

GOLDEN GATE

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

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CONTENTS:

FIRST PAGE.—Gems of Thought; Spirit Materialization.
SECOND PAGE.—Re-Incarnation; Mrs. Clara L. Reid; "Mediumistic" Nonsense; Onset Notes; Birth and Death.
THIRD PAGE.—Spirit Materialization—continued; Value of Drugs; An Ordination Charge; A Venerable Spiritualist; Our Late Camp-Meeting.
FOURTH PAGE.—(Editorials) Admitting Too Much; The New Birth; Debt; From Good to Better; "Stoning the Prophets;" A Suggestive Prediction; Cowardice; Spiritual Mastery; Death; Spiritual Birthday Memorial; Cheap Pleasures.
FIFTH PAGE.—Editorial Notes; Aluminum; The "Golden Gate;" Unimportant Topics; On Mountain Hights; What They Say; Notices of Meetings; Publications; Advertisements, etc.
SIXTH PAGE.—An Experiment in Telepathy; Sensation in the Astral or Second Body; Professional Cards; Advertisements, etc.
SEVENTH PAGE.—Pebbles; Tests of Spirit Presence; Advertisements; Publications, etc.
EIGHTH PAGE.—(Poetry) Patient; A Rainy Day; We Love But Few; One by One. Wonderful Manifestations in the Home Circle; Advertisements, etc.

GEMS OF THOUGHT.

A firm faith is the best divinity.—S. Austin.

Faith is the subtle chain that binds us to the infinite.

The very perfume of flowers seem to be an incense ascending up to heaven.—E. Jesse.

Virtue wraps a nation in moral grandeur, which no despotism can overthrow.—J. Linen.

All virtue lies in individual action, in inward energy, in self-determination.—W. E. Channing.

Genius is only entitled to respect when it promotes the peace and improves the happiness of mankind.—Earl of Essex.

Give expression to every noble and generous thought. They will vibrate down through the centuries when we are dust and ashes.

Without joy we are a member out of joint. We can do nothing well without joy and a good conscience, which is the ground of joy.—Sibbes.

Love of reading enables a man to exchange the wearisome hours of life which come to everyone for hours of delight.—Montesquieu.

You may depend upon it that he is a good man whose intimate friends are all good, and whose enemies are characters decidedly bad.

Hide thy tears—I do not bid thee not shed them—it were easier to stop the Euphrates at its source than one tear of a true and tender heart.—Byron.

Ignorance breeds monsters to fill up all the vacancies of the soul that are unoccupied by the verities of knowledge. He who dethrones the idea of law bids chaos welcome in its stead.—Horace Mann.

Surely happiness is reflective, like the light of heaven; and every countenance bright with the smiles, and glowing with innocent enjoyment, it is a mirror transmitting to others the rays of a supreme and ever-shining benevolence.—W. Irving.

Great thoughts, true feelings, high truths, innate ideas, immortal principles,—these come, and these abide; they multiply and exalt all existences, and they carry us all in their bosoms, or take us by the hand, and go on forever.—A. J. Davis.

The less spiritual a man is the more is he in bondage to the tyranny of "things." He feels like a high-toned animal, with an ever-present and afflictive sense of alternate pleasure and pain, harnessed by necessity like a horse to the chariot of fate.—A. J. Davis.

Like a diver in his dress, who is let down to the bottom of the wild, far-weltering ocean, a man whose heart is girt by faith and charity, and whose head is covered by the helmet of hope, may be dropped down into the wildest sea of temptation and worldliness, and yet walk dry and unharmed through the midst of its depths, and breathe the air that comes from a world above the restless surges.—A. McLaren.

SPIRIT MATERIALIZATION.

An Exposition of Its Philosophy and Phenomena.

(By W. J. Colville.)

The subject of spirit-materialization has been for some time a topic of great interest, promoting manifold inquiries and discussions, in all directions. Upon this as upon all other questions relative to the movement, Spiritualists both agree and disagree to differ; some holds the matter tentatively and express no definite opinion upon it one way or the other; some belligerently denounce and emphatically deny that there is any truth whatever in form-manifestations, while there are again others—and in many places these are not in the minority—who declare that they have received such absolute tests of spirit-presence and identity in the presence of materializing mediums that they would be giving the lie to their own senses, and denying the conclusions of their most unprejudiced judgment, were they to attribute the phenomena witnessed at the seances they have frequented to any other cause than the intelligent operation of invisible spirits over material substance, causing that substance to so far obey their bidding as to become tangible and then invisible at their will. Such an enormous mass of evidence has already been accumulated in all parts of the world, in favor of the genuineness of these phenomena, that to attribute them to trickery is to endow legerdemain, as practiced by so-called spirit-mediums, with a power to baffle the astutest intellects of the day; for the upholders of the materialization theory are not superannuated "cranks" or imbeciles by any means, but among their number may be found many of the smartest business men of almost all the leading cities of the world.

We must always allow a fair margin for hallucination, superstition, overwrought fancy, excited imagination, imperfect observation, diseased mentality, trickery, and all the other causes to which the opposition refers the belief in materialization; but allowing a fair margin for these errors is a totally different thing from that unfair method of condemnation which undertakes to call a person a dupe, or incompetent, for no other reason than that his range of spiritualistic experience has been wider than that of those who have either not investigated at all, or who, having investigated, have been unfortunate in their experiences even when not prejudiced against something they knew nothing about, having had no experience in regard to it. We must look the matter fairly in the face, see where the ground is firm, and where weak under our feet, and setting out in our search for truth devoid of prejudice, in no way committed to foregone conclusions, we may hope before we have completed our study of this fascinating subject to have arrived at some solution of the problem. Even though our rule for solving it may not be so absolute as to explain away every difficulty that can possibly arise, we may find out enough concerning the laws and methods of spirit-action to justify us in asserting that we are not totally in the dark concerning this great question of the day.

Spirit materialization, so called, is in no sense opposed to any known law of nature; none of the physical sciences contend against it, while metaphysics can only declare it in strict accordance with metaphysical postulates. Let us first examine the claims put forward in its defense, and in explanation of its wonders, by those who have been inspired to give scientific and philosophical descriptions of its *modus operandi*. Matter, according to physical science, setting metaphysics completely aside, is capable of disintegration and seeming destruction, though we are told by scientists that there are no grounds in nature for concluding that any particle of substance is ever lost. Creation means to the believer in the atomic theory simply organization or integration, while destruction only implies disorganization or disintegration. A solid body is therefore an agglomerate mass of particles, each one by itself invisible to the human eye, and even to the microscope, but visible when grouped in sufficient quantities, and condensed into certain forms. Solids, fluids and gases are, according to chemical demonstration, only transient appearances,

modes of the manifestation of substance; they are all convertible into impalpable ether, that ether can be again converted into solid matter. Materializations and dematerializations occur in the chemist's laboratory; they are, it is true, induced by means of mechanical contrivances, but no machinery created itself; it is the product of human genius; thus it requires intellect, mentality, to construct the apparatus whereby such physical phenomena as are daily presented to the student of chemistry can be made to transpire. Now the claim made for materialization in the spirit circle is that minds disrobed of material organisms are working behind the scenes, using the cabinet where the medium does or does not sit, as the case may be, as the dark chamber wherein, free from the positive action of light, they can build up forms out of the atmosphere, which holds in solution every form of mineral, vegetable and animal life. It is further stated that a medium for such phenomena must possess a physique which generates a peculiar magnetic or electric force, which the spirits use as a point of connection between themselves and the surrounding atmosphere. The next point emphasized is the help the spirits can derive from healthy, harmonious sitters, who generate a large amount of vital force, and impregnate the air with copious life emanations. These, it is said, can be added to what is taken from the medium, and form a more powerful nucleus around which a full form resembling that worn by one now departed from earth can be extemporized.

We must ever bear in mind that the human body; constantly throwing off emanations from its every part, must be continually charging the earth with the devitalized substances which were once its component parts; eyes, teeth, hair, skin, bones, muscles, nerves, all are in the atmosphere, needing only the alchemic touch of some master-mind to will the particles out of which they are constructed into physical forms, and then again to command them back into their previous invisible condition, and matter being forced to obey the command of *will* the phenomena of materialization and dematerialization are accomplished.

The question of darkness as a necessary adjunct to circles is, in the opinion of many, a very grave one. Of course it is easy to argue logically from nature that darkness is in no sense a necessary proof of fraud, as nature has dark cabinets beneath the earth where forms are prepared to bear the light only after their earlier germinative periods have passed. As in the upbuilding of a human body nine months' darkness in the mother's womb is necessary for the unfoldment of the fetus, so it can be argued may nine minutes, for instance, be necessary to build up the *fac simile* of the human organism in the darkness of the cabinet in the seance-room. Light, however, may be burning brightly in the room while the cabinet is dark, and not interfere with the development of the forms which are built up in darkness, and then brought out into the light; but it may further be argued that the very dim light which is usually all that is permitted to the sitters is as much as the forms can stand, as they are not sufficiently solid to bear much pressure of material light upon them; and again, it may be logically reasoned that the positive, active influence of light upon the sitters and the atmosphere occasions a rapid consumption of the very force without which the phenomena can not be presented. We all know something of the active consuming power of light. We all know how quickly flowers wither, eyes become tired, and a feeling of general languor oppresses the inmates in a very hot and brilliantly-lighted room; thus it is altogether a too hasty conclusion to arrive at that there must be some collusion somewhere when light is forbidden entrance to a chamber where materialization is expected.

On the other hand, there are many reasons for desiring the manifestations to take place in the light, as they are far more convincing to the honest inquirer who demands sensuous proof of spirit-action when he is allowed the unfettered use of his eyesight. The testimony of the eye is very important, and when as a witness it is almost ruled out of court, because of darkness, one very strong means of verifying the phenomena is cut off. In promiscuous circles the power is often weak and fitful, and when there is a very miscellaneous company present, including

many skeptics and some positive antagonists, especially where the circle is apt to be unruly and the medium is exhausted with too frequent sittings, the phenomena are apt to be ambiguous, and transformation is often substituted for materialization. In large public circles held at a medium's own residence, visitors and often skeptics get great satisfaction by holding interviews with their own spirit-friends; but very often nothing definite occurs, and people go away muttering, if they do not speak it aloud, that they have been humbugged. One really satisfactory seance does more good, and is more credit to the cause of Spiritualism, than hundreds of unsatisfactory attempts to obtain convincing spirit-manifestations. We therefore always advocate the holding of circles under the best possible conditions, and these are usually to be found under private auspices. If you read the standard works on spiritual phenomena, by Wallace, Crookes and other scientists of repute, you will learn that they were most convinced in their own homes, and at times when they made the mediums most comfortable, putting them at their ease and making them feel that they were among friends, not at the mercy of inquisitors.

An entirely wrong idea has got possession of a great many minds concerning mediums in general, and physical mediums in particular. There is a widespread belief current in society that professional mediums as a rule are rogues and impostors, and that it is very necessary to keep a sharp eye upon them for fear of falling a prey to their wiles. Journals professing to be published in support of Spiritualism have recommended that all such mediums be treated as though they were dishonest until proved the reverse. The mingled injustice, inhumanity and absurdity of any such position is self-evident to every unprejudiced outsider. It is indeed a most illegal course to pursue to adjudge any one guilty until proof of his guilt has been forthcoming; indeed, in the case of a prisoner at the bar suspected of the commission of fearful crime, the law holds him innocent until his guilt is proved. But the implication of guilt, or the mere suspicion of it in thought, is highly objectionable as an element of mind brought into contact with any sensitive person, and mediumship results from intense sensitiveness, or, to put it the other way, the possession of mediumistic gifts renders the possessor of them highly sensitive. The influence of silent, unspoken thought is never sufficiently estimated. A thought can heal, a thought can destroy, a thought can attract an angel, a thought can attract a fiend. Suspicion, hatred, connivance must of necessity attract spirits of a very low grade of morality, and wherever these thoughts are in the ascendant in the minds of sitters, the mediums and sitters alike are in great danger.

Promiscuous seances are often causes of great scandal and grave offense, not because the medium is a designing culprit, but because of the impurity of thought prevalent in the room, and the biological influence of those who have come for no other purpose than to break up the circle, expose the medium and then rush into print, declaring that all that took place was fraudulent, that they knew it would be so beforehand, and that they went to the seance for the express purpose of showing up the trickery. Now we are not intending to throw the entire burden of responsibility upon the circle, by any means. Mediums are no more perfect, no more truthful, than the rest of mankind. They are simply more than usually impressible, and for that reason are affected either for good or for evil far more readily than the majority of mankind. We have had a long and wide experience with sensitives, and no matter how much they may boast of their own independence and self-reliance, we never knew either a physical or test-medium yet who was not in many ways like a thermometer or barometer, registering the condition of thought with which, for the time being, he was brought immediately in contact. You have no doubt noticed how very changeable and capricious many mediumistic people are; how quickly they alternate from grave to gay and then from gay to grave again; how religious they will appear one day, and how skeptical the next. Many persons hastily attribute these variations in the mental and moral condition of mediums to hypocrisy; to a desire to be all things to all men in an unwarrantable sense; but all such harsh judgments should be

avoided; the medium in such instances is a mesmeric subject, and is involuntarily affected by the prevailing thought-sphere which surrounds him for the moment. Such mediums are among the most valuable for giving evidence of spirit control to scientific minds. They are natural seers and somnambulists, and when taken under the sheltering wing of some kind and hospitable seeker after truth, carefully guarded in a pleasant home from the untoward influences of the outside world, generously compensated for their time, energy and the exercise of their wonderful gifts, they can soon be made available for the exclusive use of truthful spirits, who will give through them none but satisfactory manifestations.

Whenever a wealthy Spirituist finds a really useful medium battling with adverse conditions, and too weak to stem the current of opposing forces, if he will step in and engage that medium to give seances under his auspices, inviting only such persons as he knows to be honorable and upright, the manifestations will soon assume such proportions as to do more good in a single evening than is now accomplished by many a hundred ill-directed seances.

A great hue and cry is constantly raised about the mercenaryism of mediums, and the evils springing from the admission into circles of all who can pay the entrance fee. Now it would be folly to altogether deny the existence of this evil, and it would also be a mistaken kindness to uphold an inordinate love of money when manifested in an instrument of the spirit world; but a great deal too much is made of this love of money in mediums. In the first place, we can not blind ourselves to the fact that mammon-worship is the prevailing idolatry of the age. The severest iconoclasm is none too severe when directed against the modern calf of gold. Is it to be wondered at, when wealth is the passport to fame, social standing and the outward enjoyments of life everywhere in the modern world, that sensitives dwelling in the midst of a mammon-idolizing community, should be weak enough to yield somewhat to the prevailing temptation and the prevailing psychology of the day? This is more of an explanation than an excuse; but we will not allow persons whose every thought turns upon the making and saving of a dollar to flaunt their reproaches in the teeth of mediums who are perhaps too fond of money and too eager in its quest, without answering them back by telling them that their first duty is to cast the beam out of their own eye, and then they can see clearly to cast the mote out of the medium's eye. The desire for material accumulation, on the part of mediums for physical manifestations, arises in part, also, from the prevailing belief that mediumship, when constantly exercised, breaks down the health, and the kindred false belief that mediumship can not be practiced regularly, for a great length of time, without the power commencing to wane, therefore the medium thinks it necessary to "make hay while the sun shines," though to their credit more than their shame be it said, that a medium is rarely known to amass a fortune, as, though often fond of making money, mediums usually let it slip swiftly through their fingers, and when the truth is known it will be found that much that they are supposed to have thrown away in profligacy they have really devoted to the needs of suffering humanity.

Dissipation of every kind is destructive of mediumistic power, and the reason why so many mediums appear shattered in health is because in moments of weakness they have yielded to an acquired taste, often imparted to them by some of their patrons, for alcohol, opium, and other abominations. Never offer a medium a glass of liquor after a seance. Never ask a sensitive person into a bar-room. Never by any hint you throw out in conversation lead their thoughts into immoral channels. On the contrary, if ever you find them about to yield to debasing impulses, strive to turn their minds into other channels, and be their friends, not by assisting them into the pit of degradation and then leaving them to wallow in the mire when you have helped them into it, as many false friends of physical mediums have done, but use such power and influence as you have, and sensitive people are peculiarly susceptible to the influence of real friends to keep them from falling into the many chasms which are always yawning beneath the feet of the unwary.

(Continued on Third Page.)

RE-INCARNATION.

The Spiritualistic Evidence for and Against Re-Incarnation.

BY WM. EMMETTE COLEMAN.

PART II.

As evidence of the truth of re-incarnation, Mr. Stoddard cites the alleged testimony thereto of certain spirits. Let us examine this testimony and see what its genuine value is. First, we are referred to the evidence of an asserted materialized form seen at the seances of the Berry Sisters in Boston, Mass., who claims to be Jesus Christ. In the eyes of every sensible person this is a fraud on the face of it. No sensible person can possibly believe that Jesus in person is in the habit of showing himself night after night in Boston at fifty cents or one dollar per head.

We are also told of Wm. Shakspeare and Starr King teaching re-incarnation through a San Diego medium. It is a common occurrence for mediums of meager intellectual and literary endowments to claim to be controlled by the spirits of the most gifted minds of earth, and in the names of the illustrious dead vast masses of twaddle and nonsense are being constantly given to the world. How ridiculous to suppose that the gigantic intellect of the Bard of Avon would become the controlling mentor of an obscure San Diego sensitive! What possible affinity could there be between the two? And if the alleged Shakspeare is a delusion, a myth, then, *par consequens*, the Starr King, his confederate and co-worker, is the same. When five lines can be produced by this medium, bearing the impress of Shakspeare's genius, even in an infinitesimal degree, then I may be prepared to consider the question of the possible identity of the writer with the immortal dramatist.

Concerning the testimony of Miss Shelhamer and John Pierpont, this may be said: It is an undoubted fact that all communications from the other life are more or less colored or distorted by the mind of the medium expressing them, and also in many cases by the minds of those in contact with the medium. Pure, unadulterated spiritual truth is rarely received from the spiritual world. The ideas and language of the medium and of other earthly minds largely influence the asserted spirit communications; and a large part of that uttered by trance speakers is purely of an earthly or mundane character, with which the spirit world has nothing to do. Every intelligent, discriminating Spiritualist is aware of this truth; hence, in determining the character of that presented to us as emanating from the spirit land, it behooves us to exercise our highest judgment and reason,—to carefully weigh everything that is given to us, and to accept as truth that only which will stand the test of the most rigid analytical scrutiny and the most cautious sifting. It often happens that the same spirit is claimed to teach through different mediums very contradictory doctrines. Any number of trance speakers and mediums claim to be controlled by Thomas Paine, Theodore Parker, Starr King, W. E. Channing, Swedenborg and others; but how contradictory are the utterances of the same spirit through the different mediums. This proves either that the mediums if honest are deluded in thinking themselves controlled by the spirits named, or that the communications from those spirits are distorted and perverted in passing through their minds. It is an established truth that so-called mediums very largely misrepresent the ideas of the spirits endeavoring to speak through them. Most of what we get really comes from the mediums' minds, not from the spirits. This is the cause of the manifold contradictions, absurdities, falsehoods, blunders, etc., claiming to come from the spirit world; and from this has proceeded all the alleged spiritual teachings in favor of re-incarnation. Teachings of this class do not pertain to the spirit world at all; they emanate from earthly minds, and are given to the world by sensitives and mesmeric subjects as if coming from disembodied spirits.

For years previous to Mrs. Shelhamer's installation as medium at the *Banner of Light* office, the doctrines of re-incarnation had been taught in the circle room there by Mrs. J. H. Conant, and had been editorially advanced in the *Banner*. The air there was, so to speak, saturated with re-incarnation; and it was very natural for a susceptible sensitive like Mrs. Shelhamer to be subject to its influence. The wonder is that she has not been more pronounced than she is in attestation of the truth of this theory. It will have been noticed that unlike the bold, flat-footed advocacy of Mrs. Conant in this matter, the remarks of Mrs. Shelhamer have generally been mild, indeterminate, faint-hearted,—appearing to be given as it were with a half reluctance, as if compelled to do so against her will. It is the psychological influence of the *Banner* office, committed as it is to re-incarnation, that is largely responsible for Mrs. Shelhamer's weakly endorsements of re-incarnation. I am convinced that Father Pierpont has nothing to do with what she has said on this subject.

Aside from Mrs. Shelhamer, there have been three prominent trance mediums who have earnestly advocated re-incarnation in America; and the foregoing remarks relative to the source whence teachings of this character are derived fittingly apply to them. Their doctrines on this subject

never came from the spirit world. They are merely the crude and foolish ideas of earthly mentalities, voiced by sensitives in an abnormal condition, and mistakenly supposed by some as emanating from the spirit world. In proof of this, I submit the following: There is a striking fact connected with these three mediums or psychics, and it applies specially to these three and no others. In the public utterances of all of them is contained a large admixture of purported scientific and historical facts, and it is notorious that the bulk of these alleged facts are utterly untrue, and that a large part of this so-called science and history was and is the veriest rubbish, the most unmitigated nonsense imaginable. For example, one of these psychics, Mrs. Conant, claimed repeatedly, under the same alleged influence as that through which she taught re-incarnation, that our earth extended into space at the North Pole for millions of miles. Numbers of other just such absurd statements in science, history, philosophy, and literature, purporting to come from Parker, Channing, Paine and others, were published year after year in the *Banner* in connection with her teachings on re-incarnation; and one was about as sensible as the other. Another *outré* idea of spirit life taught by Mrs. Conant was, that, as a result of our every lewd or lustful thought, a child is born to us in the spirit world,—every time we look on one of the opposite sex with licentious thought, that thought causes the production of a real *bona fide* child in the spirit country. It is hardly possible for fatuity and drivell to descend to lower depths than this! This statement is paralleled by the similar one found in a lecture of Mrs. Cora L. V. Richmond, published in the *Banner of Light*, purporting to come from Epes Sargent just after his decease; in which Mr. Sargent is made to say, that the imaginary characters invented by him in his plays and poems were by that invention endowed with life and became his children, and that on his entrance in spirit life they came to him and greeted him as their father! And these two psychics are the leading American exponents of re-incarnation. Their ideas on that subject were as unreal and chimerical as those upon these peculiar spiritual children, and upon the many scientific and historical subjects concerning which they blundered so outrageously.

Is it reasonable to think that the amazing blunders in matters of fact and history constantly made by the re-incarnation psychics, ever came from the highly-enlightened minds of Parker, Paine, Channing, et al? Certainly not. It would be an impossibility for them to become such ignoramuses. Those spirits had not the remotest connection with such utter untruth and nonsense; neither is it necessary to suppose that any spirit had. They emanated solely from the crude, ill-informed, ignorant minds of the psychics in an abnormal condition; and from the very same source came their re-incarnation doctrines. One is as untrue as the other; one is as foolish and preposterous as the other. The spirit world has, through its duly accredited instruments, positively repudiated all such teachings, and indicated their true source. The spirit world has nothing to do with them.

Against the truth of re-incarnation we have a wealth of substantial evidence from spiritual sources. The teachings of our ablest mediums, lecturers and writers are against it. The ablest and most powerful trance speaker in America was Thomas Gales Forster. His lectures were replete with sound logic and cogent illustration, intermingled with many scientific and historical facts; and these latter were generally accurate and reliable, in striking contrast to those of the re-incarnation speakers, which were mostly untrue and nonsensical. Mr. Forster taught a system of spiritual philosophy directly opposed to re-incarnation and in full consonance with the sensible and elevating inculcations of rational Spiritualism. Hon. Selden J. Finney, one of our ablest trance speakers, indulged in many scientific and historic illustrations, using them with accuracy and truth; and his philosophy negated re-incarnation *in toto*. The same remark applies to Lyman C. Howe, and other able American non-re-incarnation lecturers. In none of them do we find the host of absurdities and blunders that disfigure and vitiate the utterances of re-incarnationists.

Among the English trance speakers we have had three able lecturers in America, all opposed to re-incarnation,—Mrs. Emma Hardinge-Britten, Mr. E. W. Wallis, and Mr. J. J. Morse. Mrs. Britten is so well known everywhere that it is unnecessary to speak of her power and efficiency on the platform. In Mr. Wallis' and Mr. Morse's lectures we find none of the scientific and historical absurdities so characteristic of re-incarnation speakers; but instead we have sound, solid logic, common sense, practical spiritual truth. It is probable that Mr. Morse may speak in this neighborhood next Summer, and I will now take occasion to say that he is one of the ablest and most eloquent trance lecturers I have ever heard. He is sound, earnest, logical, and a power upon the spiritual platform, and it would be well for the California Spiritual Camp-Meeting Association to engage him for their exercises next Summer. He has few equals as a speaker in our ranks, and his head is level! It is also noteworthy that our own eloquent inspirational speaker, Mrs. E. L. Watson, has ever opposed the truth of re-incarnation.

Among the inspirational authors in

Spiritualism, three stand pre-eminent,—A. J. Davis, Hudson Tuttle, and Mrs. Maria M. King. Each of these has produced works dealing with the evolution of the universe, or matter and spirit, including the origin and development of the human spirit. See Davis' "Nature's Divine Revelation," "Great Harmonia," etc., Tuttle's "Arcana of Nature," and Mrs. King's "Principles of Nature," etc. These works are all inspirationally written, and they contain many facts in science and history unknown to the writers in their normal state. They all emphatically oppose re-incarnation and pre-existence, and for ability and intrinsic worth as inspirational productions, they tower above any works yet produced. There is nothing at all in the whole realm of re-incarnation literature all over the world that is in any manner comparable to them. In comparison therewith, everything that has been produced by re-incarnation mediums sinks into insignificance. These are our non-re-incarnation scientio-literary productions inspirationally; let the re-incarnationists match them if they can. There are many other worthy inspirational productions of the opponents of re-incarnation. I specify these three as pre-eminent, to show the immeasurable superiority of our literature over that of our deluded re-incarnation brethren.

We have another non-re-incarnation work which I challenge the re-incarnationists to match. In 1858 was published "Twelve Messages from the Spirit John Quincy Adams," a work of over 500 octavo pages, the whole of which was written through a medium, in the earthly handwriting of Mr. Adams. It also contains several pages from George Washington, written in his own handwriting, and several pages from Mr. Adams' mother, written in her own handwriting. In addition, the truth of the book is attested by 544 different spirits, each signing his name in his own earthly signature. This book is entirely devoted to life in the spirit world, and it completely disproves re-incarnation. Where can re-incarnation show anything like this? I doubt if it can show one page in favor of re-incarnation written in the earthly penmanship of the alleged spirit author. The signature of Wm. Shakspeare is attached to the attestation of Mr. Adams' "Messages." Can the San Diego medium produce the signature of Shakspeare in testimony to the truth of re-incarnation?

Concerning the sickening mass of twaddle which the European re-incarnationists have given to the world as emanating from the most famous minds of earth, the sturdy Spiritualist veteran and noted author, William Howitt, has well remarked: "At least before we credit these sham Tassos, Ariostos, Michael Angelos, Bacons, and Franklins, we shall demand from them poems and works, discoveries and philosophies, equal to what they produced on earth. They must write, if not a new "Divina Commedia," a new "Gerasulenne Liberta," a new "Orlando Furioso," a new "Novum Organum," and a new "Triumph over the Lightning," or works equal to them. Indeed, if they have progressed in the infinite, as we have reason to expect, they ought to bring things far greater. Instead of this, the rapid twaddle to which they treat their dupes, is their condemnation, their stamp as impostors to all sane intellects."

The foregoing facts, I think, will enable every impartial, discriminating mind to judge clearly relative to the comparative nature of the evidence for and against re-incarnation in spiritual mediumship and literature.

PRESIDIO, San Francisco, Cal.

Mrs. Clara L. Reid.

EDITOR OF GOLDEN GATE:

It was my privilege to attend a seance given by Clara L. Reid at her residence, 479 Jessie street, Sunday evening, July 11th. Mrs. Reid opened the seance with a neat address, short, but to the point. Paper was passed around for the party to write questions on. After the ballots were folded so no one could tell their own, they were collected in a hat. Mrs. Reid then commenced to write, with a pencil, the answers to the ballots which were in the hat on the table in front of her, they having been thoroughly stirred up. She called the names of the spirit friends who were addressed in the ballots, after which she picked up the ballots, without looking at them, until she found the right one. Every one was answered, and all appeared to be thoroughly satisfactory.

One gentleman wrote his question, and it was written over again in German, a language Mrs. Reid says she knows nothing of.

Following this, the book slate was passed for inspection, and a piece of pencil placed between the slates and handled by each one of the party, and fifteen out of the eighteen persons present received communications. There was no chance for the least fraud, as Mrs. Reid did not hold the slates with any one present.

The whole party appeared thoroughly satisfied, and all agreed that Mrs. Reid is a grand medium.

Yours,
W. H. N.

"MARY, do you know what a miracle is?" said a lady Sunday-school teacher to one of her class. "Yes'm; ma says if you don't marry our new parson that it will be a miracle!"

"Mediumistic" Nonsense.

EDITOR OF GOLDEN GATE:

Several years ago a medium (so-called) came to Salem and proposed to give a course of lectures that would convince every one, who should be favored to hear them, that Spiritualism was true beyond a question, claiming that the spirit who was to deliver the lectures, had his birth in the planet Jupiter, and had received a wonderful amount of knowledge not generally in the possession of mortals living on the planet earth.

As this medium (if it be lawful to call him medium), required, pledged, quite a sum of money before commencing his course of lectures, it was deemed advisable before making a contract with him to have him give a few of us a sample of his spirit control. This being agreed upon, some baker's dozen of us convened for that purpose. The spirit soon had the medium in his fast control, so that he had to be led into the room where we were assembled. The spirit then gave us an account of his wonderful birth and education preparatory for his evangelical trip to the planet earth, stating that he had learned and understood all languages, all forms of government,—in fact had learned the "origin of all things," and was nigh on to an equality with God himself. Among other things he gave us an account of his first meeting with God, saying that that event always took place in the sixth sphere, describing the place as being on a great concave plain some twenty miles in diameter, so arranged that every one in the vast audience could have full and perfect view of the reception, saying that God first made his appearance on the extreme northern range of this plain, while he "hove in sight" on the opposite side; that at first their advance toward each other was quite slow, but that as they neared each other their pace became accelerated until at length they fairly flew toward each other and met with a grand embrace, hugging and kissing each other in the most passionate manner. Finally they subsided, and he was permitted to relate to God his progress up through time up to that hour, God congratulating and approving this course from time to time. This over, a grand time of introduction to renowned spirits of "ye olden time" took place, God acting the part of introducer; then followed a good time generally, the meeting breaking up at a late hour.

This was all done to show us what a wonderful, wise spirit he was. He then invited us to ask him questions, promising that he was able to and would answer any and all questions that we might be able to ask. Here a pause ensued, and as no one seemed ready to ask questions, I ventured to interview him. My first question was something like this: "Great spirit, since your birth and education has been so wonderful, and that you know and can speak all languages, will you kindly please to explain to us how it occurs that you fail to speak to us in good English?" "That is a very insulting question," replied the spirit, "and you have no right to ask such a question." "Oh," said I, "excuse me, please; allow me to ask an easy one. Why is it that a spirit possessing so much knowledge and wisdom, allows himself to fall into such a passion when questioned by us mortals?" At this his rage became more apparent, and refused to be questioned farther. I then said: "You will allow me to say that I believe you are an unmitigated old humbug, and that there is no genuine spirit control about it." Thus ended the lectures.

I have often thought how singular it is that so many persons can be found who are ready to believe and endorse anything and everything where a person claims to be a medium speaking under spirit control. Is it a love of the marvelous, or is under Barnum's explanation that people love to be humbugged, which?

C. A. REED.
PORTLAND, Or., July 14, 1886.

[Reported for the Golden Gate.]

Onset Notes.

A slight shower falling Saturday evening layed the dust and refreshed the trees, leaving the grove in lovely condition for Sunday morning, at 10 o'clock. The Middleboro Cornet Band, consisting of eighteen pieces, took seats on the grand stand. This band is unexcelled for its repertoire of acceptable selections for rendition on Sundays. The platform congregation singing is in charge of Prof. Chas. W. Sullivan, and Mr. Frank E. Crane, organist. Thirty minutes music by the band, then singing by the audience brought the hour for opening the Onset Bay Grove Association camp-meeting. President, Mr. W. D. Crockett, introduced Mr. J. J. Morse of London, England, who ably handled the subject, "Shall we Build Temples for God, or Houses for Men?" Mr. Edgar W. Emerson of Manchester, New Hampshire, followed with tests all of which were recognized. About one thousand people were seated in the auditorium. The afternoon services commenced in like manner, the band playing half an hour. Miss Jennie B. Hagan was introduced as "the adopted daughter of Onset," and proved herself an able speaker. Mr. E. W. Emerson closed with telling tests. At least two thousand people are on the grounds. The situation of the

grove is beautiful. Onset Bay affords bathing, boating, fishing, clam digging and yachting to one's heart's content. The hotels are fast filling up, and rooms among the cottages are being engaged. Papers represented here at present GOLDEN GATE, San Francisco, *Banner of Light* of Boston, *Religio-Philosophical Journal* of Chicago, and *Facts Magazine*. Facts meetings are to be held weekly, conducted by L. L. Whitlock. M.

ONSET BAY, July 11, 1886.

[Written for the Golden Gate.]

Birth and Death.

To the scientific Spiritualist, death loses all its old significance; it always has, always will follow birth, and like birth, is always the result of natural causes. The only new thing ushered into the world by birth is individuality; the only thing that leaves the world at death is individuality; as to whether individuality ceases to exist when it separates from the body, is an open question to all but the Spiritualist, so far as any reasonable theory goes.

John Locke, one of the shrewdest thinkers of any age, said, in his day, that so far as actual facts were concerned, it was impossible to decide either way. Since then materialists have been searching for facts to bear out their theory, and found none; this question is an open one with Huxley, Spencer and Tyndall, though many materialists have found facts that compel them to accept the spiritualistic theory; but aside from these facts, which may not be within the reach of all, there are logical conclusions that may be arrived at in our day, owing to the advance in scientific knowledge that were beyond the reach of Locke. We know that mind is as natural a result of natural laws as matter; that when mind inhabits matter the individuality is of the mind and not of the matter; a man's body may continue to live for a time with his brain intact, every convolution retaining its old form, by something analogous to reflex action, yet without a trace of his old individuality. If this is admitted, then it is admitted that mind and body are separate entities; it is admitted that the one can exist without the other; if it can do so for one moment it can do so for a thousand years.

Science admits that nothing that once exists can be put out of existence. This axiom is as applicable to mind as to matter. If a man's mind and individuality were correlated to his body, we could not speak of his body as apart from his mind more than a mother without a child. A man who had lost his mind would cease to be a man, but we recognize the separate entity of mind, by speaking of him as a man living apart from his mind, and recognizing his mind as a separate entity, we hope it will come back to him. We look with pity on a live mindless body. We recognize the fact that after all it is the entity we call mind that constitutes the man; that the strongest part of man is mind, hence, that it would be easier to put out of existence the weaker part. We know this will always exist, and reason tells us the former will do likewise.

The argument drawn from analogy, that, because the body at death subsides into the mass of elements from which it is derived, the mind does likewise (the Agnostic theory, I believe, or one of them) sounds strong; but, as we have seen, mind is not correlated to matter, and, though intimately related to it during life, they yet do not follow the same path. If this is true, and they vary widely in the manner of their existence, and the course they follow while related to each other, as well as in the manner in which they obtain sustenance and development, then the foregoing analogy is weakened, if not utterly spoiled. During life, from birth to death, the body undergoes constant change of its matter, its matter constantly coming up from and going back to the mass. What facts in nature go to show that mind does anything of the kind? In fact, though the "reservoir of matter" is admitted, the "reservoir of mind" is as bald a hypothesis as has ever been arrived at by far-fetched analogy; but, granting the renewing of mind from a "reservoir," in like manner with the body, we see the body constantly gain and increase for a certain time and then merely holds its own, while mind is not yet midway in its career of gain and increase, which it follows so long as it retains its connection with the body.

Alexander Bain, LL. D., Professor of Logic in the University of Aberdeen, says in "Mind and Body," in regard to the separate existence of mind and body: "In point of fact the two are not relative and correlative like form and matter (logically viewed)."

Of correlative couples, as light, dark; up, down; cause, effect; parent, child; ruler, subject; supporting, supported; the one can in no sense subsist without the other; the existence of either by itself is a contradiction in terms. A parent without a child, a thing supporting with nothing to support, are absurd and unmeaning. Now, although, in reality, there is a close alliance between soul and body, there would not be a self-contradiction in supposing them separate; for anything we can see, the body might have its bodily functions without the soul and the soul might have its psychical functions in some other connection than our present bodies. Indeed, Aristotle himself reserves a certain portion of the soul for independent existence. We must, therefore, pronounce the comparison of soul and body to a correlated couple, as irrelevant and unsuitable. B.

(Continued from First Page.)

You will find, on close acquaintance with mediums in general, that nothing irritates them more than the necessity of holding seances under adverse circumstances. Many of them positively dread the hour to come when they must again put themselves at the mercy of any one who rings the door-bell, pays his money, and demands entrance to the circle. The life of a physical medium is not an easy one. Nothing is more trying than to be constantly the subject of antagonistic and suspicious wills. The constant effort to overcome them is burdensome and exhausting, and as the physical medium is not usually so fully protected by strong-willed, intellectual bands of intelligences as those who are developed solely for intellectual purposes, the danger of the sitters influencing the conduct of the medium and the phenomena is very great.

The recent and ever-recurring newspaper war of words concerning mediums, column after column devoted one day to exposure, and the next day to defense of materialization, would be a sheer waste of printer's ink were it not that all such controversy leads the thoughtful and reflective mind to ponder well the various questions raised in the debate. Of two things the dispassionate reader must be pretty well convinced after reading the papers, viz., that through any medium who may be up for discussion at the time, manifestations occur that are thoroughly convincing as proofs of spirit presence, power, and what is more, identity to many apparently competent witnesses, and that through the same medium at other times there is strong presumptive evidence that, to speak mildly, the manifestations are not all right.

The position taken by Mr. Applebee of Boston, in an essay published in *Facts*, is from our standpoint largely erroneous, as the essayist is much too severe upon mediums who are not as honest as they should be. Knowing Mr. Applebee to be a gentleman of uncompromising integrity himself, we can well understand his indignation at fraud wherever he may find it. We do not doubt that his sole object in being severe is to put down iniquity. Did we believe that harsh measures would even lessen a prevailing evil, we should advocate them ourselves; but our experience has taught us that severity does not mend matters, as it can on the one hand only drive the sinner to desperation, and on the other raise up a fanatical crew of defenders who will gather round the outcast, and invest him with a martyr's halo. Mediums are addicted, unfortunately, to the prevalent vices of the age, but as a class they are not worse than any other class; you will find fully as much cheating in any trade or profession as among mediums. The great need of the hour is scientific investigation. Neither believe nor disbelieve in the medium with whom you sit. Let the phenomena speak for themselves. A medium may be true to-day and false to-morrow; a phenomenon genuine to-day and spurious to-morrow; but what of it? The false can never destroy the true, while the true never justifies or condones the false. Every separate phenomenon must stand on its own individual basis, without regard to anything you know or fancy about the character or antecedents of the person through whom it occurs and to guard against deception we advise all to insist upon fair and honorable modes of conducting circles, or if a medium or his associates should refuse to allow reasonable conditions, then refuse to sit in the circle, but make no fuss about it, as you are justified in declaring under what conditions you are willing to sit, while the conductor of the circle is equally justified in deciding under what condition you can be allowed to sit.

Having now briefly expounded the philosophy and made mention of some of the conditions necessary to obtaining the most satisfactory demonstrations of spiritual power through physical mediumship, we feel called upon to devote what time remains to a consideration of the various phases of apparitions which are constantly appearing at what are termed seance for full-form manifestations. The sensational condemnation, and equally sensational vindication, of certain public mediums, can do nothing to ventilate truth concerning what actually occurs at an ordinary materializing seance, though it may do much to awaken curiosity and arouse public interest in such phenomena. The fraud, pure and simple, is the order of the day, as some writers allege, we do not believe; indeed, in many instances we positively know to the contrary; but it must not be forgotten that there is such a thing as transfiguration, or transformation, and many appearances, which are usually mistaken for fully materialized, independent forms, are often only the medium disguised—not fraudulently, but while in deep trance, under spirit control, but to the front of the cabinet, and often far out into the room—not personating a spirit, but strongly influenced by spirit power, and actually for the time so identified with the medium as to cause the medium's form and features to resemble those of the spirit who has for the time taken possession, and who uses this means of reaching friends who are in the circle. Though not generally understood, this phenomenon is just as natural and legitimate as trance-mediumship. When any of you seek an interview with a departed friend through an entranced sensitive, you will often see a marked change in the countenance of the medium. This change

is carried a stage further in transformation. You have not been cheated when you have held a conversation with one of your spirit friends through a medium who is really fully controlled by him and made to look like him. The medium in spirit is often far away, and a friend of one of the sitters is occupying his body for the time being. Of course, if any too great claim has been made before the circle formed or the manifestations began, confusion is liable to ensue and misapprehension to prevail; but this does not detract from the genuineness of the manifestation—it only proves that the phase expected was superseded by another.

It is not usually safe to promise anything before a seance. Tell the auditors to observe necessary rules and decide upon the manifestations by using their own powers of discernment, and not to conclude beforehand that anything definite will occur. Results can very seldom be guaranteed. The conjurer can guarantee results if he is provided with necessary apparatus, but not otherwise. The medium, who differs from the conjurer in that he carries no apparatus, can not decide beforehand as to whether the invisible apparatus will be provided or not. We have known many mediums who were to have been paid large amounts for seances had, the results been satisfactory to the sitters who sat evening after evening and got no results and no money. The fourth or fifth time of sitting manifestations would take place. Everybody wanted them on the first occasion. The sitters would gladly have paid for them, and the medium needed money. Now if the medium had been a trickster, and could have produced to order any manifestation desired or expected, is it likely that he would have been foolish enough to waste his own and the sitters' time night after night for no recompense? The conjurer is certain, the medium uncertain. The conjurer is more popular and makes far more money than the medium. Ventriiloquism and masquerading, added to clever tricks of legerdemain, will always draw a crowd. Then, if the mediums who are to-day subjected to such gross insults and foul accusations as those heaped upon many who are now prominently before the public, can perform all that takes place at their seances without the aid of invisible power, why do they not relinquish mediumship and stand out before the world on their merits as conjurers? Scarcely any professional person in any capacity have made greater financial successes than Maskelyne, Cooke, Dobler, and many another *prestidigitateur*. These men have traveled everywhere, been feted and caressed by the wealthiest of the land, and yet their manifestations fade into utter insignificance as marvels when contrasted with those of many a despised and persecuted medium.

We do not deny that there is an admixture of fraud in many seances, but no amount of chaff can destroy the value of a single grain of wheat, and it is not the chaff but the wheat that builds up the reputation of every medium who is permanently sustained in the following of his vocation. Some one has received an indisputable test, some one has been healed of a painful ailment, some one has received valuable advice or needed consolation, before the trumpeter goes forth and heralds the praise of the medium in whose circle he has sat; the medium may sometimes be unfaithful, the alloy of error may be introduced to make up for what lacks of the fine gold of truth; but if you had a thousand counterfeit notes and only one genuine bill in your pocket, and you should stumble upon the one that was genuine, one thousand counterfeits would not prevent its passing; the single good bill would stand on its own merits, and would need no recommendation other than its intrinsic worth. So if you had one thousand genuine notes and only one counterfeit, and you should attempt to pass the one that was false, all the thousand genuine notes could not make the false one true.

We are convinced that the spirit-friends of those who say they recognize their loved ones are really there to be recognized. Even though the phenomena be only transformation of the medium, or entrancement, the spirit is there and desires to be recognized by his friend, and is so far able to make himself felt by his friend in the earthly form that that friend, feeling the spiritual presence, experiences a thrill of recognition and is ready to go forth and proclaim everywhere that he has talked with a dear one from beyond the grave. This is not delusion, and even should a medium be ignorant or false enough to deny his mediumship, and declare himself a trickster, a lie can never destroy a truth. It is not the word of the medium you have to rely upon, but the proof vouchsafed at the time you witness the phenomena. The word of one who avows himself an impostor is of little value anyway, for one who would act a lie is surely capable of telling one. Each separate phenomenon must be judged on its own basis, and as you are not called upon by Spiritualism to believe anything, but rather to prove all things, the confessions of mediums and every phase of current scandals, now, alas! very prevalent, should weigh nothing with you when you address yourselves to the investigation of phenomena in sober earnest.

That there are genuine manifestations we know, for we have witnessed them again and again. We have been present when forms were built up out of thin air, and as rapidly dissolved again, not by sinking into the floor, but by slowly fading out in presence of all spectators. We have known mediums searched, stripped of all

their clothing, and attired in new garments provided by the host or hostess. We have known the seance to be held in the parlor of a private residence in a house where confederacy was impossible, and yet three and four forms would be seen outside the cabinet together, one or more frequently recognized by strangers in the room. If there is fraud anywhere, we certainly do not justify it. It is our aim to extirpate it; but this can not be done either by deception or violence. We challenge those who are so loud in decrying all materialization as impossible, to duplicate it when at its best and highest. This no one has ever successfully done. Tares and wheat always grow together in the field of the world, and will continue to thrive in the field of mediumship, until finally uprooted elsewhere. It is the single successful experiment that demonstrates a fact scientifically. Not a million failures or impostions can offset one solitary truth substantiated by incontrovertible evidence. Fear not. Though "the false may reign a little season," you may be sure it will but promote the earnest search for truth. The persistent demand for justice will raise up in response to human need an array of mediums and a class of phenomena that neither slander, bigotry, nor falsehood can ever dethrone or impair.

(Written for the Golden Gate.)

Value of Drugs.

Admitting that medicinal drugs have a value, it is plain to an impartial observer that their value has been greatly exaggerated. The interest of a class and the superstition of the uninstructed have contributed to this result.

A half century ago Dr. Jennings, after graduating from a medical college, established himself in a town in Connecticut and built up a respectable practice; but being convinced that diseases were cured by the *vis medicatrix naturæ*, instead of the potions prescribed he gave bread-pills and pure water-drops. Finding his success equally great, he thought it was hardly consistent with good conscience. He gave up his practice and went to Oberlin, Ohio, published a book setting forth his new system of practice and gave many cases in proof of his position. As the writer left that country and became a gold seeker as well as a health seeker in the foothills of the Sierras, he is not posted as to his subsequent history.

Montaigne, an able Frenchman, who wrote three hundred years ago a volume of essays which may be found in any well-stocked library, has this passage on page 463: "Let the physicians a little excuse the liberty I take, for the antipathy I have against their art is hereditary. My father lived three score and fourteen years, my grandfather sixty-nine, my great grandfather almost four score years, without ever tasting any sort of physic; and with them whatever was not ordinary diet was instead of a drug. Physic is grounded upon experience and example; so is my opinion. And is not this a very expressive and advantageous experience? I do not know that they can find me in all their records three that were born, bred and died under the same roof, who have lived so long by their help." Amongst all my acquaintances I see no race of people so soon sick and so long before they are well as those who take much physic. Their very health is altered and corrupted by their frequent prescriptions."

Molecular changes caused by the nutritive forces of the system always cause the cure. Medicines or magnetism may help or hinder, but it is still the organism that does the work. One good result of the mind cure will be to break the superstitious spell of depending on drugs. This latter, like the vicarious atonement, leads people to think they can violate moral or physiological laws and escape the natural penalty. If people would learn to depend upon good habits, good food, well-ventilated apartments, good and plenty of sleep and less on drugs the general health would be greatly improved.

Some people boldly say, I will eat what I want if it does make me sick. Such people and their innocent children will suffer a great deal of unnecessary ill health.

How much diseases may be warded off, or thrown off, must depend much upon how people place themselves within the influences of such forces. To treat of how this may be done would extend this paper beyond its intended limits.

JOHN ALLYN.

ST. HELENA, Cal.

JOEL PEFFLEY writes from Colburn, Ind., to the *Religio-Philosophical Journal* as follows: "Quite recently a young lady, Mrs. Black, died under suspicious circumstances. She returned and made raps at the time her corpse lay in state for interment, and has been rapping more or less ever since. She writes and draws with a pencil; has been seen many times even in daylight. Dr. Beck and wife of Delphi, myself and several others, were at her house one evening; a young lady medium was there. Mrs. Black was soon rapping, and said she would show herself, (we being in the house), in the yard by moonlight. She was seen by four or five different persons that evening, and at as many different times and places. She was apparently dressed in her shroud. She opens the door and walks in so as to be heard. We think she has remarkable power for a new born spirit."

OVER one hundred works written within the past century have placed the time for the beginning of the millennium between 1885 and 1890.

An Ordination Charge.

(Rev. Horatio Stebbins, of this city, recently delivered the charge at the ordination of his son Frederick Stebbins to the Unitarian ministry. We copy the closing portion. It contains some capital points.)

Do not let your social talent lead you astray. I preach no asceticism, no monasticism. Bring your contribution to pleasant occasions; enter with hearty and true feeling into all that is cheerful and good-natured; don't be eternally useful, but sometimes let go and be ornamental. Yet I charge you to cherish the ability to be alone; cultivate solitariness,—the lone study, the lone thought, the lone God.

You may have heard it said that this parish is a peculiar parish. We always hear that. It seems to be a phrase for general use when there is nothing else to be said. I don't think you need to make any special preparation on account of the peculiarity of this people, if the people will excuse me for saying it. Go right on about your business, just as if you were a Christian, a man of sense and discretion. When you come to your duties here go and see the people. Tell them that you come on purpose for that, and haven't made an accidental call. In all your intercourse with the people pay them the respect of assuming their simplicity of feeling and purpose; and don't be flying around like a feather in a vacuum, but carry the weight of an earnest, serious, cheerful heart.

You will have some difficulties, and what we call trials. Do not whine about the difficulties nor be discouraged by the trials; the only creatures that are without difficulties and trials are pigs, and such other creatures as are most like them. This world seems to be so made, beset with difficulties and trials to the end that the works of God should be manifest in us, that by consecrated will and pure affection we may achieve a greater good in our own being. As a drop of water by hydrostatic law will balance the ocean so the consciousness of duty done will balance the world. And so, on whatever cross we are stretched, if we can say, "Father, I have finished the work thou gavest me to do," we are even with ourselves, even with the world, and even with God.

The strong citadel of a minister's mind, amid indifference around him, and the consciousness of the inadequacy of his own work, is that in every man's inmost soul he has an advocate with the Father, that says amen to all eternal truth, and that his own imperfect work partakes of the imperfection of all human things, and yet the word of God shall prosper. The glory and crown of this human world are religion, the spiritual and divine relations of man; and it can never cease to be his great social and personal interest. But its influence is subtle, silent, and unknown. Take the long-minded view of it and do not be out early on Monday morning to learn what people think of your Sunday sermon. You will sometimes be depressed in regard to your sermon, and somebody may make an unkind criticism; but take the criticism as good-naturedly as you take the weather, and cheer your mind with the thought that a poor sermon is better than most men practice, and that honest and patient work suffused with earnest human sympathy and enthusiasm will tell, and you may have no more trouble about it than you do about the vernal equinox. Cherish your great convictions, stand by your guns, don't apologize for those great beliefs that were never reasoned into you, and can never be reasoned out of you; and don't be thrown out of balance by the suspicion or doubt which some man, abler or more learned than you, may cast on great spiritual verities. Individual men are only segments of the full circle of human nature, varying from thirty, forty-five, ninety, to one hundred and eighty degrees. Whole areas are wanting in some very highly endowed men. I knew a learned judge who had not music enough in him to keep time with a life and drum; but is that an impeachment of Beethoven? John Calvin could ride all day amid the loveliest scenery with apparently as little appreciation of it as the beast he strode; but does that wipe out the beauty of the world, symbol of God's inaccessible perfection? It is possible, if we may judge from the posthumous writings of John Stuart Mill, that, if he had lived till he was an hundred and twenty-five years old, he would have attained some of those great convictions concerning God and the soul which nearly every pure-minded woman has before she is forty. It would seem as if Mr. Robert Ingersoll could laugh a whole town out of their faith; and yet so utterly wanting is he in what is called the historic sense that he can not appreciate his great-grandmother, who had a superstition concerning the influence of celestial bodies, which led her to plant her garden in the first quarter of the moon. Respect the opinions of other men; and, if any man says anything that requires you to re-examine the foundations of your faith, do it, and thank him who compels you to do it. But remember that when a man—any man, philosopher or Egyptian—questions the great moral and spiritual realities of being, the probability is that he is color-blind in that domain. At least ninety degrees of human nature are wanting in him.

One more thing I want to say; and let me say it quickly, lest I weary you with much speaking. Our office and privilege as Christian ministers and teachers are to idealize the real. The pattern is forever in the mount. Some minds get weary in

the sockets of their wings, drop to a lower level, and begin to play upon the senses. I do not think that you are particularly exposed to take up sensational methods. But, if it ever does cross your mind to take a short cut, and storm the senses to carry the soul, quit here, go join the minstrels, get the management of a circus, whip elephants, tame alligators, keep house with a lion and a tiger, sharpen the wit of the striped clown, and do a legitimate business of curiosity, fun and fear; but do not stand here, do not be here for any other purpose than to appeal in all your bearing and speech to the reason, the intelligence, the faith, and the love of men and women.

I commend you to that Almighty Being in whose hand we live; and, without intruding here the personal tie that binds us, I commend you confidently and without anxiety to your fellow-men.

A Venerable Spiritualist.

(The following extract from a private letter from Mrs. E. D. French, of Pismo, San Diego county, will be read with interest by all who are acquainted with her venerable father, Judge Cowles, now in the ninth year of his age.)

I am happy to re-subscribe for your very interesting and instructive paper. I take solid comfort reading its varied pages; indeed, its peculiar literature is about the only kind I enjoy in these later years. There seems to be a something lacking in most other fields of thought, a vital life that can only be found in the grand belief upon which our progressive principles are founded.

My aged father sits near by. The 1st of July he passed his ninety-ninth birthday. He has but just recovered from a long illness of four months. We considered his case almost hopeless for a time, but his mind remained clear and bright throughout his entire sickness, and his good constitution resisted the disease. He is now apparently as well as before, enjoying his food and sleep, and the visits of friends, whom he entertains with lively sallies and pleasant chat. He is interested in the movements of the world at large, and local interests also enlist a large share of his attention,—the growing prosperity of our county and its young and thrifty city, San Diego. We hope that his long and useful life may not be terminated short of a century, but that he may have the privilege so few may attain, of looking back over a hundred years of time, from scenes of his boyhood's years to his early occupation of the State of Illinois, and of his life in the then "far west," of his knowledge of, and companionship with such workers and co-laborers as was Gov. Bond, the first governor of Illinois, Gov. Coles, of the martyred Lincoln, Stephen A. Douglass, and many other men of mark. All these have long ago passed away, and yet, like the old oak of the forest, he still remains, braving the storm and tempest, calmly awaiting the call, "Come up higher; lay aside the burdens of age and time, and rest from thy long pilgrimage."

Our Late Camp-Meeting.

EDITOR OF GOLDEN GATE:

History now holds the record of our camp-meeting just closed; and its study will be sought for, and the question asked, Was it a success? The traveler that is to come after us is sure to look up the pages that record the events and doings of men who have lived before them; to say that our Spiritual Camp-Meeting was a success would be superfluous, for that has already gone out to the world; but lest there be some secluded corner where its light has not yet reached, would it not be well to place in pamphlet form those lectures given through Mr. Colville, in justice to those who first gave birth to them? To say that Mr. Colville's lectures were not of heavenly origin would be quite contrary to the opinion of all who heard them. Then let us pray that these telegraphic links which span the heavens may not be broken. Let each and every one, especially those who have been born into the new ministry, remember that they have a work to do and are each day writing their own history. Then let us not be found sleeping among the tombs of the dead, but up and onward among the living, for there are no dead. Fraternally,

JNO. BROWN, SR.

LAST Fall the windows of a vacant house in Danbury, Connecticut, were broken by stones thrown at them. No one could be seen throwing the stones, and the windows were boarded up. The other day the boards were removed, and at once the stone throwing began again. The *News* says that the stones used are small, round pebbles. They are thrown with such velocity and precision that often two or three go through the same hole in a pane of glass. The stones are thrown while people stand talking, and they cannot see them pass through the air. It is presumed that they are fired from a gun operated by compressed air. Those who have stood and watched the windows and suddenly heard the breaking of the glass, without seeing the missile that did the mischief, are becoming quite superstitious over the matter.

MISSION TEACHER—"The object of this lesson is to inculcate obedience. Do you know what obey means?" Apt Pupil—"Yes, marm; I obey my pap." "Yes, that's right. Now tell me why you obey your father." "He's bigger'n me."

GOLDEN GATE.

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ADMITTING TOO MUCH.

The Seventh Day Adventists, as well as many religionists of other denominations, concede most of the phenomenal facts of Spiritualism. But they attribute the manifestations to diabolism, or evil spirits. There are some few, in the churches, in common with a large class of unenlightened non-religionists, who deny the phenomena entirely, attributing it all to jugglery.

The latter class, it seems to us, are the more sensible of the two. The idea of the existence of devils, or evil spirits, with power to communicate with mortals, must necessarily include the existence of good spirits, or angels, possessed of the same power. To accept the one fact and reject the other, would be to recognize the supremacy of evil in the universe—a thought so at variance with every principle of eternal justice as to be wholly unworthy of notice.

Those who take this view of the question, admit altogether too much. They concede the central fact of Spiritualism—the existence of individualized intelligences on another plane of existence. That point conceded leaves nothing more to be said except to reconcile the idea of the existence of evil spirits with that of a good God, and that is a question for those who entertain such ideas to settle for themselves. It is something that does not in the least disturb or concern us.

As men and women are spirits in this life quite as much as they ever will be in the next, and as all sorts of undeveloped, ignorant and vicious people are continually passing on to the next life, it would be very strange, the way being open for them, if some of them did not come back. As many persons are largely given to evil in this life, it is not to be expected that, upon their entrance into spirit life, they will immediately outgrow their evil propensities. Such spirits need to be taught the better way. As none are wholly vicious, and as they will, at death, lay aside the physical, upon which much that we call evil depends, we may reasonably expect that the work of reform, with such spirits, will be more rapid than amid earthly environments.

There are many seemingly bad people in the world, who would gladly do better than they do, but whose moral purpose is not strong enough to resist temptation. They may have been born with a strong bias to debasing habits; or they may be the victims of degrading appetites, which they would gladly overcome if they had the requisite moral stamina to triumph over themselves. When such persons pass on to the other life, and are removed from earthly temptations, the good that is in them will naturally dominate the evil, and their spiritual unfoldment will begin.

It is our duty, not only to "try the spirits," but to help those who need our help. Our sympathy and good will should extend to the "spirits in prison." When they come to our circles we should give them a kind and encouraging word, and assure them that they are not beyond the pale of our love. It is a fact well known to all advanced Spiritualists that thousands of so-called evil spirits have been assisted, in this way, to rise out of their earth-bound conditions and have gone on their way rejoicing—just as sinful men and women in this life have been lifted, by kind ministrations, out of their evil practices.

And so we conclude that our Adventist friends, and others who take the demoniacal view of this question, are "building better than they know." Better than blind, unthinking negation. If they can not concede to us the angels, we will be "thankful for small favors" and accept the devils. There are certainly many of them just the kind of devils we would like to associate with throughout eternity.

—It is truly said that "a man's greatest riches consist in his being able to live on little with a contented mind." But the mind must have some occupation to be contented. Given congenial employment, the happiest persons are those of moderate, or even limited means. Riches bring cares that their absence never impose, and contentment of mind is rarely a companion of wealth. Certainly not to people of sense, sympathy and a broad humanity. These see, in their abundant means, only greater responsibility and greater requirements from the fate that bestowed their thousands while others are starving.

THE NEW BIRTH.

Andrew Jackson Davis, in his new work, "Beyond the Valley," describes, with pictorial illustrations, three instances of the birth of the spirit to the new life, which he claims to have witnessed clairvoyantly. One is a hospital scene, in the death of two men upon adjoining beds, one following closely upon the other. The second instance is that of a terrible disaster in a coal mine wherein some thirty or more miners lost their lives. The third instance is that of a man, supposed to be dead, who was buried alive.

In the latter instance, Mr. Davis says his footsteps were directed to a cemetery, where his interior sight was opened to a peculiar fluttering or swaying light, at a height of about thirty feet, over a new-made grave. When he first saw it, it was somewhat balloon-shaped, and was held to the earth by a fine thread of light leading from near the head of the grave. As he watched it he saw a human head and the upper portion of the body gradually taking shape, the lower portion being still involved in a vapory cloud of light. The form became more and more perfect in its unfoldment, but still remained unconscious. Soon a beautiful female spirit—that of a wife, or mother, perhaps,—approached and took the newly-risen spirit in charge, tenderly cherishing the unconscious form.

In the other cases the description is somewhat similar, the light first emanating from the dying body being clouded or bright, in proportion as the spirit was pure or clouded with sin. The description of the various spiritual emanations from the dying coal miners, and the formation of their spirit bodies, is especially interesting. Mr. Davis describes the band of spirit friends assembled over the mine to receive their own, and their joy upon the recognition of their loved ones.

Of course to the material eye such scenes are denied; and we can only accept the fact thereof upon the testimony of others—of clairvoyants, whose spiritual eyes have been unsealed. But there are great numbers of this class in the world to-day, and they bear uniform testimony to the nature of the great change called death, and the birth of the spirit. They all declare that the spirit body is an exact counterpart of the mortal body, barring its physical defects; that it slowly passes from the mortal body, at death, from the region of the brain, drawing inward from the extremities, and passing outward in the form of a light, vapory substance, and re-forming a short distance above the dying form.

It is also stated by clairvoyants—and the fact is abundantly proven by returning spirits—that the friends of the dying are usually present to receive the newly born spirit and welcome it to the new life; in fact, anticipating the, to them, happy event, elaborate preparations of welcome are often made in advance.

It frequently happens, we are told, that the newly born spirit, being unconscious at the time of its translation, remains so for days and weeks; or it may be weak and helpless for a time, as the result of earthly conditions, and has to be tenderly nursed and cared for until it acquires health and strength. Such is the case with insane persons, and those dying of long, lingering disease. Ample provision is made for all such. "In my father's house," said Jesus to his disciples, "are many mansions. I go to prepare a place for you."

And so death is as natural as birth, and indescribably beautiful; especially when it comes to one who has lived to bless humanity. Radiant in immortal perfection, such an one goes forth to the new life filled with a divine hope. And such a welcome will be prepared for him as no pen can describe.

This is no idle fancy, but a glorious reality, that millions of earth's children to-day know to be true. And it is this truth that lights the pathway of the aged through the shadows of the grave to the beautiful morning of a new day.

DEBT.

Of all the bitter experience of mental suffering that man imposes upon himself in this world, there is none greater or more wearing in its effect than that caused to a conscientious person in debt. Many have stemmed its dark depths and reached its shining shore; but a far greater number have been swamped in its murky waters and cast upon its inhospitable rocks of poverty and distress. The sentiments of Horace Greeley on the subject of debt should be made the creed and fundamental principle of every man's and woman's business life, never to be violated, except where the means is positively assured by which the error of borrowing may be speedily corrected. "For my part," says the wise and lamented Greeley, "and I speak from experience, I would rather be a slave in a rice swamp, than pass through life under a horror of debt. Let no young man misjudge himself unfortunate or truly poor so long as he has the full use of his limbs and faculties and is substantially free from debt. Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable; but debt is infinitely worse than all these. Never run in debt." Golden words of warning such as these, stand out along the ages like friendly "guide-boards," placed by kind hands to save travellers from taking the wrong way. But they are heeded by few, hence the

wrecks that lie along the road of life. Of these the careless throng learn little and think less, so intent are they on their own schemes of attaining fortune's favor.

FROM GOOD TO BETTER.

It is only in the constant exercise and practice of the divine quality of goodness that man can rise in the scale of being—can ascend the delectable mountain around whose sublime summit hovers the scintillant glory of the infinite Over-Soul.

Spiritualism, in its philosophy and religious suggestions, is something to be lived, something to spur man forward to noble endeavors, and lead him forth into ever unfolding beauty of character—into ways of everlasting pleasantness and peace. It is not by any means, as some seem to suppose, a harbor of refuge from the storm and tempest of "divine wrath" threatened him in the teachings of other religions, and which in a certain sense is the inevitable punishment of vice. It holds out no inducement of happiness without effort—no escape from the consequences of wrongdoing, except by earnest endeavor in right living. It is a harbor of hope and safety only to those who profit by its lessons of love and duty, and who, ever striving for the better way of life, faithfully and patiently walk therein.

He who is ever seeking communion with the spirit world for worldly ends, or for the gratification of an unprofitable curiosity; he who, having had tests of spirit existence and return without number, is yet never satisfied without just one more; he who spends months of worse than wasted hours in the sensuous enjoyment of phenomenalism, with no effort at spiritual growth and unfoldment, may be likened to the man who lays the foundation for his house, and then—discharging his workmen and disposing of his surplus material,—sits down in placid admiration thereof, all unmindful of the coming winter when he will need the shelter of its roof.

From good to better and from better to best should be the earnest endeavor of every soul. There can be no plant growth in barren soil. We must carefully prepare the conditions if we would reap the fruits the willing earth is ever ready to bestow. The sun can not shine through the clouds; neither can the sunlight of truth penetrate the human spirit through the fogs and mists of error. We must sweep the clouds away that the glorious beams may stream in to quicken the dormant seeds of the divine possibilities of our natures.

"The harvest is ripe and the reapers are few." There is so much to be done for the uplifting of humanity, that there is no time for idle dalliance by the wayside. Every true Spiritualist should be up and doing, and never tiring in good works. He should first banish all error from his own nature, and then do all in his power for the improvement of the life of the world. He should demonstrate in his own life and conduct—in the charity, purity and truthfulness that should characterize all his actions—in the exercise of those virtues that make man akin with the angels—that he has found "the pearl of great price"—the golden way that leads straight up to the heart of God.

"STONING THE PROPHETS."

It is a strangely perverse and ungainly element in human nature,—or perhaps we should say in some human natures,—that would seem to be ever seeking for an opportunity to "stone the prophets,"—in other words, to belittle and pull down those who would seek to lift others up. No matter how good or worthy a work one may be engaged in, how broad and charitable he may be in his life and conduct, how ennobling and beautiful his teachings, nor how valuable in the work of uplifting humanity,—there is always some one to take delight in personating the spirit of evil, by endeavoring to destroy his influence and prevent the good he would do.

The cause of spiritual advancement should outweigh, with all true Spiritualists, all personal considerations. All should seek to build up and promote the cause in all worthy directions. We should not be so wrapped up in any one society, speaker, or medium, as not to be able to see the good in all others. As workers in the field of reform, whether as speakers or writers, we should have use only for charity, good will and brotherly kindness—and not for the gall and bitterness of natures at discord with the divine harmony—in our dealings with men and measures. We should see the good in all and uphold it, and, save in the matter of erroneous principles, be not eager to do the work of denunciation and condemnation.

As for us we have no taste for harshness of thought or action. We do not regard it as "the better way"—as in any sense promotive of reform. No one was ever made better by unkindness. There is something in every life to approve. By cultivating that divine "something" all error will ere long disappear.

It is so easy to say the unkind word, and perform the ungenerous act, that Spiritualists need to place a constant watch over their lives. They should carry into all their intercourse with others the spirit of gentleness and good will, the "charity that suffereth long and is kind," the thoughtful consideration for others,—virtues and graces, all that lift man into the likeness of the Eternal Good.

—We are pleased to learn that Mrs. E. L. Watson is improving in health by her quiet vacation, and will doubtless be ready to enter again upon her work at the appointed time.

A SUGGESTIVE PREDICTION.

At a recent gathering of a few earnest students and co-workers in the prolific field of Spiritualism, Mr. Colville, who was the center of attraction, delivered, under inspiration, in substance the following prediction: In a few years there will be a large decrease in the ranks of Spiritualists, of those whose belief and research extend no farther than the phenomena. Those who are by education and disposition incapable of making the profound explorations in the paths of knowledge, indicated by the phenomenal facts, will abandon the cause altogether, and give up their discipleship. The investigation of Spiritualism and psychological study, will be transferred to our halls of learning. The scientific men of our colleges and universities will be the prominent students and advocates of Spiritualism and its cognate branches.

In the light of passing events, the general transference of the new philosophy, and its kindred theories, the increasing attestations of its facts and truths in the privacy of the family, the astonishing awakening of interest and inquiry as to its reality and import, and the evident converging attention of the highest intellectuality of the world to its mystic realm, would seem indeed to give strong credence to the prophetic utterances given through Mr. Colville. Not a few of the acknowledged authorities of science have already foretold the near approach of the day when candid and honest observers would be compelled to admit the reality of the claims of Spiritualism, and that the validity of its doctrines would work a radical change in the life and thought of the age.

It is also natural that the prophecy referred to should find fulfillment. Penetration into the depths, and ascension into the heights of Spiritualism, will keep us there forever. It is only while we hang on its outer rim that we are in danger of loosening our hold. If we live on its lower levels, we are too near the physical and sensuous to be certain of endurance. When the transcendent evidences of Spiritualism are universally known and established, the learning of the world as a consequence becomes its sincere disciple and defender. It is assuring and satisfactory to know that the culture and erudition of mankind will eventually become the willing pupil of Spiritualism.

But the prediction suggests a more practical and important thought. It is this: Spiritualists can not remain stationary. They must grow in the graces of Spiritualism, and advance in its knowledge if they would endure as Spiritualists. Spiritualism means a great deal more than phenomenalism. It offers, invites, yes, and compels, constant study, never-ending research and infinite exploration. Eternal advance and progress is the price of constancy in spiritual discipleship. Spiritualism is a science, it is true, requiring positive intellectual belief, but it is also more than a science, it is a life, requiring habits, conformity and growth.

As Spiritualists, we cannot stand immovable and feel sure of retaining our possession. We have got to move on, and up, with fuller and richer possessions. That, we believe to be the logic of Spiritualism. It is no place for living statuary. We can not pose in a few fundamental beliefs and then passively wait for the good time hereafter. The man, woman or child in Spiritualism, who does not know that they are growing better in daily life, expanding in character, purer in heart, nobler in sentiment, and more unselfish toward others, is simply wearing a false label, and is not the genuine article. If anything in human experience is calculated to transform and glorify character it is growth in Spiritualism. Never was man brought in contact with such powerful incentives to work out perfect character as Spiritualism presents. And if Spiritualism does not mean for man the amelioration of human misery, the assuaging of human sorrow, the betterment of life, individual and collective, the taking of humanity out of its low estates and placing it in higher ones, then Spiritualism means nothing for man here or hereafter. Look at history and see what grand characters even the mongrel religions of the world have sometimes produced. Are these not to be matched by what Spiritualism can do for character? Then we say to Spiritualists, advance, progress, grow in the plenitude of your revered faith. Follow wherever it calls you and add to your stature the knowledge of the angel world.

COWARDICE.—Some one says, "cowardice is the basis of many a philosophy," and it might have been added, of religion, too. The philosophy of most persons is manufactured of their own individual experience and predilections. It is fashioned to suit their own inclinations and desires. This is a very poor philosophy and would not be deserving the name were there less of it. It is based on cowardice; that cowardice all ill-conditioned persons feel regarding themselves and their future destinies, without exactly knowing why, since such philosophers are generally infidels. Though not wholly responsible for their natures and their manifestations they must still bear the burden of them, yet often resting heavily upon their companions. Happily born persons have both a cheerful religion and philosophy. With love as their birth-right they fear no evil and think none—from within; and that which touches them externally only calls forth pity, not revenge. It is a blessed thing for most of Earth's children that we shall be born again; and although we have positive proof that as a man dies so he finds himself in the new life, yet he is there surrounded with greater charity and better aids than spiritually-blind mortals can bestow on their weak brothers.

—The way of the world is carried out even in penitentiaries. In every one of them there is a difference in the wages paid to men and those paid to women. The women in the West Virginia penitentiary get but twenty-five cents a day, while their brother criminals are given fifty cents. There is no doubt that if their occupations were reversed the men would get fifty cents for doing

their sisters' work. There are lots of men who strongly champion poor, oppressed women, but who will take their work and pay them half they would give a man for the same?

SPIRITUAL MASTERY.

Adjudged by the estimates of human valor, physical prowess has generally maintained a certain superiority to spiritual force. The triumphs of muscle, of nerve, of bodily hardihood, of animal courage, have received higher eulogy than the less ostentatious achievements of judgment over the wayward, unmanageable aberrations of turbulent passions. According to human valuations the profession of arms has made a thousand heroes, where self-mastery has made one. More attention is given to dominion over the external conditions of being, than to the inclinations and tendencies of interior life. We are too often led by the sensuous in fixing the standards of worth, rather than by the spiritual. We put physical conquests above attainment of character. Our yearnings are stronger for the temporalities than for the eternities of existence. Power over the material is rated higher than power over the immaterial.

All this indicates life on inferior levels. An appreciation of the sensualities of being, as worthy and more important than the spiritualities of life, denotes a degraded manhood. As we advance into the infinite possibilities of even earthly conditions, the apparent worth and power of the sensual loses its force and is made to stand relatively to the spiritual. Its value becomes contingent on its capacity to help and enhance the life that is higher than passion. As the conception of life widens into the grand and ample sphere of the spiritual, it puts a different value on the accomplishments of the human.

Have we never felt the force of this material life around us, weakening its hold as we have climbed to the nobler heights of the spiritual? Has not hope been made to rise up and leave the pursuit of the transient for the eternal, as life received the exhilaration of a deeper and broader insight? Have we never felt old tastes go and new ones come, as inclination and passion were turned from filthy to cleaner channels? Have we never felt ourselves to be pursuing more extended aims, and seeking more complete results as we have turned our attention to the control of individual nature, and have caught sight of an idealistic life?

As we have escaped from the clutch of low, time-serving motives, have we not perceived that life had another meaning for us,—a meaning derived from the significance of spiritual growth? As we grew in spirit stature have we never felt the superficialities of life drop off? Self-mastery, or spiritual control, is a better thing than valorous renown or distinction of any sort whatever. Better than the outward might of untamed ambition, better than the anarchy of human nature. Considering what the human creature is, its power, its scope, the harm and the good it may effect, we say, unhesitatingly, its reasonable regulation is the prime fact in the entire economy of its activity and growth.

Self-mastery is the only sure guarantee of self-reliance. A life thus ruled has intelligent knowledge of its powers. It is balanced and adjusted to even poise. There are no chaotic masses in a nature under spirit control. Order and fitness are its law and impulse.

DEATH.—Death is losing some of its horror for mortals, but is still to the majority of mankind the "king of terrors," and holds in gloomy thrall the lives of millions. Were there no fear of death, there would be no superstition, every species and degree of which refers directly to death, and what may possibly await the soul thereafter. With how many creatures and their actions do we associate "evil omen"? Dogs, cats, owls, white moths, crickets, snakes, frogs, and as many more harmless things, so that one is likely to encounter "a bad sign" every half hour of the day. In a hospital of Pittsburgh, one of the wards is frequently visited by a large rat, which is said to make its appearance only a few hours before the death of a patient. Whichever cot it happens to run under, "the person occupying it is doomed." Doomed by his or her own fears, and a positive belief that death is near. As many have died, the presence of the rat brings consternation. Here is a place for some apostle of the will and mind cure to work to advantage, freeing these poor patients from the fatality of their superstitions.

SPIRITUAL BIRTHDAY MEMORIAL.—On Friday evening of last week, upon invitation of Mrs. E. F. McKinley, a number of her friends met at her home on Polk street, to commemorate the third anniversary of her father, John H. Fuller, into the home of the spirit. It was an occasion peculiarly impressive and sympathetic in character, and the simple exercises were heartfelt and touchingly appropriate, consisting of prayer, music, song, recitation, poems, and short addresses, in which children and adults freely took part. Mrs. McKinley, about three months ago, bid an earthly farewell to a brother, Fred O. Fuller, who was reverently spoken of and remembered, and whose wife and children were present. Among other relatives present were a sister of Mrs. McKinley, and her good mother. The loved ones gone a step before, they are with us unchanged in all those ties that make them ours, and these direct recognitions from the home group in the circle of surrounding friends, which they become more universal, will leave no veil of grief to hide the faces that would make us glad.

CHEAP PLEASURES.—"If you would know the great secret of happiness," says a modern writer, "cultivate cheap pleasures." What are cheap pleasures? There are plenty of things that go by that name, but they were better called vices, since they cost dear in the end. They are simply excitements, those great destroyers of a pure life and soul-happiness. There are infinite charms of earth and sky, but they are so priceless that it takes a rare mind and heart to find them out and appreciate them. Persons who are dependent upon society for their enjoyment in life can never know them, for one must first know himself before he can extract any pleasure from natural things. We were going to say from inanimate things, but it does not apply in any case except dead bodies, since life is none the less positive and active because silent. It is this wonderful revelation of life in leaf, flower, earth and sky that lures the thoughtful mind to contemplate the endless mysteries and seek out the infinite pleasures that lie about us and are ours for the finding. The only price set upon them is that we fit ourselves for their understanding, and henceforth our pleasures are cheap and inexhaustible.

EDITORIAL NOTES.

—Rev. Charles G. and Mrs. Ames have gone on a trip to Europe for rest and recreation.

—On account of ill health, Mrs. A. B. Souther will discontinue her public seances until further notice.

—The Santa Cruz public is just now enjoying a rich spiritual treat. With such able speakers as Paul A. Smith, N. F. Ravlin and Mrs. Schlessinger, and with Mrs. Ada Foye as a test medium, a grand work will surely be accomplished.

—A mediums' camp-meeting will be held at Vicksburg, Mich., opening on Thursday, August 19th, and closing Sunday, September 19th. A large attendance of investigators and mediums, representing every known phase of manifestation, is expected.

—We were in error, last week, in our statement of the time the election of Trustees of the California Spiritualist Camp-Meeting Association would take place. The election will be held in Washington Hall, Saturday, July 31st, at 2 o'clock P. M., and no mistake.

—We publish elsewhere Mr. Colville's views on "Materialization," as expressed in a lecture on that subject. It will be seen to breathe the same gentle spirit that pervades all of his lectures and teachings. It is the clearest expression of truth, relating to form manifestation, we have yet seen.

—Dr. Morton scored another grand success for Mr. Colville's meetings at Metropolitan Temple on Sunday last. There must have been over two thousand people in attendance at the various meetings during the day and evening. At the latter meeting the lower seats were nearly all occupied, together with about four hundred in the gallery.

—Mr. Colville's services at the Temple are meeting with such phenomenal success that Manager Morton has voluntarily increased the speaker's salary in a very liberal amount. The Mental Science classes, under the management of Miss Young, have also been so successful that she has voluntarily increased his compensation in a like liberal manner.

—The season of the great spiritual meetings, in the East, is at hand—that at Onset Bay, which is now in session, being the largest and most attractive. The meetings there differ somewhat from that of our State Society, which recently proved so successful. Theirs are accompanied with bands of music, and much of the time is devoted to pleasureable amusements. The people attend in great crowds, many "going in for a good time."

—Both sides of the re-incarnation question having now been very ably discussed through our columns, and the subject being one concerning which absolute proof is evidently impossible, in this present embodiment, we conclude to let the matter rest for awhile. If, however, any one has any new light on the subject, or has discovered in his own nature any suggestive fossil remains of a former individualized existence, we shall ever be ready to lend him a willing ear.

—"A man's wrongs are his rights so long as he bears them patiently." Yes; in the sense that he has the right to bear them, if he choose. But why should he be patient under wrong? A beast is patient and obedient to the lash, for he is dumb; and he has no mind to tell him abuse is wrong. He bears it until some man comes along and interferes with his cruel master. Man is his own master, or should be, and he should right his own wrongs. Who passively endures them is a slave.

—The charm of Mr. Colville as a public speaker is the uniform kindness and gentleness that characterize all of his utterances. He is brimming over with the Christ spirit. He appeals to the good in all hearts, and wins them, not so much to himself, but to an earnest desire to walk in the better way of life. People, grounded in the old ways of religious thought, who go to hear him with prejudice in their hearts, go away to bless, with their souls illuminated with a new light.

—Sickness in North Adams, Mass., is said to be alarmingly increasing since druggists have been licensed. One of this class lately filled forty certificates of sickness where liquor was required, in twelve hours; and one man's name was registered ten times in three drug stores in two days. If this thing goes on much longer there will be open hostility on the part of the doctors. That such a state of public health should rely upon druggists' prescriptions to the exclusion of regular medical attendance, is rough on the M. D.'s.

—Science is taking some giant strides in this age, and one will soon begin to wonder what more there is to learn in certain departments of knowledge. When it comes to liquefying oxygen and common air it may well be doubted whether man is not capable of becoming omnipotent. Then there is a smart German firm doing a thriving business in the manufacture of liquid carbonic acid. Why, the creation of man himself out of palpable dust, and woman from his rib, are sunk beneath the dignity of most nursery tales beside the wonderful doings of science in these times.

—That veteran Spiritualist, Warren Chase, now climbing the seventies, in a letter to the editor of *New Thought*, says: "I am still on the same side of life with yourself, 'conquering and to conquer' error; having proved by the Bible that I am not a wicked man, because it says: 'The wicked shall not live out half his days'; and I have lived mine out and borrowed several years, and still neither God or the devil has called for me, and I am still roaming up and down the earth, possessed of both health and wealth, having laid up all my treasures on the other side of death where no moths or thieves can get them."

Unimportant Topics.

EDITOR OF GOLDEN GATE:

Notwithstanding you intimate in one of your recent issues that your drawer is being overrun by correspondents, I shall venture to free my mind upon a certain topic and take my risk of the waste basket.

The topic, in the form of a query, is this, viz: Are not Spiritualists in danger of losing sight of the grander and more important truths of their philosophy in the contemplation and discussion of topics of no special and practical importance, and even entirely irrelevant? I am led to ask this on account of the prominence given of late to the subject of re-incarnation. No one can deny that this is a very interesting and fruitful topic for the imagination. I have read all the pros and cons as they have appeared in the *GOLDEN GATE*, and have been especially interested in Mr. Coleman's thoughtful, scholarly, and, to my mind, unanswerable articles. But after all, what has the subject to do with Spiritualism, except in a very remote and possible degree? I can not see how a belief or disbelief in it can make "one hair black or white," so far as concerns the practical uses of faith. Supposing we are to be re-incarnated; what of it? There will be time enough to consider the question when we are. And so of all kindred and secondary matters, let us postpone their consideration until the time that they assume an importance that does not inhere to them now. At present have we not quite enough to do to practice the pressing duties growing out of our beautiful religion and to persuade our fellow-men to the same earnest endeavor? With greedy avarice, oppression, intemperance, licentiousness and all kindred evils to fight, can we spare the time and strength on side and unimportant issues? You and I, Mr. Editor, are beginning to see that time at the longest is all too short for the work before us. The world, as a whole, is utterly careless and stupid on this grandest of all themes. All our spare time and the best of our ability is demanded in seconding the clearly apparent endeavors of our spirit friends to spread the heavenly light and truth. Is there any better or more pressing work?

W.

[Written for the Golden Gate.]

On Mountain Hights.

Situated for a brief season in this peaceful mountain resort, apart from busy and conflicting scenes of active life, for mental and physical recuperation, my soul seems to expand, to reach out for higher attainments, and to desire a more rapid unfolding of its innumerable and undeveloped powers. The very atmosphere, so clear, so peaceful, combined with my harmonious surroundings, seem to inspire me with new and more intense aspirations to rise up and out of the reclining level of mortal ambitions and commence in earnest a more rapid and successful ascent of spiritual delights and unfoldment.

While we fully recognize that this mortal existence is a necessary discipline, and to derive the greatest benefit possible from it demands our earnest attention and constant efforts, we must not disregard the fact that our mortal body is perishable; that it is only an outer covering, a chrysalis, out from which the germ of immortality will burst forth, assuming a much more beautiful and glorified appearance, to rise to higher joys, and more sublime realities, intensified and perpetuated throughout eternity. "Dust thou art, to dust returnest, ne'er was spoken of the soul." This material body must, sooner or later, return to earth from whence it came, having served its purpose as a servant to the higher needs of its superior power, the spirit, demonstrating clearly to the believers in our divine philosophy that our greatest efforts should be for the gratification of our spiritual needs, for the cultivation and expansion of our best ideas and impulses for soul growth and education.

As Spiritualists, as those who have received this glorious and transcendent truth, whose beaming rays should illuminate and stimulate our minds to more intelligent and greater endeavors for enduring benefits; as those who more correctly understand and appreciate the blessings and responsibilities attending this brief earth existence, let us not thoughtlessly nor selfishly apply this divine blessing to our own spiritual advancement exclusively, enjoying all its benefits, beauties, and increasing happiness, but extend as far as possible the glad tidings, conveying unexpressible peace and content to every hungry soul who will receive them.

We are surrounded by unhappy, doubting, desolate mortals. Oh, let us, by our deeds as well as words, so far as within us lies the power, extend the sacred boon to them, turning their doubts into bright realities, and cause their former desert pathway to blossom abundantly with the beautiful productions of this perpetual springtime of spiritual blessings! By so doing, we will not only facilitate our spiritual unfoldment, but experience, as we thus rise higher and higher, a slight foretaste of celestial bliss, awaiting the truly developed upon entering the higher and more glorious existence.

As I sit in silent reverie, musing upon the delights and grandeur of nature, my gaze rests upon yonder opposite mountains, clad in ever changing colors and

—Grand tent or State meetings of Spiritualists are now in session, or announced to be held, at Onset Bay, Mass.; Lake Pleasant, Mass.; Look-out Mountain, Tenn.; Queen City Park, Vt.; Niantic, Ct.; Sunapee Lake, N. H.; Mt. Pleasant Park, Ia.; Rindge, N. H.; Paw Paw, Mich.; Vicksburg, Mich.; Casadaga Lake, N. Y.; Temple Hights, Me.; Ocean Grove, Gape Cod; Delphos, Kan.; Parkland, Pa.; Nemoka, Mich.; Wentworth Grove, Ohio; Verona Park, Me. This does not look much as though Spiritualism was dying out.

The "Golden Gate."

EDITOR OF GOLDEN GATE:

I am indebted to Mrs. Capt. Bushnell, of San Francisco, (who yet remains in our vicinity seeking health at Woodlawn Mineral Springs), for several numbers of your valuable paper. It has charmed me into song. Please accept my poetic greeting in the following lines:

The *GOLDEN GATE*, a bright messenger came,
We gave it a welcome, in love's dear name,
For, with it a prophecy seemed to cling,
That the *GATE* on golden hinges would swing,
And that pearls, and thought-gems culled with care,
Would ever adorn its pages fair,
So we welcome the stranger, with highest hopes,
As it winds its way from the sunny slopes.

We'll treasure the pearls, and rare, sweet gems
Found in its flower-wreathed diadems,
And we'll echo back a love-lit song,
Of cheering words for the angel throng
Who help to swing wide the *GOLDEN GATE*.
For thousands, who may anxious wait
The rich repast, they know will come
When the *GOLDEN GATE* shall reach their home.

The *GOLDEN GATE*, prophetic in name,
Swings proudly, 'neath the tower of fame,
And its luminous light is seen from afar,
Like the glittering rays of a beautiful star,
Shining brightly down from the isles of the blest,
Soothing the weary, who long for sweet rest,
Gently and lovingly, bringing repose,
Pure as the dewdrop and fresh as the rose.

Invisible hosts are guarding the *GATE*
To the inner halls, in the Golden State,
Where the faithful servants may be few
Who labor for the grand and true,—
So we send them cheer, over mountains high,
Whose snow-capped peaks may touch the sky,
And over vast plains and valleys deep,
Where silence its lone vigils keep.

And oh! what aid we would render thee
If we only had to wealth the key!
But ours is only the gift of song,
To cheer the struggling world along;
And we breathe a prayer that the *GATE* may swing

As free as the bird on joyous wing,—
And that loving angels may ever wait
On the true, tried souls of the *GOLDEN GATE*.
Fraternally thine,
MRS. F. C. ROGERS.
STERLING, Ill., July 10, 1886.

ALUMINUM.—Iron has long been king of the mineral world, but its reign is predicted to be nearly done. Time has revealed its many faults, and it is no longer the powerful symbol of strength and endurance it was once. Moisture, gasses, changing temperature and acids are more potent in its destruction than iron itself is in resistance; therefore, Science has sought and found a successor, which is aluminum, said to be the most abundant metal in the earth's crust, and possessing many superior qualities over its olden predecessor that will be readily appreciated in the mechanical world. The first thing in its favor is its lightness, being but one-third the weight of silver; it is found to be as malleable as gold, tenacious as iron, and harder than steel—second only to diamond in this respect. The atmosphere does not oxidize it, nor contact with gases tarnish it. It works well with numerous alloys, and embraces the entire list of articles of usefulness as well as jewelry and scientific instruments. Being tasteless, and colorless, and rust-proof, it will soon displace the black array of kitchen utensils, so that pots and pans may yet become things of beauty.

What They Say.

E. F. Better of Bolinas, Cal., writes: "Enclosed find order for \$2.50 for subscription to the *GOLDEN GATE*. I have had several other spiritual papers but the *GOLDEN GATE* is far the best in a great many ways."

Dan'l G. Gamsey of Muskegon, Mich., writes: "I think the *GOLDEN GATE* is rapidly gaining in reputation as the best spiritual paper we have. Its standard is very high. Its tone is full of the Christ spirit, and it sends forth the right ring in no uncertain sound upon all subjects 'temporal and spiritual,' which it undertakes to discuss. I wish it unlimited success!"

"God help the child that trespasses upon these grounds," is inscribed upon a sign a Lowell woman has erected in her garden. "God help the man who has to live with the woman who puts up such a sign," adds the *Boston Herald*. Amen and amen.—*Chicago Journal*.

PAUL HAMILTON HAYNE, the Southern poet, passed to spirit-life from his home at Copse Hill, Ga., on July 7th. He was born in Charleston, S. C., Jan. 1, 1830.

PUBLICATIONS.

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

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

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

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

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

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NOTICES OF MEETINGS.

METROPOLITAN TEMPLE—W. J. COLVILLE, Lecturer; Albert Morton, Manager. Services for Sunday, July 25th. At 10:45 a. m., lecture. Subject: "In what sense, and to what extent is man a free moral agent?" At 2:30 p. m., answers to questions. At 7:45 p. m., lecture. Subject: "The facts and frauds of Spiritualism." Poems from subjects chosen by the audience will be given at each service. Solos by W. J. Colville, Jos. W. Maguire and Miss Grace Henderson. Evening service will close promptly at 9:30.

PUBLICATIONS.

THE NEW THOUGHT.

A vigorous 8-page Journal, devoted to Spiritualism and General Religious Reform.

Published by : : : : MOSES HULL & Co.,
Every Saturday, at Des Moines, Ia.

Terms of Subscription—One year, \$1.50; Six months, 75 cents; Four months, 40 cents; Single copies, 5 cents.

"The New Thought" will be sent to new subscribers on trial three months for 25 cents—a sum which barely covers the prices of blank paper and presswork.

Address all communications to the above.

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IT LEADS! THE LIGHT RUNNING THE STAR THEY ALL THAT LEADS!

From its position AT THE HEAD, the

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AFFORDS A SHINING EXAMPLE OF WHAT AN HONEST EFFORT TO MAKE THE BEST WILL DO.

J. W. EVANS,
General Agent,
29 POST STREET, SAN FRANCISCO.
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W. J. COLVILLE'S CLASSES IN SAN FRANCISCO AND OAKLAND.

Mr. Colville will give courses of Spiritual Teachings in twelve lessons and conversations on the power of spirit over matter in destroying error and disease, on Monday, Wednesday and Friday mornings and evenings, in Friendship Hall, Odd Fellows' Building, on Market street, between Seventh and Eighth streets, San Francisco; also in Hamilton Hall, Oakland, Tuesdays and Thursdays, to continue six weeks, commencing on Thursday, July 8th, at 2:30 P. M. Tickets \$5, for each course; can be secured by personal application to Miss H. M. Young, or by letter addressed to care of Albert Morton, Room 331, Phelan Building, San Francisco.

jun26-tf

FORM OF BEQUEST.

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

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

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An Experiment in Telepathy.

[“G. G.” in Herald of Health.]

In October last, while conversing with a friend who saw visions, persons and landscapes appearing vividly before her, the question was asked, “Do you see into the other world? Are these things simply unreal, or are they things and people at a distance seen by second sight?” My friend said she had often tried to settle this question, but had been unable to do so.

I proposed to her that we institute a test to demonstrate, as I believed that these appearances were of real persons or things belonging to earth. My plan was that I should try voluntarily to appear, or cause a vision of myself to appear to her at a distance. I soon went to a city five hundred miles from where she lived, she not knowing where I went or how long I was to remain. I said nothing to any other person about the experiment I intended to make.

At intervals I endeavored to go to her mentally, but I never wrote to her, nor she to me, nor had we fixed any hour for the experiment. I made numberless unsuccessful efforts, though I did not know how nor what was the best way to proceed. The efforts of a child to fly by moving the arms would not have been more ridiculous or ineffective. I tried to put into practice the theories for Esoteric Buddhism by trying to project the supposed astral body, but no effect came, except profound exhaustion. The exercise of the will seemed to prevent the egress of that essence which should, as I supposed, pass from me and go to her.

I then conceived the idea of unwilling my own will, or of reducing myself to a negative state. But I concluded I should have to go to India and sit twice seven years under the peepul tree and live on a diet of rice and water before I should be able to attain that condition, so I gave up this idea. I could not, however, forget the subject, as I had previously found that such a projection of my personality had appeared at a distance without volition, and thought that the problem was one I must some time solve.

Every form that the imagination can take mine took; I pictured the “recipient” vividly, and then thought of myself as with her, picturing forth the scene in its minutest details and then willing vigorously, hoping that it might be realized, but there was no result. I also tried to yield myself up for a long mental journey on going to sleep, but without success.

One night I went to bed in a high fever consequent upon a sudden but slight indisposition. My mind was idly but nervously occupied by a great number of topics. Among other things I thought of a certain reception which I had at attend in a few days, of having no dress suitable for the occasion, but of one which I had at home and wished for. And then I wandered, by association of ideas, to think of a certain evening company which I had attended with the friend with whom I wished to try my experiment in telepathy. I thought of this idly without volition, but as in fever the mind seems to cling to idle thoughts with great persistence, so these thoughts kept repeating themselves. I became weary of their persistence, yet could not escape them; I finally began to wonder why I could not appear to my friend, but did not try—only kept thinking of it.

Suddenly my body became slightly numb, my head felt light, my breathing became slow and loud, as when one goes to sleep. I had often been in a similar state. When I came out of it I lit the candle and looked at my watch. The next day I thought of the experience of the night as meaningless, and was ashamed of having considered a change of breathing as anything more than a premonition of going to sleep.

A few days after this experience I received a letter from my friend, forwarded from where she supposed I was, in which she stated I had appeared to her on a certain evening, giving the time; that I wore a dress she had never seen before, but which she perfectly described; that I stood with my back to her and remained but a moment or two.

As I had not written to her of my efforts to appear to her, and as the opportunities of two months for guesswork or deception had elapsed I felt that my proof was as positive as I could desire. Not proof, however, of the outgoing of an astral body. Had I appeared to my friend as I was at the moment, in bed in my nightdress, the case would simply have paralleled many of which we have read; but my appearance in a dress that was two hundred miles away, and which had never been seen by the perceptive, forms proof of the best theory that has yet been propounded by students of telepathy. It is the theory of thought-waves directly impinging upon one brain after being generated in another brain, producing a fac simile of the first thought on the second brain. The theory has arisen, as if in self-demonstration in several minds. Dr. Holbrook first propounded it to me some years ago. It seemed no more improbable than the same theory in regard to light, heat, sound, etc.

That motion can be converted into heat, and heat into light we know and can demonstrate; and this was always true, though for ages people did not formulate the law.

Mind-waves have fallen upon men's ears for ages, and yet the world did not know what mind was. Light does not seem to us a series of vibrations, and yet

experiment has proved it to be just that. We shall, I fear, never know what thought is. People are done with saying that the brain “secretes thought,” and laugh at the idea; yet that some sort of chemical or other process goes on in a living brain when we think, no one disputes.

The ordinary way of passing thought from one mind to another is by sound or light waves. How the thought goes into these waves we do not know; but it is not probable that these waves are caused by vibrations in the brain substance? Now accept the postulate that all these waves start from atomic or molecular vibrations in the brain, and that these waves might go directly from brain to brain, and look at the case in point. It fulfills the conditions of this theory and of no other.

A thought picture was completely and instantaneously transmitted from one mind into another, with consent of the thinker, but without real volitional effort, but being in a passive state. The fever I suppose to have been an important factor in increasing the nerve tension, so that thought-waves became more intense. How pathless through the distance could my will conduct these vibrations toward another brain?

I believe that some previous nerve “rapport” must be formed. I had told my friend I thought so, and had deliberately held her head in order that our nerves should be tuned in harmony, as two instruments must be that are to be played together.

I thought of many other persons that same evening, but did not appear to them.

It appears, also, when thought-waves are direct and of sufficient intensity they travel down the nerves, just as they may do when indirect, and set up the appropriate vibrations. In this case producing vision, the recipient saw me distinctly though she was in a darkened room. If the force of my thought-waves had been sufficient, and if I had thought some words instead of simply thinking my appearance, I see no reason why words should not have been repeated according to the same law in the recipient's brain and transmitted to her ear.

The recipient of the impression was not in a good state of health, having chronic hyperemia of the brain, which made it sufficiently sensitive to receive delicate impressions.

If this line of study could be pursued in a scientific, rather than credulous spirit, the causes of insanity, at least, might have light thrown upon them, and nervous diseases be accounted for, so-called Spiritualism might be sifted of its errors, and that which is immortal in man might be better known before we cast off the mortal body.

Sensation in the Astral or Second Body.

[Dr. J. C. Street, in Facts.]

It is no longer a matter of doubt that an amputated limb retains a sensory connection with the body of the individual, and that any injury to the member is promptly transmitted to the sensorium. This may occur at any distance, but ceases, of course, when decomposition takes place.

A case in point came to my own notice last year, as follows: On January 30, 1885, the hand and forearm of Mr. Lewis L. Clarke, of Boston, Mass., were terribly mangled at a mill in New Hampshire by contact with a buzz-saw. Amputation was hastily performed, the maimed member nailed in a rough box, and buried near the mill, and the sufferer returned to Boston. His condition became really alarming to his friends, who feared he was becoming insane, so persistently did he complain of the pain and discomfort in his lost hand, which he declared was full of sawdust and had a nail driven in it! Finally, a prominent physician, now deceased, was called, who, after trying in vain to relieve him by soothing remedies, for he seemed sleepless with pain, at last came to me for a clairvoyant examination of his patient's condition. I saw the man was correct, and so informed the physician. We made an appointment to go together to New Hampshire as soon as possible, the patient's sufferings becoming more intense every night as decomposition of the hand progressed. We reached the mill in New Hampshire one morning at ten o'clock, exhumed the box, and found, in drawing out the nails, that one had been imbedded in the hand, which was, indeed, buried in damp sawdust.

As I was cleansing the hand in the town a hundred miles away from its owner, he realized its condition, and declared that it was being washed, and there was no nail there! All these facts are well authenticated, and yet the pastor and members of the church of which the patient was a member, by pronouncing it all a case of imagination, and expressing disapproval of resorting to such means of relief as the employment of a clairvoyant, have so harassed and offended the gentleman and his family that they have felt called upon to withdraw from the church, and all for a little knowledge of one of the simplest laws of nature,—the existence of a second body, corresponding perfectly with that which is known as the physical one. Instances of this kind are common in the experience of surgeons, such being on record where the impression upon the sensory nerves has continued for years, proving the fact of the existence and relation of a spiritual counterpart to a physical limb.

HENRY VIII. married Anne Boleyn “much about St. Paul's day,” January 25, 1533. Catharine, his lawful wife, was divorced on the 23d of May following. On May 19, 1536, he had Anne beheaded. The next day, May 20, he married Jane Seymour. Jane died October 24, 1537, and on that same day Cromwell, his minister, wrote to Lord William Howard that “his grace would again couple himself” and that the king desires that Lord William will report of “the conditions and qualities” of the French king's daughter, and those of the widow of the Duke de Longueville; and similar instructions to inquire into the conditions and qualities of particular ladies, were sent to other courts of Europe. On December 9, Henry's ambassador at Brussels wrote in recommendation of the duchess of Milan, “She is not so pure white as was the late queen, whose soul God pardon; but she hath a singular good countenance; and when she chanceth to smile there appeareth two pits in her cheeks, and one in her chin, the which becometh her right excellently well.” By a kind providence, however, the dimple-cheeked duchess was saved her dimples and perhaps her head.

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DOCTOR FELLO

[Written for the Golden Gate.]
Pebbles.
BY ISAAC KINLEY.

Is God indeed our master that we should serve him? I prefer to regard him as a good and beneficent father whom to love and adore, and whose laws to obey are at once a pleasure and a blessing. Service, in the sense of use to God, we can not give; as the work of a slave he does not ask. The idea is a gift from the altars of pagan Rome. We have retained the term after reason and religion have rejected the thought.

It is not pride of character, but the want of it, that withholds an apology for an insult given, or reparation for an injury done. We sometimes hear of persons too proud to apologize. We should rather say too weak, too silly, or too vain. The really noble person can not rest upon his pillow with the consciousness of an unatoned wrong to another. The gifted Crittenden, of Kentucky, did many things to endear him to the American people, but nothing which places his character in a nobler light than his rising in his place in the Senate, and with tears in his eyes, apologizing to Mr. Seward for undeserved words spoken in debate. Mr. Seward's explanation was magnanimous; the apology approached the morally sublime.

The moral is in the intent; and blessings are for him only who strives for the right. Blinded though one be by a thousand prejudices, the earnest striving will at last rend the veil and enable him to see. It was because the persecutor honestly believed that he was doing God's will, that the heavenly vision came, and Saul of Tarsus became Paul, the apostle of the Gentiles.

We can not become learned in a day, but we can resolve to become so in a single hour; and if we heroically labor in obedience to the resolve, we shall, from that time forth, grow in wisdom, passing from littleness into greatness. We can not, in a single day, form a perfectly beautiful character; but we can resolve to do so in a single moment, and instantly we shall begin to leave off habits which deform and degrade, and start to grow in all that is morally beautiful and intellectually great.

Who climbs the mountain must begin at the base. But with every step upward the horizon widens and beautifies. The higher heights attained, and there lies before him a panorama of mingled beauty and grandeur. Standing in the serene heights the atmosphere is unclouded and the very heavens seem nearer. So is the road to knowledge. With every step gained, the intellectual horizon expands. As higher and higher we climb, the enlarged prospect and clearer vision become a constant delight.

Labor alone creates wealth; but the laborer does not always possess. Does not wealth belong of right to him who creates? Should not the Creator of wealth have himself enough thereof to satisfy the needs of life? It is just that he should, and it is worse than barbarism that the woman who makes your clothes should have for herself and little ones only rags. Nor is it right that her labor should make a millionaire of him who only passes her work over the counter to the purchaser. He, I grant, is a useful worker; but in the division of the proceeds he takes too much and the woman too little. The remedy is in the hands of the laborers themselves. Co-operation is the road to equal justice. Carried out with equity, and the toiling millions will come to the enjoyment of the fruits of the earth.

It is early day, and yonder lies a man whose couch for the night has been the bare ground. Between comfort and appetite he valued the latter, and gave the price of a bed for last night's carousels. Well, what else? Pity him? so I do. Give? so I would. Were it wise, or great, or beneficial? The dollar in my pocket has cost me toil, and I have right to whatever of comfort it will buy; but if I am not a niggard or a villain outright, I should find pleasure in the relief of want. The quality of mercy is twice blessed; it blesses him that gives and him that takes. But, if the gift is only a curse to him that takes there is no mercy in the gift, nor blessing in the giving. A dollar to him means another night's potations. Go your way, besotted man, and hunger into sobriety. Poor fellow! He sins, but he learns not wisdom from the suffering his sinning induces.

We wrong not those we love! If the world loved more it would sin less. The despised—the negro, the heathen, the barbarian—have filled the slave marts of the world. When we shall have learned that these also are our brothers, we shall find our own happiness, not in their ruin, but in their elevation. When all men shall learn that their enemies are also their brothers, they will hasten to be reconciled, and nations will cease to shed each other's blood. Honor, it is said, there is among thieves. Leagued bandits are faithful to one another, and divide their spoils. If they loved mankind as well their vocation would be gone. Love is the greatest of all reformers—the fulfilling of the law.

We may—we should—condemn the wrong; but before we refuse all sympathy for the wrong-doer, let us reflect what we might have been, or done, had we inherited his passions and been surrounded by his temptations. But sympathy for the wrong-doer implies no justification for the wrong done. I may help my neighbor out of the quag without approving the misstep that took him into it.

The mind grows through its ideas, and the body strengthens through its own action. Thinking increases the power to think and doing the power to do. But over brain-work and over muscle-work alike debilitate. Know you this truth, O teacher of children? Then lighten the task of the children whose tender thought nerves are unequal to it. Know you this truth, O task-maker of your own child? Then lighten the burden too heavy for the young shoulders to bear. Neither brain-work nor muscle-work should be over-work.

As the barren soil is profitless, so is the mind devoid of ideas. That grows no bread for the world's eating; this no thoughts for the world's thinking. High culture pays, whether of brain or field.

Diffused light is only darkness. Genius itself, scattering its forces on many subjects, can become eminent in none, while even the mediocre steadily pursuing one science may grow into a master. But the logic of one science is the logic of all science, and its thorough mastery is a key to unlock their doors.

Principle underlies all things. A single axiom solves a thousand problems; a single fact explains a thousand phenomena. In the study of systems we should seek the reason. In the investigation of phenomena, we should look for the cause. These known, become as implements in the intellectual tool-house for the tearing down the old or building up the new.

Causation is an endless chain with no missing link. Every fact is a consequence of an infinity of antecedent causes, and a cause of an infinity of consequences yet to come. The universe is law. Themis sits on the throne with Jupiter to counsel and advise and the Fates are her daughters.

Tests of Spirit Presence.

[Mrs. G. G. Mead, in Religio-Philosophical Journal.]

The following experience I have had at different times with Mrs. Sarah Andrus of Cleveland, Ohio, who is a genuine medium. During June and July, of last year, I had a niece staying with me, whom I had adopted when a little child, and who had grown to years of womanhood, then married, and with her husband went West, but her health failing they returned again to Michigan, and were stopping with me for a few weeks.

We were conversing on the subject of Spiritualism one day, when she made this remark: "Auntie, if your beautiful religion is true, and I die before you do, I will search the world over to find a medium through whom I can communicate to you, and if I can I will bring you some white flowers." Her health failing rapidly, her physician said she could not remain here and live, and her husband concluded to go with her to Colorado Springs. The morning she left me I took my medallion ring, and taking her hand in mine, I put it on her finger, and said, "Inie wear this ring until I see you again. I will not give it to you, because it was a present to me, but wear it until you return." They started for the desired haven, but in two weeks from the day she left me, she passed to spirit life, and a telegram informed us that she would be brought home for burial. I was standing over her casket, looking at the dear form now still in death, and I saw that she had gloves on her hands, and reaching down, I took them off, and saw the ring I gave her and her wedding ring, and turning to her husband, I said, "Shall I take her rings off?" He said, "Yes; I will save them for her little girl," a child of two years of age. I saw he did not understand that one of the rings was mine, and I gave both to him, and thought no more about it.

In the month of October I went to Ohio, and with my sister, I visited Mrs. Andrus of Cleveland, with whom I have been acquainted many years. We arrived there at 11 o'clock, A. M. In the afternoon as we were conversing, a bunch of white flowers was suddenly dropped into my chair. We all gazed at them in wonder and amazement. I took them in my hand, and looking up, I saw Mrs. Andrus was going under control. Soon her controlling spirit, who was an Indian girl, said: "Don't you know where those flowers came from?" I said, "No." "Well, then, I will tell you. Do you forget what then, your little brown-eyed squaw said last Summer, that she would bring you flowers?" and she does, and now she stands by your side weeping because you don't believe it is her." As quick as a flash, and like a revelation from heaven, I recalled our conversation. I knew that by no earthly means could the medium have known of it, and I exclaimed, "Yes, I do know; it is you, Inie. God be thanked that I have this assurance that I shall meet my loved ones again."

We said nothing of this occurrence to the medium, but in the evening some friends calling, I proposed that we should sit for nothing in particular, but just for a

social seance. We did so, joining hands, with Mrs. A. in the center of the circle. We commenced singing, when Mrs. A., putting her hand to her side, began to cough, and gradually went under control. Presently she bent forward and laid her head in my lap, and I said, "Inie, is this you?" She at first only whispered, "Oh, yes, Auntie. Don't you know it is me?" She then held up her finger for me to look at, but seeing that I did not understand, she took from it a ring, and held it close to my face and said, "You understand; tell George the ring is yours; you did not give it to me—only let me take it. Tell him to give it to you, and not to keep it for Nanie, for before the flowers bloom she will lie beside her mother?" Then the medium went into the cabinet, and although a form repeatedly parted the curtain and came up to the aperture, it was too indistinct to be recognized. Then a voice again from the cabinet exclaimed, "Tell Auntie to come in here quick." I arose, parted the curtain and went in, and found the medium deeply entranced, but she put her arms around me and kissing my hands and face, said, "Oh, Auntie, you were so good to me and I love you so much. Tell them all good-bye for Inie, for you know the morning I went away I could not say good-bye." She called each one of the family by name, saying: "I will be with W. and make him good. Tell my George that you have seen Inie. I did bring you the white flowers I promised. Auntie, put some white roses on my grave; you know the kind—the ones in the front yard opposite the parlor door. Put some pansies on Nanie's, for before they bloom she will lie by my side."

I stepped from the cabinet, and I think I can safely say that there was not a dry eye in the room, and as I looked around upon those in the circle an unseen presences seemed to fill the room.

Methinks a sovereign and reviving joy must needs rush into the bosom of him that reads or hears; and the sweet odor of the returning gospel imbathe his soul with the fragrance of heaven.—Milton.

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