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GEMS OF THOUGHT.

Let thy great deeds be thy prayers to God.

The morning hour hath gold in its mirth.

Those are the most honorable who are the most useful.

Gold is either the fortune or the ruin of mankind, according to its use.

To cultivate kindness is a valuable part of the business of life.—Johnson.

Duties and rights are inseparable—one cannot be delegated without the other.

A man is rich in proportion to the number of things he can afford to let alone.

The virtue of prosperity is temperance; the virtue of adversity is fortitude.—Bacon.

Society is built upon trust, and trust is confidence in one another's integrity.—South.

Reason, like time, will make its own way, and prejudice will fall in the combat with intellect.

To realize a happier condition of society, Truth must be our guide, Justice our method, and Courage our inspiration.

He that does good to another man does also good to himself; not only in the consequence, but in the very act of doing it.

Study is the support of youth, the ornament of prosperity, the solace and refuge of adversity and the comfort of domestic life.

He who seldom thinks of heaven is not likely to get there; as the way to hit a mark is to keep the eye fixed upon it.—Bishop Horne.

The blessings of fortune are the lowest; the next are the bodily advantages of strength and health; but the superlative blessings are those of the mind.

Our passions act as the winds which propel the vessel; our reason is the pilot that steers her. Without the winds she would not move; without the pilot she would be lost.

What wealth it is to have such friends that we can not think of them without elevation! And we can think of them any time and anywhere, and it costs nothing but a lofty aspiration.—Thoreau.

God himself can not compensate us for being born for any period short of eternity. All the misery endured here constitutes a claim for another life; and still more, all the happiness; because all true happiness involves something more than the earth owns, and needs something more than mortal capacity for the enjoyment of it.

An idle word may be seemingly harmless in its utterance; but let it be fanned by passion, let it be fed with the fuel of misconception, of evil intention, of prejudice, and it will soon grow into a sweeping fire that will melt the chains of human friendship, that will burn to ashes many cherished hopes, and blacken more fair names than one.

CONFUCIANISM AND CHRISTIANITY.

Their Practical Merits and Influence on Humanity.

[An Inspirational discourse by W. J. Colville, delivered at Odd Fellows' Hall, San Francisco, Sunday evening, Sept. 11, 1887.]

[Reported for the Golden Gate by Chas. H. Heath.]

An article in the August number of the *North American Review* entitled, "Why Am I a Heathen?" from the pen of an educated Chinaman, Wong Chin Foo, has suggested the train of thought we bring before you this evening. The aforesaid article has been read and commented upon, we may almost say by millions of people all over the United States, and its circulation has been by no means confined to America. The article itself, though deeply interesting, is by no means remarkable from a literary point of view. The writer evinces no profound acquaintance with his subject. His reasons for remaining a "heathen" are quite commonplace; they are, nevertheless, of such a character as to deeply impress the average reader, and without discussing the actual literary merits of this singular effusion, we can not restrain an expression of gratitude to the writer for the very concise and definite manner in which he has stated his reasons for upholding Confucianism and objecting to become a Christian. It may possibly be a surprise to some people to be told that Chinamen, as a class, are neither atheists nor idolaters, but believers in one Infinite God, in the immortality of the human soul, and in future rewards and punishments proportioned to the merits of all who receive them. To the unenlightened and untraveled American or European the Chinaman is an idolater, paying homage to some grotesque and miserable fetish to be witnessed in a josh house, and certainly the aspect of Chinatown and the Chinese in California is not always likely to dispel this illusion; but then, what can be said of the illiterate Roman Catholic peasantry of Europe, and their forms of devotion—the adoration paid to wayside crosses and images of saints often appearing like children's tawdry dolls? The priests do not inculcate idolatry, and the most ignorant Romanist would indignantly repel the charge of idolatry if brought against him; but appearances, all must confess, foster rather than dispel the opinion of the uneducated stranger. The Chinese religion sanctions idolatry no more than does the Christian. Confucius worshiped idols no more than Jesus, and though his day was five or six centuries earlier than that of Jesus, his teachings were in many instances identical in spirit with those of the great Galilean master. It may be interesting, before proceeding further, to briefly review the life and teachings of Confucius and contrast them with those of Jesus before undertaking to specially argue the comparative merits of the systems claiming these wonderful men as their respective founders.

The time when Confucius was born was one of those marked eras in the history of nations which invariably produce great and gifted men. The Jews were just returning to Palestine after the Babylonish captivity; the Greeks were triumphing over Xerxes, the Persian; thus the world was in a state of peculiar readiness for some great intellectual and moral luminary who should enforce the essential truths of all religions, and so put forward the fundamental principles of morality that government and the social order might be reconstructed on a higher base than previously.

It is singular that one so highly gifted and so eminently successful as Confucius should have given way to melancholy in his later years, and pronounced his mission a failure; but great souls are exceedingly sensitive, and their ideals are so immeasurably higher than those of the populace around them, that what would be termed triumph by the majority seems almost defeat to them, and we may pertinently ask if ever in this world, or during the physical lifetime of a seer or sage, he wins that glorious victory over prejudice and wrong which is his ultimately in unlimited degree? The temperament of Confucius was scholarly and sedate, yet there burned within his breast the most ardent and enthusiastic ambitions, not for his own

aggrandizement, but the elevation of his nation, and indeed the whole human family. It is well to note the precocity of many great heroes and heroines of history, their boyhood or girlhood has usually been marked by some special streaks of brilliancy, and he whose career we are now considering was no exception to this rule; indeed he was one of its most forcible illustrations. At seventeen his biographers tell us he held the high office of inspector of grain, a position of trust and responsibility, and we are assured by Wong Chin Foo, in his article in the *North American Review*, that in conservative China offices are held only by those whose competency has led to their election or appointment, so we may feel sure Confucius must have been a singularly bright and capable boy to be promoted to such a station while so young in years. This appointment gave him the very opportunity he needed to show of what pure metal he was made. So conscientious and just was he in his every transaction that he won one of the highest marks of distinction a rising young man of business can possibly obtain. He was feared and detested by users, cheats, and merciless monopolists; he could neither be bought nor sold; integrity was the polar star of his life; honesty the only air in which he could breathe without suffocation. At nineteen, at which age he was married, he enjoyed promotion to a much higher office, that of inspector general of fields and herds, and in that superior place he continued to show in marked degree those traits of manly excellence which had shone so conspicuously in him while he adorned a lower sphere. We may here take notice of the thoroughness with which a really great man does everything he essays to do at all. A great man's motto invariably is, "Whatever is worth doing at all, is worth doing well;" or he translates the Christian maxim, "Whatever your hands find to do, do it with your might" into daily and hourly practice. All over the land, under the guidance of Confucius, agriculture was so improved that waste lands were rendered fertile, and the necessities of life were everywhere cheapened and improved. Such faithful service to his country was not allowed to pass unnoticed; his fame increased; his reputation spread, till even at court his name was mentioned with respect and admiration.

His mother, whom he loved devotedly, and for whom he entertained a feeling akin to worship, passed from her mortal form while her beloved son was still a very young man. Contrary to many despicable Eastern customs, which exemplify the degrading theory of woman's inferiority to man, Confucius so ordered the conduct of his mother's burial that no honor shown to his father's remains might be omitted at the interment of his mother. Whatever may have been the previous rites of burial among the Chinese, since his day it has been the unfeeling custom in China to show equal respect to male and female departed. The words of Confucius on this subject are quoted as a maxim, "Those whom we have alike loved in life should not be separated in our respect in death." After his mother's passage to the unseen state, Confucius spent three whole years in retirement; giving up his public work and resigning his emoluments, he spent three of the best years of his life, from twenty-four to twenty-seven, in the study of truth, meditating on questions of immortal import to mankind. That very grief, which to him partook of the form of the sorest bereavement imaginable, opened his eyes to the Great Unseen; a business career no longer held any charms for him; the commonplaces of material existence seemed to him as nothing in comparison with those great questions of life and death which make the thoughtful man forget time and space as he strives to realize the stupendous facts of infinity and eternity. In the freshness of his bereavement his meditations were of a somber cast; it was only with great difficulty he could lay hold on the truth of immortality. Reared as he was in ancestor worship, he could but feel the influence of the spiritualistic ideas with which the mental air he breathed was fully charged; still a vague unrest possessed him, and while he retained implicit faith and reposed his entire confidence in Deity, whom he called the Principle of Life, there was a vein of pessimism in his philosophy which

tended to sadden its founder, and in after years to enervate his followers.

It may be instructive as well as interesting for us to inquire somewhat closely into the Confucian idea of God, which is without doubt a very exalted idea, though possibly, in the eyes of some, slightly pantheistic. In a conversation said to have taken place between Confucius and one of the princes of his country later in his life he expresses himself thus: Chang-Ty (the Chinese term for the Supreme Spirit) is the universal Principle of Life—the faithful source whence all things have proceeded. To show gratitude to heaven is man's first duty; to show gratitude to ancestors his second. He explained how naturally, after having rendered thanks to the Universal Spirit from whom all things flow, our hearts naturally turn lovingly to those departed worthies and beloved teachers and friends through whose instrumentality our minds have been directed toward the Supreme and our feet turned into the path of obedience to the divine commandments. Duty to God can never be separated from duty to man; gratitude to God is inseparable from gratitude to man; so we shall never find a great and good man or woman in all the annals of history who is not noted for filial devotion and respect shown to the great and good who have gone before.

A feature of the doctrine of Confucius, which may seem to some to condone the vice of idolatry, is very easily explained if we can comprehend the exceeding subtlety of his intellect and his deep spiritual consciousness of the omnipresence of the Infinite Being. He never discounted the symbolic rites and practices of his countrymen; on the other hand, he gave them the sanction of his approval, justifying them in words like the following: "Under whatever title man renders worship; whoever may be the apparent object of it, and of whatever nature may be the apparent ceremonies, it is always to Chang-Ty that one renders it, and it is Chang-Ty who is the object of veneration."

In O. B. Frothingham's "Life of Theodore Parker" we come across passages in that great preacher's sayings when in conversation with Italian Catholic priests, strongly reminding us of the above quotation from Confucius. When Parker witnessed the devotions of the people at the shrines of their patron saints and listened to their intercessions, he calmly remarked that God probably cared little or nothing for the language in which petitions were couched, but everything for the state of mind and heart which led to prayers being offered at all. On one occasion he boldly said he did not think God would be offended if an honest though ignorant child should call the Eternal Parent St. Cecilia. The Roman Catholic priest to whom he made the remark was shocked, and said such views supported idolatry. How singular it seems that the very persons who are most addicted to seemingly idolatrous practices are the very ones who can see the least deeply into the spiritual truth they enshrine and hide. Probably this is due to the fact of those alone being highly gifted with spiritual discernment who have outlived the mental condition for which such forms constitute needed pabulum. Confucius, twenty-four centuries before Parker, was as uncompromising and devout a theist as he, and the very comprehensiveness of his pure theism enabled him to find the true God everywhere, in everybody and everything, and thus make excuses for all imperfection, while crime was hateful in his sight, and vice a target at which he directed his sharpest and surest arrows.

In many respects Confucius might be called a religious Rationalist; natural instead of supernatural religion won his confidence; his mind was too large, his sympathies too universal to permit of his taking that contracted view of revelation so prevalent among orthodox Christians. His whole system being founded on a recognition of universal justice and impartiality, could not escape the conclusion that all the nations of earth, and all men individually, are accepted of God in proportion to their uprightness.

Wong Chin Foo truly says the Calvinistic idea of predestination, with its awful sequence of election for some and reprobation for others, has no place in the Confucian philosophy, and it must be carefully borne in mind that Confucius stands before the world as a philosopher

rather than as a theologian. He never endeavored to form a religious sect; his whole aim and ambition was to save the state; and knowing, as all wise politicians must, that a nation's security depends on its morality, he rendered sacred all secular ideas and duties, carrying practical religion into daily life and commercial enterprise, instead of allowing it to be regarded as a thing apart, to be brought into requisition one hour a day, or one day a week, while all the rest of the time can be devoted to purely material endeavors.

Religion, rightly defined, is the science of righteous living; and as rectitude is as necessary in the holder of a civil as an ecclesiastical office, a true philosophy must needs be theological (as was that of Plato), if theology be defined, as it is by able etymologists, to mean first and last the knowledge of divine truth. As all religious concepts have a more or less direct bearing on the affairs of every-day life, a sound politician or man of business needs to be fully as religious as one whose profession permits him to style himself a reverend minister of the gospel.

The mind of Confucius turning as it did into moral philosophy, and the supreme object of his life being the reduction of moral theory to practice as a safeguard and savior of the nation, he early abandoned his political and business career and devoted his time and strength solely to the interests of philosophy. Like many another hero of the old world, though he had a glorious ideal before him, he was always directing his own gaze and that of others to an ideal past. History informs him of a time long ago when the government was purer and the people holier than in his day; and forgetful of the proverb, "Distance lends enchantment to the view," he permitted his mind to revert too frequently to olden days. This tinged his thought with sadness. It fostered deep regret and often hindered the advancement of the very cause in which all his energies and sympathies were enlisted.

Being of an artistic turn of mind, refined in his tastes almost to the verge of fastidiousness, he would frequently withdraw from all associates and turn to music and the sister arts for rest and recreation; music of which he was passionately fond always delighted him. He also took great interest in literary style and matters of etiquette, and of the use of arms he was not ignorant. His relations with the unseen world were very intimate, but some of his sayings give rise to the opinion that he was more of a Positivist than a Spiritualist.

The best followers of Auguste Comte could heartily sympathize with such exclamations as "The world is open to me; what am I fitted for? What is my place? Shall I live for time or for the long future—for the common weal, or for my own narrow goal?" He decided for the latter, as all noble souls decide. The remonstrances of friends, who told him he was throwing himself away on philosophy and reformatory projects, difficult if not impossible to realize, weighed nothing to entice him; he was desirous of sinking every personal ambition in unwearying labor for the general good. The "Ancient Doctrine" was his text. All his discourses were from the text, "Choose the old paths and walk in them," and as eulogists are apt to overestimate the characters of whom they speak, so Confucius threw a glamor of glory round the heads of the nation's ancestors and held up these halo-crowned worthies as though they were in effect almost more than mortals.

We notice a tendency in many reverent and grateful minds to dwell exclusively upon the virtues of the past, totally ignoring its vices. In biblical exegesis this is too frequently the case; it is an error of the gravest type, as it supports pessimism more than all arguments combined. The grand old Hebrew Bible gives us no encouragement in this direction, as it proves its truthfulness, the wisdom and foresight of its authors in no way so forcibly as in the attitude of impartial criticism it assumes toward patriarchs and prophets as well as common every-day men and women. The patriarchs and sages are not represented as perfect beings by any means. Their vices and frailties, even their crimes are fully recorded, so we rise from a diligent perusal of Jewish Scripture, far more ready to thank God for the happy times in

(Continued on Third Page.)

[Written for the Golden Gate.]

"Bothered."

BY JOHN WETHERED.

Such is the heading of an editorial in your number of September 3d. The item caused a hitch in the flow of reading and I re-read it. The advice was good and the article suggestive, and the outcome of it is what I may now write. Perhaps I can say something in the same line of thought. As is well known by the readers of spiritual papers, I am absolutely certain of the fact of independent intelligence. The sun is now brightly shining this eleventh day of September. I am just as sure of the fact of what we call disembodied intelligence as I am of sunlight. I have sensuous proof of both. I am as sure of the one as I am of the other; that admitted, the central claim of Modern Spiritualism is logically proved.

The fact then of independent intelligence, which settles logically the whole matter affirmatively, is far more conclusive, a thousand times better proved than that the intelligence is what it purports to be. There is where the "bother" comes in. Intelligence, you know, is good or bad, reliable or unreliable, wise or foolish, valuable or useless, a truth or a lie. It is intelligence just the same, and intelligence, as I have said, settles the question.

A question is answered, or a message is written on a slate; that question or message is intelligence, whether true or false, and is necessarily the mental or mechanical work of a human being. If, as in the case of the phenomena of Mr. Evans, and I have had similar experience through others, where the slate has been new and guarded, the medium having no command or contact with the slate, and it being physically impossible for them to have been the mechanical factors of such a writing of messages, then the factor must have been a "departed" spirit, or God, man, or the devil. Herbert Spencer says, "God is unknowable," and Renan says, "unprovable," so it is safe to count him out. He or nature can make the trees grow, but we can not suppose him to write on slates in any occult way. True, Moses says he wrote the decalogue on his tables of stone, but the modern world has been inclined to doubt that, but spirit manifestations have thrown a luster of truth on the legend by supposing it a case of independent slate-writing. It can not be the devil, for to modern thought the personality of evil is a myth, so a message written on a slate must be the act of a man. If not one in the form it must be by one out of it. Simply then, by the medium fraudulently or by a spirit as claimed. It is a point of some weight that in every case from A to Z, and the same can be said of the spirit manifestations generally, they claim to be from the spirits of men and women who were once dwellers on earth. The intelligence is what settles the fact. Prove beyond a question that the medium did not write it or obtain it surreptitiously, then a departed spirit is proved. A traveler from that bourne has returned, and Shakespeare has nodded.

Now comes the "bother," not in the fact, that is settled, but in the details. A spirit may claim to be St. Paul, but he may be St. Judas; he may be a pirate or an apostle; he may be my friend or he may be an alias. This "bother" has nothing to do with the principle; the fact of intelligence, as I have said, settles that, but it has a great deal to do with the practical working of the fact, both with regard to the value of the intelligence and to its *modus operandi*.

Epes Sargent and myself proved beyond all question, by a series of crucial tests, the fact that departed spirits were the factors of independent slate-writing, and in some few cases identified the spirits, so I speak with some knowledge, and the editor of the GOLDEN GATE has testified to the fact, and his experiences are among the strongest evidences of the truth of the phase that we have ever had. I do not wonder that the Rev. Joseph Cook exclaimed in Epes Sargent's house at what he witnessed, "The backbone of materialism is broken." Independent slate-writing broke it.

I am inclined to think that will power is the great factor in the economy of nature, divine and human. Great here, greater hereafter. That in spirit life will power is what mechanical power is in this life, and I am inclined to think that the messages and pictures on slates are executed by the will rather than mechanically. The scratching and the sound of the pencil being but an illusion; this may not always be so, but is so often and generally. For instance, I took two clean slates, laid them together like a double slate and held them in my right hand at arm's length as far back of me as I could; the medium, Watkins, sitting on the opposite side of the table. He had not touched the slates, and as I held them they were fully six feet from him. In a very quick time, only a few seconds, some taps on the slates I held signified done. There was on each of the inside surfaces of the two slates I had held a long message. They were both radically different in substance and chirography, and from two different friends of mine. The handwritings of each were good approximations to the handwritings of the parties they claimed to be from. They were done at the same moment in one operation, and one during the process must have been upside down to the other. Seems to me that would have been a mechanical impossibility to anybody, spirit or mortal.

We know but very little of the powers

of the human mind. Thought transference, mind reading, the invisible impression one sometimes makes upon another, suggesting the proverb, "the devil is near when speaking of him," and I have no question that oftener than otherwise the spirits or controls of the medium read the mind of the sitter and give him tests which are no tests. I am perfectly aware that when such things occur, it is not what the honorable world calls square, nor do I see how the spirit world can so-call it either. A sitter also has his guides and controls as well as the medium; why should they allow any imposition? Perhaps they do not; the assumption of their names may be with their consent. The mind reading also may be one flight up. All this does not affect the fact itself. A bogus spirit is a spirit manifestation just as much as the real person would be. I think the main thing we want to settle is, are we dealing with spirits? and that is settled no matter who the spirits are. Recognitions—identifications—are indeed "angels' visits, few and far between," but they are of secondary importance.

I guess it is a wise thing that there is this "bother." If we could know as definitely of the other life as we can know of this life, if the communications from over the river could be relied on, as we can rely on the communications from distant points and distant friends in this world, and the latter are nothing to brag of, I question whether it would be a good thing for mankind. There has been great progress in this world; I question if it would have been so if our fathers and elder brothers over there could be as reachable as those that are here. We have got to do our own sums, whether we are marked high or low; stumble over our mistakes as best we can if we want to be good mathematicians.

I think there is a great deal of truth in what Wm. Stainton Moses says, and he certainly has my endorsement from experience. "Spirits who are able to deal with gross matter so as to produce physical manifestations are beings who are not possessed of high moral consciousness. Whether they are instruments in the hands of more progressed intelligences or not, the fact remains that they can not be relied on, as judged by the laws of human integrity."

I think the mission of Modern Spiritualism is to prove to the world, in its eclipse of faith, that the man does not die when he shuffles off the mortal coil, and a disembodied human intelligence proves that fact. If one human being survives death, and is conscious of the fact, and he must be by a natural law, that will cover the human race. I am inclined to think whatever is right; and although, if I were a spirit, I would not do what spirits often do, they ought to know better than I now do. When I get there I may not prove to be superior to many of my fellows who have preceded me.

I was "bothered" once with a message that came to me from my father who was a living man in the form. The message was from a spirit, who lied, by saying he was my once earthly but now spirit father, giving his name in full. I went in my "bothered" condition to Emma Harding, (now Britten) who said to me she was converted to Spiritualism by a fraud. A brother came to her, she said, through that most excellent medium, Ada Hoyt, (now Mrs. Foye) and told her things that nobody but he and she knew. Some years afterwards she met that medium, and after she had gone she talked with her brother audibly, who said he had never met this medium, and was reminded that he once communicated through her and was the means of converting her to Spiritualism. He said he never did, and gave her a long and satisfactory explanation of the matter in its dynamics. I will very briefly give the idea.

The spirit brother said mediums and everybody else have guides, controls or bands who are interested in them and in the cause also. Miss Ada Hoyt's control got the facts by reading Emma's mind, and gave them as tests that convinced her, doing therefore a good thing both for the medium and the cause. And such was the fact; it was a benefit to Miss Hoyt and the cause, for Emma Harding-Britten has proved to be one of our brightest lights.

The end in this case may have justified the means, but I am "bothered" with the principle. The explanation of the spirit brother was satisfactory to herself, and so it was to me as she stated the case. I was younger by a score or more of years than I am now, and though I do not doubt but it may be all right, still I am "bothered" about it, and I certainly can conceive of a more excellent way, but I will not draw any conclusions, but wait until I am "over there," for independent intelligence proves there is an "over there," even if the intelligence is often a "bother"; so let me close with the words of an ancestor of mine, or words I attributed to him at the close of an attempt at poetry. The verse reads:

"Now thoughtfully our footfalls homeward bound,
And homeward also to eternal light;
While here, night's mantle overshades the ground,
We wait expectant for a world that's bright."

"I want a column ad. and an editorial notice of my Genuine Old Bourbon," said the wholesale whisky dealer to the editor, at the same time putting fifty dollars on the counter. "All right," was the reply, then, turning to the speaking-tube, he says to the foreman, "Kill that editorial on 'The Curse of Rum.'"

[Written for the Golden Gate.]

"Mental Medicine."

BY ABRAHAM L. HOLTON.

Evans has used the above words as a title to one of his works, and they strike me as words that can be applied to nearly every act and thought in one's life, so I appropriate them to head this article.

A child goes to school to receive what? "Mental medicine," so we are but grown-up children, and all our ills and fancied woes are but "mental medicine." But, some one says, "My woes are not fancied; they are real and tangible suffering." My reply will have to be, "You will have to suffer until as a little child you have learned God's will. You will have to learn to say, as John Burroughs says in his poem, 'Waiting.'"

"Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I have no more 'gainst time or fate,
For lo! my own shall come to me.

"I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face."

One can be quite willing to learn to be a philosopher, and all that sort of a thing, when life is all sunshine, but when pain racks the body and crushes the mental energies, what is one going to do, is another query. In the first place we are told to discover what caused so much pain and suffering, not by looking at what we have eaten, or what work we have performed, but what thoughts we have been thinking. Nine times out of ten we will find we have been angry, or worrying about that almighty dollar that Dowd says "the world is going mad over;" or we have had some mental strain that needs some "mental medicine," and when we have settled in our mind just what is wrong, then we can think about curing the pain.

Now I will describe my experience with mental pathology, that seems almost like a miracle. For two months I had been suffering with what the dentist called ulcerated teeth. The teeth, however, were sound, but there were ulcers in the mucous membrane surrounding them. After suffering untold agony, and losing a number, and finding no relief, a lady friend told me to go to Mrs. Harrison, who resided at 204 Hyde street, and that I would be helped. Nearer dead than alive I sought her home and was informed by a lady, who attended the door, that Mrs. Harrison was not treating any one that day. I replied, "I am dying with pain; I must have relief." Mrs. Harrison came immediately to me, and, smiling, said: "I always treat dying people; I will take you to my own room, away from company and confusion, and you will be free from pain in a short time."

In a half hour all pain had left my face, and I was in a quiet sleep; resting, for an hour, after the treatment, I was able to say, "I am without pain." The best of all, the ulcers were cured, and the pain has never returned since that one mental treatment. The teeth the dentist was to pull the next day, are happily resting in healthy sockets, and the "mental medicine" Mrs. Harrison administered has obliterated the disease in my mind that caused the inflammation of the trifolical nerves.

Mrs. Harrison has had a great many patients, and performed some very remarkable cures. Among the number, which have come to my knowledge, are the following: A Mr. Strobridge, from Arizona, was so disabled by rheumatism that he had lost the use of his right arm and his lower limbs. His money had been exhausted in being treated by the regular physicians of this city. His case seemed to be one of the hopeless, as well as the helpless ones, when he sought the services of this lady, and without money and without price she healed him of his infirmities in two treatments, and he went his way rejoicing in vigorous health.

A Mr. English, of San Francisco, that had been afflicted by a cancer on his lower lip, and upon being cured of that, had the disease, so the M. D.'s and oculists informed him, attack his eyes. He was so blind the blaze of a lighted match held close to his face could not be seen by him, and the only way he would know the match was lighted was by its burning his fingers. He consulted the best oculist in the city, and without relief.

His whole system was crushed with the thought of the terrible blindness that was enveloping his whole life, and when he was led to the home of Mrs. Harrison he came as one that knew there was nothing but night to him in this world. After the third treatment he began to have a glimmer of hope, as the light had commenced not only to faintly dawn upon his vision again, but mentally he was receiving an uplifting of the soul toward God and spiritual truths. Seven times was he led to her home, and after that he came by himself. When he had received fourteen treatments his cure was perfect, so much so he could attend to the duties of the secretary of a society to which he belonged, and read the minutes of the meeting, by gaslight and without glasses, in a fine and strange handwriting, and he now attends to his daily work without any inconvenience or weakness of the eyes.

But the most remarkable case is the following, that is as beautiful as it is pathetic: Mrs. Harrison was lunching at

the house of a friend, and after lunch the hostess invited her guests to go with her to grandma's room, saying, "If she couldn't hear anything they said she could see them, and it would give her pleasure." Shortly after greeting the octogenarian, and while talking among themselves, the old lady said: "I wish that dear soul would give me a treatment for my hearing so I could know what you all are saying." Mrs. Harrison replied: "You dear old soul, I will treat you," getting up and going to grandma and sitting down on the arm of her chair, clasping her arms about her neck and grandma resting her head on Mrs. Harrison's breast. The ladies present bowed their heads, and the silent prayer ascended for help for the dear old lady. Immediately after the treatment, grandma sobbed, and cried out: "God bless you, my child, I've got my hearing; I'm living in another world." After thirty years of deafness she could hear as well as ever she could. Her grandson, returning home soon after, came up to her shouting as usual, and she rebuked him for being so noisy, claiming she could hear as well as any one. He retired into the farther corner of the room and in an ordinary tone of voice spoke to her, and she repeated the words he said and answered him accordingly. This cure was witnessed by Mrs. Roberts and Mrs. Cram of San Francisco.

Can we doubt the power of mind over matter when such cures have been performed right here in San Francisco? These are not the only cures Mrs. Harrison has performed; her whole life is devoted to the cause of uplifting the suffering of earth's children, and she not only heals their infirmities of the physical nature, but she administers spiritual medicine that uplifts the soul to face the trials of life with new hopes and newer purposes.

SAN FRANCISCO, Sept. 10, 1887.

[Written for the Golden Gate.]

Methods of Treating Disease.

BY DR. JOHN ALLYN.

Talmage, in his celebrated sermon on "Employments in Heaven," says: "Physicians will practice medicine in heaven, for there will be diseases enough on earth to keep them employed." In corroboration of this extreme spiritual statement, he mentions cases where patients have recovered after having been given up by the best medical talent, and adds: "Perhaps Abercrombie touched them." The writer of the above, adds: "Perhaps the clairvoyant ministrations of Dr. Tusker in the Talmage family will account for this complete change of opinion."

I have been asked, by an intelligent skeptic, on what principle the cure, described by me in the last GOLDEN GATE, was effected. I answered to this effect: The theory is that a company of physicians in spirit-life, generally made up of those who were successful physicians in earth-life, still make it their business, not for coin, but for such blessings as come of successful philanthropic work, to treat diseases. For this purpose they seek the best medium they can find, and train him, or her, for the work. They are able to control certain essences and subtle elements wholly unknown to our sciences, which are healing and life-giving in their character. These remedial agencies, through the organism of their medium, they are able to apply to the suffering, and cure what our physicians can not.

Those who have experienced the ecstatic pleasure of finding a new means of relieving suffering, or healing disease, need no explanation as to the interest such a band can take in such philanthropic work, independent of the incidental fees others may receive to meet the necessities of physical life.

Undoubtedly Christ was a medium for curing diseases. Allowing a wide margin for exaggerations in the accounts of the instantaneous cure of chronic cases, raising the dead, putting a paste of clay, wet with spitte, on sore eyes, and the like,—still, in the light of modern cases we have a right to believe that he effected cures that were truly miraculous. He did not seem to regard this power as out of the common course of things, or peculiar to himself. "For," he said, "these signs shall follow them that believe." If any claim that this passage is spurious, they must settle that obscure matter with our orthodox friends.

If it is asked why can not such spirits bring their healing elements directly to bear upon a sufferer without the aid of a medium? I answer, they can and do where the sufferer is sufficiently mediumistic to enable them to do it effectually. The writer has known of a case where the recipient lived for twenty years after being given up to die by physicians, and enjoyed a comfortable degree of health, and was enabled to perform a fair amount of earth-life work. I do not think these cases are very rare, but with the majority a medium is necessary.

Spiritualism comes much nearer primitive Christianity, in its essential elements, its methods, and its beneficent work, than the creed-bound churches of modern times. I cast no slurs, but must tell the plain truth, that it is painful to see the lives and money that is wasted in carrying this "gospel" to savages when it will not "wash" at home. Especially is this the case when the same ships often carry also alcohol, opium or tobacco.

Liberal Education.

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

I have lately come in contact with influences which have developed a train of thought which seems to me to be of interest to the world at large, and so this morning I should like to speak on the subject of the refining influences of liberal education. That is not new you may say. Certainly not the theme, but the influences which brought it directly to my attention were new to me.

The subject is one of deep interest to all, for it means in its ultimatum the millennium. That will not appear for long years yet, but everything that tends toward it is a help. The youths of the present generation whose lives are opening out into the atmosphere of progressive thought that envelops and pervades the thinking world, have unparalleled means at their command for enlarging and promulgating this truth that will instill drop by drop the essence of liberal Christianity with liberal education. The two go hand in hand, and the influences obtained by their means can not be overestimated.

Liberal education means light, the light that is as irresistible a power (to burst asunder the bonds of ignorance and bigotry) as that of the most powerful explosive known. It means progression, greater breadth of thought, greater refinement of life, greater height of knowledge, pertaining not only to the mutable knowledge of the life beyond mortality, the beginning really of unhampered life—not that all are free to pursue wholly their will when mortality has been laid aside. There are conditions attached to our pursuits here as unalterable as the laws of the Medes and Persians, but not when advancement is the object in view. Desire for larger growth brings with it advantages for its attainments, and when that desire is felt and partially gratified by liberal education of the subject as far as means will allow in earth life, then the Rubicon is passed when the new birth takes place, and the spirit finds itself in condition and position to continue that education which seemingly has no end. Endowed with desire and courage, the spirit will carry on the work begun in mortal life; actuated by noble sentiments, return, whenever opportunity presents itself, to exert its influence upon those still struggling along the uphill road they have left behind, and induce a desire for emulation on their part that will leave its lasting impression when they, too, have "shuffled off this mortal coil." Sow the seed of liberality broadcast; what though some fall in stony places or among thorns, much will fall into the ground prepared to receive it, and its glorious harvest will be ample recompense to the sower, and never ending aid to the constantly widening circle of laborers into whose hands the gleanings even will bring some blessing that may blossom into a harvest for them.

Imbue your children with a desire, not only to be well educated themselves, (by which I do not mean simply a book education, but that which comes from liberal thought, charity and purity) but to do all in their power to help others to obtain and use all the advantages that come within their grasp, to show, by example, the force of what they preach.

Live your education, practice what you preach, and carry on the good work by all the means at your command.

W. G. CLAYTON.

[Written for the Golden Gate.]

More Light.

BY MRS. MARY E. BARKER.

Those who drink from the fountain of nature see sublime truths, ever grand and glorious, and are in advance of the ignorant and bigoted minds that try to supersede science. God's or nature's ways are mysterious, but not past finding out. Nature's laws are immaculate, therefore without blemish, and only need careful study and investigation to prove this to mortal man, and that he can be unfolded to higher aspirations and be led to grasp these grand principles of truth that would lift him from the cold material plain of life out into the broad fields of spirituality.

There are grand souls ever working to enlighten humanity, that this knowledge may take the place of the errors of the past. That man is developing broader intelligence and his soul felt the inspiration that quickens his spiritual nature is manifest in the great call for more light. Give us more light is heard in almost every corner of the globe, and is perceptible in the day laborer who toils early and late, as well as in the millionaire who sits down to his sumptuous repast from which the two extremes have brought a concussion of the brain, that will be in time utilized for the good of both. The lower and higher classes will come in closer proximity with the middle class, and more harmony prevail through the natural laws of their spiritual being, and all will cooperate for the whole. So let us take courage. Light is dawning, north, south, east and west, and a way is being prepared through the harmony of nature's laws that will save our people from the curses that exist.

SAN JOSE, Sept. 17, 1887.

Continued from First Page.

Jesus, like Confucius, was a political reformer as well as a moralist. He was by no means the miracle worker many people suppose him to have been, neither was he an illiterate man as many suppose. Though the secret source of his "letters" was a mystery to his countrymen, he displayed remarkable evidences of learning on many occasions, and when a man created as much astonishment among the

in which it can be improved. In the present Wherever we go we are pelted with questions relative to the treatment of criminals. This seems to indicate either that crime is on the increase, and therefore the popular mind is unusually exercised concerning it, or else that a wave of merciful feeling is sweeping over the public that is so far changing it as to occasion a drift away from the old barbaric administration of reproof. There can be but two lawful objects to be obtained by the enforcing of penalties, viz., the reformation of the offender and the protection of society. We unhesitatingly declare that capital punishment neither reforms nor protects. It may have been lawful in a darker age, but eighteen hundred and fifty years ago the highest thought in Palestine was in advance of it, Jesus seeing man in the perfect fulfilment of the moral law, which required the taking away of the human life, even the life of him who had slain his neighbor. He distinctly, and with great emphasis, repudiates the belief that God is the author of a retaliatory policy; all retaliation he attributes to certain men of old with whom he disagrees, yet he says he came not to destroy the law, but to fulfill it. The object of legislation is unchanging; its outward forms are subject to constant alteration, for with the constant

All before us, not behind us, lies para-

As to the moral and social condition of the Chinese Empire, there are two sides to every question. Wong Chin Foo is evidently a patriot—in some senses a partisan—and therefore not an altogether disinterested witness, but we believe him when he says crime is less frequent

[From "Thoughts and Things," by Marie Pfaiffer.]

Prohibition is having a similar effect upon our people to that of the slavery question. It is dividing the schools in the South, and will doubtless attack the churches next there and elsewhere. The side of disturbance, as may be supposed, is on the license and whisky side, that a few days ago formed a mob and surrounded a school house near Gambetta, Tenn., to prevent the master, a prohibitionist, from continuing his services. Moreover, the deposed teacher, opened another school house in which nothing at once occurred but the division of the scholars according to the sentiment of their parents. It is claimed that each generation should be wiser than its progenitors, and certainly it would be a good thing in many cases if children could rise above the views of their parents and teach them intemperance, the mother's sins, and the like. The appetite being the direct channel of all that is good or base in human nature.

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SATURDAY, SEPTEMBER 24, 1887.

A LITTLE HOME TALK.

The hope of humanity lies in the eternal striving for better things. When one ceases to look forward to something better in his own life and surroundings he may be considered as no longer of any considerable value to himself or to the world.

We may be pardoned for making a personal application of this truism, especially as several hundred new subscribers have been added to our list since we last had anything to say of ourselves, and who would doubtless like to know something of our plans and prospects.

First, then, the Golden Gate Printing and Publishing Company, by which this paper is published, is regularly incorporated under the State laws, with fifty years to run. It has a capital stock of \$15,000, about one-half of which has been subscribed for and paid in. Its Board of Directors consists of several prominent and experienced business men, with an editor and manager who has had over a quarter of a century of experience as a successful journalist. Between the Board of Directors and their Manager there is the most perfect unity of purpose and entire harmony of action.

With such an organization, it must be apparent to every believer in our philosophy, and every searcher after truth, that this Company is in a position to accomplish great good in the world. It is yet but in its infancy, "sailing close to the wind," until the paper shall become firmly established, and wholly self-sustaining. But that there is a vastly larger field of usefulness before us is a moral certainty. There is no good reason why our Company, in the years to come, should not become the almoner of untold blessings to the world.

We are hopefully looking forward to the time when the GOLDEN GATE shall have a home of its own, or at least the control of such an office as it needs. Cramped as we are in a badly appointed and ill-favored place, with no suitable conveniences for carrying on our business, we are hampered with many difficulties, which we confidently trust will disappear in the not remote future.

We want a larger printing establishment, in a better locality, with facilities for book and job work. We want a private editorial room, separated from the business office. We want a good library of spiritual books. We want a free reading-room, supplied with all the spiritual exchanges, and with conveniences for correspondence, where Spiritualists, visiting our city, can come and feel at home. We want a public seance-room for experimental work. We want means at our disposal to enable us to place the GOLDEN GATE in the hands of hundreds of worthy persons who are unable to pay for it.

To supply all, or the more pressing of these wants, it would only be necessary for friends of the cause to take and pay for the balance of our unsold stock. What are a few thousand dollars to the scores of wealthy Spiritualists upon this Coast, compared with the good we might accomplish if we had the means at our disposal?

The time will come, we doubt not, when the paper will earn its way to these advantages; its stock will then be regarded as a safe and judicious investment. But we are anxious to hasten the time.

This is your work, friends, as well as ours,—you, whose lives have been blessed with plenty. Can you serve humanity to a better purpose than to place at the disposal of this Company the means necessary to carry out the plans herein suggested? The shades of evening are already gathering around many of you. A few more years at most and you will have no use for earth's treasures. Have you not more than you need for your happiness and comfort here—more than you would care to leave for your heirs to wrangle over? Hence, may we not hope for that help at your hands that will enable us to accomplish the good to which we aspire?

—We are pleased to learn that the Spiritualists of Los Angeles are about to re-open their meetings. There is a work for good mediums and speakers all through Southern California. There are many Spiritualists in Los Angeles, San Diego, Santa Barbara, and other towns, and many more who are just waiting for the proof. There is much pioneer work to be done. Let none come who expect to repose on "flowery beds of ease." They must be prepared for hard work. Success awaits all such.

THE LESSON OF SUFFERING.

The true philosophy of life is to accept whatever ill that comes to one which can not be avoided, and make the best of it.

The strong man, full of life and ambition, whose busy years in worldly ways may have left him no time for spiritual culture, or meditation, needs a discipline, often, that can be had only through suffering. He needs to be schooled in the virtue of patience, and made to realize his own weakness and dependence, as a child of the Infinite One; and this schooling can come to him only through the avenues of pain, and the confinement incident thereto.

We know a weak woman, who has been an almost hopeless invalid for years, and whose every waking moment is one of suffering; and yet her patient spirit is so gentle and sweet, and there is such a wealth of sunshine in her nature, that it radiates in beams of gladness all around her. What a lesson this to one who has never known sickness, and who frets and worries himself most unpleasantly if confined to his bed for a single day.

The necessity for this discipline may not be apparent, nor indeed necessary to all; but to whomsoever it does come there must be the needed lesson, else nature would be unjust in her operations, and that would be impossible. It is only because we can not see clearly through the mists of our earthly conditions that we are unable to realize the ultimate good there is in many things that seem to us unnecessary ills.

It is no doubt true that whatever of affliction, of misfortune, of disappointment and bitter experience, may be one's portion in this life, it is just the kind of discipline needed for that spirit, or it would not have been.

If this life were all there is of conscious existence, there would be no purpose in it worthy the end attained. There is no justice in suffering what is not brought upon one by his own misdeeds. The pains that come to infancy and the woes to the worthy, would be a monumental evidence of wrong and injustice in the creative plan worthy only an infinite spirit of evil at the helm of the universe.

But we must ever remember that life is continuous and unending, and that our brief stay here is simply a preparatory stage for another and, if we will, a higher and better life beyond. Then may we not see and realize a divine use in affliction; and in the light of the teachings of this higher philosophy, may we not school ourselves to accept our lot in life, whatever it may be, as the very best that possibly could be for us.

That which seems wrong and unjust to us here, will no doubt seem all right in the clearer light of the unfolded spiritual state, when the scales shall fall from our eyes and we shall draw nearer to the seat of Infinite Justice. There is a world of meaning in the words of one old who said that "these brief afflictions which are but for a moment work out for us a far more extending and eternal weight of glory."

Then let us cultivate those graces of spirit whose serenity and gentleness no ill can disturb, ever trusting in the Eternal Good, of which we are an expression, and in which we are ever enfolded.

SECRET OF MR. COLVILLE'S POWER.

It is a generally conceded fact that there is a subtle power, or charm, in Mr. Colville's teachings that captures nearly all who come within his influence. It is not his profound erudition, nor his eloquence, nor his manner, all of which may be open to criticism; nor his treatment of his themes, which sometimes are marked by great lack of conciseness,—it is from nothing peculiar in his lectures, and yet there is an indescribable charm about them that people never tire of.

We have considered the matter well, and conclude that the secret of his power lies in his broad catholicity of spirit, his great, loving, charitable nature, and the high spirituality that characterizes all of his utterances. He is so full of gentleness and kindness himself that he can see only the good in others; hence it is that he draws large numbers from the churches to hear him who would never attend the meetings of other spiritual lecturers.

Mr. Colville is a faithful attendant at some Jewish synagogue every Saturday, and usually upon the early morning services of some Catholic church on Sunday. Not that he is a believer in their creeds; indeed it would be quite impossible to reconcile the one with the other; but he finds something in each that feeds his spiritual nature—something in the grand music, and in the air of quiet sanctity that pervades the buildings, that he enjoys.

When one reflects that, without notes, or a moment's preparation, Mr. Colville speaks from two to three times a day, often for weeks at a time, on all sorts of subjects, answering, off-hand, all manner of questions, and even improvising long poems upon subjects selected by his audiences, and all without fatigue, or the least apparent effort—when these facts are considered, one is forced to admit that he is a most wonderful instrument of some unseen power.

That Mr. Colville is doing a grand work in

this city is beyond question. His large and increasing audiences bear witness to the increasing interest he is awakening among the thoughtful minds of this community.

GRAVEYARDS OF SPIRITUAL PAPERS.

There has hitherto been no field of journalism quite so unprofitable as that devoted to Spiritualism. There is scarcely a city of any considerable size on this continent that has not its graveyard of spiritual papers—papers that came to fill "a long-felt want," but which, after a brief struggle for existence, died for lack of nutrition.

Some of these papers deserved a better fate, others lived longer than their merits justly entitled them to live. With the latter class we can well dispense. They have been the creations of persons, usually, with a single idea, and that at variance with the ideas of everybody else. They have been filled with vituperation, or coarseness, or uncharitableness, or lacked in the affirmation of correct principles and pure Spiritualism, and their publishers soon discovered that those for whom they wrote failed to appreciate their efforts, and left them to "browse on the pale buds of despair."

But the fatality that has attended so many of our papers is not at all surprising. It is a condition of things naturally incident to a movement working such marvelous innovations in the thoughts of humanity as that of a belief in the demonstration of a future existence. In the wonderful development of this fact, men and women, upon a low plane of life, thought the time had come to remove the bars of wholesome restraint and permit every individual to become a law unto himself. There were not wanting journalistic free lances to take up the defense of this all manner of vagaries, soon to be convinced of their mistake in the deeply-rooted conservatism, the outgrowth of ages of civilization and social order, which sternly resisted their encroachments. They were forced to retire, and quietly collapsed into chaos.

But a new order of things is upon us. Our facts have been more clearly established and tabulated. Our philosophy has assumed a more beautiful and unobjectionable shape. Men of broader and more liberal views have come to the front, and undertaken the now less difficult task of conducting spiritual journals; and so order is coming out of chaos.

And then the rapid spread of Spiritualism among the people, and especially among the more intelligent classes, has vastly enlarged the circle of readers of spiritual literature, thus making the burden of the publisher less onerous than formerly; so now there is reasonable encouragement for such journals as are free from the defects of their defunct predecessors. In the light of this fact we behold a brighter day dawning for Spiritualism.

MUSICAL ATTRACTIONS.

It is but simply stating the unvarnished truth when we say that the music at Mr. Colville's meetings is by far the finest ever heard at any spiritualistic service in this city; in fact we do not believe such an array of talent can be found in any church in the place. Mme. Bishop, who is director and soprano, is an artist in the true sense of the word; she ranks among the first singers of the musical world in the East and in many cities of Europe where she has sung. Miss E. Beresford Joy is well known in San Francisco, where she never fails to attract by her clear, fresh notes which are as sweet and melodious as any bird's.

To hear either of the ladies is worth double the fee of admission. But these are not all, for Mr. Maguire, too, always elicits the warmest approval from his hearers, and his full, grand tones are not a whit behind those of the ladies. The music is superb throughout, and we understand a new voice, equal in quality to the present trio, will be added shortly. It is not to be wondered with all the attractions that these meetings are increasing in number every Sunday. There is no surer indication of interest than to note the receipts which have been larger each succeeding meeting. Both Dr. Morton and Mr. Colville are to be congratulated on their success and the great good these meetings are doing. It really does one good to see the new faces which are scattered among the audiences each time—faces which have never been in attendance at spiritual places of worship before. Dr. Morton, the manager invincible, who knows no such word as fail when acting under the guidance of his heavenly host of guides and advisers, is carrying the present meetings on a plane which shall eclipse all former efforts of his in behalf of the public; and the public are not slow in their appreciation of the same.

A PECULIAR GIFT.—These latter days have produced, or rather developed, many strange phases of embodiment of spiritual perception. All the common qualities that characterize mediums are present to-day—and both qualities and persons are great in number,—these would a few years ago, have stamped the individuals as insane, for they would not have been understood, and incomprehensibility is always pronounced insanity. While clairvoyance and psychometry are held to be natural gifts, their development depends upon a knowledge of spiritual things, since they are gifts of the soul and not of the temporal acquirement. However, there is reported to be a man living in Leadville, Col., who is a peculiar mineral sensitive. He detects bodies of ore in walking over the ground by a tingling sensation in the fingers, but it is not stated whether these sensations vary with different minerals by which he might be able to tell one from another. But his power for detecting minerals in general in the manner above stated has won him large sums of money, which, it is said, he as readily loses at games of faro. This gift would seem to be purely a physical one, and no less remarkable than seeing. It is the result of conditions that did not exist fifty years ago, and will doubtless develop into something more definite.

PRISON PAPERS.

The design of prisons is to reform, but generally speaking they have not fulfilled their mission. The last fifty years of their history, however, shows a great improvement in the matter of giving their inmates employment, but the isolation of their inhabitants from the outside world, while it may be a benefit to the world, is not to the prisoners, yet the world says, "The greatest good to the greatest number," forgetting the ancient word that declares there is greater rejoicing in heaven over one sinner that repenteth than over the ninety-nine who never sinned.

All prisons are supplied with books and papers, which is simply hearing without being heard; to be heard, every reformatory institution should have a paper of its own printing and composition; every such institution has talent and scholarly qualifications capable of producing a good weekly journal.

The penal institution of Stillwater, Minnesota, is the first of its kind, we believe, to issue a paper, which appears under the name of *The Prison Mirror*. The editor, in his introductory says, "It is the first important step to prison reform," and who does not believe it? The paper, with its impress of human feeling, carries with it all that enters into the heart and soul of the beings shut up in a miniature world of their own. It will carry conviction of the resolves, ambitions, aspirations, and struggles for a better life, of its contributors; and it will tell to the thoughtless world the secrets of their missteps and downfalls, the temptations that beset their natures already inclined to the weaker side by hereditary taint—matter that courts of justice take no note of in their dealings with offenders. In turn, these honest and impelled confessions will reach the hearts of the sympathetic and charitable, who will lend their aid to those in prisons, who, by kindness and confidence thus awakened, will be fortified in their good resolves and endeavors, and when one day they come forth as free men, they may also truly be reformed men, and the world should receive them as such, throwing aside all suspicion because of past transgressions.

HELPING RESISTANCE.

A great many good and wise things are being set down to the credit of our rich men of to-day, and in whatever field they choose to exercise their influence none are more powerful than they with their millions, and these, it is most pleasing to learn, do not always imbue their owners with greed, but, in the majority, with the purest philanthropy and true Christian charity.

Mr. C. Vanderbilt recently refused to let a room in a large building near Forty-second street station, New York City, for a saloon, the rental of which would have been several thousand dollars monthly. The son is but following the good principles of his father, who once reduced the rent of one of his tenants from five thousand dollars to one thousand, on condition that he sell no liquors. The man kept an eating house near a railroad station, and Mr. V. saw the danger to train men, but he doubtless saw, too, that there was a good chance to curtail the sale and drinking of liquors on a large scale, and he was willing to pay for it. Four thousand dollars a year is a good income, but it is drunk up as fast as it is earned by not a few men with increasing family obligations. There is no doubt that the temptation to drink could and would be more often resisted if the stuff was not at hand when the devil prompts.

On this ground, Mr. V.'s four thousand dollars would do an infinite amount of good in strengthening resistance to evil, which, once overcome, is forever weakened. If all landlords were as conscientious, much good temperance work might be done that would be more effective than worthy arguments, which are too apt to arouse antagonism. Quiet example, that one may set without any ado, is especially in the power of the monied classes, and they should not be blind to it.

THE Gnostic SCHOOL.—The regular meeting of the Gnostic Society, Sept. 14th, at 324 Seventeenth street, was one of unusual interest and gratification to all on account of the presence of W. J. Colville, who is a fellow Gnostic, and most highly esteemed by that fraternity. He was cordially welcomed by the members into the sacred circle of friendship and brotherhood. Mr. Colville sang a solo, playing his own accompaniment on the piano, which was followed by an address of welcome by the Vice-President, Mrs. F. Sage, M. D., which was given in a manner that carried conviction to all, and, like all expressions coming from that noble sister, was characterized by its purity of thought and sublimity of purpose. She chose "The Order of Ancient Gnostics" as the subject for discussion. Mrs. Wilson, Mrs. N. Alysworth and Mrs. Seip each made very pleasing and appropriate remarks, after which Mr. Colville spoke and answered questions in his usual happy and fluent style. Mme. Bishop, that sweet singer, very graciously responded to an invitation to give a vocal solo, rendering in an artistic and inspiring manner, "Nearer, My God, to Thee." The Gnostics, with all lovers of the art of song, welcome Mme. Bishop amongst us. There were a number of visitors of more or less note present. The Gnostics have every reason to feel encouraged at the progress made in their march onward and their divine search for truth and wisdom.

METAPHYSICS.—Mrs. M. E. Cramer and Mrs. J. R. Wilson are meeting with success in every way; classes are larger and continue to increase; many respond to the teachings in a truly encouraging manner. Deafness, and indeed all "the ills that flesh is heir to," are treated by these ladies with marked success. A number have been treated at a distance and restored to harmony in one treatment, although seven treatments are usually given. This fact has given them confidence to solicit patients from a distance. All letters will be promptly answered, by sending to No. 324 Seventeenth street, inclosing

a postage stamp. These teachers and healers, believing as they do that "as a man thinketh, so he is," endeavor to correct errors of thought and teach their patients to overcome erroneous habits by right thinking, which naturally necessitates right doing. They invite all to come to their class and hear for themselves, as any one interested will be admitted to one lesson free of charge. The time of lessons and hours for healing will be found by consulting their card in the advertising columns.

AT ODD FELLOWS' HALL.

On Sunday last, Sept. 18th, at Odd Fellows' Hall, W. J. Colville lectured at 10:45 A. M. on "Homes and Communities in Spirit Life." Special reference was made to the transition of Governor Bartlett, who was characterized as one of nature's true noblemen.

The drift of the lecture was to the effect that so-called natural affection is only a temporary instinct in human beings as in animals, but as love of the truest and highest type often exists between persons who are in no way related by blood, so, in the spirit world, homes, as well as communities, are formed in response to the demands of affection. Much instructive advice was given for the improvement of the social order on earth, and though some old hopes and ideas, regarding the future state, may have been denied, all real grounds of happiness in spirits were left unassailed, and indeed strengthened by the wider range of spiritual prospect presented to the mental gaze.

At 2:45 P. M. numerous questions were duly answered. These afternoon meetings are of peculiar interest and value to inquirers, as all sorts of queries are presented bearing on the spiritual philosophy and its relation to the live issues of our day.

At 7:30 P. M. a grand musical service was rendered by a full choir, led by Mme. Fries-Bishop. Among the selections given were, "Mighty Jehovah," quartet solo and chorus, by Mendelssohn, rendered by full choir; "As the Heart Paneth," duet also by Mendelssohn, finely rendered by Miss Joy and Mr. Maguire; "Rejoice Greatly," by Handel, exquisitely sung by Mme. Fries-Bishop; "Peace on the Deep," by Boeckel, very impressively executed by J. W. Maguire. W. J. Colville's inspirational lecture was on "Scientific Evolution as Related to Spiritual Truth." As no abstract could give our readers an adequate idea of this masterly effort, we will only say it was listened to with great attention by a very large audience, and warmly commended by many experienced thinkers.

On Sunday next, Sept. 25th, W. J. Colville's third lecture in the series on "Real Life in the Spirit World," will be given at 10:45 A. M. Special topic, "Government in Spirit Life." Special attention is called to the lecture on "Ingessoll's Creed," to be delivered at 7:30 P. M.

THE GRANDEST TRUTH.

When the electric telegraph was a demonstrated success, there was a feeling of general rejoicing among men that the thoughts, deeds, and designs of mankind could be told to the world in a few seconds, the ocean cables soon coming to complete the connection of the different countries. For a time the dead clicking of the telegraphic apparatus was listened to with joy, then the desire for direct speech between man and man, over the same distance spanned by the vibrating wires, arose, and the telephone was suggested and sprang into existence almost with the thought. A few successful lines between principal cities, and we now have the project of an ocean telephonic communication between the Old and the New World. How we are growing,—coming out into the light of science and Spiritualism!

This last proposed scheme of communication seems, and is, a wonderful material undertaking, though demonstrated to be perfectly and easily practicable. Without the aid of wires or machinery of any kind, we have held direct speech with the denizens of "the other world," by which is generally understood to be the land beyond the grave, and the fact, stupendous as it is, has not created as much interest and excitement as did our first telephone. True, the fact of spirit communion with mortals has had to win its way step by step, as a popularly declared delusion, only an occasional honest, scientific mind giving it investigation. But time is near when this interchange of thought between mortals and immortals will be held to be the grandest demonstration of the ages, and all will proclaim its truth.

NOT SO HIGH.—There seems to be not the least sense in the recent balloon experiments carried on in France, the object being to ascertain the greatest altitude at which animal life can be sustained. Neither man nor beast will ever be called upon to live in the upper regions, encumbered by their corporeal bodies; the necessities of life are supplied in all latitudes and altitudes where animal life is found, but there are man-made conditions that in a great many cases render it all but impossible for man and beast to procure the sustenance of life. The least amount of food and fuel by which the vital spark can be kept alive, is the daily problem that thousands are daily called upon to solve. Now, if aeronauts, who are willing to suffocate for the purpose of proving that they can't breathe five miles above the earth, would just stay down on terra firma, and set about investigating the number of their fellow beings who are perishing for lack of proper food and clothing, they would, or should, receive more credit for their pains. Then, too, a great deal might be done by way of improving the quality of the air the life of the blood depends upon. Yes, the air is a good thing to study, but the best for experimenting upon is that at the earth's surface, and five feet upward.

—Mrs. J. J. Whitney, the wonderful platform test medium, will re-open her meetings at Irving Hall, on Post street, (between Kearny and Dupont streets) on Sunday evening, Oct. 2d. See notice on 5th page.

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

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