they do prove the existence of such an entity, rest assured, that entity is the legitimate child of the conjugal union of matter and force on this planet, strictly in accordance with natural law. It is not a celestial "tramp" which has stolen and taken possession of a body begotten by honest human parents.

E. A. CLARK.

SAN JOSE, Oct., 1886.

NOTICES OF MEETINGS.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society. The eloquent inspirational speaker, Mrs. E. L. Watson, will, at 11 o'clock a. m., Sunday, October 10th, answer written questions from the audience. At 1:15 p. m., she will lecture. Subject: "The Gospel of Good Works." Children's Lyceum at 2:30 p. m. All services free.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 1 p. m., in Washington Hall, 35 Eddy Street. Good speakers upon all live subjects pertaining to Spiritualism and humanity. A free spiritual library, of 700 volumes, open every Sunday from 1 to 3 p. m.

UNION SPIRITUAL MEETING EVERY WEDNESDAY evening, at St. Andrew's Hall, No. 117, Larkin Street. First hour—Trance and Inspirational Speaking. Second hour—Tests, by the Mediums. Admission, free.

NEWS AND OTHER ITEMS.

Earthquake insurance has been practiced in Italy for many years.

An Iowa insurance company offers a reward of \$200 for the best plan of a tornado cave.

The Vatican Library contains 24,000 manuscripts, of which 2,164 are Oriental, 3,052 Greek, and 17,059 Latin.

The supply of natural gas in the vicinity of Pittsburg is said to have materially diminished since the recent earthquakes.

The New York fund for the relief of Charleston now amounts to about \$30,000. Boston has contributed over \$60,000.

Dr. J. L. Ingersoll, who has been nominated for Congress by the Prohibitionists of Wisconsin, is a brother of Colonel Robert.

An Indian family living near Pierre, Dak., recently sold their farm for \$300, and spent the entire amount the first day for gaudy trinkets.

The severity of the Charleston earthquake is indicated by the fact that the Government engineers report a damage of \$2,000,000 sustained by the 600 buildings already inspected.

September 25th, six persons, including three Glasgow magistrates, were suffocated to death while viewing a monster blast at the Lochfine quarries, near Glasgow, Scotland. Seven tons of gunpowder were used in the blast.

Some churches in Australia have surpliced choirs in which are young women habited in surplices and mortar-board caps. They are said to look very "stunning," and young men are attracted to the services in great numbers.

The north shore of Lake Superior has never been surveyed; consequently there are no charts to aid navigators, no buoys to indicate dangerous rocks and shoals, and but four lighthouses along the entire north coast, some five hundred miles in length.

A Paterson, N. J., newspaper says on "semi-official" authority that the new postal letter sheet is to be abandoned as impracticable. It is said that the perforated and gummed ends of the sealed sheet break off in the mail, and leave the letter practically open.

The people in the United States alone consume no less than \$600,000,000 worth of tobacco every year. It is an evil gain to those who reap the profits, and a terrible loss to those who consume it. And all for what? That it may literally go out in whiffs of smoke and floods of filth!

"Why don't you get to work and make some money?" said a gentleman to a man he knew, who was idling away his time among a gang of boycotters. "I don't want to make any more money," replied the man, in the true Socialistic spirit; "there's already enough in the world for us all."

On the 22d ult., South Bend, Indiana, was visited by a severe hail-storm, which, in the space of twenty minutes, destroyed thousands of dollars' worth of property. The Northern Indiana Fair was in progress at the time, and a panic ensued among the thousands who were present, many of whom were bruised, but not seriously injured. It is reported that the fruit crop in the county is entirely ruined.

The contract to erect the two spires on St. Patrick's Cathedral in New York has been awarded to a Baltimore firm for \$200,000. The height of each spire, above the present towers, is to be 190 feet. The point of each spire will be 330 feet above the sidewalk. It is estimated that with twelve men constantly at work it will take two years at least to complete the undertaking.

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PASS THEM ALONG.

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PUBLICATIONS.

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A Spiritual Legacy for Earth's Children.

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

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

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

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TITLE PAGE:

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

Experiences of the Spirits Eon and Eona,

In earth life and spirit spheres;

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

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PLAN OF THE "GOLDEN GATE PRINTING AND PUBLISHING COMPANY."

This Company is duly incorporated under the State laws, 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.

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.

Any one ordering stock (only a few hundred shares are now for sale), will receive a certificate containing a guaranty of free subscription in accordance with the above plan.

Trustees: Amos Adams, I. C. Steele, R. A. Robinson, M. B. Dodge, and J. J. Owen.

FORM OF REQUEST.

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."

GOLDEN GATE EUROPEAN AGENCY.

H. A. KERRY, No. 1 Newgate Street, Newcastle-on-Tyne, will act as agent in England for the GOLDEN GATE, during the absence of J. J. Moore, receiving subscriptions therefore at 10s 6d per annum, postage included.

Is There a Sixth Sense?

["E. B. S." in Northampton, (Mass.) Daily Herald.]

It is said that Abraham Lincoln was often heard to say, in the half-humorous, half-serious way in which he uttered many truisms which have become proverbial, "When the scientists have discovered the sixth sense, which lies latent and totally uncultivated in humanity, they will help the preachers to understand better what Paul meant by the 'spiritual body,' and black old Sojourner Truth can teach them all what the sixth sense is, if they will let her." Those who knew Lincoln intimately believe that strange spiritual experiences came to his lonely soul that were known to no friends but the angels. That he foresaw the burdens he would carry and the tragic end that would mark his career, there is little doubt. The grave, inscrutable, far-reaching gaze of his sad eyes haunted forever those whose sympathetic temperaments could recognize its spiritual significance. He knew, by self-possession of it, what the "sixth sense" signifies. The recent publication of three profound religious-scientific treatises and four popular novels whose especial purpose is to prove the reality of the gift called "second sight,"—the "sixth sense" to which Lincoln alluded—shows that the world of religious and intellectual thought is awakening to the reality of some truths which might broadly benefit the world, if humanity will only use and not abuse them. That the human soul has possibilities yet utterly undeveloped no one who has given thought to the subject can doubt, unless bigoted self-limitations refuse to allow the reception of new truths lest error enter also. Whether we read with acceptance Miss Phelps' speculative "Beyond the Gates," or Figuier's scientific "After Death," the conviction forces itself on every honest reader that radical changes are transforming spiritual truths and religious thought everywhere. Psychometric investigations need not lead one into the mazes of metaphysical impracticability or the dangerous labyrinth of superstitious credence, if common sense is only permitted to guide such research. When the nature and capabilities of the soul are better known the sixth sense will prove its own existence, and demonstrate that it is not a supernatural marvel but a natural quality of the human soul that has only been permitted to reveal itself in one among thousands, and then its revelation has been degraded to infamous uses too often.

Lincoln's reference to Sojourner Truth will be understood by all who are familiar with the history of this remarkable colored woman, who died a few years ago, when she was supposed to be over one hundred years old. The story of her life reads like a melo-dramatic novel. If the gift of second sight is a reality she possessed it. Before Garrison and Phillips sprang to the front of the abolition movement this woman, born of slave parents but freed herself, poured torrents of rugged eloquence upon everybody who would listen to her pleading for the abolishing of slavery, and prophesied in public and private of the "seas of blood," through which this nation should pass ere the curse was lifted—prophesied the emancipation proclamation and all the important events that followed it, when so slight was the prospect of its realization that even the most sanguine friend of the slave laughed in sorrowful disbelief at the prediction. Since her prophecy has been fulfilled the aged woman has traversed the country again and again, addressing audiences in favor of the establishment of an African colony where her race could govern and uplift themselves, and has done some of the most effective work yet accomplished in her advocacy of temperance and other moral reforms. This woman was showered with attention and admiration enough to turn heads far wiser and stronger than hers, but through it all she remained the same simple, sensible, steadfast, hopeful, God-fearing and trusting soul, doing what she could to help her race to make the best and most of the freedom her own prayers and efforts had aided much to gain for them. This strange woman's marvelous visions of the other world and her realistic ideas of and experiences with its denizens, were something that staggered all Christian believers, and confounded the materialistic philosophy of infidels. No man or woman could know the woman and her life and believe she lied, and if she spoke the truth she proved that the orthodox believer in immortality and the Christian faith has yet to learn the alphabet of the truth regarding the limitations of the human soul, and the character of the life that lies beyond the change we call death. At all events good, old Sojourner will feel entirely at home, will find herself no stranger or alien in the country we call the Unknown and Shadowy, but which might be to all of us who profess to hope in immortality, the Known and the Real if we would only believe what we pretend to as did she.

PROHIBITION AND PROSPERITY.—The Millville (N. J.) *Bulletin*, in a very significant sketch of the results of prohibition in Millville, says, that "after the lapse of a dozen years of practically applied local prohibition the measure is to-day so popular as to scarcely possess an opponent, and there is not a man in the city who would have the temerity to run for any office as a license candidate." It adds that "prohibition in this city prohibits, and, what is more, it is a moral, intellect-

ual, and financial blessing to the laboring man, whose best life and prosperity began when the rumshops left the town." The blessing which Millville enjoys in the absence of liquor saloons, every community may share, whose citizens, like those of Millville, will make the necessary effort to establish and maintain the no-license policy.—*National Temperance Advocate*.

Truth in the Ultimate.

["B." in Light in the West.]

What is truth, has been the problem of the ages. Ultimate truth is probably only to be found with the great central mind, but there is that implanted in the human soul that is constantly reaching out after truth, and as the ages roll on, we will grasp more of truth and drop more of error, which is amply borne out by the history of the ages now passed into oblivion.

How futile is it then to hear one and another of those who claim to hold the keys of Paradise, or the future destiny of men's souls for good or evil, say: Lo, I have the truth, and I, and I. Had the Creator so little forethought, or so little beneficence in his purpose as to leave the soul of a man in jeopardy of an eternal hell because he can not feel convinced of the dogma of some church? Ah no; truth is to all, and for all, and if they do not embrace it at one time, they will at another. It will never be too late to accept the truth, as long as the ages of eternity roll on. And while some may not be ready at the first roll call, they will all be there at the general muster; for some may be, and are, slower to comprehend the truth, and, like Thomas of old, require more palpable proof of truth to be such; but when their understanding is convinced, then they will embrace with all the ardor of their soul.

No; it will never be too late. The author of all truth will never shut the golden gate of truth on any while the ages of eternity roll on; and as worlds and new conditions of grandeur and sublimity open to our vision and our senses we will learn, that truth like the life of the soul is ever expanding and that new truths are ever waiting to be explored as fast as the soul is ready to comprehend them.

Truth is to the soul what food is to the body; it causes it to develop, to expand, and reach out toward the Infinite.

If there were no such things as development and progress from a lower to the higher, the world would not be worth living in, and life now nor in the future worth having; and how could progress be made from a lower to a higher except we start from a lower plane; and this fact alone should reconcile us to the present inharmonious and undeveloped conditions of to-day and with the absolute knowledge we have that, "Onward and upward" for ever, is the destiny of man. That no matter what obstacles, even of our creation, may intervene, every human soul is as certain to reach the goal of perfection as that the worlds in space obey the law of their destiny.

L. Pet Anderson.

[Spiritual Messenger.]

Many and wonderful have been the stories told of the remarkable tests of spirit presence given through the mediumship of Mrs. L. Pet Anderson, and among the most astonishing was that of the recovery of a watch while in San Francisco. At our request, Mrs. Anderson has written for us the following account of the manifestation:

When in San Francisco some years ago a lady called early one morning and desired a sitting. She asked me if I ever found stolen goods. I told her I had done such work, but did not wish to be used in that way. But I asked her to be seated, and as she sat down I said to her, "You have lost a gold watch and chain." She answered, "Yes." Then I went into a trance. When I awakened she asked me my price, and left without saying a word about what was told her. The next morning Jessie Shepard called in to see me about going to San Jose with me, and a lady called, all smiles and sunshine, and asked me if I recognized her. I said "No," and she said, "I was in yesterday morning to see if you found stolen goods, and you saw a gold watch and chain hanging before my face, and then went into a trance, and Dr. Randall came and described a woman who, he said, took the watch and had given it to a man, and he (Dr. R.) told me to go back to my rooms immediately and told me just what to say to the woman, and then said, 'She will see the man if you hurry back, and will be frightened by what you say, and will get the watch and chain, and then you go out, you and your daughter, this evening, and when you return to your room your watch and chain will be hanging in a prominent place, where you will see it.'"

And the lady said before Jesse Shepard and myself that was absolutely true. She had the watch and chain on and said it was all exactly as Dr. Randall told her, and when she and her daughter returned to their rooms there it was before them as they opened the door, and she said "Do you wonder that you did not recognize me, as I was so sad yesterday morning and this morning so supremely happy, and I call it the most wonderful and practical thing that ever happened."

A FALSE SENTIMENT.—"The bravest are the tenderest," says Bayard Taylor in his memorial poem on the singing of "Annie Laurie" by the English troops in the trenches at Sebastopol the night before the assault on the "Redan" and "Mamelone," that ended in the capture of the Russian stronghold.

"Each heart recalled a different name,
But all sang Annie Laurie."

Pretty sentiment is not always filled by fact, and the war records of all ages show that the bravest are not the tenderest by a good deal. Napier's account of the storming of Badojox, where as great daring and iron pluck were shown as men ever exhibited in the world in a conflict for homes, says that when the English got into the city these brave men plundered and outraged women, sacked private houses, and committed such gross outrages that a strong guard was forced to the service of resisting and restraining them. That one fact is enough to settle the sentiment.—*Indianapolis Sentinel*.

AMERICA spends \$1.10 per capita for religious purposes, \$2.02 per capita for educational purposes, and \$17 per head for alcoholic stimulants!

PUBLICATIONS.

ANDREW JACKSON DAVIS.

(Seer of the Harmonical Philosophy.)

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"BEYOND THE VALLEY,"

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We have read the "Sunday Talks" and shall continue to do so, for let us open the book when we may we are sure to find something that makes us feel the better for reading; every article is the expression of the thoughts of a manly man to his fellow man.—*Monterey Californian*.

Bright, crystallized sunbeams, which gladden the heart, and give fresh inspiration to the soul. The few moments we allotted to their enjoyment have lengthened to hours, and with a sigh of regret we turn from their contemplation, only because the duties of the day have imperative claims upon our attention. These sunbeams have been materialized in the magic alchemy of a master mind. A more beautiful, instructive and entertaining volume never was issued upon the Pacific Coast, or any other coast. Every page is gemmed with bright, sparkling thoughts, the sunbeams of a rarely cultured intellect. As we read page after page of this splendid volume, we are forcibly reminded of the impressions received from our first perusal of Timothy Titcomb's "Gold Foil," or Holmes' "Autocrat of the Breakfast Table." It is a work which represents the highest, purest standard of thought, expressed in the best-chosen language. It is one of the happiest contributions which our home literature has ever received.—*Santa Barbara Press*.

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The Young Man of To-day.

[From the Brooklyn Magazine.]

There are ten articles and essays written on the "modern young woman," where there is one that treats of the young man of to-day. We are apt to criticize the tendencies and weaknesses of the young woman, forgetting that the young man offers an equal abundance of material for the critical scalpel. The absurdity of modern fashions for women is universally decried, but only here and there is a protest made at the masculine fashion-plates that parade through our principal avenues and streets. The cry is that the modern young woman is shallow in her conversation, with all her thoughts centered on her apparel. But is the young man of the present day so infinitely her superior? Is he so studious, so scholarly in his conversation? Are his tendencies for dress and pleasure less marked? It is well sometimes to criticize the critic. The young men have, with much propriety, been denominated the flowers of a country. More and more the young man of America is establishing himself in the commercial interests of our country and in the high places of all professions, until one is at times amazed to find the interests and responsibilities of great commercial houses and professional enterprises resting upon youthful shoulders, and propelled by young ideas and brain. It is highly creditable to the young manhood of America that these instances of ambitious progress can be found; yet these cases are still in the minority.

Take the average young man, and there is room for vast improvement. To what shall be attributed the scarcity of our young men in the public libraries, their meager attendance at societies and associations of intellectual and practical purposes? One of our prominent cities boasts of not less than twenty first-class literary societies, yet the combined attendance weekly is but two hundred and twenty-six! The same city has within its limits eighteen other educational associations of art, science and music, and the average attendance at each is but fourteen! In business circles there is much the same condition of affairs. Nine out of every ten of our young men perform their duties in a mechanical manner, glad when the clock points to the hour which means the end of another day. It is not an uncommon thing for a young clerk to begin to watch at 3 o'clock for the approach of 5 p. m. The period of life through which they are passing has scarcely any meaning for them. They are forgetful of the important fact that they are standing at the opening gates of life, that they are passing through a season of their existence that should be crowded full of plans and actions. An interest in sporting matters takes the place of an interest in what most concerns them and their future. It is much easier for thousands of our young men to remember the name of every member of the leading base-ball nines in the country, than to recollect the names of the customers with whom their firm has daily dealings. The scores of base-ball games take the place of the discounts allowed certain customers in their minds. An intelligent interest in all games of exercise is healthy, but, like all things, it can become too absorbing, and business and the practical things of life become secondary matters.

Every young man is in himself a parcel of tremendous possibilities, and these he realizes in proportion to his efforts to develop them. In a country which holds out so many opportunities for young men as that in which we live, it is remarkable that such little effort is made to embrace them. There is no excuse, except in the most extreme of unfortunate cases, for a respectable young man in America to fail of commercial and social success, if he will only look about him and employ the opportunities as they present themselves before him. This thousands of our young men fail to comprehend, and here lies the secret of the standstill at which they find themselves. The inclination is too much toward pleasure and not enough to labor. It is in youth that we should work if when we arrive at manhood we would have our burdens easier. The young man of to-day is not, to our mind, what he should or might be. There is a tendency to look too lightly upon the practical things of life, and pay too much attention to things that are interesting in themselves, but that serve as poor foundation-stones upon which to build a successful career.

MENTAL INFIRMITIES OF HEREDITARY RULERS.—Monarchs and hereditary rulers of all kinds live unnatural lives, which result very often in the development of lunacy and mental disorders unknown to the average mass of mankind. Professor Haeckel, the well-known German scientist, has just been enforcing this moral, the text being the death of the late King of Bavaria. Says the professor: "Mental diseases are remarkably frequent among sovereigns. The proportion of lunatics in reigning families as compared with that of the population of their country is as sixty to one; that is to say, that lunacy occurs sixty times as often in reigning families as among ordinary mortals. If similar statistics were taken as to the frequency of lunacy among the nobility, it would at once appear that this class also furnishes a much larger contingent of lunatics than non-aristocratic humanity." This opinion has created quite a flutter in aristocratic circles in Europe; but facts are stubborn things and these can not be gainsaid. A king or any one who controls

his fellows is put in a false position. His pride is stimulated and his vanity puffed out by being constantly deferred to. To keep people perfectly sane they should learn how to obey and follow, as well as to command and lead.—*From Demorest's Monthly for October.*

Spiritual Preaching for our Times.

[Edward Hungerford, in the Century.]

However opinions may differ as to the value of present tendencies in the theological world, no one will deny that there is a determined push in the direction of a larger freedom. Call it looseness, or license, or liberty, the fact is there, indisputable. With it we have to deal. The forces which have held men, whether of human authority backed by a persecuting ecclesiasticism or of ignorance, or of both combined, are no longer sufficient to hold them. In the face of protests men go on asserting the liberty to inquire into all foundation of belief, whether in science, philosophy, or revelation. The nature and sources of authority are inspected. The claims of Scripture, theories of inspirations, former interpretations of Scripture, the historic foundations of Christianity, the life of Jesus and His work and their relation to individual destiny and race destiny, the innermost meaning of salvation, its scope and reach,—all are reviewed and discussed with intense interest, and with the enthusiasm and hope of a fresh liberty. It is useless to attempt the arrest of this. It is a part of the life of the age. He is happiest who most clearly sees that freedom of inquiry is the condition of truth.

On the other hand, such freedom is not without its dangers; and the salvation of our present religious thought can only be assured, and healthful results reached, by baptizing that thought in the spirit. The more it feels the pulse of freedom the more thoroughly must it be pervaded by the sense of the invisible. If such movements are not intensely spiritual they become rationalistic and skeptical. A rank intellectualism is only a grade higher than materialism. It is the spirit that quickeneth. The Christian Church is passing through great transitions. This is not a sign of decadence, but of an intense life. But change involves crises. Transition periods are critical periods. In guiding the great body of the Church through such transitions, and in order to land the people on a surer basis of faith, the preacher must keep to those spiritual heights where all things are seen, in their divinely constituted relations.

A Hopeless Minority.

Among the Rev. Henry Ward Beecher's many accomplishments not the least is his ability as a story-teller. To much-amused listeners he recently told this one about a New York boot and shoe drummer:

A typical "knight of the grip-sack" was detained at a small town in Western New York a while ago, where a revival meeting was in progress. He had met a party of convivial friends during his stay there, and had what is popularly known as "a load on." Nevertheless he drifted into the revival meeting and took a seat well up in front. It was rather close in the church, and the warm air was conducive to sleep. The drummer yielded to the drowsy god, and after nodding a little sank into a profound slumber, and slept through the minister's rather long and dry discourse. The audience sang a hymn, and the drummer slept on. Then the evangelist began his address, and wound up his fervid appeal with this request: "Will all of you who want to go to heaven please rise?" Every one in the church, except the sleepy drummer, arose. When the evangelist asked them to be seated, one of the brothers in the same pew as the sleeping drummer, accidentally brushed against him as he sat down. The drummer rubbed his eyes, and partially awake, heard the last portion of the evangelist's request, which was: "Now, I want all of you who want to go to hell to stand up." The drummer struggled a little, leaned forward unsteadily, and rose from his seat in a dazed sort of a way. A sort of suppressed laugh he heard from some of the younger people, and an expression of horror he noticed on the faces of some of the older ones. Steadying himself against the rail he looked at the evangelist an instant and then said: "Well, Parson, I don't know exactly what we're voting on, but you and I seem to be in a hopeless minority!"

RUNNING a country paper is not without its compensations, after all, as is testified by the following thankful notice from an Eastern Oregon exchange: "Our thanks are due those of our subscribers who have come forward and paid up their subscriptions. As Winter is coming on, we need a little cash to buy our wife and babe woollen clothes and ourself a pair of gum boots, so that we will be able to wade around town this Winter after items."

The true virtue of human beings is fitness to live together as equals, claiming nothing for themselves but what they are willing to concede to every one else, regarding command of any kind as an exceptional necessity, and in all cases a temporary one, and preferring, whenever possible, the society of those with whom leading and following can be alternate and reciprocal.—*John Stuart Mill.*

The Periophthalmus.

[St. Louis Globe-Democrat.]

There is a very curious amphibious fish on the tropical Pacific shores. It has no English name, so one is forced to adopt the alarming scientific nomenclature and call it periophthalmus. This is classical for stare about. Perioph. actually walks straight out of water at ebb tide and promenades the bare beach, erect on two legs, "in search of crabs and stray animals," naturalists say. He hops about like a frog and stares back at you over his shoulders with his squinting optics. Nothing can be more ludicrous than to see him thrust his movable orbs right out of their sockets like a pair of telescopes. No matter which way he wishes to look he can do it without turning his head, for his goggle-eyes are capable of an indefinite amount of protrusion. If you try to catch him he will give you an amusing exhibition of quickness. Just as your hand is about to touch him, away he leaps, then stops and twists those extensible, double back-action telescopes right over his shoulder with such a ludicrous effect that the most solemn person in the world would have to sit down and laugh. After a moment of this he pulls in one eye, leaving the other on guard duty. With the other he sweeps the field in front of him, alternately extending it and pulling it in so as to survey the entire field, foreground as well as background. If he spies a delicate morsel of food, he gives you a parting look with both eyes, then says good-bye and is off. He is the most comical fellow in the world.

This power of seeing both in and out of water receives a peculiar development in one of the carp family. Instead of using a telescope arrangement, he had divided his eye into two portions—one for use in the air, and the other for water only. It is divided horizontally by a dark strip, and the first always lies on the surface, looking at the same time both into the air and in the water. Grant Allen says: "Its name is Anlepis, but in all probability it does not wish the fact generally known."

A CURIOUS little story, whose truth is vouched for by leading women of San Francisco, is told of Helen Hunt Jackson. It seems that before her death a friend told her of a poor woman whose husband had left her with an infant child to care for, and Mrs. Jackson directed that some articles of her own wardrobe should be given to the object of their sympathy. The woman, in her gratitude, gave her daughter Mrs. Jackson's name. After her death, the poor woman took up her child one day, and calling it by name, said: "Oh, my little girl, the lady who was so good to you never saw your sweet face, and she never knew how I loved her." At that moment, the woman related, a hand was laid on hers, a sweet, motherly face bent over her and said: "I am not dead; I am here." The woman had never seen Mrs. Jackson, but she described her perfectly in feature, voice and manner.—*Old Colony Memorial.*

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