



# GOLDEN GATE

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

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## GEMS OF THOUGHT.

Words are the key of the heart.  
Patience is the courage of virtue.  
Hope is the gardener of the heart.  
Prejudice is the reason of fools.—*Voltaire*.  
The only rose without thorns is friendship.  
Modesty is the grace of the soul.—*Delille*.  
Every great passion is but a prolonged hope.  
Who ceases to be a friend, never was a friend.  
Woman is the Sunday of man.—*Michel*.  
The good is but the beautiful in action.—*Rousseau*.  
Vanity is the quick sand of reason.—*George Sand*.  
A revolution is the lava of a civilization.—*Victor Hugo*.  
Tears are the strength of women.—*Saint Edmond*.  
Friendship is a shield that blunts the darts of adversity.  
Modesty is the chastity of merit, the virginity of noble souls.  
No faith has triumphed without its martyrs.—*E. de Girardin*.  
Solitude is the voice of nature that speaks to us.—*George Sand*.  
Delicacy is to affection what grace is to beauty.—*Mme. de Maintenon*.  
God speaks to our hearts through the voice of remorse.—*De Bernies*.  
Solitude causes us to write because it causes us to think.—*Mlle. de Guerin*.  
Poetry has been the guardian angel of humanity in all ages.—*Lamartine*.  
A prison is never narrow when the imagination can range in it at will.  
The only conquests that cause no regrets, are those made over ignorance.—*Napoleon I.*  
Great men are like meteors; they glitter and are consumed to enlighten the world.—*Napoleon I.*  
He who partakes the true thirst of noble fame can have little room in his heart for the love of gold.  
A good word is an easy obligation; but to speak ill requires only our silence, which costs us nothing.  
Man spends his life in reasoning on the past, in complaining of the present, in trembling for the future.—*Rivarol*.  
Polish is easily added if the foundations are strong; but no amount of gilding will be of use if your timber is not sound.—*L. M. Alcott*.  
Beautiful souls often get put into plain bodies; but they can not be hidden, and have a power all their own, the greater for the unconsciousness or the humility which gives it grace.—*Louisa M. Alcott*.

## DIVINE MOTHERHOOD: OR, THE WOMAN CLOTHED WITH THE SUN.

Delivered at Metropolitan Temple, Aug. 15, 1886, by the Guides of W. J. Colville.

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

It would be impossible to choose a more curious chapter for a reading than the twelfth chapter of the Book of Revelation, which we read to you during this morning's service. But that chapter contains so many valuable and interesting suggestions, so many important spiritual facts, even though they may be deeply veiled in mystery and allegory, that we feel when we approach it we are striking a rich mine of spiritual treasure.

We feel that as the Bible is in the hands of almost everybody and you all have been accustomed to read even from your childhood the spiritual teachings which are therein contained, that they can oftentimes be brought out before a public audience more readily than could the same teachings if they were only to be found in literature with which the public is comparatively unacquainted.

A charmed halo of age surrounds the Bible. The Bible is not a single book. It is a large number of books gathered together and amassed into one mighty volume. It represents all phases of Jewish and Christian thought. It can be traced in some of its parts to Egypt, in other portions to Persia, Chaldea, Assyria and Babylonia; all ancient nations have contributed their complex and distinct features to that unique and marvelous production; and therefore it is quite true that you can prove and disprove almost anything from the pages of the Bible.

The Bible may be regarded an encyclopedia; it may even be considered in the light of a dictionary to some extent, for it is a dictionary of correspondence and an encyclopedia of spiritual and historical facts gathered from different sources and slowly accumulated as the centuries have rolled away.

The Book of Daniel and the Apocalypse are the two most remarkable and highly figurative books in this marvelous compendium of literature, and it is to the Book of Revelation and also to the prophecies of Daniel that we are indebted for those marvelous images of living creatures and of mysterious personalities which can not be intended as other than presentations of abstract ideas in pictorial guise.

We are not among those who deny the historical side of the Bible altogether. We do not undertake to say there never was a prophet Daniel, an Evangelist John, or a personal Moses who was an Egyptian-Hebrew Legislator; we do not say there never was a Jesus of Nazareth, a great and holy teacher who stood before the world nearly two thousand years ago, proclaiming truth and rebuking error. But while we are not prepared to deny the historical or personal side of the characters mentioned in many portions of the Scriptures, we always insist that the value of the Bible does not consist in its historical so much as in its figurative side; just as the value and importance of man, when man is rightly understood, does not consist in his physical body, but in his mind and spirit. Though the intelligence is invisible and the outward form alone is visible, the intelligence is all that will survive when the material body is reduced to ashes, though the material body is all that the outward senses can recognize. So in all sacred and inspired literature, the value of the narrative is not in the letter, which often killeth and can be itself killed, but in the spirit which is always living and forever makes alive.

All mere literary and historical questions are matters of doubt, subjects for controversy and argumentation. But the spirit appeals immediately to our own spirit, and when the spirit witnesses with our spirit then we have found the secret source of power resting in an inspired book or an inspired address.

Now we all know that in a purely literal sense the book of Revelation is nothing more than a splendid allegorical picture. It is no more literally true than Bunyan's Pilgrim's Progress, or than the many fables which you have read in your childhood, or than the parables upon which you have delighted to dwell over and over again.

But while in its literal sense, a great portion of it, at least, is valueless when we do not see beneath the letter, because we maintain that there is a mythical, and even a fabulous element in the Bible, we do not, therefore, condemn it on account of the fable or the myth it contains.

Now what is a fable? Many of the profoundest truths have been taught to children in fable, and while the word fabulous often signifies the false, yet a fable is not untrue. A fable, however, is never understood properly in its literal sense. Even the old stories of the wolf and the lamb, the fox and the grapes, are fraught with most important lessons, and it would not be out of place to take one of Esop's fables and deliver a discourse from it from the platform of any church or temple during a religious service. But if interpreters were to confine themselves to the literal characters in the story; if the fox meant nothing more than a quadruped; if the grapes meant nothing more than the fruit of the vine; if the wolf and lamb were merely two animals disputing about their rights to drink at a stream, it would be a total waste of time to discuss such characters. But if the wolf is the representative of a certain element in human society and the lamb represents another element; if the wolf is the shark in human form and the lamb is the victim; if the fox struggling for the grapes is the symbol of human peculiarities and perversities, and we see in these illustrations our own portraits and the portraits of those around us, and if by dwelling upon the causes of these disfigured lineaments we can remove some of the distortions and produce harmony by contemplating the needs of society, and realizing what special parts need to be improved in human conditions, then our studies in fable will be for us studies of truth.

There are many persons who desire to reduce everything to the hard matter-of-fact level of utilitarian expediency. They are ultra-economists and nothing but economists, and their economical endeavor takes the part of an onslaught upon all spiritual and artistic things. On the other hand, we maintain nothing is more practical than the picture or the statue; nothing is more useful and economical than those adornments and embellishments of life which enable you to recreate yourself after great and long continued exertion. The decorations of home, all the artist's love of loveliness, all that poetic temperaments endeavor to surround themselves and others with should be regarded as of practical value in the formation of character, in the improvement and preservation of morals in this world. When we take all our symbols, all our stories, all our pictures, all our arts, and consider them no longer as unnecessary luxuries, but giving them the place they deserve and properly hold in the fabric of social life, we shall never do anything that we can call playing in the sense of wasting our time, but our play will be one kind of work, and what is called work will be but another mode of recreation.

Now, when we look carefully at all the sacred literature of days gone by, and regard the stories with which it abounds as so many pictures, so many images, so many toys given to the infantile understanding of man wherewith to educate him to an understanding of abstract truth in its celestial degree, we know that the truths will remain forever, but the symbols and ceremonies will in due course go the way of all things mortal. The time will come when man will have so far risen above the necessity for external art that he will see his ideal pictures, the images of his mind taking form in the atmosphere all about him, he will no longer need canvas, or brush, or colors, for the air itself will respond to the thought of his mind and its vibrations will produce the perfect image of his sublimest thought. The time will come when man will no longer need to construct large and unwieldy instruments by means of which to produce sweet melody, but the very breath of his mind agitating the atmosphere about him will produce on the air the very songs that angels sing; the very melodies of the gods and goddesses whom the Greek poets heard upon their sacred mountains—upon Olympus and Parnassus—and which sounded from the lyre of the mystic Orpheus.

The time will come when man will have such power over the atmosphere around him that he will no longer be dependent upon books; no longer need to speak his

thought, but the air will be the volume upon which he is ever writing his ideas, and in thought only man will communicate with man in a universal language.

But because we look forward to those wondrous days which are surely coming, because we see in the distance the time when all accessories will be unnecessary and will therefore die out, we do not refuse to employ needed utensils for the building of the temple until it is built; we do not ignore the scaffolding until the glorious pile is erected. We say to all the institutions of the world, to all its great books, to all its images and pictures, to all works of art and literary endeavors of mankind, God speed ye in your noble undertakings; you are not fitted eternally to survive; the time will come when you will have outlived your usefulness; but in that glorious day when all thought shall be perfect, and the outer world shall respond directly to the enlightened thought of enlightened humanity, you will all be recognized as stepping-stones to that glorious height, as the ladders up which mankind has climbed to so glorious a level.

Thus when we look back upon the past we should treat it with respect—yea, with utmost veneration. When we are brought face to face with the relics of antiquity instead of rudely casting them aside and with the sledge-hammer of the Iconoclast breaking them into a thousand fragments, we should prize them as the means which have assisted man in his onward journey and his upward growth. Let no one imagine that in any of our teachings we shall try to drag the butterfly back into the chrysalis, force the bird back into the shell, or put grown men or women back into the leading strings of childhood; we shall never advise those who have been liberated by mental and moral growth from all institutional bondage to go back again into organizations which they no longer need; but while we always rejoice in the ability of an advanced few to stand alone and independent, no longer leaning upon any outward props, no longer requiring the assistance of any externals, we shall not endeavor to treat the human family as though it were equally developed in all its sections, but shall recognize the various stages of infancy, childhood, youth and maturity which we see represented before us. As we have Primary, Grammar and High Schools and Universities, as the mode of teaching in the Kindergarten is not the same as at Berkeley, though the little child in the infant school may some day graduate from your proudest university, as the young man in college was once a pupil of the Kindergarten; as in all our spiritual and intellectual growth as a people, as a nation, as humanity comprised of many nations, we must creep before we walk, walk before we run, but never be quite satisfied until we can fly.

So when looking back over the history of the past if we see very much to be moan and avoid, and in some instances but little to imitate, we wish it to be distinctly known that in the spiritual as in the material world we acknowledge both involution and evolution, and consider every step in the forward direction as a necessary and unavoidable one in the pathway of progress.

Now in days gone by there was a reason for man being accounted superior to woman, and there is a reason to-day for woman coming forward and taking her place as the equal, and in some instances, apparently, as the superior of man. There was a time on earth when man was obliged to fight for existence with carnal weapons, for they were the only weapons he had to use in his defense; and in that early age, the age of the figurative Adam, before the figurative Eve had been created, we speak in no way disparagingly either of Genesis or Geology, but without endeavoring to harmonize the allegory in the second chapter of Genesis with scientific facts on the physical plane; we take Adam not as a personal man but treat him as the representative of human reason, and Eve as the representative of human intuition; and as in human nature reason and intuition, intellect and affection, wisdom and love have always co-existed, yet as in the earth around us vegetable growths made their appearance before animal forms and animals before man, so in man the animal nature made its appearance first in rudimentary stages of human development; reason next asserted itself, the intellect assigned the place of sovereignty and gave evidence of the presence of something in man superior to the brute. Then later

on religion was born in its higher aspects, the spiritual emotions of human nature, the diviner attributes of the soul were displayed; figuratively a deep sleep fell upon man's intellect and he became the subject of a spiritual inspiration which entranced him for the time being, shutting him off from communication with and contemplation of the outside world, during such a period of retirement and interior thought, a new creation was evolved, and Eve springing from the side of Adam, whom it was not well should remain alone, signified the development of human intuition as the complement of human reason.

Now in almost all our theologies we have God represented as a father, but not as a mother; this is very unfortunate, and needs immediate correction on the part of theologians. The idea of God needs not so much revision as amplification. The idea of God set forth in creeds, in confessions of faith, and uttered in most prayers is far too small; and do you wonder that while God can not grow, he being infinite, but as man is always growing, that man's idea of God should be subject to continual improvement and increase? Thus it is that man's idea of God is precisely on a par with his idea of every fact in the universe. The constitution of the universe has not changed in the past few hundred years; but compare the ideas of modern astronomers with those of Ptolemy and his school, and what a difference there is between the sun, now recognized as the center of a glorious system of planets perpetually revolving round it, and the little ball of fire that went daily round the earth, which was the only sun known to the Ptolemists. While astronomical facts remain the same, man's knowledge of them and man's attitude towards them, is continually on the improving plane. It was thus when man, guided by the light of intuition, first beheld a glimmering ray of the divine presence, when first the thought came to man that there was an omnipresent and omniscient Deity; when first he conceived the idea that there was one God, and that this one God was the life of all, it was his instinctive acknowledgement that in the firmament above him there was one central life which gave light unto him and to all creatures. God was represented by the ancients as well as by Swedenborg, in the last century, as a great spiritual sun. As his intuitions unfolded more and more; as the fogs cleared away which hitherto obstructed his spiritual vision; as he drew nearer and nearer to the stature of a perfect man, his ideas of this one great light, the central, spiritual luminary, enlarged and improved until a tribal deity merged into a Universal Spirit.

Those who tell you there are so many Gods they do not know which to believe in, so many ideas of God they can not tell which one is true, should be made to see that their theories are utterly fallacious if they endeavor to defend Atheism upon such premises, for are there not as many ideas about the sun, the planets and all the laws of nature as there are about God? Is diversity of views any proof, then, that there is no sun, and that there are no stars in nature? No. It only proves that everybody has to see whatever exists with his own eyes, because he can not see with the eyes of anybody else. It surely stands to reason that we must take that view of the spiritual universe which our own individual development enables us to take. The endeavor to enforce uniformity of view is absurd and also cruel; the endeavor to get all persons to unite upon one platform, unless it be a platform for benevolent work, which all can understand and in which all can engage by sinking their technical and theoretical differences, is so preposterous that whenever it has been attempted it has resulted in the burning of heretics. Such an endeavor it was which developed the Spanish inquisition, which caused revolution in many countries, and the slaughter of all who would not and could not conform to certain restrictive theoretical ideas.

We can not unite upon non-essentials; but what causes non-essentials? They are mental and individual peculiarities, registering diverse degrees of mental and spiritual attainments; but we can, by rising nearer and nearer to the summit of spiritual contemplation, do our best, each day, to solve the great problem of life and being, and as we come nearer and nearer to the divine heights from whence we can see the universe more as it really is than we have ever seen it before, we shall

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## Demonstrated Fact vs. Asserted Fiction.

EDITOR OF GOLDEN GATE.

Mrs. (or Miss) Moody, by the heading to her article in the GOLDEN GATE of the 21st instant, "Fact vs. Fiction," and by her remarks, "Comment is unnecessary. Yours for the truth," has imputed to me a misrepresentation of Mrs. Richmond's lecture under the alleged inspiration of Epes Sargent. I am far from being infallible, and despite my efforts to be at all times accurate and exact, I sometimes make mistakes like all other people. It is my special desire that any one finding errors or misstatements in my writings should at once correct them, as truth, literal, exact truth, is the one thing above all others that should be ever paramount. In this case, however, the error rests with Mrs. Moody, not with me, as can readily be shown.

I am glad that Mrs. Moody published the extract from Mrs. R.'s lecture, for several reasons. First, it is always much preferable, in referring to or quoting from another's work, to cite the exact language, if possible. This I was unable to do. I read the lecture when it was first published in the *Banner*, several years ago, but I have never seen the paper since that time, and had no means of referring to it. My recollection of its purport, upon the special point mentioned by me, was clear and distinct, and others who read the lecture at the time of its publication, understood it just as I did. Secondly, the publication of Mrs. Richmond's exact language enables me to prove the truth of my assertions, which otherwise rested only upon my asseveration. It also enables me to show that not only did the lecture state that which I said it did, but that it stated much more of a similar character to which I had not alluded. Thirdly, its publication, by thus demonstrating the truth of my statements, will illustrate the necessity of greater care being exercised on the part of those alleging charges against the accuracy or sincerity of others. It will show that parties should be sure of their facts, and not make hasty judgments in criticism and censure of others, which my fair critic seems not to have done.

In the portion of the Sargent lecture in question, the speaker endeavors to establish that *all* of Mr. Sargent's acts and *thoughts* in earth life had become embodied in actual form and personalized in the spirit country; that *all his fancies* on earth were impersonated or personalized in that realm. This is the subject of the whole paragraph, quoted by Mrs. Moody. The first sentence reads thus: "*Everything I had done or thought came before me in form, in beauty and deformity.*" This can only mean that all his thoughts, good or bad, became objective or endowed with tangible form, became personalized entities in the spirit life, the good ones "in beauty," the evil ones in "deformity." In illustration of this endowment of thoughts with form, in the next sentence the speaker states that "children, the waifs of my fancy, supposed to have been conjured out of the teeming brain of mortal life, were before me in reality," etc. After speaking of these "children," he continues, "and *every crowded fancy became impersonated*, until, like little people seen in fairy visions, *all ideals were realized.*" The speaker first makes the sweeping assertion that *everything* that he had thought came before him *in form*, and after mentioning one class of his thoughts that were thus presented to him in veritable form, namely, the ideal characters in his writings, whom he calls "children," he again makes the sweeping assertion that "*every crowded fancy became impersonated*," and "*all ideals were realized*" by the presence of those "like little people seen in fairy visions." If this does not mean that all his thoughts and fancies and ideals were presented to him in the guise of actual living beings, "children," reminding him of the "little people," (dwarfs or pigmies) seen in fairy visions, language has no signification. And the very next sentence, closely connected with the "little people" realizing *all* his ideals, says, "and I laughed with these children of my fancy, to find them so real, standing around me, claiming me for their spiritual parent, and saying they were mine forever." His every ideal fancy on earth had become embodied in children, "little people," who claimed him for their eternal parent. How could he be the spiritual parent of these offspring of his fancy, his forevermore, unless in some manner his thoughts and fancies gave them birth? If they had existed in spirit as entities, prior to the evolution of his thoughts and fancies, of which they were the personalized embodiments, then he certainly could not be their spiritual parent, nor could they be his children forever. To claim such as the meaning of the words quoted would be utter nonsense.

These idealized embodiments are presented to us as children, "like little people," while it is well known that the bulk of Mr. Sargent's ideal characters are men and women; and if his ideal characters were representations of actual beings in the spirit world, who as such inspired him to write delineations of themselves, then his description of them as his children, and "like little people," is inapplicable and pointless. But if their birth in spirit was due to his ideals, then they might be appropriately termed his children, realizing his ideals. If, say, the spirit of Jesus; or Paul, or Shakspeare, inspired a poet or

dramatist to create a supposed ideal character, but which was really a representation of the true character of Jesus, or Paul, or Shakspeare, would the poet or dramatist thereby become the "spiritual parent" of Jesus, or Paul, or Shakspeare, and would Jesus or either of the others become the child of the earthly writer forever? If the thoughts and ideals of Mr. Sargent were not his own production, but were placed in his mind by a spirit already existent, how could he be the parent of that spirit and in what possible sense could the spirit be his child? The parentage in such a case lies in the spirit, not in Mr. Sargent. He created nothing; he was merely an instrument into which the creations of the spirit were conveyed. Instead of his ideals being the parent of the spirits, the spirits are parents of his ideals; and instead of their greeting him as their parent forevermore, he should rather greet them as the *quasi* parents of his fancies and ideals.

On the other hand, if these "children" met by him in spirit, are the veritable offspring of his ideals, impersonations of his fancies, as Mrs. Richmond states, having their origin in his thoughts on earth, then he can truly be said to be their spiritual father and they are his forever. We all know that the ideal creations of genius are the children of their producers, theirs forever; and that the latter are the spiritual parents, so to speak, of the former. The immortal productions of Shakspeare, his Hamlet, Rosalind, Imogen, are his spiritual children, his forever; and they are so because his great mind created them,—they owe their existence to his peculiar mental endowments. And such, as regards Mr. Sargent's ideals, is Mrs. Richmond's meaning in the passage in question; if not, her language is meaningless, irrelevant, and absurd.

As an offset to this, there may be quoted against me one line in the quotation from Mrs. R. In speaking of his "children," Mr. Sargent is made to say, "characters that I had supposed to be purely ideal and imaginative, drawn with fanciful pen and sent forth to illustrate a moral principle, came up before me as living realities, saying: 'I was the one of whom you wrote; I was the spirit inspiring such and such a thought.'" Reading this declaration above, without taking heed of the context in order to interpret its true meaning, one might construe it, as no doubt Mrs. Moody has, as asserting that pre-existing spirits personally inspired Mr. Sargent to depict their peculiar characteristics. But when read in the light of what precedes it and comes after it, we clearly see that such can not consistently be its meaning. As is often the case with Mrs. Richmond, the entire passage is mystic, transcendental, unreal, involved, confused, and partially ambiguous. She gives us first the general principles of the alleged fact she wishes to convey, and then gives us an illustrative instance of the exemplification of those general principles; afterwards she returns to the general principles, the particular instance being sandwiched in between the two. In all such cases, the particular instance, the example given, must be interpreted in accordance with the general principles enunciated; and so, in this case, the meaning of the intermediate portion, embodying the special particulars, must be gathered from what precedes and succeeds it. To pick out a detached part of a paragraph, and interpret it entirely independent of the explanatory context, as is so often done with Scriptural and other passages, is very unfair and sternly to be reprobated. I have shown that the general principles laid down in the preceding and following parts of this passage undoubtedly assert that every thought, fancy, and ideal of Mr. Sargent became personified in the spirit world as his children, and that they claimed him as their parent and said they were his forever; hence he must have been their virtual creator, the origin of their existence. *All* of his fancies and his ideals being so described, the special ones mentioned as examples of the principle, the characters in his books, must be of the same nature. When one of these idealized embodiments says to him, "I was the one of whom you wrote," that does not imply, taking into consideration the context, that she or he necessarily had an objective existence before Mr. Sargent formed him or her in his mind's eye. The question of prior existence is not touched upon in the remark. If an ideal maid of Mr. Sargent's became actualized in form through his mental imagery, she could well come to him and, claiming him as her spiritual father, say to him, "I was the one of whom you wrote."

The one special line which seems to state that a pre-existing spirit inspired Mr. Sargent is this: "I was the spirit inspiring such and such a thought." Read alone it might well be deemed as so asserting, but when considered in the light of the remainder of the paragraph, it need not necessarily be so interpreted. It may be held as signifying this: "I am the spiritualized embodiment or incarnation due to the inspiration of such and such a thought." "I am the spirit which took form from the inspiration of such and such a thought." Read alone, and literally construed, it certainly does not say this; but read in connection with the remainder of the paragraph, it should in consistency have some such meaning. Unless, indeed, the idea was sought to be conveyed that, in addition to the spiritual beings the offspring of Mr. Sargent's fancies, there were other spirits who had directly inspired Mr. Sargent. Such inspiration, we know, is a generally-accepted

fact among Spiritualists; and a statement of its truth may have crept in, somewhat incongruously it must be said, in the speaker's description of the ideal children of Mr. S. Such inspiring guides could in no rational sense be the children of Mr. S., and it would be manifestly absurd for these exalted intelligences, the parents of his richest ideals, to claim him as their spiritual parent!! They were rather his spiritual parents. The obtrusion of this somewhat incongruous sentence into the body of the paragraph is an instance of the involved, confused, ambiguous, and apparently contradictory language seen at times in Mrs. Richmond's addresses, as well as in those of inspirational speakers generally. In any event, however it may be construed, this one ambiguous sentence in no manner overthrows the plain, positive declarations of the remainder of the paragraph, which asserts not only what I had claimed it did, but a great deal more of a similar whimsical character. Not only does it state that his ideal characters were personalized in the spirit realm, but that *all* his thoughts, his *every* fancy, his *every* ideal, took on form there and thronged around him as living, breathing human beings, claiming him as their parent for all coming time. Again I thank Mrs. Moody for enabling me to vindicate myself from her mistaken imputation, and to demonstrate that the truth much exceeded in whimsicality and grotesque unreality what I had first stated.

"Comment is unnecessary."

"Yours for the [whole] truth."

WM. EMMETTE COLEMAN.  
PRESIDIO, San Francisco, Cal.

[Written for the Golden Gate.]

## Let Us Have Harmony.

What is Spiritualism? Does it consist merely in the belief in spirit communication? Then it is a house of so narrow a foundation that it will topple with the first wind that blows. If this is all then the enemy is right in naming the believers Spiritists instead of their own accepted and beautiful name Spiritualists. We do not talk so unreasonably about other denominations. We would not call a quarrelsome, fighting, murderous, man-hating fellow, a Quaker, though the cut of his coat and the plainness of his attire were in the strictest manner of George Fox. We do not call a man a Methodist because he practices the methods of John Wesley, even though he believe in a hell a hundred times hotter than the orthodox one and a devil with as many heads and horns. We do not style a person an electrician because he believes in lighting cities with electric lights, or an astronomer because he admits that some folks may weigh the sun and count the distances of the stars. So we should not allow the name Spiritualist to one who is not spiritual. Such person may be a Spiritist but not a Spiritualist. The little infix *ist* has everything to do in the case. As in the other *ism* so in Spiritualism it implies practice as well as belief. Spiritists may quarrel or form themselves into little mutual-admiration cliques and coteries—may libel their neighbors and be carnally minded unto death. But a Spiritualist not only believes in spirit communication but is spiritually minded as well. He can not be sordid and groveling. He can not be low and base. His mind reaches up into spiritual thoughts. His heart loves spiritual things. He believes and practices the new commandment that "ye love one another." He believes and practices the divine spirit philanthropy that takes humanity in its all-loving embrace.

Is he a fit person for communing with exalted spirits out of the body who can not keep peace with those still in the body? Suppose you do differ, my fellow-sinners, about little matters; do you not know that these are mere matters of opinion about which all may be wrong? The spirits themselves tell us that they do not know; they only believe, and counsel us to exercise our own reasons. If we are to accept implicitly what the "guides" say, we shall have as many spiritual sects as we have circles, and, like certain low orders of animal, increase our members only by fission.

I am prompted to these reflections from the present state of Spiritualism on this coast. We shall lose nothing by telling the truth. Some wounds can be best healed by first probing and cleansing. It is a fact that there is not a city, or village, or probably any considerable neighborhood in the State in which the believers in spirit communication are not sufficiently numerous to have weekly meetings for the discussion of the sublime truths of Spiritualism, or with influence enough, were they united, to compel the pulpits to respect its truths and discuss them before their congregations. It is because so many are only Spiritists and have never been baptized into the noble and ennobling doctrine of Spiritualism that the believers do not come together like brothers and sisters and thereby mutually instruct, encourage and strengthen one another.

LOS ANGELES, August, 1886. K.

"If silver keeps on declining in price, the counterfeit silver dollars will come to command a premium," says the *Providence Journal* with scarcely any exaggeration.

EUROPEANS seem to realize the advantages of Niagara as a government park. At one hotel on a day last week fifty-seven of the hundred diners were foreigners, and of those twenty were titled.

## What is It, and from Whence?

[P. C. Mills in Eastern Star.]

In my rambles over the world I have met many theories and speculations among the opponents of Spiritualism to account for the numerous manifestations purporting to be spirits of the dead, showing satisfactorily to themselves, at least, that there were no spirits about it, and that the Spiritualists were a deluded set of ignoramus, from the "snapping of the joints" by the Buffalo doctor to the legerdemain and tricks of Bishop and Baldwin. But among them all I have never seen nor heard of more absurd theories than one of the latest I have met. They claim that the manifestations are true as far as the power is concerned, but that we as individuals cease to be distinct individuals at death, and all thought is absorbed in the great sea, or reservoir of thought, and that all manifestations are the result of the breaking out, or straying from the grand inclosure, some of these stray thoughts. This is as near as I can place the idea in my own words. I have seen some such ideas advanced by the "mind cure" advocates, and I met a young lawyer in Nebraska of the same theory. It is to raise a few thoughts to the surface, and ask these "mind reservoir" advocates a few questions that I pen this article.

Upon what ground can we base the fact from their standpoint that material things are raised without contact with the human form? Let a half dozen, a score, aye, a thousand of these modern sages club together, and by thinking all at once, and with all their power concentrated upon an anvil, a hammer, a table or a feather, and can they move either?

Not unless there is a medium among them. What caused the first outbreak at Hydesville, of those stray thoughts, and why did they commence there first, as soon as they got the attention of the Fox family, by saying they were a murdered peddler that was buried in the cellar? It came upon the Fox family like a clap of thunder from a clear sky; all unlooked for, unsought and unexpected. And will these learned savants tell me why these thoughts had not broken loose from their moorings before?

They may ask me in return, why did not the spirits come before? I answer they did. They came at Salem a century before, but were frowned down, beat down, and crushed down, by old theology until through pity for the very mortals they were using they withdrew mostly, not fully, for a more auspicious season. Now led by the noble Franklin who had made electricity a study for years, both before and after going to the other life, and saw also that the world was better prepared to receive such a stupendous truth, they came in renewed force and power.

There was method in every part and act of that movement from the first rap until the world was aroused by the chorus of the angel world, "We are not dead but living."

While there could be no method in stray thoughts from the great reservoir, unless directed by individual mind, here we find a well-laid plan.

Again, whence comes an earnest solicitation for our good as individuals? This intelligence always says, "We are your mother, father, sister, brother." "We have an interest in your welfare." "We love you still." Can it be possible that all this tremendous sea of thought has all turned to lying and deception? I have always tried to have truthful thoughts, honest thoughts.

Have they all turned with the rest, as soon as reaching the reservoir, to lies? Can not we get up some commotion that will raise a few truthful thoughts to the surface, and start them to vibrating around over the land? My sister came to me as I thought, and convinced me of the immortality of the soul by standing before me and saying, "Palemon, Spiritualism is true, and I will prove it to you." The first medium I came in contact with (Mr. Charles Foster) said, "Your sister is present and says she will give you her name on my arm," and running up the sleeve of his coat the name of "Adeline" was written on his arm, the name of a sister who passed over the river of death when I was five years old, but whom I can remember to-day with all the vividness that I could recall of her form the next day after the funeral; and also the same sister that appeared to me on the tented field of Virginia and said she would prove to me that Spiritualism was true. Why should that thought come to me with the false guise of a loved sister and change my mind from the deep conclusion that there was no soul, that that sister lay in the grave in the granite hills of N. H. and had no knowledge of me or my condition? But further still, that sister said on this occasion, through Mr. Foster, "Palemon, you are very sick, if you will go to Dr. Greenwood in Tremont Temple he will help you; if you do not go to Dr. Greenwood you will soon be with me in spirit life." I obeyed her voice and went up to Tremont Temple, found Dr. Greenwood there, that I knew nothing of before, and he stepping out to meet me from a back operating room we bowed and he turned to the left as though some one addressed him from that locality, and then said to me, "Your sister stands here and tells me she sent you to me through Charles Foster."

Now would it not be much more unreasonable; aye, more insane to say this was all a "fragment of thought," that had broken loose from the great storehouse of

thought where all thoughts of this earth life, from Adam down to the last one that has past away, had been stored, than to say in my soul of souls it was my sister; she loves me still, has an interest in me now, is solicitous of my welfare and happiness, and waiting to welcome me on the other side? Let our opponents give us some more solid argument than this—more sensible; something that will appeal to thinking minds with more force, or we shall continue to believe that our loved ones still live, and do come to us with words of love to correct our wrongs, and encourage us in right.

[Written for the Golden Gate.]

## Earnestness of Purpose.

"What is worth doing at all, is worth doing well." A familiar axiom, and one that was often repeated to me in my childhood and early youth, comes vividly before me during my more recent experiences, particularly since I have espoused the cause, and become cognizant of the earnest, beautiful truths of Modern Spiritualism. Since I have learned to a certainty that our earth life is the basis of our eternal spiritual superstructure, I am deeply convinced that to successfully establish a durable, desirable, and model foundation we must enter with our whole soul into every undertaking for the betterment of our own temporal and spiritual condition, and that of our fellow-beings, that we may realize all the beneficial results that must necessarily accrue. In thus doing, we not only reap such benefits but we are cultivating qualities that will prove great blessings to ourselves and others, both in this life and in the life to come.

Earnestness of purpose, not only in great undertakings, but in the minor transactions of life. Earnest in our desires for good, and earnest in our endeavors to accomplish them. Every effort we make that is successful, every obstacle that we remove, or overcome, every achievement that we carefully and perseveringly attain, furnishes essential and valuable material for the construction of our glorious immortal superstructure, and will prove a wholesome and necessary spiritual discipline. Every thorny path that we make smooth and pleasant for weary, bleeding feet, every difficulty that we surmount through patient, earnest endeavor, only bestows increased loveliness upon our progressive pathway and strengthens our energies for the next and necessarily easier conquest.

Life is earnest, and nothing but our knowledge of its true significance and beauty, that we glean from our divine spiritual source, can thoroughly imbue us with a true understanding of our need of great and earnest efforts to do well and perform earnestly our part in the great drama of earth life. Indolence not only fosters mischief and vice, but weakens and dwarfs our ambition and ability for progressive conditions, and instead of being a blessing, and assistance, and a light to those around us, and elevating our own spiritual standard, its victims become a blot upon the fair face of nature, a stumbling block to our fellow-man, diffusing darkness instead of light. All these, if not corrected and accomplished here, must be undone and perfected in the next. We are here for a purpose. There is a work for us to do, a work for eternity, for eternity is already begun, and no mediator but our own efforts can intercede for us. Let us arise to practical, earnest and untiring efforts. Let this truth that has dawned upon our generation prompt us to the best and strongest desires for the enlightenment and elevation of the human family. If, through ignorance and inherent weakness, we should fail in one instance, let us only redouble our energies for the second, and each time they will become easier, and we will gain strength and wisdom, until through our own efforts, and a proper use of our reason and will-power bestowed upon us by the "Great Giver" of all good, the tiny sapling will assume the proportions of the sturdy oak that all the storms and ravaging elements about us can neither disturb, cripple nor destroy.

Be earnest! be determined! and be just! and like the clouds that scatter before the mighty winds, revealing a cloudless, serene and beautiful sky, the troubles and existing impediments to happiness will disappear, and upon the bright, peaceful, azure horizon of our moral, mental and spiritual sky, there shall appear blot or blemish, never more.

ELLA L. MERRIAM.  
LOS ANGELES, California.

It is estimated that ninety-nine per cent more deaths are caused by rum in this country than by hydrophobia. And yet they are muzzling dogs and drowning them by hundreds in New York, while rum is permitted to go about seeking whom it may devour. When a man dies from delirium tremens a cry is not made to muzzle the whisky barrels or dump them into the East river to prevent other persons from falling victims.—*Norristown Herald*.

A lady advocating woman suffrage, recently, brought down the house with the following argument: "I have no vote, but my groom has. I have a great respect for the man in the stables; but I am sure if I were to go to him and say, 'John, will you exercise the franchise?' he would reply, 'Please, mum, which horse be that?'"



(Continued from First Page.)

go on and on, until at length we do see eye to eye when we all stand at the same point upon the mountain top.

The idea of God's motherhood is the one idea that *must* enter into the theology of the world, if theology is to be saved. You can but observe that the idea of divine motherhood is now being brought everywhere prominently to the front, even in scientific treatises, where the idea of God's fatherhood is, for the time being, practically obscured, divine motherhood is coming to the front. In scientific papers where no mention is made of God, where the word "nature" is employed exclusively, the female pronoun is used. Nature is never called he, but she. The laws of nature are not spoken of as his laws, but as her laws. Why is it that the scientific world has persisted in calling nature she, speaking about her laws? Why is there this admission that there is a something feminine that controls and guides us all, introduced even into the materialistic and agnostic essays published in all scientific magazines to-day? Because whether men know it or not, in their external sense they are all feeling instinctively that there is somewhere in the universe a divine motherhood; that somewhere there is an infinite, loving heart which throbs with maternal affection; and while as yet the agnostic world has not discovered that heart as a heart of conscious love; while the materialist is yet in the darkest night of ignorance concerning the intelligence of that wonderful power which works through all nature, and is the soul of nature's soul, the life, inspiration and cause of all her laws; science is beginning to apprehend intellectually, even though as yet but very faintly, the sublime truth which came to Theodore Parker, and to the Shakers, as a revelation of divine motherhood. The same truth comes home to the theosophical student of to-day when he peruses the spiritual lore of ancient Egypt, for the new departure in modern thought is but the revival of an old, old conception of the equal union of fatherly and motherly elements in the Eternal Being. The symbol of Osiris and Isis of old, is interpreting itself to every human mind as the answer to the greatest inquiry of the present hour. We have, everywhere to-day, too much intellect and too little affection. Men are not well balanced. Men have not too much intellect in the abstract, but far too much in proportion to their amount of affection, as they have much more intellect than intuition, and both need to be cultivated equally. The modern world has much more science than religion. We do not mean what is called religion, mere ceremonial observances, forms and rituals, for we know that a very large number of people go to church, but too many go only because it is the fashion to go, or they go without knowing why, and that is not religion. Many people are in church this morning who go regularly from custom, but if it were no longer fashionable to go to church they would stay at home. But how many people eat their dinner merely because it is fashionable to dine every day? The majority of people eat their dinner because they feel the need of food. The majority of people do not wear clothes merely because it is fashionable, but because they would feel very uncomfortable without clothing in most climates; if living alone they would wear clothing to protect them from the elements; they feel the need of their clothing, their food, and the roof that covers their heads. Do they feel the need of their religion? Do the majority feel that the religious ceremonies of the day are necessary? Do they feel, if they do not go to a place of worship that they are being starved, or if they feel spiritually hungry can they always go into the churches and get the food they need? If they can not, if they do not realize a necessity for religious observances, then they are justified in spending Sunday, and every other day, out of church; then they are justified, from their own point of view, in characterizing what is known as religion as a mere superstition happily becoming defunct.

But if religion has its place in the world, if it is capable of feeding a certain need in human nature, if it appeals to an unsatisfied longing in the human breast, and if a system of religion is being evolved out of present chaos which, instead of being a contradiction of material science, will only be a supplement to it, if a new religion is springing into existence, which, while it will be distinct from physical science, will yet be in harmony with it, as sciences, though separate one from another, all are concordant, then the growth of a new thought in the world, and the development of a new power in human life is the great fact to which we call your attention when we speak of a new religion.

We maintain that when man remains alone (symbolizing intellect without intuition), intellect is cold, dry, hard, and logical, but has no word of comfort to offer to the distressed. When you are in sorrow you need sympathy; you can not be fed by hard logic, by any statement of indisputable scientific facts. If you are in trouble, or in spiritual loneliness, you do not send for the logician or the mathematician that he may satisfy you. You do not ask that a chapter shall be read from the works of Darwin concerning the evolution of man from the monkey, to satisfy the yearnings of your soul. While all the curious facts revealed by physicists may be very interesting and have their part to play in the higher development of your

intellect, while rational culture may be one of the needs of the age, spiritual culture is the more pressing need, and that is lamentably neglected at present. More than anything else is spiritual culture neglected in the church just as much as outside of it. How many children are there who, when brought to their baptism, confirmation and first communion, are made to feel that they are doing anything more than complying with ecclesiastical regulations? How many are there who really feel within themselves that they can say, as Job is reported to have said of old, "I know that my Redeemer liveth."

How many are there who can look out into the spiritual world and say they *know* spiritual things to be true? To believe them is not enough. What you believe to-day you may disbelieve to-morrow. You can give up a belief, but you can never give up knowledge, and until you have knowledge you will be incessantly taking up and throwing down opinions, believing and disbelieving, changing your opinions, and altering your minds continually. But when you have passed beyond belief to knowledge, when a knowledge of spiritual truth is acquired by the development of the spiritual senses, your spirit will be as a woman clothed with the sun. The resplendent woman of the Apocalypse is the divine affection, spiritual intuition; the emotional, the religious, the affectional element in human nature makes all spiritual discoveries.

In the present state of society, human reason being well-nigh exclusively developed, we become all father and no mother in the scientific world; though the scientific world, unlike the religious world, acknowledges the mother element in nature and speaks of nature as a mother, though in a vague, abstract way. Nature, however, is supposed to be inanimate and unconscious, while we must have (to satisfy our spiritual yearnings) our conscious, animated, eternally-loving mother as well as father.

Teaching children that God is the father, only leads them to look upon their male progenitor as a superior being. An orthodox woman is apt to think, "My husband is in the image of God, but I am not; and therefore, in the old, unrevised Hebrew service, the following language was employed: "God, I thank thee that I was not born a woman." In Mohammedan teachings the statement has even been introduced that woman is not immortal; that she must pray to become as her lord at death or she can not enter into the spiritual world. Even in the Roman Catholic Church to-day, where woman, in the person of the Virgin Mary, is called the mother of God, no woman would be allowed to officiate at the altar or preach a sermon. Woman is placed on the lower level as being the inferior creature.

But then, it is said, woman is kindly treated. Gentlemen say they love their wives and are very kind to them. But man should no more speak of being kind to woman than woman should talk of being kind to man. Man should no more speak of woman as the weaker vessel than woman should speak of man as being the weaker vessel. Because woman is spoken of as the weaker vessel, because she has been caressed and cherished, and though kindly treated by courteous, chivalrous men, to a great extent, has not been regarded as essentially the equal of man in everything. The womanly element in man, the feminine side of human character, the intuitive perception, has been looked upon more as a pretty creature to be fondled and admired, than as an important revelator of divine truth.

In mystical language man is reason, woman is affection; man is intellect, woman is soul. In our every individual life we must endeavor to celebrate the marriage of the individual. When we turn our eyes over the world and witness the great advance already made by science and literature; when we hear learned men pronounce their splendid eulogies upon the triumphs of science, we never look scornfully upon such wonderful advancement, but we do apply to them the words, "This ye ought to have done, but not to have left the other undone." And what is the other but the cultivation of spiritual perception? It is the spiritual sense which is needed, along with intellect as the supplement and crown of all intellectual endeavor. This will be unfolded, and must be before the world can rejoice in new ethics, new religion, a new social and political state wherein dwelleth righteousness.

Are we not everywhere confronted with the terrible problem, with the fearful paradox that while knowledge increases, vice does not diminish? are we not everywhere brought face to face with the disgraceful and shameful fact that while public school education is provided for the masses here as well as in Germany, and now in England and elsewhere, that public morals are not on the improving plane? are we not told again and again that our young people who have been to college are just as immoral in their habits as the most illiterate, and sometimes more so? are we not convinced that mere intellectual training will never bring forth the divine child who shall rule all nations of the earth with a rod of iron? And what is that rod of iron but a will-power that nothing can destroy? What is that rod of iron but intellectual vigor, the power of the mind reigning supreme, subduing and controlling all the passions and making the body the perfect instrument of the soul in all things? What is the rod of iron but the untrammelled force of a law which approves itself to all human conscience and

reason, and which, though terrible as an army with banners, is also as gentle and as loving as a tender mother's guiding and protecting hand?

We have the father already enthroned in society. Modern science is the father of the intellectual attainments of the day, the father of the new generation, and we gladly welcome the father. But science is yet an unmarried man, and until science is married, and married to intuition, until the divine woman appears and science takes unto himself a partner—for it is not good for science to be alone—the child of perfect government will never be conceived and never born.

Science recognizes half of what is necessary, but only one side of the house, and no birth ever takes place where there is a father without a mother, or a mother without a father. The father in society is powerless alone to reform the world.

Do we then decry learning? speak slightly of science? turn our backs upon education? emphatically no! But we declare only one half, no matter how necessary, is not the whole; we insist that the other half must be recognized before the condition is prepared for the birth of the divine child. We say that all spiritual philosophers, all seekers after spiritual truth should realize that it is their peculiar work to find the mother and to give her her place in society; while all who are working on the material plane, educating the masses intellectually and improving the general condition of the people outwardly recognize the father and give him his rightful place in the world's estimation. When the mother appears as the woman clothed with the sun, with the moon under her feet, with the crown of twelve stars upon her head, then will she bring forth a male child signifying a higher degree of intellect, a more powerful reason, a more enlightened government which will rule all nations so that none can resist the law of love's all-powerful and all-loving way.

What is it to be clothed with the sun but to be clothed with spiritual light and spiritual affection? The sun is the luminary upon which the earth depends for all its light and heat. The sun is far away and of far greater magnitude than the earth, and is perpetually shedding its light, heat and electricity upon other planets, the earth's brothers and sisters in the system. The sun symbolizes inspiration, the light we can obtain from another and higher state of being. You would be foolish to seek in the sun what the earth can generate, but the earth can not live alone. "One world at a time" is a stupid fallacy, unnatural and absurd. Does any one world get on alone! Leave this world alone, cut off its connection with all other bodies in space and how long would it live? How long could it exist without the sun? how long would it continue alone, dependent entirely upon its own resources, let science answer if it can!

But the earth does not turn to the sun to supply it with what it has already in its possession; so we should never turn to inspiration or look to the spirit world to tell us what we can learn just as well by dint of observation without special illumination from above. Those who think that angels should do their work for them, and that it is necessary to employ spiritual beings to do their thinking for them; who think it is a very delightful thing to go into a mesmeric sleep and receive communications without studying or working at all themselves; do not understand the true purport of Spiritualism. Those who really understand the province of inspiration know that the light which shines from the higher world is a light the world can not generate; that the powers received from above are powers no one can get from anywhere else. As in all life's experiences we are not able to supply ourselves with everything we need for our best welfare, we have to lean upon higher states for such guidance and illumination as we can not otherwise obtain.

True inspiration is the crowning glory of individual development. The most perfect adept is, after all, the most negative medium considered in his relation to the higher powers; receptivity to the higher states of life, but a positive attitude toward all lower states is the atmosphere in which we should all strive to dwell. A head crowned, a brow surmounted with a diadem of twelve stars is the symbol of inspiration and a perfect influx of wisdom from higher states. Feet must rest upon the moon, the world's satellite, the symbol of all earthly change and caprice, the fickle creatures of material being. Can we not rise in our intellectual nature above the animal, and yet be always negative to spiritual truth? can we not become such powerful adepts that we can reign in our passions and compel the elementary spirits of our own lower desires to obey us? but can we not at the same time be so open to all life from above that we are continually receiving copious influx from celestial spheres, while we in our superiority to all material things use them as the instruments of righteousness, regarding them as servants of the soul.

A woman clothed with the sun, remember, is affection illuminated, and there is the most crucial point. We hesitate not to say that the reformation of the world will be accomplished when everybody loves right. When Swedenborg saw into the hells he declared that the wretched spirits who remained there, remained there solely because they loved hell better than heaven; it was their perverted affection that kept them in hell, not an arbitrary appointment of the divine Being. No forbidding angel stands at the gate of paradise; there are no cherubim with

flaming sword waving either way to bar you out should you attempt to enter; but when the love of the heart is perverted, because a spirit loves hell and hellish associations, for that reason, and for that reason only, he goes to his own place and that place is a hell.

So it is with all the errors of society to-day. There will be no more vice when people do not love vice any more; there can be no more devilish impulses in human life when people love God with all their hearts. As soon as we love what is right we shall set to work to obey the law of right, therefore the moral teacher, the spiritual educator who appeals to the affection of mankind is the only teacher who can give such teachings as will eventually so revolutionize as to thoroughly reform human government.

The woman clothed with the sun signifies affection set on things above and not on things of earth; the moon is not destroyed, lower things are not obliterated; the uses of matter are not ignored, the body is not slighted, but matter is in its proper place; it is beneath mind. All material things should be in our estimation where nature has placed the organs indicating our animal propensities—at the base of our brain, at the back of our head. Why is it that all your animal propensities are at the base of your brain, and all your moral faculties are in the coronal regions? Why is it that in the front of your head and on the top you will find the groups of intellectual and moral faculties, while lower down you will discover the animal propensities?

Because the animal propensities though good in their place, must be subservient to the higher, and it is only when we strive to take our religious, moral, intellectual and aesthetic groups of faculties and put them at the back of our heads and then bring the lower faculties from the base of the brain to the front: only when we reverse the order of nature and turn our brains topsy turvy that we fall into error.

Let us learn the use of every power and faculty and learn to control while we employ the lower by the higher. Then the moon is under our feet; then we are clothed with the sun, with spiritual affection, with illumination from heaven, and every kindly light from sphere celestial; then we wear our diadem of twelve stars, the full complementary number which cabalistically signifies completion. The lower nature under the dominion of enlightened mind will be employed as a servant of the soul, when divine affection brings forth the child which shall rule all nations, this male child is the higher education, a nobler and more glorious intellectual life, a wiser and stronger government.

But a dragon appears upon the scene and persecutes the woman, but the earth befriends the woman and she and her child are at length victorious. That old dragon is none other than the serpent of animality which in religious art is seen coiled round the globe which is beneath the feet of the apocalyptic woman. It is animality and self-love. We say once for all that selfishness is the root of all evil: that all displays of animal passions and unbridled lusts which make so much misery in the world are all the outgrowth of our loving ourselves better than others; and seeking our own personal gratifications at the expense of the rest of mankind.

Kill selfishness and develop love of humanity. Rise to love of neighbor and think more of the welfare of society than of self. Before you do anything reflect upon its consequences to society. Never seek your own personal happiness at the expense of the good of the race. Think of others before you think of self; ascend to the divine height of altruism, and in such resurrection all the lower passions will be reined in and automatically do the bidding of enlightened mind. But they can only be held by one chain, and that is the chain of unselfish devotion to the interest of mankind. When we have learned that one lesson to love our brethren collectively as many times more than we love ourselves—as our brethren are so many more than ourselves—when the greatest good of the greatest number shall be the supreme and sovereign desire of every individual; when personal ambition shall no longer crowd itself into and disfigure that which would otherwise appear divine; when the moon and the serpent coiled round the terrestrial globe are placed beneath our feet, then our cultivated affections crowned with a diadem of twelve bright stars, the full unfoldment of our reasoning powers will enable us to bring forth the invincible and all conquering might of demonstrable truth,—the child who shall rule the world with a rod of iron, a rod not of wrath or despotism, but of unyielding strength and endless durability.

In such a condition we shall be free forevermore. In such a picture behold the future of the individual soul and the prospective future of universal humanity. We must all work to that end. Let us all labor unceasingly as spiritual philanthropists to cultivate our interior life; let us marry our affections to our reason and that speedily, and then we shall aid in bringing forth the child of truth, born of wisdom and love united, the father intellect and the mother intuition will together bring forth a child of divine power, who will be forever and forever our crown of rejoicing, the source of supreme and undivided bliss.

THE youngest notary public in Connecticut is a woman, Allene Rowland. She was sworn in on her 21st birthday, which occurred lately.

## Spirit Telegraphy.

("H." in the Light in the West.)

We are so fortunate as to have in C— a medium (but not a public one) who receives communications from our spirit friends by telegraph, through an instrument procured at the office of the Western Union Telegraph Company, and the same as is in use in telegraph offices, a few slight alterations being made under the direction of the spirit operators upon the other side. These alterations are mainly in causing the lines to work with greater ease, and in placing the instrument in a small box of just sufficient size to hold it. It is connected by what is called a short circuit with a small battery. Both are then placed upon a table, in strong light, and can be examined by all present, who may sit as close to it as they please, while in operation. The medium simply touches the box with his fingers, or takes hold of the wires leading from the battery to the box with his hands, when the communications come just as distinctly and rapidly as through the instruments in our telegraph offices, and can be read by any telegraph operator. On several occasions I have been present when from one to five operators from telegraph offices were also in attendance,—some one of them reading the messages as ticked off by the instrument, the medium simply touching the box containing the instrument with his fingers. I have known it to repeat several words, when conditions were favorable, the medium simply holding his hands over it.

I will here state that the medium (whom I will call Mr. R.) is now engaged in commercial pursuits, but some years ago studied and became proficient in telegraphy; and the principal operator on the spirit side is a friend with whom he studied.

I hope in the near future to be able to give you an account of how my friend, Mr. R., developed from a strict member of one of our churches and from a belief that Spiritualism was all humbug, to become a medium.

It was my good fortune, a few weeks ago, to have a sitting with my telegraphic friend, with no one present but the medium, his wife and four of my most intimate friends, whom I had invited. One of these, whom I will call the Philosopher, is a close student and great admirer of the philosophy taught by Charles Darwin.

Soon after our arrival the instrument was placed upon the table, and we were at once greeted by our spirit friends, who soon gave way to the spirit of Charles Darwin. (Now what drew him to our circle—he had not been called for or spoken of; was it not the congeniality between him and the Philosopher?)

When the name of the great scientist was announced the Philosopher became greatly interested, and an animated conversation ensued, which I will not attempt to repeat—there was too much of it for one to remember. They conversed for perhaps an hour; but their language was too scientific for me to well understand. However, I will give a few points that attracted my attention:

The Philosopher soon inquired of Mr. Darwin what his opportunities were now for investigating his favorite philosophy; to which Mr. Darwin replied, that they were vastly better than when on earth; that he could now see clearly what was then dark to him. The Philosopher next inquired as to the correctness of the philosophy as taught by him on earth. The reply to this was, in substance, that in the main he found it correct; but that he made many, many mistakes, the most grievous one of which was in the fundamental principle—attempting to create man out of matter; that he desired to correct these errors, and would do so as soon as he could find a scientist whom he could control, and who would believe it to be really Charles Darwin, the scientist, communicating. Much more passed between the two, which I can not attempt to relate—I only wish notes of it had been taken.

When the conversation between Darwin and the Philosopher had ceased, I requested the spirit to answer me a question, to which he promptly assented. I then said to him:

"We are taught that God made man after His own image; consequently, when we think of God we are apt to imagine Him a Being shaped like ourselves. How is this understood over on your side—are we correct?"

The answer came quickly—"It is not correct; it is an error. What you call God is the great creating spirit of the universe. Man is a part of God,—a spark thrown off from the Great Spirit. Imagine, if you please, a great circle. Man is placed upon it an infant, and commences his long journey around it. His first great change is what you call death; from thence he progresses, onward and onward, from sphere to sphere, until he reaches the place of beginning, when he again becomes a part of the Great Spirit, but retains his individuality."

This ended our sitting. Now does this not closely correspond with the philosophy, or religion, of some of the people in far off Asia (whom we call heathen), who claim always to have held communication with the spirits of their departed friends? I regret exceedingly that our medium will not consent to throw his great gift open to the public; but he shrinks from it. He is a young man, and has marked out commercial pursuits as his work in life.



## GOLDEN GATE.

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SATURDAY, AUGUST 28, 1886.

## UNSELFISH GOODNESS.

It is a fearful thing to be able to do great good in the world and then not do it. With many otherwise large-hearted natures much that they naturally would do—that their hearts prompt them to do—is prevented by that spirit of selfishness, sometimes bordering on obstinacy, that leads them to exalt themselves in the deed.

What can I do for humanity? how best can I lead the sinful into ways of virtue and harmony? how enlighten the ignorant and cause the poor and improvident to become thrifty and self-sustaining? how bind up broken hearts? how bless the widow and the fatherless in their affliction? In short, how can I aid in hastening forward that glad, golden day, when wisdom and justice shall dominate all human affairs, and love shall rule in the homes of men? These are questions every philanthropist should ask of his own soul.

How true the saying of Jesus that "he that loseth his life for my sake shall find it"—that is, he that forgets self in good works receives his reward in the uplifting of his own spiritual nature—in coming into close sympathy and communion with the divine life, wherein is rest, and peace, and happiness forevermore. But vanity, and pride, and self-glorification, how they come in, often, to dim the holy light of charity that shines in many a soul, and the lasting good that might be is left undone for aye, and perhaps forever.

Self-abnegation is the royal road to heaven. To do righteousness for righteousness' sake—to forget self, and think not of the empty bauble of worldly fame, and applause of men, when one would do good to others, is the true spirit of philanthropy—the aureole of glory that surrounds the brow of a divine humanity, and places one side by side with the shining ones of the higher spheres.

How grand it is—what a noble example to the world—for one to be able to meet great demands in a spirit that recognizes only the ultimate good, and never thinks how it will redound to his own personal advantage.

He who risks his life to save the life of another, never for a moment thinking of the consequences to himself, is the very soul of true nobility and manliness. So he is the true philanthropist—the one whom angels delight to love—whose sympathies, coined into noble deeds, and all unmindful of self, flow out in blessings to his race.

How much good many people might do if they only would; how much more all could do than they think, even those least blessed with this world's stores.

## NO DIFFERENCE.

We have reached a state in our industrial development that no past prophet would have risked his reputation on predicting. When it comes to pass in any country that all women are free to do what they will in the form of work without let, hindrance or criticism, that country has something of which to boast with true pride. This is the case in the United States to-day, and it argues more for the future of our land than all else combined.

Men, in their pursuits, have always been unhampered by prejudice and custom, to which women have been slaves until within a few years; but it now seems they are quite as free to choose and follow their inclinations as their more fortunate brothers. All honest work is come to be as honorable among women as men, and the more hardy the employment the greater the wonder, but no less the respect. In this country there are two million six hundred and forty-seven thousand women engaged in outdoor occupations, five hundred and ninety-five thousand six hundred and thirty being farmers. There are two hundred and eighty-two thousand milliners and fifty-two thousand tailors. In 1870 there were but five hundred and twenty-five women surgeons and physicians, now they number two thousand four hundred and seventy-four; the seven lawyers of the same period have increased to seventy-five, the sixty-five clergymen to one hundred and sixty-five; the laundries from sixty-one thousand to one hundred and twenty-two thousand, one hundred and eighty thousand being kept by women. The dentists, barbers, blacksmiths, coopers, switch-tenders, mail-carriers, and all other occupations formerly pursued by men only, have now their lists of women who give perfect satisfaction to all concerned, and get as good living out of their respective business as do men in the same. Brain and muscle being the same in men and women, if equally healthy and equally trained, there is no reason why it should not be similarly employed, and so the world has come to think.

—We have received some choice spiritual music from that gifted composer, C. Payson Longley, of Boston. For sale at publisher's prices. See advertisement on fifth page.

## WHAT CONSTITUTES SUCCESS?

The world usually measures one's success in life by the magnitude of his earthly possessions; and yet, really, some of the greatest and worst failures the world has ever produced, judged from the higher and truer standard of manhood, have been men of great wealth. When the accumulation of riches is made the sole ambition and aim of existence; when it dries up the springs of human sympathy, and alienates one from the love and esteem of his fellow men, then such success becomes a sad failure.

How many souls have become shrivelled and wasted in the sirocco blast of an unsatisfied desire for wealth. In its mad pursuit, men come to trample upon the rights of their fellows; and in crushing out the obstacles to the attainment of their ends, they often reck not whether those obstacles be human hearts or manly honor. The miser who coins his manhood into gold, and then shrinks into himself and gloats over his hoarded treasure, blind and indifferent to the needs of suffering humanity, or the cause that most needs his assistance, and then passes on to spirit life with his riches unappropriated, or left to unworthy uses, is a failure beyond compare—one to excite pity in the breasts of all true men and angels.

A manly character is more to be desired than all the gold of earth. It is the only coin that passes current in the realm of soul. All things else are at a discount; and many things which pass at their face value here, will be found there to be worse than counterfeit. With gold a man may buy his way here to social position—to places of honor and trust among men,—though his heart be a nest of unclean purposes and desires; but *there*, where the mint value of a man is measured by his purity and nobility of character, though he possessed the wealth of a Vanderbilt, and nothing more, he will find himself a veritable scarecrow of rags and emptiness.

Let no one consider his life a failure, merely because he has missed the road to worldly wealth. He may have found "the better way" to riches of a far more lasting character—the riches of a chastened and gentle spirit, full of generous impulses and promptings to noble deeds. In the pursuit of knowledge, and in the cultivation and unfoldment of his spiritual nature, he may have found no time or inclination to engage in that fierce, competitive struggle for wealth, whose victors are few, and who, when most successful, are most harassed with care. In his interest in the welfare of his fellow beings, in the benighted and unfortunate millions with which earth abounds, he may have neglected his own temporal welfare, but he gains that which is of infinitely greater worth to him—the pure gold of the spirit—an "inheritance that is incorruptible and that fadeth not away."

Let no one think his life a failure who faithfully treads the path of duty, and strives to do his best. If he has won a victory over himself—over the besetting sins and temptations of his own nature—he has encountered a mighty host, and conquered a victory where the world's greatest warriors have failed. If he lives to bless his fellow beings—to lift the burden from some other life—to carry joy and sunshine to some soul in darkness and distress—he is a grander success than though all the bonanzas of earth were at his command.

This life is but for a brief moment—a few swiftly-fleeting years—and then comes its eternal sequel—its infinite sequence. Shall we live for a day, or for all time? Or, rather, shall we not live as though all time, and all eternity added, were involved in the present hour? If we make the best possible use of the present moment, we need not trouble ourselves about the future.

HOME INTEREST.—In how many instances do we see the inducements and provisions of Nature passed by and unimproved by man. The greater her prodigality the more negligent and indifferent is he, and *vice versa*. Man is more ready to overcome obstacles than to profit by advantages. It is true, too, that home opportunities are not so much prized as those at a distance, and thus it happens that it is not always the resident men of a community that do most to develop its resources, but strangers who may have left as good or better opportunities at home. As it is come to be believed that "there is no honor for a man in his own country," it likewise appears that they act upon the belief that there is no credit or gratitude for enterprise but abroad. Although this amounts to but an exchange of benefits, still it were better for both men and communities that each take an interest in his own, that the same may become a permanent part of the home and family who shall inherit the future.

NEW LIGHT.—As there is a general complaint against the injurious effects of the electric light upon the eyes, the recent invention of Miss Healy, now on exhibition in London, may prove a profitable thing to her. It is a method of diffusing light through water, the result being that it is more brilliant, and yet softer. The light is not only intense and steady, but also cheap. A light that casts its rays both hundred and forty feet, is claimed to cost but two cents an hour. Because of its intensity, the light is particularly recommended for lighthouses. It is said that photographs can be taken by it in five seconds less time than by the electric light. The

invention is the work of the combined experiments of two sisters, English women. It will not much longer be asked what woman has invented. Patent Office Reports contain a great deal of information for those who doubt woman's inventive faculties. Their present advantages will tell a great deal more fifty years hence.

## WORK FOR ALL.

The leading Spiritualist journals of this country have each a mission and destiny of their own. They are not given much to copying after each other, the publishers of each having their own ideas of the kind of a paper best calculated to promote the cause nearest their hearts, and each, no doubt, doing his best in the special line of work he has marked out. There is no universal standard of excellence to be imitated or aspired to—no set form to follow.

And this is as it should be. There are Spiritualists with all sorts of ideas on the side issues and minor questions of the spiritual philosophy, and each will naturally seek for those journals that harmonize nearest with his or her special line of thought. Some are not happy unless their editors and writers deal liberally in vindictiveness toward the enemies of Spiritualism, and especially toward the churches; others would prefer to see them on a perpetual still hunt after fraud; and others still are never so well pleased as when their papers are filled with the marvelous. Some want solid facts, and others a liberal sprinkling of fiction and sensation. And so it would be an utter impossibility for any one paper to please all readers. The editor who should attempt it would very soon be apt to get himself generally disliked, and his paper would quite likely be unanimously voted a failure.

We have our own ideas of what the GOLDEN GATE should be to find favor with the largest number of readers. All people, whose good opinions are worth courting, prefer a clean paper to one filled with coarse or intemperate language. Not many care to read of others' personal grievances; and a still less number take any delight in aught that is calculated to lower the standard of personal or public morality. One should rise from the perusal of a public journal, as from a wholesome meal, rested and refreshed. He should find therein food for the mind and heart. He should feel better pleased with himself and with his neighbor. His love for humanity should be broadened, his charities enlarged, his conviction of truth strengthened, and the love of God, which is but another name for the love of Good, more and more deeply grounded in his spiritual nature.

And this is the path we have marked out for the GOLDEN GATE—to make it a moral and spiritual elevator, as well as an educator of its readers in temporal things. If there are those who take no interest in the psychical phenomena upon which Spiritualists base their knowledge of a future life, they certainly can not be indifferent to the many carefully-written and selected articles on other topics with which our columns abound.

In this work we find unmeasured delight. We feel that we have struck the keynote to a bright future for the GOLDEN GATE—a future of great usefulness to thousands of honest souls seeking for the light. In no other cause could our humble efforts have called forth such warm expressions of approval, and such liberal support.

MINERAL POISONS.—It has been shown that water, passed through two thousand yards of galvanized iron pipe, took up 4.29 grains of zinc carbonate per gallon, therefore galvanized water tanks are forbidden to be used on board French men-of-war. Their use on land is just as injurious, and should be condemned. There is no doubt that many of the obscure ailments of mankind are due to mineral poison. While the human system contains all the earth's elements, it does not thrive upon them except when furnished through the chemistry of food and nutrition. Aluminum, that beautiful white, non-corrosive mineral, will, ere long, take the place of iron in all its forms, and a good change it will be.

POWER OF THE MINORITY.—Quality and not quantity should rule the day, but it really does not. The majority wins every time; yet the minority is indomitable. Strong in its sense and conviction of right it contends for victory, and in the end it will win. That the end may be far off it does not lose time in considering, knowing that steady perseverance and hard work is the price of all achievement. The minority is possessed of the strength that endures spiritual and moral courage. Physical energy and vehemence are boisterous and demonstrative, but they exhaust themselves in noise. The most potent forces around us are silent and invisible, but they move with the certainty and force of light.

—We acknowledge the receipt of a copy of Rev. Samuel Watson's interesting work, "Religion of Spiritualism." This is one of the most instructive and convincing books in all of our spiritualistic literature. The author, who was for thirty-six years one of the brightest lights of the Methodist pulpit, brings to the consideration of his subjects all the graces of a gentle spirit, as well as the logic of a clear thinker and sound reasoner. To the investigator in spiritual phenomena within the churches, we know of no book that we can more heartily recommend than Samuel Watson's "Religion of Spiritualism." The price of the work is \$1.25. Address Samuel Watson, Memphis, Tenn.

## THE KIND OF PROOF HE WANTS.

"SPIRITS."—To the Editor of the GOLDEN GATE, San Francisco: You kindly inquire of us as if you really desired our conversion to Spiritualism (and we think you do), what kind of evidence we want to convince us of its truth. Briefly, then, to come right to the point without any superfluity of words, we want a spirit to call on us at the Paine Memorial; just the same as John Jenkins would if he desired to make us a visit.—BOSTON INVESTIGATOR.

The chances are that our friend will never receive a visit from a spirit in the way and manner he suggests. Not that such a thing is impossible, but the spirits can communicate only according to certain conditions. Nature has certain ways of doing things, and she will allow of no interference therewith. She will permit you to use her lightnings for the transmission of intelligent messages, but in doing so she has established certain conditions which she insists that you shall observe.

If our friend wanted to grow a crop of beans, he would first be required to scratch in the earth and plant them. Then he would have to comply with certain other conditions, of moisture, sunshine, cultivation, etc., before he could reasonably expect to harvest much of a crop. Why not insist that his beans shall duplicate themselves in the sack, without any such foolishness?

If spirits can demonstrate their existence to mortals only under certain conditions, and in certain ways, is there any more sense in ignoring those conditions, and insisting that they shall come to us in ways that we may determine, than there would be in ignoring the conditions required to produce a crop of beans?

A man, residing two thousand miles distant, whom we never knew personally, nor ever knew any of his kindred, sent us, a few weeks ago, a letter enclosing a lock of his hair and \$2.50, with the request that we represent him in a seance with Mr. Fred Evans, an independent slate-writing medium of this city. We did so and obtained four slates written full of messages from various intelligences and in various styles of chirography, and certainly written by no mortal hand. In one of the communications, purporting to come from his father, and written in a peculiar hand, the names of Elizabeth and Sarah were given as being present. We knew nothing of the truthfulness of the communications; but we sent the slates to our correspondent, and in due time received a letter confirming every statement made thereon. The writing, in one instance, he assured us, was a perfect *fac simile* of his father's hand, and the names Elizabeth and Sarah, mentioned in the communication, were the names of his two sisters in spirit life. Does not such a fact as this, which we declare to be exactly as stated, demonstrate the greater fact of spirit existence?

The *Investigator* might say that this was a put up job—a case of dishonest collusion—manipulated by the medium and our correspondent, for the purpose of advertising the former. But the social standing and professional calling of our correspondent render such a conclusion absurd.

"But why the necessity for a medium?" our *Investigator* friend may ask. Because that is one of the essential conditions for our crop of beans! We have discovered that there is something in the aura of certain persons whom we call psychics or sensitives that enables the spirit, by using the same as a leverage, or a battery, to control the pencil tip between the slates. We have obtained the writing with the slates in our own hands and the medium sitting fully six feet away. Sometimes it may be had by simply sitting in the room occupied by the medium, with the medium absent.

But this is no proof to our Boston friend. He wants the spirits to call on him at his rooms! He insists that his bricks shall be made without straw! And yet he never insists that his photographer shall develop his picture in the light, or that his chemist shall ignore all formula in the production of definite results! Why not be as reasonable in the one case as in the other? If light is detrimental to the aggregation of the elements whereby the spirit is able to rehabilitate itself temporarily and become an objective reality, why not accept the fact and supply the necessary conditions of darkness, just as we accept any other fact of nature? Why not be fair?

## WHAT NEXT?

The strangest delusion of the age is now going on in Cincinnati. It is of a year's standing, but just coming to light. A party of thirty odd persons are to-day worshipping Mrs. John B. Martin and her sister Mrs. John F. Brooks, of Walnut Hills, as Christ and the Holy Ghost. Believing there is no sex in heaven, they say the Savior is as likely to appear in the person of a woman as a man. One of the followers of this Christ woman is stated to have been a book-keeper for the Cincinnati agency of D. Appleton & Co., the New York publishers, at a salary of eighteen hundred dollars a year. This position he gave up to serve the Savior of his race; and he declares he has seen God face to face. The worshippers of these women are dispossessing themselves of their material goods, declaring they do not need them, that the Lord will feed them, and that the millennium is at hand. Names of the hallucinated persons are all given, and all are claimed to be more than ordinarily intelligent. The thing bids fair to equal the Millerite excitement of 1843, and to furnish a new supply of subjects for the insane asylums, as several young persons are now said to be more than half crazy over the matter.

THE SYMBOL OF THE OAK.—Behold the mighty oak! Firmly anchored to the earth, by a thousand grasping tips, its mighty trunk, symbol of strength and power, bids defiance to the storm. Its crown of foliage, myriad voiced as the atoms of being, woos the gentle sunshine and dew, bearing to its great heart, and concentrating in its very soul the mighty forces of universal nature. So should be the life of man. Though rooted to earth by physical ties, whence he derives nourishment and strength for the body, he stands with form erect and brow turned toward the heavens to receive, in answer to his aspirations, through every pore of his spiritual

being, the gentle influx and baptism of the Eternal spirit, while his willing soul listens with delight for the welcome invitation, "Come up higher."

## PERVERTED MEDIUMSHIP.

In the Message Department of the last *Banner of Light* is a long communication, given through the mediumship of the *Banner's* medium, Mrs. M. T. Shellhamer, and purporting to come from one who was a medium when on earth, but who also indulged in fraudulent practices. The spirit, in entrancing the medium, caused her to weep bitterly. She withheld her full name, simply wishing to be known as Mary. She related with much contrition, that when she first became an instrument for the spirit world, she attracted a class of pure and noble spirits, and the communications given through her were truthful and of a pure and elevated character; but that, in time, unwise friends instilled into her mind the thought that she was capable of becoming a great and wonderful medium in other phases of mediumship than those which she possessed. Not satisfied with her gifts she sought for others, which she was able to develop only to a moderate extent. She gradually came to assist and supplement the manifestations by the practice of fraud, when she found herself supported and aided by deceiving spirits, her own pure guides being thrust aside, or retiring in sadness. Upon passing into spirit life she found herself in darkness and despair. Her great sin confronted her at every turn, and she was suffering keen agony of soul when she came to the *Banner Circle*.

Here is a lesson for all mediums to heed. There are other Marys in the land—some, we regret to say, may be found in San Francisco,—mediums who sometimes resort to the cheap tricks of the juggler to piece out, or supplement weak and undeveloped powers. All shrewd investigators readily detect the spurious in mediumship, although they may not always care to get themselves disliked, and perhaps seriously misused by over-zealous friends of the medium, by openly denouncing those who practice it. Knowing, perhaps, the medium to be genuine in certain phases, they may, in some instances, charitably attribute the tricks they discover to "deceiving spirits," and so they choke down their disgust and say nothing.

This evil is born of the fact that mediums,—aided, often, no doubt, by mischievous spirits,—are prone to undertake too much—more than their powers warrant; and then they are continually urged on by injudicious friends, until (not always being deeply grounded in moral principle) they yield to the tempter and cloud their beautiful spiritual gifts with deception. And then they foolishly imagine that their jugglery is not discovered. It is not, of course, by all; but in the average public seance, where deception is practiced, there is invariably some one whose keen eye penetrates the thin gauze of trickery, and not unfrequently a majority of the spectators present, Spiritualists as well as skeptics, come to the same conclusion in the matter.

Honest mediums should never practice their gifts in a manner to be even suspected of dishonesty. If it is the ballot test they are giving, they should never for a moment allow the ballot to be removed from the sight of the investigator; if it is independent slate-writing, it should be given openly and fairly, with no attempt at concealment of the slates; if form manifestations, then the conditions should be so free from all possibility of collusion or confederacy as to be above suspicion.

Mediums owe it to themselves and to the holy cause of which they are the evangelists, to avoid every appearance of dishonesty. They should prize their gifts as something too sacred to be trifled with—as something above all price. They can not afford to deceive others—not if they value their own happiness in the life to come. If they would avoid the condition of that poor, perturbed spirit, who came weeping to the *Banner* Free Circle, not knowing how or where she could find rest or peace, they would guard with holy care the precious treasure of spiritual gifts that the good angels have confided to their keeping.

## INTOLERANCE.

All countries on the globe, but the North American Republic, have their poor, down-trodden classes who turn their thoughts and hearts to us as their only relief. And this our broad, free land, has been to all nations down to the present time. It does not seem human that man could turn traitor to such a benefactor. Not only the slaves of kings, but educated persons of peculiar religious tenets, seek our shores when driven out of their native land by bigotry and intolerance, and with us they all find welcome and freedom, so long as they comply with our civil laws. At a meeting held in Lima, Peru, lately, it was resolved to petition the government to expel the Jesuits from the country. From what country have they not, in one period or another, been expelled? In only two or three instances have they been allowed to return, after long lapses of time. In all cases they ultimately come to us. Many persons, even in our country, fear the Jesuit; but it is our opinion that we need feel little alarm about an educated class, whatever their religious belief may be.

A QUESTION OF BIRTH.—One would suppose that in the case of twins the English law of primogeniture would find itself defeated, but instead it draws the line so fine as to count the seconds of difference between the births. In the case of Earl Durham, at present visiting our country, the thing that makes or mars the fortunes of so many English sons is well illustrated. The Earl is only two minutes older than his brother, but this small fact gives him a magnificent income and a title, while his twin brother has only a small allowance and no title to handle it by. Those semi-disinherited heirs of England have golden opportunities of becoming what luxuriant indolence never makes of either men or women.



## EDITORIAL NOTES.

—W. J. Colville's subject at Metropolitan Temple next Sunday, Aug. 29th, at 10:45 A. M., will be, "What constitutes a true Spiritualist?" At 7:45 P. M., "Spirit Materialization, is it a fact or a fraud?" At 2:30 P. M., answers to written questions. Organist, Prof. Eckman; reader and cantor, Prof. Joseph McGuire.

—The attention of our readers in Oakland is respectfully called to W. J. Colville's lectures in Hamilton Church, corner Thirteenth and Jefferson streets. Tuesdays, at 7:45 P. M., answers to questions and poem; Thursdays, 7:45 P. M., lecture and poem. Music on the grand organ at each meeting. Admission, ten cents.

—We understand that Mr. Colville will be called from the city on Monday and Tuesday next, necessitating a postponement of his classes in Metaphysics, which meet on those days. Mr. Colville has labored so incessantly, since he came among us, that we are not surprised that his guides think it advisable that he take a two days' respite.

—Gov. Stoneman has appointed Hon. Amos Adams of this city, President of the GOLDEN GATE Printing and Publishing Company, as delegate to the Farmers' National Congress to convene in St. Paul, in a few days. His alternate is G. W. Meade of this city. The State is to be represented by one delegate from each Congressional District and two from the State at Large.

—We would say that the issue of June 26th containing Mr. Colville's lecture on re-incarnation has long since been exhausted. We regret that we are unable to fill the numerous calls that have been made for that number. We have had a greater demand for that edition than any other since the GOLDEN GATE opened its portals, which certainly shows a wide current of thought on this subject.

—The subject of Mr. Ravlin's discourse at the Temple, on Sunday morning, Sept. 5th, at the opening of the regular Fall services of the Golden Gate Religious and Philosophical Society, will be, "The World's Night and its Opening Morn." Mr. Ravlin is a grand speaker, and he has selected a grand theme for his opening address. Mrs. Watson will occupy the platform in the evening.

—We are glad to announce that Dr. Schlesinger, 854 1-2 Broadway, Oakland, will give sittings daily, from 9 to 12 A. M. and 2 to 5 P. M. As a test medium he has no superior and few equals on this coast, and we might add in the world. We have sent a great many inquirers into spirit phenomena to Dr. Schlesinger, and without an exception he has given more than satisfaction; they have come away filled with wonderment. The cause needs the media of more such instruments.

—We learn from "the perfectest report" that the best seats are being rapidly taken at Odd Fellows' Hall, for Mr. Colville's ministrations through September. With three such eloquent speakers as Mr. Colville, Mrs. Watson, and Mr. Ravlin, surely the most fastidious Spiritualists ought to be satisfied. We rejoice to see such deep and increasing interest shown. There has never been such an influx into our ranks, on this Coast, as the tidal wave which set in at our camp-meeting, and is still continuing, which the angels speed along.

—In some parts of Canada the people put more faith in charms than they do in doctors, when it comes to those supposed inevitable things called mumps. One young man in Mulmer, when the disease was epidemic, submitted his neck to a halter, by which he was led to the creek to drink, then led back and seven times around the barn, by which operation he hoped to escape the disease. We suppose that would do just as well as any other enchantment, if it were done in faith; but with the young person in question, it was the halter, and not the mind, that was to bring the exemption.

—The regular semi-occasional exposure of a certain alleged materializing medium of this city came off pursuant to appointment on Wednesday evening last. The accounts as published in the daily papers differ materially—one claiming that the form seized was that of a Mexican girl; another that the form was that of the medium herself. The burden of testimony appear to be in favor of the latter proposition; and that, say the regular attendants at said circles, proves nothing. And so the question remains unchanged. Everybody believes or disbelieves just as much, or little, or nothing, as before.

—There is a belief that there are many Mormon women who would gladly leave the ranks of the "saints" had they but an opportunity. While we doubt not that the majority regret the step that led them into such unnatural and debasing lives, there must be many difficulties of a nature that these women would find it hard, or even impossible to surmount, in attempting to effect their release. However, Mrs. A. F. Newman, of Salt Lake City, has appeared before committees of Congress in favor of building an industrial home in Salt Lake for Mormon women who desire to escape from polygamy. What can these poor women do with their children? And would the mothers be safe, living so near their former companions?

—Mr. H. C. Wilson has assumed the management of a pleasantly located house, corner of Fifth and Market streets, where furnished rooms can be had at reasonable terms. More desirable quarters can not be found in this city; the rooms are sunny and inviting; the location is central and convenient to the different street-car lines, restaurants, theaters, etc. Mr. Wilson intends to make it a home for all its inmates, whether they tarry for days, weeks, or months. Mr. Wilson and his amiable wife are cultivated people, with a large circle of friends who will gladly avail themselves of the opportunity of being favorably domiciled. We cheerfully recommend this house to all who desire a home-like, quiet place to stop.

—W. J. Colville's new class in Metaphysics, or the true philosophy of Mental Healing, commenced in Hamilton Church, Oakland, Thursday, Aug. 26th, at 2:45 P. M., to be continued Tuesdays and Thursdays at same hour till Sept. 21st, inclusive. Fee, \$3 for course of eight lessons. Mr. Colville will lecture in the same place Tuesday and Thursday evenings at 7:45. Admission to evening lecture, ten cents. Tickets can be obtained of Miss H. M. Young, who has charge of classes and lectures.

[Written for the Golden Gate.]

## Blessings of Spiritualism.

To me, Spiritualism is an evangel of life and love. Thanks are due to the much-despised and greatly-misunderstood Spiritualism. Before I became acquainted with Spiritualism I was like a ship lost at sea, carelessly, thoughtlessly, I was drifting into the stormy seas of reckless folly and unbelief, with no consideration for or appreciation of the true significance of life and all its duties. Thus was I situated when Spiritualism came to me—not only in the guise of wonderful phenomena alone—but as a system of philosophy, a rational, natural religion. I feel like praising our Father that the gates of immortal life are wide open, and that the angels can descend unto every heart and into every home, bringing sweet messages of joy, and peace, and consolation. I pray that the time be not far distant when every life shall know and receive them, and every heart comprehend thy laws and rejoice in the great blessing which they bring to all. I now know our loved ones can and do come back, for I hear daily messages of love from my parents and sister, relatives and friends without number. Am I a fool, or insane, because I believe this? I would sooner die than disbelieve it. It was just what my soul needed, though till then that soul had never comprehended its real wants. All things appeared new to me. I now saw things in their true light; I now realized the imperative duty of each one leading a true and upright life; and saw the folly of my reckless, inconsiderate course. I began to turn over a new leaf, and have been turning that leaf over ever since, but it is not completely turned over yet. Inherited defects are hard to overcome; but day by day steady progress is being made in the development of the better part of my nature. I now shudder to contemplate what I might have been had not Spiritualism planted me on my feet, morally, and urged me on to knowledge and wisdom. Not only have I been guided and advanced in moral directions, but the spiritual philosophy has stimulated my intellectual and mental vigor. With my whole heart, soul, mind and strength do I give fervent thanks that ever I was brought in contact with Spiritualism. Spiritualists should set an example of correct living to the world; for have they not been blessed above their fellows in having their eyes opened to the glorious truths of an existence beyond. How much longer will people grope in darkness? How much longer will it take to get the fog and smoke cleared from the brain so the beautiful sunlight can peep through? I pray God that when my eyes close in the night of ended material existence, they may open in the morn of the new and the higher life, to first look into the dear faces and behold the welcoming smiles of my angel mother, father and sister, and many loved relatives and dear friends who have gone before me. "Prove all things and hold fast to that which is good."

MRS. MANUEL STEVENS.  
GILROY, August 23d.

THE following from the pen of Dr. Dio Lewis is worthy of thought: "The beauty and fragrance of flowers add not a little to the pleasures of the table hour. A large, fragrant bouquet takes the place of an extra dish. And nothing is so cheap as flowers. During a considerable part of the year they cost absolutely nothing. It is the sweetest pleasure to grow them, and it is surprising how cheap a conservatory may be managed. It is such a pleasure to observe how the love of flowers is increasing. Their sweet beauty brightens the most unexpected places, while their presence inspires almost every pulpit. The service of flowers at the table in recalling the lost appetite of the invalid, has long been recognized. Their service in refining the appetites of all is not generally appreciated. It would take a brute to eat like one at a table made sweet by the presence of flowers."

## GROVE MEETING.

A grove meeting of Spiritualists will be held at New Era, Clackamas county, Oregon, beginning Friday, Sept. 17, and holding ten days. C. A. Reed and George P. Colby are engaged as permanent speakers for the meeting. C. A. Reed will give the opening address Friday the 17th, at 2 o'clock in the afternoon. Geo. P. Colby will speak at 2 o'clock in the afternoon on the 18th, 19th, 21st, 23d, 25th and 26th. Other speakers will be in attendance. The usual reduction in return fare will be given those who pay full fare on the railroads to attend the meeting. Good order will be maintained on the grounds during the meeting; hotel and other accommodations convenient. A cordial invitation is extended to all.

WM. PHILLIPS, President.

THOMAS BUCKMAN, Secretary.

TRUSTEES' MEETING.—There will be a meeting of the Board of Trustees of the Golden Gate Religious and Philosophical Society, at the residence of Frank H. Woods, 913 Pine street, on Wednesday evening, Sept. 1st, 1886, at 7:30 P. M. A full attendance is desired, as business of importance will be presented for consideration.

J. J. OWEN, Secretary.

[Written for the Golden Gate.]

## Capital and Labor.

Land is the source of all wealth. Man creates nothing—could not create the tiniest mote that floats in the sunbeam. Labor must have access to land. It is the substance to which labor gives the form. It is the farmer that brings the storekeepers, shoemakers, machinists and the printers. It is not the growth of the city that develops the country, but the development of the country that makes the city. When men willing to work can not find employment, it must be because labor is shut out from land. If unemployed men were producing wealth from the land, they would not only be happy and contented, but would give custom to the storekeepers, trade to the merchants, subscribers and advertisements to the newspapers, creating a demand that would be felt throughout the world. Now, why is it this unemployed labor can not employ itself upon the land? Not that the land is all in use, for there are thousands of acres untitled. Land is monopolized and held at speculative prices, based not upon present value, but upon added value that will come with the future growth of population. Everywhere a railroad is built, land is monopolized and held for increased values, checking production, bringing depression to those in which the value of land is a less perceptible element. Why do we have succeeding depression in the rapid extension of railroads? The speculative advance in rent or land values bear to each other the relations of cause and effect. As productive power increases, rents increase still greater which tends to force wages down. The growth of production, the discoveries of science, and all improvements have a tendency to increase the productive power of all labor, and in all departments of industry. As land increases in value, poverty and pauperism appear. Where land is cheap you will find no beggars; in the great cities where land is measured by the foot, you will find the two extremes poverty and luxury. Alms-houses are increasing and wages decreasing. If chattel slavery be unjust then private property in land is unjust. When starvation is the alternative to the use of land, then does the ownership of men involved in the ownership of land become absolute. Virtual slavery is the most cruel and relentless of all slavery, for the laborer is robbed of the produce of his labor. In cities where money and blood have been given to free the slave, and people are arrested for abusing beasts, barefooted and ragged children are running even in Winter, and women work away their lives in squalid garrets and noisome cellars at starvation prices. What a farce on our boasted freedom. Private property in land can not be justified on the ground of utility, so justice demands that we abolish it.

MRS. MARY E. BARKER.  
SAN JOSE, August 25, 1886.

## NEWS AND OTHER ITEMS.

A Methodist minister was shot and instantly killed at Sioux City, Iowa. The murdered man had rendered himself obnoxious to the liquor interests, and though there is no clue to the perpetrator of the crime, there is no doubt that it was a result of the war on the saloons.

An old miser died in Carroll county, Georgia, a few days ago, who literally starved himself to death. He lived alone, having abandoned his wife. The neighbors found \$18,000 sticking in cracks of the house, and he owned land, yet he was too penurious to buy food.

Chili is rapidly recovering from the expenses incurred in the war with Peru. The national debt was reduced \$14,000,000 last year, and it is expected that this year's revenues will show a large excess of receipts above expenditures. A great deal of money is being devoted to education.

A car-load of corn of low grade, sent from Nebraska, was sold in Chicago the other day for twenty-one cents per bushel. The sum realized three dollars less than the cost of transportation, and the receiver had to draw on the shipper for that amount, after having, in very shame, remitted his commission for selling the corn.

Editorial correspondence of the *Southern Workman*, the organ of the Hampton School, gives the testimony of the Chief of Police of Staunton, Va., one of Lee's old soldiers, on the good work done by colored schools. Captain Waters, the officer mentioned, says that the children of colored parents who have been educated are learning faster than white children, and are not so apt to be disorderly as the uneducated.

The Pendleton (Or.) *Tribune* says: "A well-known married lady in Grant county has during the past Spring and present Summer done a good job of farming. When plowing time came, this enterprising mother constructed a box on the plow in which to carry her baby, and thus she plowed the ground. She then proceeded to harrow, plant and cultivate, carrying the child on her back, and in this way has produced a fine crop and is now engaged carting the truck to a neighboring town and disposing of it. Who can beat this?"

## GOLDEN GATE EUROPEAN AGENCY.

H. A. KERSEY, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the GOLDEN GATE, during the absence of J. J. Morse, receiving subscriptions therefor at 12s 6d per annum, postage included.

## PROFESSIONAL CARDS.

DR. LOUIS SCHLESINGER,

TEST MEDIUM,

854 1-2 BROADWAY, OAKLAND, CAL.

Office hours, from 9 a. m. to 12 m., and 2 to 5 p. m., (Sundays excepted.) Sittings at other hours by appointment.

Terms—First sitting, \$2.50, which includes one year's subscription to the GOLDEN GATE or "Carrier Dove." Subsequent sittings for same persons, \$1 each.

## THE SIBYLLINE CIRCLE

—OF—

MRS. S. SEIP.

This Circle is organized to develop the intuitive power of the Spiritual Arcana in its members.

The advantages to be had in this method of development are: The power visits you in your own home where the member remains a specified time in perfect seclusion and silence. By so doing, and avoiding all disturbing conditions, and placing the mind upon the Sibil, the member is brought in harmony with a purely psychometrical condition. The member receives the concentrated power of the medium and neither are disturbed by any ulterior influences. During the time appointed the medium is aware of what is going on in the presence of the member, and will send advice concerning the next sitting, as well as answering all questions regarding the spiritual and material relation. It is the only private spiritual circle known in which members are given full and complete instruction in development and knowledge. Each member is held in confidence and unknown only to the medium. All communications are strictly confidential as well as all membership of the circle. Mrs. Seip will give a written psychometrical reading to each member, including instructions during the term of circles.

The circles begin September 2, 1886. The course consists of nine (9) sittings of an hour each. The price, five dollars, in advance.

Private instruction by interview or letter, address Mrs. S. SEIP, aug28-18\* 1910 Market street, San Francisco, Cal.

## PUBLICATIONS.

## NEW INSPIRATIONAL SONGS.

BY C. PAYSON LONGLEY.

Author of "Over the River," and other popular Melodies.

Beautiful Home of the Soul.  
Come in Thy Beauty, Angel of Light.  
Gathering Flowers in Heaven.  
In Heaven We'll know Our Own.  
I'm Going to My Home.  
Love's Golden Gate.  
Our Beautiful Home Over There.  
Our Beautiful Home Above.  
Oh! Come, for My Poor Heart is Breaking.  
Once it was only Soft Blue Eyes.  
The City Just Over the Hill.  
The Golden Gates are Left Ajar.  
Two Little Shoes and a Ringlet of Hair.  
Who Sings My Child to Sleep?  
We're Coming, Sister Mary.  
We'll all Meet again in the Morning Land.

Single song 25 cts., or 5 for One Dollar, sent postpaid. For sale at the office of the GOLDEN GATE.

## NOTICES OF MEETINGS.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, will reopen on the first Sunday in September, the 4th. An appeal is made to all Spiritualists, Liberalists and friends of the society to take seats or by gift help to open our doors free to all; we shall engage the best talent to assist Mrs. Watson in the services, to give variety and to lighten the burden of our little preacher, that she may be in the better condition for the angels to give us their best thoughts. We have secured Mr. S. B. Whiteley, one of the finest organists in this city; there is a Musical Committee appointed to arrange for a musical class, to commence soon as possible, employing the best of teachers; all who take seats and those who belong to the society will be eligible to join; the more money the society receives the better the services; the money will all come back to the giver, and those who are enabled to come without price. M. B. DODGE, Manager, 143 Fremont street.

METROPOLITAN TEMPLE—W. J. COLVILLE, Lecturer; Albert Morton, Manager. Services for Sunday, August 29th. At 10:45 a. m., Lecture. Subject: "What constitutes a true Spiritualist." At 2:30 p. m., Answers to Questions. At 7:45 p. m., Lecture. Subject: "Spirit Materialization, is it a fact or a fraud?" Poems from subjects chosen by the audience will be given at each service. Solos by W. J. Colville and Jos. W. McGuire. Evening service will close promptly at 9:30.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., in Washington Hall, 35 Eddy street. Good speakers upon all live subjects pertaining to Spiritualism and humanity. A free Spiritual Library, of 700 volumes, open every Sunday from 1 to 5 P. M.

UNION SPIRITUAL MEETING EVERY Wednesday evening, at St. Andrews' Hall, No. 111, Larkin street. First hour—Trance and Inspirational Speaking. Second hour—Tests, by the Mediums. Admission, free.

## ADVERTISEMENTS.

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## 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."

## PASS THEM ALONG.

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

## PUBLICATIONS.

NOW IN THE HANDS OF THE PUBLISHERS.

## A Spiritual Legacy for Earth's Children.

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

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

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

This book or legacy is composed of the various experiences of earth-land pilgrimages and soul-land rests, in past ages, in spirit spheres, and on many worlds, that swing in the depth of space, and is especially dedicated to a world groping in darkness and blindly peering in the dark and gloomy mists of religious teachings, vainly striving to find the right path that leads to their Father's house.

TITLE PAGE:

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

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## A GRAND OFFER.

Two gentlemen who are deeply interested in the spread of spiritual truths, and who believe that the GOLDEN GATE is worthy of general circulation among the people,—Hon. Amos Adams of this city, and Hon. I. C. Steele of Pescadero,—have placed at our disposal the sum of two hundred dollars (one hundred dollars each), to be given in premiums for two hundred new subscribers for the GOLDEN GATE. As this offer is made for the purpose of extending the circulation of the paper among a new class of readers, who we are confident will become permanent subscribers when once they know its value, renewals by present subscribers can not be included in the offer; although the latter can avail themselves of our usual club rates, if they so choose.

The above sum will be paid out until the premium is exhausted, at the rate of \$5 for each five yearly subscribers, and \$1 for each additional subscriber exceeding five, to any one who will interest themselves enough in the matter to earn the same. After the first five, additional names may be sent as they are obtained.

It is not at all improbable that other Spiritualists of means will add to the sum, and thereby aid in promoting the grandest cause that was ever presented for intelligent consideration.

There is not a town on this coast of a thousand inhabitants where from five to twenty subscribers for the GOLDEN GATE could not be obtained in a few hours' effort of some earnest worker in the cause.

We shall open separate accounts with all competitors for the above premiums, and keep our readers advised, from week to week, of the numbers of subscribers obtained under the above offer.

Our terms of subscription (\$2.50 per annum) are lower than those of other weekly papers of this class, and are quite as low as the paper can be afforded. Other Spiritual papers, that have been long in the field, have a large advantage over any new paper in their valuable advertising patronage, which is a matter of growth and age, and which will come to us in time.

There is an ample field for a first-class weekly journal, in the interest of spiritual thought and unfoldment, upon this coast. There are thousands of Spiritualists here, and other thousands of investigators in our facts and philosophy, who have little or no knowledge of the GOLDEN GATE. A little persistent effort on the part of the friends of the cause, just now, can not fail of introducing our paper into many homes where we are sure it will be a welcome visitor.

In remitting subscriptions under the above proposed offer, agents may retain their premium of \$1 for each subscriber; but the first remittance must be for not less than five subscribers, or \$7.50.

Six months' subscriptions will be received on the above terms, the agent to receive fifty cents for each subscriber.

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, Old Fellows' Building, on Market street, between Seventh and Eighth streets, San Francisco, commencing on August 16th. Tickets \$5 for 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.

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## MATERIALIZING SEANCES.

ELSIE REYNOLDS is paying our city a short visit, and will hold Materializing Seances, Sunday, Tuesday, Wednesday and Friday evenings. Also Tuesday and Saturday, at 2 p. m., 845 Mission street.

aug14-tf







[Written for the Golden Gate.]

## The Spiritualism of Science.

To the ordinary intellect, many statements made by so-called spirits in regard to spirit life, seem very unscientific; but, as a rule, the lack of science lies with the ordinary intellect, not with the statements of the spirits. It needs all the scientific lore of the latest and greatest materialists to enable men to at all comprehend many of the simplest statements spirits can make to mortals. Herbert Spencer has done more, perhaps, to enable men to comprehend the naturalness, possibility and extreme probability, of the condition of affairs in spirit life, as dimly represented to mortals by spirits, than any man living. Spirits made crude statements, years ago, that no man living could understand as the necessary result of a higher stage of civilization and progress, until Mr. Spencer, in his clear manner, showed that exactly such a state of affairs must eventually ensue in a higher stage of civilization. Working backward in the science of life, or biology, as far as man can yet go, and then working forward over the same ground, passing the present and following on in the inevitable conclusions which such study of the past generates, he has arrived at the probable, if not inevitable future state of civilization that in many, perhaps, in nearly all respects conforms with the statements of spirits as to the present status of spirit life, and proves that if spirit life is true, it must be much what they represent it to be.

Had Spencer's works been written before spirits had made such statements as they have, it might be claimed that mortals had stolen these ideas from Spencer; as it is, this claim cannot be raised. The greatest proof of the truth of many statements made by spirits to mortals, in a form incomprehensible to them as actual and natural truths, lies in the fact that after they had been so made, scientific skeptics have arrived at a logical conclusion that such an order of things as claimed by spirits as existing, must eventually exist in a state of higher civilization. For an instance of this, take the statement made years ago, before Spiritualism was even a well-defined infant, let alone the well-defined kicker it has grown to of late, to the effect that, in spirit life, speech is unnecessary for the purpose of expressing and imparting emotions and many ideas. That spirits may converse without the use of words, or what mortals understand by the word language, judging from our own experience, such a statement is untrue; is impossible; can only be believed when we ascribe to spirits supernatural powers; but those who have studied Herbert Spencer's *Data of Ethics* know better now. They know that through evolution man is slowly approaching, even in his mortal state, just such a condition of affairs as spirits have heralded in advance of science, when the necessity of speech as a means of the exchange of ideas, on many subjects, at least, will be superfluous.

To gather the full bearing of Mr. Spencer's idea on this subject, the perusal of many of his works would be necessary; but a few quotations from his "Data of Ethics" will be sufficient to prove to the cultivated reader that I do not overestimate the significance of Mr. Spencer's conclusions:

"Though it is not to be supposed that cadences will ever convey emotions as exactly as words convey thoughts, yet it is quite possible that the emotional language of the future may rise as much above our present emotional language as our intellectual language has already risen above the intellectual language of the lowest races." "Cadences are the comments of the emotions on the propositions of the intellect." "Restrained as its use is, this language of the emotions is at present prevented from growing; but as fast as the emotions become such that they may be more candidly displayed there will go, along with the habit of display, development of the means of display, so that besides the stronger emotions the more delicate shades and smaller degrees of emotion will visibly exhibit themselves, the emotional language will become at once more copious, more varied, more definite."

G. F. B.

## Spiritual Meetings in Oakland.

EDITOR OF GOLDEN GATE:

The Spiritualists of Oakland have now an opportunity to listen to some of the best and most advanced speakers in America. Mr. Colville speaks in Hamilton Hall Tuesday and Thursday evenings, while that eloquent and instructive orator, N. F. Ravlin, occupies the platform of the same hall every Sunday evening, giving spiritually inspired thought to his hearers; and Miss Susie Johnson speaks in the same hall Sunday forenoon.

On the evening of the 15th instant Mr. Ravlin spoke on the subject of Love and Marriage, the inequalities of the sexes under the law, the exclusion of the better half of the people from participation in the government, and other topics connected with the relations of the sexes. It was a radical, bold, honest and truthful discourse, such as every intelligent man and woman would delight to hear. Last Sunday evening he spoke on "Truth and Dogma"—a highly instructive and eloquent address, and next Sunday, the 29th, he is to discourse on the "Co-operation of Liberals of all kinds in the Work of Freeing Mankind from the Shackles of

Creeds, and Assisting them to find the True Way of Life." He will, I presume, advocate harmony, charity, cordiality and a closer union of all classes of reformers. He speaks inspirationally, as he has done for ten years past, though until recently he did not know, and of course could not acknowledge the source of his inspired utterances.

Miss Johnson, on Sunday forenoon, spoke on the "Nature of Spirit," the subject being given by the audience, and her discourse was just what Spiritualists need most to hear, that we are spirits here in this life, and that it is the grandest work of life to make the lowest instincts of our nature subservient to the higher, to elevate and ennoble our daily life. It is impossible to do justice to the address in a brief letter. She speaks again on Sunday morning. The women especially should go to hear this noble specimen of womanhood, that they may get from her inspiration and encouragement in their efforts to live pure and exalted lives. W. N. S.

## Temperance Physiology.

[Herald of Health.]

When a glass of alcoholic drink is taken into the body through the stomach, which is the usual method of getting it into the circulation, its course is somewhat varied. It can not get into the blood without passing through animal membranes. If the fluid is very strong of alcohol it will not go through this animal membrane until it has been diluted with water; for this substance has a great affinity for water, and will rob any other substance of it till it gets enough. For instance, if you bathe the skin with alcohol it will take water out of the tissues of the skin, and after evaporation the skin will feel dry until the moisture has been restored to it from the blood. I have tried this many times with the same result.

Strong drinks taken into the stomach act in the same way. If there is no food there, their effects upon the walls of this organ are much worse than if there is food to dilute it and furnish part of the water it must have.

Alcohol once in the stomach finds its way into the blood by two different channels. The first is by the veins. By far the larger portion of it is absorbed by the minute veins of the alimentary canal, and then taken directly to the heart. It reaches this organ very quickly, which is, no doubt, the reason why as a medicine it is used so much to stimulate the heart when it is very weak, as is the case when persons have been ill for a long time with some exhausting disease. Formerly, and even now, many doctors believed alcohol to be most useful in such cases; but there is a large class of physicians who find other medicines do just as well, or even better, and the time will no doubt come when its use as a medicine will be very rare. Besides the veins, there is another way by which alcohol finds its way into the blood, and that is by the very fine villi of the digestive organs, which absorb the food after it has been digested. This is a more round about course, and the alcohol goes into the circulation by way of the thoracic duct, just as bread and milk and other foods do. At last it reaches the heart, just the same as if it had been taken up by the veins. A portion of the alcohol is taken up by the portal circulation, and goes through the liver. No one knows just how much goes by one course or how much by the other. Once in the heart it is pumped to parts of the body as a part of the blood.

The Queen's dislike of Gladstone dates from 1868, and thereby hangs a pretty tale. The bill for the disestablishment of the Irish Church having passed through Parliament, it only required the sovereign's mandate to become law. It chanced that Mr. Gladstone repaired to Windsor on the day that the bill was forwarded for signature, and was admitted to audience with the Queen. As is well known, her majesty was averse to the essential principle of the bill, and, while willing to concede reform, was strenuously opposed to the destruction of the Irish Church. She expressed this much to Mr. Gladstone, and, as the Premier thought showed great reluctance to affix her signature to the bill. In his eagerness, Mr. Gladstone blurted out: "But, madam, you must sign." The Queen flushed, and rejoined with marked indignation: "Sir, do you know who I am?" "Yes, madam, the Queen of England." But does your majesty know who I am? I am the people of England." It is needless to say that the Queen summarily brought the audience to a close, and in a few curt words dismissed her prime minister, and bade him learn better manners. Since then she has scarcely made any pretense of concealing her personal antipathy to the G. O. M.

A FRENCH officer is not allowed to marry unless the lady of his choice possesses sufficient capital to guarantee an annual income of 1,200 francs a year. This is the minimum value that the ministry of war sets upon an officer in the matrimonial market. Another condition is that the lady shall be of unblemished character. It is a pity that the last stipulation is not made mutual. A lady with an annual income of 1,200 francs, and an unblemished character to boot, is a greater prize than the average French officer deserves.

## Telephones at Sea.

The number of directions in which experiments are being made with electricity is almost numberless, says the *Scientific American*.

Professor Bell, in a recent interview, stated that similar conclusions had been reached by himself and Professor Trowbridge as to a means of vessel communicating with each other at sea as follows:

"Most of the passenger steamships have dynamo engines, and are electrically lighted. Suppose, for instance, one of them should trail a wire a mile long, or any length, which is connected with the dynamo engine and electrically charged. The wire would practically have a ground connection by trailing in the water, or at least the result would be the same.

"Suppose you attach a telephone to the end on board of a ship. Then your dynamo or telephone end would be positive, and the other end of the wire trailing behind would be negative. All of the water about the ship will be positive within a circle whose radius is one-half of the length of the wire. All of the water about the trailing end of the wire will be negative within a circle whose radius is the other half of the wire. If your wire is one mile long, there is then a large area of water about the ship which is affected either positively or negatively by the dynamo engine and the electrically charged wire.

"It will be impossible for any ship or object to approach within the water so charged in relation to your ship, without the telephone telling the whole story to the listening ear. Now, if a ship coming in this area also has a similar apparatus, the two vessels can communicate with each other by their telephones. If they are enveloped in a fog, they can keep out of each other's way. The ship having the telephone can detect other ships in its track, and keep out of the way in a fog or storm. The matter is so simple that I hope our ocean steamships will experiment with it. The principle is not new; it is old, with a new use waiting for commerce to utilize it. I have experimented on the Potomac, and marveled at the simplicity of the apparatus and the stupendous importance of the results."

EDITORIAL from a Dakota paper (three months before election): "We hear that Bill Smith wants to go to the Legislature next Winter. We were expecting this—there isn't much that Bill doesn't want. Can not the people of this county do better than send such a renegade office-seeker as this man Smith?" Six weeks later: "Hon. Wm. R. Smith, the merchant prince of this city announces himself as a candidate for the Legislature. As our people well know Mr. Smith has had large experience in the Iowa Legislature, besides holding many offices of trust and honor. Without a shadow of a doubt he is the man for us. By the way, his mammoth double column ad will be noticed on our fourth page this week. Read it and profit thereby."

VICTORIA, Queen of England, in her speech to the English Parliament in 1882, said: "The growth of the revenue is sensibly retarded by a cause which must in itself be contemplated with satisfaction. I refer to the diminution in the receipts of the exchequer from the duties of intoxicating liquor."

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## A Woman's Answer.

BY NINETEEN EMBERS.

You questioned me last night, your tender eyes  
Searching my troubled face to read your fate.  
"Dear, can you love revive again?  
Or must I learn those saddest words 'too late'?"

My love for you? Ah, yes, I loved you once,  
Loved you as women love but once in life.  
I asked no gift that heaven or earth could give  
When first you called me by the name of "wife."

With lavish hands, the fairest of my flowers  
I spread before your feet—your careless feet—  
Which often pressed my blossoms in the dust  
Nor gave a passing thought if they were sweet.

You "loved me all the time," well, so you did,  
As men love light and air, or sky and sea,  
All common to their use, and valued such  
This was the kind of love you felt for me.

And so through years of mingled bliss and pain  
We plucked life's myrrh and aloes side by side,  
And off our pathway led to shining heights,  
Or crossed some dangerous chasm, deep and wide.

But rough the road or smooth, your hand I clasped,  
And felt no fear or faintness by the way.  
What mattered it if tempests' clarion blew,  
Or if a moonless night shut out the day.

I held your hands. And while I felt its thrill,  
My singing heart made music for my feet.  
I had no prayer but praise. My cup was full  
With Love's red wine o'erflowing, strong and sweet.

But when your hand dropped mine, and I alone  
With outstretched arms to heaven that seemed so high,  
Stood breast-deep in the furnace, my one cry  
Was, "God, be pitiful, and let me die!"

How long I wrestled with my pain, He knows  
Who heard my prayer at last, and let me die.  
For only death could bring this calm,  
Sure sense, of something gone which once was nigh.

Something that once beat warm, instinct with life  
And joy and hope, forever ceased to be.  
And in its place I felt a heart of stone,  
That showed me the old "I" had died in me.

And now you come again, heart-sick and worn,  
And weary with your chase for phantom feet.  
Your own could not undertake, and plead  
Your old love has returned, full and complete.

More perfect than of yore. That now you know  
Your life without me is a sad unrest,  
A ceaseless longing stronger than your will,  
To lay your head again upon my breast.

I meet your eyes with pity and regret,  
I have so little left to give you, dear;  
And what I have is valueless to me,  
And far too sad, I fear, to bless or cheer.

Do with me what you will. I promise nought,  
Nor say I think that time will make amends.  
As present I am grateful for your love,  
And bid you hope we may be more than friends.

OAKLAND, CAL.

## Everyday Work.

Great deeds are trumpeted, loud bells are rung,  
And men turn round to see;  
The high peaks echo to the parson's song  
O'er some great victory.  
And yet great deeds are few. The mightiest men  
Find opportunities but now and then.

Shall one sit idle through long days of peace,  
Waiting for walls to scale?  
Or lie in port until some Golden Fleece  
Lures him to face the gale?  
There's work enough; why idly, then, delay?  
His work counts most who labors every day.

A torrent sweeps down the mountain's brow  
With foam and flash and roar,  
And its strength is spent—where is it now?  
Its one short day is o'er;  
But the clear stream that through the meadow flows  
All the long summer on its mission goes.

Better the steady flow; the torrent's dash  
Soon leaves its rent track dry.  
The light we love is not the lightning flash  
From out a midnight sky;  
But the sweet sunshine, whose unfailing ray  
From its calm throne of blue lights every day.

The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of an unbroken thread,  
Where love ennobles all.  
The world may sound no trumpets, ring no bells;  
The Book of Life the shining record tells.

## The Sum of Life.

Do you think when God shall gather her back,  
Reach out and take her to Himself again,  
Up out of the dusty and desolate track,  
That all that is wretched and wrong will remain?

My friend, come, listen! He made her so;  
He made her feet, and He made the road.  
His purpose in making no man may know—  
He made; but man may lighten the load.

You say that the marks and the merciless scars  
That rude men make on the blackboard now  
Shall still stand out like a night of stars,  
When kind Death, kneeling, shall kiss her brow?

Nay! nay! as surely as you are born,  
I tell you that God shall take her again;  
As fair and white as that fair first morn  
He set her feet in her path of pain!

His hand to the high blackboard shall reach,  
And backward, and forward, again and again,  
Shall sweep as a teacher who loves to teach,  
Till not one error in the sum remain.

## My Dead.

I sit beside my dead,  
Silent and cold and infinitely dear,  
With passion of my grief unconsoled,  
Watching the Autumn moon that rises red,  
Without one grieving moan, without one falling tear.

Others I loved have slept,  
Smiling themselves to heaven with lips divine;  
But, then, with flooding tenderness I wept,  
I knew that all Love's holiest I had kept,  
That, though their hearts were stilled, the dead I kissed  
were MINE.

But this is new despair,  
For majesty of Death has been denied;  
The bitter knowledge in my soul I bear,  
I can not say Love waiteth elsewhere,  
I sit beside my dead, my dead who has not died.

## The Mightiest Tragedy.

Certain, a funeral pall,  
Comes down with the rush of a storm,  
And the angels, all pallid and wan,  
Uprising, unveiling, affirm  
That the play is the tragedy, "Man,"  
And its hero the Conqueror Worm.

—EDGAR ALLAN POE.

## The Higher Physiology.

(Cora Linn Daniels in Christian Register.)

There are times when a wayward feeling of dislike and discontent with house and people and little doings comes over one, which, if possible, should in every instance be indulged. Have you not often felt that you would like to lie down in a warm nook in the woods, and let the sunshine pour on your easy limbs, and spread its genial rays over your whole body, and let the new-come robin twitter above in the pine boughs, the fir trees whisper softly in the wind, the little brook, swollen with the rain, gurgle in silvery ripples at your feet, and feel a sense of solitude and uninterrupted, human voices shut out of the ears altogether? Are there not times when a room becomes a prison, people, friends, and every-day cares torments? Ah, to be free for an hour, a day! To forget how we shall be fed, who shall make the clothing, how much butter costs, and whether it were well to place one's chair in a draft! How unutterably dreary life appears! How tiresome its energy, its constant motion, its chat, its busy calculations, its little necessities, and the companionship of so many whom we were far happier without! The thought of the lonely woods, the wind-swept, deserted shore, the unfrequented mountain-top, the silent lake, comes over the soul with a sense of unspeakable longing. Oh, to go away, quite away, from it all! From the petty worries and the arguments, and the deference to the wishes of Tom and the giving up to Kate, and the noise, the distracting noise, of everybody! Go! If it is possible, go to the woods, the sea, to the silence and the loneliness your poor, tired heart and body and soul crave, if it be but for a day. Or shut yourself into your room, and command that no one shall touch the door-knob until you come out. You can not? You can, and you must. Soul, body, mind, have their inalienable rights. If your dearest friend were dying and sent for you, you would go. You would drop everything, provide a substitute, and fly to hear her last words. Your dearest friend is dying! The spirit within you is calling you to come away, out of all these earthly worries, and give her your presence, your succor, your love and attention. If you do not, her qualities must suffer. Her being must be warped from a true level, her progress stopped, her development in virtue retarded. You become impatient, disgusted, unreasonable, irritable, unjust, unkind, unrighteous. Nerves unstrung, brain on fire, body weary, heart sad,—and all for a little silence, a little sleep, a little solitude, a breath of nature, a sense of her gentle and soothing influences, a quiet moment with God out in his gay, free fields, a communion with higher and sweeter, and more beautiful ideals than the inevitable round of every day! Indulge yourself in some way. Or, in other words, cramp yourself no longer in one position. Stretch your legs, and let your thoughts go free. This is the higher physiology.

## It Doesn't Pay.

(Christian Secretary.)

It doesn't pay to hang one citizen because another citizen sells him liquor.

It doesn't pay to have one citizen in the lunatic asylum because another citizen sold him liquor.

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It doesn't pay to have ten smart, active, intelligent boys transformed into thieves, to enable one man to lead an easy life by selling them liquor.

It doesn't pay to have fifty working men and their families live on bone soup and half rations, in order that one saloon-keeper may flourish on roast turkey and champagne.

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## DAMASCUS NOT A SAFE PLACE.

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STUDENT—"We treated the patient in the most approved way." DOCTOR—"How?" STUDENT—"Well, we put him on milk diet; then we put him on wine; then we put him on the electrical treatment; then we put him on quinine, and now"—DOCTOR—"you will put him on ice."

CLERK (to employer)—"What shall I mark that new lot of black silk at?" EMPLOYER—"Mark the selling price three dollars a yard." CLERK—"But it only cost one dollar a yard." EMPLOYER—"I don't care what it cost. I am selling off regardless of cost."—*New York Sun*.

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"Golden Gate" P. and P. Company.

## GENT'S FURNISHING GOODS EMPORIUM.

## Men's, Youths' and Boys'

## READY MADE AND CUSTOM

## CLOTHING.

No. 11 Montgomery Street, San Francisco, Cal.

## SCHAFFER &amp; CO.

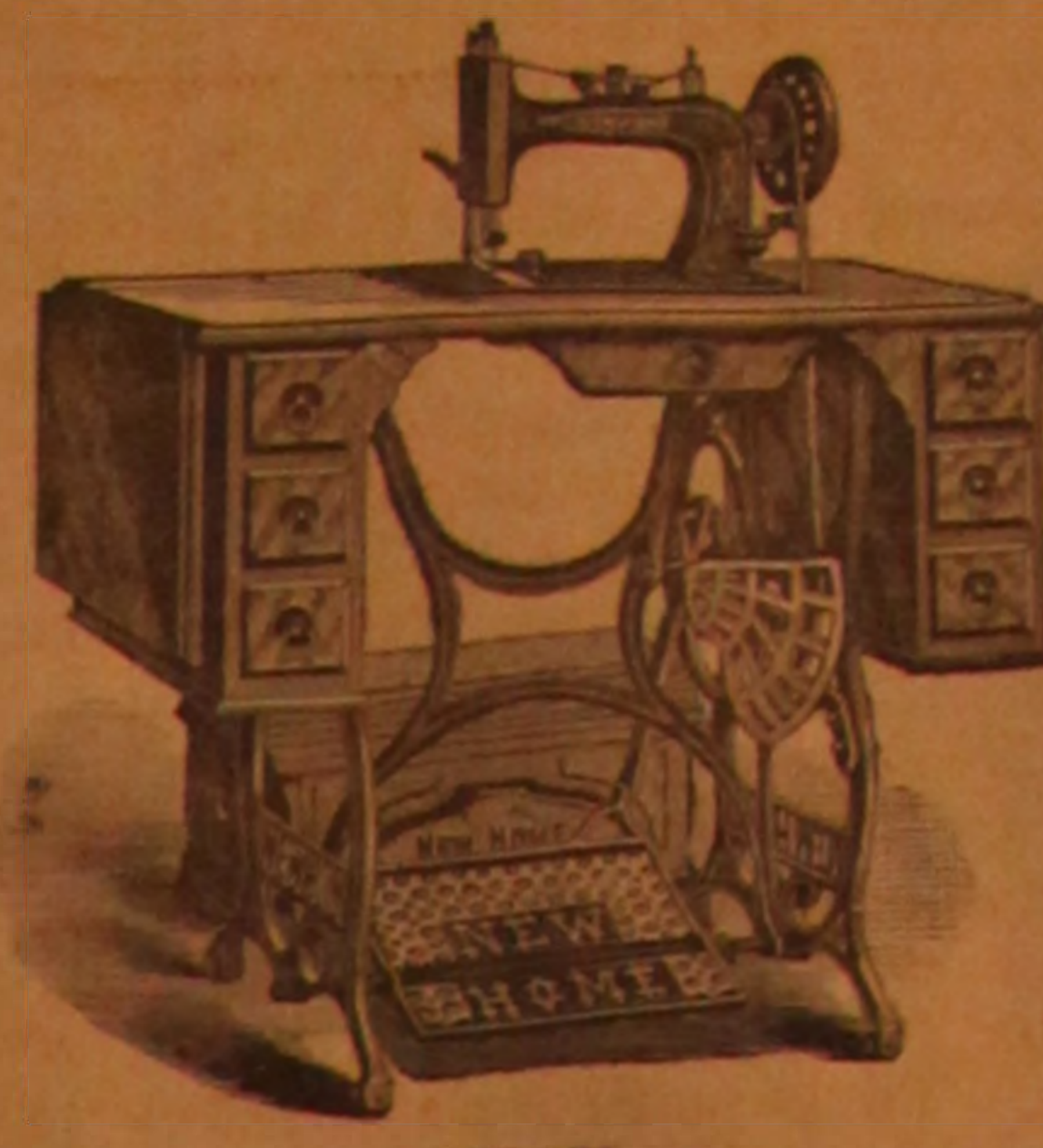
## A PRIZE

Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in the world. All of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address, TRICE & Co. Augusta, Maine.

## ADVERTISEMENTS.

## BUY ONLY THE LIGHT-RUNNING

## "NEW HOME."



## The Best Sewing Machine in the World!

Send for circulars, price-lists and terms, to The New Home Sewing Machine Company.

General Agency and Salesrooms,

634 Market St. opposite Palace Hotel,

SAN FRANCISCO.

ARTHUR M. HILL, Manager.

June 30

## SOUTH PACIFIC COAST RAILROAD.

PASSENGER TRAINS LEAVE STATION, FOOT of Market Street, SOUTH SIDE, at  
A. M., daily, for Alvarado, Newark, Centerville, 8:30  
Alviso, Santa Clara, SAN JOSE, Los Gatos, Wrights, Glenwood, Felton, Big Trees, Boulder Creek, SANTA CRUZ, and all way stations—Parlor Car.  
P. M. (except Sunday), Express: Mr. Eden, Alvarado, Newark, Centerville, Alviso, Agnew, Santa Clara, SAN JOSE, Los Gatos, and all stations to Boulder Creek and SANTA CRUZ—Parlor Car.  
4:30 P. M., daily, for SAN JOSE, Los Gatos and intermediate points. Saturdays and Sundays to Santa Clara.  
\$5 Excursion to SANTA CRUZ and BOLDER CREEK, and \$2.50 to SAN JOSE, on Saturdays and Sundays, to return on Monday inclusive.  
\$1.75 to SANTA CLARA and SAN JOSE and return—Sundays only.  
A. M. and 2:30 P. M. Trains with Stage at Los Gatos for Congress Springs.  
All Through Trains connect at Felton for Boulder Creek and points on Felton and Pescadero Railroad.

## To Oakland and Alameda.

8:00 a. m., 8:30 a. m., 9:00 a. m., 9:30 a. m., 10:00 a. m., 11:00 a. m., 12:00 p. m., 1:00 p. m., 2:00 p. m., 3:00 p. m., 4:00 p. m., 5:00 p. m., 6:00 p. m., 7:00 p. m., 8:00 p. m., 9:00 p. m., 10:00 p. m., 11:00 p. m., 12:00 a. m.  
From FOURTEENTH and WEBSTER STREETS, OAKLAND: 8:30 a. m., 9:00 a. m., 9:30 a. m., 10:00 a. m., 11:00 a. m., 12:00 p. m., 1:00 p. m., 2:00 p. m., 3:00 p. m., 4:00 p. m., 5:00 p. m., 6:00 p. m., 7:00 p. m., 8:00 p. m., 9:00 p. m., 10:00 p. m., 11:00 p. m., 12:00 a. m.  
From HIGH STREET, ALAMEDA: 8:30 a. m., 9:00 a. m., 9:30 a. m., 10:00 a. m., 11:00 a. m., 12:00 p. m., 1:00 p. m., 2:00 p. m., 3:00 p. m., 4:00 p. m., 5:00 p. m., 6:00 p. m., 7:00 p. m., 8:00 p. m., 9:00 p. m., 10:00 p. m., 11:00 p. m., 12:00 a. m.  
Ticket, Telegraph and Transfer Offices, 222 Montgomery Street, San Francisco.  
I. FILLMORE, Superintendent. W. T. FITZGERALD, G. F. & P. Ag't.

WIN more money than at anything else by taking an agency for the best selling book out. Beginners succeed grandly. None fail. Terms, free. HALLETT Book Co., Portland, Maine.

## FAIR DEALING

712 AND 714 MARKET STREET, SAN FRANCISCO.

Mr. T. H. Brooks (formerly Jones & Brooks), and having filled the stores with all the latest styles of

CLOTHING, FURNISHING GOODS, AND HATS.

O'BANION & DAGENAIS,

—HAVING BOUGHT OUT—

Mer. T. H. Brooks (formerly Jones & Brooks), and having filled the stores with all the latest styles of

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## ADVERTISEMENTS.



## TIME SCHEDULE.

Passenger trains will leave and arrive at Passenger Depot (Townsend St., bet. Third and Fourth), San Francisco:

LEAVE S. F. (Commencing Aug. 28, 1885.)	ARRIVE S. F.
8:30 A.	8:30 A.
10:40 A.	10:40 A.
11:30 A.	11:30 A.
3:30 P.	3:30 P.
4:05 P.	4:05 P.
5:15 P.	5:15 P.
6:30 P.	6:30 P.
11:45 P.	11:45 P.

San Mateo, Redwood, and  
Menlo Park.