

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

VOL. IV.

{ J. J. OWEN, EDITOR AND MANAGER, }
734 Montgomery St.

SAN FRANCISCO, CAL., SATURDAY, APRIL 9, 1887.

{ TERMS (In Advance): \$2.50 per annum; }
\$1.25 for six months.

NO. 12.

CONTENTS:

- FIRST PAGE.—Gems of Thought; The Value of Spiritualism to the World.
- SECOND PAGE.—Brief Chapters on God—The Heavens; Letter from Mrs. Mayo; Philosophy of Evil Spirit Influences; Letter from Col. Reed; The Remedial Institute, etc.
- THIRD PAGE.—The Value of Spiritualism to the World—continued; "Fraud;" He of Good Cheer; Interesting Explanation; Responsibility of Mediumship; Emerson's Daughter, etc.
- FOURTH PAGE.—(Editorial) Mr. Colville's Book; Fragments; Assembly Hall; Easter-Tide; Materialization; The Progressive's Celebration; A Great Bereavement; Mrs. Washburn's Garden Party; Scottish Hall Meetings; Editorial Notes, etc.
- FIFTH PAGE.—(Editorial) Dedication of the Remedial Institute; A Bird's Sepulcher; Hotel Del Monte. Letter from San Diego; Why Not? True Freedom; Publications; Professional Cards; Notices of Meetings, etc.
- SIXTH PAGE.—The Anniversary in Portland; Religion Has Been Useful; Vision of the Dying; Professional Cards; Advertisements, etc.
- SEVENTH PAGE.—Thirty-Ninth Anniversary from a Spiritual Standpoint; Death and Dying; Cure of the Tobacco Habit; Publications, etc.
- EIGHTH PAGE.—(Poetry) Song of the Soul Victorious; The Statue of Liberty; Two Journeys. Have Animals Souls? Advertisements, etc.

GEMS OF THOUGHT.

Says a Persian proverb, The darker the sky is, the brighter the stars will shine.

Conviction, says Lord Bacon, comes not through arguments, but through experiments.

As above, so it is below. That which has been, will return again. As in heaven; so on earth.

In this age almost every person is a reader, and receives more instruction from the press than the pulpit.

The surest means to convince one's self of a life after death is so to act in the present that one must wish it.—*Fichte*.

Stern duties need not speak sternly. He who stood firm before the thunder worshipped the "still, small voice."—*S. Dobell*.

The will, says Van Helmont, is the first of all powers. For through the will of the Creator all things were made and put in motion.

Such as are thy habitual thoughts such also will be the character of thy mind; for the soul is dyed by the thought.—*Marcus Aurelius*.

Mere intellectual enlightenment cannot recognize the spiritual. As the sun puts out a fire, so spirit puts out the eyes of mere intellect.—*W. Howitt*.

The mirror of the soul cannot reflect both earth and heaven; and the one vanishes from its surface as the other is gashed upon its deep.—*Zanoni*.

It may be well to bear in mind the apothegm of Narada, the ancient Hindoo philosopher: "Never utter these words, 'I do not know this, therefore it is false.' One must study to know, know to understand, understand to judge."

We commence research where modern conjecture closes its faithless wings. And with us, those were the common elements of science which the sages of to-day disdain as wild chimeras, or dispair of, as unfathomable mysteries.—*Zanoni*.

If man ceases to exist when he disappears in the grave, you must be compelled to affirm that he is the only creature in existence whom nature or providence has condescended to deceive and cheat by capacities for which there are no available objects.—*Strange Story*.

To me it has always appeared to be best to bow with heart-felt humility to the inscrutable but unerring counsels of heaven, and to remember that we can only in this life see a small portion of man's existence, and therefore can form no judgment of the whole.—*Wilhelm Von Humboldt*.

As God creates, so man can create. Given a certain intensity of will, and the shapes created by the mind become subjective. Given a more intense and intelligent concentration of this will, and the form becomes concrete, invisible, objective; the man has learned the secret of secrets.—*Madame Blavatsky*.

THE VALUE OF SPIRITUALISM TO THE WORLD.

An Address Delivered by Wm. Emmette Coleman at the Thirty-Ninth Anniversary of Spiritualism, in Metropolitan Temple, San Francisco, Sunday, March 27, '87.

The 31st of March, 1848, marks an important epoch in the world's history, for upon that day dawned the recognition of a new world of being; nay, of a new universe, of which before men had had vague glimmerings and fitful gleams, but of which demonstrative evidence of actuality had never before been systematically presented to man. It is fitting, then, that we celebrate this momentous epoch in the planet's history; and upon this occasion I propose to briefly state some of the reasons impelling us to hail with gladness each recurring anniversary of the advent of Modern Spiritualism. In the first place, it has demonstrated the existence of the spiritual universe and a future life for man. The tide of materialism has been for years past swelling higher and higher, gaining new impetus at each successive wave, threatening, ere long, to o'erleap the crumbling banks of spiritual faith and insight, reared upon the sandy, unstable foundation of traditional supernaturalism and pseudo-historical miracles; submerging the verdant plains and flower-covered landscapes of human hope and heavenly aspiration in the dark, drear waters of dread annihilation. To stem the rising tide of blank and cheerless materialism, we behold the angel hosts descending from their blest abodes in demonstration of supernal being and transmundane corporeity, revealing to man's enraptured gaze a second universe, eclipsing far the bright and radiant one encircling him on every side, aglow with sublimest beauties and pulchritude perennial,—a universe of natural grandeur and of rhythmic splendor, its beatitudes felicitous and glories empyrean surpassing measureless our loftiest imaginings. Had Spiritualism accomplished naught else save the establishment of the actuality of man's immortal soul and of the extraterrestrial spheres of pneumatoscopic substance forming that immortal soul's abiding place after bodily disintegration, that work would be the crowning glory of this wondrous nineteenth century, exceeding all the achievements and acquisitions of material science and physical discovery with which this teeming age is so prolific.

Death has long been regarded as the "king of terrors." Spiritualism, however, dethrones this monster grim that has for ages held despotic sway o'er heart and mind of man; and lo! instead of the hideous visage and fiendish glare of the relentless demon, erst clamoring ever for the best and brightest of earth's children to glut his insatiate maw, we now behold a fair and loving maiden, wooing with gladdening smile and sweetest song to soft repose and ever-blissful dreams.

Who ever heard of a Spiritualist afraid to die? By the spiritual philosophy, death is shown to be an inestimable blessing in the divine economy of nature,—the pathway to the brighter glories and purer felicities of the "sweet by-and-by." Relief from fear of death constitutes a gleaming, glittering jewel in the diadematic circle crowning the laurel-entwined brow of Modern Spiritualism.

Eternal punishment, another monster, ghastly and gaunt, has fallen to the earth, transfixing by the piercing dart of spiritual revelation. Long has he reared his haughty crest, traversing far and wide our planet's broad domain, scattering on every side despair and gloom, bitterness and woe. Spiritualism, with its ministering angels from the better land, is following in his wake, dispelling all the doubts and fears, the torturing sorrows and hopelessness forlorn engendered by this fiend malevolent. Progress eternal is, we know, the primal birthright of the human race. Though scarred with sins innumerable, though seared with imperfections manifold, the scars will disappear, the imperfections vanish, through patient effort and persistent struggle to reach the purer state. No heart so black with hate and fierce malignity but what in time will be attuned to sweetest harmony and

purest love; no soul so blood enstained, so thickly crusted o'er with vice and crime, villainy and turpitude, but what is destined, as the ages roll, to be redeemed therefrom,—to walk arrayed in robes of purest white, symbolic of abiding virtue, purity and truth.

Fell and fabled Satan, that whilom "roaring lion" coursing up and down the earth, devouring old and young, the pauper and the affluent, we now find tethered fast where'er the light of spiritual science illumines the pathway; from whose refulgent dazzlement he swift retreats to dark and noisome corners in cloistered cells, or in cathedral's sacred haunts, presided o'er by cowed and shaven priests, sleek-faced churchmen, canting ministers, smooth-tongued prelates, and hypocritical ecclesiastics,—all fervent friends of his horned and hoofed majesty, he constituting their principal stock in trade in the merchandise of human souls, by them monopolized from prehistoric time. Liberal Christianity, Universalism, Unitarianism, etc., sorely wounded the devil; but Spiritualism completely killed him, and buried him out of sight, beyond all hope of resurrection.

Spiritualism likewise annihilates all ideas of an angry, jealous God,—a personal deity enthroned in solemn awe in heaven's palatial courts, surrounded by serried cohorts of winged angel ministrants, creatures of His sovereign will, the messengers of His capricious mandates to cosmos' remotest bounds; exacting servile submission and slavish adoration from all in earth and heaven, in sea and sky; controlling by His arbitrary, fitful fiat the thunder's startling peal and lightning's fiery glare, the shifting, whirling tornado and burning sirocco blast; dispensing or withholding at will the cool, refreshing rain, the drifting "beautiful snow," or the pelting, devastating hail; through whose elective pleasure famine and pestilence stalk through the land, and loathsome plagues desolate sin-cursed humankind; a savage monster, creating for endless woe and deep damnation's lurid depths millions of undying souls, mockingly termed His children; a ruthless, malignant fiend, incomparably exceeding in villainy atrocious and meanness base and hellish His chosen fellow-sportsman in the game of pitch and toss for human souls, vulgarly cycled "Old Nick."

This imaginary divinity Spiritualism dethrones, substituting therefor the Great Positive Mind, the Infinite Spirit of the Universe, the All-Father and All-Mother,—the unitization of all intelligence, the focalization of all power into one distinctive whole; matter being his body, spirit his soul, and intelligence his inmost essence; the laws of nature being the expression of his mode of existence, never created, never destroyed; he being devoid of arbitrary caprice or vacillating volition, fixed, unchangeable, eternal!

Heaven—what is it? A place in some obscure corner of God's universe, where a few sanctified and sanctimonious pietists will wear golden crowns, play golden harps, wave palm branches, and chant interminable psalms around the throne of the "Great I am" forever and for aye? Such is the popular conception of heaven; but such a place Spiritualism knows naught of, but instead a rational, natural, human existence,—a solid, substantial world, a purified and beautified earth (so to speak), with undulating hills and verdant slopes, purling streams and fragrant flowers, meandering rivulets and glassy lakes; with wealth of field and forest, grotto and lawn; with sportive lambskins and paradisaical birds; with towns and cities, hamlets and villages, brotherhoods and associations, schools and sanatoria, colleges and laboratories, museums and observatories, newspapers and libraries, theatres and art-galleries, temples and towers, chateaux and palaces, rural cottages and stately mansions,—a sphere where each and all have homes, real, substantial, true, unencumbered with deed or mortgage, but held in fee simple by each occupant; where every soul has all things requisite for its use and benefit, according to its desire and needs; where no one can possess more than can be utilized for his or others' benefit; where hoarding and the miser's occupation are unknown; where the only poverty seen is poverty of soul, of mind, of virtue, of intelligence,—the only riches, wealth of purity, wealth of wisdom, wealth of love, wealth of right thoughts and right deeds.

Theories of human responsibility and

the Divine Economy more pernicious than the dogmas of vicarious atonement and the forgiveness of sin can scarcely be inculcated. Both of these sin-engendering, crime-promoting theological tenets are overthrown by Spiritualism. The angels from the spirit-clime proclaim, that as you sow so shall you reap; that be sure your sin will find you out; that for each violation, neglect, or omission of any moral law, the full penalty inevitably ensues, and no power in earth or heaven can prevent it; that all atonement for wrong-doing must be made by the offender in person, and no one else; that the last farthing must be paid ere you can be released from the dungeon-house created around you by your own misdeeds; that there is no escape from wrong-doing save in its abandonment and strenuous endeavor to rise superior thereto, which, in the end, will indubitably be crowned with success complete and ample.

Spiritualism cultivates our self-reliance, bidding us stand upon our feet, erect, Godlike, free; calling no man Master, but to develop our own individuality, thinking, reasoning, acting, for ourselves. Be ever open, however, to relinquish any thought or opinion, how deeply cherished soever it may be, if shown to be untrue; and judge the truth of all opinions, precepts, ideas, in the light of pure reason, unbiased by personal predilections or partisan prejudice. Seek ever one thing only,—TRUTH; and this for its own sake alone, because it is truth; when found, cherish it as the apple of your eye,—uphold it, defend it, on all occasions; yet regard not that as truth which is not based upon calm research, patient discrimination, and purest reasoning, being in strict accord with Nature and her immutable teachings.

The world is cursed with creedal sectarianism. Discord and strife incessant fill the earth, produced by clamorous propagandists of adverse, clashing dogmas, alike unreasonable, alike inimical to man's highest welfare. To still the troubled waters, Spiritualism, heaven-descended, appears on earth,—its principles leavening all sects, all creeds, liberalizing, rationalizing them, bringing their adherents closer together in friendship, amity, and love. Its beneficent influence is seen in literature and in theology, is felt in the political arena and in governmental statute, in the halls of finance and the busy marts of trade; its power reaching e'en the penetralia of church and State, school and family, gradually breaking down the barriers of creed and caste, uprearing, on firm-emented base, the nobler structure of Universal Fraternity, Brotherhood, and Love.

Superstition, dire and malign, fills the earth,—we find it everywhere, in every clime, among all people. From remotest ages the whole world has been virtually one vast mass of superstition; and the anti-superstitious truths of Spiritualism coming to a people surcharged with its sinister and noxious influence, must, when received by them, be largely colored therewith; and so we find it. This inbred superstition, the product of centuries' growth in progenitorial veins, is seen in many Spiritualists in their unreasoning reception of all that "the spirits" say,—following their real or supposed instructions in foolish hunts after concealed treasures, in will-o'-the-wisp speculations, and wild-goose-chase exploits. Others consult spirits habitually on all the affairs of life, business, personal, domestic, thereby evidencing their weak minds and feeble self-reliance.

This superstitious element is also seen directed into credulous receipt as infallible truth of everything purporting to emanate from the spiritual world, no matter how absurd or irrational the doctrines asserted or how opposed to the plain teachings of common sense. We see it in the avidity with which some Spiritualists swallow down and ably and forcibly advocate such evident puerilities and sophistical twaddle as re-incarnation, pre-existence of the soul as an individualized entity, obsession, occultism, the existence of elemental and elementary spirits, etc. The variant phases of superstition found among Spiritualists are in direct antagonism to the teachings of Spiritualism itself,—they forming no part of pure, unadulterated spiritual philosophy, but are excrescences, fungus-growths, relics of ancient superstitions and theological vagaries still permeating the mental atmosphere. Rightly understood, Spiritualism is the death-blow to superstition. It demonstrates law to be supreme in all the universe, as much in spirit-land as on

earth; that the *dicta* of spirits should never be received, no matter from whom purporting to come, unless in accord with the most enlightened reason and the manifest teachings of nature; that spirits out of the flesh are no more infallible than when in the flesh; that we should "try the spirits," test their asserted revelations in the crucible of common sense and the retort of natural intuition, rejecting at once all absurdities, inanities, trivialities, claiming a *post-mortem* origin.

Consequent upon the much-talked-of conflict between religion and science, the age is loudly demanding a religion—or rather *the* religion—that shall be in consonance with science in its every aspect,—fully in accord with nature's infallible revelations in earth and sky, in rock and star. To fill this demand, Spiritualism flashes athwart the mental firmament, illumining earth with the long-sought reconciliation,—welcoming thankfully every advance in scientific knowledge and attainment. Discarding the mythological fables of Judea, upon which are founded prevalent views of cosmogony and anthropology, it, with its revelations from the angel-spheres, confirmatory of the latest discoveries and deductions of modern science, affirms, through its mediums and seers, the evolutionary and nebular systems of creation or formation; the derivation by natural sequence of higher species from lower; the evolution of man from lower nature; the total absence of miracle and supernaturalism from the universe; and the perfect operation of natural law as accounting for all phenomena. Spiritualism, supplementing physical science, extends these fundamental principles to the spiritual universe, giving us glimpses of the higher realms of nature. Material science comes to a stop with the evolution of the physical universe, including its crowning work, the evolution of man, which, being taken up by Spiritualism, is carried forward into the evolution of the spiritual universe coetaneous with the physical,—man's spiritual body being evolved coincident with the material body, while worlds and systems of worlds, comprising the domain of spiritual existence, are developed coevasive with their material counterparts. Spiritualism interblends science, philosophy, and religion; it being at once a philosophical and religious science, a scientific and religious philosophy, and a philosophic and scientific religion.

Spiritualism asserts that the only true religion is that of the life and character,—morality, virtue, integrity, purity of heart and soul; that no special virtue inheres in prayers and praises, in devotional chanting or idolatrous book and church worship; that the religious duties of man consist in the culture of the intellect in the domains of science, philosophy, and art, and in the cultivation of the moral nature through the continuous aspiration for, and persistent practice of, all the excellencies and virtues of human character,—charity, kindness, truthfulness, purity, chastity, temperance, exact justice to all persons at all times, tempered with boundless love for all mankind. The ethics of Spiritualism may be summed up in this brief sentence: Morality the only Religion, Aspiration the only Prayer! An upright, sterling Pagan is much superior to, and will rank higher in the Beyond, than an immoral or bigoted Christian, be his professions never so loud; so a charitable, conscientious Roman Catholic is nearer heaven than a depraved, sensual Spiritualist, no matter how ardent his advocacy of Spiritualism and its higher moral phases; the interior life alone being the criterion,—worth, standard, character, being all in all, aside from all opinions and professions.

The tendencies of this age are strongly rationalistic. Enlightened human reason, so long repressed by theological mysticisms and metaphysical subtleties, is now asserting its sway, and in due time will be supreme in all departments of being. The spiritual philosophy, thrusting aside all other standards, declares Reason the only guide. It enthrones Reason as the sovereign arbiter upon all points and questions, including its own most deeply cherished principles; and thus is it rendering valuable service to the world.

Spiritualism proclaims the Brotherhood of Man, not as a mere sentiment, but as a living actuality. It affirms the equality of all human beings according to inherent capacity; that all are entitled to, and should be protected in, the full and free

(Continued on Third Page.)

[Written for the Golden Gate.]

Brief Chapters on God—The Heavens.

BY ABRA L. HOLTON.

The anthem sung by the angels with the morning stars when great worlds were first balanced in the silent ether, and, like ours, by the same intelligence, made seats of life and activity, is still being chanted; and the "harmonies of nature" that soothed Pythagoras we can still see in contemplating the power that raises the sap of the trees and makes beat the hearts of lions and lambs; in the light that spreads verdure upon the fields, peoples the atmosphere and water with wonderful beauties, and by an incorporeal breath nourishes all life.

Thus we summon the deniers of creative intelligence, and those who believe in a God of cruelty and changeableness and assert that from the dawn of creation the Creator is mirrored in created nature. And as the positive method is really the only scientific way to arrive at a truth, and can be only made from the observation of facts, our duty is to examine astronomical facts in this article.

We are in conscious existence upon a terrestrial atom, and are bound, by destiny, here for a few days. Then let us forget our earthly abode, for an instant, and let our spirit launch into space and behold rolling before it worlds upon worlds, systems upon systems, in endless succession of starry universes.

When we contemplate the wonders of the heavens we are led to pause and consider the laws that seem to exist without apparent existence, and we find that the labors of the human mind have evolved for us, with a great degree of exactness, fundamental principles. Seventeen years of arduous labor and careful study of the observations of the great astronomer, Tycho Brahe, the veil surrounding matter gave up its secret that force ruled it, and in astronomy, to honor the student, this secret is called the laws of Kepler.

1. "Each planet describes around the sun an elliptic orbit, the center of the sun occupying one of its foci."

2. "The areas (or surfaces) described by the radius vector of a planet around the solar focus are proportional to the times employed in describing them."

3. "The squares of the times of revolution of the planets around the sun are proportional to the cubes of their mean distance."

Newton formulated in his immortal work, the "Principia," the synthesis of these laws; Herschel, agreeing with him, says, "that two molecules of matter attract each other in the direct ratio of the product of their mass and inverse ratio of the square of their distance."

"All elliptic movements of planets around the sun and of satellites around their planets, such as Kepler has termed them, are deducible as necessary consequences of the same law, even the orbits of comets being but special instances of planetary movements; that complicated inequalities of the moon's motions is due to the perturbing action of the sun, that the tides are caused by the unequal attraction exercised by those two bodies on the earth and on the ocean that surrounds it," the great French astronomer, Flammarion, says.

A renowned astronomer who was director of the Toulouse Observatory many years, said "the modern geometer can explain the balancing of the elliptic, the movement of the solar apogee, the retardation of Jupiter's motion when that of Saturn is accelerated, and the retardation of Saturn's, on the other hand, when Jupiter's is accelerated, and the great law of attraction rules the celestial movements."

Thus, in the light of science we can behold the Milky Way, and find suns there 2,000,000 miles in diameter, revolving through a space of 20,000,000,000 miles, and traveling with the speed of lightning, unerringly, unceasingly, following the exact path traced in advance by those forces themselves. Can our minds grasp such power and size? For instance, the Great Sirius, the "blazing Dog star of the ancients," "the king of suns," or Aldebaran, or Regulus, the bright star of Leo, or Vega or Polaris? Suns, all of them 2,000 times larger than our own. And wherever in the deserts of infinity we turn our gaze we find it peopled with billions and billions of suns and planets revolving through immeasurable orbits "as docilely as the points of a clock or the falling apple."

All these worlds, these dwellings of space, these life-producing molecules of matter appear like ships on the ocean, hurrying each on its own way, guided by an unerring compass, and carrying their populations—(our earth has inhabitants, can not other planets have?)—without fear of wrecks, or worry of incompetent captains, want of fuel, fireman or power. Stars, suns, wandering worlds, flaming comets, strange systems, mysterious bodies in all their convolutions maintain their equilibrium by the great law, technically termed "conservation of forces."

These laws bring to us our years, our seasons, and our days; through them we have light, and heat, and life, and the form and attire of celestial bodies. The speed with which we find worlds carried through space, following an exact path, so as to produce these harmonious effects, as seasons, days, light and life, etc., allows us to arrive but to one conclusion—a master intelligence rules in the midst of matter.

Who will dare to deny that an absolute sovereign does not reign in all matter? Who will claim to subject force to the blind constitution of matter, and retrograde it to the rank of slave? Materialist and a material religion have translated all these facts in their favor, the former infer the absence of all divine thought, the latter allows only that much which is of terror and man-like, revengeful, instead of the sublimity of love and wisdom.

In a book called "Force and Matter" we find the following: "All celestial bodies, large or small, confirm without any repugnance, exception or deviation to this law, inherent in every particle of matter, as we every moment experience. Spiritualists perceive in these facts the thought of an eternal God who imposes on creation the immutable laws by which it is perpetuated. But materialists there see, on the contrary, a proof that the idea of its proving the existence of a Supreme Being only a jest."

"It is easy," says Buchner, "to reduce the birth, constellation and motions of globes to the most simple processes rendered possible by matter itself. The hypothesis of a personal creative force is not permissible." "Why, because irregularity, accidents, disorder, exclude the hypothesis of a personal action ruled by intelligent laws, even if merely human in character."

M. Renan uses this expression: "For myself I think that there is not in the universe any intelligence superior to that of man." Hobbes settles that forever by observing: "The human mind is physical, wholly material. The phenomenon of consciousness is the direct result of our organization."

If the great heart of being could once behold these microscopical theorists, and answer their negations by requesting them to build a rose, tint a cloud, or guide a comet, their assertions would be as if they had never been.

After thirty years of research Copernicus published his book, "De Revolutionibus Orbium;" after twenty years of labor Galileo made known to the world the principles of the pendulum; seventeen years of arduous toil Kepler gave to formulating the laws that govern the universe; Newton, when an octogenarian, said he had not yet succeeded in comprehending the mechanism of the heavens. All those years of toil have been for naught, and those sublime laws that genius has discovered we are informed have no significance; that they do not reveal the cause that has imposed them upon matter, and with an intelligence even equal to that of man.

Buchner again says: "If an individual creative force was required to create worlds and habitations for man and animals, there remains to be known what purpose is suborned by this immense, desert, empty, useless space, in which swim suns and worlds? Why are not other planets of our solar system rendered habitable to man?" Adds another materialist: "Had there been a God, what purpose would have been subserved by the irregularities and immense disproportions of distance between the planets of our solar system?"

So to please these gentlemen there must be intercommunication between globes, it seems, and if they seriously entertain the thought there is always engineers of roads and bridges to whom they can apply, but the philosophy of the universe cannot entertain their ideas. And by what right can they point to "desert, empty, useless space," when, if they will but take the trouble to examine just the Pleiades wherein but six stars can be seen with the naked eye, they will find our great telescopes give us therein more than forty. Wonderful to behold! Even where the human eye fails to see brilliant stars through our largest glasses, the camera in conjunction with those glasses have photographed many bright worlds, proving that the great desert of empty space contains systems and suns living and moving beyond mortal ken.

Hudson Tuttle says: "The moon turns but once on its axis while it makes its revolution around the earth, so that it always presents to us the same side of its surface. We have a good right to demand the reason, for if there was any intention whatever, it would certainly have been shown in its execution." "Why," we are asked again, "why did not the creative force inscribe in lines of fire (in what language is not specified) its name on the heavens?" "What a stupid divinity!"

Truly, gentlemen, your mode of reasoning is admirable and equals your science. If you had only been so fortunate as to have been the architects of the universe, the intentions and designs would have all been most elaborately explained, and all inconveniences, been avoided, and you could have replaced God so advantageously, if one of your brother materialists had not said that which makes us doubt all your knowledge: "Doubtless it is not given us to know exactly why matter made a motion at a given time; but science has not pronounced the last word, and it is not impossible that we may some day be enabled to ascertain the epoch of the birth of globes." As you still admit of some ignorance, there is hope of your ultimate recovery from its darkness. But when you believe yourselves absolutely to know everything, we can not force the consequences.

If, for a moment, we could say: Oh, splendid worlds! stars, suns of space, inhabited spheres gravitating, around your brilliant centers receiving life and intelligence from the varied suns by which you

are illuminated; your aerial cradles are poised with confidence in view of the Most High, and you bow down like children before the divine will, humbly following the path marked out for you in the remote ages of time, contemplate for a moment among the myriad of stars that whiten the Milky Way—a little star of the smallest magnitude! You will perceive it to be a sun like yours, and around it a few miniature globes, that if compared with one of yours, would roll like billiard balls on its surface. Now, on one of these tiny worldlets is a race of beings of the animal order possessing reason. In the midst of this race are philosophers and thinkers who have declared there is not any cause why geometric rules govern the motions and methods of worlds—plainly, "that your God does not exist." They have signaled you to stop, and shouted and prayed, and sung to the man, or something in the form of a man, that they might catch a glimpse of or hear a sound from God. But they say, "Nature is dumb; there is no answer across 'the river of time and space';" and if there was a God, the materialist affirms, "he would have written his name in the heavens." The theologians, more suave, will have it he is angry and has hid his face, and an atonement has been made. They are firm in their belief,—the former there is no God, the latter, He is full of revenge.

O, glorious constellations! Place yourselves where you can perceive the nothingness of our terrestrial atom, our reasoning mite, and pity, but do not blame, because we cannot, all of us, see the spirit in nature.

The concurrence of many facts to sustain a theory and none to refute it, establishes it as a scientific law; therefore, the heavens proclaim that Law and Love is life, and, therefore, God and truth will abide if human understanding comes to naught.

SAN FRANCISCO, April, 1887.

Letter from Mrs. Mayo.

EDITOR OF GOLDEN GATE:

I made a short and very pleasant visit to San Diego on a late excursion from Los Angeles. I found our old friends and co-workers, Dr. and Mrs. King, with whom I stayed, still doing their work for humanity with the same zeal that has characterized their labors for so many years. They were preparing a very fine program for anniversary meetings and an entertainment for the 31st of March, Mrs. Bushyhead superintending with willing heart and active hands. I feel sure you will hear a report from them later on.

Mr. Ravlin was speaking there and giving good satisfaction, mingling with the people socially, and entering into their plans for building a spiritual temple with much interest. I hope they will succeed and that the Spiritualists of San Diego can soon boast of having as nice a place of worship for the spiritual philosophy as any other religious denomination in that city.

I attended one of Mrs. King's seances which was very pleasant, Theodore Parker controlling. Afterwards she gave tests and clairvoyant descriptions to the great satisfaction of many present.

The following evening Mrs. King, with her usual kind-heartedness, opened her parlor for a seance given by Mrs. Curyea for physical manifestations, much like Mrs. Maud Lord's, and I think quite as satisfactory. Mrs. Curyea, formerly, I think, Mrs. Burns, sits in the center of the circle, and all are cautioned against breaking the circle. Independent voices, lights, touch of hands, etc., also a large music box floated round the circle, the music playing all the while. One gentleman conversed with his mother in the Norwegian language. I could hear the replies in a distinct whisper. He professed himself as very much pleased, and it was a test to all present, as the medium, and I think no one in the circle, could speak one word of that language.

My only objection to the whole was the utter darkness. I do wish we could have these manifestations in light, if only a dim one. More light is what we want on all subjects. Mrs. Curyea gives excellent satisfaction as a slate-writer, so I am told, but I cannot speak from positive knowledge. The lady seems interested in her work, and I think she is a genuine and honest medium.

Mr. James G. Clark, of Minneapolis, Minn., the poet and singer, was also visiting friends in that city, and I had the pleasure of hearing him sing several pieces of his own composition, among which was "The Beautiful Hills." The friends in San Francisco will have an opportunity to hear him sing as he is soon to visit there. I feel sure our people will give him a hearty welcome, for he is a firm believer in our beautiful faith.

I have found very few Spiritualists in Los Angeles. There are very few mediums who advertise in daily papers. There have been no public meetings here, that I can find, at least. There is, I think, a society here called the Liberal League; Dr. York and Mr. Putnam have lectured for them. I shall be glad to come back to San Francisco and see the friends of our own faith and listen to Mrs. Watson once more, and the time is not far distant. May you be prospered in your good work, is the wish of

MRS. A. W. MAYO.

Opportunities are very sensitive things. If you slight them on their first visit, they seldom come again.

Philosophy of Evil Spirit Influences.

[From Spirit W. G. Clayton, through a private medium, transcribed for the Golden Gate.]

The conditions that attract spirits to mortals are so varied in their character, and it is so incomprehensible to many, why spirits should be allowed to influence people still in the flesh for evil, so many times when their natural inclinations are for goodness and purity, that I think a partial exponent, at least, may be acceptable to many whomay read this communication.

Knowing as you do that each personal characteristic continues the same, whether in the body or out of it, may give you some idea of the opposition felt by those whose desires are for things pertaining wholly to the earth, to being in some sense deprived of their enjoyment, since they can no longer enjoy, as they did when in the body, the things of the body, and still possess the desire, intensified by seeing others who are still able to gratify the same tastes they possess so doing. They long to gratify their own tastes, and finding some one whose organism they can influence partially, they tempt him to do, or go, where their desires lead them, and keep tempting and urging them on, putting thoughts of gratification of the lower feelings that actuate humanity into the minds of these "sensitives," until without knowing why, and against their better judgment, they are led into the commission of acts, which, if left to themselves, with the influences that naturally surround them, they would battle against and overcome without much difficulty.

Take, for instance, a man who would sometimes take a glass of liquor, but not drink to excess, or desire to do so. These evil disposed spirits find that they can, through his organism, obtain a sort of gratification, by inducing him to frequent places where liquor is sold and draw through his drinking what they desire. They attract others of like stamp, and haunt that man, keep the thought of stimulation before his mind, and influence him finally into doing what his own feelings would hold him back from.

We must on this side make a strong stand in such cases, and strive to influence both spirit and mortal, and keep up the fight for good against evil, until we prove at last victorious. Surely "the way of the Lord is past finding out," and "the way of the transgressor is hard."

These tempted ones when they succumb to the temptation (incomprehensibly to themselves sometimes) feel the torments of remorse and despair that comes with greater force to them than those *not* so tempted can imagine. It is so much easier to say "I would not do it," for one that has not the natural desire, which is worked upon by influences too strong to withstand, than to *act* were they in the same position.

Be chary of judging (you who have not the temptation) too harshly those who are thus tempted and fall. But with all the good influences you can bring to bear, aid them to recover themselves and again take up the work of life. Give them encouragement, and though they fall "seventy times seven times," lend your hand and moral support toward lifting them again to their feet.

In other cases beside intemperance these same influences can be traced. Suicide, embezzlement, and other acts that are performed by those whose integrity has never before been doubted, and on whose sanity and honor no shadow of suspicion had heretofore been thrown, may oftentimes be directly traced to this cause, which acted upon against their judgment lost them their all.

I am much interested in the work of aiding those spirits who come out of earth life with all its feelings and conditions strong upon them. What we want is a more complete understanding of this subject of Progression, on the part, both of spirits on earth, and those who have passed out of the body, to enable us to successfully cope with the hydra. Let those that have the knowledge so many possess of the wonderful workings of this philosophy, try to explain its workings to those with whom they come in contact that are seeking the light, and would gladly listen to intelligent exposition of its (to them) hidden meanings. Mind can control mind. Intellect can enlighten ignorance. The knowledge of this philosophy in its highest sense, can be brought to the notice, and adapted to the understanding of any, who feel a desire to have it explained.

The lower classes of spirits are constantly being labored with by those of higher intelligence, in order to induce them to rise above the conditions that keep them in the darkness of ignorance and vice that environs them through the lives they led, and the feelings that still animate them. The active co-operation of strong, well informed natures on both sides of life, will work a marvelous change and produce results that will be of untold benefit to mankind.

"Missionaries" will find work ready to their hand when they take up the thread of life this side, and the work will be of more importance than preaching the "change of heart" to those that do not hold the same faith in the Divine Providence that they do. The work of uplifting into the light those that dwell in darkness, in the *moral* depths of ignorance and wrong doing, will prove of far greater significance than the work they consider so sacred a trust while on earth. Let us then join hands in this crusade against ignorance whenever the opportunity oc-

curs. Give us your hearty co-operation, and the harvest returns will be increased fourfold.

WM. G. CLAYTON.

Letter from Col. Reed.

EDITOR OF GOLDEN GATE:

Several Sundays ago our society was discussing some of the wonderful phenomena of Spiritualism, when the learned Doctor Forden took occasion to remark, that as wonderful as the revelations of Spiritualism might be it was not more so than was the phenomena of human life; then, in his impressive, eloquent style, went on to show how wonderful was the structure of the human body. I will not attempt to follow the Doctor in his remarks, for I feel I would be altogether incompetent to do so. His remarks and theme has furnished food for discussion for our society for two subsequent meetings. Taking part in this interesting theme was the eminent scientist, O. P. Mason (editor of the *New Northwest*), Mrs. Dr. Sydin, Mr. Hunt and many others added their testimony in proof of what Dr. Forden had stated. I said I was willing to admit as truth all that had been said by these learned ladies and gentlemen regarding the phenomena of human life; that there was proof positive "that we were powerfully and wonderfully made"; that our bodies were, in fact, the "Temple of the living God," and that no man or woman living or dead had ever solved the great problem of human life; that if that problem ever was to be so solved that it lay far in the mysteries of future revelations; but that, I contended, however wonderful was human life, as manifested itself to-day in all its wonderful phases that it paled and dwarfed before the revelations of the spiritual phenomena. Human-life is transient, spirit-life eternal; human-life was gross and material, spirit-life refined and crystallized. That human-life with all its beauties and wonderful developments were but stepping-stones reaching only to the vestibule of this great temple of the spirit realm, we listen in wonder to the modulations of the human voice, but are thrilled with rapture when we hear the voices of angels; we gaze in delight on the beautiful forms and features of our loved ones clothed in fabrics made with our hands and fashioned by our cunning, but how insignificant and coarse they appear when the radiant faces, ethereal forms and flowing, golden, silken robes bewilder and entrance our vision.

We love to look on our cosy homes, our beautiful public buildings, our costly temples of worship, our gardens of flowers, our landscapes, our grand, majestic, mountains, "rivers that move in majesty, and the complaining brooks"; yet how insignificant they all appear when we catch glimpses of our "home over there," our houses of "many mansions," public buildings, whose seating capacity "no man can number"; temples of worship with walls of jasper and domes of precious stones, and lighted with lamps of eternal truth; landscapes, "whose halcyon vistas end only in vaster views to interblend," "while purpled in deep air its mountains rise to lose their summits in ethereal blue;" and it is to him or her only, to whom these revelations have been made, that can and do appreciate the grandeur and beauty of the spiritual philosophy.

C. A. REED.

PORTLAND, March 24, 1887.

The Remedial Institute.

[Alameda Encinal.]

The St. Charles Hotel, better known as the "Kohlmoos," on Railroad and Second avenues, has been opened as a remedial institute and school of instruction by a syndicate of physicians. The building has been thoroughly renovated and refurnished, and was opened under its new management the first of last week. The faculty of the institute is composed of Horace Bowen, M. D., Mrs. H. P. Van Kirk, M. D., Mrs. Horace Bowen, Professor S. Wait; I. B. Carpenter, Business Manager; H. A. Hotchkiss, Secretary; Miss A. Kelly, Matron, with a full corps of assistants. This institution is established for the treatment of all forms of nervous and chronic diseases, and for the elucidation of the laws of life and health. The system includes all the known means of cure and fundamental aids to health, together with the use of potent factors and forces never before applied. No particular system or "ism" will be made a specialty, but a general scope of the best methods of restoring and keeping health will be practiced and taught. The institute opens with flattering prospects of success. On Thursday of last week a large party arrived from the Eastern States, having engaged quarters in the institute. The party numbers nearly thirty persons, from points in all portions of the East. A large number more are expected in a few days. It will be seen by this that the institution starts in with a very flattering prospect ahead. The choosing of Alameda for such an enterprise is eminently advisable, as there is no healthier city on the Pacific Coast or in the United States. Our balmy climate, beautiful flowers and shrubbery, and other advantages that tend to interest and please invalids, cannot be excelled.

Put five drops of chloroform on a little cotton or wool in the bowl of a clay pipe, then blow the vapor through the stem into an aching ear and instant relief will be afforded.

(Continued from First Page.)

exercise of every faculty and power with which they are endowed by nature; that the stronger should protect and elevate the weaker, thereby at the same time elevating themselves; that it is the duty of the more highly gifted ones of earth to advance, by all means in their power, the condition and prospects of those inferior to themselves mentally and morally. Recognizing the great central truth, that every human soul will attain, through a course of eternal progress, the same exalted destiny in spirit-life, all souls being in essence the same,—rays of light, so to speak, from the Deific Central Sun of Being, drops from the Deific Ocean of Spirit, brothers and sisters in one grand human family,—recognizing this basic truth, Spiritualism demands of all humanity the reverent acceptance of that truth, and its practical utilization and exemplification in daily life; that earnest philanthropy should characterize the aims and efforts of all souls; that kindness, generosity, the raising of the humble and the downtrodden, the uplifting of the fallen and the erring, the cheering of the heavy-hearted and the comforting of the sorrowful and the afflicted, be constantly engaged in and sedulously fostered.

Spiritualism, proclaiming the brotherhood of man in its widest sense, necessarily asserts the equality of the sexes,—affirms the possession of no privilege or right by one sex to the exclusion of the other; and it has done much to advance the progress of the woman's-rights' movement during the last thirty years or more.

The deadly scourges of war and intemperance are antagonized by Spiritualism. It urges the cultivation of peace, amity, fraternal love; that international controversies be settled by arbitration, rather than by the sword; that the ill-will and malevolence so conspicuous in all phases of life be abandoned; that all pugilistic encounters and physical strife, animosities and retaliations, be repressed so far as possible. Temperance in all things is likewise enjoined. It urges men to abandon all filthy habits and lead clean, pure, chaste lives. Regarding the body as the temple of the spirit, it demands the abstinence from everything inimical to its health and purity.

Spiritualism is in sympathy with all genuine reformatory movements, looking to the amelioration of human ills and grievances. Its influence is extended toward the equalization, in greater degree, of labor and capital, toward co-operative industry; and it is in conflict with monopolies, the grinding and oppression of the poor by the rich. Capital punishment is specially abhorrent to it, and it affirms that all punishment should be strictly remedial and reformatory, never vindictive or retaliatory. It also is in favor of wise and healthful measures of social reform, including the modification of the oppressive and vice-promotive statutes and customs in some States and countries in connection with man's marital and domestic relations.

Spiritualism is likewise productive of much good by the relief imparted to humanity through its many healing and clairvoyant mediums. All over the land may be found its magnetic healers, imparting vital and spiritual magnetism to the diseased frames and weakened systems of numbers of earth's children; while like numbers are receiving benefit and cure from simple medicinal compounds, whose formulae and modes of preparation are derived from seers and media.

Spiritualism, while at the same time it points us to the blissful beatitudes of the future life, yet declares this world a heaven here and now; that we are born into this world to live in it as long as possible, for the cultivation and elevation of our spiritual natures; that this is a glorious world, in which we are ever surrounded by blessings innumerable waiting for us to utilize them; that the only way to prepare ourselves for the deeper joys and purer harmonies of the next existence is by the full enjoyment of the present one, in purity of heart, singleness of purpose, and buoyancy of spirit. While in the material state, utilize that state; when you reach the spiritual, then utilize that; thus making the best use of both worlds.

Spiritualism, in contrast to the mistaken practices of many of the churches, encourages rational and innocent amusements, such as the drama, the opera, dancing, card-playing, etc., provided they are not abused or misused, perverted or carried to mischievous excess. When used for gaming purposes, or in such manner as to be injurious to the health or the morals, their abandonment is enjoined by the spiritual philosophy.

Spiritualism emphasizes the primary importance of liberty in all its manifold relations, including freedom of thought, speech, and action; provided that in so doing no infringement be made upon the exercise of a like liberty in others. Be free! it says, be free! and strive to make all others similarly free! While freedom, both political and religious, is largely dominant in our country, yet neither has yet been thoroughly inwoven into the American body-politic. A demonstrable union of church and State prevails in the United States to a certain extent; instead of the national and state governments being purely secular, in entire dissociation with all religion and every creed, simply extending over all such their protecting arms, securing the equal enjoyment of their exercise and promulgation, we perceive Protestant Christianity virtually enthroned in the Federal Government, and also dominant, more or less, in the

statutes and usages of the States and Territories. Oppressive Sunday laws, the enforced reading of a Protestant religious book in the public schools, the singing of Christian hymns and utterance of Christian prayers in the schools, the employment of chaplains in the army, navy, and in congress and legislature,—in these and other ways, is a certain form of religious dogma supported by governmental enactment and the expenditure of the public funds. Spiritualism demands that everything of a theological character shall be eliminated from statutory enactment, from governmental usages and customs; that the Government shall not recognize specially or support either Christianity or Paganism, Materialism or Spiritualism, but shall afford full protection to every form of faith or non-faith,—the non-believer in God, or in any religion of any kind, to be upon precisely the same footing in the eyes of the law as the religious devotee, the partisan of faith.

Sorrow and we fill the earth, consequent upon the departure of loved ones to the spirit world. Spiritualism comes, drying the eyes of the bereaved and the mourning, telling them that their beloved are alive in the spirit clime, in full possession of all their powers and faculties, with the same love for their earthly friends and relatives that they ever possessed; that instead of mourning for their translation to the Aidenn land above, they should be joyous at thought of their improved condition; that they will be separated from those gone before but a brief season at most, and that during that separation it is possible for communion to be established between the two, cementing in a more enduring chain the links of love now binding them together.

Spiritualism restrains and reforms, in many cases, those viciously inclined, through their realization of the abiding presence of their spirit friends—mothers, fathers, sisters, brothers—conscious of their every thought, word and deed. Realizing, through Spiritualism, that all we do or say is known to spirit guardians, no matter how secretly performed or how secure from gaze of observant men or prying curiosity, such realization becomes a potent instrument of restraint and moral culture over many otherwise thoughtless, evil-disposed persons.

And lastly, it bestows upon those realizing its heavenly truths a happiness "unspeakable and full of glory," surpassing all other joys combined.

A true Spiritualist is indeed a happy person,—happy all the time, happy all over. Thoroughly realizing the exalted destiny awaiting him and all humanity in their upward flight through the shimmering summer-lands en zoning spacial depths, he cannot be otherwise than happy. To such a one the universe assumes a new aspect, all nature appears in different garb, all being is responsive to the joy and serenity of his enraptured mind. The heavens wear a gladdening smile ne'er seen before, and earth seems robed in silvery sheen and burnished gold. Light-hearted, buoyant, free, cheerful, glad-some, smiling, he wends his way along earth's pilgrim-haunts, upsoaring hope ever in his heart, and heavenly aspiration for the better, the nobler, the purer, the wiser, ever in his head,—inhabiting a heaven here and now that none can deprive him of, none in the least impair. Though plunged in prison dark; though betrayed by trusted friends; though misfortune attend his every step; though steeped in poverty to the very dregs; though diseased, afflicted, sore, a pauper and an outcast,—his heaven abides him still, his happiness substantial is as ever. Such is the happiness imparted to our hearts and souls by Spiritualism's divinest truths.

Realizing, then, the full import of the Spiritualism we profess, let us prove ourselves worthy of this last, best gift of heaven to man; being careful, on the one hand, not to defile it with the advocacy or practice of the degrading and demoralizing sensualism, immorality and license with which, in the minds of some, it is erroneously associated, and, on the other hand, to keep it free from all entangling alliances with creedal schisms of every shade and hue. Then, purged of its excrescences, purified of its imperfections and shortcomings, with renewed and redoubled zeal and energy, this combined iconoclast and upbuilder, this conjoined destructive and constructive agent and instrument of earth's regeneration and spiritual revivification, will fill the world with the plenitude of its power, with the amplitude of its beneficence, and with the all-potency of its wisdom, till all, from the lowest to the highest, shall be forced to acknowledge the beauty and grandeur of what is now termed MODERN SPIRITUALISM!

THE thoughts, words and deeds of each hour are tangible moments erected to our memory as we pass along the journey of life. We alone have the power to give them character. Let our most earnest and unceasing efforts be employed, that they may be exquisitely proportioned of beautiful and imperishable material, bearing inscriptions that will prove a comfort and guide to those seeking progressive paths of true happiness, and our earthly life will not have been in vain.—Ella M. Merriam.

A FRIEND ONCE found Beecher reading the *Boston Index*, a radical, free religious sheet, and asked if he liked it. "Well," said he, "I find some good things in it; it is like guano, which isn't good to eat, but makes things grow that are good to eat."

"Fraud."

EDITOR OF GOLDEN GATE.

Will you allow me space in your columns to say something on this subject of "Fraud," which certain persons calling themselves Spiritualists are so persistent by crowding to the front? In the ordinary affairs of life, and in courts of justice, the preponderance of evidence is claimed to decide questions in dispute. The best informed on any given subject are accepted as being the most competent witnesses. Experts are sought for among those who have most thoroughly informed themselves concerning the thing or things to be decided. Men who have made any science a careful study are considered best able to expound the particular branch that he has made a speciality. Not so with regard to spiritual phenomena, and especially with regard to materializations of psychic forms. In fact, precisely the reverse is the rule. They who know least claim to know most; in fact, utterly ignore the experience of all who have given the subject years of the most careful study and investigation. No statement of fact by these is considered worthy of the least notice. No fact of phenomena attending any of these supposed exposures or fraud, going to show the impossibility of the fraud theory being the true one, is so much as noticed.

When a form dresses in purely white and gauzy raiment has been rudely, savagely, grabbed by overwise fraud-seeker, and instantaneously the form of the medium, clad in somber habiliments, was within that savage grasp, not the least notice has been taken of the utter impossibility of such instantaneous change of raiment by the medium; but instead a race against time has been run to either the nearest telegraph station or hostile newspaper office to blazon to the world with a loud flourishing of trumpets that another fraud has been exposed!

Am I not telling simple truth? And will any candid person dare to say that such is in any degree an honest and fair mode of deciding one of, if not the greatest questions that has or can engage the attention of mankind?

If these overzealous fraud-hunters were outside the spiritual ranks, there might be a shadow of excuse; but coming from those who have witnessed the marvels of spirit phenomena, and the utter accountability of it on any law known to physical science, it seems to me there is absolutely no excuse or justification!

Does a wise and impartial judge make up and render decisions by ignoring all proof and all facts from one side of the question? Would a judge be held blameless if he should on the statement of some hostile man, or men, who showed by their manner that they were filled with prejudice and hatred of the accused convict, a person of murder, when informed by other and reliable witnesses that there had been no murder, nor attempt at murder, and that the man said to be murdered could and would, if allowed, be brought into court? And yet this is what is being done all the time to convict materializing mediums! Never an instance yet (at least I have heard of none) where the medium could not and would not have been abundantly vindicated had truth and not fraud been what was sought!

Time and again has it been proclaimed by those who have investigated for years, and with part or all of the supposed exposed mediums, that grabbing a form and holding the medium is absolutely no evidence of fraud on the part of the medium. Nor, I will add, is it proof of either "personation" or "transfiguration."

There is another and a more correct explanation according to my experience and belief; and to illustrate this I will state, as nearly as I can, in the language of a very intelligent lady now in this city, who was present and witnessed the phenomena—an incident in one of Mrs. Reynolds' seances at San Bernardino; and this incident, I will remark, is the key, that if candidly and carefully used would unlock and explain all these seeming frauds. And I will further remark, that if it were truth that these grabbers were after, it seems to me that it would have been unlocked before this.

But to the incident. During the seance alluded to, "Capt. Gruff," the chief of Mrs. Reynolds' spirit band, called from behind the curtain and requested four or five of the audience to hold the spirit's hands when it came out, which was done, the spirit seeming to be a toothless old woman dressed in white and draped in great profusion of fleecy white lace, who, while being held gently but firmly by the hands, sang the doxology, immediately at the end of which the spirit form melted out of sight, leaving only the hands and wrists still held, when quicker than a flash of light they held Mrs. Reynolds, dressed in dark apparel with not one bit of white or lace about her.

If Mrs. Reynolds is the expert fraud that can produce under the conditions that I have witnessed the phenomena there produced, and under any other name than that of mediumship, she can fill the largest hall in any great city at two dollars a night and seven nights in a week for an indefinite time, and be honored and praised by all who now curse her.

People may be mistaken, and, sad to say, may and sometimes do tell falsehoods; but none can do impossibilities, and one of the impossibilities is for men, women and children to pass through solid walls in mortal form, and that is just what have been done at the time of Mrs. Ross'

expose, otherwise there could be no expose. It will not do to adopt Prof. James' theory that the break in two plastered walls—one papered and the other skin-coated—can be and has been repaired so as to defy detection until some expert can and has done such an impossibility.

And so we who have long, carefully and patiently investigated, we who know the injustice committed against these angel instruments, we who have witnessed the phenomena of the dematerialization of both spirits and the medium. We that know the honesty of these materializations, and knowing the injustice of the charges made—exercise our God-given right, our imperative duty in trying to defend them—are denounced as "aiders and abettors of frauds!"

Worlds cannot purchase the sweet pleasure that has been enjoyed at their heavenly reunions; then why awake us from our happy dream, if dream it be—awaken us to the cold, dreary reality that death ends all! Tell me not that you have other and better proof than we! Proof stronger cannot exist; and if we are deceived in the greater you must be deceived in the lesser proof; and therefore there is, there can be no proof of immortality, and death ends all.

Having much knowledge in the premises, I feel justified in declaring that this savage, brutal warfare against materialization, or materializing mediums, is the most senseless, cruel and unjust thing conceivable. If any do not like such mediums, why in heaven's name can they not let them alone? If we are satisfied it is any one's business but our own? Let us and our mediums alone, and we will not molest you.

O. B. L.
SAN DIEGO, Cal., March 21, 1887.

(Written for the Golden Gate.)

Be of Good Cheer.

BY ELLA M. MERRIAM.

Our world is full of happiness, and we cannot afford to let it escape our grasp. Nature's countenance is radiant, and its beams are designed to reflect joy and gladness upon her children. Behold the birds of the air! How blithesome and full of song! Should mortals immortal, endowed with reason and intellect instead of instinct, be less joyous than they? Lay aside the old, ill-fitting and worse than useless garment of gloom, and don the bright robes of mirth, for the former are antagonistic to health and happiness, and consequently foes to spiritual progression. We can do it. Dormant though our wills may be, nevertheless they exist within us, only waiting our recognition and cultivation. Let us employ them in the important service of commencing our heavenly enjoyments here, thereby multiplying our sources of pleasure and increasing our capacities of happiness hereafter. We should not be indifferent to, nor disregard the sufferings of others, but rather enhance our own pleasure by endeavoring to relieve them. Let us look about for every ray of brightness. Bask in the warm, health-giving rays of nature's free and unlimited bounties, and life will put on a new beauty hitherto undiscovered.

Interesting Explanation.

[The following is an extract from a private message received by an inquirer through the mediumship of Mr. Fred Evans, on slates, written by independent spirit power. The message from which it is taken contains over eight hundred words.]

"A great many persons imagine themselves controlled by various spirits who lived thousands of years ago, also by spirits whose names are remarkable in the histories of their countries, such as Socrates, Martin Luther, King David, Mary Queen of Scots and many other eminent personages; but they are generally mistaken. Such spirits do sometimes impress immortals of mediumistic powers with noble teachings, but the impression passes from one sphere to another until by the time it reaches the earth the language and sentiment are so distorted as to be entirely unrecognizable by those learned critics who are yet ignorant of the laws that govern the transmission of messages from the higher intelligences.

"It is the same with a learned man describing and explaining a matter to one less learned who in turn gives it as he understands it to one beneath him. After it has thus passed through four or six brains it loses the elegant language and grammatical accuracy with which it was first given.

"The same with the twelve languages produced through this medium. They are not as original as if each individual spirit took the place of Mr. Gray, the medium's spiritual guide, and write themselves direct. But instead, the request was made by Mr. Gray for the spirits whose names are signed to write a few words for him on the slates in the languages they used when on earth. This was passed from one to another until it reached the spirits called for, and they in turn transferred it in the same way, and by its descending to the lower plane of intelligence it becomes mixed with the medium's ideas and modes of expression and with the verbal inaccuracies of the medium's guides, and also with those of the medium himself.

"I hope I have made myself understood."

The power we possess is the seed of all we are to possess. The unbounded energy of virtue hereafter is at once a fruit of recompense of our efforts here.

(Written for the Golden Gate.)

Responsibility of Mediumship.

BY MRS. L. A. COFFIN.

As a medium and a Spiritualist we understand, measure, and define spiritual manifestations from our peculiar standpoint, and give our opinion accordingly, and thus the responsibility or irresponsibility of mediums depends largely upon the view one takes of the subject. If we take a sensitive—one who is easily impressed—studying his phrenological characteristics, we find, if he has small conscientiousness and large acquisitiveness, he will attract a like class of spirits who will assist him to use dishonest means to further his ends, and if he has large secretiveness he will be very cunning about it, just as the controlling spirit did before passing out of his mortal body.

We are done with the idea that changing the mortal for the spiritual habiliments transforms a liar into a truthful, honest, spirit, shorn of all earthly taints, and inherited and acquired habits of dishonesty.

True, they have entered a new school and will gradually—if conditions will permit—through prayerful effort rise above the baser propensities, but if attracted to some medium of the same stamp, not only is the upward progress of the spirit retarded, but the baser elements of the medium's character are largely developed, and the whole results are injurious, rather than beneficial, as such results should be.

Non-sensitives perhaps are not aware that a medium is more attached to his or her familiar spirit than to mother, father, or children. This is a strange attachment, and the fact carries its own moral: The chief control will fight for its medium and control him till the last hour of earthly existence; thus a medium's power is in proper ratio to the kind or quality of his surroundings and phrenological development. We have honest and truthful mediums who are in constant fear that they will advertise to do more than can perhaps be done well. All such need encouragement and sympathy, and may be considered reliable. They will be cautious and tell you that spirits, like mortals, are dependent upon conditions.

Often the circumstances about a medium—private and personal troubles that disturb—may cause inharmonious more so at one time than at another. Do we ever think of this when we go to a medium for an interview? We desire to find them pleasant and agreeable, and to have them tell us that our business will be prosperous; that we shall have pleasant journeys, and congenial and harmonious social surroundings. If these are predicted we feel that we have had a pleasant interview and are satisfied, never thinking that we carried this condition with us, while a communication or test not in harmony with our preconceived notions only excites the severest criticism as to the medium's qualifications.

Indian control is more apt to speak plain, and in a blunt way show you the error, and tell you what is before you, warn you of unwise undertakings, find stolen property, and disclose dangers. They are, like a watch-dog, ever faithful, will resent injury, and show up treachery and false friendship, and as true guardians of our welfare may well command our grateful homage.

It is not unusual that disputes arise between controlling spirits. One who is a test medium may have an M. D. desiring to control with a view to giving all attention to diagnosing disease and giving medicine. Such a spirit, who loves his profession, and becoming conscious of his earthly mistakes, thinks he can do much good, and in a measure overcome some of the harm he did while in the body, hence he strives for the mastery through some medium, and perhaps with some other spirit who has work of another character to perform. Thus briefly some of the minor responsibilities of mediumship are touched upon, which thirty years of personal experience amply informs us is but the painted outline of a subject that is filled with interest and importance.

Emerson's Daughter.

[New York Sun.]

Ellen Emerson, daughter of Ralph Waldo Emerson, is as independent in her movements as her father was in thought. She was out walking, the other day, when it began to rain heavily. Along came a rustic horse dragging a swill cart, with a conventional country boy on the rough plank that served for the driver's seat. Miss Emerson calmly stopped the cart and climbed up to a place on the plank beside the driver, and rode home as fast as the boy could make the animal go. The conventional part of Concord, and that is the greater part, looked out of misty windows in horror.

But the proper people there have long since grown accustomed to a more peculiar sight than the daughter of a philosopher on a swill cart. Miss Emerson has a donkey, the gift of a friend, upon which she lavishes considerable affection. She has horses and carriages, but whenever it suits her fancy she has the donkey saddled and brought to the door. There she mounts him and rides unreservedly about town. She is so tall, and the donkey so short, that she has to hold up her feet to prevent them from dragging on the ground. Visitors to Concord who have not been familiar with donkey riding in Europe, where the habit is comparatively common, find the sight entertaining.

GOLDEN GATE.

Published every Saturday by the "GOLDEN GATE PRINTING AND PUBLISHING COMPANY," at

734 Montgomery Street, San Francisco, Cal.

TRUSTEES:

AMOS ADAMS, PRESIDENT; I. C. STEELE, VICE-PRESIDENT; ABIAH BAKER, TREASURER; DR. JOHN ALLYN AND J. J. OWEN.

J. J. OWEN, EDITOR AND MANAGER; MRS. MATTIE P. OWEN, Secretary and Assistant; R. B. HALL, General Agent.

TERMS:—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

ALL letters should be addressed: "GOLDEN GATE, No. 734 Montgomery Street, San Francisco, Cal."

SATURDAY, APRIL 9, 1887.

MR. COLVILLE'S BOOK.

"After many days" the long looked-for book has arrived, Mr. Colville's "Spiritual Science of Health and Healing." The whole package of books are cloth-covered, different from what we expected. All subscribers for paper covers will please take notice and remit the extra twenty-five cents, and we shall send them at once a copy bound in cloth. There is already a large demand for the book; it is meeting with rapid sale everywhere, so govern yourselves accordingly and send in your orders immediately. We are informed that there will be no second edition of this work, and that the first edition is almost exhausted.

The books came too late for a review this week, but Mr. Colville's reputation as a writer and speaker, on mental and spiritual science, is so well known that it needs no endorsement of ours for everybody to know just what it is. Every person interested in the subject will want the book.

FRAGMENTS.

The evil that men think is not interred with their bones, but becomes the warp and woof of their spiritual selves in the beyond.

Who hates his brother-man stains his own soul with a foul and noxious poison. "There's no grief like hate." It clogs every noble impulse of being with such poor subtleties of ignoble things.

There is no balm like love. It leads man into "the path,"—the perfect way. It stirs within his soul the mystic promptings of royal deeds. It is the one link which unites the finite to the infinite and makes the man, the God.

He, who will closely scrutinize the innermost sanctuaries of his own being will find no inclination for censure and condemnation for an erring sister or brother. The hardest judges of human kin are those who never look within.

We believe most men are better than the world thinks them, and we have no sympathy with natures so out of tune with their diviner selves that their eyes are ever ready to see the faults or sins of others; that are quick to discern the one dark spot, and with eager fingers point to that as the man, forgetful of the good and noble qualities he may possess.

The road to ultimate truth and perfect living is found not on the highways where tread the common crowd, but in the quiet retreats amid ambrosial airs and the sweet, white flowers of purity and humility; where the yearning heart is fresh-touched from the infinite ocean of love; where the soul catches the sunbeams that play upon the rainbow-tinted sprays from the crystal sea of eternal life. To him who once places his foot upon this "narrow way," all discord ceases; all things of sense become but parts of a garnered past. Henceforth his face is Zionward, and neither the crash of passion nor tumult of feeling can change his onward course. The traveler who has reached this point in his soul's journey to God, finds myriads of avenues of beauty and grandeur opening to his wondering gaze, undreamed before; then comes the profound repose which follows conflict, and which is only known to the conquered and conquering soul.

ASSEMBLY HALL.—On last Sunday, April 3d, Mrs. J. J. Whitney opened a second series of Sunday evening meetings, in Assembly Hall, Odd Fellows' Building. She was greeted by an audience of over seven hundred, and an especially harmonious element seemed to prevail throughout. Promptly at 8 o'clock the services began by congregational singing, led by Jos. W. Maguire, which was followed by a sacred solo, by Maguire, which seemed to have magical power over the assemblage to get them in a proper state of mind to receive the astonishing manifestations which followed. Mrs. Whitney was at her best. She gave a number of peculiarly striking tests; and went into such minute detail as to quite overcome some of the parties to whom given. It was noticeable that Mrs. Whitney passed into and out of the trance state without the slightest effort, evidently her guides are growing stronger all the time. Meeting at same place next Sunday, at 8 o'clock.

—Through the courtesy of our esteemed contemporary, Luther B. Colby of the *Banner of Light*, we shall run, in the near future, the cut, representing the crayon drawing of a spirit by Dr. Rogers, which appeared in the *Banner* of March 26th with a full description of the same.

EASTER-TIDE.

There are some reasons why Spiritualists may join with the rest of the religious world in giving a welcome to this festival of the church. Its natural associations are sweet and genial. Nature begins a new song, replete with hope and promise. It is voiced by the coming birds and the breath of warmer winds. We can read its heraldry in the opening buds, green leaves and fragrant blossoms, all pointing to ripened fruit and headed grain, which the Autumn days may gather. The human heart is very impressible to the silent language of nature. The promise of life without wakens a responsive thrill of life and joy within. The soul blooms again with fresh color and fragrance; it clothes itself in the new, bright prophecy of the orchard, field and wood.

This day has come to indicate a more bright and cheerful shape of religion than has always held sway. Could we have seen the fair hands all over the land that have for some days been engaged in weaving the floral decorations of the respective churches, we would possess a bright picture of the new form of religion in our day. These floral emblems we see in all places of worship, and in special profusion on Easter, show that theology is passing into a more genial and tropical climate; that it is everywhere losing its harsh, granitic features, and religion seeks to lead men by the sweetness and reasonableness of its intrinsic worth, rather than by the venerableness of tradition and the intimidation of authority. It seeks to lure, to attract by a display of the lovable qualities of God, the beauty of virtue, and not by threat and terror. The air of cheerfulness that now fills most Christian homes, dispelling all gloom from the fireside and altar, is a shape of religion that finds in flowers, leaves and music, its appropriate emblem and litany. It is pleasant to reflect that the stream of religious thought is growing more pure and peaceful as it flows; that it is no longer a turbulent, brawling mountain stream roaring among grim crags, plunging into whirlpools, writhing and foaming over breakers, but has become clear, deep and wide, flowing tranquilly through the land of the vine and olive, purple grape and sheaf. The church was once so poor in mental power that it thought the best way to celebrate the resurrection of its Lord was to throw stones at every passing Jew. It still pelts heretics with epithets and frowns, but this grim spirit only lingers as spots of snow on the north side of mountains in Summer, destined silently to melt and disappear.

Besides the lessons of a kinder and more benign expression of thought, the floral emblems of Easter have come to whisper a sweeter assurance of immortality than has always been in the world. It is the day when the church lays aside the mourning weeds of Good Friday and comes forth arrayed in flowers and bright garments in memory of its risen Lord. How the church ever came to go into mourning after the vision of white-robed angels sitting beside the empty tomb is one of the many marvels of human thought. And yet we know that for ages religion has blindly wept before a shrine of dust, wandered in somber garments about graveyards, hanging its hope of immortality upon the chrysalis of a butterfly or the legend of a physical resurrection so far away that it looks mythical. And there are still some preachers who will say to the sorrowful hearts that only yesterday consigned to the grave a beloved one, that the angels who appeared to the women at the sepulcher of Jesus more than nineteen centuries ago had gone away to heaven to return no more. Modern Spiritualism whispers a more consoling message, one that is spreading as a daybreak over the land. It says to every mourning soul that goes to the grave to weep, "Your loved ones are not here; they have risen, they are the companions of your daily life, they go before you in all your ways." These Easter flowers are more than emblems of a mute hope, they are the crown of a glorious and triumphant rising of every soul at death from this earthly tabernacle to a world more real and beautiful than any spread upon these hills and plains, and before which all the magnificence of earth is the bauble of a moment.

MATERIALIZATION.

We have begun some scientific experiments in the phenomenon of materialization, through the mediumship of Mrs. Elsie Reynolds, which must necessarily be postponed on account of the departure of the editor-in-chief of this journal, and, beside, the medium has to return shortly to Los Angeles. But we have the promise of her guides that on her return they will give us every opportunity for thorough research into this subject. We defer giving any detailed account of what has already occurred in our own parlors until such time as we are able to give a full and complete report of our extended investigation.

The circle for these experiments consists of ten intelligent persons beside the representatives of the GOLDEN GATE. Of the ten, seven are members of the learned professions, and all students and far above the ordinary in intellectual acumen.

These seances will all be held in the parlors of some member of the circle, and absolutely be-

yond the possibility of trickery, so that we shall know that when we see, talk to, and touch more than one apparition at a time that it cannot be of human origin. We shall weigh and measure the different spirits, and in all our methods we shall proceed in a strictly scientific manner, and when finished we doubt not, from what we have already seen, that we shall have some valuable information to give our readers on this vexatious question.

THE PROGRESSIVE'S CELEBRATIONS.

The Society of Progressive Spiritualists celebrated the Thirty-ninth Anniversary at Scottish Hall, their own not being of sufficient capacity to accommodate all who desired to attend, Thursday afternoon and evening, March 31st. The hall was beautifully decorated with flags, flowers, and works of spirit art. Red, white and blue streamers extended from gallery to gallery, while evergreens, bouquets and floral pieces were so arrayed as to make a beautiful picture when viewed as a whole. Every seat was occupied. After music by Mrs. Clark and J. W. Maguire and an invocation by Mrs. E. F. McKinley, Dr. Peet read an original poem appropriate to the occasion.

Mrs. Hendee spoke of the progress of Spiritualism and of the corresponding progress made in freedom of thought, showing the effect Spiritualism has had in leavening public sentiment generally.

A. Thompson, of Philadelphia, defended Spiritualism against the charge of immortality sometimes made by those who are not familiar with its high moral teachings and the purity of life it demands of all who seek communion with the angels.

Mrs. E. F. McKinley read an original poem on "The Birth of Modern Spiritualism," and Mrs. Schlesinger followed with an essay in which she traced the advance of Spiritualism from its advent to the present time, and predicted its glorious future, when through its influence all men shall be set free, injustice and crime will be no more, and man will become what his nature foreshadows as his destiny, akin to and but little below the angels.

Mrs. Smith (formerly Miss Lina Crews) gave, by inspiration, several musical selections on the piano. The President, Mr. Wilson, then described the spirit pictures, and related the circumstances under which they were executed.

This brought the proceedings to a close for the afternoon, and an hour was spent in social intercourse and an examination of the paintings, spirit drawings and photographs.

In the evening the gathering was larger even than in the afternoon, many young people coming to join in the dance which followed the musical and literary entertainment.

A continuation of the celebration was had at Washington Hall, Sunday, the 3d inst. Mr. H. C. Wilson, who presided, opened the meeting with a description of a picture suspended on the wall back of the platform, and which was painted by Mr. Levi, under inspiration, as representative of the main features of Spiritualism—the progress of mankind from contention and selfishness to peace and brotherly love. The "House at Hydesville," the medium and attendant spirits, the birth of a spirit to the higher life, the welcoming angels and friends, the golden gates ajar, and the final abode of the spirit in its home beyond, were all given in this panorama of the soul's progress through tribulation and suffering here to final purification and happiness hereafter.

Judge John A. Collins, who said he had been a Spiritualist from the time he studied for the ministry at Andover, fifty years ago, gave his experience, a very interesting one—relating his experiments in psychology, before Spiritualism was known as such. He referred to the grand mission of Spiritualism in demonstrating the object of this life and its connection with the life to come, concluding with a statement of the principal teachings of Spiritualism and the great work it is accomplishing in the regeneration of man.

Mrs. Thompson spoke of the blessings of spirit intercourse, of its elevating and ennobling influences, and of the happy satisfaction of knowing that spirit friends are watching over and waiting to welcome us after the trials of this life are ended.

E. G. Anderson argued that we should endeavor to make this life what it should be, and let the next take care of itself. There are duties that we owe to ourselves and to those around us, the failure to perform which carries with it a responsibility which cannot be transferred to a substitute. We must ourselves suffer for our sins of omission and commission.

Mrs. Eggert Aitken spoke of the duty of looking with charity upon the shortcomings of all, bearing in mind the fact that each soul has to struggle on its course with inherited tendencies and often unfavorable surroundings, and that so-called sinners require aid and sympathy, rather than blame and aversion. Each one's imperfect nature carries with it its own condemnation, and there is no escape from the consequences of wrong-doing. Mrs. Aitken then described various spirits present.

W. R. Colby spoke of the increased respect with which the subject of Spiritualism is treated by the people, the press and the pulpit, and by most of the leading thinkers and teachers of the world. He also paid a just tribute to the San Francisco *Examiner* for its truthful reports of spiritual meetings. He was followed by Mrs. Miller on the same subject and the meeting was closed with an address by Mr. Reid on the growth of Spiritualism.

—The Spiritualists of San Francisco are generally opposed to the adoption of the proposed city charter. While there are various grounds of opposition to the instrument, the main objection is to the authority given in it to tax spirit mediums, and the classification of mediums among fortune-tellers, saloon-keepers, game-keepers, and other persons "who may require special police surveillance, or may be prejudicial to public morals and the general welfare."

A GREAT BEHAVEMENT.

There are sorrows which seem so out of the natural order that we can but stand aghast in their presence with bowed heads and silent hearts. Such is the sorrow which has but recently swept over the home circle of our highly esteemed friend, Hon. Jas. R. Lowe, of San Jose. His loved and loving daughter, Mary, while driving with an intimate friend, Miss Frost, her guest, was untimely hurled from mortal existence. Although Miss Mary was an excellent housewife, the fine, spirited animal, a gift but a few days before from her father, becoming thoroughly frightened, was more than she could manage and she was violently thrown to the pavement, striking it with her head, which resulted in almost instantaneous death. Her friend was seriously injured but not fatally.

The writer, for a number of years, was one of Mary's teachers and feels that peculiar nearness of sympathy which every true teacher must feel for the beautiful blossoms which their hands have helped to train and cultivate. The same gentle, lovable nature, which characterized her early youth, marked her fuller girlhood days, and she was much loved by teachers, classmates and friends. We remember, with much tenderness, the hundreds of times that her sweet child-creases were a source of encouragement to us, and the school-room brightened by the welcoming smile of the flowers she brought—herself the fairest of them all.

We know how difficult it is for the friends to find any reconciliatory balm for a fate so sad and terrible to one so pure and good if viewed alone from the weak, mortal side of life. But when the spiritual understanding has been quickened to fully realize that death, with all its terror, is, after all, but the spirit answering to the telegraphic command of the All-Father to come up higher, to return to the soul's true home.

To her devoted father the blow falls heaviest, but we trust he may find comfort in this assurance, that she, for whom he mourns so deeply today as gone, is near him still, for heaven lies just above us. She will, with face "rosed with heaven's immortal bloom," watch o'er you, and often in the quiet hour the listening heart may hear the rustle of the angel-wing and catch the breath of heaven's morning borne earthward by your beloved Mary, solacing you with a "solemn joy."

In the beautiful lines of Gerald Massey we are constrained to say of this new-born spirit:

"Of such as she was, there are few on earth,
Of such as she is, there are many in heaven;
And life is all the sweeter that she lived,
And all she loved more sacred for her sake;
And death is all the brighter that she died,
And Heaven is all the happier that she's there."

MRS. WASHBURN'S GARDEN PARTY.

The garden party given on Tuesday last by Mrs. O. M. Washburn at her beautiful home, 2728 Howard street, drew together a large number of people, and it, of course, is needless to say, was a joyous occasion, combining, as it did, the celebration of the birthday of the charming hostess and the acknowledgment of woman as a sane and naturalized citizen of the United States, by the State of Kansas. This being, as it is, a subject dear to the heart of woman, made the occasion one of unusual interest.

The grounds were open to all, in which was erected a tent draped with the National colors, and decked with choice cuttings from Flora's bower. The table was groaning under the goodies of the season, illustrating the poet's words, "Feast of reason and flow of soul;" but it is useless to enter into details of the delightful appointments so many have enjoyed the lavish hospitality of this lovely home.

Mr. Wilson presided in his usual happy manner, which seems to combine and blend all forces in a tuneful harmony. There were speeches, congratulations, poems, songs, music, some inspired by spirit friends and others by the enthusiasm of the occasion. Mrs. Thompson, from the East, was inspired to speak in many tongues—English, Scotch, German, and the negro dialect—proving, as it must, that the departed do return. Fitting remarks for the time and occasion were made by Mrs. Helen Moore and Mrs. J. M. Mitchell. Mrs. G. H. Parks, Mrs. Haven, Mrs. Ferdinand and Mrs. Parkhurst gave solos to the delight of all. A poem dedicated to Mrs. Washburn on her 58th birthday by Mrs. Thorndyke, also an essay by the same able pen, entitled "Woman and Man," was read. Burt Wilson, representing the season of youth, gave some of his ready recitations; Mrs. Flagg gave a recitation, "The Old Horse That Won the Race; Mrs. Cramer recited "The Battle of Waterloo," and also read an original address, which we reproduce in this issue.

Mrs. J. E. W. Coleman, an old friend of the hostess, who wears with grace the bloom and frosts of seventy-one seasons, spoke words of praise and cheer to the friend of "other days." Mrs. Jacobs gave a solo on the guitar, and also one on the zither; Miss E. E. Hammond's cornet solo was much appreciated, as was also J. P. Little's original poem. This was followed by Mr. R. A. Robinson, that high-souled patriarch, who spoke in flattering terms of his acquaintance with Mrs. Washburn—of her noble deeds and goodness of heart. Many others joined in brief expressions of their high esteem of the worthy lady, of which were Mr. S. B. Clark, a GOLDEN GATE attache, Mr. Wm. Ryder, Mr. Thompson and Mrs. Wilson. Various gifts were left with the good lady as a mark of the esteem and affection with which she is held, one being the gift of a purse of \$100, presented by Mr. Wilson in his pleasant way, from the husband of Mrs. Washburn, as a token of his appreciation of her merits.

The hours passed by with "flying feet," and all too soon the guests were called to separate, each going their accustomed way feeling it had been good to be there, and a thousand benedictions rested on the home and its inmates, from the seen and unseen visitors, none of which could be deeper or more sincere than those of the GOLDEN GATE.

SCOTTISH HALL MEETINGS.—A most successful reorganization of the regular Wednesday evening spiritual meetings was effected on Wednesday evening, April 6, at the above-mentioned hall. Until quite recently the meetings have been very popular, the only essential requirement being a good financial basis; but for want of this indispensable "condition" the meetings were discontinued. The organization projected on this evening has secured a membership of nineteen sustaining members. Officers for the following month were elected, and the order of exercises for next meeting, on April 13th, at 8 o'clock, will be as follows: Music, followed by a thirty-minutes' address by Dr. Peet. Miss Anna L. Johnson will clairvoyantly diagnose diseases without asking questions. Several other prominent mediums will then participate, after which short speeches and friendly discussion will be indulged in. The meetings are free. Mrs. Eggert Aitken did much to make the meeting interesting with some good tests. Mrs. Perkins also gave some tests.

EDITORIAL NOTES.

—We hope to give, each week, to our readers, "pencilings by the way," from our tourists, which will be racy and refreshing.

—We have received the able anniversary address of Dr. Dean Clarke, delivered at the Tremont Temple, Boston, March 31st. It will appear in our next issue.

—The address of that able exponent of spiritual philosophy, Mr. Emmette Coleman, which appears in this issue, is to our mind a masterful effort, and should be read and appreciated by all scholars and thinkers.

—The annual meeting of the Society of Progressive Spiritualists will be held, Sunday, April 10th, at Washington Hall, at 2 P. M., for the annual election of officers and such other business as may come before it.

—The *Overland Monthly* keeps up with the leading magazines of the East, and appears in as fresh and attractive form for April as ever. A home magazine of such excellence should find a wide circulation on this coast.

—One of the most interesting features in the *St. Nicholas* for April, to its thousands of bright little readers, is "The Children's Crusade," an operatta. The words are by E. S. Brooks, and the music by Frederic Preston; the costumes and ages are given in full. The operatta represents the rebellion of the children against the tyranny of the Sultan of Sulkdyom. It calls for a large number of performers to assist in the choruses. It requires neither elaborate stage equipments, nor change of scene; so it could be easily brought out in private.

—At the last meeting of the Directors of the California Spiritualists Camp-Meeting Association, it was decided to open the coming camp-meeting, Sunday, June 5th, at 11 o'clock. The Directors are determined to leave nothing undone which can add to the success of the meeting. Mr. J. J. Morse's fine reputation as a speaker has preceded him, and the California Spiritualists will give him a warm and hearty welcome. We have no doubt it will be a season of great good to the cause. The Board are arranging for other attractions, of which more anon.

—Mrs. Foye's meeting on last Sunday evening, at Washington Hall, took the form of an anniversary jubilee, a kind of continuation of the celebrations of the previous week. Judge Swift and Mrs. Schlesinger, of the *Carrier Dove*, gave short addresses, which were both instructive and entertaining. These were followed by Mrs. Foye's tests, which are always of such a character as to carry conviction to skeptics and disbelievers. The hall was crowded, a hint which Mrs. Foye has taken to continue her meetings at the same place every Sunday evening for the present.

—James G. Clark, the lyric poet, composer and balladist, is expected in San Francisco on the 10th inst., and will remain a week or more, on his way to Oregon. It is hoped that the lovers of old-fashioned music will have an opportunity to hear him sing during his visit here. Being at San Diego on the 31st of March, he sang at the Spiritualists' anniversary entertainment. Referring to "Beautiful Hills," one of Mr. Clark's own compositions, the San Diego *Union* says: "The composition itself is beautiful and the author's rendition was grandly impressive. During the singing of the concluding stanza the audience seemed scarcely to breathe."

—It is a strange thing that each one can not, so far as moral reform goes, be a law unto himself, but he can not, hence the necessity of societies and organizations that shall bind men to a certain course of conduct, and by this means bring them up to a standard that they could not, or would not, attain otherwise. The latest of these moral aids is the anti-profanity society of Pittsburg, Pa., organized by members of St. Malachi's Catholic Church. Profanity is a growing evil, and if it can be checked by society restraint there can not be too many of them. But we fear they would include, as members, those who most need their help. This is where most societies fall short of the benefit they design.

—The *Century* for April contains many good things, among which are the following: "Some portraits of Nathaniel Hawthorne," with accompanying frontispiece portrait. The chapters in the Lincoln biography give the territorial experiments of that leader. "The Veda," by Prof. Whitney, will peculiarly charm lovers of that style of literature, and also to all who desire a closer acquaintance with that portion of Hindoo religion. "The Great Battle of Chickamauga" is the subject for one of the war papers of this month, and will especially be of interest to the "boys in blue" and "grey." "English as she is taught," is an extremely amusing contribution from the pen of Mark Twain. There are numerous other articles we can not mention now, but read the *Century* and you will know for yourself.

DEDICATION OF THE REMEDIAL INSTITUTE.

The institution recently established near the Second Avenue Station, West End, Alameda, dedicated on Tuesday evening of this week, and known as "The Remedial Institute," inaugurates an apparent "new departure" in the science of healing, inasmuch as it purports to include not only all the best of the recognized methods of the various medical schools, but also, and more particularly, the regeneration of the individual through a change of character induced by instruction, and by the genial influences which are said to surround one in the remedial institute of this new school of philosophy. At least these are the impressions derived by the writer, who happened to be present at the "dedication," as it was called, though there was no formal dedication, but merely a gathering of friends, and an exposition by Dr. Bowen and Prof. Wait of the underlying principles of their system of "cure," followed by questions from visitors, and a somewhat general discussion as to the interpretation to be placed upon the ideas set forth. Some of the questions were wise and some otherwise, but the ready responses were remarkably lucid, pertinent, and to most of those present satisfactory.

There were about one hundred and fifty persons comfortably seated in the commodious parlor of the Institute, most of whom are members of Professor Wait's classes in San Francisco and Oakland. As they represent all shades of belief, from the advanced Spiritualist and Christian to the skeptic, there must be some unusual power in the philosophy, or in its teachers, to secure such harmonious blending of thought as was apparent in the closing conference, and which is said to characterize all the meetings. Even the distinctions of wealth and social position appear for the time to be laid aside, and people meet on the one common basis of a search for truth, and that truth the highest which concerns the welfare of man.

It is impossible in a brief notice to give anything more than an outline of the addresses made at the "dedication." Prof. Wait first spoke of Jesus, the Christ, as a healer, and of the necessity, in the age in which he appeared, for the use of types and parables, in the presentation of truth, giving a foreshadowing of what may be realized by man when he has reached that stage in the process of his development which will enable him to live the life that Jesus preached, and of which he was a living example. The truths exemplified by Christ are the grandest ever presented to man, a correct understanding of which, and "living the life," it is claimed, will not only heal the sick, but will regenerate the whole being, so that eventually that prayer of the ages, "Let thy will be done on earth as it is in Heaven," will be consummated. While waiting for that "good time coming," and as a necessary preparation for it, individuals who are susceptible of development may be reached, and cure of disease, mental and physical, is the result. But there is no possibility of advancement to the higher state without strict conformity to every commandment and precept acknowledged as binding by the Christian world; and it is to secure the necessary facilities for such change that "The Remedial Institute" is founded. The mode of treatment varies in accordance with the condition of the patient, some being reached by one method and some by another, but all are under instruction, which is an indispensable prerequisite to full and permanent restoration.

Prof. Wait outlined the orderly method of God in creation (which, he said, is a continuous process) and in the development of the soul of man. The Bible, as explained by him, is but a picture of the travel of the human soul, depicting not only what has been, but foreshadowing what is to be in the limitless future. And what is true of the individual soul is true of the human race. Man is an epitome of all below him. He has passed through the age of brutal passion, and the better portion of mankind have been developed physically, intellectually, and morally, while some have a degree of the spirituality which is yet to come to every soul either in this life or the life beyond. It has been impossible in the ages of the past for man to comprehend these truths, but since the revival of learning, and especially since the progress of the nineteenth century in literature, science and art, preparation has been made for the comprehension of higher truths—those pertaining to the spiritual nature of man.

The Institute building was formerly known as the Kohlmoos Hotel, and later as the St. Charles. It has been thoroughly renovated and refurnished, and is now ready for the reception of guests. It is not intended merely as a hospital for the sick, but as a pleasant resort for those in good health who desire a change from hotel or home life in the city to the quiet and peace of the country. The delightful climate of Alameda, its freedom from the fogs and wind that prevail in San Francisco, and its easy access to the metropolis, are the main reasons for the location of "the Remedial Institute" at that point. The Faculty is composed of Horace Bowen, M. D., Mrs. H. P. Van Kirk, M. D., Mrs. Horace Bowen, Prof. S. Wait; I. B. Carpenter, Business Manager, H. A. Hotchkiss, Secretary, Miss A. Kaley, Matron, with a full corps of assistants.

The success of such an institution as "The Remedial Institute" is of special interest to Spiritualists. Although those connected with it have (in some respects not herein explained) diverged from what is known as Modern Spiritualism, yet their system of philosophy is evidently an outgrowth of that prolific source of development by which so many thousands have been brought out from the darkness and bondage of religious forms into the light and freedom that leads to a practical realization of our highest aspirations.

—Mr. Samuel P. Putman, Secretary of the American Secular Union, lectures in Irving Hall on Monday and Wednesday evenings of next week. Subjects: "The Labor Question," and "The Ideal Republic." Mr. Putman is said to

be a fine speaker. He is lecturing under the auspices of the Secular Union, of whom Courtland Palmer, of New York, is President, and also special correspondent of *Truth-Seeker* and *Boston Investigator*.

A BIRD'S SEPULCHER.

Miss Catherine Wolff, one of America's wealthiest women, lost, recently, her pet parrot. The loss was so great that Miss Wolff ordered her pet embalmed and had it placed in a costly casket, which is to be kept sacredly guarded until she, too, has shuffled off this mortal coil, "when the dear bird is to be placed by her side, and in death they shall not be parted." This is a very sad and touching story, but it may soothe, somewhat, the troubled hearts of our readers to know that the poor little parrot's casket was carved by hand and sumptuously lined with tufted pink satin; that it took nearly six weeks to prepare the body and casket, and it cost over two hundred dollars.

And yet this same tender-hearted creature, Catherine Wolff, is said to be exceedingly stingy. Think of the hundreds right in her own city, New York, to whom one-twentieth of the sum expended on the bird's obsequies might have saved from starvation or shame; and pity it is to say it of her own sex, too. What beggar so poor as she, who, turning a deaf ear to the cries of the needy, expends foolishly large fortunes for personal gratification.

What a pitiful object to see a woman with great means for doing good, find nothing in this world of beauty and beautiful things to pour out her heart's affection on save a brainless parrot. Such souls must somewhere and somehow be "born again" ere they can see the Kingdom of God.

Since writing the above, Miss Wolff has passed over to the other side, at the age of sixty, and her fortune is estimated at \$20,000,000,—a wealth not of par value in the beyond.

HOTEL DEL MONTE.—When the beautiful structure, Hotel Del Monte, was destroyed by fire last Saturday night, the pride of the State was crumbled into ashes. It had been the abiding place for thousands of Eastern tourists, called hither by its superior attractions, and the mild, salubrious climate of Monterey Winters. As a public resort, Del Monte is noted for its charming and beautiful surroundings, and is destined, in time, to become one of the foremost pleasure resorts of the world. Out of the ashes of the old Del Monte shall rise, in finer perfection, the new Del Monte. The general style of architecture will be very much the same, only constructed on a much more elaborate scale. The managers are making their plans already for work to begin at once on the new building, and hope to be in readiness for guests in the early Autumn. Although most of the four hundred guests at the hotel, at the time of the fire, lost a greater portion of their wardrobes and some valuables, not one life was lost, nor was any one bodily injured. Something to be thankful for out of the sad calamity.

—The contents for the April number of "Buchanan's Journal of Man" are "Psychometry: The Divine Science"; "A Modern Miracle-Worker"; "Human Longevity"; "Justice to the Indians"; "Anatomy of the Brain"; "Mesmeric Cures"; "Medical Despotism"; "The Dangerous Classes"; "Arbitration"; "Criticism on the Church"; "Earthquakes and Predictions." Chapter II. of "Outlines of Anthropology: Structure of the Brain." Can be read for one dollar a year, and is worth twice that to any one.

Letter from San Diego.

EDITOR OF GOLDEN GATE:

As we, the "First Spiritual Society of San Diego," have celebrated the Thirtieth anniversary of Modern Spiritualism, we thought it best to put ourselves on record. We had two Sundays and the evening of the 31st in which to fling our banner to the breeze. The 27th of March and 3d of April, were devoted to religious exercises and proved very interesting. Lectures in the morning by Mrs. Wm. H. King, conference in the afternoon and a lecture by Mr. Ravlin in the evening. Yesterday we had the honor of listening to a fine spiritual discourse by Mrs. King, said to be inspired by Henry Ward Beecher. He did not leave his name, but two clairvoyants present saw him plainly standing beside the medium. At 7 P. M. Mr. Ravlin lectured upon the subject, "Is Spiritualism Taught in the Bible?" and a good, sound lecture it was. He made many telling points and four converts. On the 31st the program was musical and literary, closing with a social dance. Bro. Ravlin is doing a good work here in many ways, and we hope to keep him for some time yet.

To-morrow we expect the wonderful slate-writer, Fred Evans, his wife, and Mr. J. J. Owen, editor of your good paper. Of their stay and manifestations here, we shall depend on Mr. Owen to inform you.

C. SENOR.

SAN DIEGO, April 4, 1887.

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."

ANNUAL MEETING.

The annual meeting of the Society of Progressive Spiritualists will be held Sunday, April 10, 1887, at Washington Hall, 35 Eddy street, at 2 o'clock P. M., for election of a Board of Directors, and such other business as may be properly brought before it.

MRS. S. B. WHITEHEAD, Sec'y.
mar19-4t

Why Not?

[Written for the GOLDEN GATE by Spirit Rev. H. B. Kenyon, through a private medium at St. Paul, Minn., April, 1887.]

DEAR FRIENDS:—I wish to impress upon the mind of every one the necessity of developing the spiritual part of your being—the necessity of allowing your better nature or spiritual being to predominate in place of being concealed under a bushel.

That you possess a spiritual body and exist in the beyond is no new idea, for it was taught plainly in olden times. You have all read that you are sown a natural body and are raised a spiritual body; that there is a natural body, and there is a spiritual body; that when this event comes to each and every one then death is swallowed up in the victory of the spiritual. You have read this very many times in a book that is not new; then why be so very timid about everything that appears to teach of Spiritualism.

Why not prepare for the great school of which some day you are certain to become a scholar? Why come across the river in your A. B. C.'s, ignorant of all that pertains to the spiritual world? It will be well to give a portion of your earth-life in preparing for your real life in the beautiful country on this side of the river of what you term death.

Then mix a little of this spiritual food with your every-day meals and thought, then when the time comes for you to lay aside the mortal you will become aware of the truth that earth-life is not wholly intended for mortal pleasures; that it is only a school for you to become fitted for the real life in heaven.

Why not open your loving natures to admit the presence of loved ones gone before, who have come into the new life on this side of the river with all the love and affection that had in some cases taken years of earth-life to mature and become so much of the life and happiness experienced there? Do you think it possible for those on this side to forget the dear ones parted within sorrow at the river's edge? Do you think those on this side are made happy because they cannot forget you, and lovingly return to find every door shut so as to forbid their coming *en rapport* with your soul and thereby enabled to drink in more of the love that was so freely lavished upon them before they passed out of view?

Why not think of us as kindly and lovingly as before we came down to the river through physical pain and suffering? Did the care of us in those last hours of mortal suffering wipe out all the great love you had cherished for us? We think not. No, we do not forget, nor can you; then why not give us some little of your remaining days of thought in earth-life? We are near you often and would gladly lead you into paths of pleasantness and peace if you would allow us to do so; we are ever watching an opportunity to make our presence known to you; we cannot always come by the path you are looking for us to approach, but are glad to reach you through any way provided we can reach you at all. Truth is always true, and a city is equally as beautiful whether reached by dusty or paved roadway. What does the weary traveler care about the road he was compelled to come so that he reaches the beautiful gate that opens into the joys of communion with the dear ones living there? Why not allow us to select the way and you be ready to welcome us when there? Why not remember that life on this side is one of progression, and if you stand still so far as spiritual thought is concerned your loved ones may have passed out of your sphere into conditions that from lack of spiritual education you may not be enabled to fully embrace and enjoy when you do come into the new life in this more beautiful country. We love our own and do all in our power to foster the love we had for them in earth-life; but when the windows are closed and you are doing all you can to shut us out it does not add to our happiness here, and you must not wonder if some of you find your loved ones so far away when you do come that you cannot enter into their sphere and home.

I once asked a spirit who had been here a long time why he did not rise out of his loneliness, and he said that he "did not wish to be so busy as others. I am contented as I am." And so he was for some time until he saw that his loved ones were passing on and away from him. The law of progression was carrying them beyond and away from him, then he saw the need of doing something himself in order to remain in the company of his loved ones even here in spirit-life.

Why not remember the old if you will not the new saying, that there is a spiritual world and you will, ere long, be ushered into it with your spiritual body, and you will come with the growth your true soul has made in earth-life; then it will not make much difference as to the mortal style you maintained in that rudimentary school of life. When you come here your life will be shown and you will be known by the good you have done others instead of how much time and thought you gave to make a good outward appearance.

Why not open the door and let your dear ones come to you as of old with all their love? Why open the way so freely to mortal friends and shut so closely against those gone before into the beyond? Do you not know that those on this side would gladly come to tell you of this country and bring the glad tidings that

there is no death? That the dear ones do live and love you, even though your mortal eye cannot see them? Open the door of your soul and they will come gladly and bring sunshine to drive away all sorrow and doubt about heaven.

Why not come part way to meet us? We cannot force the way open and cause you to walk therein. Unless you are willing to listen to us we have to wait, hoping that you will not wait until the angel of new life comes to you to receive some dear one into the beautiful world of joy on this side the river. There are none so blind as those who will not try to see, and to those I desire to say, why not look around you and see others passing away and thereby learn? If you do not already realize the fact that there is no way to escape the final day when you also will come down to the river to meet the ones you have so bravely attempted to shut out of your love and life thoughts, then you will awaken to the fact that out of sight was not out of remembrance and love; that notwithstanding you thought you had forgotten them, they were true to you and could not forget their love for you.

Remember, my dear friends, that your loved ones on this side have passed through the process of cleansing from all earthly impurity, and you must get into the line of progression and soul-growth, or you may ever find difficulty in coming *en rapport* with them, so that they can come to you as they would gladly do. In other words, you must reach out your hand and loving sympathy to them and not expect them to push wide open the door and come in, whether you wish or not. No, dear friends, it is somewhat here as there. We are more apt to go where we are invited and welcome, than where we are not, and if you are disappointed in your feeble efforts to commune with them, do not lay all the blame to them, but look within your own soul and there you will discover the cause.

Do not come into this beautiful world of spirit-life crownless. If you do, yours will be the face to blush.

FATHER KENYON.

True Freedom.

[A paper read at the garden party given at Mrs. Washburn's, April 5th.]

DEAR SISTER AND FRIENDS:—My heart is in full sympathy with the spirit of the cause we are here to celebrate, the birthday of our noble sister, and also the birth of Woman's Suffrage in Kansas.

To you, dear sister, I will say, may many births and birthdays be yours in this life. All progress is the result of friction. So let the friction between the real and the seeming continue, until, through the aspiration of soul, divine powers and possibilities are born into consciousness. Such birth into the sphere of the real will reveal the mysterious truths in the storehouse of nature, and the mind will be baptized with a clear and deep realization of some of the purposes of the divine life that is everywhere about us. Such will drink and be fed from the pure fountain of immortal life, that we may all become conscious of the wonderful power in the harmony, that forever subsists in all nature, and of the divinity of life, and to grow into that harmony, is the wish of my heart.

Dear sister, the generous impulses that are daily springing up in your heart and into action are thought-rays from the soul, born into mind. These are the real birthdays where the permanent (or immortal) is born into consciousness, of which the birth of the body is but a correspondence, and each noble impulse that finds expression in action brings us new life and nearer the soul plane.

The light of truth can alone free us from the limitations of sense, and give us a conscious birth from the plane of sensuous seeming reality to the soul plane of the real and permanent. May your aspirations for soul-growth be realized through this living temple, the body.

Woman's Suffrage is an important step toward complete freedom, but woman's freedom means a great deal; it means man's freedom, one cannot be free while the other is enslaved. As universal spirit, the Great Cause of all things, gives to all alike, and our physical sun shines upon all alike, why should man place himself in direct opposition to the divine plan (or law), the manifestation of which we see everywhere in nature? He who enslaves another and deprives him of the inherent, God-given freedom, is himself a greater slave, a slave to the ignorance, folly, or selfishness that caused him to enslave another.

And as the minds of men in Kansas are so quickened with the spirit of justice and right as to remove one of the obstacles that ignorance has placed in opposition to woman's freedom, just to the degree that they have freed her, have they freed themselves; the out-growth will prove an equal blessing to both. To thinking minds freedom means the ultimate of soul unfoldment, freedom from all conditions that enslave, free from passions and appetites, from personal desires and feelings; free from all limitations that narrow or cramp our conceptions of the grand purposes of life, and free from ignorance of the divinity of all nature. Perfect freedom in this high sense means a condition where the soul is illumined by the spiritual sun of truth, and like that sun, shines on all alike. Power comes of high freedom, which, like the sun, gives life and liberty to all, irrespective of sex, creed or color.

PUBLICATIONS.

NOW ON SALE.

The Grandest Spiritual Work Ever Published.

Voices from Many Hill-Tops—
—Echoes from Many Valleys;
—or the—

Experiences of the Spirits Eon and Eona

[In earth life and spirit spheres]

In Ages Past; In the Long, Long Ago; and their MANY INCARNATIONS in Earth-Life and on Other Worlds.

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 was never before published. No book like unto this has ever found its way to earth-land shores, showing that 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.

THE BOOK HAS

650 Large Sized Pages,

Is elegantly bound in fine English cloth, has beveled boards and gilt top. Will be sent by mail on receipt of \$2.50.

Send amount in money or order or registered letter.

Catalogues, giving contents of the book MAILED FREE to every one. Please send your name and address.

ADDRESS ALL LETTERS,

JOHN B. FAYETTE,

Box 136a, Oswego, N. Y.

jun5-19-9m*

PROFESSIONAL CARDS.

A SELECT DEVELOPING CLASS FOR HIGHER MEDIUMSHIP.

INSTRUCTIONS FOR FORMING CIRCLES AT HOME.

Portrait Oil Paintings of Friends, at reasonable rates. Pencil Drawings, : : : \$5.00.

Developing Class meets every Wednesday eve.

Call or address, W. H. F. BRIGGS, mar26-tf 32 Ellis street, San Francisco, Cal.

MRS. ELSIE MAYNARD,

1512 Washington Street, Boston,

GIVES PSYCHOMETRIC READINGS BY HAND-WRITING OR PHOTO; ALSO, MAGNETIZED TALISMANS, BY SPIRIT POWER.

Fee, \$3 and six stamps. apr9-3m*

MRS. L. A. COFFIN,

PRACTICAL PSYCHOMETRIST,

Will give readings by letter.

Character and Business, \$1.00, and stamp; Three questions, 50 cents, and stamp.

213 MEDFORD STREET, SOMERVILLE, MASS. ap2-3m*

FURNISHED ROOMS TO-LET.

No. 1 Fifth Street, Corner of Market.

H. C. WILSON

Desires to inform his many friends, both in the city and country, that he has assumed the management of the above named house and solicits their patronage.

LOCATION CENTRAL. : : : PRICES REASONABLE.

Everything Strictly First-Class. au21-tf

Books for Sale at this Office.*

Manual of Psychometry: The Dawn of a New Civilization. By J. RODES BUCHANAN, M. D.,	PRICE.
The New Education: Moral, Industrial, Hygienic, Intellectual. By J. RODES BUCHANAN, M. D.,	\$ 2 00
Leaflets of Truth; or, Light from the Shadow Land. By M. KART,	75
Our Sunday Talks; or, Gleanings in Various Fields of Thought. By J. J. OWEN,	1 00
The Mediumistic Experiences of John Brown, the Medium of the Rockies, with an Introduction by Prof. J. S. Loveland,	1 00
Spiritualists' Directory. By G. W. KATES,	25
Spiritism; the Origin of All Religions. By J. P. DAMERON,	50
The Watscka Wonder. By E. W. STEVENS,	15
The History of the Origin of All Things. By L. M. ARNOLD,	2 00

*When ordered by mail, eight per cent added for postage.

NOTICES OF MEETINGS.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, Sunday, April 10th. Services at 7:30 p. m. Children's Lyceum at 12:30 p. m. All services free.

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

UNION SPIRITUAL MEETING EVERY WEDNESDAY evening, at St. Andrew's Hall, No. 114, Larkin street. First hour—Trance and Inspirational Speaking. Second hour—Tests, by the Mediums. Admission, free.

UNION SPIRITUAL MEETING EVERY WEDNESDAY evening, at St. Andrew's Hall, No. 114, Larkin street, at 8 o'clock p. m., sharp. Admission free.

PUBLIC MEETINGS EVERY SUNDAY AT 11 A. M. and Tuesday at 3 p. m., at No. 43 Sixth street, Esmond House. Subject: "Health and Healing." Miss E. J. Bennett.

The Anniversary in Portland.

EDITOR OF GOLDEN GATE.

One can hardly fail to perceive that the world moves, if he will only keep his eyes open and observe passing events, and nothing is more marked than the tone of the press toward Spiritualism. I well remember when Dr. S. B. Britten published the first spiritual paper in America how it failed for want of patronage, and yet Dr. S. B. Britten was one of the ablest writers in the civilized world. To-day many hundreds of papers and periodicals are sustained and supported both in the old and new world. A few years ago no secular paper would lend its columns to say a single kind word of our philosophy, or in praise of its advocates; now nearly all of our daily and weekly publications are willing to give us a respectful hearing (occasionally some old moss back excepted.) I find the following account of the proceedings of our First Society of Spiritualists of Portland in commemoration of the Thirty-ninth Anniversary of the Rochester rappings, published by the *New Northwest*, and I need make no comments on its fairness:

Red Men's Hall was crowded to overflowing on last Sunday evening, the occasion being the celebration, by the First Society of Spiritualists of this city, of the Thirty-ninth anniversary of the first manifestations of Spiritualism in tiny raps by the Fox sisters in the city of Rochester, New York. The exercises were opened with a song, entitled "The Millennium Dawn," by the choir, assisted by the audience; then followed an eloquent address by Col. C. A. Reed, of ten minutes, in which the gentleman reviewed the rapid growth of Spiritualism. "Will the New Year Come To-night, Mother," was read by Mr. Brown so realistically that one would think himself by the side of the dying child. The essay on the "Little Things of Life," by Mrs. Dr. L. M. Hunt, was well received. "Anniversary Hymn," by the choir, was followed by the recitation of the poem, "The Vision," by Mrs. Col. C. A. Reed, which would have to be heard to be appreciated. The lady did herself great credit, and held that vast audience throughout the long recitation in breathless silence. Then came a duet on the banjo and harmonica by Mr. Frank Westaway, which was so astoundingly executed that the young gentleman received a hearty encore. It was considerable of a novelty to see and hear a fine duet performed by one individual. Little Rena Terry's recitation of "The Old Tree" gave universal satisfaction. She is a bright and vivid child of great promise. The reading by Mrs. Pollock, "A Jashful Man," was so well done that few who were there will quit laughing for a week. The recitation, "The Moneyless Man," by Dr. Forden, was finely rendered and gave good satisfaction. An instrumental duet by Miss Harris and Mrs. Anderson was well received. Mr. O. S. Hendee recited "The Boy and the Angel" in a most admirable manner, exhibiting excellent elocutionary powers. The exercises were concluded by a vocal solo by Mrs. Emma Anderson, in which that lady did herself great credit. This meeting will be long remembered by those present as one of the most enjoyable evenings of their lives.

May the *New Northwest* live long and be prosperous in all it undertakes, is the heartfelt wish of C. A. REED.
PORTLAND, March 28, 1887.

Religion Has Been Useful.

[C. J. in Light for Thinkers.]

Some of our liberal friends are very hostile to the churches and would annihilate them if they could, because of narrow and false doctrines taught in them. I must confess that I differ from our violent friends. Because, although much that is unimportant and false is taught, still the masses are educated by means of church influence into nearly all we know of what is called Christian duties.

Millions of our people live in the country isolated from each other and never meeting, save on Sundays to listen to some humble dispenser of the word. They would grow up into semi barbarians but for this. When we see how utterly impossible it seems to create enough interest in these people to make them assemble regularly to discuss matters of most vital import to their daily lives, we may rejoice at this habit that has been acquired of assembling on Sundays. Christianity, Buddhism, its elder brother, Mohamedanism, its offspring, have done a mighty work toward civilizing and humanizing human beings. The religion adapts itself to the people, but has a continuing, persisting influence toward reform and progress in its spirit. He who can see no good in the religions of the world, has more confidence in man's innate goodness than I have. It is through his religion alone that he has been drawn from mere brute materialism. Who shall say what influence the awful, horrid rites of their religion may have on the semi-brutes it exists among? What sort of people were our French and English ancestors, who no later than five hundred years ago could wage those horrible exterminating wars upon each other, described by Froissart, wherein they tossed the women and babes, of conquered towns, into the flames, and skinned other captives alive and yet were in such awe of their priests, that those of the conquered enemy could with impunity curse them and drive them from their hellish orgies. What influence could a modern Baptist or Unitarian have over such devils? As the great Sydney Smith said when defending the Catholics against cruel Protestant laws: "It is not the religion, but the cruel persecuting spirit of the times should bear the blame."

When I read of the priests of the conquered town coming out and cursing the fiendish soldiers, who were tossing the women and babes into the flames, and driving them by their excommunicating

maledictions, I saw for the first time the great need of the Roman Church, during the dark ages and among the masses where it prevails to-day. And when any one tries to frighten me to-day, because of the growth of that church here, I remember that Reform and Freedom grew out of that very church's bosom and triumphed when all the world was Roman Catholic. Religion takes its color from the age and people. The Presbyterians of Scotland, (1640), and of Missouri, (1880), are different people. The hell of one is literal—the hades of other, ideal.

Vision of the Dying.

[J. G. J. in Religio-Philosophical Journal.]

So numerous are the beautiful experiences, such as the one I am about to relate, that one might almost think it unnecessary to record more of them; yet so persistent seems to be the disposition, in many minds, to underrate their real import and real value, that we must needs note them, remembering the old adage, "a continued dropping will wear away stones."

I have just now been informed of the decease of a woman, of a very estimable and well-known Quaker family, with whom I was well acquainted many years ago. The circumstances of her departure, as related, are these:

During the last night of her life, she suddenly exclaimed, "Oh! Father! Mother!" When the person in attendance asked, "What is the matter P—?" She answered, "Oh! there is father and mother!—I see them both." After a brief interval she reached upward with her arms, crying, "Glory! Glory!" and at once passed away.

Now when we know that the strictest of the Society of Friends, to whom this family belongs, are inclined to look towards a miraculous immortality, wherein nothing so unholy (?) as natural affection may enter; at least that they will be so absorbed in singing praises before the throne to the "Lord God and the Lamb," that there will be no room for the loves of earth to grow and flourish, and that they will be at once taken to the arms of Jesus, if happily they escape the grasp of the devil, "seeking whom he may devour"—I say when we know all this and much more that might be stated in the same line, there is some meaning to be attached to these ever recurring visitations of the loved ones gone before, at the bedside of those undergoing the apotheosis called death; some meaning besides the senseless cry of the hard of heart and dull of apprehension, who regard these beautiful "openings," but as the unreal visions of flickering thoughts through the brain about to grow cold forever.

Yes, well do we know that the "father" and the "mother" were there to receive the disenthralled spirit form—the real daughter of their love, and conduct her to that home,—

"Where dear families are gathered
That were scattered on the wild;
"Where we find the joy of loving,
As we never loved before,—
Loving on, unchilled, unhindered,—
Loving once,—forever more."

J. G. J.

MISS GRACE HOWARD, daughter of Joe Howard, the journalist, is going to Dakota to establish sewing-schools among the Indian women of Crow Creek. She says: "It is really an industrial project, not an educational plan. The strongest desire of the Indian, man or woman, who has come in contact with civilization at all, is to wear the clothing of the white people. They will beg it, buy it if they have money, one and all. It is impossible to provide for even a fraction of those who desire it, for the only supply is through the packages sent to the missionaries' families from the East. It is this demand for clothing that I am going to take advantage of to supply the Indian girls with an industry. At Crow Creek, I shall take, perhaps, two at first, afterward a larger number, into the house with me. They will be Hampton students who can cut and fit and sew. We shall supply garments that can be sold to the Indians at moderate prices; and I look to see a business grow out of it in time,—not in my hands, perhaps,—that shall supply employment to women who are sadly in need of it. It will be the first effort to organize work for the Indian girls, and they are quite ready to take hold of it."

AMONG THE YOUNGSTERS.—A member of a school-committee in New Hampshire was examining a class when he happened to ask:

"Can any scholar give the definition of the word 'average'?"
A little girl replied, "It is a thing a hen lays an egg on, sir."

"No, that's not right."
"Yes, sir, my book says so." And she trotted up to her questioner and pointed to this sentence in her reading-book: "A hen lays an egg every day, on an average."

A HARVARD professor has made the calculation that if men were really as big as they sometimes feel, there would be room in the United States for only two professors, three lawyers, two doctors, and a reporter on a Philadelphia paper. The rest of us would be crowded into the sea and have to swim for it.—*Detroit Press*.

Fear makes a man a slave to others.

PROFESSIONAL CARDS.

INDEPENDENT SLATE-WRITING.

DR. D. J. STANSBURY.

No. 32 ELLIS STREET, : : NEAR MARKET STREET,

SAN FRANCISCO.

Independent Slate-Writing.

SITTINGS DAILY, 10 TO 4, : : : \$2.00.

Public Circles, Tuesday Evenings, 50 cts. Developing Seance, Friday Evening.

MRS. J. J. WHITNEY.

The Wonderful

CLAIRVOYANT AND TEST MEDIUM

Located at : : 120 Sixth Street,

SAN FRANCISCO.

Sittings daily, : : : : \$1.00.

MRS. L. S. BOWERS.

WASHOE SEERESS AND ASTROLOGER.

126 O'Farrell Street,

SAN FRANCISCO, : : CALIFORNIA.

mar26-tf

ALLIE S. LIVINGSTONE.

ARTIST.

Spirit Portraits Painted. Also Trance Test Sittings, daily (except Saturdays), from 10 a. m. to 6 p. m.

Private Seances by pre-arrangement (evenings.)

Parlors, 625½ Larkin St., near Ellis.

mar12-1m*

MRS. JENNIE CROSSE.

CLAIRVOYANT AND TEST MEDIUM.

Will answer six questions by mail, : 50 cents and stamp.

Will give whole life reading for \$1.00 and two stamps.

DISEASE A SPECIALTY.

Address 37 Kendall Street, : Boston, Mass.

mar5-3m*

SEALED LETTERS ANSWERED.

MRS. DR. ELEANOR MARTIN.

73 West Lane Avenue, : : Columbus, Ohio.

Two Dollars and Eight Cents.

mar5-3m*

MRS. SARAH J. PENOYER.

PSYCHOMETRICAL DELINEATOR OF CHARACTER.

Readings, \$1.00. : : : Enclose lock of hair.

Address 128 North Second Street,

EAST SAGINAW, : : MICHIGAN.

feb26-3m*

ANNA L. JOHNSON

DIAGNOSES DISEASE,

—AND—

DISEASES PRESCRIBES FOR THE SICK.

At 24 Twelfth Street, : : : San Francisco.

feb26

MRS. WM. H. KING.

TRANCE, CLAIRVOYANT AND CLAIRAUDIENT MEDIUM.

And W. H. KING, MAGNETIC HEALER,

Residence, corner Seventh and F Streets; San Diego, Cal.

Will answer calls to lecture anywhere in the State.

jun26

MRS. DR. BEIGHLE.

WILL DIAGNOSE DISEASE WITHOUT QUESTIONS.

44 Sixth St., room 22, (Manchester House), San Francisco.

Hours from 9 to 5.

NERVOUS DISEASES A SPECIALTY.

MRS. EGGERT AITKEN.

TRANCE MEDIUM—MASSAGE TREATMENT.

Diagnosis given by lock of hair, fee, \$2.00.

Circle, Sunday and Thursday eve'ngs. Consultations daily

No. 830 MISSION STREET.

SHORT-HAND AND CALIGRAPH TEACHER.

MISS GEORGIA HALL.

At 161 Seventh Street, : : : Oakland.

MRS. MARY L. MCGINDLEY.

Mandan, Dakota.

CLAIRVOYANT, INSPIRATIONAL & BUSINESS MEDIUM.

Six questions answered for one dollar.

Life horoscope sent for \$2.00. : Satisfaction guaranteed.

aug21-tf

PROFESSIONAL CARDS.

MRS. A. A. CONNOR.

METAPHYSICIAN AND D. M.

ALL NERVOUS DISEASES A SPECIALTY.

Office Hours:—Mondays, Wednesdays and Fridays, 1 to 4 o'clock p. m.

228½ Page St., near Laguna, : San Francisco.

Consultation, Free. dec11-tf

MRS. L. ELLSWORTH.

INSPIRATIONAL MEDIUM.

1108½ Broadway, : : : Oakland.

FAMILY MATTERS MADE A SPECIALTY.

Charges Reasonable. jan29-tf

DR. LOUIS SCHLESINGER.

TEST MEDIUM.

32 ELLIS STREET, : : SAN FRANCISCO.

Office hours, from 9 a. m. to 12 m., and 1 to 5 p. m.

(Sundays excepted.)

Sittings—Evenings, by appointment only.

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. aug28

MRS. M. J. BROWN.

No. 114 Turk Street, city.

VAPOR BATHS SCIENTIFICALLY APPLIED.

Chronic and Nervous Diseases Cured Without the Use of Drugs.

Consultation, : Daily.

The Vitalizing Cabinet-Bath, or Portable Hot Springs. What is the effect? It cleanses the skin and opens the pores, equalizes the circulation and relieves congestion, preserves health and prevents disease, purifies the blood by removing the impurities which accumulate in the fluids and tissues of the body, and imparts vigor to the system, and strength to the mind. dec18-tf

MRS. M. J. HENDEE.

PSYCHOMETRICAL DELINEATOR OF CHARACTER AND DISEASE. MENTAL AND MAGNETIC TREATMENT.

20 Turk Street, : : San Francisco.

Sittings daily. Circles, Monday and Friday evenings. Developing Circle, Thursday evenings and Wednesdays, at 7 o'clock p. m.

MRS. ALBERT MORTON.

SPIRIT MEDIUM AND PSYCHOMETRIST.

Diagnosis and healing disease a specialty.

210 Stockton Street, : : : San Francisco.

not-tf

DR. J. E. & C. MAYO-STEERS'S

SPIRITUALIZED REMEDIES.

Specially Prepared and Magnetized to suit each case, under the direction of spirit controls Drs. Nicollan and Rosie. Send lock of hair, age, sex, one leading symptom, 2-cent stamp, and have your case diagnosed FREE.

OFFICE—251 HENNERIN AVENUE.

Address, P. O. Box 1037, : Minneapolis, Minnesota.

may1-6m

MRS. R. A. ROBINSON.

PSYCHOMETRIZER AND TEST MEDIUM.

308 Seventeenth Street,

Between Mission and Valencia, San Francisco.

DO SPIRITS OF DEAD MEN AND WOMEN Return to Mortals?

MRS. E. R. HERBERT, SPIRIT MEDIUM.

Gives sittings daily, from 12 to 4 o'clock p. m., (Sundays excepted), at

No. 418 TWELFTH STREET. : OAKLAND, CAL.

Conference meetings Sunday evening; Developing Circles, Tuesday evenings. Public are invited. not8



FRED EVANS.

Medium

—FOR—

INDEPENDENT

SLATE

And MECHANICAL

WRITING.

Sittings daily (Sundays excepted), from 9 a. m. to 5 p. m.

Private Developing, daily.

No. 1244 Mission Street, San Francisco.

(MR. EVANS will be absent from San Francisco from April 3d to May 1st, 1887.)

A REMARKABLE OFFER.

SEND TWO 2-CENT STAMPS.

Lock of hair, state age and sex, and give your name in full, and I will send you a CLAIRVOYANT DIAGNOSIS of your disease, FREE. Address,

I. C. BATDORF, M. D.,

Principal Magnetic Institute, Jackson, Michigan.

ANDREW JACKSON DAVIS.

PHYSICIAN TO BODY AND MIND.

Has become permanently a citizen of Boston, and may be consulted concerning physical and mental disorders, or addressed at his

Office, No. 63 Warren Avenue, Boston, Mass.

Mr. Davis would be pleased to receive the full name and address of liberal persons to whom he may from time to time mail announcements or circulars containing desirable information. jul3-5m*

MRS. M. MILLER.

MEDIUM.

Meetings—Tuesday, Thursday and Saturday evenings, and Fridays at 2 p. m. Sittings daily, \$1.00.

114 Turk Street, between Taylor and Jones.

Sittings daily. Admission to Public Circles, ladies 10 cents, gentlemen 25 cents.

DEVELOPING CIRCLE.

EVERY FRIDAY AT 2 P. M.

At No. 10 LeRoy Place, off Sacramento street, South, between Leavenworth and Jones.

Ladies, 10 cents. : Gentlemen, 25 cents.

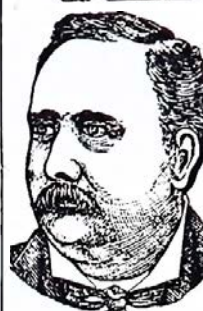
Will also attend private families for developing their circles, at reasonable rates.

nov27-tf

W. C. R. SMITH, Astral Healer.

ADVERTISEMENTS.

DOCTOR FELLOWS



Is a regularly educated and legally qualified Physician and the most successful, as his practice will prove. Cures Syphilis, Rheumatism, and Impotency (as the result of indiscretions of youth and excesses in married life, etc.), by an External Application of his own discovery, which is entirely unknown to the medical profession.

It is a medicine to be dissolved in water and then applied externally to the parts affected by pad and bandage, which accompanies the remedy. It cures by absorption, which is the only reliable method of curing the above named complaints. Those who are ailing should send for this outward application, if they can possibly do so, as it never fails to cure in the most advanced cases.

Now, reader, if you are one of the afflicted, send the Doctor at once five 2-cent stamps for his "PRIVATE COUNSELLOR," telling all about the above named complaints, what the price will be for a cure, with strong, convincing testimonials sworn to.

Address, Vineland, New Jersey, and say in what paper you saw this advertisement.

From the WORCESTER, MASS., DAILY PRESS:—We cordially endorse Dr. R. P. Fellows as an able and learned physician, who has been so highly successful that his name is blessed by thousands of those who found no relief in the old medication, but were cured by the scientific method originated by Dr. Fellows. oct9-1y*

SPENCERIAN STEEL PENS
Are the Best
Established 1860.
USED BY THE BEST PENMEN
Noted for Superiority of Metal,
Uniformity, and Durability.
20 Samples for trial, post-paid, 10 Cents.
IVISON, BLAKEMAN, TAYLOR, & CO.,
753 and 755 Broadway, New York.

B. J. SALISBURY.

—DEALER IN—

—{ Real Estate! }—

SANTA ANA, - LOS ANGELES COUNTY, - CALIFORNIA

Inquiries from abroad answered promptly.

may22-tf



FIRE OF LIFE.

A MAGIC CURE

—FOR—

RHEUMATISM, NEURALGIA, PAINFUL NEURALGIA, SCIATICA, GOUT, LUMBAGO AND DEAFNESS.

Everybody Should Have It.

G. G. BURNETT, : Agent,

327 Montgomery St., S. F.

Price, \$1.00. Sold by all druggists. "Call and see."

DR. CHAS. ROWELL.

OFFICE—426 Kearny Street, San Francisco.

GOLD

Fields are scarce, but those who write to Stinson & Co., Portland, Maine, will receive free full information about work which they can do, and live at home, that will pay them from \$5 to \$25 per day. Some have earned over \$30 in a day. Either sex, young or old. Capital not required. You are started free. Those who start at once are absolutely sure of snug little fortunes. All is now.

\$1.00 FOR WATCHES

CLEANED AND WARRANTED. GLASS 10 CENTS.

T. D. HALL, Jeweler,

No. 3, Sixth Street, : San Francisco.

Watches, Clocks and Jewelry retailed at wholesale prices.

Clocks and Jewelry repaired. Orders and repairs by mail attended to.

YOU can live at home, and make more money at work for us, than at anything else in this world. Capital not needed; you are started free. Both sexes; all ages. Any one can do the work. Large earnings sure from first start. Costly outfit and terms free. Better not delay. Costs you nothing to send us your address and find out; if you are wise you will do so at once.

H. HALLETT & Co., Portland, Maine.

WM. H. PORTER,

(Successor to Lockhart & Porter).

—{ Undertaker and Embalmer. }—

NO. 116 EDDY STREET.

Between Mason and Taylor Street, opposite B. B. Hall, one block and a half from Baldwin Hotel.

PRESERVING BODIES WITHOUT ICE A SPECIALTY.



RUPTURE

Quickly and Permanently

Cured by the Celebrated

Thirty-Ninth Anniversary from a Spiritual Standpoint.

[N. P. F. in Spiritual Offering.]

For ages a great army of human souls have been passing beyond the reach of material vision, into an unknown realm where the light of science had not penetrated, and from which even the voice of love had received no response. Faith had bridged the river of death, and religion pictured the glories of heaven, but no evidence had been given of immortality, no rational idea of the soul, no philosophy of death, no vision of real life in the spheres. Death was the king of terrors, the tomb the black night of despair, and between the living and the dead there was believed to be an impassable gulf. Here the bereaved were robed in the sable garments of mourning, the air filled with low moans of grief and the sharp cry of agony, while hopeless despair looked from sad eyes and left its stamp upon tear-washed cheeks. Upon the other side of the silent river, beyond the veil of matter, were those who had triumphantly passed from death unto life. What sad emotions stirred their souls as they turned from their new surroundings, from flowers, music and the joyous greetings of welcoming friends, to the desolate and aching hearts of the loved ones left upon earth. How they longed to make their presence known, to give a sign of their continued existence, to lift the great load of grief and bring something of the light and joy of their higher state to the sorrowing hearts of friends. How earnestly they consulted as to the possibility of intelligent communion with the denizens of earth; how carefully they studied the result of every effort made, and how gladly welcomed knowledge of the law through which manifestations were given in the past. If mortals were anxious to know of the mysteries lying beyond the veil, spirits were certainly as desirous of imparting information. It is probable that comparatively few of those seeking to reopen the channels of communication realized the almost insurmountable difficulties to be met. The first step was to procure instruments through whom the phenomena could be given; the second to overcome unfavorable conditions (often a most difficult task). After this was accomplished and the phenomena admitted to be caused by spiritual agencies, then bigotry and superstition strove in every possible way to block the pathway of spiritual progress. For thirty-nine years wise and earnest intelligences have faithfully labored to lessen human ills, to bring the light of spiritual truth to minds long shrouded by the gloom of supernaturalism; and while engaged in teaching the ethical principles of Spiritualism, they have been no less active in developing new phases of the phenomena. Independent slate-writing has been carried almost to perfection, while painting and drawing, without the aid of human hands, often without pencil or brush, has become an indisputable fact. Slate-writing furnishes an avenue through which all nationalities, all grades of culture may be represented, as well as all languages written; it is one of the most satisfactory phases now known. The spirits who have labored so earnestly, and the mediums whose patience and perseverance have never waned in seeking for this phase, should receive the gratitude of all capable of realizing its inexpressible value to humanity. By this method all classes of spirits can identify themselves, yet it seems they have determined to make it possible for mortals to see as well as hear them. Materialization commenced in private circles where at first only hands were visible and steadily advanced until full forms were seen. Transfiguration and materialization are undoubtedly the highest phases of phenomenal Spiritualism, and are indeed a great triumph, especially when it is remembered they have met the most determined opposition of ignorance and stupidity, both without and within the ranks of Spiritualism. Judging from the number of mediums now being developed for form materialization, it is evident that the spirits intend to continue their efforts in this direction until the prophecies made by them are fulfilled and the two spheres of life blend as one. The fact that on this Thirty-ninth anniversary there are more mediums for phenomenal manifestations, more earnest inquirers thronging seance rooms than ever before, is a favorable indication that the interest in that phase of Spiritualism is as great for mortals and spirits as it has ever been. It is a noticeable fact that the spiritual teachings of Spiritualism are attracting more attention than in former years. The bitter, denunciatory language once heard at the meetings has been relegated to its proper place, materialistic gatherings, while the spiritual rostrum has been more generally dedicated to the enunciation of ethical principles. Thirty-nine years of earnest work has been given to perfecting methods for demonstrating immortality and the dissemination of spiritual truths; the church has been thoroughly permeated with the light of the New Dispensation, and thousands advanced to a higher plane of spiritual growth. The results of this greatest of all movements are more clearly traced in the modification of ideas and the general enlightenment of the people than in efforts to organize or to promote unity of sentiment. It has been asked whether Spiritualism would eventually be absorbed by the lib-

eral churches and lose its identity, or become the nucleus for a permanent organization which would attract to itself the thousands who have outgrown the limitation of creeds and are waiting a broader religious movement, one that will meet the highest spiritual demands of the soul. It is probable that before the recurrence of many more anniversaries, Spiritualism will have answered this question; certainly its greatest work lies in the future, and it alone can raise the standard around which will finally gather all the nations of the earth. The adherents of Spiritualism see in its onward tendency ample cause for encouragement and hopeful prophecy for the future, when its principles shall have been wrought into human lives, and its seeds, sown amid storms of persecution, shall have produced a golden harvest.

Death and Dying.

Henry Ward Beecher, in one of his recent sermons, said:

"Death is the swelling of the seed that has lived here, that is dried up, and that is waiting for its planting. Death is the bursting of the bud in April that all Winter long has lain tight-bound within itself, waiting for its life of efflorescence. Death is entering on Summer from the Frigid Zone. When you look at it in the light of this grander disclosure, this prophetic thought of the apostle, the wonder is that men want to live—that they do not hunger and thirst for dying. For death is coronation; it is blossoming; it is stepping from bondage into liberty, from darkness into light; it is going out of a prison-house into the glory of the Father's community. I know that nature calls for a good deal. I cry when my children die; for a long time I cannot hear their names mentioned without sobs or crying; but my higher reason condemns my lower weakness all the time. One thing I cannot bear; I do not rebuke anybody, but I must tell the fullness of my own feelings. When a child comes up to death, put the symbol of joy and rejoicing round about it. When the hero goes, do not cover him with black, nor with any of the circumstances that related to him here. "Christianity, after a few thousand years, ought to have taught men that the going out of life is for honor and glory and immortality. If there be some poor wretch that has defiled life, and made many people unhappy, and you want to put on black, put it on for him; but for your mother, your father, your babe, your dearest one, do not defile the atmosphere of heaven, which is light, and whose garments are salvation and beauty, with that which all the world over stands for the symbol of defeat, or sorrow, or trouble. You say, 'I feel better to do it.' Well, you ought not to feel better to do it. For, if there be one thing which should be called the Gate Beautiful, it is that gate which opens and lets your child, your wife, your mother, your sister, your brother, into the heavenly land of light and liberty. "Oh, that the angels would send down some of their habiliments with which we might robe ourselves, and come, on this side, as near as we can to them—if not without tears, yet with tears that are themselves lenses through which heaven comes nearer, and its joys beam upon our earthly sorrows, and take away their anguish."

THERE are elements in the labor problem which do not spring from intemperance, but from social and industrial conditions; but, taking workingmen the country over, there is no single factor which has more to do with their poverty than the drinking habit. Hon. Wellington Smith, in an article in *Work and Wages*, tells of a printer "who, when his fellow-workmen went out to drink beer during the working hours, put in the bank the exact amount which he would have spent if he had gone out to drink. He thus kept his resolution for five years. He then examined his bank account, and found he had on deposit \$521.86. In the five years he had not lost a day from ill-health. Three out of five of his fellow-workmen had, in the meantime, become drunkards, were worthless, and were discharged. The water drinker then bought out the printing-office, went on enlarging the business, and in twenty years from the time he began to put by his money was worth \$100,000." Such incidents should not be urged for more than they are worth; but, if workingmen could be induced to abandon alcoholic liquors, there would be no need of urging them at all.

THE Woman's Medical College of Chicago has scored a great victory. One of the rules of the Cook County Hospital is that the "Internes"—house physicians—shall be chosen from graduates of the medical colleges of Chicago, on competitive examination. In the Board the prejudice against "women doctors" is so strong that none will be admitted, if it is possible to prevent it. But at the examination last week, Miss Rachel Hickey, valedictorian of the graduating class of the Woman's Medical College, stood so high in her examination that the Board could not help appointing her. She stood 100 in anatomy, and in pathology, it is said, passed the best examination ever passed by any applicant before that Board.—*Union Signal*.

To-morrow may bring unexpected pleasure, if we improve the present. But if we neglect the golden opportunity of to-day, the future will hold nothing for us but remorse and pain.

Cure of the Tobacco Habit.

[The following testimonials to Mrs. Sarah Seal's treatment for the cure of the tobacco habit will be of interest to all users of the weed.]

OAKLAND, March 23, 1887.
TO MRS. SARAH SEAL, BROADWAY AND THIRTEENTH STREETS, OAKLAND.—My Dear Madam:—It is a pleasure for me to publicly testify to the efficacy of your treatment for the cure of the tobacco habit. I had been previous to last July an inveterate user of the weed for over thirty years, smoking from six to ten cigars per day, besides using a pipe, and was also a very heavy chewer. Your treatments eradicated all taste and craving for the weed in a surprisingly short time, and I am now as free from all inclination to use it as I would be had I never known its taste. Very truly yours,
GEO. A. CARTER,
569 Fifteenth St.

OAKLAND, March 19, 1887.
Having smoked a number of years, I saw the necessity of leaving off, and having heard of Mrs. Seal I placed myself under her direction for one week, at the end of which time without the use of drugs or in any way interfering with my business I found myself entirely cured of the desire to smoke or use tobacco in any form.
JOHN A. HILL.

PUBLICATIONS.

ANDREW JACKSON DAVIS,
(Seer of the Harmonical Philosophy.)

His latest remarkable book, written and published within the past year, entitled,

"BEYOND THE VALLEY,"

(A Sequel to the "Magic Staff.")

Explaining Some Important Events in his Private Life.

Is as gladly read, and will be as universally appreciated, as any other volume from his pen. The publishers receive orders for it from all parts of the civilized world. It contains six vivid diagrams—illustrations, and treats upon subjects autobiographical, and explains questions of universal interest.

THE PRESS, GENERALLY.

And the numerous distinguished correspondents of the author in particular, have uniformly given to "Beyond the Valley" a high and influential position among the many works of this author.

Price, Single Copy, \$1.50.

For Several Copies, a Liberal Discount. The Trade Supplied.

Address the publishers of the "Banner of Light,"

COLBY & RICH,

Corner Bosworth and Province streets, Boston, Mass.

In remitting by postoffice money order, or otherwise, please make it payable to COLBY & RICH. sep11

THE NEW YORK BEACON LIGHT.

An Independent weekly Spiritual journal, giving messages from our loved ones in spirit land, and containing matter of general interest connected with Spiritual science. Free from controversy and personalities.

Mrs. M. E. WILLIAMS, Editor and Publisher.

Subscription rates—One year, \$2.00; six months, \$1.00; three months, 50 cents. Postage, free. Rates of advertising—\$1.00 per inch for first insertion; 50 cents for each subsequent one. No advertisement inserted for less than \$1.00. For long standing advertisements and special rates, address the publisher. Payments in advance. Specimen copies sent free on application. News dealers supplied by the American News Company, Nos. 39 and 41 Chambers street, New York. All communications and remittances should be addressed to Mrs. M. E. WILLIAMS, 212 West 46th St., New York City.

THE PROGNOSTIC STARGAZER.

The oldest Astrological monthly in the world. Single numbers, 10 cents; \$1 per year.

IT REVEALS THE FUTURE!

Contents—Astrological Editorials; Rise and Fall of Stocks; Fluctuations of the Market; Changes of the Weather; Remarkable Prognostications of Men and Events; Useful Information Concerning Conception, Birth and Death of Children; Voice of Stars; Good and Evil Lines for All Each Month; Future Experience for One Year; Some Horoscopes, etc., etc.

Address, THE STARGAZER, Boston, Mass.

THE ROSTRUM.

A Fortnightly Journal devoted to the Philosophy of Spiritualism, Liberalism, and the Progress of Humanity.

A. C. COTTON, Editor and Publisher.

All communications to the pages of THE ROSTRUM must be addressed to A. C. Cotton, Vineland, N. J. Price, per annum, in advance, \$1.00; six months, 50 cents; three months, 25 cents; clubs of five, \$4.00; clubs of ten, \$7.00; specimen copies sent free. All orders and remittances must be made payable to A. C. COTTON, Vineland, N. J.

THE FREETHINKERS' MAGAZINE.

To be published monthly after Jan. 1, 1886.

This is to be a FREE magazine, from which no communication will be rejected on account of the sentiment expressed. And the editor will reserve the right to be as FREE in the expression of his views as are the correspondents. Each writer is to be solely responsible for his or her opinions. Each number will contain 48 pages and the price will be \$2.00 a volume, 25 cents for a single number.

Address, H. L. GREEN, Editor and Publisher, Salamanca, N. Y.

THREE MONTHS FREE.

Weber's Illustrated Magazine of Human Culture, devoted to Physical, Mental, Moral and General Self-Improvement. Will be sent three months free to any one who says where he saw this, and sends us his or her address, together with ten cents to pay postage, etc. This offer entitles all to give this new wonderful magazine a trial. \$1.00 per year, 10 cents for agents' outfit.

Address, M. S. WEBER, Publisher, Farmersville, Pa.

THE ALTRUIST.

Is a monthly paper, mostly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Mutual Aid Committee, whose members all live and work together, and hold all their property in common, the men and women both having equal rights in electing officers and deciding all their business affairs by majority vote. 50 cents a year; specimen copy free. Address, A. LONGLEY, Editor, 2 N. Fourth street, St. Louis, Mo.

A GUIDE TO FORTUNE.

Explains the occult cause in nature, why some persons succeed in life and others again fail; and tells how any one may accomplish their wish and avoid misfortune. Sent to any address on receipt of price, TEN CENTS, in stamps.

Address, PROF. SOL, Box 970, Butte City, Montana Territory, feb19-31

DUTIES AND DANGERS IN SOCIAL LIFE.

Py Prof. Jones, is worth its weight in pure gold. It is divided in six chapters: Love; Courtship; A Talk to Young Men; A Talk to Young Ladies; Husband and Wife; and Marriage. Sent to any address on receipt of 30 cents.

Address, M. S. WEBER, Publisher, Farmersville, Pa.

PUBLICATIONS.

THE WATCHMAN.

AN 8-PAGE MONTHLY JOURNAL,

Devoted to the Interests of Humanity and Spiritualism. Also, a Mouth-piece of the American and Eastern Congress in Spirit Life.

WATCHMAN, Spirit Editor.

Published by

BOSTON STAR AND CRESCENT CO.

1090 Central Park Avenue,

Milard Postal Station, : : Chicago, Illinois.

HATTIE A. BERRY, : : Editor and Manager.

ARTHUR B. SHEDD, : : Assistant Manager.

Terms of Subscription (in Advance)—One year, \$1.00; Six months, 50 cents; Clubs of ten, \$8.00; Single copies, 10 cents; Sample copies, free.

U. S. Postage Stamps will be received for fractional parts of a dollar. (15 and 25 preferred.)

Remit by P. O. order, drawn on CHICAGO, ILL., or by Registered letter. Payable to

HATTIE A. BERRY, Editor and Manager.

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.
We'll all Meet again in the Morning Land.
The Golden Gates are Left Ajar.
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.
When the Dear Ones Gather at Home.
Only a Thin Veil Between Us.

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

THE SPIRITUAL OFFERING.

Devoted to the Advocacy of Spiritualism in its Religious, Scientific and Humanitarian Aspects.

CYL. D. M. FOX, : : : : : Publisher

D. M. & NETTIE P. FOX, : : : : : Editors

EDITORIAL CONTRIBUTORS:

Prof. Henry Kiddle (H. K.), No. 7, East 130th street, New York City.

"Quina," through her medium, Mrs. Cora L. V. Richmond, 64 Union Park Place, Chicago, Illinois.

"The Offering" has a Department especially devoted to "Our Young Folks,"—Mrs. Eva A. H. Barnes, Assistant Editor.

Among "The Offering's" contributors will be found our oldest and ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical and Spiritual subjects, Spirit Communications and Messages.

Terms of Subscription—Per year, \$2.00; Six months, \$1.00; Three months, 50 cents.

SPIRITUAL OFFERING, Ottumwa, Iowa.

THE CARRIER DOVE.

An Illustrated Monthly Magazine, devoted to Spiritualism and Reform.

Edited by Mrs. J. SCHLESINGER.

Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual workers of the Pacific Coast, and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

DR. L. SCHLESINGER, : : : : : Publishers.

MRS. J. SCHLESINGER, : : : : : Publishers.

Terms—\$2.50 per Year. Single Copies, 25 cents.

Address, THE CARRIER DOVE, 32 Ellis Street, San Francisco, California.

Terms for sitings, one dollar. New subscribers to the "Carrier Dove," on payment of one year's subscription, \$2.50, will be entitled to the first sitting free.

LIGHT FOR THINKERS.

The Pioneer Spiritual Journal of the South. Issued weekly at Chattanooga, Tenn.

A. C. LADD, : : : : : Publisher.

G. W. KATES, : : : : : Editor.

Assisted by a large corps of able writers.

"Light for Thinkers" is a first-class family newspaper of eight pages, devoted to the dissemination of original Spiritual and Liberal thought and news. Its columns will be found to be replete with interesting and instructive reading.

Terms of Subscription—One copy, one year, \$1.50; One copy, six months, 75 cents; One copy, three months, 40 cents; Five copies, one year, one address, \$6.00; Ten or more, one year, to one address, \$1.00 each; Single copy, five cents; Specimen copy, free.

Advertisements published at ten cents per line for a single insertion, or fifty cents per inch each insertion, one month or longer.

THE MEDIUMISTIC EXPERIENCES.

—OF—

JOHN BROWN, THE MEDIUM OF THE ROCKIES.

With an Introduction by Prof. J. S. Loveland.

This work is not a biography, but simply a part of the mediumistic life of the author. No claim is put forth of literary finish. To make the book readable and comprehensible has been the only aim of the author and editor; and as the former had no education in early life, and has acquired through this mediumism most of what he now possesses, it furnishes another illustration of the good of Spiritualism. Cloth, pp. 167. Price, \$1.00.

For sale at this office.

THE EASTERN STAR.

C. M. BROWN, : : : : : Editor and Publisher,

GLENBURN, MAINE.

A live, wide-awake, semi-monthly journal, devoted to the interests of Spiritualism.

Per Year, : : : : : One Dollar.

It contains a Literary Department; Reports of Spiritualistic Phenomena; Spirit Message Department; Original Contributions; Scientific Essays; Reports of Meetings in Hall and Camp; Live Editorials, etc., etc. 'Tis just the kind of paper that every progressive Spiritualist wants. Send for sample copies. Address,

THE EASTERN STAR, Glenburn, Me.

SPIRITUALISTS' DIRECTORY.

RECORDING STATISTICS OF SOCIETIES,

NAMES AND ADDRESSES OF SPEAKERS AND MEDIUMS, LIST OF PERIODICALS, ETC.

By G. W. KATES.

Price, : : : : : 25 Cents.

For sale at this office.

BUCHANAN'S JOURNAL OF MAN.

The first number of this monthly (one dollar per annum), will be issued February, 1887. Devoted to the science of man in all its departments, and to all human progress and reform, especially to "the dawn of the new civilization" arising from psychometric science and the revelation of the entire constitution of man, soul, L. A. and body,—making a journal entirely original for the most advanced, profound and liberal thinkers. Remit by postal order, to

DR. J. R. BUCHANAN, 6 James St., Boston.

PUBLICATIONS.

OUR SUNDAY TALKS.

OUR SUNDAY TALKS;

Gleanings In Various Fields of Thought,

By J. J. OWEN.

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

SECOND EDITION. REVISED AND ENLARGED.

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

We consider the volume a most readable and useful compilation, in which the taste and ability of the able writer has been fully illustrated. Mr. Owen is editor of the San Jose Mercury, one of the leading newspapers of the State; edited with great tact and good management, and conducted with care and marked clear-headed judgment. His writings are always readable, terse, vigorous and clear-cut, and in the choice little volume before us, he gives us the very best flowers culled from the bouquet which his mind and brain have combined together.—*Spirit of the Times*.

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

As to the contents of the book we can not speak too much praise. The selections are principally made up from the best things which have for several years been written for the Mercury by Mr. Owen. It is a collection of the beautiful thoughts—thoughts characteristic of the cultivated mind and warm heart of the author clothed in the purest and best English. Mr. Owen, as a writer, has few equals on the Coast, and his "Sunday Talks" were penned in his happiest vein.—*Footlight*.

The compilation brings before us, in a compact form, the talented author's best and noblest thoughts on life and morals. Nothing in quiet hours will give more food for wholesome reflection than one of Bro. Owen's essays.—*Gilroy Advocate*.

The volume is made up of short editorials on thoughtful topics culled from the columns of the author's newspaper, which tell of studious application and observation, written in a pleasing and interesting style, and full of good "meat," with the intent of benefiting their minds.—*Carson Appeal*.

As a home production this collection of pleasing essays and flowing verse is peculiarly interesting. The author wields a graceful pen, and all of his efforts involve highly moral principle. Although these are newspaper articles published by an editor in his daily round of duty, yet when now bound together in one volume they seem to breathe more of the spirit of the cloistered scholar than is wont to gather round the ministrations of the editorial tripod.—*S. F. Post*.

Bro. Owen's ability as a prose and verse writer is unquestionably of a high order, and in thus grouping a number of his best productions into a compact and handy little volume, he has conferred a favor on many of the Mercury's readers, who, like ourselves, have read and appreciated the "Sunday Talks," and from them, perhaps, have been led to form a higher and more ennobling idea of the mission and duties of mankind, *San Benito Advance*.

Owen has a poetic way of saying practical things, a neat and attractive way which makes them readable and easily assimilated and digested, and this volume should have a wide circulation.—*Foot Hill Tidings*.

The volume is readable and suggestive of thought.—*S. F. Merchant*.

They embrace editorials on miscellaneous subjects, poems, sketches, and short articles, and are really what he styles them, "Gleanings in Various Fields of Thought." The contents are as creditable to Mr. Owen's literary ability as the handsome looking volume is to the taste and resources of the Mercury printing establishment.—*S. F. Call*.

The articles in "Sunday Talks" are written in an easy, flowing style, enchain the reader, and teaching grand doctrine. One lays down "Sunday Talks" feeling improved in spirit, with a renewed confidence in mankind and a brighter opinion of the world. The poems are beautiful, and one in particular, "Across the Bar," if name were not attached, would easily pass for the production of some of the noted poets of the country. The poems have a similar tone to the ballads of B. F. Taylor, one of the sweetest poets of America. "Sunday Talks" should have a large circulation.—*Watsonville Pajaronian*.

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

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

They are each and all of them full of deep thought, felicitous expressions, and clear insight into life and its needs and lessons. They are better than sermons, preaching purity and nobility of character in language too plain to be misunderstood, and too earnest to be forgotten. Throughout the volume are choice gems of thought in paragraphs, as pointed and pungent as those of Rochefoucauld, without any of the latter's infidelity.—*Fort Wayne (Ind.) Gazette*

PRICE (in cloth), ONE DOLLAR

Song of the Soul Victorious.

I stand in the Great Forever,
I live in the ocean of Truth,
And I bask in the golden sunshine
Of endless love and youth.

And God is within and around me,
All good is forever mine;
To all who seek it is given,
And it comes by a law divine.

In the deathless glory of spirit,
That knows no distraction nor fall,
The immortal fires of heaven
To the plains of earth I call.

Who is this "I" that is speaking?
This being so wondrous in might?
'Tis a part of the primitive essence,
A spark of the Infinite Light.

Blasphemous and vain they may call me;
What matters it all to me?
Side by side we are marching onward,
And in time will all agree.

O, I stand in the Great Forever,
All things to me are divine;
I eat of the heavenly manna,
I drink of the heavenly wine.

Through various forms of probation
This soul has been nourished and fed—
O, up from the very foundation
Of primitive life it was led!

Let it dream a while in the sunshine,
Let it nestle a while in the shade,
And list to the wonderful music
That floats down the silvery glade.

In the gleam of the shining rainbow
The Father's love I behold,
As I gaze on the radiant blending
Of crimson and blue and gold;

In all the bright birds that are singing,
In all the fair flowers that bloom,
Whose welcome aromas are bringing
Their blessings of sweet perfume;

In the glorious tint of the morning,
In the gorgeous sheen of night,
O, my soul is lost in rapture—
My senses are lost in sight!

Come back, O my soul, in thy straying,
Let thy wandering pinions be furled;
O, speed through the heavenly ether
To this prosy and sense-bound world!

They say I am only mortal,
Like others I am born to die;
In the mighty will of the spirit,
I answer, DEATH I DEFY!

And I feel a power uprising,
Like the power of an Embryo God;
With a glorious will it surrounds me,
And lifts me up from the sod.

"That I'm born to die!" Ah, never—
This spirit is all of me;
I stand in the Great Forever,
O God, I am one with Thee!

With Thee from the very foundation,
With Thee by a law sublime—
Through the golden rounds of creation,
Through the endless rounds of time!

I think of this birthright immortal,
And my being expands like a rose;
An odor of cloud of incense
Around and about me flows.

A glorious song of rejoicing
In my innermost spirit I hear,
And it sounds like heavenly voices,
In a chorus divine and clear.

O, the glory and the joy of living!
O, the grand inspirations I feel!
Like a halo of love they surround me
With new-born rapture and zeal!

I gaze through the dawn of the morning,
And I dream 'neath the stars of night,
And I bow my head to the blessing
Of this wonderful gift of light.

O, God, I am one forever
With Thee by the glory of birth;
The celestial powers proclaim it
To the uttermost bounds of earth!

Ye pilgrims of varied probation,
Ye teachers and saviors of men,
To your heaven-born revelations
My spirit shall answer—AMEN!

With you in the Great Forever,
With the children of earth I stand;
And this light, flowing out like a river,
Shall bless and redeem the land!

O, the glory and joy of living!
To know we are one with God—
'Tis an armor of might to the spirit!
'Tis a blossom that crowns the sod!

—ELIZA A. PITTSINGER, in "World's Advance Thought."

The Statue of Liberty.

Not like those temples of the olden times,
Built by the bleeding hands of toiling slaves,
The corner-stones laid over new-made graves,
In bold commemoration of dark crimes;
Not like the mystic Sphinx, whose cold, cold face
Left to the world no lesson and no grace,

Is this majestic emblem of the free!
No history of wrongs, her wearing mien,
But, rival and companion of the stars,
She lifts her glorious torch, that all may see
This symbol of a nation's motherhood,
Fair Liberty, the beautiful, the good!

Stupendous triumph of ambitious art,
Helped by a million eager, earnest hands,
Up to the lofty heights whereon she stands,
She knits two great republics heart to heart,
And, smiling from our country's open door,
Welcomes the homeless wanderer to our shore.

—ELLA WHEELER WILCOX.

Two Journeys.

"I go on a journey far away,"
He said—and he stopped and kissed me then.
"Over the ocean for many a day—
Good-bye," and he kissed me once again.
But only a few short months had fled,
When again I answered my husband's kiss;
"I could not tarry away," he said;
"There is never a land so fair as this."

Again I stood by my husband's side,
"I go on a journey, sweet, to-day;
Over the river the boatmen glide—
Good-bye; I shall linger long away."
"Ah, he will come back soon, I know,"
I said, as I stooped for the parting kiss;
"He cannot tarry, he told me so,
There is never a land so fair as this."

But many a month and many a year
Have flown since my darling went away.
Will he never come back to meet me here?
Has he found the region of perfect day?
Over the ocean he went and came;
Over the river and lingers there!
Oh, pallid boatman, call my name—
Show me the region so wondrous fair.

—THE ARGOSY.

Have Animals Souls?

[A. J. Perry, in Light.]

When the question is asked, Have animals souls? I think that souls akin to those of human beings are meant; for surely in these days we cannot recede from Aristotle's belief that every vegetable as well as every animal has a soul. By which I understand a will—the being of that soul, and fire as its existence, both unmanifest until this will by its vital fire forms an external body. Thus, as I learn from Bohme, my master teacher, every soul forms its own body. "The word of God was in all properties in the spirit of the world, and in the *Ens* or being of the earth, stirring up from the spirit of the world, and spake or breathed forth a life into every *Ens* or being." (Concerning Election, chap. v., par. 88.) "The centre of everything in spirit from the original of the Word," and "The distinction in the thing is own self-will, of its own self-impression or compaction; where every spirit introduceth itself into substance, according to its essential desire."

"Every thing's centre, as a piece of the outspoken Word, re-outspoketh itself—after the manner of the Divine speaking." (Knowledge of All Things, pars. 11 and 12.) The formation of soot from fire; of steam, and consequent water, from its heat, should put an end to all further talk of creation being effected out of nothing, when once fire is recognized as the outcome of every creative "will to a substance." This by the way!

Those who have been much thrown upon the companionship of dogs will never doubt that they have souls, distinguished by more individuality of character than slight observation detects; generic character both with dogs and men and women being more obvious than individual peculiarities. I have loved many dogs, and never one who had not, so to speak, its own special turn of mind. For they have minds. Even so great a metaphysician as Mr. G. J. Romanes, who has given close research to the subject of animal intelligence, insists upon that point very impressively. "The cardinal conclusion which I desire you to take away," he said at the end of a lecture, "and to retain in your memories long after the lesser features of this discourse shall have faded from your thoughts," (given again to general readers in the *Nineteenth Century*, October, 1878,) "is the conclusion that mind is everywhere one." And in his admirable work on "Mental Evolution in Animals," at the end of a logical argument bearing on their having reason, he says: "This conclusion," (referring to one of J. S. Mill's), "arrived at without reference to the theory of evolution, is available to argue that there is no difference in kind between the act of reason performed by the crab and any act of reason performed by a man." (P. 337.)

That animals have imagination also is shown with much force in the same book. Dogs barking, and gently flapping their tails while asleep on our rugs, prove it to us every day; as those expressive tails, in-dex alike of conscience and the more or less of cheerfulness, prove an inner life very clearly felt.

Mr. Darwin, after much patient analysis, made it abundantly certain that dogs have great developments of intelligence, exceptional of course in their world, as rare genius is in ours. What they seem to lack—is not piety; of that in their self-forgetting devotion to man they set an example which Agnostics and scoffers might envy; (under whose loving protection can they feel the deep content of every true-hearted dog beside its master?)—but self-consciousness and the gift of language, without which it is impossible. Who then that has known, and loved dogs as they deserve to be loved, can think it an insult to our race to believe theirs only a few rungs lower on the great ladder of Evolution which all created beings are slowly climbing up, after their deep descent before our world existed? I must quote Mr. G. J. Romanes once more, for everyone may not have time to study his interesting book. "I hold that if the doctrine of organic evolution is accepted, it carries with it as a necessary corollary the doctrine of mental evolution, at least so far as the brute creation is concerned." (Introduction to "Mental Evolution in Animals," p. 8.)

In this my belief that animals are potentially the younger brothers of human kind, I am not for a moment wishing to put them on a level, as if it was in each case the same order of beings, only on a lower plane of development. That would be profanation, for man was made after the image and likeness of God. But one may reverently believe that such spiritual gold as keen intelligence and pure love will not forever remain buried in animal life. Let Bohme be heard even upon this subject. "Every spirit eateth of its mother; out of what the beasts were of that likewise they did eat, namely, of the quintessence of the earth in the cosmic spirit; for the deepest ground of the beasts is not by many degrees like unto man; thus did they feed upon their mother; namely, the spirit of them feeds upon the cosmic spirit, and the body upon the four elements." "In the quintessence there lieth indeed a paradisiacal property; upon that they feed even to this day; for in every beast there is a power which is incorruptible, which the cosmic spirit draweth into itself to the separation of the last judgment." (Eighth Epistle, pars. 29 and 30.) Not before

then are we likely to know what befalls that incorruptible part of animals, or the cosmic spirit; but of one thing we are sure, there will be progress, and the creature will no longer "groan and travail in pain."

Two habits with regard to animals have for many years past, surprised me. First, that no one, to the best of my knowledge, has ever accounted for singular degrees of faculty in some of them by the theory of mediumistic reciprocity, though to it Swedenborg attributes all instinct, saying of "every beast, bird, fish, reptile" that "by means of the brain the spiritual world has an immediate influx into their bodily senses, and thus determines their actions, which is the reason why their bodily senses are far more exquisite than those of men. This influx from the spiritual world is what is called instinct." (*True Christian Religion*, p. 335.) But this bears upon habitual, not occasional, demonstrations of mentality, which among dogs have been sometimes quite as wonderful as the conduct of Balaam's ass, though not accompanied with articular speech.

The second cause of my constant astonishment is that devout people who believe the providential love and wisdom of God to be working in all things for ulterior good, should be so inconsistent as to speak and think of our love for animals as a tendency that effects ourselves only—our spiritual selves, of course their bodies;—and if one assumed anything more than this, the attitude of their minds would be expressed in that hard text (neutralized by many others), "Doth God take care for oxen?" Yet only think of the amount of patient, tender love poured out in thousands of homes on domestic pets; and remembering all we now know, though we cannot see it, of the effluence that streams from the human hand, is it possible to suppose that this takes no effect on the animal spirit? Still less does it seem to me possible that the Divine Master Who said, "Gather up the fragments which remain, that nothing be lost," can permit all this unconscious outflow of "virtue" from man without permanent benefit to beast. If once "the psychology of the dog" was better understood, we should feel that even with that humble, dependant man has a noble work to perform and heavy responsibilities; and the vivisection of dogs would be regarded with horror for the treachery of his murders, and the fruitless cruelty of his degrading work.

In a very indigestible work by Mr. T. L. Harris, entitled "Esoteric Science," he reports that deceased dogs, as elementaries, simulate the appearance and actions of men and women to whom they have been attached here, thus misleading the unwary at many a seance. I should have given dogs credit for too much independence of character for that. And Bohme asserts that human beings who have sunk to dog-level of morality in this world, appear in the next like dogs. We shall all know in due time, and when that time comes the madness of mad dogs will surely be explained by something more than physical causes. Perhaps then some eminent dog may take M. Paul Bert and M. Pasteur in hand and teach them a little of the psychology of dogs; it would then be at once mercy and vengeance.

ADVERTISEMENTS.

NOW READY!

New Edition of Cabinet Photographs of the Ancient Band.

"ACROSS SIXTEEN THOUSAND YEARS, WE COME TO YOU!"

After being out of print for over ten years (the Negatives having been destroyed), the Original Life-Size Anderson Pencil Paintings, formerly on exhibition in San Francisco, comprising the

"SPIRIT ART GALLERY,"

Have been returned to me from New York, new Negatives taken, and a new edition printed of these Remarkable and Beautiful Spirit Portraits, which I am now able to supply to all orders, at the reduced price of \$10.00 for the set of

28 Cabinet Photographs,

Including a copy of the Biographical Catalogue.

Of these Wondrously Beautiful Portraits, no description can convey to the mind of another any adequate conception of the exquisite finish in costume, shading and expression, which gives them such a high character as Works of Art. In fact, these Portraits of the residents of earth, in the long forgotten ages of the past, are simply magnificent. Among them are Kings, Warriors, Sages, Philosophers, Historians, Alchemists, Magicians, Poets, Artists, Priests, Reformers, Scientists, Law-givers, Artisans, covering the widest range of human thought, and the highest development of human civilization and intellect.

TESTIMONIALS:

"These Pictures are just wonderful, and I should think every Spiritualist in the land, who could afford it, would have a set of them."—DR. JOS. BEALS, Greenfield, Mass.

"Executed in the highest style of art, and producing the most pleasing impression, as well as astonishment."—REGLIO PHILOSOPHICAL JOURNAL.

"I think the Original Drawings must be exquisite in style and finish. I shall take the greatest pleasure in exhibiting the photos to people on every occasion."—MISS LESSIE N. GOODALL, Amherst, Mass.

Prices: Full set, \$10; Single photos, 50 cents; Five for \$2. Catalogue, 25 cents. Address orders to

MRS. J. WINCHESTER,
P. O. Box, 2352. San Francisco, Cal.

FOR SALE.

A Well Paying Business!

SUITABLE FOR A MAGNETIC OR MENTAL HEALER.

A Medium, or any intelligent man or woman disposing of \$100 to \$200.

mar26-tf APPLY AT THIS OFFICE.

WANTED—A BROTHER OR SISTER, OR BOTH,

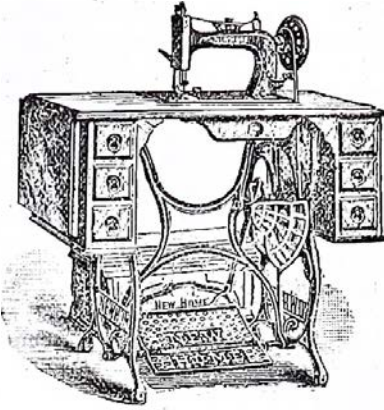
as partners and workers in the dietetic reform, within the Golden Gate—for companions in the work of uplifting humanity—Purity of Life and conduct the only capital required, and the only reward, health—a sound mind in a sound body. The work required is to build a temple worthy the abode of the living God.

LEVI SIMPSON ELPHICK,
No. 841 Market Street

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 3-3m

SOUTH PACIFIC COAST RAILROAD.

PASSENGER TRAINS LEAVE STATION, FOOT of Market Street, SOUTH SIDE, at

8:30 A. M., daily, for Alvarado, Newark, Centerville, 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: Mt. 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 Cruz.
\$5 Excursion to SANTA CRUZ and BOULDER 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.
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, 8:15, 8:30, 8:45, 9:00, 9:15, 9:30, 10:00, 10:15, 11:00, 11:15, A. M. 12:00 M. 12:15, 1:00, 1:15, 2:00, 2:15, 3:00, 3:15, 4:00, 4:15, 5:00, 5:15, 6:00, 6:15, 7:00, 7:15, 8:00, 8:15, 9:00, 9:15, 10:00, 10:15, 11:00, 11:15, P. M.
From FOURTEENTH and WESTERN STREETS, OAKLAND: 8:30, 8:45, 9:00, 9:15, 9:30, 10:00, 10:15, 11:00, 11:15, A. M. 12:00 M. 12:15, 1:00, 1:15, 2:00, 2:15, 3:00, 3:15, 4:00, 4:15, 5:00, 5:15, 6:00, 6:15, 7:00, 7:15, 8:00, 8:15, 9:00, 9:15, 10:00, 10:15, 11:00, 11:15, P. M.
From HIGH STREET, ALAMEDA: 8:15, 8:30, 8:45, 9:00, 9:15, 9:30, 10:00, 10:15, 11:00, 11:15, A. M. 12:00 M. 12:15, 1:00, 1:15, 2:00, 2:15, 3:00, 3:15, 4:00, 4:15, 5:00, 5:15, 6:00, 6:15, 7:00, 7:15, 8:00, 8:15, 9:00, 9:15, 10:00, 10:15, 11:00, 11:15, P. M.
Sunday excepted.
Ticket, Telegraph and Transfer Offices, 222 Montgomery Street, San Francisco.

I. FILLMORE, W. T. FITZGERALD, Superintendents.

G. F. & P. Ag't.

MONEY

to be made. Cut this out and return to us, and we will send you free, something of great value and importance to you, that will start you in business which will bring you more money right away than anything else in this world. Any one can do the work and live at home. Either sex; all ages. Something new, that just costs money for all workers. We will start you; capital not needed. This is one of the genuine, important chances of a lifetime. Those who are ambitious and enterprising will not delay. Grand outfit free. Address, TRUE & Co., Augusta, Maine.

FRED EVANS'

Magnetized

DEVELOPING SLATES!

FRED EVANS, THE WONDERFUL

INDEPENDENT

Slate-Writer!

And

AUTOMATIC

Writer!

Has been instructed by his guides to announce to his friends and the public, that he is prepared, through his guides, to develop any mediumistic persons for these convincing phases of spirit power.

Persons residing at a distance can send for Mr. EVANS' MAGNETIZED DEVELOPING SLATES with instructions of how to sit. Send four 1-cent stamps for circular, stating age, sex, etc., in your hand-writing, to

FRED EVANS, 1244 Mission Street, San Francisco.

(Mr. EVANS will be absent from San Francisco from April 3d to May 1st, 1887.)

JOB PRINTING.

—

JOB PRINTING!

—

Job Printing offices in the city, whereby we are able to fill all orders for

—

JOB PRINTING!

—

In the Most Satisfactory Manner and upon the Best Possible Terms.

"Golden Gate" P. and P. Company.

—

PSYCHOGRAPH,

OR

DIAL PLANCHETTE.

This instrument was designed by a medium whose writings are familiar to the world and whose books have been translated into several languages. The Psychograph is thought to be superior in every way to the old-fashioned Planchette, or any other similar device, both for receiving communications from the spirit world and as an aid in developing mediumship. Those who have experimented with the Psychograph claim that it is

One of the Best Aids in the Family Circle!

One of the Most Certain Methods for receiving Correct Messages.

Sent postpaid for \$1.00. Safe delivery guaranteed.

Address, PSYCHOGRAPH COMPANY, Berlin Heights, Ohio.

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. 20, 1886. ARRIVE S. F.

LEAVE S. F.	ARRIVE S. F.
8:30 A.	6:30 A.
10:10 A.	8:10 A.
11:30 A.	9:30 A.
3:30 P.	1:30 P.
4:25 P.	2:25 P.
5:15 P.	3:15 P.
6:30 P.	4:30 P.
11:45 P.	7:50 P.
	8:15 P.

LEAVE S. F.	ARRIVE S. F.
8:30 A.	9:00 A.
10:10 A.	10:00 A.
3:30 P.	4:00 P.
4:25 P.	5:00 P.

LEAVE S. F.	ARRIVE S. F.
10:40 A.	11:00 A.
3:30 P.	4:00 P.
10:40 A.	11:00 A.
3:30 P.	4:00 P.

LEAVE S. F.	ARRIVE S. F.
10:40 A.	11:00 A.
3:30 P.	4:00 P.
10:40 A.	11:00 A.
3:30 P.	4:00 P.

*Sundays excepted. †Sundays only.

Standard time furnished by Randolph & Co.

STAGE CONNECTIONS are made with the 10:40 A. M. Train, except PASCADERO Stages via San Mateo and Redwood, which connect with 8:30 A. M. Train.

SPECIAL ROUND-TRIP TICKETS—At Reduced Rates—to Monterey, Aptos, Soquel, Santa Cruz, and Pescadero also, to Gilroy, Pismo and Paso Robles Springs.

EXCURSION TICKETS

For Sundays only, (Sold Sunday morning, good for Saturday, (Sold Saturday and Sunday only; Sunday and good for Return until following Monday, (Inclusive, at the following rates:

Round Trip	San Francisco to	Round Trip	San Francisco to
San Bruno	\$1.50	Mountain View	\$1.50
Millbrae	1.00	Lawrenceville	1.00
Oak Grove	1.00	Santa Clara	1.00
San Mateo	1.00	San Jose	1.00
Belmont	1.00	Gilroy	1.00
Redwood	1.00	Aptos	1.00
Fair Oaks	1.00	Soquel	1.00
Menlo Park	1.00	Santa Cruz	1.00
Mayfield	1.00	Monterey	1.00

TICKET OFFICES—Passenger Depot, Townsend St., Valencia Street Station and No. 613 Market street, Grand Hotel.

A. C. BASSETT, H. R. JUDAH, Superintendents.

Asst. Pass. & Tkt. Ag't.

SOUTHERN PACIFIC COMPANY.

Time Schedule, April 6, 1885.

TRAINS LEAVE, AND ARE DUE TO ARRIVE AT SAN FRANCISCO, AS FOLLOWS:

LEAVE FOR DESTINATION. ARRIVE FROM

LEAVE FOR	DESTINATION	ARRIVE FROM
18:00 p. m.	Byron	16:10 p. m.
8:00 a. m.		