

GOLDEN GATE

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

VOL. IV.

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

SAN FRANCISCO, CAL., SATURDAY, JUNE 4, 1887.

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

NO. 20.

CONTENTS:

FIRST PAGE.—Gems of Thought; Spirit picture; What I saw in Italy; Illustrated Slate Writing; Philosophy of Mediumship.

SECOND PAGE.—Creation; Christ's Feeding the Five Thousand; Poem by Eliza A. Pittsinger—A Vision.

THIRD PAGE.—Advantages of Rural Life—An Address by W. W. McKaig.

FOURTH PAGE.—(Editorials) The Difference; Arrived; Prof. Wallace's Seance with Fred Evans; His Work for Humanity; The State Camp-meeting; Police Matrons; Deed and Intention, etc.

FIFTH PAGE.—Editorial Notes; Letter from W. J. Colville; Tribute of Respect to Mrs. Foye; A Search for God; Advertisements.

SIXTH PAGE.—A New Cycle of Progress; Advertisements, etc.

SEVENTH PAGE.—Proof of Disembodied Intelligence, by John Wetherbee; Mind Cure, Spirit Cure or Nature Cure, by Dr. John Allyn; Advertisements.

EIGHTH PAGE.—(Poetry) Died Yesterday; The Disappointed; A Kiss of Peace; Stone the Woman, Let the Man Go Free; Love's Fulfilling. (Prose) The Heavens Repeat Themselves in Man; Advertisements.

GEMS OF THOUGHT.

Virtue is the politeness of the soul.—*Balzac.*

We rarely confess that we deserve what we suffer.—*Quesnel.*

It costs more to satisfy a vice than to feed a family.—*Balzac.*

Under the freest constitution ignorant people are still slaves.—*Condorat.*

To enjoy reading is to transform wearisome hours into delightful ones.—*Montesquieu.*

Very few people know what love is, and very few of those that do, tell of it.—*Mme. Guizot.*

In the elevated order of ideas, the life of man is glory; the life of woman is love.—*Balzac.*

The only way to please God is to follow the good inclinations of our nature.—*Alfred Mercier.*

Would you know how to give? Put yourself in the place of him who receives.—*Mme. de Puiseux.*

God, who repented of having created man, never repented of having created woman.—*Malherbe.*

All passions are good when one masters them; all are bad when one is a slave to them.—*Rousseau.*

Nothing is more difficult than to choose a good husband—unless it be to choose a good wife.—*Rousseau.*

Prayer is the dew of the soul ravaged by adversity, and oftentimes the only bread of the poor.—*A. Poincelot.*

The greatest misfortune one can wish his enemy is that he may love without being loved in return.—*Labouisse.*

When we do good to our fellow sufferers, we invest in a savings-bank from which the heart receives the interest.—*E. Souvestre.*

The remembrance of the good done those we have loved, is the only consolation left us when we have lost them.—*Demonstier.*

Thought
Has joys apart, even in blackest woe,
And seizing some fine thread of verity
Knows momentary Godhead.
—George Eliot.

Were half the power that fills the earth with terror,
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error,
There were no need of arsenals and forts.
—Longfellow.

Get but the truth once uttered, and 'tis like
A star new born, that drops into its place,
And which, once circling in its placid round,
Not all the tumult of the earth can shake.
—James Russell Lowell.

Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact—from calling on us to look through a heap of millet-seed in order to be sure that there is no pearl in it.—*George Eliot.*

The mild splendors of the rising sun, the ruddy, glowing tints of the evening, the moon's calm radiance in a serene night—all these swell our bosoms with pleasure; but sweeter, still sweeter, is the recollection of a benevolent deed.

What I Saw in Italy.

(Medium and Daybreak, May 6.)

This was the title of Mrs. May Mozart's lecture at Claremont Hall, Pentonville, London, on Tuesday evening, April 26. About one hundred splendid photographs of most interesting scenes were shown in a first class manner by Mr. Mozart with his unsurpassable dissolving-view apparatus, worked with the oxy-hydrogen light. The applause was frequent, as one view was blended into that which followed it. Mrs. Mozart gave a running explanation

of interest, and could give a new exhibition for many consecutive nights. Our friends would do well to ask Mr. Mozart to give them one of his exhibitions.

Illustrated Slate Writing.

(Medium and Daybreak, May 6.)

On Saturday evening, Mr. Mozart gave a private exhibition to a few friends, of a series of fine views of spiritual phenomena which he has prepared for Mrs. May Mozart's lectures. Conspicuous were the set of slates now being published in the

Philosophy of Mediumship.

[The following is an extract from a private message given recently through the mediumship of Fred Evans to a member of the Academy of Sciences of San Francisco. It is a literal copy as it came on the slates, lying on the floor, touched by no mortal hands. The entire message contained about fifteen hundred words, and was written in less than eight minutes.]

I think you asked in your question what constituted a day's study. Whether our study is of a scientific character.

Your first question is very difficult to answer since I do not seem to be able to measure the days as you do. I have not

who cannot read or write, are taught to do so, but not for use in the spirit world, but so that they can better communicate their thoughts to those on earth; just as a telegraph operator learns to read the tick not to communicate with those around and about him, but with those who are far away from him.

When the spirit has learned this which is taught very rapidly (because the spirits are brought together for the time being and they are made to reason as one,) they are taken to a medium, (a spirit medium), to watch the operation of transmitting messages from the spirit world to the mundane sphere. Then they are taught to communicate to the earth direct.

This requires long training, as the pupil is often nonplussed with the adverse conditions that sometimes beset him through skeptical antagonisms, atmospheric changes and so forth, which act on the transmission of messages as a disconnected telegraph wire would, and his tutor does not possess the same psychological influence over him, because he loses his influence over his pupil to a certain extent after the message passes the boundary line of the spirit world on its way to the earth. So you see how much you mortals can assist or prevent a demonstration by making conditions of your own on a subject of which you are perfectly ignorant, or by submitting yourselves to what your spirit friends can give you, and then asking them to try your way, if you think it would do good by seeming more like what it purports to be.

The next grade teaches you to understand the geographical parts of the sphere that you inhabit, the modes of transmitting by soul power and desire (that is the wish to be at a certain place and to be able to govern the will so as to be there.)

The next which you will call scientific, is the study of spiritual chemical laws, whereby we can cast aside all conditions as to elements, atmospheric changes, etc., so that we will not be shut out from communication with the earth (the same as you mortals are when the storms carry away your telegraph wires.) Then we study the science of passing through solid substances or anything that would appear as a barrier across our path.

This is difficult to overcome because our minds when on earth have been taught that matter is impenetrable, and we naturally feel a desire to walk around it rather than go through it. As you progress to each sphere it brings you a new course of lessons to learn.

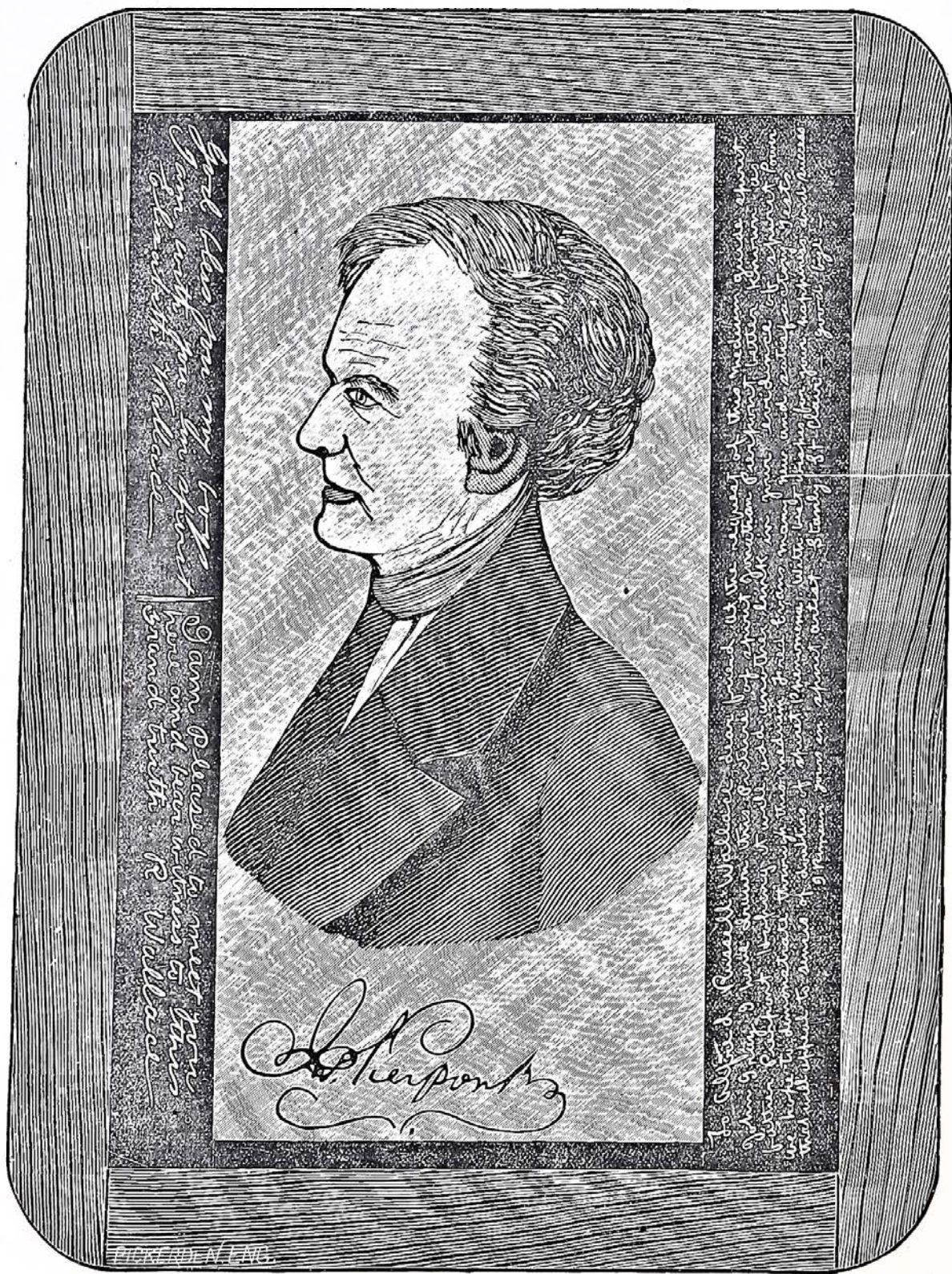
You must imagine the amount of study when I tell you that all the laws pertaining to rapping, clairvoyance, clairaudience, trance, automatic writing, musical, inspirational, impressional, the moving of heavy bodies, materialization, psychography, etherization, and many other phases of mediumship, must be understood on their scientific principles and demonstrated. This was my reason for stating last week that I would soon explain to your satisfaction our various modes of writing on slates.

Of course none of the studies are commenced until the spirits have been disrobed of all the wickedness they possessed when on earth, and have progressed to look for higher and nobler things than the earth afforded them. And this is our task in the interim of our studies—I said task, no, it is a pleasure. So you see that our day's study as you might call it is divided into three departments. First, Assisting undeveloped spirits. Second, our studies of afore mentioned scientific subjects. Third, association with loved spirit friends of our own affinity in the spirit world, which is an indescribable pleasure, and the communion with loved ones on the earth. It would be folly for me to attempt to describe my happiness in the routine of spirit work for it is all for the elevation of brotherhood and sisterhood. You know how happy and contented you feel when you have just aided a struggling fellow being which proves the old adage that it is better to give than to receive.

If Jesus were to come again he would doubtless do what he did before, lead a revolt of brains against assumptions and precedents.

Out of 3,167 divorces granted in Berlin in five years 2,592 were of Protestants and only 14 of Catholics.

THE most dishonest of all lives is one that follows routines and has no morals but the morality of subserviency.



SPIRIT PICTURE.

Taken independently, between closed slates, through the mediumship of Fred Evans, at a private seance given to Prof. Alfred R. Wallace, May 27, 1887.
(For account of seance, see fourth page.)

of the history, appearance, and contents of the various buildings. The views of Venice were particularly grand, and some of them strikingly novel—the canals and gondolas, bridges and magnificent palaces being very noteworthy. Rome was well illustrated, also Pisa, Florence, Milan, Naples, Pompeii, and other Italian cities. More information was presented in that one evening than could be obtained from much reading; and the interest was so enthralling that the time flew unperceived, as this "personally conducted" tourist party, graciously led by Mrs. Mozart, wandered about among the classic scenes of the past, conjured into life-like prominence by Mr. Mozart's artistic manipulation. The pictures were quite fifteen feet in diameter, but could have been made larger if the occasion had demanded it.

Mr. J. Burns presided, and at the close conveyed the thanks of the audience to Mr. and Mrs. Mozart for the highly instructive and delightful evening they had afforded them.

Mr. Mozart has hundreds of views of London, Paris, and all European places

Golden Gate. These were obtained through the mediumship of Mr. Fred Evans, of San Francisco, and consist of portraits of well-known mediums and spiritual workers now in the spirit world. They are drawn direct, in closed slates, accompanied by writing in various languages, with the signature of the spirit whose portrait is given. We alluded last week to the comments of the *Religio-Philosophical Journal* on the portrait of "William Denton." The style of art is another question, but there can be no doubt that these productions are genuine spiritual phenomena, and when enlarged to 15 ft. square with Mr. Mozart's powerful oxy-hydrogen apparatus, they produce a striking effect. A number of spirit photographs, drawings, &c., were shown, some of which we have noticed on a previous occasion.

MEN are praying for heaven who have all the elements of heaven within hand's reach. God crowds against them on all sides, and they still say, "O! that I may die and see God."

experienced any night here, for all seems day—a perpetual sunshine. We do not know your changes of night and day unless we come to the earth sphere, when we find the atmosphere changed.

To me it is more difficult to visit your earth plane in your night, as the atmosphere seems heavy and almost impenetrable, especially when your sky is overcast with pent up electricity, or as you might call it thunder clouds. But I can almost invariably come in the day time; that is, to communicate in this manner. I am told that for materialization, the night is more favorable than the day as the elements from which the material is taken for the purpose of materialization are hung in the atmosphere and are more easily gathered together; whereas the daylight with its sun, absorbs all the elements making it difficult for the most expert spiritual chemists to make any demonstration in that line.

Now to your question. Our study consists of several grades.

Spirits who leave the body untutored,

[Written for the Golden Gate.]

Creation.

BY "BUZURG."

"God said, let there be light, and there was light." How eloquent! Why not have said, let there be a world, and there would have been a world. God, in His infinite wisdom, looking through the bounds of space, saw that creation lacked a world, this earth, and from the depth of Infinite Wisdom matured creative powers, created creative powers, infinite in their ability to create sea and land, animate and inanimate nature, the flora and the fauna, the precious stones, and the precious metals, the animalcula, whose world is a drop of water, and the mastodon, whose home was in the gigantic forest of prehistoric man, the one in miniature, the other in mammoth structure, the same showing the same cunning designor, not a muscle or nerve in the one but what is found in the other, not a pulsation of the heart in the one but has its counterpart in the other; is the one viviparous so is the other. Thus when these creative powers were spoken into existence the earth took germ, watched, nourished and cared for, with unerring care by these unerring powers, under their eternal vigilance. Step by step has the earth advanced by stages. First, the mollusk, then monster reptiles, then mammalia, and in the alluvial period man appeared. The scientist reads the history of the earth with the same ease he reads his Caesar.

In each period of the earth's growth, life is everywhere, progress is everywhere. Life is the rule in nature, not death; death is but one of the infinite changes of life, ages and periods of time. No historic plummet can sound the depth of time the earth has existed. May not conjecture look for the earth's changes yet to come as great as those that have passed? May not we say that these creative powers in animate and inanimate nature were governed by laws,—laws that contain their essence and life, and can not be annihilated with impunity? Thus in inanimate nature you can not take away the bark without destroying the tree or shrub, in animate nature you can not do violence to its organic nature without paying the penalty; the reason is, its organic nature is its life. Nothing can flow from infinity but perfection; perfection embraces the utmost limit of intelligence.

Reasoning from analogy, the moral law is as immutable and unchanging as the physical, or the laws of the heavenly bodies, and must be obeyed. Their violation is as certain to bring their penalty as the violation of our physical laws. There is no contingency in the matter; these laws are co-existent with creation, and without them creation would tumble into chaos. Who pays the penalty for violating the physical laws? The breaker of the law. The child burns its finger; the parents, however willing, can not take upon themselves the burden of the pain, however feeble or strong the child. So, in the moral law, the breaker of the law must pay the penalty. Nothing the Infinite mind created can be improved. The laws of the heavenly bodies, the moral laws, and the physical laws, are only parts of one stupendous whole; each are necessary, without which the whole can not exist.

Progress is written on the earth's surface. Everywhere man is wiser to-day, fuller of charity, of justice, of mercy, than ever before. He has risen from the dweller in caves, from the stone age to the age of science, of investigation, and, the greatest of all, freedom,—the freedom of thought, the creation of man, left nothing to chance no more than the creation of the heavenly bodies, or else heaven might be depopulated by chance and hell populated.

There was no middle man necessary to man's salvation. The plans of man's creation were never changed. It is impossible for God to change His plans, for they were perfect from the beginning. Man has his orbit, as the earth has her orbit, and without any change in his nature, in the laws for his government, must run his course and fill his destiny. It was possible for him to reach that destiny, however distant in the future, or there was a failure in those laws for his rule of conduct or inability to reach them. In either case there would be lack of infinite wisdom in his Creator, which would destroy our idea of a God.

God is said to have made a covenant with Abraham; He has made a covenant with all mankind, the same covenant He made with Abraham, "Obey my laws and you are my chosen people." No people were chosen outside of the moral law; all are chosen under the law. How pleasant! What inducements are held out to obey the laws! What peace they bring! What calmness to the mind! The obeying these laws is that tide in the affairs of man, spoken of by the poet, which, taken at the flood, leads on to fame and fortune, or disobeying, leads on to rocks and shoals. How simple to obey. Christ gave the key-note, the universal brotherhood of all mankind; this was the sum of all his teachings, the one loving Infinite God, and the universal brotherhood of all mankind. No dogmas fell from his lips. What are creeds and dogmas? The foot-balls of nations, the index of their intelligence; as toys are the index of growth of childhood, first, the rattle, then the whistle, then the hobby-horse. Abra-

ham understood God's loving kindness so little he would sacrifice his son, Isaac, to appease his wrath.

Solomon, at the dedication of the Temple, sacrificed 22,000 oxen and 120,000 sheep. The Khadip Mokteder, during his pilgrimage to Mecca, sacrificed 40,000 camels and cows, and 50,000 sheep. This was the foot-ball of the times. Less than a century ago Jonathan Edwards and other orthodox ministers preached that infants not a span long were in hell. Where did they get this dogma? Not from Christ's teachings, for he said, "of such is the kingdom of heaven." Now the thrilling picture of a personal devil and his homestead—his lake of fire and brimstone—is discarded from the pulpits, and in no cabinet of the present age will it materialize again.

Not many centuries ago it was orthodox to hang witches. To-day, instead of accusing the same class of crime, charity has wrapped her sacred mantle around them, and said to the world, "These are our sisters and our brothers, for behold we have built for them an asylum, that they may have peace and rest." The Emperor Theodosius, in the fourth century, introduced in the Roman Senate the question, "Shall Jupiter, or Christ, be adored as a God?" The question was decided in favor of Christ. To-day the question is brought before the Senate of the world, "Shall the decision of the Roman Senate, passed 1500 years ago, stand? Shall Christ be adored as a God or revered only as a reformer and a man?" If the decision shall be against Christ as a God, how creeds and dogmas shall vanish like mist before the morning sun! How vain the strife and useless the blood shed that cursed humanity for centuries.

"Nearer to Thee, my God, I stand."

Reforms work slowly. Paganism—the worship of many gods—existed for 1800 years in Greece, that shone like a morning star among the nations of the earth, and in Republican Rome, that gave laws to the then civilized world, the people considered them all equally true, the rulers all equally useful, and philosophers all equally false. Christianity has existed for nearly 1900 years, but how marked the numerous changes in her teachings. Who shall say what her teachings will be in the next 1900 years? The coming church has now taken germs that shall gather in the men of thought, of science, as well as all classes. Then creeds and dogmas shall be known no more; but a universal temple shall be created to that loving Being who is the author of this beautiful earth—"Who rides upon the whirlwind and directs the storm," and who has prepared for His children a life immediately beyond the grave.

Broken Wills.

The measure of will-power is the measure of personal power. The possession or the lack of will-power is the possession or the lack of personal power. The right or wrong use of will-power is the right or wrong use of one's truest personality. Hence, the careful guarding and the wise guiding of a child's will should be counted a foremost duty of a parent or a teacher who is responsible for a child's training. Yet it is not unusual for a parent or a teacher to strive deliberately to break a child's will. Said a fairly intelligent Christian mother, in speaking of the home discipline of her children: "I have a large family of boys. By nature, they are strong-willed (possibly, by inheritance). But I always see to it that their wills are broken. The time has come with every one of them when a fair issue was made, and I have seen that now was the time to break that child's will. Sometimes, it has been a very hard struggle; but I've always conquered. And, after that one struggle, I've never had any more real trouble with that child's will." Poor misguided mother! Poor misused children! A broken will is worth as much in its sphere as a broken bow; just that, and no more. A child with a broken will is not so well furnished for the struggle of life as a child with only one arm, or only one leg, or only one eye. Such a child has no power of strong personality or of high achievement in the world. A child ought to be trained to subordinate his will cheerfully to the demands of duty; but that is bending his will, not breaking it. No child's will ought ever to be broken. Nor ought any parent's will to be broken, even though it might seem that an exception should be made against a parent's will which would seek to break the will of a child.

A PREACHER of the old school, a Scotch Presbyterian, who held to the literal meaning of the Scriptures, once announced as the subject of his next discourse, "Interesting Events in the Life of Noah," giving also the chapter he would read illustrative of his subject. A mischievous young man got hold of the Kirk bible, and pasted two leaves together, so the minister read on the bottom of one page: "When Noah was one hundred and twenty years old he took unto himself a wife, who was"—then turning the page—"140 cubits long, 40 cubits wide, built of gopher wood and covered with pitch inside and out." He was naturally puzzled at this. He slowly read it again, verified it, and then said: "My friends, this is the first time I ever met this in the Bible, but I accept it as evidence of the assertion that we are fearfully and wonderfully made!"

[Written for the Golden Gate.]

A Vision.

BY ELIZA A. PITTSINGER.

[Jonetta May Ingram, my niece, passed to spirit life on the 21st of July last. The following poem embodies a correct description of the manner in which she appeared to me a few months later. Her father passed to spirit life ten days before his daughter's birth.—THE AUTHOR.]

Wondrous the spell that entwines me, rose-scented, delicious and warm; With a breath from the heavenly valleys, a scene from the Land of Balm.

From the Land of the Balm of Gilead, wonderful, magical, grand, Bearing the celestial manna down from the beautiful strand.

Swing back the gate of the senses, come up from the mold of the sod, And scent the delicious aromas in the glorious gardens of God!

Come up from the greed of the earth-life, come up from the dust and the mold! The dross shall consume in the rising, for surely the spirit is gold!

O vision, surpassing all others! Jonetta, our darling, I see; And her face, like the face of an Angel, bends tenderly down to me!

Jonetta, beloved, come nearer, with thy love, Oh, impress me anew! The heavens are brighter and clearer that bring thee so close to my view!

Fair vision of loveliness granted! in eternal songs of delight, Let me chant my dear heart's music to all the sweet stars of night!

Jonetta, our darling, behold her! with her own true father and guide, In a chariot all burnished and shining, like a swan in her beauty doth glide.

Side by side they are peacefully floating, they are passing before my view, She is robed in a snow-white garment, made fast by a girdle of blue.

Side by side they are leisurely gliding, as each with the other doth share The scenes of that glorious kingdom, so charming, delightful and fair.

My soul with a new light is beaming, my heart with a new love replies, For never a scene so enchanting before has greeted mine eyes.

Behold! the fair scene is now changing, the chariot no longer appears, And a strain of delicious music rolls out from the echoing spheres!

Sweet floods of aromas are bearing their incense to valley and hill; In the bright Summer Land it is twilight, and all is now peaceful and still.

From the lawn a fair temple is rising—a model of marvelous mold; Oh, swing back the gate of the senses, and this palace of beauty behold!

Ah! how can I sing of its splendors? sweet power of the Spirit, come near! In my poverty here am I waiting; touch my soul! Let me see and hear!

That Pantheon, so gorgeous and splendid, how can I ever portray? In the glorious kingdom of Spirit, O language, how weak is thy sway!

There it stands in its grandeur and glory, all language and power to defy; Confounded I muse in my rapture, while a band of sweet Angels pass by!

And others are lovingly speeding; enrobed in their garments of white, In a vision of wonder and beauty, they are passing before my sight.

To that pageant divinely moving, with my soul absorbed in prayer, My wondering eyes are lifted, to see if our darling is there.

In my patience I wait her appearing, by the bond of my love I learn A path to the realm of Spirit, and its manifold laws discern.

By the bond of this love I behold her! in a halo of silvery sheen, Side by side with her guide and protector, her pearl-white beauty is seen!

Our darling again, Oh, the rapture! like an Angel of Light in the gloom, Is she who was lost to our senses, now crowned in her glory and bloom!

Arm in arm with her father she enters that temple so stately and fair, They are lost to my sight for a moment, but now do I know they are there.

In an alcove of strange devices, encircled with crimson and gold, She's in a turban of jewels, and he like a noble of old.

I enter the hall and I listen, and I wonder if ever before I beheld such heavenly splendor, or heard such marvelous lore!

I list to the Grand Entertainment, 'tis an Essay on Life by one Who has drank from the fountain of light by the beams of an Orient Sun.

And all the bright ones in that temple by their glances and smiles applaud This student and lover of Nature, this anointed servant of God.

The feast has been spread and partaken, the Essay now speeds to a close, 'Tis the time for the grand intermission, a time for sweet rest and repose.

Out of that beautiful temple, down the aisle of that pantheon bright, A commanding figure is passing with the mein of some ancient knight.

A moment has passed, and he enters, a hush in that gorgeous hall, Like a hush of the zephyrs of twilight, in a heavenly silence doth fall.

And a scent of delicious aromas, like a scent from the otto of rose, Up from the sound of his footsteps in a flood of sweet incense flows.

And into that bower of beauty, that gorgeous and charming alcove, With clusters of sweet-scented blossoms, he speeds to the Child of his Love.

And thus in my rapture I'm taken to that palace of crimson and gold, And the one who is lost to my senses, the eyes of my spirit behold.

Her soul with my own is entwining, I behold the snow-white blooms, Which she holds in hands so tenderly, wafting their sweet perfumes

Down through the mist of the twilight, and they thrill me and make me strong, As I kneel to the shrine of the Spirit, which I crown with the pathos of song.

SAN FRANCISCO, June 3, 1887.

Christ's Feeding the Five Thousand.

EDITOR OF GOLDEN GATE:

In the weekly German paper, published May 5th, 1887, at Leipzig, by Dr. B. Cyriax, (called *Neue Spiritualistische Blätter*, i. e. "New Spiritual Leaves,") appears an answer to the question, "How do Spiritualists interpret the miracle of the feeding of five thousand with five loaves and two fishes. This answer contains some remarkable statements, coming from one named an "old friend" by Dr. Cyriax, and so apparently endorsed by him, which I should like to have verified and to have you procure the book or books referred to, if possible, to see how far the statements are reliable. I will translate the letter in full so that you may see exactly how the matter stands. It is as follows:

W. W. T.

EIMSBUETTEL, near Hamburg.

MOST WORTHY EDITOR: In No. 14 of the *Neue Spiritualistische Blätter*, I find an article signed J. P. entitled "Christian Faith and Spiritualism," which dilates upon the position held by Spiritualists concerning the Christian belief in miracles and instances the feeding of the five thousand in the desert of Judea and puts the question finally to Spiritualists how they can reconcile that miracle with their spiritual faith (or rather knowledge) without an arbitrary method of explanation.

Taking that question to myself as a reader of your paper, I will first state that in the year 1879, I published a fifth Gospel, framed in the same style as Luther's translation, but not at all a creation of the fancy. The historical reality of the work appears by this, that besides the four Evangelists, whose works were not contemporary with Jesus, there were actual contemporaries with him belonging to the highly cultured sect of the Essenians, who stood related to the other sects of the Jewish faith of that period just about as the Freemasons of to-day stand related to the members of the different Christian sects, and that Jesus and John both belonged to the Essenians.

In the writings handed down to us by these highly cultured Essenians, there have been found data concerning the life, teaching and fate of Jesus, whose contents have been translated into German and are to be seen in a four volume work whose title runs thus: "History of the Rabbi Jesua Ben Joseph Hanootzi, named Jesus Christ," the first volume of which deals only with the "critical investigation of the origins," and the fourth with the proper life and sufferings of Jesus, while the second and third are concerned with the doctrine or teaching of the same.

These four volumes, which were confiscated on their appearance in the duchies of Schleswig-Holstein, and are quite difficult to be procured, I have in my possession, have studied them and from them, framed my fifth Gospel.

Now as to J. R.'s question, instead of any discussion and interpretation, I will merely quote the passage from my fifth Gospel, which without hair-splitting, simply and shortly answers the same thus:

[Chapter XIII, verses 35 to 42.]

35. But a report came to Herod, the tetrarch, concerning all that had been done by Jesus among the people, and that he was doing harm; for a rumor was circulated that John whom he had caused to be beheaded, had risen from the dead; so he desired to see the man who was proclaimed a doer of wonders.

36. And when some of the Apostles returned home and told him (Jesus) of Herod and his speech, he was alarmed and withdrew with them into a desert not far from the city, which is called Bethesda.

37. Now when the people heard of this they followed after him, and he healed many sick people there and preached to them of the kingdom of God until near the close of the day.

38. Then came the disciples to him and said: "Master, let the people go away and visit the markets and neighboring towns and villages, where they may find lodgings and food, for we are in the desert."

39. But Jesus said to them: "Give them to eat yourselves." They answered: "We have only five loaves and two fishes, which may be enough for us disciples. But how are the people to be filled, unless we go and buy them food?"

40. Jesus answered and said: "Ye don't know the people; they always take more care for the body than for the spirit. Let them be arranged in ranks of fifties." And they did so when they saw that Jesus was not going to preach longer to them.

41. Then he took the five loaves and two fishes, looked up to Heaven, broke them and gave thanks, and then gave them to the disciples for distribution among themselves. And so also did the

people, for before they had gone out with their sick folks, they had all provided themselves with what was needful, as they knew that the desert would furnish them with nothing.

42. And when they had all eaten, Jesus, in order that nothing might be wasted of the bountiful supply, ordered that the fragments that were left of the food, should be gathered up; and lo! there were twelve basketsful. And the number of those that had eaten was about five thousand.

I remark further that the fifth Gospel appeared in 1879 with the bookseller, H. Th. Mrose then in Crossen on the Oder, who afterwards removed to Berlin, but has now disappeared it seems; for, when I recently wanted a copy, I could not find him.

That I have also issued a life of Jesus in two good sized volumes, which the publisher says, has passed through the fifth edition, may not be known to you. Mr. J. P. seems to me to be at home pretty far behind the Russians.

CL. GERKE.

The above explanation of the supposed miracle seems so reasonable, natural and consistent, that I am anxious to learn all about that Gospel of the Essenians and to read it, if possible.

W. W. T.

Superstitions About Birds.

[St. Louis Republican.]

In France the handsome white owl, with its plumage, is accepted everywhere as a forerunner of death. As if that were not enough to draw upon it the animadversion of all, this bird is often accused of sacrilege, for in Province and Languedoc it is charged with drinking the oil of the church lamps. In the south of Germany the crow bespeaks good luck, but in France anything but that if seen in the morning. The same with the magpie—ill-luck if it flies on your left; if, on the contrary, on your right, you may be assured that the day will be a fortunate one. In England the influence of the appearance of this saucy bird upon current events is governed by the number in which he appears, and is thus summed up:—

One for sorrow;
Two for mirth;
Three for a wedding;
Four for a birth.

Among the negroes of the Southern States the moaning dove moans to save a man's soul. To kill one of those doves is a sign of death, but more frequently the death of a child. A buzzard or a crow upon the housetop is believed by these same people to be an invariable sign of death or disaster; a visit at the door from a rooster, the approaching visit of a friend; the notes of the screeching owl or "shivering" owl, are a bad omen of many interpretations, while, if the common owl hoots on your right good luck will follow, but bad luck should he take up his position on your left side and hoots therefrom. The reputation of all night birds, great or small, is no better; but southern imagination has discovered a remedy for all their spells. It consists of throwing a pinch of salt into the fire as soon as the sound is heard.

If a chaffinch perches on your window-sill, beware of treachery. It was the wren which aided Prometheus in stealing the sacred fire of knowledge from beneath Jove's throne in heaven. Accordingly, he who kills a wren will have his home destroyed. If you have money in your pocket when you hear the cuckoo for the first time, it is a good omen, and you will have your pocket well lined during the year; if, on the contrary, you have no money, cultivate your friends, for you will be in need of their assistance before long. The blackbird which crosses your road brings you good luck. No physician should fail to procure a bed of partridge feathers. A patient laid upon such a bed, no matter what his disease, will never die of it, although he will not necessarily get well.

"Whence come we? What are we? Whither are we going? All questions which perplex the human reason, which divine wisdom alone can solve."

Would their solution be advantageous to humanity? Do we not realize the fact that we are here, enjoying the blessings of a world the beauties and perfections of which our language is indeed too poor to describe.

If we are not in a position to enjoy them, it is the fault of our education, our society. If we, with loving hearts and hands, devote our time and every energy to cultivating each other and the beautiful in this world, we would then be in a position to realize something of "what we are," and as our regrets do not extend to past ages, we can, with a feeling of perfect security, allow divine wisdom to solve the future.

DANIEL COONS.

POSTMASTER DAVIS of the town of Solar, Ill., receives the very moderate salary of ten cents a year. The postmaster at Peck, Ill., got thirty cents last year, while the postmaster at Lear, Ark., got thirty-one cents. It is said that there are more than 16,000 postmasters who receive no more than forty dollars a year and 10,000 who receive about eight dollars a year. Some of these give space in their own buildings to the office they preside over and some do not. It is a worse business, on the whole, than shoveling fog on weight.

Advantages of Rural Life.

[The following is the address of Dr. W. W. McKaig at the Grangers' Union Picnic, at Danville, Contra Costa county, on May 7th.]

Ladies and Gentlemen: With the advent of May we are not only reminded of the spring fever, spring poetry, spring chickens, and the like, but of a certain vague longing for the woods. Human nature needs change. To eat the same kind of food day after day, week after week, is enough to break down a constitution of iron. All good housekeepers know this and take special pains to vary the articles of diet every day. We have long had a theory that dyspepsia, with its ugly brood of horrors, blues, hypos, and suicidal meditations, can be traced to keeping the digestive mill too long grinding at the same sort of grist. The need of change and variety is so deeply wrought in our nature that no matter how pleasant one's home and surroundings, it becomes tedious and monotonous. The same round of duties, routine of business and household cares induce a feeling of satiety, languor and melancholy. Many call it biliousness and take tansy bitters, limes and blue mass. A camping trip to the Yosemite Valley or Big Trees would bring them out all right. And then, fern-gathering, rambling, sketching, botanizing or lying under a tree throwing pebbles at the lizards and squirrels, is so much better than doctor's bills and funerals.

But as every one cannot afford the time or means for this sort of healthful regale, the next best thing is the picnic. Blessings on the man who invented the picnic! Then all the people, rich and poor, who constitute a church, school or Order or Grange, may take a few hours' respite from business and domestic routine and care. No one can go out into the grove at this fair season, with its new leaves, bright blooms, soft green grass, and blithe nest-building birds, and not feel all the better for it. Indeed, no one can take an hour's ride along the country roads gazing at fragrant orchards, vineyards and sweeps of grain-fields, inhaling the perfumed air, and fail to come home with more sunshine in the face and the odor of flowers in the temper. And then, what an appetite one has for dinner after a ramble over the hills, through the woods, or along the shore of the sea. The man who has never eaten a lunch on a log, spread on the grass, or from the lap of his wife or best girl in the shade of a breezy grove, has never caught a glimpse of Nirvana.

I shall first ask you to notice the relation of agriculture to bodily health, vigor, and long life. The farmer follows a calling that more than any other furnishes all the needed elements of noble physical manhood. The tallest, stoutest, best-looking men and women come from the country. You have purer air to breathe, purer water and fresher food. With you, life is more uniform and tranquil. You have few temptations to dissipation and irregular hours. You are but little worried by cares, competitions, rivalries, and social antagonisms. In towns and cities, indolence, intemperance and lust consume one class, and hard labor and hot rivalry in business grind up the energies of another. Men living in narrow streets, huddled in low tenement-houses, or breathing in the stifling atmosphere of workshops, are more liable to disease. Epidemics and pestilence will run over a city like fire on a dry prairie. In the city the trades and guilds war upon each other. It is the amphitheatrum of the bulls and bears, a constant struggle between labor and capital. How roughly here the sharp extremes of wealth and poverty, luxury and starvation, refinement and barbarism, jostle and elbow each other. And now, what is the result of all this social attrition and friction upon the health and the duration of life? We are not left to theorize or conjecture. The statistics show that the average duration of life in the city is 20 years, while the average in the country is 40 years. Were it not for the influx of fresher blood, more robust and sanguine energy from the country, the population of our cities would die out or degenerate into runts or dwarfs. But agriculture sustains a relation to the development of the intellectual and moral powers in a way we are not apt to suspect. All life is susceptible of large improvement and augmentation, and that of man more than any other. The brute cannot be debased or elevated beyond a certain limit, but man may be sunk below the animal, or winged to the height of an angel. And what have been the modifying circumstances that have lifted civilization out of the savage state? What has helped to make the difference between the ripe scholar, the elegant gentleman, the active, enterprising man of business and the lazy, coarse-haired, coarse featured Indian? Race has doubtless much to do with this distinction, but not all, for it is apparent that more might be made of even the lowest races. It may not be flattering to a transcendental philosophy, but it is nevertheless true that the development of our moral and intellectual power is largely conditioned upon the food we eat and the place we live in. A finely organized brain and a delicate and exquisitely harmonious system cannot come from poor living. The Digger Indian, who feeds on worms and grasshoppers, will partake of their nature. Great enduring intellectual power is always dependent on a good physical constitution. The larger the caliber of the gun, the

stronger should be the carriage upon which it is mounted, or it will break down at the first detonation. The mind rides on the back of the animal, and the animal must be strong and well fed or the rider will make but little headway. Say what you will, a good stomach generously supplied with various and nutritious food, and an active brain, are intimately akin. The nations that feed on leeks and onions, a watery, fibrous and porous diet, are not noted for great commercial activity, enterprise, and daring adventure. The finest poems, orations and philosophies do not blossom from Graham bread and cold water. It is not at the water-cure, but where people have a variety of good food, you find the most noble looking, wide-awake, sprightly men. Whatever, therefore, refines the quality of food, multiplies its variety, augments its abundance, must largely tend toward the intellectual development of a people. Agriculture, just so far as it has improved the properties of grain, fruit, and the breed of cattle, has been a generous contribution in this direction.

Agriculture lies at the base of social order and stability. One great distinction between civilized and savage men is the relation they sustain to the soil. The savage has no fixed abode. He makes no claims to the earth. He knows nothing of fee-simple deeds and leases. All he asks is a place to pitch his tent for a night, or during the hunting season. There can be no social organization, no law, no order, so long as men are nomadic and unsettled. Agriculture attaches men to the soil, and this lays the corner-stone of the social fabric. It fixes them to some chosen spot they call home, and clothes it with sweet and tender memories and associations. There the stars sparkle more brightly, the flowers bloom more fragrantly, the fruits taste more deliciously. Every tree, hill, field, and stream is daguerreotyped imperishably upon his soul. It is the fairest, loveliest spot on earth to him. The garden, the orchard and the field represent more to him than the annual yield of fruit and grain. It is the home of his wife, the place where he has unfolded his secret heart-history, and written upon cradle, play-ground, schoolhouse, and rural graves the evangel of his love. You can easily see how, with this attachment to the soil, this love for a chosen spot you call home, begins the development of social stability and order. What was your condition so long as you were a restless, roving gold-seeker, living in covered wagons and canvas houses, and carrying all your goods and chattels on the back of a pack-mule? It was not until you appreciated the value of the soil, the blessings of a home, that society began to crystallize into a goodly shape, and the love of law and order reigned. Socialism is a disease of cities and great crowded centers. It never can strike root and thrive among people who own their homes.

Agriculture not only contributes to social order and stability, but it fosters the love of liberty and has ever been the most unswerving foe of despotism. The government of savage tribes is despotic. One man, by superior strength, prowess, cunning or wisdom, gains the mastery and rules with absolute sway. At the other extreme there has always been a tendency in commercial and manufacturing circles toward aristocracy and monarchy. Vast wealth, accumulated at these centers, in the hands of a few, loves to rule; men who live in opulence and luxury, who control markets and corporations, form an exclusive class and are often disposed to domineer over the masses. Even in our free land the great cities make the slate and dictate the nominations. They furnish the money that carries elections and tampers with the integrity of legislation. The only offset to this accumulation of power is in the laborers of the rural districts, and it has ever been the tendency of agriculture to foster the spirit of liberty. The farmer stands on his own soil. Social distinctions do not disturb him. He is never inflated with snobbishness. His gains come so slowly that he is rarely puffed into egotism and ostentation by enormous wealth. He is above financial contingency, and consequently is never depressed by poverty into servility. His bread is dependent upon no man's caprices. He can vote as he pleases without fear of being dismissed from employment the next morning. In politics he is free, in a measure, from rings and cliques. In religion he is free from sectarian domination. In society he is not afraid of eavesdroppers and gossips. Lord of himself, owning the soil, harvesting his own grain, and driving fat cattle and sheep to the market, he feels his manhood, his independence, and has ever been the best friend of free institutions. History verifies the fact that whenever a people have established a democratic form of government, or in any way encroached upon the domains of monarchs from the olive groves of Greece, the snow-capped mountain homes of the Swiss peasantry, the broad steppes and savannahs of South America, or the sweeping rivers and virgin acres of the United States, the majority of the people have been owners and cultivators of the soil.

And now let me counsel the agriculturist to be content with his calling, and not to look with envy upon those who dwell in cities. You may find a very suggestive lesson in a certain good old book that I fear you badly neglect to read. "And the Lord God took the man and put him in the Garden of Eden, to keep it and to press it." The first man, fresh from the hand of God, and his blushing young

wife, just fashioned from a rib to indicate that she should always keep near his side, were placed in a garden. With what love-glancings and hand-squeezings they must have walked into their fair, bright home that bridal morning. God must have laughed outright when He invented the idea of woman, it seemed to make Adam so happy. Indeed, it is said that the morning stars sang together, and all the sons of God shouted for joy. From that hour the culture of the earth and the ownership of a cozy home in the country has come the nearest realizing Eden. But now do not forget the next lesson. Cain got angry one day and threw a club at the head of Abel and killed him, and was cut off from the culture of the earth as a punishment. "When thou tillest the ground it shall not yield thee her strength." "And Cain went out from the presence of the Lord and built a city." How many a young man who has given up the tillage of the soil and quiet country life, to try his luck in the city, has gone out from the presence of health, purity, and manhood. Who can gather up all the blighted hopes, shattered consciences, wasted lives and broken hearts thrown over this mighty social maelstrom?

When you come to look at this matter closely you will find that a very large portion of the distresses of labor come from our inordinate love of city life in this country.

To young men in the country, the city is a dazzling object. They are drawn to it as the moth-miller at night is attracted to a lantern hung in the orchard. The flow of young men toward the city is not determined by the law of demand, but by the law of dazzling attraction. In all these metropolitan centers the supply of labor is excessive, and the streets are filled with hundreds of persons with little or no money, seeking places that are not to be found. Advertise for a clerk or book-keeper to-day, and there will be a hundred applicants for the situation the next day. Like birds charmed by the cobra, young hearts flock to the city and are unable to fly back to the country. They buzz around this dazzling lure and are consumed. They hover around this raging maelstrom and are lost. There might be developed an agricultural spirit that would greatly mitigate these griefs of industry. There is no reason why farming may not be made as charming a pursuit as merchandising. It would only be necessary to throw into the pursuit the ambition and intelligence that make the successful lawyer or merchant. And this is one of the chief excellencies of the Grange. It is lifting farming into the region of the fine arts. If farming must always mean the struggle of an ignorant man over a few acres with a hut, a poor horse and a potato patch, the intelligent young men will be drawn to the city. But farming, fruit-growing and vine-culture may mean in the country what merchandising means in the city—the rush of ambitious, thoughtful men. There is no reason why the occupation of a farmer should not be made so elegant and charming that between it and the handling of cases of silk, and the pursuit of medicine or theology, the best minds would confess little choice. Much has been achieved already in this direction, but much remains to be done in order to check the rush of ardent, ambitious, but superficial energy to that terrible, dazzling, devouring monster—the city.

Then do not labor so long and hard that you have no time for reading and intellectual improvement. Soul-wealth will outlast your orchards and vineyards. Shrouds have no pockets, but remember the mind will safely carry all you store in it above all the wear and mutations of time.

THE SMALLEST SECT.—The smallest religious sect in the country is that of the Sandemanians, who worship in a rude little church at Danbury, Conn. Here meet every Sunday a faithful band of ten people, who comprise the descendants of the followers of Sandeman, who settled in Danbury in 1764. In England there are yet a few congregations of this sect. One of their chapels was located in St. Paul's alley, London, and it was here that the great scientific philosopher, Michael Faraday, worshipped. One of the peculiarities of the Sandemanian form of worship is that they have a weekly love-feast, in which the whole congregation dine together. It was the original intention to have this take place in the churches, where a dining-room was provided, but in Danbury they find it more convenient to have this dinner served at the house of one of the members. Here they also pray and sing, and the kiss of brotherhood passes between the members of both sexes. From this custom they have been vulgarly called "Kissites." Their rules prohibit games of chance, prayers at funerals, college training, as well as most nineteenth century innovations, while in food they are forbidden the use of fresh meat.

HAD we known in the morning of life the thorny path our feet must tread, we would have shrunk from making the journey, but having traveled the road, we now see how beneficial every lesson of life has been, and what seemed at the time a sorrow too great for us to bear now becomes a beacon light to lead us on to higher effort, and is the source of our greatest joy.—C. A. Reed.

In this world full often our joys are only the tender shadows which our sorrows cast.

PUBLICATIONS.

OUR SUNDAY TALKS.

OUR SUNDAY TALKS;

—OR—

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 this 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 alembic 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 Titecomb'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

ADVERTISEMENTS.

"THE CENTURY."

"THE CENTURY" is an illustrated monthly magazine, having a regular circulation of about two hundred thousand copies, often reaching and sometimes exceeding two hundred and twenty-five thousand. Chief among its many attractions for the coming year is a serial which has been in active preparation for sixteen years. It is a history of our own country in its most critical time, as set forth in

The Life of Lincoln,

BY HIS CONFIDENTIAL SECRETARIES, JOHN G. NICOLAY AND COL. JOHN HAY.

This great work, begun with the sanction of President Lincoln, and continued under the authority of his son, the Hon. Robert T. Lincoln, is the only full and authoritative record of the life of Abraham Lincoln. Its authors were friends of Lincoln before his presidency; they were most intimately associated with him as private secretaries throughout his term of office, and to them were transferred upon Lincoln's death all his private papers. Here will be told the inside history of the civil war and of President Lincoln's administration,—important details of which have hitherto remained unrevealed, that they might first appear in this authentic history. By reason of the publication of this work,

THE WAR SERIES,

Which has been followed with unflagging interest by a great audience, will occupy less space during the coming year. Gettysburg will be described by Gen. Hunt (Chief of the Union Artillery), Gen. Longstreet, Gen. E. M. Law, and others; Chickamauga, by Gen. D. H. Hill; Sherman's March to the Sea, by Generals Howard and Slocum. Generals Q. A. Gillmore, Wm. F. Smith, John Gibbon, Horace Porter, and John S. Mosby will describe special battles and incidents. Stories of naval engagements, prison life, etc., etc., will appear.

NOVELS AND STORIES.

"The Hundredth Man," a novel by Frank R. Stockton, author of "The Lady, or the Tiger?" etc., begins in November. Two novelettes by George W. Cable, stories by Mary Halleck Foote, "Uncle Remus," Julian Hawthorne, Edward Eggleston, and other prominent American authors, will be printed during the year.

SPECIAL FEATURES,

(With illustrations), include a series of articles on affairs in Russia and Siberia, by George Kennan, author of "Tent Life in Siberia," who has just returned from a most eventful visit to Siberian prisons; papers on the Food Question, with reference to its bearing on the Labor Problem; English Cathedral; Dr. Eggleston's Religious Life in the American Colonies; Men and Women of Queen Anne's Reign, by Mrs. Oliphant; Clairvoyance, Spiritualism, Astrology, etc., by the Rev. J. M. Buckley, D. D., editor of the *Christian Advocate*; astronomical papers; articles throwing light on Bible history, etc.

PRICES.—A FREE COPY.

Subscription price, \$4.00 a year, 35 cents a number. Dealers, postmasters, and the publishers, take subscriptions. Send for our beautifully illustrated 24-page catalogue (free), containing full prospectus, etc., including a special offer by which new readers can get back numbers to the beginning of the War Series at a very low price. A specimen copy (back number) will be sent on request. Mention this paper.

Can you afford to be without THE CENTURY?

THE CENTURY CO.,

New York.

"THE IDEAL MAGAZINE"

for young people is what the papers call ST. NICHOLAS. Do you know about it,—how good it is, how clean and pure and helpful? If there are any boys or girls in your house will you not try a number, or try it for a year, and see if it isn't just the element you need in the household? The *London Times* has said, "We have nothing like it on this side." Here are some leading features of

ST. NICHOLAS,

STORIES BY LOUISA M. ALCOTT AND FRANK R. STOCKTON,—several by other authors.

A SHORT SERIAL STORY BY MRS. BURNETT, whose charming "Little Lord Fauntleroy" has been a great feature in the past year of ST. NICHOLAS.

WAR STORIES FOR BOYS AND GIRLS. GEN. BADEAU, chief-of-staff, biographer, and confidential friend of General Grant, and one of the ablest and most popular of living military writers, will contribute a number of papers, describing in clear and vivid style some of the leading battles of the civil war. They will be panoramic descriptions of single contests or short campaigns, presenting a sort of literary picture-gallery of the grand and heroic contests in which the parents of many a boy and girl of to-day took part.

THE SERIAL STORIES include "Juan and Juanita," an admirably written story of Mexican life, by Frances Courtenay Baylor, author of "On Both Sides," also, "Jenny's Boarding-House," by James Otis, a story of life in a great city.

SHORT ARTICLES, instructive and entertaining, will abound. Among these are: "How a Great Panorama is Made," by Theodore R. Davis, with profuse illustrations; "Winning a Commission" (Naval Academy), and "Recollections of the Naval Academy," "Boring for Oil" and "Among the Gas-wells," with a number of striking pictures; "Child-Sketches from George Eliot," by Julia Magruder; "Victor Hugo's Tales to his Grandchildren," recounted by Brander Matthews; "Historic Girls," by E. S. Brooks. Also interesting contributions from Nora Perry, Harriet Prescott Spofford, Joaquin Miller, H. H. Boyesen, Washington Gladden, Alice Wellington Rollins, J. T. Trowbridge, Lieutenant Frederick Schwarka, Noah Brooks, Grace Denio Litchfield, Rose Hawthorne Lathrop, Mrs. S. M. B. Piatt, Mary Mapes Dodge, and many others, etc., etc.

The subscription price of ST. NICHOLAS is \$3 a year; 25 cents a number. Subscriptions are received by booksellers and newsmen everywhere, or by the publishers. New volume begins with the November number. Send for our beautifully illustrated catalogue (free), containing full prospectus, etc., etc.

THE CENTURY CO., NEW YORK.

WORKING CLASSES ATTENTION!

We are now prepared to furnish all classes with employment at home, the whole of the time, or for their spare moments. Business new, light and profitable. Persons of either sex easily earn from 50 cents to \$5.00 per evening, and a proportional sum by devoting all their time to the business. Boys and girls earn nearly as much as men. That all who see this may send their address, and test the business, we make this offer. To such as are not well satisfied we will send one dollar to pay for the trouble of writing. Full particulars and outfit free. Address, GEORGE STINSON & CO., Portland, Maine

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 (including separate address) \$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, JUNE 4, 1887.

THE DIFFERENCE.

Prof. Alfred R. Wallace, Crooks, Varley, Zollner, Hellenbach, Flammarian, Hare, and other eminent scientists, devoted years to the investigation of spiritual phenomena, and became thoroughly convinced that they were the incontrovertible evidence of independent spirit existence. Other scientists, to which may be added the Harvard professors, and a vast array of superficial thinkers of all classes who never gave the subject more than a passing thought,—never sat in a seance, or if they did it was for the purpose, if possible, of detecting a supposed trick,—denounce all the manifestations of psychic power as the works of jugglery, or attribute them to unconscious cerebration, involuntary muscular action, or some half dozen other six-syllabled and nonsensical reasons.

Now, we respectfully ask, Which of the two classes is best entitled to belief? Is the man who has demonstrated a proposition or principle to his satisfaction, and knows it to be true, to be thrust aside and his opinions ridiculed by one who simply does not know what he is talking about? Will the honest skeptic accept the *ipse dixit* of the latter? And yet that is seemingly what many are doing. They accept explanations for natural phenomena that when submitted to the crucible of the most ordinary reason are dispelled into vapor.

But why is it that people—especially religious people—should be so hostile to the demonstrated facts of spirit existence? They claim to believe in it as a matter of faith, why should they be averse to the truth—to having the fact placed beyond question of doubt? Even the materialist and skeptic should be ready to hail with joy a truth of such stupendous moment; at least they should listen impartially to the evidence, and not prejudice the case.

Nature is full of surprises to whoever has the courage to follow her hidden ways and the skill to discover her secrets. Reasoning man should not shrink from the investigation of whatever relates to his present or future welfare. There is nothing that belongs to his life that he has not a right to know—nothing in nature that does not belong to him—the good to be appropriated to his own use and happiness; the evil or hurtful to be placed under his feet.

This would seem to be the true course to pursue with regard to all things in earth or the heavens above—to all sources of human knowledge.

ARRIVED.

Mr. J. J. Morse, the eminent inspirational and trance lecturer, with his wife and daughter, arrived in this city on Saturday last, and are comfortably quartered at No. 331 Turk street. A number of officers of the State Society, and their friends, went up the road as far as Port Costa to meet the party, and give them welcome greeting.

Mr. Morse stands in the front rank of our inspirational speakers. If the good reports we hear of him are true, he certainly ranks second to none. He comes here under engagement of the Board of Directors of the State Camp-Meeting Association to attend the camp-meeting, which opens in Oakland, to-morrow (Sunday) morning at 11 o'clock.

We had a pleasant call from him, together with his wife and daughter, at our office on Monday last, and were most favorably impressed with them all. Mr. Morse, surely, possesses the elements of success. He is cultured, prepossessing in appearance, and agreeable in manners, and can hardly fail to find his way straight to the hearts of the thousands who will hear him.

We urge our thousands of readers in San Francisco and vicinity to be at the camp ground to-morrow morning to hear him.

The heaven that catches the fancy of the skinflint is one that has gates of pearl and streets paved with gold. The pious and joyless persons are caught with the idea of a place "where congregations ne'er break up and Sabbaths never end." But the best heaven human beings can think of is one of infinite rest—a great, clean, sweet, quiet, cool world that will hold tired souls in its arms forever.—NEW ORLEANS PICAYUNE.

That is a very pretty sentiment, but it means simply oblivion—the voiceless grave. In that case it would matter little whether the place was clean, quiet or cool. It might just as well be hot with the fumes of burning sulphur, or noxious and noisome with wriggling worms. An infinitely better heaven, in our judgment, would be one of endless growth and activity—living to bless others, and enjoy the supreme satisfaction of doing good.

PROFESSOR WALLACE'S SEANCE WITH FRED EVANS.

The most remarkable seance for independent slate-writing we ever witnessed occurred on Friday morning, May 27th, in presence of the eminent scientist, Dr. Alfred Russell Wallace, his brother, Mr. John Wallace, of Stockton, Dr. David Wooster, one of our leading physicians and a member of the Academy of Sciences, and the writer—four persons in all besides the medium, Mr. Fred Evans.

We arranged for this seance with Prof. Wallace, to come off at 9 o'clock in the morning of the day mentioned, at the residence of Mr. Evans. It was fully half past nine when we reached the residence, at 1244 Mission street, where we were pleasantly received by Mr. Evans, and conducted to the seance room, which is a small front room directly over the hallway. The morning sunlight was streaming in at the window, and the room was as light as noonday.

Mr. Evans took a seat at a table with his back to the window. Prof. Wallace and his brother sat at the opposite side of the table, Dr. Wooster sat behind the Professor, and the writer behind and a little to the right of Mr. John Wallace, the object being to give the brothers the fullest possible benefit of the seance.

A pair of medium size folding school slates, brought by John Wallace, who had never witnessed any experiments in psychography before, was placed upon the table, together with two pairs of other slates, and, a few minutes later a single slate, with cross lines thereon to indicate that the colored writing usually produced in this experiment is written over the cross, was placed upon the table. The slates were all thoroughly cleaned and examined by the brothers, and were, from first to last, directly under their hands and sight.

Without giving the experiments in the order in which they were produced, or even reproducing the numerous messages written (as they were mostly of a private or unimportant character) we will speak more especially of the manner of their production.

As we have frequently described in these columns, the messages through this medium are always given under what may be regarded as absolute test conditions. All being done in the light and above board, with the slates in the hands of the investigator, there is not the slightest suggestion or possibility of deception. And such was the case in this instance.

The influences worked readily, and in a few minutes several messages were written in the ordinary way, to the delight of Prof. Wallace, who expressed his admiration of the prompt and perfectly fair manner in which they were produced.

The Professor then inquired of the medium if writing could be produced upon paper placed between the slates, when he was requested by the spirit control to tear off six sheets from a common writing pad of white paper at hand and place them between a pair of slates; which he did. In a few minutes we were assured by the medium that the forces were at work upon the paper, and soon it was found that upon each of five of the slips of papers was a finely executed crayon sketch of a prominent Spiritualist passed to spirit life, representing them as they appeared in earth-life, viz., D. D. Home, Dr. Benjamin Rush, Dr. Robert Hare, Jonathan Pierpont, Mrs. S. F. Breed, and upon one slip an unknown spirit picture not as well done as the others.

It is a significant fact that these five sketches named were improved copies of pictures taken upon the slates upon former occasions by the spirit artist, Stanly St. Clair, through Mr. Evans' mediumship, and who also drew upon a slate, at this seance, the picture of Father Pierpont, which we reproduce upon our first page. (The artist produced this picture at our recent reporters' seance in Los Angeles, and it was retained by one of the reporters present.) And yet it was seen that the crayon sketch of the latter was not an exact copy of the slate picture produced at this seance. If it is of the former picture we have no means of knowing. They were all, with the exception of the spirit picture referred to above, pronounced by Prof. Wallace to be artistic and meritorious sketches.

Perhaps the most remarkable test given at this seance was the writing in five colors, by the medium's control, produced on the under side of the slate with the cross, the writing appearing over the white lines. The colors used by the spirit in this experiment are remarkably brilliant. In fact it is the best sample of colored writing we have yet seen through this medium. The message reads as follows:

DEAR FRIENDS:—I am pleased to meet you all here, and to you, Prof. Wallace, I must express my deep admiration for the noble stand you have taken in bravely advocating that which you believe to be true, namely, the truth of spirit return. Alas too many are bound down to accept that which they do not believe in merely because it is not fashionable to doubt it. I mean orthodoxy. But the time is fast approaching when all will only be too glad to embrace a belief in Spiritualism. I must leave you now with the glad thought that I will one day welcome you all to the spirit side of life. Spirit guide, JOHN GRAY.

Another most remarkable experiment was given as follows: The medium placed a sheet of white

paper over a slate lying upon the table, upon which slate it was seen there was no writing. He raised the slate level, touching his forehead with the edge, when in less than half a minute there was found upon the upper surface a finely written and beautiful message of one hundred and forty-seven words, signed "Elizabeth Wallace," the name of a sister of Prof. Wallace. This message must have been almost instantaneously stamped upon the slate, and yet the writing is, to all appearances, the result of the attrition of a slate pencil over the surface of the slate.

The last, and, to the scientist, perhaps the most satisfactory experiment of the seance, was the production of writing on the two inner surfaces of the folding slates brought by Mr. John Wallace. Upon one surface was a message by Spirit John Gray, and upon the other a message signed "T. V. Wallace," the name of the father of Prof. Wallace. This writing was absolutely conclusive of the existence of an independent occult intelligent power capable of performing such wonders.

We will add, in conclusion, that a slate placed upon the floor contained four short messages to the writer—one from John Gray, the others from three spirit friends, and in a *fac simile* of their familiar chirography. The number of slates written over, including the one with the picture, is eight, containing in all thirteen written messages, which, with the slate picture and six crayon sketches, we consider the most remarkable result ever obtained at a single seance with any slate-writing medium. The duration of the seance was less than one hour.

The above appears to me to be a correct account of one of the most remarkable and convincing seances I have ever attended. I have never on any occasion witnessed phenomena of so wonderful a character appear with such rapidity and in a manner so entirely free from suspicion.

ALFRED R. WALLACE.

I agree with the above remarks of my brother. JOHN WALLACE.

I entirely agree with Prof. Wallace in his estimate of the phenomena and the perfect freedom from any suspicion of fraud in their production. D. WOOSTER.

HIS WORK FOR HUMANITY.

While the name of Alfred Russell Wallace—the distinguished scientist who is to lecture on the subject of Spiritualism at Metropolitan Temple Sunday evening—is familiar to every general reader, all may not be thoroughly posted as to the extent of his researches, and the services he has rendered to humanity in the spread of knowledge. Hence, a brief synopsis of his principal labors in the field of science may not be out of place here.

In 1848, Prof. Wallace undertook, in the interest of Natural History, an exploration of Northern Brazil. He explored the Amazon and Negro rivers,—obtained numerous vocabularies of Indian tribes, and made extensive collections in ornithology and botany, which, we regret to say, were mostly lost at sea. He returned to England in 1852, and published a work entitled, "Travels on the Amazon and Rio Negro, with Remarks on the Vocabularies of the Amazonian Languages," and shortly thereafter a work entitled, "Palm Trees of the Amazon and their Uses."

He then devoted eight years to exploring the vast islands of the East Indies, especially the Moluccas, Celebes, and New Guinea. It was during this period that he arrived, independently of Mr. Darwin's researches, at a theory of natural selection, which he embodied in a paper sent to Sir Charles Lyell, "On the Tendency of Varieties to Depart Indefinitely from the Original Type," which was read before the Linnean Society, July 1, 1858, simultaneously with Mr. Darwin's paper "On the Tendency of Species to Form Varieties," etc., being the first public announcement of the so-called Darwinian Theory. He brought from the East Indies in 1862 more than 8,000 birds and more than 100,000 entomological specimens. Several years were next devoted to arranging and classifying this vast collection.

In 1869 he published the result of his explorations in a work in two volumes, accompanied with numerous maps and illustrations, entitled, "The Malay Archipelago, the Land of the Orang-Utan, and the Bird of Paradise, a Narrative of Travel, with Studies of Man and Nature." He also presented many papers to the Linnean, Zoological, Ethnological, Anthropological, and Entomological Societies, some of which were collected in a volume and published in 1870, entitled, "Contributions to the Theory of Natural Selection."

He was awarded, in 1868, the royal medal of the Royal Society, and in 1870 the gold medal of the Geographical Society of Paris. About this time he devoted much time to the investigation of Modern Spiritualism, and in 1875 he published his remarkable work on "Miracles and Modern Spiritualism," in which he declared his belief in the fact of spiritual phenomena. He subsequently issued, simultaneously in English, French and German, in two volumes, an elaborate and important work "On the Geographical Distribution of Animals."

Since then the public has enjoyed many of the fruits of his cultured mind and rich experiences in the shape of lectures, essays, and other contributions to the thought treasures of the world.

This is the man who has been secured, by Dr. Albert Morton, for a lecture at Metropolitan Temple, to-morrow night, on the greatest question of this or any age, "If a Man Die, Shall He Live Again?" There ought not to be a vacant seat in the house.

THE CAMP-MEETING.

Camping out is a luxury enjoyed in California as nowhere else; and our people indulge therein to a remarkable extent. Residents of the interior go for their Summer vacation to the seaside, and of the seaside to the mountains. Everybody, or nearly everybody, thinks he must go somewhere as a necessary sanitary precaution.

During the three or four months to come it may be safely predicted that no rain will mar the pleasure of camp life. The earth will be brown and dry, with no dew, or other provocatives of colds, cramps or rheumatism, to disturb the repose of the sleeper upon the bosom of Mother Earth.

The grounds selected for our State Camp-Meeting, which convenes on Sunday morning, June 5th, are beautifully located on the margin of Lake Merritt, in the suburbs of Oakland. Two lines of railroad pass within a few blocks of the same, and a line of horse cars will carry the old, infirm and lazy, directly to the entrance of the camp.

What more delightful place for a month's rest and recreation, blended with profitable instruction, could be found anywhere. Less than an hour's ride from the great city of San Francisco, with all its varied attractions, the visitor from the country can here enjoy a season of pleasurable recreation that he can find nowhere else at so small a cost.

These State meetings ought to be the rallying point of the Spiritualists of the entire Coast. Here they can become acquainted with each other, swap experiences, and lay in a good supply of spiritual food. There ought to be hundreds of permanent campers on the grounds this year, while the public meetings should attract thousands from San Francisco and Oakland.

Mr. J. J. Morse, one of the grandest inspirational speakers in the world, has been engaged for the month. He will speak twice each Sunday, probably, and several times during the week. He has never yet been heard in California, but *heard of* by every Spiritualist as a speaker of remarkable power and great spiritual zeal. His first discourse will be given at 11 o'clock Sunday morning. The great tent should be filled to its utmost capacity, and should it overflow into the adjacent grounds a few hundreds all will have a chance to hear.

POLICE MATRONS.

Through the good endeavors and persistence of its women, Massachusetts has taken another step forward in the passage of the bill providing police matrons and a house of detention in Boston, and the same in all cities of the State having thirty thousand inhabitants. Now that one State has set this timely example we hope others may follow, for it seems but proper that the feminine portion of our public offenders should be under the care and influence of their own sex while detained for examination and punishment. The effect will be to save many from undeserved harshness through misunderstanding, and hence from repetitions of their offense in not a few cases. Kindness and sympathy will lift up many a one that would be sent on to ruin by indifference; particularly is this so with young persons, whose pride is more easily touched, if others show a belief that they possess such a quality in circumstances that find them in a police office under charge.

Some one says, "What a degrading position for a woman to fill—a police matron!" It is surely far from enviable, with all its sad sights and unpleasant associations, but in no wise degrading, since the work and aim is to benefit and save her sisters. The position can not, we think, be one of choice, but duty, and no other feeling than the purest self-sacrifice could actuate a woman in seeking or accepting it. They are needed everywhere, and the sooner they appear, the better will our unfortunate women and girls fair in this world of temptation and sin as found in our cities.

DEED AND INTENTION.

On May 23d, Hugh Currant, of Downieville, was sentenced to forty years' imprisonment for robbing a man named Miller of six bits. The latter had been induced to go with the former and two sons to look at an alleged mine they offered to sell him, but which was only a pretense to rob him.

The punishment is, of course, not for the crime, but its intention. Supposing it had been seventy-five hundred dollars, the intention would have been lost sight of entirely, because it would have been carried out in the eye of the law. But why could it not just as rationally suppose that he might have had seventy-five thousand dollars, which Currant and his accomplices would surely have taken. In other words, why is intention only so gravely considered when the theft is a petty one, and not estimated at all when it is large?

It looks as though law liked to show its power in small cases, and its leniency in great ones. Big thieves command an admiration that the blind goddess even can see, and little ones inspire a corresponding contempt that so-called justice turns into undue punishment. The greatest train robber that ever despoiled an engine would get a light sentence in comparison.

ENGLAND'S POSSESSIONS.—Some thinking minds think they see but signs of weakness in England's growing possessions, but as influence is sometimes independent of moneyed power, and there is much in present facts, it is interesting to look over her existing claims. These, including contested ground, cover one-seventh of the land surface of the globe and contain more than one-sixth of mankind—nine million square miles, and two hundred and seventy million people. This area embraces four hundred islands and the mainlands of Canada, Australia, India and South Africa. The Roman Empire, in its palmy days, stands less than half its size and population in comparison. Such widely separated posses-

sions leaves no possibility for long-continued peace, should it once more spread its white wings over troubled Europe. England never can, while lesser nations live, settle down to rest and quietude like its aged and honored Queen, who doubtless does not regret that the sun will soon set upon her earthly life, if it never does upon the British Isle, called England, with its four million three hundred thousand souls. One would think this mass of humanity was quite enough for one kingdom to properly manage.

TOO PARTICULAR.—In our country there is something pleasing in the sight of a father carrying the baby, or pushing its carriage; it always looks considerate and affectionate toward the mother who is thus free to walk and rest at the same time, for walking is restful to one with the arms at liberty. We do not remember to have seen this state of things illustrated by a clergyman, but should it be we don't believe it would be regarded as beneath his dignity. But not so in Scotland. We have a strange report of a Scottish minister being dismissed from his pastorate lately because of two similar offenses. First he carried his baby, whereupon his flock presented him with a baby carriage, after which he was seen to wheel the wee one through the streets. This was too much for the punctiliousness of his parishoners, so they wrote him a very courteous letter praising his abilities and fitness for his position, but informed him that his pastoral services would no longer be needed. This, along with everything that comes to light of a social, religious, or political character, shows that North America is the greatest and freest land under the sun. Any one born on its soil, with a normal body and sound mind, is at liberty to do what he pleases if he harms no one.

A MATTER OF CHOICE.—That a woman should lose her family name by marrying, is a relic of times when she was held to be an inferior creature to men. The present century has done a great deal to establish her equality, and in some respects woman herself has proved her superiority to man. However, the Supreme Court of Kansas, perhaps not caring particularly for the one fact or the other, but desiring to show its supreme common sense in all cases, has wisely decided that when a woman marries she need not take the name of her husband unless she wants to. We take this to mean that the husband may adopt the wife's name if he so choose; or, the decision ought to imply that permission, out of kindness to the human family, since so many of its members are burdened with names that render appeal to Legislatures necessary to obtain relief. But the State of Kansas alone can not do justice to the whole United States, and it is to be prayed that all may follow its beneficent example, and give men and women an equal opportunity of choosing a more euphonious cognomen than was thrust upon them in less auspicious times.

PROF. WALLACE AT METROPOLITAN TEMPLE.—We hope our readers will show their appreciation of the efforts of Dr. Albert Morton in securing the services of the leading scientist in the world in his specialties, for a lecture on Spiritualism, by filling Metropolitan Temple to-morrow (Sunday) evening. But for him Prof. Wallace would have come to our shores and departed without a word in public upon a subject to which he has given much careful investigation. Although he has written much on the subject, Prof. Wallace, in his letter replying to Dr. Morton's proposition for a lecture, says: "I have never lectured publicly on Spiritualism, 'partly because I feel that I can do more good 'by writing on the subject, and also from the 'fact that I have no power of expression or of 'style to do justice to it.' Here we have a characteristic illustration of the modesty of the man. Let there be a full house.

—The *Medium and Daybreak*, of April 29th, has the following: "William Denton's portrait 'was recently given in the GOLDEN GATE, a 'fac simile' of a direct drawing between slates 'through Fred Evans. The lines were rough, 'heavy, and devoid of artistic merit, there being 'no characteristic expression, but there certainly 'was a resemblance in figure. The *Kidligo* takes 'much pains to ridicule the affair, and Mrs. 'Denton illogically thinks there must be a mistake in attributing the picture to the source 'claimed, seeing that it is not a portrait. Mrs. 'Denton's leanings were never Spiritualistic 'as far as we could learn. We have sent the 'GOLDEN GATE to Mrs. Denton's relatives 'in this country; they may possibly give their 'opinion."

REDUCED RATES.—Visitors to the camp-meeting from Santa Cruz and San Jose, by the Narrow Gauge Railroad, can obtain reduced rates by observing the following directions: Buy a full fare ticket one way, stating to the agent that it is for the Spiritualists' camp-meeting. He will give a receipt for the fare, which receipt, upon your arrival at camp, you will present to the Secretary, Mrs. S. B. Whitehead, for endorsement. When ready to return home, present your receipt at the railroad ticket office, corner Fourteenth and Webster streets, and you will receive a return ticket at one-third rate.

—Mrs. Ada Foye, the remarkable test medium who has resided for many years in this city, where, it is safe to say, she has converted thousands to a belief in Spiritualism, leaves this morning for Chicago, where she will join her husband, prior to an extended tour through the Atlantic States and perhaps to Europe. Mrs. Foye's gifts as a rapping and ballot-reading medium has no superior in that phase; in addition to which she is an honor to the cause she has so faithfully upheld. We heartily commend her to all who may read these lines.

EDITORIAL NOTES.

—Will Dr. H. W. Abbott please leave his address at this office?

—A beautiful arbor of evergreens, at the Camp Grounds, thirty-five feet in diameter, has been felled and seated.

—Laurel Hall Seminary for young ladies, at San Mateo, will open its next session, Aug. 1st, under favorable auspices.

—Copies of this number of the GOLDEN GATE may be had in the vestibule of the Temple tomorrow (Sunday) evening.

—The box office for the sale of reserved seats for Prof. Wallace's lecture on Spiritualism will be open at the Temple at 2 P. M. Sunday.

—The restaurant at the Camp is 24x48 feet in size, with a kitchen 12x16 feet. It will be in charge of an old and experienced caterer of Oakland.

—We had the pleasure of a call, on Tuesday last, from Mr. D. E. Sookhia, an educated Parsee from Bombay, India. He speaks English fluently, and is deeply versed in Oriental lore. He is on his journey around the world—his mission to do good. We give him Godspeed.

—Floors have been placed in over thirty tents at the Camp. The Directors are prepared to accommodate all that come, even to seventy-five tents. The tents, besides being of various sizes are also of divers colors—clear white, blue and white stripes, brown and white stripes, and all brown.

—The stand at the big tent is placed, this year, at the east side of the tent, thus bringing all of the audience within fifty feet of the speaker. Last year it was placed at one end of the tent, and it was quite difficult for those in the distance to hear.

—James A. Bliss, editor of the *N. D. C. Battle Ax*, who was arrested in Boston, Mass., some months ago, on a charge of illegally using the United States mails, has been vindicated, the United States Attorney concluding that there was no evidence against him to convict.

—W. H. F. Briggs, referring to the picture of Mrs. Watson, painted by him by spirit control in the dark, and which may yet be seen at this office, writing from Chicago, under date of May 23d, says: "It will be the last I will ever produce, as I have in every way thrown off the conditions and abandoned the idea."

—If every subscriber to the GOLDEN GATE, who has not already done so, would only procure one additional subscriber, which, surely, they could easily do among their friends, they would do the cause a great service, and make our task much lighter than it is. Spiritualists should bear in mind that this is *their* cause as well as ours. We are their humble agents.

—The Society of Union Spiritualists, Cincinnati, Ohio, Hall, 115 West Sixth street, recently elected the following officers: President, Edward O. Hare; Vice-President, J. B. Crooms; Recording Secretary, C. C. Stowell; Treasurer, Isaac S. McCracken; Corresponding Secretary, L. Barney. Trustees: M. G. Youmans, Jacob H. Wright, E. W. Ward, Mrs. Genevieve McCracken, Mrs. Mary Graham. Services every Sunday, morning and evening.

—Mrs. J. J. Whitney's meeting at Assembly Hall, last Sunday evening, is thought by many who were present to have been the best she has yet given. The house was packed, as usual, but the tests were of a superior order. Mrs. Whitney was never under better inspiration. She gave nearly one hundred separate tests, all but four or five of which were recognized. This lady now stands without a rival as a platform test medium, on this Coast, if not throughout the world.

—James G. Clark, poet and singer, is to give a literary and musical entertainment at the Howard street Presbyterian church (Howard, between 21st and 22d), on Thursday evening, June 9th. All who have had the pleasure of listening to Mr. Clark speak in high terms of his singing. He has a clear resonant voice, and every word is so clearly enunciated that the sentiment is enjoyed as well as the music. His auditors have a rich treat of elevated thought, good music, wit, pathos and fun combined.

TRIBUTE TO MRS. ADA H. FOYE.

WHEREAS, The numerous friends and admirers of Mrs. Ada Foye, at a farewell meeting in Washington Hall, 35 Eddy street, San Francisco, California, Sunday evening, May 29, 1887, prior to her departure on a professional visit through the Eastern States, feel it to be their duty, both to her and the cause she represents, to inform Spiritualists in her new-chosen field of action, and of whose past orders and achievements, and also her powers for good, are but imperfectly, if at all, informed, to state in brief, that Mrs. Foye has devoted more than twenty years of earnest, continuous and largely successful missionary labors on the Pacific Coast, scientifically demonstrating to many thousands, beyond a reasonable doubt, that the soul survives the death of its material form; that the departed can, and do, communicate through spirit mediums, with their surviving friends; and

WHEREAS, Mrs. Foye has through spirit co-operation, inspired thousands of agonized and despairing mourners with consolation, courage and joyous assurance, by bringing the departed and the bereaved spirit *en rapport* and interchange of thought, and by timely warnings she has spared a large multitude from ruinous investments, impending personal dangers and family troubles; and

WHEREAS, Mrs. Foye, by means of her various phases of mediumship, such as rapping, writing, seeing and hearing, never fails in her revelations to manifest, with certainty, the presence of invisible spirits to their friends; and

WHEREAS, It is generally admitted by those best acquainted with the labors of Mrs. Foye, that she has no superior and few if any equals in her special phases of mediumship, and that her character for integrity as a medium, and also as a wife and mother, stands above question or reproach, no charge of deception in the practice

of her profession ever having been brought against her; therefore

Resolved, That while regretting her departure, they are consoled with the reflection that their loss will be gain to others.

Resolved, That they earnestly recommend Mrs. Foye to the kind and favorable consideration of their spiritual friends abroad, as one of the most efficient and convincing revelators of the philosophy of Modern Spiritualism now before the public.

Resolved, That they wish her a pleasant journey and hope for her speedy return to her old friends.

Resolved, That the Committee is instructed to present Mrs. Foye a copy of the foregoing preamble and resolutions, and also to mail a copy each, to the proprietors of the GOLDEN GATE, *Carrier Dove*, *Banner of Light* and *Religio-Philosophical Journal*, with the request to publish the same.

JNO. A. COLLINS,
JULIA SCHLESINGER, } COMMITTEE.
A. SWIFT.

Rightful Sovereignty of Man over the Animal Kingdom.

EDITOR OF GOLDEN GATE.

I seldom see anything in GOLDEN GATE either editorial or from correspondents that invites criticism for the purpose of correcting erroneous teachings, but I think the comment of Mr. Delersee on his text, "*How supremely great is the meanest thing on earth and how mean the greatest*," has made mean things too great, and great things too mean.

The Revelations of Nature, without the aid of the Divine, clearly attest man's sovereignty over the animal kingdom, and yet this writer accords to the meanest insect, all the rights to live and progress that man—his sovereign—enjoys. He loses sight of the system of mutual dependence that exists throughout all animated nature.

"While man exclaims see all things for my use, See man for mine, replies a pampered goose."

But the goose and all other domesticated animals would get along badly without the care of man, and his right to abridge their number—and the right carnivorous animals have to subsist on the herbivorous, prevents their multiplication to a degree that would cause them to destroy the whole vegetable creation, and ultimately starve,—become in short, annihilated.

Hence it would appear, that Nature, in its wisdom, instituted the CARNIVORA, for the express purpose of so limiting HERBIVORA, as to prevent their degeneracy by insufficient supplies of food and ultimate extinction.

This writer claims, at least by implication, that as the spider builds its own house, each individual man should build his and without employing men to do his work,—doing so he calls "shirking duty"; he forgets that "Order is Heaven's first law."

"And this confessed, Some are, and must be, greater than the rest, More rich, more wise, but who infers from thence That such are happier, shocks all common sense."

The gentleman's inquiry, "Who delegated him the judge of what is fit to live?" etc., I respectfully submit, is answered by the above. It grew out of the necessities of the situation. But if this fail to convince, I will refer him to the divinest of our poets, whose tender heart impelled him to say:—

"I had much rather be myself the slave, And wear the bonds, than fasten them on him."

Again, Cowper says:—

"I would not enter on my list of friends."
"The man that needlessly sets foot upon a worm."

Again:—

"The sum is this:
If man's convenience, health,
Or safety, interfere, his rights and claims
Are paramount, and must extinguish theirs."

And now I think if I have not sufficiently answered the inquiries of your New York correspondent, Pope and Cowper have.

I did not intend to trouble you farther, but can not forbear expressing my profound astonishment at the learning and research exhibited in the "Short Chapters on God." If that writer had been contemporary with King David, that wicked king might have answered his own question, "Who, by searching, can find out God?" by pointing to Abba L. Holton and saying, as Nathan said to him (David) for a very different purpose, "Thou art the man!"

While I do not intend to make invidious distinction between your very able corps of collaborators, you will permit me to add to the above, expressions of admiration of the picture so beautifully and graphically drawn by Ella L. Merriam of the "divine illumination" which cheers the closing scenes of the earth-life of any one who has been converted to our philosophy.

This picture, when contrasted with the cold and cheerless doctrine of materialism which teaches that—

"Earth's highest station end in, 'here he lies,'
"And dust to dust concludes its noblest song,"
or compared with what is still worse, predestination Orthodoxy, as satirized by Burns,

"Sends one to Heaven and ten to hell,"
cannot fail to cheer "life's latest gloom" with all who believe with every true Spiritualist, that they who practice the "Golden Rule," will reunite immediately on their departure from earth-life, with the loved ones that have gone before. And to none can this assurance afford more happiness than to an

OCTOGENARIAN.

Letter from W. J. Colville.

EDITOR OF GOLDEN GATE.

Time passes so quickly with me and I have, as usual, so many pressing demands upon my time that my long silence must be accounted for even if not forgiven on that score. The busy season in Boston is not yet over, though the great rush will soon begin to subside, as people will be leaving the hot and crowded city for quiet country or seaside resorts. At all events many will, though out of the throng who go away many flock to scenes of gayety and excitement far more fatiguing than the city in Summer, where houses and rooms are really very much cooler and airier than the tiny handboxes into which the elite of fashionable society as well as those who pretend less to elegance stow themselves at fashionable watering places during the heated term.

We have been blessed with beautiful weather on the whole for some time past. Nature is everywhere adorning herself in her most beautiful array, and I really think we who have been subject to six or seven months of cold and barrenness appreciate the return of the flowers, foliage and song birds more than is possible with those who are more favorably situated through the Winter.

As you have no doubt all heard enough about our snow in April this season and other unseasonable peculiarities of climate consequent possibly on "the recoil from the perihelion," I need not tell you how many strange freaks nature has played upon us this Spring. Everything seems settled now, however, and we have entered or are entering upon a Summer of almost unusual brilliancy and beauty.

The latter part of May is the very height of the season in Boston, and at this time every conceivable kind of anniversary meeting is held. The Unitarians, Universalists, Woman Suffragists, temperance advocates, mental healers, etc., have been holding forth morning, noon and night to overflowing audiences. Crowds of visitors have made the streets almost impassable, and hotels, boarding houses, restaurants, etc., have been reaping a golden harvest.

Judging from the speeches I have heard and reports I have read I should say the higher teachings of the spiritual philosophy are making deep inroads into the prevailing sentiment of the people. All extremists must eventually abandon their ultra positions, and whenever they do so there will be a wonderful amalgamation of forces hitherto scattered.

All liberal minded people in Boston seem drawing nearer than ever to each other. Dr. Bartol, a prominent and highly respected independent Congregational minister, has addressed the Mental Healers' Convention at their hall on Park street. Rev. James Freeman Clarke, one of the ablest Unitarians in the world, has spoken a very kind word in public print for spiritual communications from the pen of a well-known lady, who, however, writes anonymously, I refer to the author of "Light on the Hidden Way." A Brahman, popularly known as Mohini, spoke on Feast Day in Dr. Hale's church (one of the most celebrated in the Unitarian denomination). All these strains (if they be no more), floating down the stream of current events, unmistakably prove in what direction the tide of modern thought is flowing. The one thing needful seems to be more harmony (but certainly not union) in the ranks of liberal minded workers.

Theosophy, which is still exciting great attention, has received a brilliant interpretation in that priceless volume "The Mystery of the Ages," written by Lady Cathness, Duchess de Pomar, a lady who has done more for the spread of the highest kind of Spiritualism in Europe than any other individual known to fame in the present day; the center of a brilliant coterie of intellectual minds, possessing wealth, influence and talent far beyond the average, this gifted and devoted lady, instead of contenting herself with the ordinary routine of fashionable gayety, devotes time, wealth, labor without stint to the circulation of the purest and most advanced ideas she can receive through inspiration or call from the garnered treasures of the ages. Those who have read her previous works know how excellent her writings are, but in her latest production, "The Mystery of the Ages," she has composed a masterpiece, a veritable encyclopedia of spiritual and historical information, so beautifully harmonized as to render the most abstruse subjects lucid and attractive to every thoughtful reader. As I know many of your readers are studying theosophy I hope this wonderful book may soon be freely introduced among them, though owing to the duty and other expenses attending its importation it retails at \$3.50 in this country, though it is much cheaper in England. I hope you will get so many orders for it as to make you feel the necessity of always keeping it on your book shelves.

My little work, "Spiritual Science of Healing," has had a very large sale already. A new edition is just out, so if you are out of copies, and there is a demand for them, I can supply you on short notice direct from the publishers.

Our society, which meets on Sundays at Parker Memorial Hall, and on week days at 478 Shawmut avenue, is just now in a very thriving condition. I always have to leave Boston just when the audi-

ences are the largest and the interest the greatest, but as I am assured of a hearty reception on my return to California, I can but look forward with keen delight to September 4th, when I hope again to stand on the platform of Assembly Hall, and a little later in the "Church of the Holy Elevator." Mr. Morton and Mr. Maguire often write to me and send me papers, so I keep pretty well posted in San Francisco news, and then I receive the GOLDEN GATE regularly, which I always read with intense interest.

Besides our concerts and other entertainments, which are very popular, we have had a few debates this season. Dr. Dean Clarke and myself held one on metaphysics Sunday afternoon, May 15th. We had a very full house and a most attentive hearing. We met and parted good friends, but I don't think we convinced each other; the debate led to considerable ventilation of opinions after its close, and was the means of calling attention to some very remarkable cures recently performed by purely spiritual methods of practice.

Miss S. C. Clark, compiler of "Metaphysical Queries," has been wonderfully successful of late in curing the most difficult and chronic cases, and there is certainly a wave of healing and enlightening power sweeping over society which no opposition can stay, and what weakens the opposition most of all is that the opposing party stand up for disease, a state every one wants to be rid of. I do not wish to be understood as taking ground against all who do not call themselves metaphysicians. I only speak of what I know when I say those who live in this higher thought of health are much healthier than those who call disease natural, and trust in drugs and minerals to cure it.

In New York there is a great awakening at present; indeed, it is so all over the country. Wherever I go I find an eager demand to hear concerning the power of spirit and the truth of immortality. The alleged exposure of certain mediums can do nothing worse than assist Spiritualists, as well as others, to correct those habits of thought and methods of investigation which have made fraud, or the semblance of it, possible. Tares and wheat grow together in every field, and your charitable policy is unquestionably the most effectual, as it is most just.

I expect quite a number of our Eastern friends will move to California this Summer, among them you may expect Mme. Fries-Bishop, who has for several years officiated as soprano at our meetings in Boston; she is not only a singer, but also a most accomplished teacher of vocal music and the German, French, and Italian languages. I am certain she will do well among you, as her sterling worth and exceptional talent can not fail of being appreciated in a community always ready to extend most generous welcome to any expression of merit. I hope some of my friends may feel impressed to render Mme. Bishop such assistance as they can in forming classes and giving private lessons. I am sure her singing will give great pleasure to all lovers of good music, while her knowledge both of music and languages, acquired in Italy, France, Germany and England, renders her a model teacher.

My duties in Boston keep me in the city and its vicinity till after June 26th, on which day my farewell meetings take place. I then go to camp-meetings at Mount Lookout, Tennessee; Cassadaga Lake, N. Y.; and Ottumwa, Iowa. On Sunday, August 28th, I am engaged at Denver, Colorado, en route for California. Hoping the Oakland Camp-Meeting, under its able management, and with its large array of talented speakers, mediums, musicians, etc., may be a great success, and with kindest regards to all our mutual friends, permit me to subscribe myself,

Your sincere co-worker,

W. J. COLVILLE.

BOSTON, May 27, 1887, 481 Shawmut Avenue.

NOTICE.

All Government business attended to promptly at reasonable rates, by JOHN B. WOLFF, 103 F Street (N. E.), Washington, D. C.

PROFESSIONAL CARDS.

MRS. F. SAGE, M. D.
202 STOCKTON STREET, SAN FRANCISCO.

DISEASES OF WOMEN AND CHILDREN
A SPECIALTY.

Office hours, from 8 to 10 a. m., 1 to 4, and 7 to 8 p. m.

MRS. SEAL,
MEDIUM,
Cures all diseases; also the use of tobacco in any form, liquor or opium; the cure of tobacco guaranteed or no fee will be charged.

Sittings, Daily. : : Circles, Wednesday Afternoons.
ap16-tf No. 108 SIXTH STREET, S. F.

MRS. R. A. ROBINSON,
PSYCHOMETRIZER AND TEST MEDIUM.

308 Seventeenth Street,
Between Mission and Valencia, San Francisco.

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.

NOTICE.

The committee having charge of the decorations at the coming camp-meeting would respectfully solicit donations of flowers, evergreens, or potted plants to be used on that occasion. Care will be taken of such plants, and at the close of the Convention they will be returned to owners. Those who will assist us in this way can send their address to the committee and the donations will be called for. Small bouquets thankfully received. Address, Mrs. J. Schlesinger, 32 Ellis street, San Francisco, or Mrs. C. L. Eliot, Henry House, Ninth street, Oakland, Committee on Decoration. m14-3w

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."

NOTICES OF MEETINGS.

PROF. WAIT WILL LECTURE AT THE DRUID'S Hall, 473 Sutter street, every Sunday evening, at 7:30 o'clock, on the "Orderly Method of God in Creation, in the Universe of Matter and Mind," and will answer all questions relating to the laws of life. Regular class meetings at 24 Golden Gate Avenue, every Monday and Friday evening, at 8 o'clock.

OAKLAND SPIRITUAL ASSOCIATION MEETS every Sunday at Grand Army Hall, 419 Thirteenth Street, Oakland. Children's Lyceum at 10:30 a. m. Lecture and Conference Meeting at 7:30 p. m. Dr. C. C. Peet, formerly of San Francisco, will occupy the platform until further notice.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 1 P. M., in Washington Hall, 35 Eddy street. Good speakers upon all five 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. 117, Larkin street. Interesting addresses, followed by tests by the mediums. Admission, free.

CO-OPERATION.—ALL WHO ARE INTERESTED in co-operative enterprises are invited to attend the meetings of the Sinaloa Colony Club, at 39 Fourth Street, every Sunday, at 4 p. m. Free admission. No collection.

PUBLIC MEETINGS EVERY SUNDAY AT 11 A. M. and Tuesday at 3 p. m., at No. 1206 Market Street. Subject: "Health and Healing." Miss E. J. Bennet.

ADVERTISEMENTS.

CALIFORNIA SPIRITUALISTS' CAMP MEETING ASSOCIATION.

Third Annual Gathering, to be Held in Oakland, Opening Sunday, June 6th, and Continuing Thirty Days.

The management is pleased to announce that it has leased the beautiful grounds located at the corner of Twelfth Street and First Avenue, East Oakland, on the eastern shore of Lake Merritt.

They are very commodious, being more than four times the area of the grounds occupied last year.

They are also very accessible, being on the line of the Brooklyn Horse Cars, and a short, pleasant walk from Clinton and Oak Street stations, on the Broad Gauge C. P. R., and the Thirteenth and Webster Street station, on the Narrow Gauge road.

Ample accommodations will be provided for an unlimited number of campers.

An abundant supply of artesian water already on the ground.

A good Restaurant, Bakery, Fruit-stand, etc., on the grounds.

The scenic beauty of this camping place is unrivalled.

The best speakers, led by J. J. Morse, of England, will be presented to the public.

The most successful and justly celebrated platform Test Mediums in the country have been engaged.

Mediums of all phases will be in attendance.

We not only feel assured of a grand outpouring of our friends on the Pacific Coast, but are already advised of the participation of many noted Eastern visitors.

Books for Sale at this Office. (*)

Manual of Psychometry: The Dawn of a New Civilization. By J. RODES BUCHANAN, M. D. . . . \$ 2 00

The New Education: Moral, Industrial, Hygienic, Intellectual. By J. RODES BUCHANAN, M. D. . . . 1 50

Leaflets of Truth; or, Light from the Shadow Land. By M. KARL. . . . 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. DANERON. . . . 50

The Watseka Wonder. By E. W. STEVENS. . . . 15

The History of the Origin of All Things. By L. M. ARNOLD. . . . 2 00

The Spiritual Science of Health and Healing. By W. J. COLVILLE. . . . 1 00

Beyond. (Interesting Experiences in Spirit Life.) . . . 50

Experiences of the Spirits Eon and Eoua in Earth Life and Spirit Spheres. . . . 2 50

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

NEW INSPIRATIONAL SONGS.

By C. PAVSON LONGLEY.
Author of "Over the River," and other popular Melodies.

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

A New Cycle of Progress.

[The Esoteric.]

There is a law of periodicity that prevails throughout nature, cycles of time hold a very important relation to life and human affairs. Race evolution advances in conformity with universal law, and is comparable to the revolutions, seasons, and cycles which govern our solar system. There is a hemisphere of truth in the saying "that history repeats itself, that what has been will be again, that there is nothing new under the sun;" and yet, while day and night repeat themselves every twenty-four hours, so like each other, they are never quite the same to mortal experience. The ceaseless round of seasons come and go, and though they do not give us the identical leaves and blossoms this Spring that we had a year ago, yet the periodic forces of nature work with a similar uniformity, so that we may, of a certainty, count on bloom and verdure at an approximate period; that "April showers" will bring forth the flowers of May; that June will give its perennial wealth of roses; that Summer will ripen the grain, and Autumn yield its harvest.

To a certain extent this law of periodicity is so self-evident as to become axiomatic, yet comparatively few realize that it is but the A B C of a cyclic law that offers interesting and almost endless field of useful study.

We should first observe that seasons and cycles, as well as day and night, are dependent upon the movements of the heavenly bodies, which Genesis 1-14 declares are not only for lights, but "for signs and for seasons, for days and for years." The Hebrew Bible makes frequent reference to the constellations and signs of the heavens, and is confirmatory of the evidence that has been handed down from other sources,—that in very ancient times the heavens were regarded as the grand face of a divine clock, and that the moving suns and system were the hands that marked, not merely the passage of time, but the cycles of human evolution, the coming and going of seasons both small and great. Thus the song (or story) of the stars repeats itself in the gospels, which it antedates, as a primeval revelation of God to man.

Joseph A. Seiss, D. D., pastor of the church of the Holy Communion, Philadelphia, says, "That the tremendous astronomical wisdom embodied in the Great Pyramid of Gizeh first impressed him that this ancient story of the stars must have come from a divine and prophetic source," which conviction led to extensive research, and culminated in his interesting and inspiring book, "The Gospel in the Stars." Astronomy he regards as the soul of ancient religions; "But for ages," he remarks, "the whole field has been given over to superstitious astrology, which has defiled a noble science,—a sacred domain of God; and, when I look at the deep and almost universal hold which a spurious and wicked treatment of this field has so long had on mankind, I have been the more led to suspect the existence of some original, true, and sacred thing back of it. There is no potent system of credulity in the world which has not had some great truth at the root of it, and there is reason to think that there is, after all, some great, original, divine science connected with the stars." Thus he concludes that they are a divine alphabet, and that Genesis is significant when God, after having created the stars, said, "and let them be for signs." Thus something important attaches to each star and constellation. "God has spoken in the stars;" the ancients knew how to read from that great book, and the alphabet has not been wholly lost; and from time to time we shall lay before our readers some of the ancient and seemingly inspired legends of the heavens, together with their bearing on the past and future of the race. Our object at this time is mainly to convey a general idea of cyclic laws, and the periodicity of human life and progress.

The earth is a function of the universal heavens; man, in an external sense, is a product of the earth, but related by law to the solar system, and through that to the universal order of existence. The heavens repeat themselves in the nature of man, consequently a knowledge of the cycles and periods of our solar system throws important light on the law, order and evolution of human events.

The positions and combinations of the heavenly bodies can be mathematically determined for thousands of years back and for thousands of years to come. Suns, stars, planets, and constellations are the letters and words of a divine alphabet; everything has meaning; every change has its significance; but we have been so absorbed by the movable type of Gottenburg that we have overlooked the movable alphabet of the heavens. Modern "probabilities" is but a first step looking to the restoration of ancient habits of observation. Virgil's first book of Georgics is profuse with the practical application of this primeval alphabet of the heavens, and we contemplate giving some of his observations in a future number.

The moon is the first and nearest body to the earth, completing a simple cycle every twenty-seven and a fraction of days, each cycle of which has a meaning to humanity in general and the individual in particular. We have the metonic cycle of nineteen years wherein the moon repeats

her phases on the same day of the year; here are other cycles of the moon of longer extension and varying significance. Says Virgil:—

"The sovereign of the heavens has set on high The moon to mark the changes of the sky."

We have simple or yearly cycles of the earth, giving the four seasons, and changes of other significance, as indicated in "Solar Biology." We also have grand cycles, the stretch of which is too vast to be at present fully comprehended or utilized, being caused by the revolutions of our solar system around its center, supposed to be the grand sun Alcyone, which is pointed out as one of the astronomical mysteries of the great pyramid. We have cycles of comets and eclipses, cycles of meteoric showers and shooting-stars, and frequent reference has been made of late years to cycles of business prosperity, of panics, and business depression, which latter has some coincidence with cycles of Jupiter.

The revolution of each planet has its significance. Those of Mercury and Venus require less than an earthly year; Mars, 687 days; Jupiter, 11 years and 315 days; Saturn, 29½ years; Uranus, 84 years.

Man is a leaf or blossom of universal law as it finds expression through our solar ether or fluid, concentered into material form, and these cycles of the planets have an important bearing on his life and affairs. Many deem it superstitious to attach any influence or meaning to the position and movements of the heavenly bodies; but then, again it is not common, in this materialistic age, to designate even religion and all interior and sacred things as superstition? There is a degree of materialism that closes man's nature to the invisible and higher force of the universe, and thus in more senses than one we perceive the significance of Christ's having stood a little child in the midst of the people, as an emblem of the kingdom of heaven.

But, in accordance with the law of cycles the light of a new day is speeding swiftly forward, so that he who "runs," may not only "read," but realize his relatedness to the starry heavens in its vastness of wonders and harmony, and become its luminous expression and exponent.

That fashions, philosophy, religious phases, of thought, belief, in short that history repeats itself we often hear proclaimed. Upon a law of this kind the philosophers of the Orient maintain a cyclic order of re-incarnation, by which ages and people reappear in earth-life, for a new career of experiences once in about 2,000 years. There is much in the philosophies and life of to-day that corresponds to that of a cycle of 2,152 years back, but the problem of re-incarnation is too mystic and momentous to bring within the scope of this article, which promises already to be extended beyond our preconceived intentions.

Uranus, the planet of occult and spiritual force, has recently entered the sign Aries. It takes this mystic, highly spiritual, and interesting planet eighty-four years to make one revolution around the sun, and seven years to pass through a single sign of the zodiac. In 1885 it entered Aries, representing the head and brain function of humanity, and has, consequently, commenced a cycle that it will take eight-four years to complete; and, owing to a culmination of cycles and causes, it will be the most important and marked cycle of this planet within the annals of our historic period. It has about five years to remain in this sign, when it will enter Taurus with accelerated force and effect, and we may expect some marked religious, social, and industrial changes to result therefrom, as the position of Uranus in Aries is one that stirs and quickens the occult forces of the mind, and thus effects and influences society to its very foundation. Much of the present uneasiness, discontent, and striving for better conditions, is due to the new light and brain energy of this spiritualizer of the heaven, and this state of things will continue until more equitable social, industrial, and spiritual conditions are brought about, and its specific and prophetic bearing on the problems of life will be more fully treated hereafter.

A most important cycle which has especial significance at this time is one that covers a period of 25,824 years, during which time the system passes through the circuit of the astral zodiac, the entire stellar heavens apparently making a revolution around the earth, and at the end of that time appearing again in their original position. Exoteric history deals with less than one-fourth of this relatively vast stretch of time; but we have sufficient data to determine its import. The fact of this cycle is astronomically established, and it has an important bearing on human affairs, especially in relation to the grand astral seasons or periods of spiritual light and darkness, with consequent race influence. These periods were evidently known and apparently understood in ancient times, ere the earth passed into the dark hemisphere of existence. Hesiod and other ancient poets and philosophers bear testimony of the day or golden period that had been, and of the dark cycle through which the earth was to pass, and which it had even then entered. Exoteric science affects to treat this as but a mere poetic fancy; but it is an astronomical fact which has a most important bearing on the present and future of earth-life. It requires this period of 25,824 years for the system to make one

complete cycle through the zodiac, or twelve functions of the astral man. From various standpoints of research and observation it is determined that the sun, with its system, entered Pisces (the feet or foundation principle of the grand astral man) about the Christian era, inaugurating a cycle indicated in the ancient map of the heavens (or legends of the stars), and still later chronicled in the Hebrew Bible.

The feet of the image seen by Daniel was the vulnerable part, being composed of iron mixed with clay. "The serpent," it was alleged, "had bruised the heel," or mortal part of the human race, and here was where the repairs or work of restoration had to commence. The map of the heavens and story of the stars had, from a prehistoric period, declared that the seed of the woman (the celestial virgin of the chart) should bruise the serpent's head. We will not attempt here to show who or what the serpent was, or how he came to have a place in human history; nevertheless, his sign is found in the primeval map of the heavens, and the lesson and problem is one of seasons and of years.

We find the symbology of Christ's mission had constant reference to the zodiacal sign Pisces, which is pictorially and allegorically represented by two fishes. At the time of his advent the earth was in spiritual night and darkness; a star proclaimed his coming, and the wise men of the East knew that the record of the celestial chart was being fulfilled. We find him selecting his disciples from among the fishermen. He directed them where to cast the net. He made them "fishers of men." We find him walking on the water; the fish obeyed him, and brought the tribute-money. Again, he fed the multitude with seven loaves and a few "small fishes," and the fragments were greater than the repast, signifying enough and to spare. We find him washing his disciples' feet, and telling them in symbolical language, that if "their feet are clean their whole body is clean," and that unless they have their feet washed, they can have no part or lot in the matter. Then again, the essential of discipleship was humility, which corresponds to the feet. He came to bring "living water." His disciples were to be "washed and made clean." Thus, we find the Christian dispensation full of the symbology of Pisces. They must be the least in order to become the greatest. Exaltation was to come through service and humility. Thus, the gospel found feet and has run up and down the earth; and prepared the way, and now we have entered a new sign and its quickening influence is felt and seen on every hand.

The light, knowledge, science achievement of the past eighteen hundred years is but the FEET of the new cycle. How grand then shall be the estate of the full man! Christ wrought after the order of the heavens from whence he descended; his apostles were twelve, after the celestial map and signs of the zodiac.

We are now two degrees in this new sign, and "so sure as the heavens fall not," a new condition and state of things must come upon the earth. The coming of the "Kingdom of Heaven" has a literalness, splendor, and vastness surpassing ordinary comprehension. The foundations have been laid, the structure is ready to appear, and the sign into which we are advancing symbolizes the spiritual coming; a great outpouring,—the flying Pegasus, or swift-winged intelligence; also the serpent principle translated into that of the swan.

We are now two degrees in the astral sign Aquarius on the ascending scale, and must prepare for manifestations of occult presence and power. Humanity has descended into matter. It hath deep roots in objective nature, and must now ascend swiftly, surely, mightily, into the atmosphere of astral light, knowledge, and power, even unto the winning of its celestial crown. But of these matters, more in due time.

Books for Sale at this Office.

Manual of Psychometry: The Dawn of a New Civilization. By J. RODES BUCHANAN, M. D.	50
The New Education: Moral, Industrial, Hygienic, Intellectual. By J. RODES BUCHANAN, M. D.	1 50
Leaflets of Truth; or, Light from the Shadow Land. By M. KARL.	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 Watseka Wonder. By E. W. STEVENS.	15
The History of the Origin of All Things. By L. M. ARNOLD.	2 00
The Spiritual Science of Health and Healing. By W. J. COLVILLE.	1 00
Beyond. (Interesting Experiences in Spirit Life). By J. S. LOVELAND.	50
Experiences of the Spirits Eon and Eona in Earth Life and Spirit Spheres.	2 50

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

NEW INSPIRATIONAL SONGS.

BY C. PAYSON LONGLEY.

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

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

PUBLICATIONS.

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. sin 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.

dec24

THE EASTERN STAR.

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

A live, wide-awake, weekly journal, devoted to the interests of Spiritualism.
Per Year, : : : Two Dollars.

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.

P. S.—Those who will write and say they would actually like THE STAR on trial can have it four weeks free.
JUN 12

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,
Millard Postal Station, : : Chicago, Illinois.

HATTIE A. BERRY, : : : : Editress 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. (10 and 25 preferred.)

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

HATTIE A. BERRY,
Editress and Manager.

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, \$5.00; six months, \$3.00; 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 40th St., New York City.

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 readings.
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. oct23-17

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.

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 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 Community, 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.

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 Prophecies of Madame Polaris; Useful Information Concerning Conception, Birth and Destiny 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,
Box 3408, Boston, Mass.

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 his mediumship 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.

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 enables 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.

PUBLICATIONS.

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,
35 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.

THE SPIRITUAL OFFERING.

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

COL. D. M. FOX, : : : : : Publisher
D. M. & NETTIE F. 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.

DUTIES AND DANGERS IN SOCIAL LIFE.

By 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.

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 diagram-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. sept1

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 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 1362, OSWEGO, N. Y.

june-17-90*

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.

Proof of Disembodied Intelligence.

BY JOHN WETHERBEE.

"There!" said the sad, but well preserved "apple of my eye," "I could stay there ever so long, and never get tired." This was said on our way home from Mr. Bridge's seance the other evening. The manifest honesty of the phenomena and the intelligence back of the same are so self-evident that one really feels that he has been in the company of the departed. During the manifestations the room is light, or light enough to distinguish every face and everything in the room, where, on this occasion, fifteen or twenty persons were sitting. A message that was written for me by a spirit with a pencil I was able to read tolerably well; so I can say, "in the light," even if the room was not brilliantly lighted.

The "apple" expressed my own satisfaction as well as hers. The magnetism of the place was pleasant and attractive; one felt at home in the modest and tasty surroundings. The medium, his wife, (who played on the piano) and his mother (who managed the affair) were all indicative of refinement. The fee also, so modest, seemed to eliminate any commercial taint; yet I believe the laborer is always worthy of his hire, whether in the pulpit or in the home. I am aware that "money changers and dove sellers" are out of place in the temple, and yet money in its higher sense is very closely allied to religion.

There was such an evidence of honesty at this seance and prior ones that I have attended that not one present (and there were some who were not believers in Spiritualism) but would have endorsed its honesty and felt that they ran no risk. On this point I want to be explicit and impressive. I have seen a great deal of the Spiritual phenomena, and have had to swallow many things as based on fact that was very hard to do, but such positive evidence lubricated them they went down. I am therefore never uncharitable to the incredulous, for I know how such feel. But here is something that does not require a capacious swallow, and that is what has suggested this notice. Their simplicity and manifest honesty (they being exactly what they claim to be—spirit manifestations) are what made the occasion fascinating and lovely, and made the "apple" say what she did, and this writer like minded. These seances, by Mr. C. H. Bridge, No. 46 Chandler Street, are, it seems to me, positive evidence of disembodied intelligence, in fact, what they are called, "spirit manifestations."

What are spirit manifestations? I consider the definition, reduced to its lowest terms, to be, intelligent action, outside of mortal action. I take no more interest in the rapping of a table or the movement of a ponderable body than I do in the ticking of a telegraphic instrument when it is the effect of electricity in the atmosphere, but when the ticking tells the price of grain or stocks in other cities, I know there is a human being at the other end who is the author of the intelligence. So when there is intelligence that causes these manifestations they become interesting, and when from "over the river" they become sublime. Never forget this: Intelligence is human in its genesis, and is from a being in this world or it is from a being in the other. There is no other possible supposition. Settle that fact and you settle the truth of Modern Spiritualism, or the reverse.

As I have often said, quoting the affirmation of the very able Rev. Minot J. Savage, "One fact, and one alone, can establish its truth, and that is, undoubted proof of the presence and activity of an intelligence that is not that of any of the embodied persons present." I am very happy to be able to add to my friend's affirmation the "one fact," and which in my experience is not solitary.

Now, to go back to Brother Bridge. His last seance—which, however, was no better than any others of his that I have attended—it seems to me of itself would settle that question, and perhaps the relation of it will be as good an argument for the foregoing as I could make under any circumstances:

One sees an empty corner of his parlor. It is plastered and papered, and nothing in the way of pictures hanging on it. A dark cloth hangs loosely on each side of the angle of the room for the sake of its dark effect. A simple cord about five feet from the floor forms the open hypotenuse. A few musical instruments are then put into the corner, which every one sees done, for the room is perfectly lighted. A curtain of dark cloth is then hung on the cord, just touching the floor. There is the triangular sanctum, with nothing in it but the drum, tambourine, guitar and bell, and everybody knows there is not, for the whole movement is watched, as the room is brightly lighted. A wooden bench is placed before and against this five-foot curtain, on which Mr. Bridge takes his seat. Sometimes a man is asked to sit by his side, but generally some one ties each of his hands by the wrist to the bench. On this occasion I did the tying, and sewed the cord to each of his coat sleeves. An apron is then hung before him and close to the curtain, so that all you see is his head, and that you see very plainly, for though the light is then lowered a trifle; the room is light, and you can see him plainly. He could not wink without your knowing it, if you were looking, and on occasions of this kind all are always looking.

The seance begins with music on the instruments, accompanied by playing on the piano. The music of itself is not particularly attractive or heavenly. One can hear better at the museum, if that be your object; but this music requires hands and fingers, and it is positively certain that there are no mortal ones there, and that there is a manifestation of intelligence as well as of music, and therein is its sublimity, it being the work of departed spirits. Human hands and bare arms are often seen above the curtain and poking through it, and in situations where they could not have been the hands of the medium, even if they had not been secured. Flowers in abundance are passed to different persons. A bouquet was for me, which I took with my own hand from a visible spirit hand that had no mortal attachment to it. The spirit hand was tangible and visible, and was an actual human hand with some peculiar touches to me significant of intelligence.

The invisibles signified by raps that they wanted to write to me. I handed a block of paper, first marking the top leaf so that I would know it again, thus preventing any substitution. The leaf was returned to me in the same way well filled with intelligent writing, commencing "Dear Father and Mother," and was such as my son would write to me. Comparing it with his handwriting, any one would say it was his writing, and I have no doubt of it. Of the fact that it was the chirographic and intelligent act of a spirit, there is no more doubt than there is that I am now writing about it.

After this light seance is over, Mr. Bridge gives a short dark seance for ethereal manifestations. I am learning to like these very much, for grabbing and brutal disturbance by ignorant people who pretend to be Spiritualists are of no use. It will take too much space to explain now, at length, this phase. The forms seem to be made up of a pale phosphorescent mist, but they have locomotion, and are somewhat human in movement. One came to and very near us, perfectly visible. Listening attentively, I heard the whisper it made to us, "Dear father and mother." It was so close that I passed my hand through it, finding no obstruction. Although visible, it was as ethereal as the air we breathe.

Now if I am telling the actual truth, I am proving disembodied intelligence that is active, and is not the intelligence of any of the persons present. Of course I expect many will say there is a cheat or a trick somewhere, but I say, in as positive language as I can command, that I am stating the actual truth. I know what I am stating; I know fact from imagination, and I am writing for people who believe what I say. If I did not know I had a large constituency who know I do not draw upon my hopes or my imagination in a matter of this kind, I would cork up my inkstand. I am not satisfied with the general compliment, "Wetherbee is honest, means to tell the truth, but is deceived." Any who think so may skip me; my words are not for them. I would rather be a knave than a fool any time; but there are those who know I am neither, and I would be a fool if I wrote a fancy sketch supposing it to be truth. I know what I am writing about, and I write it to be believed.

Mind Cure, Spirit Cure or Nature Cure?

BY DR. JOHN ALLYN.

To the Christian Science Association of St. Helena.

Some months ago, with about a dozen ladies and gentlemen, I attended a parlor seance for slate-writing with Mrs. C. L. Reid.

Being anxious about my health which was impaired by bronchitis and eczema, I wrote on a ballot, "Can you instruct me in regard to my health?" The answer written in a book of slates was, "We understand your case perfectly—I will treat you myself," signed Swedenborg, who had often appeared as my guardian spirit.

Some weeks after I was attacked with an itching and burning sensation in the underside of the lower portion of my ears and on the head opposite. This continued to increase until the skin seemed to slough and there was a copious discharge of a semi-transparent sticky matter that would saturate cloths in a few hours. This continued nearly a week when it dried and a new soft skin formed as by first intention. My general health was greatly improved and my hands, which had suffered with eczema, soon healed.

Eczema is considered as practically, almost as incurable as consumption or cancer, but not as fatal. With the aid of ten years personal experience and the latest medical treatise issued by the physician of the hospital for eczema at Philadelphia, I have studied this subject attentively. It is the result of nature, or the physiological forces of the system, to free the blood of effete or waste matter, that the ordinary excretory organs—the skin and bowels principally, through sluggishness or disease, are unable to do. With a quasi intelligence these forces expel this waste matter in the places that afford the least resistance—on the well known law of physics, that all matter moves on a line of least resistance when acted upon by outside forces. I soon learned that when the excretory organs became impaired in their functional action by constipation or cold, the open places of eczema were inflamed and discharged more. To get and secure relief it was plainly necessary to keep up a regular and healthy action of the system, especially the excretory or-

gans. This I early found could be done more effectually by diet and mental force than by medicine. This latter would often afford temporary relief, but the reaction left the disease worse than it was before dosing,—while proper diet and mental force were followed by no reaction but tended to a uniform healthy action of the system.

In view of the above case the question arises, Was that attack the result of the *vis medicatrix nature*, or the physiological action of the system in its struggle to free itself of impurities and maintain the highest possible health of the entire system? Or was it the result of invisible essences as medicaments administered by invisible spirit friends?

In such cases both of these positions are held by respectable parties, but I am disposed to think it was from a joint action of the two.

Forty years ago it was announced by an irregular body of medical practitioners that "disease is the effect of the struggles of nature to cure itself." Close observation, during the intervening time, has convinced me that it is substantially true. The most important, and most difficult part of the healing art is to diagnose the disease. The causes of disease are multitudinous, but the inviting cause is a defective or feeble physiological organization. This may be strengthened in various ways.

As to the hypothesis of the aid of invisible disembodied spirits of great intelligence, it is not so easy to present ideas and arguments that will strike forcibly those who have not given much attention to the subject. I am unable to see anything absurd in the idea, and as these experiences have been an important part of my life, and as it comes authenticated in a way that no scientist can controvert, what can a rational person do but accept it as true? Further, the method and result in the above case indicates a higher degree of intelligence than would seem possible in the action of the blind, as only quasi intelligent forces of the involuntary part of the system. I can not realize that there is any part of the system where such a purification could take place with less inconvenience or injury to the general health, or with better effect.

I am, therefore, of opinion that both of these causes acted jointly in the above case, added to mental force on the part of the patient.

PROFESSIONAL CARDS.

ALLIE S. LIVINGSTONE,

ARTIST.

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

Private Seances by pre-arrangement (evenings.)

Parlors, 625½ Larkin St., near Ellis.

mar12-1m*

MRS. ALBERT MORTON,

SPIRIT MEDIUM AND PSYCHOMETRIST.

Diagnosis and healing disease a specialty.

210 Stockton Street, : : : San Francisco.

no14-1f

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.

237 DISEASE A SPECIALTY. '88

Address 37 Kendall Street, : : Boston, Mass.

mar5-3m*

ANNA L. JOHNSON

DIAGNOSES DISEASE,

—AND—

237 PRESCRIBES FOR THE SICK. '88

At 24 Twelfth Street, : : : San Francisco.

feb26

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. 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.

SHORT-HAND AND CALIGRAPH TEACHER.

MISS GEORGIA HALL,

At 161 Seventh Street, : : : Oakland.

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.

PROFESSIONAL CARDS.

MRS. JULIA M. CARPENTER, OF BOSTON,

PSYCHOMETRIST.

Will be at the Galindo Hotel, Oakland, until June 12th.

SPECIALTY—MEDICAL EXAMINATIONS.

mar8f

MRS. J. J. WHITNEY,

The Wonderful

CLAIRVOYANT AND TEST MEDIUM

Located at : 120 Sixth Street, SAN FRANCISCO.

Sittings daily, : : : \$1.00.

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.

MRS. A. A. CONNOR,

METAPHYSICIAN AND D. M.

237 ALL NERVOUS DISEASES A SPECIALTY. '88

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

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

Consultation, Free. decrr-1f



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.

MRS. LIZZIE LENZBERG,

BUSINESS AND TEST MEDIUM,

LOS ANGELES, CAL.,

11 North Bunker Hill Avenue, bet'n Temple and First St.

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

A MARVELOUS MEDIUM

For Psychometric Readings.

Send stamp for Circular of information containing powerful references and grand endorsements of wonderful tests.

PROFESSOR CAMPBELL,

426 West 58th Street, New York, N. Y.

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.

jul5-5m*

MRS. ELSIE MAYNARD.

269 Tremont Street, Boston.

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

Fee, \$2 and six stamps.

apr7-3m*

MRS. MARY L. MCGINDLEY,

Mandan, Dakota,

CLAIRVOYANT, INSPIRATIONAL & BUSINESS MEDIUM.

Six questions answered for one dollar.

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

auct-1f

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.

apr2-3m*

SEALED LETTERS ANSWERED.

MRS. DR. ELEANOR MARTIN,

73 West Lane Avenue, : : : Columbus, Ohio.

Two Dollars and Eight Cents.

mar5-3m*

MRS. SARAH J. PENOVER,

PSYCHOMETRICAL DELINEATOR OF CHARACTER.

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

Address 128 North Second Street,

EAST SAGINAW, : : : MICHIGAN.

feb26-3m*

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,

J. C. BATDORF, M. D.,

Principal Magnetic Institute, Jackson, Michigan.

ADVERTISEMENTS.



DOCTOR FELLOWS

Is a regularly educated and legally qualified Physician and the most successful, as his practice will prove. Cures SPERMATORRHOEA 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.



B. J. SALISBURY.

—DEALER IN—

—Real Estate!—

SANTA ANA, - LOS ANGELES COUNTY, - CALIFORNIA

Inquiries from abroad answered promptly.

may22-1f



FIRE OF LIFE.

A MAGIC CURE

—FOR—

RHEUMATISM, NEURALGIA, PNEUMONIA, PARALYSIS, ASTHMA, SCIATICA, GOUT, LUNGAGO AND DEAFNESS.

Everybody Should Have It.

G. G. BURNETT, : Agent,

327 Montgomery St., S. F.

Price, \$1.00. Sold by all druggists. 237 Call and see '88

DR. CHAS. ROWELL,

OFFICE—426 Kearny Street, San Francisco.

GOLD fields are scarce, but those who write to Silson & 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 \$20 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 new.

\$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.



SHEW'S

Photograph Gallery,

No. 523 Kearny Street,

SAN FRANCISCO, : : : : CAL.

What is the use of paying five and six dollars per dozen for Cabinet Photographs, on Montgomery and Market streets, when the very best work can be obtained at this Gallery for half the price.

Children's Cabinet Pictures taken by the instantaneous process for three dollars per dozen; and, no matter how restless, a good likeness guaranteed.

ENGLISH FACE POWDER.

ENGLISH FACE POWDER

BEAUTIFIES AND PRESERVES THE COMPLEXION.

No poisons are employed in its composition, and it can be used freely without injury to the face. The guides from the angel world evolved the idea that a harmless beautifier of the complexion would be a blessing to the world, and it has been placed in all the drug stores of San Francisco, for sale. Price 25 cents per box.

nov 20

[Written for the Golden Gate.]

Died Yesterday.

BY MARY W. MC VICAR.

Died yesterday, you say? Not so!
 'Tis many a long month since he died—
 That better part of him which we
 Had held in honor and in pride.

Though he has trod beside us here,
 Along the busy walks of men—
 Though pleasant words have been exchanged—
 It was not him we knew, e'en then.

It was his semblance, but the part
 On which was fixed our faith and trust
 A thing of evil had defaced,
 And eaten through the steel like rust.

He was our friend, so brave, so true,
 We thought no inharmonious string
 Lay in the great, grand nature hid
 To wake into discordant ring.

But long ago it woke to life,
 Drowning the sweet old notes we knew,
 Blighting all hopes those jarring chords
 Would ever in this life ring true.

Alas! "the pity of it all,"
 That one possessed of giant strength
 Which might have conquered life's high prize
 Should fall 'neath folly's blow at length.

The Disappointed.

BY ELLA WHEELER WILCOX.

There are songs enough for the hero
 Who dwells on the heights of fame:
 I sing for the disappointed,
 For those who miss their aim.

I sing with a tearful cadence
 For one who stands in the dark,
 And knows that his last, best arrow
 Has bounded back from the mark.

I sing for the breathless runner,
 The eager, anxious soul,
 Who falls with his strength exhausted
 Almost in sight of the goal—

For the hearts that break in silence
 With a sorrow all unknown—
 For those who need companions,
 Yet walk their ways alone.

There are songs enough for the lovers
 Who share love's tender pain:
 I sing for the one whose passion
 Is given and in vain.

For those whose spirit comrades
 Have missed them on the way,
 I sing with a heart o'erflowing
 This minor strain to-day.

And I know the solar system
 Must somewhere keep in space
 A prize for that spent runner
 Who barely lost the race.

For the plan would be imperfect
 Unless it held some sphere
 That paid for the toil and talent
 And love that are wasted here.

A Kiss of Peace.

Sweet, when you passed from living into death,
 No love-word faltered on the trembling air,
 No dying whisper hushed the sobbing breath
 With which I knelt in motionless despair.

I had no right to mourn you. Other eyes
 Might watch the glory fading from your own,
 And other hands to distant Paradise
 Might soothe your way, while I knelt on alone.

But when the hours had passed, and all the room
 Was wrapped in silence, and the steady light
 From yonder lamp was all that pierced the gloom—
 When masses of fresh roses, red and white,
 Lay rich with fragrance at your head and feet,
 With one bud lying twixt your finger tips,
 I stood beside you for one moment sweet,
 And, stooping, kissed you on the pure pale lips.

Dear, when you wakened did your spirit weep,
 Or, in its new-found wisdom understand
 The piteous love which watched that dreamless sleep
 And sought to follow to the unknown land?

When the clouds lifted from your patient head
 And flooded you in light of life divine,
 Did my kiss quiver o'er your lips' soft red?
 Did any heart-throb whisper it was mine?

—N. Y. Mercury.

Love's Fulfilling.

BY HELEN HUNT JACKSON.

Oh, Love is weak
 Which counts the answers and the gains,
 Weighs all the losses and the pains,
 And eagerly each fond word drains
 A joy to seek.

When Love is strong,
 It never carries to task heed,
 Or know if its return exceed
 Its gift. In its sweet haste no greed,
 No strife belong.

It hardly asks
 If it be loved at all—to take,
 So barren seems, when it can make
 Such bliss for the beloved sake
 Of little tasks.

Its ecstasy
 Could find hard death so beautiful;
 It sees through tears how Christ loved us,
 And speaks, in saying, "I love thus,"
 No blasphemy.

So much we miss
 If love is weak, so much we gain
 If love is strong. God thinks no pain
 Too sharp or lasting to ordain
 To teach us this.

Stone the Woman, Let the Man Go Free.

Yes, stone the woman, let the man go free!
 Draw back your skirts, lest they perchance may touch
 Her garment as she passes; but to him
 Put forth a willing hand to clasp with him
 That led her to destruction and disgrace.
 Shut up from her the sacred ways of toil,
 That she no more may win an honest meal;
 But open to him all honorable paths
 Where he may win distinction; give to him
 Fair, pressed-down measures of life's sweetest joys.
 Pass her, O maiden, with a pure, proud face,
 If she puts out a poor, polluted palm;
 But lay thy hand in his on bridal day,
 And swear to cling to him with wifely love
 And tender reverence. Trust him who led
 A sister woman to a fearful fate.

Yes, stone the woman, let the man go free!
 Let one soul suffer for the guilt of two—
 It is the doctrine of a hurried world
 Too out of breath for holding balances
 Where nice distinctions and injustices
 Are calmly weighed. But ah, how will it be
 On that strange day of final fire and flame,
 When men shall wither with a mystic fear,
 And all shall stand before the true Judge?
 Shall sex make then a difference in sin?
 Shall he, the searcher of the hidden heart,
 In his eternal and divine decree
 Condemn the woman and forgive the man?

The Heavens Repeat Themselves in Man.

[Extract from an address by John Latham, before the Society for Esoteric Culture in Boston, May 1, 1887.]

From the birth of humanity its members have looked into the heavens with wonder and admiration, and been possessed of varying degrees of realization that, in a manner at least, the sun, and moon, and stars, were shining on their account. They are indeed shining on man's account, and with an effect and to a purpose transcending even the magician's dream; for the countless hosts of radiant orbs, visible and invisible, repeat themselves in the minute ganglions of the brain and nervous system, finding expression in man as miniature suns, sending out their rays in minute fibres, the many million of which combining form the nervous structure with its exhaustless wonder and almost boundless capacities.

It may seem a stupendous thought, yet, nevertheless, it is true; man is not merely a miniature earth, but an epitome and image of the starry hosts of heaven, all of which most wonderfully repeat themselves in his nervous and vital structure. We are, then, not only wonderful moving worlds, but have the splendors and harmonies of the universe active or latent within us. Its energies concentrate in the brain, and outflow through our thought, speech and deed. "As a man thinketh so is he." Thought exhales its atmosphere like the fragrance of the forest or the perfume of a flower; yet, alas! upstems in thought are as possible as the reputed one in nature; thus the atmosphere that our life evolves may be baleful and pernicious, or soul-inspiring, beneficent. Therefore, each possesses a characteristic atmosphere as virtually as a world, as distinctive as that of a pine tree or a rose bush, and we impress this quality upon everything we come in contact with,—on the persons we meet, the rooms we inhabit, the air we breathe, the very earth we tread. By virtue of this imponderable exhalation the dog will track his master, and the sensitive will read one's innermost thought and character. Therefore, to live at all is to be a force for good or ill; for, like suns and worlds, we not only have a specific quality and function, but, like them, are dispensers of our quality and kind.

Isaiah, speaking of the stars, says, "Lift up your eyes on high, and behold who hath created these things that bringeth out their hosts by number; he calleth them all by names by the greatness of his might."

To call a thing by name signifies to recognize or define its function. Thus, Jacob gave his twelve sons names according to their respective natures. In ancient times names unquestionably were used in reference to their significance, and, even according to our dictionaries of to-day there is an attached meaning to every name; yet, as we have fallen into the habit of employing names in an arbitrary or haphazard manner, it would not be surprising if people often had the wrong name given them, and yet it may be fitting and significant more often than we are aware; but in Revelation we are told that those who overcome are to have a new name given them; so there is an opportunity to have mistakes rectified, and, like the stars, to receive a name that fits our nature or true function in life, for, as already stated, is not man a miniature universe with the latent energies and luminous powers of millions of suns and worlds?

Truly says the prophet, "Man is fearfully and wonderfully made." For life is not merely comparable to a single world or star, but myriads of atomic suns are active or latent at life's center, seeking their opportunity to stream forth through the brain-fibres or burst into glowing radiance in the vital centers, causing the nature to expand and vibrate with power and purpose, and flash its mandates through the nervous system, making the muscles and fibres thrill and bound in this joyous, starry presence, until the very ground beneath the feet becomes responsive to the footsteps of its lord and master,—this star-crowned man. It is fully time that we came to realize our wonderful star-structure and sun-nature, thus marvelously allied to, and expressive of the visible heavens, an epitome and image of infinitely more than we behold.

The planets, stars, and suns of the vaulted dome are the mighty nervo-vital ganglionic system of the material universe; yet these, so to speak, are but dead worlds when compared to the living sun-center and immortal possibilities of the beings formed in the image and likeness of God; yet there are transcendent order and harmony even in the visible creation, and, by virtue of our interior sun and stellar inheritance, we ought to become luminous beings even in the material degree of existence. What we now need is to come into harmony and oneness with the universe, both visible and invisible, even to the mind and heart of Deity itself.

The very air and earth should be made alive by our presence; the winds and waves should be responsive to our commands; the lightnings which smite must become the chariot of man's will; his arm be endowed with threefold might of astral energies, while his combined force, like that of Homer's hero-gods, should embody the sevenfold powers of the thunder-bolt,—for he is an heir, not only of the earth, but of hosts on hosts of suns and worlds, and, what is more, of "the still,

small voice" that rules the universe,—of him who holds the earth and waters in the hollow of his hand.

Such is man,—a being made of atomic suns, each microscopic atom enfolding capacities that balance giant worlds! And though the earth gives limitations to his outward nature, within beyond are the visible and invisible hosts of heaven, so who shall measure man save Him who named the stars, and hath a promised name for each and all who overcome their earthly selfhood and the world?

Curious Phenomena

[New York Tribune.]

A dispatch from Norristown, Pa., gives an account of a curious case which has come to light there, and which, if the circumstances are as stated, probably belongs to a class which has been growing for some years with rather disquieting speed. Some two months ago a stranger came to Norristown, rented a store, stocked it and began business. There was nothing in his conduct or bearing to attract attention, and he lived with perfect quietness until one evening a neighbor was startled by the appearance of the newcomer in a bewildered state, asking where he was. Then he declared that he knew nothing of his sojourn in Norristown; that he was a Rhode Island clergyman; that two months ago he left his home on some business, drew some money out of the bank and then lost recollection until he found himself in the Pennsylvania town. Not many years ago a story like this would have been scouted save by a few students in advance of the time. Now, thanks chiefly to the investigations of French medical science it is generally known that what Mr. Alfred Myers happily terms "multiplex personality," is a genuine though extremely perplexing phenomenon. Drs. Charcot, Richer, Azam, Ribot, Noisier, Camuset, etc., have for a number of years studied this class of cases, and in the records of the now historical ones of Felida X and Louis V are to be found all and more than all the peculiarities of the case of Ansel Bourne.

Louis V lived three lives, separated from one another by convulsions. These fits covered the changes from one personality to another; and there was a change of personality, for the whole character was radically altered. Thus in one state the patient was morose, suspicious, dishonest, while in another he was frank, cheerful, amiable and upright. Similar phenomena were observed in the case of Felida X, though her peculiarity is that the somnambule state has become the normal or prevalent one, while what was the normal state is the occasional one. As this change has improved her character much, it is not to be regretted. In all insane asylums cases are found of loss or exchange of personality, and often the insanity consists almost wholly in such an exchange.

The revelations of science, however, are approaching a point which bears directly on alienism. Hereafter it may be necessary to realize that the substitution of one personality for another does not demonstrate madness, but possible psychical disease as susceptible of cure as many bodily ailments. Hypnotism is the key with which these mysteries of multiplex personality are being unlocked slowly and while as yet the mode of operation is not perceived it is established that the influence, magnetic or otherwise, does take hold of these peculiar psychical conditions and modifies them beneficially.

There are many strange cases which come under this category, and Dr. Hammond recently discussed some of them in *The Forum*. That of the drygoods book-keeper who a few months ago stepped out of his place of business in this city and came to himself, as it were, in Washington several weeks later, appears to have been of the same kind. In all such cases it is to be observed that there is a continuity of physical control and also of mental action. The personality is sometimes changed, but though the normal identity disappears, another instantly supplants it. The man does not become bewildered. He only becomes another man. He is able to go about some business, to act so as not to attract attention; in some instances to take up and carry on a new line of purpose and thought.

Phenomena of this character formerly were held explicable only by the theory of obsession by a free spirit. The interpretation was at least intelligible, granting the premises, and the Spiritualists have a staple illustration, known as the "Wateka Wonder," in which a young girl was "obsessed" by the spirit of another, and changed her personality for some months. The French scientists, and perhaps Mr. Myers also, would reject the "obsession" theory, and necessarily from their point of view, but they certainly have not succeeded in showing how or why these strange metamorphoses occur. The hypothesis that we all carry about with us the potentiality of any number of personalities, which, or any one or more of them may be set in activity by some fortuitous pressure upon a particular part of the brain, is to say the least, unpleasant to contemplate, and the more so inasmuch as no body appears capable of suggesting any method by which such mysterious interferences with personality can be prevented. Altogether it is a remarkable and deeply interesting, but decidedly obscure subject.

ADVERTISEMENTS.

SOUTH PACIFIC COAST RAILROAD.

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

To Oakland and Alameda.

8:00 a. m., 8:15 a. m., 8:30 a. m., 8:45 a. m., 9:00 a. m., 9:15 a. m., 9:30 a. m., 9:45 a. m., 10:00 a. m., 10:15 a. m., 10:30 a. m., 10:45 a. m., 11:00 a. m., 11:15 a. m., 11:30 a. m., 11:45 a. m., 12:00 p. m., 12:15 p. m., 12:30 p. m., 12:45 p. m., 1:00 p. m., 1:15 p. m., 1:30 p. m., 1:45 p. m., 2:00 p. m., 2:15 p. m., 2:30 p. m., 2:45 p. m., 3:00 p. m., 3:15 p. m., 3:30 p. m., 3:45 p. m., 4:00 p. m., 4:15 p. m., 4:30 p. m., 4:45 p. m., 5:00 p. m., 5:15 p. m., 5:30 p. m., 5:45 p. m., 6:00 p. m., 6:15 p. m., 6:30 p. m., 6:45 p. m., 7:00 p. m., 7:15 p. m., 7:30 p. m., 7:45 p. m., 8:00 p. m., 8:15 p. m., 8:30 p. m., 8:45 p. m., 9:00 p. m., 9:15 p. m., 9:30 p. m., 9:45 p. m., 10:00 p. m., 10:15 p. m., 10:30 p. m., 10:45 p. m., 11:00 p. m., 11:15 p. m., 11:30 p. m., 11:45 p. m., 12:00 a. m., 12:15 a. m., 12:30 a. m., 12:45 a. m., 1:00 a. m., 1:15 a. m., 1:30 a. m., 1:45 a. m., 2:00 a. m., 2:15 a. m., 2:30 a. m., 2:45 a. m., 3:00 a. m., 3:15 a. m., 3:30 a. m., 3:45 a. m., 4:00 a. m., 4:15 a. m., 4:30 a. m., 4:45 a. m., 5:00 a. m., 5:15 a. m., 5:30 a. m., 5:45 a. m., 6:00 a. m., 6:15 a. m., 6:30 a. m., 6:45 a. m., 7:00 a. m., 7:15 a. m., 7:30 a. m., 7:45 a. m., 8:00 a. m., 8:15 a. m., 8:30 a. m., 8:45 a. m., 9:00 a. m., 9:15 a. m., 9:30 a. m., 9:45 a. m., 10:00 a. m., 10:15 a. m., 10:30 a. m., 10:45 a. m., 11:00 a. m., 11:15 a. m., 11:30 a. m., 11:45 a. m., 12:00 p. m., 12:15 p. m., 12:30 p. m., 12:45 p. m., 1:00 p. m., 1:15 p. m., 1:30 p. m., 1:45 p. m., 2:00 p. m., 2:15 p. m., 2:30 p. m., 2:45 p. m., 3:00 p. m., 3:15 p. m., 3:30 p. m., 3:45 p. m., 4:00 p. m., 4:15 p. m., 4:30 p. m., 4:45 p. m., 5:00 p. m., 5:15 p. m., 5:30 p. m., 5:45 p. m., 6:00 p. m., 6:15 p. m., 6:30 p. m., 6:45 p. m., 7:00 p. m., 7:15 p. m., 7:30 p. m., 7:45 p. m., 8:00 p. m., 8:15 p. m., 8:30 p. m., 8:45 p. m., 9:00 p. m., 9:15 p. m., 9:30 p. m., 9:45 p. m., 10:00 p. m., 10:15 p. m., 10:30 p. m., 10:45 p. m., 11:00 p. m., 11:15 p. m., 11:30 p. m., 11:45 p. m., 12:00 a. m., 12:15 a. m., 12:30 a. m., 12:45 a. m., 1:00 a. m., 1:15 a. m., 1:30 a. m., 1:45 a. m., 2:00 a. m., 2:15 a. m., 2:30 a. m., 2:45 a. m., 3:00 a. m., 3:15 a. m., 3:30 a. m., 3:45 a. m., 4:00 a. m., 4:15 a. m., 4:30 a. m., 4:45 a. m., 5:00 a. m., 5:15 a. m., 5:30 a. m., 5:45 a. m., 6:00 a. m., 6:15 a. m., 6:30 a. m., 6:45 a. m., 7:00 a. m., 7:15 a. m., 7:30 a. m., 7:45 a. m., 8:00 a. m., 8:15 a. m., 8:30 a. m., 8:45 a. m., 9:00 a. m., 9:15 a. m., 9:30 a. m., 9:45 a. m., 10:00 a. m., 10:15 a. m., 10:30 a. m., 10:45 a. m., 11:00 a. m., 11:15 a. m., 11:30 a. m., 11:45 a. m., 12:00 p. m., 12:15 p. m., 12:30 p. m., 12:45 p. m., 1:00 p. m., 1:15 p. m., 1:30 p. m., 1:45 p. m., 2:00 p. m., 2:15 p. m., 2:30 p. m., 2:45 p. m., 3:00 p. m., 3:15 p. m., 3:30 p. m., 3:45 p. m., 4:00 p. m., 4:15 p. m., 4:30 p. m., 4:45 p. m., 5:00 p. m., 5:15 p. m., 5:30 p. m., 5:45 p. m., 6:00 p. m., 6:15 p. m., 6:30 p. m., 6:45 p. m., 7:00 p. m., 7:15 p. m., 7:30 p. m., 7:45 p. m., 8:00 p. m., 8:15 p. m., 8:30 p. m., 8:45 p. m., 9:00 p. m., 9:15 p. m., 9:30 p. m., 9:45 p. m., 10:00 p. m., 10:15 p. m., 10:30 p. m., 10:45 p. m., 11:00 p. m., 11:15 p. m., 11:30 p. m., 11:45 p. m., 12:00 a. m., 12:15 a. m., 12:30 a. m., 12:45 a. m., 1:00 a. m., 1:15 a. m., 1:30 a. m., 1:45 a. m., 2:00 a. m., 2:15 a. m., 2:30 a. m., 2:45 a. m., 3:00 a. m., 3:15 a. m., 3:30 a. m., 3:45 a. m., 4:00 a. m., 4:15 a. m., 4:30 a. m., 4:45 a. m., 5:00 a. m., 5:15 a. m., 5:30 a. m., 5:45 a. m., 6:00 a. m., 6:15 a. m., 6:30 a. m., 6:45 a. m., 7:00 a. m., 7:15 a. m., 7:30 a. m., 7:45 a. m., 8:00 a. m., 8:15 a. m., 8:30 a. m., 8:45 a. m., 9:00 a. m., 9:15 a. m., 9:30 a. m., 9:45 a. m., 10:00 a. m., 10:15 a. m., 10:30 a. m., 10:45 a. m., 11:00 a. m., 11:15 a. m., 11:30 a. m., 11:45 a. m., 12:00 p. m., 12:15 p. m., 12:30 p. m., 12:45 p. m., 1:00 p. m., 1:15 p. m., 1:30 p. m., 1:45 p. m., 2:00 p. m., 2:15 p. m., 2:30 p. m., 2:45 p. m., 3:00 p. m., 3:15 p. m., 3:30 p. m., 3:45 p. m., 4:00 p. m., 4:15 p. m., 4:30 p. m., 4:45 p. m., 5:00 p. m., 5:15 p. m., 5:30 p. m., 5:45 p. m., 6:00 p. m., 6:15 p. m., 6:30 p. m., 6:45 p. m., 7:00 p. m., 7:15 p. m., 7:30 p. m., 7:45 p. m., 8:00 p. m., 8:15 p. m., 8:30 p. m., 8:45 p. m., 9:00 p. m., 9:15 p. m., 9:30 p. m., 9:45 p. m., 10:00 p. m., 10:15 p. m., 10:30 p. m., 10:45 p. m., 11:00 p. m., 11:15 p. m., 11:30 p. m., 11:45 p. m., 12:00 a. m., 12:15 a. m., 12:30 a. m., 12:45 a. m., 1:00 a. m., 1:15 a. m., 1:30 a. m., 1:45 a. m., 2:00 a. m., 2:15 a. m., 2:30 a. m., 2:45 a. m., 3:00 a. m., 3:15 a. m., 3:30 a. m., 3:45 a. m., 4:00 a. m., 4:15 a. m., 4:30 a. m., 4:45 a. m., 5:00 a. m., 5:15 a. m., 5:30 a. m., 5:45 a. m., 6:00 a. m., 6:15 a. m., 6:30 a. m., 6:45 a. m., 7:00 a. m., 7:15 a. m., 7:30 a. m., 7:45 a. m., 8:00 a. m., 8:15 a. m., 8:30 a. m., 8:45 a. m., 9:00 a. m., 9:15 a. m., 9:30 a. m., 9:45 a. m., 10:00 a. m., 10:15 a. m., 10:30 a. m., 10:45 a. m., 11:00 a. m., 11:15 a. m., 11:30 a. m., 11:45 a. m., 12:00 p. m., 12:15 p. m., 12:30 p. m., 12:45 p. m., 1:00 p. m., 1:15 p. m., 1:30 p. m., 1:45 p. m., 2:00 p. m., 2:15 p. m., 2:30 p. m., 2:45 p. m., 3:00 p. m., 3:15 p. m., 3:30 p. m., 3:45 p. m., 4:00 p. m., 4:15 p. m., 4:30 p. m., 4:45 p. m., 5:00 p. m., 5:15 p. m., 5:30 p. m., 5:45 p. m., 6:00 p. m., 6:15 p. m., 6:30 p. m., 6:45 p. m., 7:00 p. m., 7:15 p. m., 7:30 p. m., 7:45 p. m., 8:00 p. m., 8:15 p. m., 8:30 p. m., 8:45 p. m., 9:00 p. m., 9:15 p. m., 9:30 p. m., 9:45 p. m., 10:00 p. m., 10:15 p. m., 10:30 p. m., 10:45 p. m., 11:00 p. m., 11:15 p. m., 11:30 p. m., 11:45 p. m., 12:00 a. m., 12:15 a. m., 12:30 a. m., 12:45 a. m., 1:00 a. m., 1:15 a. m., 1:30 a. m., 1:45 a. m., 2:00 a. m., 2:15 a. m., 2:30 a. m., 2:45 a. m., 3:00 a. m., 3:15 a. m., 3:30 a. m., 3:45 a. m., 4:00 a. m., 4:15 a. m., 4:30 a. m., 4:45 a. m., 5:00 a. m., 5:15 a. m., 5:30 a. m., 5:45 a. m., 6:00 a. m., 6:15 a. m., 6:30 a. m., 6:45 a. m., 7:00 a. m., 7:15 a. m., 7:30 a. m., 7:45 a. m., 8:00 a. m., 8:15 a. m., 8:30 a. m., 8:45 a. m., 9:00 a. m., 9:15 a. m., 9:30 a. m., 9:45 a. m., 10:00 a. m., 10:15 a. m., 10:30 a. m., 10:45 a. m., 11:00 a. m., 11:15 a. m., 11:30 a. m., 11:45 a. m., 12:00 p. m., 12:15 p. m., 12:30 p. m., 12:45 p. m., 1:00 p. m., 1:15 p. m., 1:30 p. m., 1:45 p. m., 2:00 p. m., 2:15 p. m., 2:30 p. m., 2:45 p. m., 3:00 p. m., 3:15 p. m., 3:30 p. m., 3:45 p. m., 4:00 p. m., 4:15 p. m., 4:30 p. m., 4:45 p. m., 5:00 p. m., 5:15 p. m., 5:30 p. m., 5:45 p. m., 6:00 p. m., 6:15 p. m., 6:30 p. m., 6:45 p. m., 7:00 p. m., 7:15 p. m., 7:30 p. m., 7:45 p. m., 8:00 p. m., 8:15 p. m., 8:30 p. m., 8:45 p. m., 9:00 p. m., 9:15 p. m., 9:30 p. m., 9:45 p. m., 10:00 p. m., 10:15 p. m., 10:30 p. m., 10:45 p. m., 11:00 p. m., 11:15 p. m., 11:30 p. m., 11:45 p. m., 12:00 a. m., 12:15 a. m., 12:30 a. m., 12:45 a. m., 1:00 a. m., 1:15 a. m., 1:30 a. m., 1:45 a. m., 2:00 a. m., 2:15 a. m., 2:30 a. m., 2:45 a. m., 3:00 a. m., 3:15 a. m., 3:30 a. m., 3:45 a. m., 4:00 a. m., 4:15 a. m., 4:30 a. m., 4:45 a. m., 5:00 a. m., 5:15 a. m., 5:30 a. m., 5:45 a. m., 6:00 a. m., 6:15 a. m., 6:30 a. m., 6:45 a. m., 7:00 a. m., 7:15 a. m., 7:30 a. m., 7:45 a. m., 8:00 a. m., 8:15 a. m., 8:30 a. m., 8:45 a. m., 9:00 a. m., 9:15 a. m., 9:30 a. m., 9:45 a. m., 10:00 a. m., 10:15 a. m., 10:30 a. m., 10:45 a. m., 11:00 a. m., 11:15 a. m., 11:30 a. m., 11:45 a. m., 12:00 p. m., 12:15 p. m., 12:30 p. m., 12:45 p. m., 1:00 p. m., 1:15 p. m., 1:30 p. m., 1:45 p. m., 2:00 p. m., 2:15 p. m., 2:30 p. m., 2:45 p. m., 3:00 p. m., 3:15 p. m., 3:30 p. m., 3:45 p. m., 4:00 p. m., 4:15 p. m., 4:30 p. m., 4:45 p. m., 5:00 p. m., 5:15 p. m., 5:30 p. m., 5:45 p. m., 6:00 p. m., 6:15 p. m., 6:30 p. m., 6:45 p. m., 7:00 p. m., 7:15 p. m., 7:30 p. m., 7:45 p. m., 8:00 p. m., 8:15 p. m., 8:30 p. m., 8:45 p. m., 9:00 p. m., 9:15 p. m., 9:30 p. m., 9:45 p. m., 10:00 p. m., 10:15 p. m., 10:30 p. m., 10:45 p. m., 11:00 p. m., 11:15 p. m., 11:30 p. m., 11:45 p. m., 12:00 a. m., 12:15 a. m., 12:30 a. m., 12:45 a. m., 1:00 a. m., 1:15 a. m., 1:30 a. m., 1:45 a. m., 2:00 a. m., 2:15 a. m., 2:30 a. m., 2:45 a. m., 3:00 a. m., 3:15 a. m., 3:30 a. m., 3:45 a. m., 4:00 a. m., 4:15 a. m., 4:30 a. m., 4:45 a. m., 5:00 a. m., 5:15 a. m., 5:30 a. m., 5:45 a. m., 6:00 a. m., 6:15 a. m., 6:30 a. m., 6:45 a. m., 7:00 a. m., 7:15 a. m., 7:30 a. m., 7:45 a. m., 8:00 a. m., 8:15 a. m., 8:30 a. m., 8:45 a. m., 9