



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.

Life is the preface to the book of eternity.—*Loiseleur.*

Make truth your friend, keep conscience clear and the life pure within.

One is very near being ungrateful when one weighs a service.—*Mme. de Flahant.*

Love is a canvas furnished by Nature, and embroidered by imagination.—*Voltaire.*

Wherever the soul can wander, the Eternal Soul of all things protects it still!—*Bulwer.*

The soul, ray of Heaven, invisible prisoner, suffers in its dungeon cruel sorrows.—*A. de Musset.*

There are events in our lives over which time seeks in vain to draw the veil of oblivion.—*The Theosophist.*

Thought is the first faculty of man; to express it is one of his first desires; to spread it is his dearest privilege.

O, sweet past! sometimes remembrance raises thy long veil, then we weep in recognizing thee!—*Mme. Louise Labé.*

Learn to be poor in spirit, my son, if you would penetrate that sacred night which environs truth.—*The Count de Gabalis.*

Thus man pursues his weary calling,
And wrings the hard life from the sky,
While happiness, unseen is falling
Down from God's bosom silently.
—*Schiller.*

Spend your time no longer in discoursing on what are the qualities of the good man; but in actually being such.—*Marcus Aurelius.*

Man is arrogant in proportion to his ignorance. Man's natural tendency is to egotism. Man in his infancy of knowledge thinks that all creation was formed for him.—*Bulwer.*

The finest threads, such as no eye sees, if bound cunningly about the sensitive flesh, so that the movement to break them would bring torture, may make a worse bondage than any fetters.—*George Eliot.*

Nature has her language, and she is not unvarnished; but we don't know all the intricacies of her syntax just yet, and in a hasty reading we may happen to extract the very opposite of her real meaning.—*George Eliot.*

The secret of our emotions never lies in the bare object, but in its subtle relations to our own past: no wonder the secret escapes the unsympathizing observer, who might as well put on his spectacles to discern odors.—*George Eliot.*

There is much pain that is quite noiseless; and vibrations that make human agonies are often a mere whisper in the roar of hurrying existence. There are glances of hatred that stab and raise no cry of murder; robberies that leave man or woman forever beggars of peace and joy, yet kept secret by the sufferer. Many an inherited sorrow that has marred a life has been breathed into no human ear.—*George Eliot.*

ANSWERS TO QUESTIONS.

Through the Mediumship of W. J. Colville, Given at Pickwick Hall, St. Louis, October 26, 1886.

[Light in the West.]

QUESTION.—What is the spiritual future of lives which seem failures on earth, though actuated by honest principles and earnest endeavors?

ANSWER.—The standards of success and failure in spirit life, are totally dissimilar to what they are on earth. In the earthly world success is determined by material acquisitions and outward display; thus, on earth a man is accounted successful if he gets into Congress or Parliament, and wins distinction in his party. The clergyman who receives the largest salary, and is settled over the most fashionable congregation; the author whose books are most admired in public society; the artist whose pictures demand the largest amount; the singer or actor whose name is the most frequently mentioned, and who wins the largest number of golden ducats, is pronounced a success; but, from the points of view of spirit life, all such success, which is frequently wholly meretricious, is pronounced a disastrous failure, as there can be no advancement in the spiritual world that is not the result of the calling into activity of the highest and noblest sentiments of the spirit. Many an unknown, forlorn toiler on earth—many a worker who has won no recognition whatever at the hands of men, and whose name will never be handed to posterity, realizes in spirit life that his life has been more successful in the doing of real service to humanity, than that of any illustrious monarch or courted genius. Spiritual improvement is success, earthly praise a bauble. We must never think we do nothing if we are not known of men; the unseen influence, the psychical force sent out by earnest workers in mind reaches far and near, and is the most potential of all agencies in human elevation. Only idle, selfish, dissolute lives are failures—only those who do not strive to do good are without laurels in the spirit life. No earnest effort is ever unrequited. On entering spirit life you will find yourselves face to face with the results of your secret aspirations, and your occupation will then and there be to your taste, with no cruel, cold, forgetful world to crush the expression of your genius.

Q.—Will you please explain mental telegraphy?

Ans.—Mental telegraphy is just what the phrase implies; it is the means of sending dispatches in mind by means of a mental force, of which electricity is the most external vibration. By the art and ingenuity of man telegraphic apparatus is constructed between given points; the electric fluid bears a message, and connecting wires are used as conductors. All inventions and appliances in the material world are previously known in spirit life, as every invention is first conceived in the mind, then impressed upon the brain, and afterwards translated into outward form. Whatever power man possesses to control electricity is the power of mind over inanimate force, and while electricity is now your messenger and faithful servant, it cannot, and certainly does not, originate ideas, or send you telegrams on its own account. In the realm of mind kindred spirits communicate with each other across spiritual lines, and by means of atmospheric waves in the spiritual world; and we beg of you to remember that you are all now in the spirit world as much as you ever will be, for the spiritual world interpenetrates the material earth, and is its life-substance. Whenever you direct a message toward another person, or call mentally upon a spirit friend, you succeed in effecting a communication whenever you strike a connecting wave of thought, or succeed in producing the force generated by your own mind, called by theosophists astral fluid, as the bond of connection; tho't is a substance, and passes along the astral current which is circulating everywhere, from one mind to another. Whenever a mental dispatch is sent and received, one mind must be dominant and the other passive, and in the most harmonious instances so tuned together, that, like responsive harps, when one is touched the other vibrates.

Q.—What is your opinion of Destiny?

Ans.—We accept destiny as a word; but it signifies simply purpose, object in view, end to be attained; and so far as it implies that all lines are certainly to succeed eventually, it impresses an infinite

truth. There is no such thing as chance or accident, and no soul is stranded purposelessly upon the shores of time. Destiny, however, does not imply such arbitrary predestination as would leave the human spirit no part to play in the working out of its career. Cause and effect follow throughout the universe, but every act of life is both an effect and a cause. Working out one's own salvation really means so using talents and opportunities, that, in harmony with the irreversible law expressed in the words, "Whatsoever a man soweth, that shall he also reap," we reap a harvest of eternal gladness. It may be asked, If the eternal future of every soul is to be spent in unalloyed felicity, where the freedom of will or choice with which humanity is endowed comes in? We answer, the nature of the soul is such that it cannot eternally love or choose evil; and as no will but the Infinite can be free to an unlimited extent, the freedom of the human will, even though a real circle, is but a lesser circle, included within the circle of infinite purpose. Perfect happiness is only attainable through perfect purity of affection, and until that is reached, discomfort, or at best qualified joy will be our portion.

THE BEAUTY OF SIMPLICITY.—Next to suitability, I say, let there be simplicity. John Newton, giving advice to a lady, said: "Madam, so dress and conduct yourself that persons who have been in your company shall not recollect what you had on." That counsel, if followed, would lead to quite a different style of dress from that which is far too prevalent now. Simplicity seems banished, and we are forcibly reminded of the description given by Isaiah of the attire of the women in Jerusalem in his days. The description is given in the third chapter of his prophecies. There is a pretty fable of the angel and the rosebud which conveys the very lesson which I am now seeking to enforce. It is said that "the angel who takes care of the flowers and sprinkles upon them dew in the still night, slumbered on a Spring day in the shade of a rosebush. When he awoke he said: 'Most beautiful of my children, I thank thee for thy refreshing odor and cooling shade. Could you now ask any favor, how willingly I would grant it.' 'Adorn me, then, with a new charm,' said the spirit of the rosebud in a beseeching tone. So the angel adorned the loveliest of flowers with simple moss. Sweetly it stood there in its modest attire, the moss-rose, the most beautiful of its kind. So the costliest ornaments are often the simplest," and it will be generally found that simplicity characterizes the highest refinement. Hence, never allow fashion to triumph over common sense or your good taste. Do not comply with the reigning modes at the expense of simplicity and suitability.—*Quiver for October.*

"ONE thing is clear: that is, that Psychography must be ascribed to a transcendental origin. We shall find: 1, That the hypothesis of prepared slates is inadmissible; 2, The place upon which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil; 3, That the writing is actually done at the time; 4, That the medium is not writing; 5, The writing must be actually done with the morsel of slate or lead pencil; 6, The writing is done by an intelligent being, since the answers are exactly pertinent to the questions; 7, This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium; 8, It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore although invisible, of human nature or species. It is no use, whatever, to fight against this proposition; 9, If these beings speak, they do so in human language; 10, If they are asked who they are they answer that they are beings who have left this world; 11, When these appearances become partly visible, perhaps only their hands, the hands seen, are of human form; 12, When these things become entirely visible they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."—*Baron Carl Dupré (Munich), in Nord und Sud.*

Answers to Questions.

[Through the Mediumship of Miss M. T. Shelhamer in Banner of Light.]

QUESTION.—In the other life do spirits live in families, as they did when on earth?

ANSWER.—The family relation is sustained in the spiritual life in cases where the spirits are banded together by the law of soul-attraction or of true spiritual kinship. For instance, here on earth is a family, each member of which is bound to the other by the closest ties of sympathy and affection; if one member of this family is disturbed, is saddened, all the members suffer through sympathy; if one has cause to rejoice also, for there is a spiritual kinship running through the entire family. Each member of such a family, on passing to the spirit-world, will gravitate to one and the same home; they will all be united there, sustaining their relationship to each other, and pressing forward in holy communion day after day, while at the same time each member of this spiritual family may pursue different lines of employment and cultivate a diversity of taste. Another family on earth does not seem to possess among its members this tie of tender attraction; each one seems to live distinctly within himself, to pursue his own pleasures, to reap his own experiences, neither seeking or receiving the deep, true sympathy of his brothers and sisters. There is not the spiritual kinship between the members of this family that there was in the family first mentioned. Members, in the latter case, pass into the spiritual world; each one gravitates to his proper sphere, and years may pass, even ages, before the family are again brought together into active association, and it may be that the law of attraction will never come into operation between these individual souls; they may never again live in family relations as they did on earth, yet these individual spirits will not be alone; they will find in the spiritual world, sometime and somewhere, people who are in entire sympathy with themselves, and they may form a family relationship that will be as sweet and tender, because it is truly spiritual, as that relationship of the family which we first portrayed.

Q.—What are their pursuits, if they have any?

A.—As we have said, the members of one family may pursue different avocations; one may be a student of philosophy or a scientific investigator, another may find his time and attention occupied in attending to those agricultural pursuits in the spiritual world which corresponds to the agricultural employments of earth, but there is this difference: the spirit interested in the study and pursuit of agriculture does so from a scientific basis, studying his lines and seeking his information in order to apply the principles of them, in their best results, for the benefit of mortals and the inhabitants of other planets. It would take an entire afternoon for us to enumerate the various avocations or employment of spirits, but every soul must sometime, if not upon first entering the spirit-life, come into an active condition, through which he may employ the best energies of his being, and in coming into this condition he will find a line of employment to which he is adapted, and which calls out the best powers of his soul.

Q.—Is any provision made for their support?

A.—Every soul must support itself; it seems to be an undeviating law of spiritual life that every spirit must put forth efforts in order to become self-sustaining. True, we sometimes find spirits who seem to be idle, who are not employing their energies, but their existence is one not fully developed, it is rather sustained in connection with physical life. These spirits feed upon the magnetisms of mortals, and in this way are about half supported. But every spirit, on passing away from the confines of physical life, find within himself resources, powers, energies which he may apply to the fulfillment of certain lines of labor, through which he receives all that is necessary for the sustenance of his spiritual body and for the development and growth of his spiritual perceptions.

Miss Amelia B. Edwards contributes to the October *Harper's* an account of the remarkable discoveries which have recently been unearthed by Egyptian explorers. Miss Edwards is best known as an English

novelist, but her scholarship in antiquities has achieved for her the distinction of being the first lady to receive the degree of Doctor of Laws from Smith College, also the title of Ph. D. from Bethany College, Kansas. Miss Edwards has written two interesting volumes on Egypt.

The White Cross.

[Chicago News.]

It is the misfortune of Chicago society that its attention has been so preoccupied with politics, business, industrial problems, and sectarian discussions that it has paid little heed to the inception of the White Cross movement here. The object of this organization is so high and elevating that it should engage the earnest co-operation of every man and woman who believes in whatsoever things are pure, lovely, and of good report in the world. Even the habitual scoffers at righteousness must bow low his head in honor to a society whose purpose is to secure respect for all women and endeavor to protect them from wrong and degradation, and which couples with this endeavor to suppress all indecent language and coarse jests. It matters little that the article of the society's creed that maintains "the law of purity as equally binding upon men and women" may be considered by self-indulgent men as the profession of an impossible belief because of the variance in the consequences of sin in the sexes; every man who orders his life by such a creed must grow toward the virtue of the Man without Sin. Were all homes and schools and colleges what they should be there would be no field for a society to teach men Paul's message to Timothy: "Keep thyself pure." There must have been something wrong in the home life of a man who does not treat all women with respect or who is not interested in protecting them from wrong and degradation. With the memory of a mother's watchful care and gentle ministrations to influence his life, the man must be a monster who treats any woman with less than outward respect or whose sympathies do not respond to the distress or injury of any mother's daughter. The only thing that can dull the reverence of a son for his mother's sex is to see her denied in her own home the regard and consideration of her husband. A son is naturally, though perhaps imperceptibly, influenced by the example of his father. Let this be one of petulance, arrogance, or inconsiderate harshness toward the wishes and feelings of the mother, the son without knowing it loses that chivalric bearing towards all women which marks a gentleman in overall, as in doeskin. As a man sees women treated in his home so he will generally treat them away from home. Of course education and subsequent association may modify his manners, but they seldom change his heart. Touching the use of indecent language and coarse jests there can be but one opinion. They defile the mouth that utters them and the mind that is not closed against them. Unfortunately, the latter half of Pope's couplet—

Immodest words admit of no defense,
For want of decency is want of sense—

is not wholly true. Too many men who can not be accused of a "plentiful lack of wit" beguile their leisure hours in the interchange of low, immodest, and obscene stories. To such an extent is this carried by some eagerly sought companions that their trail through society can be traced by the suppressed merriment over Mr. So-and-So's latest story. If a man once enters on the role of a narrator of indecent stories he soon loses all distinction between what is bright though offensive and what is offensive without being bright. The mind of a retailer of questionable tales becomes so befouled with its filthy store that his whole mental and moral tone becomes tainted and impure. Indecent language and coarse jests are habits acquired in hours of idleness, in school days, and in the early associations of manhood. Even among circles of educated men—men studying law, medicine, or even theology—he is often considered the best fellow who tells the broadest story or cracks the coarsest joke. Against this the white Cross society sets its face, and all society that loves purity and detests indecency should espouse so worthy a cause.

A Boston Letter.

BY JOHN WETHERBEE.

EDITOR OF GOLDEN GATE:

I suppose what is going on in Boston is always interesting to people who live at a distance, at least to Spiritualists on spiritual matters. I am aware that it is hardly a Mount Zion, or the holy land of our order, and yet sometimes I think many people give Bostonians a credit for more egotism or pride of locality than they really do possess; but that is virtue everywhere, and I own to a thankfulness that I am indigenous here and in the germ for three or four generations. In the wrappers or envelopes I date from here from 1750, so I may be excused for any pride of place. Of the many things that help to inflate me, nothing surpasses the manifest interest it has in modern Spiritualism; true, it is not yet in the majority, or any ways near it, but the proportion of Spiritualists is larger relatively than in any other locality. I think that will be admitted by any one who looks into things statistically. I am speaking of those who attend the various spiritual meetings and who find themselves attending the many circles, those all speak for themselves. But there is a much larger number who are interested without manifesting their interest by labelling themselves so. Rev. M. J. Savage, whom I consider the ablest clergyman in Boston, expresses about the idea in a sermon, where he said: "Now leaving science let us pass to what is known of Modern Spiritualism. At the onset let us remark that it is too big a factor in modern life to be ignored. Thousands and thousands in Europe and America believe in its central claim. There are also as many of silent believers, who do not like to be called knave or fool, and so keep still about it. Like Nicodemus they came by night lest they be cast out of the synagogue." I have no doubt the reverend gentleman comes under that head himself. I have met him at seances with open eyes; I have heard of his presence at others, with Eglington, with Mansfield the letter writer, and at private sittings for independent slate writing, and I am very sure he feels almost as I do, and I hardly think he would be cast out of any synagogue; that day has passed by. It might possibly be considered in his intellectual social life as a weakness. It is possible, that men of his position would not like to jeopardize it, and therefore he hesitates alliance. One puts up in christian circles with a good many fools and low people, that they do not feel as charitably disposed to in the body politic of Spiritualism, but he did say this: "To establish the claim of Modern Spiritualism there is a body of evidence that would be recognized as conclusive proof on any other proposition whatsoever." I thank him for this much of outside testimony, but I really do not see why the fact of a continued life after the dissolution of the body, should require more evidence than "any other proposition whatsoever" to establish it, when, if it is not proved, I do not see of what use ministers and religion are.

Leaving then the, "as many more silent believers," we will come back to those who manifest their interest and fill the Sunday meetings and other places. The temple on Back bay have begun its Sunday meetings, Mr. Ayer the manager. Mr. Colville, after his long absence, is announced for meetings in the Parker Memorial building. He always has a following, as he is one of the Spiritualistic wonders; there is so much self-evident abnormal power in him as a platform speaker on any subject that both sensation and logic make his attraction. The old temple society, that have held their Sunday meetings at Horticultural Hall, hold them now at Berkeley Hall. The Phenomenal Society holds its meetings there Sunday afternoons. These are all large meetings; then there is the Ladies' Aid Society, and the two Lyceums, which are practically meetings for speaking, as well as lyceums, and other smaller meetings, one at Eagle Hall and one at College Hall, these latter two are variety meetings, platform tests and addresses, very popular, holding three sessions every Sunday and some week day meetings, and do not pause during the Summer, so are perennial institutions.

There is an abundance of seances for physical manifestations and materializations, they number about ten, and each medium holds from three to six seances a week. The principal materializing mediums are those who have lived here for some time, and each seem to have some special point of superiority, and each have their circle of friends, from which to draw patrons, and there are seekers at large, so to speak, who show themselves from time to time at all of them. It is hard to draw any comparisons. Mrs. Fairchild's feature is staying outside of the cabinet and by the number of forms that appear. The Berry seances have always been popular, their seances aesthetically conducted; people there feel as if in good company. They don't have so many forms as some others during a seance, but they stay out longer for interviews and talk more; both of these have submitted with perfect success to test conditions. Then Mrs. Fay and Mrs. Bliss are well known and well patronized. Mrs. Best still has her seances with illuminated and ancient spirits, and is very popular with those who know her, notwithstanding her exposure a year ago in Connecticut, of

which there seems to be two opinions. She is associated with the sensational lady of Onset, Madame Dis de Bar; the latter lady's phase is the production of pictures on cards, she not touching them, and being in the possession of the sitter and all in the light: these may be called self-evident manifestations of spirit power, and are certainly very remarkable. She is said to be the daughter of the celebrated danseuse, Lola Montez.

Notwithstanding mediums and seances so abound particularly in the phase of materialization. Mrs. H. V. Ross has ventured to make one more, and has taken a fine and eligible house on a lease of two years, and is giving six seances a week. One might almost fear there were not enough people interested to go round, and give them all a good living; but they seem to all the same. Mrs. Ross is a well known strong popular medium, and where-soever she locates has a following, and is entitled to it, and being well acquainted with her and her mediumship, I want to speak of it. Of course I am not doing it for the purpose of giving her a notice, but for the benefit of the cause. I suppose there is no feature in the manifestations where Spiritualists are more divided than in this one of materialization. Many of our best Spiritualists take no stock in this phase, and consider the claim of materializing forms as frauds every time, and are very apt in their arguments to quote the exposures, and can name almost all the mediums, and those they can not include they say, "It is only a question of time"; and the suspicious conditions, and the many disabilities, and the frequent frauds, which no one can deny, make many conclude that the phase had better be abandoned for the good of the cause. I, as many people know, am not carried away by this popular phase. I much prefer the intelligent manifestations where our departed friends can more or less identify themselves by what they say through some good test mediums. In fact, I like the simple rap on an untouched table, that, when alphabetically read, tells me that my sister, my mother or my child still lives, better than all the wonderful manifestations—well, as I was saying, I am not carried away with materialization, but I have had, during the past year or two, so many privileges of witnessing the phase under test conditions that I am absolutely certain that the phase is a fact, and that the forms or apparitions are spirit manifestations, and if my assurance is good for anything, I can say truthfully to any one who doubts this phase that I am as sure of the fact as I am that the sun shines in pleasant weather. I say all this for the benefit of those who have not had any privileges and opportunities, not that I am entitled to them, but there has been a willingness, perhaps from selfish motives to favor me, because in doing so they hope to hit many with one shot; and I have felt thereby that my testimony was due to the many not so favored. Why I am speaking in a special manner of Mrs. Ross is on account of her method of doing things; she is free from all the sensitiveness so common with her profession (and that I think is often assumed by the class to guard against astuteness), but Mrs. Ross has been willing to meet all reasonable requirements by improvements in conditions, doing away with all possible subterfuges, or superfluous decorations, and, I think, has reached the simplicity that all lovers of truth in the matter desire. I think that is only a duty that every medium should attain to, or attempt, and those who can not do so had better be neglected by the investigating world. The lady of whom I am speaking has it so arranged that every one present, whether skeptic or believer, has ocular proof all the time of honesty. They need nobody's testimony, their eyesight makes the phenomena self-evident; there is where the general interest comes in that has made me feel like being a little particular in saying so, more for the good of the spiritual public than for her personally.

Her house is an end one, the sidewalk flush with the street, no windows within fifteen feet of the medium's location when giving a seance. There are two parlors separated by folding-doors and both open and lighted for inspection. In the corner of the front parlor, contiguous to the back one, is hung a very simple but tasty curtain void of folds or superfluous cloth, making a small triangular space, which is the sanctum—from custom we call it a cabinet, but as any one can see it is not one; it is simplicity itself. The walls in the rear of this curtain are exposed for all to examine; and as the back is against the brick wall of the house and the back room exposed for all or any to examine, every one can see there are no clap-trap contrivances, and that the triangular enclosure is intact, and the only entrance to it is through this curtain in the presence of all eyes. Particular care is taken in the arrangement that the curtain does not extend to the doors, and a wide, perceptible, white space intervenes, so there can be no surreptitious entrance from the back room; that however would be unnecessary as the doors are closed when the seance is ready to begin. The medium entranced enters the enclosure, and every one present can, and necessarily must be absolutely certain that the medium then is the only occupant, and be as absolutely certain that the extemporized forms of men, women and children, come out of the same, and cannot possibly be mortal. Sometimes four or five come out at the same time, very often two. No one present required any testimony of this, for every one, skeptic or believer, has ocular proof of it all the time. A description of what took

place at two seances that I have attended lately would be interesting, but I think my letter has been already fully long, so I will omit it.

Signs of the Times.

EDITOR OF GOLDEN GATE:

The lecture by the spirit control of George F. Colby, at Masonic Temple, last Sunday evening, before the First Society of Spiritualism, of Portland, on the "Signs of the Times," was a masterly, scholarly effort, and covered the entire ground of the world's progress during the last twenty-five years, embracing all its phases—political, scientific, mechanical, religious and spiritual. The speaker frequently went back into the records of the past, contrasting it with the present; nor were the prophets or prophecies of the past less untouched, but dwelt upon, commented upon and dissected, showing familiarity with both sacred (so called) and profane history. After having gathered from the treasures of the past, plainly demonstrating the ever-progressive spirit of humanity, crossing out all along the line of the ages, then summing up the wonderful, startling developments of the last quarter of a century, like a great string of pearls sparkling with living thought, the spirit then glided into a vein of prophecy, prognosticating events in the near future, which, if true, wonderful will be the changes wrought among the nations, kindred and tongues of earth. If his prediction be correct the monarchies and kingdoms of the Old World will crumble and fall, and governments of the people be established in place thereof. Even our own fair government will undergo great changes, now little thought of. Equal rights will be vouchsafed to every son and daughter in our land, and the cause of crime and vice be much abated. The methods of education will be much improved, religious thought expounded in keeping with all things else, declaring that the night was far spent, that day was dawning, that thoughts shall rule the world. C. A. REED.

PORTLAND, Or., Oct. 9, 1886.

Soul Growth.

EDITOR OF GOLDEN GATE:

Whilst reading the queries of "W. N. S.," in the ever-welcome GOLDEN GATE of Sept. 25th, I felt impelled by a strong influence to write a few lines on the subject. If your wisdom so dictates, please insert all or any part and oblige those who seek avenues through which to teach light, truth and purity. To our understanding as teachers of the harmonial philosophy or soul power we are satisfied that the soul entity is of the realm of spirit, and during its expression through the human form is constantly reminded by higher intelligences, so beautifully clothed by Cato while struggling to know more of life's possibilities: "It must be so, else whence this pleasing hope, this fond desire, this longing after immortality; or whence this secret dread and inward horror of falling into nought. Why shrinks the soul back on herself and startles at destruction?" The soul experiences are made up of spiritual atoms. All spiritual embellishments are absorbed by the spirit entity and not by the sensual nature of form expression. We fail to find proof of the necessity of more than one expression through the same condition of possibilities; and as the infinite laws of life hold all power of embellishment or soul growth re-incarnation under the same expression must necessarily limit the infinite and confine an infinite power. Can finite penetrate, comprehend and control the infinite? Says one, But History and Nature repeat themselves. True. But history is not a spirit identity, neither is physical embodiment, because it has a beginning, so consequently an ending; but life and soul are the principal of growth never ending and eternal. MRS. M. M.

LONDON, Oct. 27, 1886.

WHERE IS HEAVEN?—The question, "Where is heaven?" was put to Sam Jones by one of his wealthy church members in Georgia, whose cotton crop yielded him some \$20,000 the last year. "Where is heaven?" said the rich planter. "I'll tell you where heaven is," said Mr. Jones, "if you will go down to the village and buy fifty dollars' worth of groceries, put them in a wagon, and take them to that poor widow on the hillside, who has three of her children sick. She is poor, and is a member of the church. Take with you a nurse, and some one to cook their meals. When you get there read the twenty-third psalm and kneel by her side and pray. Then you will find out where heaven is." Next day, as the evangelist was walking through the village, he met this same wealthy planter, his face beaming with joy. He spoke after this manner: "Mr. Jones, I've found out where heaven is. I went as you directed me. We took up the wagon-load of groceries, and the poor widow was completely overcome with joy. She could not express her thankfulness. As I read to her the twenty-third psalm my heart was filled with thankfulness to God; and, when I prayed, the angels came, and I thought I was nearer to heaven than I ever had been in my life. I left the nurse and cook in her humble dwelling, and promised her she should never suffer so long as I could help her."

[Written for the Golden Gate.]

From the Sun Angels Order of Light.

Prepare Ye the Temple of the Soul.

I greatly see the need of bestowing upon the loved children of the Angel Order, a few facts and ideas, so as to enable each one to more fully comprehend their responsibilities and existing imperfect qualities and influences that surrounds them, and if developed will dwarf and limit their soul power, and prohibit the progression of the soul itself; my plain and emphatic expressions, should not be taken for chidings, for my interest and watchfulness in your behalf is untiring; I clearly understand your wants, and my care and anxiety can only be compared to a watchful mother, who glances around her nursery, and with intuitive perception quells a disturbance, and transforms an unpleasant element into a harmonious melody.

Prepare ye the temple of the soul, heed the cry of loved ones, arouse from your state of stupor into activity; look into the receptacle and shrink not from the task that awaits you, open your hearts toward humanity, and let in the flood of sunlight; expand your energy and powers, cultivate and assimilate the talents that every human being is endowed with, whether it be five, seven or one, and allow the soul to radiate through the physical; cleanse and purify your beings by living more in accordance with systematic laws. Nature is a great physician, a sure healer, and offers a drink from the fountain of health to each thirsty and weary traveler; pass not on but pause and refresh yourself. Some mortals believe that the soul does not exist in the body, but responds to the summons of the physical by request or will-power, but I say unto you, *that the spirit dwelleth within you!* It is the soul that lights and feeds your body, but in unison within the physical, they co-operate together; one is just as essential in life as the other, as the perfume is to the rose, or sunlight and dew necessary to your earth; the body would sicken and die if the soul did not nourish or sustain it, therefore I call your attention to the urgent need of preserving your minds in a good condition, against all possibilities, which will assist in prolonging life; and you can buffet against taint, disease, or decay.

There are times, when the spirit leaves the body, to refresh itself in the atmosphere of its eternal home. At such times, matter has not altogether sway, for electric and magnetic cords connect the two, and not for one instant does the monarch or ruling power forget its subject, but provides for its comfort and extends to it its care while absent. The reason mortals sicken and pass away before their time (for we know the reaper has cut down many a fair blossom in its springtime) is because they have never appreciated the value of health, which exceeds that of every earthly treasure; they have never guarded against evils of exposure physically, or of mental vices, and the consequence is the mind becomes burdened with the acknowledgement of its imprisonment, it can neither advance or escape from the fetters that hold it under such conditions; hence the struggle between mind and matter commences and soul being superior to all else, takes its flight and triumphs in its liberty, and the decayed shell is cast aside. I do not wish to be understood that through this medium alone life is cut short. I give the above illustration merely to aid you in preserving and prolonging life, for there is no reason why mortals cannot exist to a grand old age, and fill all the requirements of earth life, until the soul is summoned to its summer home by a higher and more supreme power. If you lose your own individuality by good deeds towards others your own being is gradually perfected and the soul beautified, and it will manifest through the physical its joy. Some beings have such perfect natures, are so spiritual, that their soul is already mated to angelhood; again others are entirely ignorant as to the laws of development and their natures so gross that they seem incapable of embracing the divine law, or comprehending its significance. But this is the duty I urge upon you to fulfill: take by the hand the unfortunates, have compassion and charity for their weakness and illiterateness, and be ye watchful yourselves that in climbing the ascent with your burden, that ye fail, or weary not, never yielding to pride or selfishness, be guided by the ray of light that falls like a benediction from angel hands above; pluck the sweet buds of faith in your undertakings, and tread not upon the star-gemmed flowers of humility; allow them to blossom and linger in your pathway, and when the journey is reached, Saidie will mete out full measure of love, and rest, happiness, and content, to the brave soul who through all adversities, claims the right to our crystal shores.

Given through Raymond by Saidie, leader of the Oriental band, and Sun Angels Order of Light.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angels Order of Light.

OSWEGO, N. Y., Nov. 2, 1886.

THE Saturday Evening Spectator (of Minneapolis, Minn.), says of a practitioner of "Christian science," who was formerly a well-known spiritual healing medium in California, that she quickly made three thousand dollars in that city—being welcomed as an angel of light into homes where, as a medium, she would have been

considered a spirit of darkness. Some of the "Christian scientists" are more "scientific" than the homeless founder of their science. They know how to make money; he did not. Judas was the money-maker of the original firm. But the modern class are carrying the light where it would not be admitted in the guise of honest truth. —World's Advanced-Thought.

Conditions of Mediumship.

[Written for the GOLDEN GATE by spirit W. G. Clayton, through a private medium.]

The conditions attendant upon mediumistic manifestations are, one might say, manifold, the condition of the instrument being in many cases paramount.

I should like to speak for a short time upon conditions—that very obnoxious word to so many who have the feeling that they are in some sense abused by conditions and kept out of what should be theirs. The same conditions that prevent you in material form from doing many things you would like to do, interfere with us, but in your case you oftentimes see the cause as well as the effect, while, when you fail to receive what you think you ought from us, you only see the effect. Mind can control matter, or what is called matter, but not cause. We are enabled to use our motive power by means of air currents, or what might be called "waves of air," that when we come into contract with opposing currents (as we often do) cause the messages to swerve from lack of sufficient force to carry them through unwaveringly, and a word or sentence may thus be changed materially (that is unless we have sufficiently the control of the instrument to correct the proofs). It is a species of electricity, subject to changes of temperature and to the atmosphere surrounding the person or persons that are connected by the electrical current. Each one has their own atmosphere as they have their own personality, and each one is subject to have that atmosphere disturbed, as one's feelings are liable to be depressed or elated—(when I say each one, I mean on our side as well as yours), so you see that the wonder is how we can do anything, even approximately well. We, who desire to manifest our presence and control mediums, must study these currents and personalities; both of those who are to assist us here, and those whom we desire to use as instruments, and it takes time, (which, although of very little consequence to us, on the whole, is still prized by us when we have an object in view, whose attainment is strongly desired by us) to make a choice of both aids and instruments and combine congenial currents. So many are willing and anxious to do all they can to advance themselves, and aid in advancing others at the same time, that we are obliged to choose carefully, and even then are liable to make mistakes which must be rectified before our ultimatum can be reached; for over anxiety on the part of one of our number may retard, rather than help forward the development we desire to accomplish.

Then, too, the physical condition of the instrument must perforce aid or hinder, as the case may be—an overtired brain or body cannot be used as successfully as one who is in better condition—so, as I remarked in the beginning of my writing, the conditions are manifold. And you, to whom the light is coming so freely, and in whose homes the conditions are becoming so much better, must be patient yet a little longer, and give us all the aid you can. By striving to overcome the opposition, you sometimes feel (I do not, understand, mean antagonism, but simply opposition) towards giving up your own personality and becoming passive enough to admit of being used successfully, and being doubtful of the genuineness of the messages that come through your mediumship. There are so many who might be mediums if they were willing to devote time and thought to it; who might wield a power in the affairs of men; for great good could they bring themselves to study this science and devote a certain portion of their time to it, that feel themselves, that they have the power, but are too timid, or consider themselves too busy to develop themselves; that when we find people of judgment and cultivation, who will listen to, and heed us, we are much gratified. I will endeavor, in my next essay, to explain to you somewhat of what our work is, and how we are enabled to accomplish it.

THE Tsetse fly is common in Central and Southern Africa, and its bite, while perfectly harmless to leopard, lion or ape, is certain death to all the more useful animals. The horse, the cow, the dog can not exist where it is found, and without these animals a land is doomed to perpetual savagery. Were this pest removed millions of human beings might find happy homes where a fly has made a wilderness. Were a pair of these insects taken from an unknown land by an All-Wise Deity, placed in the ark to be fed for more than a year on the blood of nobler animals and then returned to curse the Dark Continent and make civilization forever impossible in the districts where they abound?—Free Thinkers' Magazine.

It is said that there are 32,000 people booked for Southern California by the Emigration Bureau, due between now and April 1st.

Rational Spiritualism.

EDITOR OF GOLDEN GATE:

The nebular hypothesis and the theory of evolution have been universally adopted by the scientific world because they account for the present phenomena of nature beneath and around us. No other theories do.

Of course, no scientist, or assemblage of scientists, can *prove* that the matter of this solar system, or any other systems of suns and worlds, was once diffused through space as finely divided fluid matter, with its atoms in constant motion; that by the formation of a nucleus a concentration of this substance took place, and an immense revolving ball of heated matter was formed, which, by its centrifugal force, threw off ball after ball of its own substance, which continued to revolve around their parent sun, and thus formed systems with central suns and revolving planets. That these planets gradually concentrated, cooled, formed crusts on their surface of solid matter, and that, with our earth at least, after inconceivable time, came organic life—first, vegetable, then animal, then man.

Yet science has rested itself on this apparently solid hypothesis. This hypothesis accounts for the sequences in the past history of our planet and our solar system. The spectroscope has almost *proven* that the universe is made of substantially the same stuff.

As a necessary deduction from the accepted hypothesis of science, there was a time, not only in our earth, but everywhere in all our solar system, when there was no *life*; not only no human life, but no germ life of any kind, because the heat was so immeasurably intense that no germ could exist.

Life is now here. Its earliest expression was a little protoplasmic jelly, composed of oxygen, hydrogen, nitrogen and carbon, filled with force in a new form. *How* this force, in this new form, got *into* this little mass of jelly, nobody knows. It *got* there, however, and from that little beginning has developed up all the multitudinous forms of organization, until it has arrived at the biped-human.

There having been a time when there was no life on this planet, and it being now here, the only rational conclusion is, that it originated here. Having no knowledge of any life except what originated and exists here, the large mass of modern scientists have denied, not only the probability, but the possibility, of any life continuing beyond the organisms which manifest it here. They have always seen its operations in connection with *organization*; hence, they have claimed that when the organization was destroyed, the manifestation of life must cease. They had adopted a dogmatic assertion, which has been accepted as a proverb: "Life commenced here, therefore it must end here; whatever had a beginning, must also have an end."

Having seen, heard and read of many facts tending to show that life and intelligence does continue beyond the dissolution of the body, for many years I have been studying to find some process of reasoning, consistent with the known and well established facts of science, by which a continued individual and intelligent existence could be made probable and rational, so that men and women who do not deny and ignore all the demonstrations of science and reason, might be led to investigate the evidences of a future life.

In the May number of the *Overland Monthly* was published my first article on this subject, "Must life, commencing here, necessarily end here?" It was considered reasonable enough to be published in that widely circulated magazine.

My reasoning was intended to reach people who *think* and who accept the conclusions of reason, based on the facts of nature.

I simply wished to show that the seemingly well attested facts of Spiritualism were not inconsistent with the demonstrated facts of science and the theory of evolution. It was an attempt to premise or ante-date the fact of Spiritualism with rational premises which would render them consistent with each other. It was an attempt to show that there need be no break in *actual materiality* when the intelligent force of the body left its old and worn-out house, clothed with a finer and more enduring covering of more attenuated matter.

It was an attempt to show that evolution had some significance; that it was for an *object*; that the travail of Nature through inconceivable ages brought forth an offspring worthy her long labors, viz: an individualized, intelligent entity capable of indefinite and perhaps perpetual existence, unrestrained and untrammelled by the clogs and hindrance of this life.

It was an attempt to give meaning and intent and plan to every step in this wonderful development "from star dust to immortal spirit."

It had a tendency to show that through all Nature and all her wonderful changes and transformations there was a force, operating with wonderful wisdom and directed towards the accomplishment of a definite *end*. In other words it had a tendency to fill all nature with intelligent design.

It made the human body a wonderful laboratory with the grandest function to perform viz: to duplicate itself in sublimated and refined matter for continued existence and usefulness.

This was also the object of the first article written for the *GOLDEN GATE*, entitled: "As Individuals we begin Here." Of course I had to reason about something of which I knew and could talk about.

I could not talk of *immaterial nothings*, because I don't know anything about *immaterial forces* or *immaterial things* and cannot conceive of any such absurdities.

I can conceive of *qualities* or words used to describe qualities of *things* or *forces*, such as hard or soft, strong or weak, but they are qualities of *things* or *forces* and are used merely to show how these things or forces affect other things or forces.

It seems that some persons can not or will not distinguish between finer and coarser *matter*, weaker and stronger *forces*, and can not or will not understand my ideas. I have no time or disposition to be diverted into hair-splitting disputations about the use of language, or reason about any realm besides the *real*, because the *real* and the demonstrable are enough to occupy all my time and all my poor reason.

Let those who will disport themselves in the ideal and cavort around to their heart's content in the unexplored realm of *immaterial nonentity*.

With me, the present question is, Do the facts of nature and of this life preclude the possibility or probability of a continued life beyond? Also I desire to combat the wide-spread fallacy that "life must cease here if it commenced here," by showing that the matter of which our bodies are composed is not *new*, but is part of the matter of the eternal ages past; that the force we call life is nothing but part of the all-pervading force of the universe acting in new relations, through organisms built up for the very purpose of individualizing an entity capable of continued life.

Is this a *materialism* unworthy the study of a philosophic mind? Is this an investigation which might not engage the attention of an exalted intellect?

Such studies and investigations will occupy the minds and command the attention of the bright intellects of the race long after the wide vagaries, fanatical assumptions, and incongruous notions of all such correspondents of the *GOLDEN GATE* as the one who talks of "one-storied heads of materialists" shall have been buried in the compost heap of the earth's worthless rubbish. E. A. CLARK.

SAN JOSE, NOV. 14, 1886.

Letter from Los Angeles.

EDITOR OF GOLDEN GATE:

We have had two good opportunities to witness materializations through the mediumship of Mrs. Elsie Reynolds, 265 South Spring street, this city.

The two seances we attended on the evenings of November 5th and 10th were not crowded. The sitters were afforded every opportunity to examine all the surroundings, cabinet included, which was simply dark muslin hung in the form of a curtain across the corner of the seance room.

As this medium is one of the *much grabbed and exposed mediums*, we (self and wife), were anxious to see and judge for ourselves.

On the first evening, November 5th, there were a number of good strong materializations, and three or four tests given that were beyond the power of any medium to simulate, but as a whole the seance was not as satisfactory as we could desire, after the number of reports of fraud which we had read concerning this medium, and yet we saw nothing fraudulent at this first seance.

At the second seance on November 10th the manifestations were very remarkable and satisfactory to every one present, and beyond question as to their genuineness.

Materialization and dematerialization occurred outside the cabinet, plain to be seen by all.

The medium and a full form materialization walked out of the cabinet hand in hand, also a boy, should judge to be twelve to fourteen years old, walked out of the cabinet hand in hand with a full form female, the boy shaking hands with every one who desired to shake with him.

As a majority of your readers are familiar with the many descriptions published of similar occurrences, I will not weary the readers with further details, but will close with a single suggestion or opinion; it is this: Mrs. Reynolds is a very sensitive, susceptible medium, and we can well understand why she is caught or called fraudulent. If designing fraud-hunting parties, visit herseances, they can, we believe, develop there and then, through her mediumship the fraud they are seeking; on the contrary if truth is their object, if justice and fair play is what they seek, they will not be disappointed.

My only object in sending this to the *GOLDEN GATE* for publication is simply justice. Yours for justice to all,

Dr. M. E. CONGAR.

LOS ANGELES, NOV. 14, 1886.

THE Legislature of Manitoba has amended the municipal act of the province so as to allow unmarried women, having the property qualification, the right to vote at municipal elections. Thus Manitoba wheels into line with the other Canadian provinces—New Brunswick, Nova Scotia and Ontario—which have already secured municipal suffrage for women.

The highest monument in the world today is Washington Monument.

[Written for the Golden Gate.]

A Contented Mind is a Continual Feast!

Truer words and fraught with greater import were never uttered, for without this happy mental condition all our surroundings however pleasant, our opportunities, however favorable, and all our efforts however successful, each and all would fail to contribute their designed and proportionate degrees of pleasure.

Contentment (I mean the genuine article) is not secured by external influences, but is a harmonious condition of our inner life, which is the source of all true enjoyment—a calm resignation to the inevitable, a supremacy of spirit over matter. We occasionally, but too rarely, meet those whose very presence infuses cheer and hope to our flagging spirit; whose pleasant beaming continues, and sweet musical tones produce new life and re-freshed energies, and sweeten our diminutive cup of earthly pleasures. We feel as though some heavenly influence from higher and brighter spheres had descended upon our obscure and destitute lives and kissed our trouble souls! This greatly to be desired condition of mental equilibrium is to some a priceless inheritance, but to the majority of human beings it is a dearly won victory of the spirit over the disappointments and vexations of everyday life. Wealth can not buy it, friends can not bestow it, nor our disciplinary experiences bring it to us unless they are properly utilized, converting every failure into an incentive to stronger efforts, every disappointment into an increased desire and determination to rise above, and sail smoothly over the frequent disturbances, upon the sea of human events, seizing upon every means of enjoyment, that will not only brighten and beautify our daily experiences but will enlarge our capacity for higher and more intense pleasures, and we will thus gradually emerge from our present undeveloped condition of discontent and unhappiness into those high, peaceful conditions that emanate from a soul that has conquered self and asserted its complete and glorious supremacy over the ills and imperfections of earthly conditions. Within us, not without, exist the capabilities and means of true happiness. Harmony within defies the raging, conflicting elements without!

By the aid of our reason and will-power, and the divine assistance of our spirit friends, we can establish our happiness, contentment, yea, even our heaven, beyond the reach of external influences within our own souls! This we must patiently, perseveringly and hopefully learn to accomplish. So long have we been erroneously taught "that the beautiful world of ours is a vale of tears," a probationary state of self-denial, penance, and suffering, a scene of misery, pain and death (with much emphasis upon the latter!), and that to merit the highest degree of happiness in that far distant and thinly populated abode of an unchanging variety, and an unvarying degree of musical bliss, we must place ourselves upon every conceivable rack of mental and physical torture! that to revolutionize this barbarous condition of affairs, and to introduce a more substantial and desirable foundation for true and progressive attainments, we must patiently but perseveringly pursue the necessary efforts to extricate from our thoughts, motives, words and deeds all the unnatural growth of every element that is a foe to the happy and progressive conditions our loving Father intended for his children while on the earth plane, and supplant instead a grateful and happy recognition of His beautiful and magnanimous provisions for our enjoyments, a consciousness of the great possibilities and opportunities for happiness pertaining to this sphere of existence, this atom of the vast eternal future, searching daily for the blessings and privileges that lie so thickly scattered around our pathway, if we only have the necessary desire and knowledge to discover them, and we will soon find that instead of looking away in the dim distant future for some condition or locality for our coveted and rightful happiness that right here and daily are springing up from the fertile soil of our immortal souls, gems of purest and enduring pleasures to mature and ripen and be gathered into the abundant and overflowing storehouses of our heavenly Father's Eternal Kingdom. Let us sow the seed by cultivating a cheerful contented mind, by accepting the inevitable with a calm resignation, meeting the disappointments and discouragements of our earthly pursuits with smiling countenances and hopeful hearts, believing that these light afflictions (if properly applied) will work for us a far more exceeding and eternal weight of glory! Let us be less ambitious for an abundance of the wealth of this world, but daily add to our spiritual treasures the abiding wealth that flows from a contented, virtuous and useful life, and contribute from this true prosperity, joy and sunshine to those who come within our influence, thus contributing our "mite" toward such a feast for humanity that will satisfy all our spiritual cravings, strengthen our spiritual understanding and unite in one abundant, universal and continuous feast of spiritual blessings the entire human family.

ELLA L. MERRIAM.

LOS ANGELES, CAL.

A GLASGOW draper, who was narrating his experiences during his first visit to England, said he stepped into an Episcopal church in the middle of the service, just to see what they did. "I hadna been well seated," he said, "when the minister,

awa at the ither end, cried out, 'Lord, preserve us all! and then a' the folk about me cried, 'Lord, preserve us all! 'Preserve us!' say I. 'Did ye never see a man frae Glesca afore?'—*Scottish American*.

Answers to Questions.

[Given at the Banner of Light Free Circle, through the mediumship of Miss M. T. Shelhamer.]

Q—[By H. M. C., New York.] In a printed lecture recently delivered by the guides of Mrs. Cora L. V. Richmond, occur the following sentences: "The time is coming when phenomenal Spiritualism, as it is termed—we mean the phenomena of Modern Spiritualism—will not cease to exist, but will cease to be, in the majority of the minds of those who call themselves Spiritualists, the most important factor. The very fact that materialization has caused so much dissension proves how frail is the evidence of the senses, how futile it would be to build up the question of man's immortality on the phenomena of materialization." As the questioner considers materialization an important "factor" in Modern Spiritualism, will the controlling intelligence please give his views of the subject?

A—While there are human beings on earth who base all their calculations, all their ideas of knowledge, upon the evidences which their external senses convey to their minds, there will be a *need* of what is known as phenomenal Spiritualism; while those who have not the power of turning aside from the outer or physical manifestations of life to find comfort and testimony of existence through their interior soul-perceptions, there will be a *necessity* for phenomenal Spiritualism in order to demonstrate to them the *fact* of a continued, conscious life. And yet we can agree with the controls of Mrs. Richmond in declaring that the time will come when these phenomenal aspects of Spiritualism will cease to be *all* important or to possess the *first* claim upon man's consideration. Humanity itself is advancing from a purely physical condition of life to a more spiritualized stage of being.

As man grows in power, gains knowledge of his own life and of the laws of nature, and comes into a condition to subject the elements, as well as the arbitrary laws of life, to his own kindly mind, he ceases, to an extent, to live purely in the sensual or physical department of being; he feels stirring within him another self, a higher being, and he desires to learn something of its nature. Through the law of spirituality he discovers that he can turn to an inner self, and gain a knowledge of a purer and a higher condition; his devotional nature is aroused; he feels that he must outgrow the thought of purely personal endeavor and aggrandizement, and reach out to something more lofty and ennobling. By doing this his spiritual nature becomes unfolded, and he looks abroad upon the world and finds in the lesson of the stars, or in the leafy trees, that there is evidence of power, of soul-force, of spiritual existence, and he believes what exists for nature certainly must for man. In this way the interior self, the spiritual nature, becomes developed, and man ceases to look only for the sensual and physical demonstration of life. Turning to the spiritual perceptions within, his own powers of mediumship, of clear sight, are unfolded; he can perceive, sense, feel the presence of invisible ones around him, and step out from his own incarnated condition to a plane of spiritual life, wherein he knows, through all the avenues of his being, that there is such an existence; that his friends live there and love him, and that he is moving towards them. Materialization thus means something of deep significance; it is an important factor in the annals of the work of Spiritualism, because it brings to mankind a visible demonstration of the power of the spirit over matter; but when every individual on earth has become so spiritualized, so elevated above purely material conditions, so receptive to the spiritual conditions of a higher existence as to become clairvoyant, so as to perceive, mingle with and spiritually commune with the denizens of another sphere—with his own dear departed ones—materialization will have ceased to be that important element in Spiritualism, because every man and every woman will be his or her own medium; they will open the door-ways of their own lives to the entrance of spirit-friends; they will walk with them, and talk with them spiritually, not drawing their immortal friends down through the avenues of mortality to take upon themselves for the time physical elements, to descend to crude conditions of earth; but rising in their own acquired power to the spiritual plane of their departed loved ones they will walk and talk with them through spiritualized means and conditions, and be able to experience something of the joys that spirits know in a diviner life.

A CAT at Galena, Ill., climbed a tree and attempted to pounce upon a group of English sparrows which were sitting on a branch. The sparrows attacked their enemy with their bills and soon it was surrounded by hundreds of angry birds. The birds compelled the cat to jump to the ground. They pursued it, pecked out its eyes and finally killed it.

HE who sedulously attends, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man.

[Written for the Golden Gate.]

Soul Growth—How to Attain It.

Much is being said in and written for our mental science classes, about soul growth, by overcoming error in our outer-self and mortal mind, and becoming a living demonstration of the inner and higher attributes of our being; by making our higher self (or spiritual soul) supreme ruler over the outward life and sensuous mind, and bringing our thoughts and desires into harmony with divine truth and thereby cease to think and desire from the sensuous mind and lower self.

The questions that are most frequently asked are, What is the first step? How can we attain this mastery over matter and the lower self? The first step is to get as clear an idea as possible of the real and the unreal and learn that the real is that which stands the three divisions of time—the past, present and future. This you can do in any metaphysical class; then, with a mind sweet and clean, free from prejudice, aspire, with open mind, to receive truth and do good, and you will soon begin to realize the desires and possibilities of your higher self. When this is done resolve yourself back in thought to the fountain head of life—the immortal realm of thought and being; then seek in that sphere to know yourself, for there and there only will you find yourself. Cease to think of yourself as anything but pure spirit. When you have accomplished this and have become conscious of being enthroned in spirit, and have felt the in-pouring of inspiration from the balmy atmosphere of that reality, your thoughts and desires will come from the soul, and her immortal attributes will express themselves through the mind and entire body; then you will have demonstrated your immortality to your outer consciousness. When this condition is won you will lose the false and acquired idea of the differences of things through the realization of their oneness. Nature is a grand harmony, and differences pertain to development, and development pertains to manifestation only of the real being through matter. When we step behind the veil of matter and into a clear and extended consciousness we will find that all things, both of the outer and inner world, are of the one great life, and are *all* God's children and of equal value to the parent source.

When we retire into the depths of being we will find the flame that will light the path and illumine the understanding to comprehend the now hidden and seeming mysteries of the unrevealed, which will yield a rich harvest of absolute knowledge and power.

We are a spark or scintillation of Divine spirit. The atom is identical in its attributes with the one Great Central Life and Will, which is the cause of all things. You should try to realize this as fully as possible, for the comprehension of the truth of our relation and oneness with all manifested and unmanifested life brings us into universal thought and feeling,—the fulfillment of the divine plan. From that plane of development this truth is comprehended, that in attributes and possibilities we are as great as the greatest and as small as the smallest, that the most inferior manifestation of outward life is as great in its real self as the greatest, and of no less value to the Father. Evil, disease and sorrow come from without—or rather from that which is within being veiled, shadowed and perverted in thought, by the senses. They are also the result of coming under the psychological influence of other minds and their conditions, thereby losing self-poise and self-control; hence the necessity of finding and controlling self, and in thought holding our true relation to all things. All good comes from within, through the finding of self, and by the subjugation of outer things and sensuous feelings to the inner and spiritual perception of truth.

When we can resolve ourself back in thought to the original life and oneness from whence we sprung we will become illumined in spirit and in truth, and will find rest and harmony, for in the deep hidden center of being all is harmony, love and peace. As fast as we perceive truth we should seek to manifest it in our every day walks of life. By so doing we make a practical demonstration of our immortal qualities. If we do not this our responsibilities greatly increase, and it were better that we had never perceived truth. We may apprehend truth both intellectual and intuitive, but it is not ours fully until we live it.

What do we do when we patically demonstrate truth in our common thought and action? We live a true life and externalize the qualities of our immortal self. This is the "straight and narrow road that leadeth unto everlasting life." Why is this true? For this reason: that it fills our mind and body with the immortal qualities of mind which our soul possesses. All whose life is not a demonstration of truth go through life clothed in a mask of error which veils the real individual from recognition. And thus through the world we go, veiled with the error that came from trusting the senses, placing good things in a wrong place. Such are not truthfully seen except by the few that can peer through the mask and behold things as they are in the real.

M. E. C.

QUEEN KAPOLINE, OF HAWAII.—Queen Kapoline, the consort of King Kalakaua of Hawaii, will arrive at San Francisco next August, when she will begin a tour of the United States.—*Inter Ocean*.

GOLDEN GATE.

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SATURDAY, NOVEMBER 20, 1886.

THE MEN AND WOMEN WE MEET.

How little of genuine spirituality do we find in the world. Of the thousands of men and women we meet daily upon our crowded streets, how many have a thought beyond this life? How many are living their best, or above the plane of a mere animal existence?

Faces everywhere; eager faces; faces sodden and bleared with vice; faces bearing the footprints of dissipation; intellectual faces; society faces; faces wearing the impress of worldliness; faces whereon we see mirrored from the heart below all manner of impure things—shame, crime, selfish ambition, degrading appetites—these we meet at every step; the streets are full of them; but how few faces upon which the unfolded spirit within has written lines of love, charity, purity and goodness.

What fields for study do all of our great cities present to the thoughtful student of humanity. In the contemplation of the multitude do we find unlimited "food for thought." Here are potentialities for good, undeveloped elements for use, hints and prophecies of angelhood, and also capacities for evil, that no language can measure. And then each individual is a world of his own, often unexplored and unsubdued. Each follows the line of his own individual destiny, making his own history, and laying the foundation of a character whose complete and perfect structure eternity only can accomplish.

How can we reach these moving multitudes and touch and inspire their hearts with an aspiration for better things? To many of them the things of the spirit are a sealed book, and goodness an unknown quantity. They never think of a life to come, nor of the great moral responsibilities of the life that now is. Their spiritual natures are so involved in the elements of matter, so obscured by grossness, that the light from above can not penetrate the murky depths; or if it do it shines so dimly as not to be perceived.

And here is thy work, O evangel of earth and heaven! To clear away the clouds of ignorance and error from these immortal souls, that the sunlight of Divine Truth may shed its rays down into their lives, radiating their natures with the glow and glory of a new-born purpose, and opening to them a pathway to the higher life. Though thy task may seem great, thou must remember that time and eternity are before thee in which to perform it. There is no finite condition of sin or ignorance that can not be overcome by an infinity of effort.

SATAN.

The religions of all kinds and of all ages have taught a belief in the existence of some mythical power of evil contending with God for the possession of the soul of man. It is a belief founded in human ignorance, and naturally so.

The forces of nature present themselves to the savage as of two kinds—good and evil. The first is represented in the glad sunshine and the gentle rain; the latter by the fierce cyclone, the dread thunderbolt and the terrible earthquake. Hence, he deems it quite as important that he should propitiate the demon that produces the latter that he may not be injured, as that he should tickle the vanity of the benign power that seems disposed to favor him.

The Satan of the Christian world is believed by many to be an actual being, filled with intense malice towards the human race, and if not possessed of actually greater power than Jehovah, he is at least able to frustrate the plans of the latter in the creation of man, and secure by far the larger portion of souls for his kingdom of Eternal Torment. Children in intellect, or men in the infancy of the race, might be expected to believe in such a being; but that matured minds should find room in the universe for a power thus malignant it is difficult to understand.

The only Satan that man has any occasion to fear is the Satan of his own ignorance—his unbridled appetites, his evil propensities, and the animalism of his own dwarfed and imperfect nature. And these are no insignificant demons to be passed by or treated with indifference. They are not to be placated or conciliated by offerings of incense, nor the sacrifices of dumb animals; but they are to be met by the conquering hosts of the God within, and overcome.

Satan will recede to his realm of myth and shadow, where he belongs, as man learns wisdom. The economy of creation will have no place for him. He is already retiring before the influx of spiritual light now shining down into the world illuminating the understandings of men.

The Ch'rch has no longer much use for him; and only those sects that place a literal interpretation upon the allegorical language of ancient scripture seem at present to cling to him. Take Satan out of the creeds of some religious sects, and, like Othello, their "occupation" would be gone.

CRUEL SPORTS.

To kill for the mere love of killing is a relic of the savage and barbarous instincts of the fierce beast—the broad-jawed, low-browed, hairy monster, from which the race has evolved.

As man ascends the scale of intelligence and spiritual unfoldment he naturally takes less and less delight in those cruel sports which involve the needless destruction of harmless animal life. We say of "harmless animal life," for there is a vast difference between the taking of such life and the destruction of animal life at war with man, and which it becomes necessary for him to remove for his own protection.

A teaching of Buddhism, with which certain schools of advanced thinkers are becoming indoctrinated, is, that all life is alike sacred—that the life of the insect or the reptile is as much a part of Om, or the great Creative Force that fills the universe, as is the life of man or angel; and that man has no right to take the life of his fellow worm, however inimical or dangerous to his own life that other life may be.

By carrying this idea one step farther, we might say that man has no right to destroy the noxious and poisonous weeds that encumber the ground and crowd out the useful plant, for do they not contain a part of the same life, and have they not the same right to the soil and the sunshine, the rain and the gentle dew, as the fruitful vine, or the life-sustaining corn? Is not the life of the plant and the animal alike sacred in the eyes of the Creator?

On the other hand, is it not more reasonable to suppose that enlightened man, being the highest expression of God on this planet, is invested with discriminating power to determine what is good or evil in all existences below him, and that he is endowed with the right to destroy the evil and protect and encourage the good?

May not all hurtful forms of animal and vegetable life—beasts of prey, poisonous reptiles, etc.,—be the expressions or counterparts of the hurtful passions and degrading appetites of man—such as revenge, anger, covetousness, and the like,—and which it is his duty to trample beneath his feet? What is man here for but to overcome evil with good, and to rise superior to the evil propensities of his own nature, as well as to overcome all hurtful things in nature around him? But how can he put evil under his feet except by destroying it.

When Siddhartha, the Light of Asia, gave of his fair young flesh to feed the famishing tigress and her starveling cubs, which he encountered in his travels, he gave himself to the promotion of a mortal error—to the strengthening and building up of that which, when nourished back to life and vigor, would pitilessly rend him and his followers for his pains. That was a piece of consummate folly that no sensible god would have been guilty of.

The earth upon which we tread, the air we breathe, the water we drink and the food we eat, are teeming with countless forms of life, beautiful and perfect in all their parts—beings that we are compelled to destroy whichever way we move. In all the realm of nature, among the birds of the air and the fishes of the sea, we behold a lavish supply and destruction of one form of life to sustain and build up another form—all going to show how little the estimate the Creator himself sets upon the sufferings of his creatures. Who gave the hawk its beak and talons with which to rend and tear the harmless dove? Does He set a higher value upon the hawk than upon the dove? If so, wherefore?

These are problems that Buddhism can not explain. Hence, man must turn to the God within him for their solution, and he does not seek for the truth in vain. Put down the wrong—uphold the right, is an injunction of the Most High voiced to man through every listening ear of his moral and spiritual nature.

And here we return to our subject and reaffirm that the needless destruction of inoffensive animal life is a wrong that man should rise above. He should pity while he slays the poisonous reptile; just as he should pity the wrong-doer whom he finds it necessary to deprive of his liberty for the protection of society.

ENGINES OF DEATH.—The seductive balloon is responsible for all other methods attempted for navigating the air. The oft-repeated, disastrous results of ballooning have not tended the least to make persons cautious of the inflated monsters, but only to improvements of the same that readily appeal to adventurous minds. There is certainly something fascinating in getting above the clouds that hover over the lower world; and none of the various air-ships and flying machines yet invented have carried man so far towards heaven as the balloon, which it seems is destined to figure still more extensively if not successfully in the problem of aerial navigation. One of a colossal size is said to be now nearly completed in Berlin. It is five hundred feet in length, fifty feet in diameter, and will weigh forty-three thousand pounds. Two steam engines of fifty horse-power each are to furnish the propelling force. Nothing bolder than this has been attempted, and its results will be alike unprecedented be they success or failure. Without a sure means of directing and controlling its

course the balloon is an engine of death, and this one is better deserving the name than any of its predecessors.

IRRELIGIOUS REASON.

Reason without religion is night without a star, life without love. It is the cold, pulseless finger of death pointing into the rayless gloom.

France placed Reason on the throne of the universe, and bowed in worship at its shrine. She exalted the seen and ridiculed the unseen, until every man's hand was at the throat of his neighbor, and the streets of Paris ran red with human gore.

Cold, selfish and heartless is that nature that never worships—that never feels the sense of that awful yet loving Mystery that broods the universe, the whom we are taught to call God.

In the cold, pale light of an irreligious reason—a reason that has no use for any power in nature beyond and superior to itself—all the holier attributes and faculties of the soul—the love that seeketh another's good, the charity that suffereth long, the gentle humanity that ennobles and uplifts the race—wither like the dew-kissed flowers of a Spring morning before the hot breath of the sirocco.

Fraternity without religion! What a paradox of words! There is mockery in the thought! As well might we talk of fraternity of selfishness, fraternity of covetousness and of unbridled appetite. It is the spirituality in man's nature, and not his intellect, that makes all the difference between a demon and an angel.

Reason and religion, twin sisters of the immortal soul, they should never be separated. They may drift apart at times in the conflicts of passions and the speculations of philosophy, but they will be sure to find their own again, when the strife is over, and hand in hand will they tread their upward way together.

Down from the bending heavens and from the home of the celestials, in these latter days, have come multitudes of the blessed immortals to teach irreligious man the nature and destiny of the soul—to melt as in the crucible of Divine Love, the hard materialism and atheism that were crystallizing the intellect of the world. And right grandly are they doing their work.

The night is past. The light dawns in the east. Behold the coursers of the sun—the heralds of a new day.

SOCIETY RESPONSIBLE FOR CRIME.

There are now confined in the County Jail of this city thirteen murderers, awaiting trial, or the final judgment of the courts. The high crimes for which these men are now imprisoned were committed mainly under the influence of strong drink.

In Los Angeles, on the 12th instant, a man was hanged for murdering his wife while she held her six months' old babe at her breast, and also for killing, at the same time, a kind neighbor who had given her shelter after he had driven her from his home. He committed the terrible act while his brain was crazed with rum.

"I had been on a spree all night, and was mad with drink," is the excuse given by the man Goldenson for the cruel murder of an inoffensive school girl, in this city last week. He was mad with the rum with which society authorized the saloon-keeper to furnish him.

And so we might go through the long list and find the same cause lying at the basis of all this dark catalogue of crime. Rum does it all. And then follows the long expense account for the trial and conviction (with the more probable acquittal) of these murderers, which the tax-payers are required to pay; to say nothing of the children made orphans, the homes beggared, and the lives wrecked, and all by this hideous demon Rum.

When one thinks, as at times he must, of the terrible devastation caused by intemperance, and realizes how sweeping is the evil among men—when he pictures to his mind the crimes, the woes unutterable, and the vast multitude, with eyes bleared and moral faculties blunted by strong drink, moving slowly but surely down to the utter depths of ruin, it would seem that no one would hesitate for a moment as to his duty in the matter of closing up the whisky mills of the country.

Talk of our wine industry, and of the injury that prohibition would entail upon the State,—haven't mothers, and helpless children, interests as well? Shall we foster one class at the cost of the lives, health and happiness of another? But that is a mere plea to consolidate the lesser with the greater evil. It is the strong distillation that poisons and maddens the brain, and not the comparatively harmless fermentations.

But the question of the manufacture of wine is not the one that most concerns the people, because not so immediately within their reach,—it is the retail liquor traffic, that places death and madness within the daily and hourly reach of the people. How long will thoughtful men consent that this work of ruin and crime shall go on?

—It may be that the past and recent conditions of Siberia, with its convicts, prisons, mines, and generally desolate character, may some day exist in history only. At least we read that a university is to be opened at Tomsk, that already a valuable library of fifty thousand volumes is concentrated there, besides a fine paleontological collection. Thus, conditions may arise that will convert this hitherto dreary land of banishment into one of reform and growth. That offending persons should be shut out from all softening and refining influences, is coming to be recognized as the barbarism that it is.

THE GIFT OF MEDIUMSHIP.

It is but natural that men and women who have been convinced of the truths of the spiritual philosophy should seek for spiritual gifts; and yet many do so, no doubt, without counting the cost incurred in the development of such gifts. First comes the suspicion of dishonesty with which the great world of skeptics is disposed to regard one, and then the keen suffering experienced at times as the result of the abnormally aroused sensitiveness essential to good mediumship.

But it has such grand rewards—such moments of spiritual exaltation and blissful communings with the angel world—that but few people would hesitate to accept the suffering and the unjust imputations of the ignorant for the transcendent soul-delights that the possession of such gifts bestow.

It is no doubt true, that a knowledge of the calumny and misrepresentation to which mediums have been, and are, subjected, has operated to prevent many mediumistic persons from yielding to the influences of the invisibles. Indeed, we know several such, who would be grand instruments for the spirit world, if they would but consent; but they will not allow themselves to come under spirit influence. And thus the spirits are often thwarted in their efforts to develop mediums for a high order of manifestations. Hence, they are obliged to accept such instruments as are submissive to their will, and these, it is to be regretted, are not always such as they would choose.

The more perfect the instrument, the higher and more satisfactory will be the manifestations of spirit power, and the more completely will the veil be rent asunder that shuts out the dear immortals from our sight.

There are, no doubt, better channels for spirit communication in the world than any that have yet been opened—noble souls who little dream of the mighty powers for good that lie all undeveloped in their natures. But as the cause gains in the affections and sympathies of the people, and it becomes no longer of questionable propriety to believe a now somewhat unpopular truth, nor disreputable to sit for spiritual development, these better instruments will be attuned to the grand work and made use of by the angel world to bring the glorious truths of the new gospel home to the hearts and consciences of men.

Let us honor our mediums, not by condoning their faults, but by seeking their highest spiritual welfare,—by encouraging them in all good ways and works, and by gentle admonitions, when they would go astray. Let us seek to make the divine gifts of mediumship most precious and sacred in the estimation of all into whose hands the good Father has confided them. And thus shall the cause we profess to love, gain in purity and brightness as the years rolls on.

"THE SCREWS."

Prentice Mulford says, "Don't be a screw," which is the same in effect as a bolt, nail, or any other small thing upon which the strength of greater ones depend. What would become of mechanics were there no screws? When screws get loose in machinery, or drop out, there is a collapse, and sometimes a calamity. In human society, Mr. Mulford says, "the screws are book-keepers, telegraph operators, clerks, and all who never plan anything beyond a situation and steady wages. Confidence and brains combined find such screws ready-made by the thousand, and makes them do as much work for as little money as possible. When one screw is worn out he throws it aside and gets another."

There are, indeed, numerous men and women who hold the same relation to the great social and industrial fabric as does the screw to the ponderous engines that have revolutionized the world. But could the great engines or the world get along without these iron, steel and human screws? If they are undervalued that is a mistake on the part of those they serve, but nothing to the detriment of the screws that hold the world and all things in it together. We have been keeping track of Mr. Mulford's ideas for a score of years, and in our opinion he never caused to be printed a line that was not worth ready twice, at least. However, in the new mental philosophy of the day that has taken especial hold upon Mr. Mulford, he is indulging in too airy flights, and goes beyond the material essentials of this world.

We do not object to his calling the workers screws, but that he holds them in low estimation. They are the mainsprings of all that blesses and gives permanence and plenty to the land, and could not be dispensed with for a day without much trouble and loss. It is no trifling thing to "be a screw."

WHY NOT?—Commissioner Sparks is unfortunate in many of his decisions, in that they are often set aside. Only a few weeks ago the President himself took up the case of a man who reported to him what he was defrauded out of his land by one of Mr. Sparks' decisions. Mr. Cleveland set matters right by restoring the man's ownership. More recently Mr. Sparks held that a woman who makes a homestead entry, and marries before completing the same, forfeits her right thereby to acquire a title to the land. Marion Good, *nee* Wilcox, was the first subject of this partial ruling, and the Secretary of the Interior, in passing upon the case, reversed the ruling. Henceforth, women may, if they choose, make homestead entries and marry about the same time; whether to help or be helped, is only of their own concern. We don't know why married women should not be allowed to take up land. The small portion allowed for entry would never grow into a woman's land monopoly, and families would be more secure in their homes.

—"Post-Mortem Confessions" is the title of a little book of 120 pages, of letters written through a mortal's hand by spirits who, when in mortal, were officers of Harvard College," with comments by Allen Putnam. The correspond-

ence relates to the attack of Harvard College upon Modern Spiritualism, and the unfair manner in which the professors of that institution treated the subject. Price, in paper, 50 cents; bound, 75 cents. Address Allen Putnam, 46 Clarendon street, Boston.

"EXPERIENCES OF EON AND EONA."

Among the many valuable works coming from the spirit side of life is "Experiences of Eon and Eona," of recent issue. It is a cleverly written account of their various incarnations in earth-life and on other worlds, given through the "Sun Angels' Order of Light," by Spirit Eona.

Eon and Eona are dual souls whose history dates far, far back into the ages of the past, and from thence to the present, showing step by step how their souls grew and unfolded as the myriad years rolled on, how ever and anon their spirits were wedded to matter, in order to gain mastery over it and become a law unto themselves.

It teaches that the laws of re-embodiment and matehood are the underlying principles of progression; and that individual and planetary life are spiritualized by coming into harmony with these higher laws. Eona says:

"Thus in response to the ticking of the clock of time, man comes and goes until he can gain his heirship to the courts celestial, where is ended the battle, when matter is conquered and he stands a full-orbed angel, with the power that have governed him subservient to his master spirit. . . . It is true that many on both sides of time's river live in complete ignorance of matehood as understood and accepted in the higher realms, yet spirits of the lower spheres find themselves attached to mortals, and not knowing why they seek their society, sympathize with them in all that goes to make up the extreme of life's joys or sorrows. This goes on sometimes for ages, first one and then the other approaching material shores, while the other is attracted more or less thereto, and after a time there comes home to their souls through a development of their spiritual natures a knowledge of the truth, which they then accept with gladness of heart that is unfading and unfailing. Those who possess but little spiritual unfoldment have less power over the life tides that flow earthward, and which are in direct response to their unconscious demands, consequently they are more easily and more frequently turned earthward to work out their salvation, for, regardless of crucifixions, all souls must unfasten their own fetters through their spiritual unfoldment; if another were to do this for them where would be their victory?"

As this book has been given to the world through the "Sun Angels Order of Light," a brief history of which appears as an appendix, it may be of interest to our readers, to know something of its origin and object. It is an ancient order established by advanced spirits in the higher realms of spirit-life. The main object of the Order is to unite the two worlds in bonds of love and wisdom. The members of the Order of Light from the other shores, bring such lessons to the members of earth-land, as will enable them to be more useful workers for good, while journeying in this "Vale of tears." There is a large membership scattered throughout the United States who are doing much toward the elevation of humanity. The book can be had by addressing J. B. Fayette, Oswego, N. Y. and enclosing \$2.50. Agents are solicited to canvas for this work.

THEY DO NOT SLEEP THERE.—The Christian Advocate says: "Three things are necessary to prevent sleeping in church—ventilation, animated preachers, and brains in the hearers. Ventilate the church, ventilate the subject, and only the sick, the imbecile, or those broken of rest, will sleep in the house of God." Ventilation is the first requisite to keep one awake, and we can not think it was lacking in those old primitive log structures wherein our grandfathers and grandmothers congregated on Sunday to hear the most animated discourses of our century. Strong doctrine was taught in those days, and strongly believed; there were no sick or imbecile found in churches those times, and yet those fearfully God-fearing people did sleep and snore, too, in the house of God. We venture the assertion that no one was ever seen to be sleeping in a Spiritualist congregation. Nothing keeps one awake like new mental food, which Spiritualism can supply every Sunday the year round. There is animation in listening to positive facts regarding our spirit's home, where all we ever loved is gathered in those eternal mansions.

THE NAME OF IT.—The Boston Traveler complains that there is more interest in American archaeology abroad than at home; and refers to the "Societe des Americanistes," for the study of ancient American civilizations, its languages, architecture, science and art; also the international "Congress des Americanistes," that meets every four years in one of the European capitals for the purpose of examining all new facts collected in the interim. It may be observed that Americans take the same interest in the same things of the Old World. The average American tourist in Europe goes into ecstasies over sights, scenes and ruins that are not half so grand or interesting as could be found in the three Americas. But leaving South and Central America out of the question, the majority of Americans go to Europe with so little knowledge of their own beautiful and wondrous land of the United States, as to be enabled to give any correct ideas concerning it to our English speaking cousins. Persons who travel for information, should take some of the home articles with them. "Just for the name," is too often the motive.

—The Moral Educational Society meets every Tuesday, 3 P. M., at 1045 1-2 Market street, to discuss subjects that elevate humanity. The public is earnestly invited to assist.

—The Pacific Metaphysical Association will hold its first public meeting at 2:30 P. M. Sunday Nov. 21st at 1045 1-2 Market. Opening address by the President, A. C. Stowe, followed by music, and questions and answers. All are invited.

—We have received copies of "Irene, or the Road to Freedom," a novel by Sada Bailey Fowler, and "Spiritualism Sustained," a book consisting of five lectures by John R. Kelso, A. M., both of which we will review as soon as we get around to it.

—Something seems radically wrong with the social system of the French Republic—few or no good reports ever coming from it. French statistics are coming to be alarming things. This time they inform us concerning the increase of crime among children. The facts stated are painful, and cannot be palliated by repetition here. It may be stated, that the ratio of crime among offenders has more than doubled in the last five years. Suicide among French children is not uncommon. France will soon be seeking a new territory for her growing generation of convicts.

The Divinity of Man.

[The following is an extract from a sermon delivered before the Unitarian Conference at Saratoga by the Rev. H. M. Simmons and published in a late number of the Christian Register.]

So unseen and active a world has science itself found in a few years, and seems to have not begun the discovery, and to be inviting us, with the apostle, to "trust things which are not seen." Our physicists often "walk by faith, and not by sight"; and one who believes in the eternal rotation of vortex atoms ought to find it easier to believe in the duration of human souls. And the truth that things grow active as they slip beyond the reach of sense and of science, tells us not to be disturbed because research cannot follow man after death.

Especially, when we remember that it never found him before death. This human spirit, with its infinite powers and love, is still airier than any atoms, finer than any force, caught by no lenses or logic, eludes physics and metaphysics. Even Tyndall has told us that the connection of body and soul is no more understood to-day than before science began, and that the passage from brain to consciousness is even unthinkable. Nor need the present dependence of spirit on body disturb us. So the seed depends upon the plant, and is produced by it, but leaves it for a larger life; and soul may be as dependent on body, and even a product on brain, and still leave both and live again. Indeed, it sometime shows a kind of independence now. How often the spirit grows stronger, and shows more power in sickness! How often the mind grows active in sleep,—from conscious dreaming to those utterly unconscious states when arguments have been elaborated and written, problems solved, and pictures painted with an excellence unattainable in conscious moments! For consciousness seems but a sort of doorway to the mind, revealing what passes before it, but very little of the vast wealth and work within. Considering the world of unconscious cerebration, or considering merely our conscious thought,—this daily departure from body and earth to traverse infinity and eternity,—one feels that the mind is much more than that quart of muck we call the brain, and might safely move out of it as we out of our own houses. Indeed, death sometimes seems like such a moving; and, in the stories of drowning men seeing the forgotten acts of their lives pass in swift panorama, the soul sometimes seems to be taking down the pictures from its chambers, and stripping the old garret of memory, and bearing all out through the doorway of consciousness to a better abode. Tartini heard his best sonata in sleep; and we may hear a higher music in us in the deeper sleep of death, when this "muddy vesture of decay" no longer hems us in. Alfred de Musset, speaking of the soul's infinite superiority to a piano of Erard or a violin of Stradivarius, said life might be but the opening bar of the melody or even but the tuning of the instrument.

Certainly science has no word to say against such thoughts, and by its constant revelation of new wonders seems to invite them. Shall atoms be eternally active,—and intellect that has found them end? Shall impalpable light speed so swiftly and safely through infinite space,—and the mind that measures its speed, and makes it tell its secrets in the spectro-scope, be buried with the body? Shall mere breath send its pulsations through the wire, and after fifty miles of silence sound again in speech or music in a far-off city, or stamp itself in the phonograph to sound again in far-off centuries,—and the soul that has wrought these wonders pass to eternal silence? Shall physical force persist forever,—and this love, which was called the strongest force in nature, perish? It would seem wiser to trust that the infinite law, which is everywhere else so true, will take care of this human longing which it has made, and that the creative love which has caused these loves of ours will keep them in eternal safety.

We make no argument, but we can not ignore these intimations of immortality. Cyrus Field tells of the night when, after his weary search for that long-lost cable two miles deep in mid-ocean, the grapnel caught it, and, trembling with suspense, they drew it to the deck, and, hardly trusting their eyes, erept to feel it and make sure it was there. But when, as they watched, a spark soon came from a finger in England, showing that the line was sound, strong men wept, and rockets rent the midnight darkness; while sweeter still to him was the flash that came announcing the safety of the dear ones he had left by the Hudson. We and our world float like a ship on the mysterious sea of being, in whose abysses the grapnel of science touches no bottom, and can expect to find no solid line of logic connecting us to another land. But now and then there come from convictions stronger than cables, and from love that seems surer than electricity, flashes of light, bidding us trust that those whom death has divided from us are on firmer ground than we, and that these Divine souls share also the immortality of God, and are all safe in the arms of infinite law and eternal love.

ONE of Maine's many cranks is Elias Gove, of Lewiston, who thinks that he is the Savior. He is over 60, has long white hair and beard, wears a long coat and cape of bright red, a tall white hat with broad white band and flowing ends, white trousers, and moccasins. He also carries a white umbrella and a very gorgeous horse blanket for cold weather.

He makes an occasional dime by selling his photograph, on the back of which is this inscription: "Elias Gove, Emanuel the Prince of Peace, Jesus Christ, who baptized himself with the aid of the Holy Ghost, and is the son of Dorothy Jane Gove, who has translated his spirit from God."

Signs of the Times.

[A lecture delivered by Mr. R. L. Fearbey, at Gateshead, England, as reported in the Medium and Daybreak.]

On Sunday evening, October 3d, a large number of friends assembled at Mrs. Hall's to hear Mr. Fearbey on the "Signs of the Times." The lecturer said the most important feature of the age in which we lived was the passing away of the Old Dispensation and the entrance of the New. Our time was unquestionably transitional. Free-thought, like the rich golden sunlight, had streamed in upon it, dispelling the gloomy intensity of the ages. But as we gazed upon its morning brightness, problems arose that demanded a solution—problems for the day. Grand and beautiful as was this new light, burning its glory into our souls, there were still many who were afraid of it. It burnt some, scorched others, and caused the beads of perspiration to stand upon the faces of others. Some were for softening down its transcendent brightness by darkened glasses. These, the lecturer explained, were compromises. Some of the churches were beginning to tone down the harshness and severity of their creeds, hoping thereby to retain their congregations who were beginning to think for themselves. That was the grandest sign of all, for as soon as honest Thought entered, Theology went out at the back door. The popular hells and heavens had receded into the background of vulgar sectarianism. Science had brought its telescopes to view the heavens, but had found no sweet Elysium or burning Hell; indeed, the more rational thinkers among Christians had banished hell from their creeds, and the devil's occupation was gone. This was a mighty stride since the days of Voltaire and Paine. Even Christ himself had been brought into the arena of discussion, and men were free to believe him to be a God, a man, or a myth. But the decline of Christianity—that is, the dogmatic part of it—was merely one phase of the broadening tendencies of our time. The decline was favorable to the inculcation of a higher standard of social, political and religious rectitude. Christianity had favored the dissemination of a false and impure morality, and while that lasted there was no hope of progression. As long as a man believed that his goodness was but filthy rags in the sight of God, there was little need of his doing aught for mankind; and as long as he believed that he could shoulder his iniquities on Jesus, there was little likelihood of his recognizing his own responsibility.

The lecturer could well understand the anxiety of those who were afraid of the new light. They were afraid of the inrush of ill-considered methods and crazes. Even in our own body we were constantly hovering to war against the introduction of crazes such for instance as Theosophy. The grandest thing about Spiritualism was that it was progressive. That one glorious principle was sufficient basis for the religion of truth. The religions of the past had lacked that one feature, and hence their failure. But progression did not imply the raking up of musty traditions and palming them off on human credulity as many were trying to do. Progression meant going forward. It meant the gathering in of truths, and the embodiment of them in the lives of all. A man was better off with one grand truth than he would be with a thousand unphilosophical dogmas. Dogma has done nothing for man beyond enslaving him. But the truth had made him free. Equally did the lecturer deplore the efforts of those who were seeking to compromise theology and free-thought. There could be no compromise between truth and error. The whole system of error must crumble, so that not one stone should be left upon another. Let us then reverence the true and the beautiful. If Jesus or Buddha or Aurelius had said anything that inspired the soul of man and filled him with the fire of devotion, let that be preserved to form the Bible of the future. The Reformation had come, but the Luther of morality was needed to guide its reformers. The people were looking for leaders who should guide their feet into the way of peace. The present was pregnant with possibilities, and man's new religion demanded that he should give the time and labor previously given for God to promote the happiness of his fellow-man. The past had worshipped, the present must work:

Work for the good that is highest,
Dream not of greatness afar,
That glory is ever the highest,
Which shines upon men as they are.
Work though the world should defeat you,
Heed not its slander and scorn,
Nor weary till angels shall greet you
With smiles at the gates of the morn.

TEN years ago a paper box maker died in New Orleans, leaving his widow with nothing but a knowledge of his trade. She went to work in her attic room making boxes, and was so successful in getting orders that she soon had more than she could do. She hired help, added room after room, and now employs thirty-five hands. She travels for her own house, taking long drumming tours through Texas and Louisiana, and is getting rich.

Stewart and the Kentuckians.

[Cincinnati Enquirer.]

Governor Proctor Knott, of Kentucky, has told the following story to a correspondent. The incident happened while Knott was in Congress: "I had run down to New York," said he, "for a few days, and while there I met my friends from the old commonwealth. They were all majors and colonels, and had never been out of the State before. They insisted that I go around with them to call on A. T. Stewart. I explained to them that my presence could do them no good; that I didn't care for Stewart, and I was pretty certain that he didn't care anything for me. The truth of the matter was, I didn't want to give the old gentleman a chance to humiliate me in any way, as I had heard a good deal of his gruffness. But my friends said they would go anyhow. That night I went to one of the theatres, and had a nice seat in the parquette. Glancing to the right, I saw my constituents in a box, nodding and smiling to me. I returned the salutation, and an acquaintance remarked that my friends must be intimate with A. T. Stewart.

"Why so?" I inquired in astonishment.

"Because they are in his private box, which he engages by the year, and to which only his intimate friends are invited."

"When the curtain went down on the first act I strolled around to inquire. They had called on Mr. Stewart at his counting-room. The merchant looked up grimly, and Col. Boone stepped forward as spokesman and unbosomed an avalanche of native eloquence.

"Mr. Stewart," said he, 'we are a party of native Kentuckians seeing the sights. We have been to Washington, sir, and called upon the President, upon Gen. Sherman, the members of the Cabinet, and the most distinguished statesmen of the national capital, and now, sir, we feel that our trip would not be complete should we go home without seeing the Napoleon of merchants, who has made for himself a name that is celebrated the world over, and who has more talent in his line than the statesmen and generals we have called on have in theirs. Now, Mr. Stewart, we will not detain you a moment; we have paid our respects and we will go.'

"Mr. Stewart would not allow it, though. He threw down his pen and conducted them through his establishment personally. After they had made the rounds they found an elegant collation awaiting them, including champagne and old Kentucky Bourbon. As they were departing the great merchant shook each of them by the hand and gave them cards admitting them to his private box during their stay in the city."

A Misnamed Society.

[Banner of Light.]

The London Society for Psychical Research appears to be rapidly losing the confidence of all Spiritualists. Stanhope Speer, M. D., one of its members, writes to the editor of *Light*, that in view of its recent action in reference to Spiritualism, he finds the position of a Spiritualist in its ranks untenable, and he has tendered his resignation, and intimates that time will show he is not alone in his action. *Light* of Oct. 13th also contains the following:

"Mr. W. Eglinton has resumed his psychographic seances, but to prevent useless correspondence, he wishes it to be understood that he can give no seances to any one who is desirous of submitting the results to the Society for Psychical Research. He, like many others, considers that body, by its continued opposition to Spiritualism, and its unfair methods of investigation, to have placed itself beyond the pale of recognition."

It would be well for our American societies, who in their initiatory patterned somewhat after the London organization, to take heed that they do not fall into the ditch into which their prototype has recklessly plunged. Their purpose should be, and ostensibly is, not to aim to prove Spiritualism false or Spiritualism true, but without bias of any kind to state the facts they may be brought in contact with, leaving it to the public to determine for themselves to what conclusions they lead. These "researchers" doubtless have their mission, though we fail to see in what way they can or will influence to any great extent public opinion in a matter that can appeal only to each individual for solution; yet it would seem to be their duty to shed light rather than as the English society labor to make the darkness of greater density, and the complexity more complex.

CHILDREN.—"What queer notions children do get into their heads!" said a suburbanite. "This morning my little five-year-old girl attended Sunday-school for the first time, and she came home full of the idea that she must take some pennies with her the next Sunday. 'No more pennies for candy, papa,' she exclaimed, 'they must all be saved for the Sunday-school.' 'And what do they do with the pennies at the Sunday-school?' 'Oh! they send them up to God.' 'And what does God do with them?' 'Oh! she said, after a moment's hesitation, 'he throws them down again to see the little children scramble for them. That's the way he has fun.'"—*Chicago Herald.*

A piece of land was sold in the city of London the other day at the rate of \$10,000,000 per acre.

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The Mother-in-Law.

[From the Detroit Free Press.]

It is a mystery which no one has yet solved why so many sad jokes are constantly being perpetrated about a man's mother-in-law. What dreadful crime has the unfortunate woman committed in providing the man with his wife, that he should bear such an undying grudge against her?

Now, if it was a woman's mother-in-law who was made the butt of these jokes there might be a grain of sense in them; for it is the man's mother who has it in her power to make life a burden to the young wife, and not half try,

As a matter of fact, a woman is usually proud and fond of her son-in-law, if he only gives her a ghost of a chance.

When the young couple first go to house-keeping, who is it that comes in and with her good sense and practical experience tides them over the rough places?

A man's mother-in-law. It is the woman's mother-in-law who is most apt to criticize and who exasperates the young wife by quoting, all too frequently: "My son is used to having things thus and so." "My son must have this or that for his meals." "My son, with his small income, should have married a prudent, economical woman," etc.

When the first baby makes its appearance, as well as the successive ones, who is it that steps in and relieves the husband of his weary vigils and takes the load of care and worry off the wife's feeble shoulders and keeps the household machinery running smoothly?

The man's mother-in-law. When he and his wife plan to take a little trip together, who is it comes in and takes charge of the house and the children; so that they can peacefully enjoy their holiday, with the restful thought, "Mother is there and it will be all right?"

The man's mother-in-law. When there is sickness or trouble in the house, who is the faithful nurse, the wise counselor, the sympathizing friend?

The man's mother-in-law. And if, in the course of events, the wife dies, who is it that usually comes in and takes care of the children and keeps up the home until the bereaved husband has time to look around and find another wife?

A man's mother-in-law. And how does he reward her for all this devotion? By making heartless jokes at her expense and publishing them for other men to snicker over!

Ingratitude, thy name is Man!

DRAM-DRINKING.—*Harper's Weekly*, in an editorial on "Dram-drinking," after mentioning some of the ways in which the intemperate manage to evade the law in Kansas, says: But evasions of the law, however ingenious, do not prove that restrictive laws are useless. It is a common sneer that men cannot be made virtuous by an act of Congress. But a stigma can be thrown upon a traffic by law combined with public opinion, and this is the effect of the restrictive liquor laws. The consequences of such a stigma are great and valuable. To make dram-drinking difficult and discreditable is to save many a youth from drunkenness and disgrace. It is this practical benefit, not virtue by act of Congress, which a stringent restrictive law promotes. It deprives dram-drinking of all its ease and glamour; and it is because of the actual and important effect of such laws upon the traffic that the liquor interest has entered politics, and seeks to control parties for its own ends. Here it is a common enemy. Its object is not Republican or Democratic, but to use both Republican and Democratic votes to protect itself and increase its power. The legislature may elect either a Republican or a Democratic senator, and the saloon will not care. But it does care that the same legislature should not pass laws unfriendly to what Mr. Shook holds to be the just rights of the saloon. The overthrow of this malign power is a public duty, whatever may be a man's view of prohibition. The present agitation will be undoubtedly of great public service, and in many districts it will certainly amaze politicians who neglect it as the wild whim of foolish fanatics.

MR. GLADSTONE AS HE LOOKS.—I was much interested in the appearance of Mr. Gladstone as he rose to speak. A rather small, worn man he seemed from the visitors' gallery, whose thin gray hair betokened age, but whose active movement as he rose to his feet indicated abundant vigor. With a perfectly quiet manner, but with now and then a graceful gesture, his words came out in smoothly flowing sentences directly to the point. At times with a touch of irony, and often with a quiet humor which never failed of its mark, he showed himself the master of parliamentary fence which all men know him to be. When he sat down it was evident there was nothing left of the motion. Later on in the spring, as the fight waxed harder and heavier against him, he displayed with all the fire of youth those wonderful qualities which have made him, even to his contemporaries, a marvel. Men say he never fights better than when the battle is desperate. With a courage born of the most complete conviction that stopped at no risk and no labor, with an alertness that took in the whole field, with an eloquence which dazzled even his enemies, like a very Cœur de Leon he fought al-

most single-handed the unequal fight. At a distance looking at him it would seem wholly beyond his physical powers. Close at hand his face is marked, indeed, with the lines and wrinkles of many campaigns, and you see before you still an old man, but you see also what at a distance you miss, that the lines are the lines of endurance and hardy strength, more than of weakness and old age.—*Hon. Seth Low, in Brooklyn Magazine.*

Outline Scheme of Confederation.

[Submitted for suggestion and approval by the Council of the London Spiritualist Alliance.]

BASIS OF CONFEDERATION.

I. Confederation between Independent Societies: not Affiliation of Societies of inferior magnitude or importance to any one claiming for itself superior importance.

II. This Confederation on terms of perfect equality to be arranged between Societies of Spiritualists and Spiritists who accept as a broad basis of belief some such statements as the following:—

1. That there is a life coincident with, and independent of, the physical life of the body.

2. That, as a necessary corollary this life extends beyond the life of the body.

3. That there is communication between the denizens of that state of existence, and those of the world in which we now live.

In other words, there is a spiritual life uninterrupted by physical death: and, there is communion between the world of spirit and the world of matter.

PLAN.

It is suggested, 1. That each individual society shall enjoy perfect autonomy.

2. That societies in Great Britain shall unite on a basis of equality, and form a "British Spiritualist Confederation."

3. That societies of Spiritualists and Spiritists throughout the world shall unite on a basis of equality and form an "International Confederation."

There would, therefore, be in this suggested Plan Three Grades.

1. The individual society, with or without affiliated groups of small neighboring societies, enjoying perfect independence.

A home confederation represented by a confederated council, at which all representatives of societies would have equal votes, and would deal with questions affecting British interests.

3. An International Confederation at which representatives with equal votes would deal with purely international questions, and such as affect the interests of all Spiritists and Spiritualists.

From this plan, which aims at stimulating individual societies to systematic research, and to the free interchange of opinion; and next, at the organization of existing materials which are now without cohesion for lack of some such bond, it is hoped that the following advantages, amongst others, may accrue:

1. Consolidation of the movement at home and abroad on a secure basis.

2. Facilities for the interchange of free opinion and individual experience.

3. Stimulus to the work of local societies by

4. Affording increased facilities for systematic study and research: and so

5. Encouragement of better methods of carrying on such study and research.

6. More accurate records regularly published: excluding loose and unimportant detail, and securing attention to important facts.

7. Better methods of dealing with the increasing body of inquirers.

8. A general elevation of the tone of the spiritualistic press, by securing valuable matter, and better methods of criticism and controversy from capable and practised writers.

9. An annual record of progress by tabulation of reports from confederated societies.

10. Formal introduction of Spiritualists who may visit foreign countries to confederated societies therein.

11. Introduction of mediums to foreign societies, which introductions would be an affirmation of their integrity and trustworthiness.

12. Definite information at first-hand of any generally interesting and important event.

Signed on behalf of the Council, W. STANTON MOSES, M. A., President.

ANCIENT BANKERS.—A large collection of Babylonian antiquities has recently been received at the British Museum. They consist chiefly of tablets, mortgage loans, promissory notes, records of the sale of lands, shares, and other commodities, representing, in fact, all the various commercial transactions of a Babylonian firm, which may be approximately described as Messrs. Gabi & Sons, bankers and financial agents,—many of the tablets representing the renewal of loans and mortgages, so that the documents referring to the first and the last of continuing transactions bear the dates of several different reigns. These dates extend from the fall of the Assyrian empire to the reign of Darius Hystaspes, and furnish very important chronological landmarks; and they are in many respects subversive of the recent chronology. The rate of interest current in Babylon on loans was generally ten per cent., and much light is thrown on the social life of the Babylonians from the circumstance that witnesses of deeds are always described by their trade or profession.

"JUST throw me half a dozen of the biggest of those trout," said a citizen to the fish-dealer. "Throw them?" queried the dealer. "Yes: and then I'll go home and tell my wife that I caught 'em. I may be a poor fisherman, but I'm no liar."

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Our Beautiful Home Above.
Oh! Come, for My Poor Heart is Breaking.
Once it was only Soft Blue Eyes.
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