

A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND. SAN FRANCISCO, CAL., SATURDAY, OCTOBER 22, 1887.

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### GEMS OF THOUGHT.

Even the weakest man is strong enough to enforce his conviction.

What is law without justice ? What is justice without mercy ?

Genius without ambition is as useless as a cannon ball without powder.

To succeed in life requires equal parts of ambition, ability, and enterprise.

How many hearts are eaten out in long-ing for what they have no power to reach

Be cautious ti which has life.

The universe, considered as a whole, is unchangeable. Nothing is eternal but space, atoms, force.—*Draper*.

Truth is the most powerful thing in orld, since fiction can only please by semblance to it.—*Shaftesbury*.

Gratitude is the fairest blossom which springs from the mind, and the heart of man knoweth none more fragrant.

The strongest men are the most tender-hearted. The coolest and sweetest waters flow from under the greatest rock.

If we did but know how little some en joy the great things they possess, there would not be so much envy in the world

Let all men, whether successful or un-successful, whether they triumph or not— let them do their duty and rest satisfied.

One reason why the world is not re-formed is because every man would have others make a beginning and never thinks of himself.

Every good act is charity. A man's true wealth hereafter is the good that he does in this world to his fellow-man.— Mahomet.

It is always an ease, and sometimes a bappiness, to have nothing; no man is so worthy of envy as he that can be cheer-ful in want.—*Hall*.

Time never works; it eats, and under-mines, and rots, and rusts, and destroys. But it never works. It only gives us an opportunity to work.

The better half of memory consigns to oblivion the faults and frailties of the de-parted, and remembers only their genius and their virtues.—G. A. Sala.

To be truly great, it is necessary to be truly good and benevolent, for all other distinctions the clods of the valley will cover, and the greedy worms destroy.

All my experience of the world teaches me that in ninety-nine cases out of a hun-dred the safe side of a question is the gen-erous and merciful side.—Mrs. Jameson.

It is the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.— Thomas Paine.

Does God wish the lip worship of a slave? a sneak? of the man that dares not reason? If I were the infinite God, I would rather have the worship of one god man of brains than a world of such men.—*Hogertoll*.



### OCCULT ART.

[This picture was taken independently, through the mediumship of Fred Evans, under absolute test conditions, upon a siate held in the hands of Hon, I. C. Steele, of Pescadero, and in presence of the editor of the GOLDEN GATE. See 5th page.]

This picture was taken independently, through the mediumship of Fred Evans, under absolute of the editor of the GOLDAN GATE. See 5th page.]

# Metaphysical Reality.

## BY JOSEPHINE R. WILSON.

In the search for truth, to which soone or later every soul must betake itself, God, or nere every sour must be access to dife, must be regarded as the essence of life, must be the subject for deep thought. Not on any theological system or ism must our foundation be built, but on eternal veri-ties, which, being real, are therefore divlne in essence.

Reality is the one thing needful for our success. If we desire truth, life and health, we must first learn whence cometh health, we must harst learn whence cometh life, and call it into action. The law of good leads into the path of duty, where the mental eye is unobscured by cloud or mist, and the response is from within. Then the intuitive perceptions of the soul serve as our teacher and guide. To reach this spiritual unfoldment we need the as-sistance of those who have gleaned within, This spintlat discontinent we need the as-sistance of the set of

the when they tan, the soft may be attered, viewing the rains from within the shrine of life, protected by its own divine reality. Thus, a teacher will prove a builder, a creator, and not a destroyer. To make the work secure we must needs dig deeply, clearing and not a destroyer. To make the work secure we must needs dig deeply, for the purpose of restoration. So, from the muth of one who would search for truth must the canes and crutches of error be taken, in order to restore the life and bring them to a state of being which will reveal truth which is eternal good. We are working out the problem contained within life, limited by finite expression. We cath a gleam from the tro of truth, and following its divine reflection, we call them into outward not essence or spirit, filling all space. And knowing that we are a part of and contained in this spiritual essence, we shall know we must be her to an inhering read. An man conscious of enthusiasm for

### A man conscious of enthusiasm for

A man conscious of entitiasam for worthy aims is sustained under petty hos-tilities by the memory of great workers who had to fight their way not without wounds, and who hover in his mind as patron saints, invisibly helping.—George Eliot.

MINISTER (dining with the family)— "You never go fishing on Sunday, do you, Bobby?" Bobby—"Ohl no, Sir." Minister—"That's right, Bobby. Now, can you tell me why you don't go fishing on Sunday?" Bobby—"Yes, Sir. Pa says he doesn't want to be bothered with me!"—N. Y. Sum.

## "HE's not what you call strictly hand-

"HE's not what you call strictly hand-some," said the Major, beaming through his glasses at an utterly hideous baby as he lay howling in his mother's arms; "but it's the kind of face that grows on you." "It's not the kind of face that ever grew on you," was the indignant and unex-pected reply of the maternal being; " you'd be better looking if it had!"

have to encounter, but the safe triumph over this, the greatest, gives us a prestige full of promise. nd Lecture on Col. Ingersoll's Creed, Delivered Inspirationally by W. J, Colville, Sunday, Oct. 2d, 1887. ported for the Golden Gate by Chas. H. Heath.] Seco

{ TERMS (In Advance): \$2.50 per annum; }

NO. 14

In our last lecture on the creed of Ingeroll we considered the first three articles; this evening the remaining three will afford is our topic of discourse, they are as follows :

lows: 4. Reason is the lamp of the mind—the only torch of progress; and, instead of blowing that out and depending upon darkness and dogma, it far better to increase that light. 5. Fvery man should be the intellectual propri-tior of limsed—honest with himself and intel-lectually hospitable—and upon every brain reason should be enthrough as ling. 6. Every man meil bear the optimir reason the firs, dir hand must smart, and not the hand of another. In other words, each man must eat the first dir hand must smart, and not the hand of another. In other words, each man must eat the first dir hospitable of Reason as the only sov-ereign guide of human conduct has been holy contested from time immemorial.

In modern days a favorite text with Unita-rians has been the famous passage from Isaiah, "Come and let us reason together, saith the Lord," Unitarians having always highly extolled reason—none too highly, perhaps,—in their controversies with Tri-tarians, who have been wont to decidedly underrate it. No picture has more forcibly itarians, who have been wont to decidedly underrate it. No picture has more forcibly represented the orthodox position than that of Reason, blind and darkly appareled, led by the hand of a bright angel desig-nated Faith. All supernaturalists have taken so low a view of human reason that they have pronounced its bias positively atheistic, whereas reason is in itself the true solvent of the problem of the divine existence. But what is reason? Reason manifests itself in what Swedenborg might call "many discrete degrees." Emanuel Kant cannot conceive of God as higher than pure, unlimited understanding? But man, as at present developed, has only the realizes but little, at best, of his own power; he realizes but little, at best, of his own power; brids embodied in himself. Human arrogance and self-conceit con-stitute the mainstay of that blatant theism which refuses to acknowledge any power in the universe superior to man. We have never included Ingersoll among such athe-ist. He appears to us an honest skeptic, perfectly willing to accept any spiritual truth be can reconcile with reason. Pos-siby his reasoning on religious topics is sometimes a little arrow, but his aims are broad, and as a fearless free-thinker, he sustains the most favorable position for spiritual enlightenment.

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PORTLAND, Oregon, Aug. 19, 1007. HERE is a fact that is worth pasting in the hat of every boy in the land. Out of twenty young men who competed for a West Point cadetship at Westfield, Mass., ten were rejected by the physican be-cause they had the "tobacco heart," brought on by cigarette smoking. They were unfit for West Point services. And ' youth with "tobacco heart" is unfit for I did not leave that Hall until I had were unif for West Point services. And a youth with "tobacco heart" is unfit for West Point services. And a youth with "tobacco heart" is unfit for west who would come in and see my record; steady effort. To put it in other words, when instantly a voice replied, "No one, he is fit for no real use in this busy world for words would be permitted to see your sor-row over the part relating to him, and the humanity in general.—*Toledo Blade*.

GOLDEN GATE. In the Beyond.

My DEAR FRIENDS :--- When prone to wonder why every one on this side of life does not come to those in earth life with the same story of their reception and life here, do you forget the fact that no two persons are in the same mental condition or soul growth when they leave the mortal side of life? Why not apply the same rule of thought to this, as you would to the story of different persons re-turning from any part of the material

turning from any part of the material world and relating all that interested them there. Several persons would travel the same, and some widely apart. This you would not wonder at, and would at once say that those persons could not express their thoughts in the same way, nor would all be interested alke; for one of them had a soul full and overflowing with a love of the beautiful in all things, while an-other could see nothing of great interest in natural things. This you understand, and do not from the house-tops proclaim the story that did not harmonize with your idea to be visionary or an untruthful re-port. Why not use your reason and judgment when reading the various accounts of life and experiences on this side the river ? Why do you not lay aside the idea that to "die" and become a resident on this side changes the person at once into a being of perfection ? Why not remember al-ways that you can not complete a house without some kind of foundation for it to rest upon ? Why not learn that perfec-tion is a great way ahead of mortal man? Why not recollect that cultivation is the means of growth and the stepping stone to a greater development that will more fully satisfy you in the hereafter? Why will be surprised to find so few who have a correct idea of why they are a living person, or why they come into existence, and now that they do exist what are their hopes and longings for the life beyond the earthy. Yees, you will be surprised at their ignorance of their real mission in earth life. Your friends are a fair sample of humanity at large, and do you wonder that when they come into the life on this side, that so many think separates the dead from the living, that they are aston-ised to learn that there are no dead to be separated from the living, and find, also, that they are wholy up orperates the dead from the living that they are ato-need the dearth of the sould within search and class that down have they store of the reatifie from that of one who had been blindly led by the thought that story of

be the better enabled to recognize your-self after the body has been laid one side. Go to your mirror every day and become familiar with the form that greets you there, so that you may recognize your-self after you move out of the old teme in the one of spirit growth. The form you see in your mirror is not the real person, is not even the mortal form, at the same time is a reflex of it, and your will do wisely to cultivate soul growth while you are in the school of earth life so as to be enabled to respect yourself upon entering this life, and also enable you to present a good appearance to your friends who have been developing in spiritual graces ever since they came into this life. Your loved ones do not remain idle, but move on and become free from the

earthly taint they brought with them and put on the brighter robes of spiritual life, Do not bring with you the finger marks of ignorance regarding the real mission of

gatarth life. Did it ever dawn upon your mind that if you do not develop the real person, the sout that lives in the house you call the body, that if you do not learn of spiritual things, that perhaps you will enter this life in the beyond very little, if any, above some of the brute creation? You must cultivate soul growth to be happy here.

Were it possible for the majority of people in earth life to make a visit to the spirit world, they would be as unhappy as is possible for the human'mind to conceive, because there is no selfish greed here to harmonize with the conditions they would bring with them, and were they to write an account of their reception and visit here the story would be different from any you have yet read. Now, my dear friends, remember "the new commandment," and love one an-other; reach out your hand to those grasj-ing along the dark paths of ignorance and place your light on a candlestick where it can do some good to those around you. <u>FATHER KENYON.</u>

## Land and Labor Reform.

### OF GOLD EN GATE

I hope I shall not weary the editors or readers of the GOLDEN GATE if I ask again a little space in your golden columns upon a question which is to-day the only live, political question now agitating the English speaking races of Europe and America. The question tersely stated is: Shall a few own the earth, and as a sequence own the many, or what is equivalent, take all they can produce from the

lent, take all they can produce from the soil as ve harely enough to hold soul and body together ? I care to say but little in answer to my opponent, "A Settler," since his last article is little more than a reiteration of the first. Any controversy which begins and ends with "II is," and "II is not," is not profitable. The spirit both articles, carrying as they do such a strong and unrelenting bias against Knights of Labor, and working men in general, de-stroys what force they might have with all just thinking and unbiased people. I did not intend to name my opponent a thief or a wolf in any personal sense. I supposed he and all intelligent people would know I was referring to *H*-soop's fable of the wolf and the lamb, which so truthfully and laconically represents cap-tical and labor. We all know the proper-tied classes being generally the most in-telligent and influential, make and control legislation as well as industrial and finan-cial conditions and environment, conse-quently it is not the fault of the working-man if he is idle or is compelled to labor for starvation wages twelve or sixteen hours a day, or if his children are forced into fac-tories and mines while yet infants, and dwarfed in soul and body. It is the in-fernal system of allowing a few to grab all the natural wealth of the earth, and make all the rest pay them toll for its use, that has made the class of men which "A Settler" depicts adrunken and worth-less. Men should not find fault with their own creations. *Essop* himself was a slave, and had felt the iron heel of tyr-any and despoitsm. It was the same in ancient Greece, Egypt and Rome as to-day. If the toilers dared to remonstrate, the wolf, capital, say, "How dare you muddy the water; how dare you dispute me," and the lamb how, as then, is de-youred. India, Egypt, Persia, Assyria; Greece, Rome have all gone down under this system of robbery and slavery, and all the nations of Europe are fast follow-ing in their wake. In some of these tountrise scryseventh person is a begg

just distribution. To show that others than land and To show that others than land and labor reformers are beginning to condemn abuses kindred to land monopoly, I quoce the following from a recent issue of the United States Economist and Dry Goods Reporter, of New York, on the recent wheat deal in San Francisco: Every artificial and arbitrary increase in the cost of food or living in any of its branches is not only a wrong to individuals, but an in-jury to the country. Even a slight increase in the price of flour or meat or field or light makes the difference between plenty and deprivation,

sands of familes. It likewise check tion, and thus deprives producers of The men, who through love of gain crease their already enormous fortun speculative advance of this kind are miss. Until the law forbids such of it is to be hoped that the failures frequent as the attempts.

specialitie advance of this stant be paragements. Until the law forbids such coordinates of the stant stants is to be hoped that the failures will be a frequent as the attempts. If it is wicked to enter into combinations to enhance the price of food, how much more criminal is it to do so with the land from which nearly all food is produced; for the higher the land is in price the higher will be the cost of every-thing raised thereon. I hold it to be the the policy of a good government to make such laws as shall mike homes as cheap as possible. If a man is compelled to pay the net income of ten years' labor, ne has been a slave for nine years' labor, he has been a slave for nine years' labor, he has been a slave for nine years' labor, he has been a slave for nine years' labor, he has been a slave for nine years' labor, he has been a slave for nine years' and the question; but he, as well as everyone, knows that there are equities in land tenure, and Dr. Allyn wrote all there was to write on the monopolistic or capitalistic side of the question; but he, as well as everyone, knows that there are Marcia and Territories, also in Texas, New Mexico, and at least three-fourths of the Pacific Coast, to which his argument has not the least application. The Pharaohs of the present day are quite as hardhearted and fully as determined to disobey the command, "Let my people go," as were the Pharaohs of ancient Egypt. The destruction of the Egyptian hosts was aputy typical of the late downfall of the chattel slave-holding power is prophetic of the downfall of ways and at least there. They are downfall of ways and the downfall of ways and the downfall of ways and and be downfall of ways and and the downfall of the hosts of ther own environments; they should be looked upon as effects, not causes. The lower orders of society— Are that chans in the wird wind.

## Are but chips in the torrent; Feathers in the whirlwind.

As an offset to the accusations made by my opponent of Pala of cruelty on the part of strikers, I offer the following re-cent telegram from New York:

Cent telegram from New York: A Washington special says the General Land Office is in receipt of information that a British syndicate, which is said to have parchased a large tract of land in lowa from the McGregor and Witsern Railway Company, is mercilesily dispute in the State courts. A settler writter "Women over sixty years of age, sick in bed, hards tied with cords and their flesh bruised, and then dragged shricking from their homes. Children have been taken the sight of a band of existors. Strong men have been run down y mtflans on horeback, and then handenfield might multiply instances where the sheriff, with exist in the other, gave these poor people heir choice between these two evils, which would they take." Affidavits of cruelty practiced are being col-

they rate," Affidavits of cruelty practiced are being col-letted, says the writer, for use at Washington next Whiter, and will be read in both houses of Congress. They are expected to create a sema-tion when the people of the East are brought fully to realize what native Maerican pioneers realize what native Ame

But I suppose it will be said this is all right, because it is done under the sanc-tion of that very elastic article, human law. BEN FRANKLIN FRENCH. Los ANGELES, OCt. 7, 1887.

THE Banner of Light has entered upon its sixty-second volume. Hearty good wishes. The public free circles at the Its sixty-second volume. Hearty good wishes. The public free circles at the Banner office are to be reopened for ans-wering questions and giving information, as well as for enabling spirits who desire to reach their earthly friends to do so. These circles are coeval with the first pub-lication of the Banner. During all these years how many voices from the beyond have been heard; how many a mourner has been cheered by the "sound of a voice that is still," still then no longer. Is it all fraud and delusion? Does any one seriously think so? Is there any one so wickedly abandoned as to go on, for all these long years, trilling with and im-posing on the tenderest and most sacred feelings, sore and harrowed up by bereav-ment? Does any one seriously contem-plate the possibility of anything so base ? Surely not.—Light.

WITH the aid of science, even the Desert of Sahara is becoming inhabitable Desert of Sahara is becoming inhabitable and colonization is encouraged. The Lower Sahara is an immense basin of ar-tesian waters, and the French are forming fresh oases with skill and success, so that the number of cultivated tracts is increas-ing rapidly. After a period of thirty years, forty-three oases have 13,000 in-habitants, r20,000 trees between one and seven years old, and 100,000 fruit trees.

A HORSE, grazing on the banks of Higgins' Lake, glashing on the danks of hig-gins' Lake, Nich., saw Mrs. Charles H.-Pettit and her little daughter drowning, imped in the lake, swam out to them, made them understand that they were to take his mane, and then carried them safely to the shore.

EVERYTHING yields before the stron and earnest will. Difficulties before which mere cleverness fails, and which leave the irresolute prostrate, vanish before it.

and, so far as it extends, a certain guide to truth; but its horizon is limited, and beyond the things of earth it scarcely knows how to scar. Unaided human reason may infer immortality, but it can not demonstrate it; rationalists may hope for and almost believe in immortality, but they can never feel quite sure of it. They

reason may infer immortality, but it can not demonstrate it; rationalists may hope for and almost believe in immortality, but they can never feel quite sure of it. They othen speak of it as a beautiful hope, but they uterances lack that definite ring of entainty without which all speech is well ingh meaningless in mourners' ears. Rea-son enthroned as sovereign over every animal desire is in its true position as cap-tion of the troops, but reason is, after all, only a subordinate officer, which must, in isturn, yield to the generalship of the yet more enlightened spire. Man on earth has at least three ways of miving at truth. These three ways are nor enlightened spire. Man on earth has at least three ways of moniether the second driving its sojourn on earth in all his varied relations to the universe, if we would present a philosophy to the world intelligible to the masses of mankind. The trouble with many pro-found and interior thinkers is in the abstract view they take of every human question. Their metaphysis may be sound, but un-related to ordinary comprehension. Ingersoll is a popular orator, a friend of multitude to attract a crowd wherever he goad whenever he speaks. Such ora-tory must always have a good deal of dash at ensation with it; and can never be of a character to deeply impress the media-tio silent, and we should enjoy nothing more than to hear from his own lips a free and didavowal of his innermost convictions. Such an avoral might be quite out of place in a public newspaper or on a public ros-such and song fellow students of truth, under favoring circumstances, no doubt is whenever he speaks. Such ora-site the realm of spirit than it was to Longo ifow of hear from his could find is exception of foreign to his nature to revel that to hear from his could find is exception of foreign to his nature to revel the realm of spirit than it was to Longo ifow of hear the realm of spirit than it was to Longo ifow of hear the realm of spirit than it was to Longo ifow of hear the realm of spirit than

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## GOLDEN GATE

Published every Saturday by the "GOLDEN GATT PRINTING AND PUBLISHING COMPANY," at 734 Montgomery Street, San Francisco, Cal. TRUSTERS: AMOS ADAMS, PRESIDENT; I. C. STEELE, VICE PRESIDENT; ABIJAH BAKER, TRASSURR; DR, JOHN ALLYN AND J. J. OWEN.

J. J. OWEN, MRS. MATTIE P. OWEN, R. B. HALL, General A

TERMS:--\$2.50 per annum, payable in advance; \$1.2 s aix months. Clubs of five (mailed to separate addresses o, and extra copy to the sender. Send money by posta der, when possible; otherwise by express.

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

SATURDAY, OCTOBER 22, 1887

## COLD COMFORT

The lot of the publisher of a spiritual jo True, there is not usually one to be envied. will be many to appreciate his efforts, and to extend to him the kindly hand of sympathy, and with their patronage help him to bear the burder expense that must necessarily attend all enter prises of the kind; but it more often occurs that he is left to struggle with adverse fates as best he may. Not more than two of all the vast of spiritualistic journals that have numbe started in this country since the advent of Modern Spiritualism, have been able to survive the first decade of their existence; while nearly all have been obliged to succumb ere they reached one-half that period. Why is this thus?

A friend and patron of this journal number mong his correspondents one of the best known Spiritualists of America-a scholar and a thinke a vigorous writer and an able contributor to our spiritualistic literature. Moreover, he is reported to be a man of large wealth, and lives in independent ease. We will not give his name what follows was given to us in con fidence, with permission to deal with the que tion involved only in a general way. A private letter from this gentleman to our friend, which e are permitted to read, contains these remark able passages.

able passages. I do not consider the Press as the best friend Spiritual-ism has neither do I consider the Plaform a disinteened worker. Both are selfah and sinister in their inspiring motive. They the Spiritualities of this (it) have a press and public at work, and spend more money and do leave work for what they spend, than any organization I know of. IGTRTIMEN NO SUFFORT ON SWATCHY, \* \* \* I appears to me the spiritualities movement photal bla free from organizational control. It should be allowed to grow in a atmovber of likery. The leave at attempt to force is growth with the usual propaging appliances of the Press and Publich, the better. The momen hace new ensumble fin-confluing, tricks and dishonesty occur. They all get the "big back" and strut as the fly on the dome of St. Pterr. Surely we can work without boses. Let the fittest lead. These popinjay fellows must go to the wall. I fear your the jittest is upport. For that matter, I work as I please, and when Japleas.

We emphasize a few words in the foregoing for the reason that the sentiment therein con tained constitutes the pith and point of the ob stacles that publishers of Spiritualistic journal have to encounter. It is the rock which lies in the way of all of them, and upon which many of them have foundered.

Now, we can not understand how it is that e who has given to our literature so much that is good and grand, should be so averse to the terary efforts of others; and especially to our papers which are doing so much to spread the cause of Spiritualism in all lands and among all peoples. It would almost seem that he was afflicted with that cranial enlargement with which he so freely charges others

Without its Press and Platform what standing would Spiritualism have before the world? Ho would the Cause commend itself to the thoughtful attention of mankind? Who would champio its struggles in its conflicts with ignorance, erro and superstition? While our Press and Platform are not without their faults-for all life and thought are yet in a transitional state of unfold ment,-they are nevertheless the watchmen upor the tower-the skirmishers of the grand army of progress and reform that is moving steadily forward in the great work of demonstrating man' ortality, of revolutionizing human thought of overthrowing error, and establishing the King dom of Truth and Righteousness upon earth.

The true secret of this brother's apathy, may it not lie in his wealth, which, perhaps, he hugs with a miser's fondness, -some of which he may have been asked to part with to maintain a press which he affects to ignore and despise If so, Spiritualism has made but a poor impres upon his nature. It has not taught him that unused wealth in this world of pressing human needs, will be a leaden weight upon his spirit in the Beyond-that it will anchor him to earth, and to conditions of unhappiness whereof he little dreams.

It is "cold comfort" to those of us who are carnestly and honestly striving to spread the truths of Spiritualism through the press and from the platform, reaching as we do thousands of hearts and homes, to have our efforts thus be littled and disparaged. We thank the good angels that all wealthy Spiritualists are not of this class.

Is it true, me of our oldest and wise opiritualists affirm, that there is no cohesiv a-that Spiritualists can no wer in Spiritualis work together for the good of their of cause; that whenever and wherever they attemp o do so, straightway jealousies, bickerings backbitings arise, dispelling and scattering what was entered upon with so much hope of success? The history of all organized effort for the proon of Spiritualism would seem to in hat such was the case.

IS IT TRUE?

It is generally conceded that Spiritualists ha wealth enough, and are numerous enough, to ac complish a mighty work in the world, if the vere only willing to unite their inclinations efforts and means. Certainly, as individuals there are no more earnest and conscientious peo ple to be found anywhere. They believe that Spiritualism is a mighty reformatory power in the world, and wonder why more is not done for the ad and maintenance of its principles.

It is no doubt true that the influences from the pirit side of life are not at present favorably dis bosed toward organization. Their object appears to be to individualize and disintegrate. they realize that there must be a large amount o tearing down and clearing away before the for dations for the new spiritual temple can be properly laid.

There was first chaos in the material world, and then came order. That order and harmony will yet be evolved from the chaotic conditions o the spiritualistic movement is certain; but it will be when Spiritualists are more deeply impressed with the divinity of their cause; when they shal arn to subdue their own natures, and place under foot all base propensities and appetites; in brief, when they shall have learned to love one

eed-time we must patiently wait harvest. Be it ours to labor and trust. We should seek for the highest and best in o lives, ever striving to lay up treasures of charac ter and riches of the spirit that will yield us perpetual income of happiness in the time and

Thus will the truth abound until all social and religious life shall be purified, uplifted, and born nearer to the heart of Infinite Love.

## SHAKESPERE OR BACON-WHICH?

The picture upon our first page must be ad-mitted to be a very good likeness of Shakespere, judged by the standards that have come down to us. That it was produced independently, through the mediumship of Fred Evans, on the under surface of a single slate, placed upon the table in plain sight, and under other hands than those of plain sight, and under other hands than those of the medium, we do know—if we know anything. Hon. I. C. Steele, of Pescadero, who was also present, will bear witness to the fact here stated. The seance was held on Tuesday evening, Oct, 17th, at the request of the writer, for the benefit of Mr. Steele. We each of us held a single slate edgewise upon the table, for a few moments, between the palms of the two hands, and then placed the slates down with our hands resting thereon. Other slates were placed upon the thereon. Other slates were placed upon the floor. In a few minutes there appeared upon the under surface of our own slate the following

message: Through the solicitation of John Gray I have permitte my picture to be given yon, which is a correct represent tion of myself as I appeared when on earth. I am sorr to see that many are now debating as to the true authorship of ceriain works that were credited to me. I wish to men tion the fact that Lord Bacon ought to be credited with a half interest in all the works attributed to me, for he wa my main help and adviser in all my labors. Yours in spirit, WILLIAM SHAKESPERE.

Yours in appin, WILLAM SHARESPERE. Upon the under surface of the slate held by Mr. Steele appeared the picture of Shakespere as our engraver has reprodued it, in all excep the coloring, (in the original the coat is a ligh green), and the name of the spirit artist, "St Color by the second second

green), and the name of the spirit artist, "St. Clair," which appears upon the collar. Here is a significant point which we ask the skeptical reader to notice. There are many who think that these slate pictures, together with the written messages, are prepared in advance, and that by some smart jugglery on the part of the me-dium the slates are changed in our hands. Now, upon taking up the slate containing this picture of Shakespere, we noticed that the artist had omitted the usual imprint of his name. We asked him why he had done so. He immediately asked him why he had done so. He immediate replied by telegraphic raps that "John Gray, the medium's psycographic control, had directe us to take up the slate a little too soon-that h

as to take up the slate a little too soon--that he (the artist) was not quite ready for us. We re-placed the slate, with a small bit of lead pencil under it, and the name was immediately written upon the collar, as seen in the picture! Mr. Steele also received a fine picture of a beautiful little girl who claimed to be his niece who died in infancy. Upon another slate he re-ceived nine messages in different handwriting, and all signed with the names of nine of his point friends and relatives. Taking another slate and all signed with the names of nine of his spirit friends and relatives. Taking another slate and wrapping it in a pocket handkerchief he held it aloof from the table for a few minutes, when there appeared a message upon it in some six or eight bright colors, signed by the name of a brother-in-law, Selden J. Finney. But to return to the question that heads this acticles me due to new much if Mr. Erners in

-we doubt very much if Mr. Evans is articlearticle-we doubt very much if Mr. Evans i familiar with the claim set up by Ignatius Don nelly and others that Lord Bacon, and not Shakes pere, was the author of the plays attributed to the latter. If he is it makes no difference as to the fact of the writing in the manner stated We give the message for what it is worth. As to the picture, and the manner of its production,

GOLDEN GATE.

together with the other picture and messages, we claim for them that they were produced by inde-pendent spirit power. If we do not *know* this, our three senses of sight, hearing and feeling are positively worth nothing to us.

### BISHOP'S "MIND READING."

BISHOP'S "MIND READING." As there is still great interest in Irving Bishop's exhibitions in this city, it may be interesting to our readers to know exactly the position taken by W. J. Colville, or the influences who in-spired his utterances, the last two Sunday even-ings at Odd Fellows' Hall. The *Examiner* has given very interesting notices of these discourses to its Monday readers, but from the published reports it is difficult to gather all that an atten-tive hearer may have hoted. On both occasions W. J. Colville said he knew nothing definitely about Bishop as a man, and cared to know noth-ing of his private doings, as the phenomena pre-sented to the public by him must speak for them-selves. A true investigator of psychic or spirit-ual phenomena must put all prejudice out of his mind, letting a phenomenon speak for itself with-out the slightest reference to the character or out the slightest reference to the character or antecedents of the person who is instrumental in

Antecedents of the person who is instrumental in producing it. Mr. Bishop may be a spirit medium, but so far he has done nothing proving that he is such. If he asys he is not, his word may be accepted unless we discover evidence that he is mistaken. Under no circumstances is it desirable for Spirit-ualists or mediums to divide platforms with con-jurors, thereby putting mediumship on a level with legerdemain. Mr. Bishop's performance during last week consisted of two parts, the one was genuine and of a purely psychical character, illustrating the fact of thought transference, and throwing some light on the conditions necessary to be observed when conducting similar experi-ments in the private home or study. The other part of the entertainment consisted of dexterous sleight of hand, very interesting in its way, but part of the entertainment consisted of dexterous sleight of hand, very interesting in its way, but quite independent of Spiritualism, though a con-nection appears to exist owing to the similarity of certain occult phenomena of a physical order to spiritual manifestations through which an in-telligence is manifest, never duplicated by the

iror. caking of representative Spiritualists, W. J. ille declared there were no such people, rfly speaking; every man must represent elf and not another. Alleged representation to priestcaft. Every intelligent person ld investigate Spiritualism himself or herself, et the anotherist wood for cranted d not take anybody's word for granted. Alfred Russell Wallace and his excellent led

ure, now on sale everywhere, were very highly raised. Mr. Wallace, holding the high posi-ion he deservedly does in the scientific world, is

praised. Mr. Wallace, holding the high posi-tion he deservedly does in the scientific world, is a most valuable acquisition to the ranks of Spiritualism. His word goes for much, but as he received evidence first hand, so should all in-vestigators form circles at home, and see for themselves whether man has not powers here and now entirely beyond the physical. When Bishop denies and ridicules Spiritualism after demonstrating " mind reading," he takes an absurd and illogical position, and it is not to the credit of intellectual as well as fash-ionable audiences that they eagerly drink in his misapplied witcisms. As to his conjuring per-formance, it is excellent of its kind, but Bishop ought to know that the bulk of intelligent Spiritualists, including the most eminent sci-entists who are Spiritualists, are quite familiar with the resources of legerdemain. Bishop is simply following in the track of Maskelyne and Cooke, Heller, Hermann, Keller, and many others who have themselves affirmed and proved their utter inability to duplicate the higher spirit-ual phenomena. al phenomena.

shop's event to San Francisco is se Bishop's event to San Francisco is something we should be grateful for, as it has awakened renewed interest in psychical research, and while mind reading is not Spiritualism, it is an introduction to it, and is in itself a very valuable acquisition to science. Mr. Maguire, who has worked zealously for the cause during the past few weeks, has been instrumental in arranging for a series of meetings with eminent literary and scientific persons for the calm and earnest study of psychical phenomena. This gentleman's efforts were warmly commended by W. J. Colville, though he individually is in no way responsible for them.

### GREAT AND GREATER

for them

The Soul Sleepers of Jefferson county, Indiana, have among them a young wonder in a boy-preacher of ten years old. When out of the pulpit he is said to have a far-away, listless look and manner, and is described as clothed in ill-cut garments of cheapest material, poorly made, long, thick, uncombed hair, and a pre-occupied look, all of which give him the appearance of a prematurely old child, uniteresting and ap-parently stupid, as he sits in church swinging his legs that are six inches short of the floor. But, in spite of all this he is a prodigy, and preaches sermons that it is salid Beecher would have been proud of in his palmist days. The *Cincinnati Commercial Gasette* correspondent who has heard the boy won der, says "that for purity of diction, "are unsurpassed by any pulpit orator of the "present day, either in this country or Europe." There is no doubt that the boy is just what he The Soul Sleepers of Jefferson county, Indiana

There is no doubt that the boy is just what he There is no doubt that the boy is just what h appears to be—an inspired being, as his parent say he has been since he was two years old. The spirit world is gaining great power over mortals through the many avenues now open to it by mediums who give their time to the invisibles for the perfecting of the great work of revolu-tionizing thought and belief that the disembodied have in hand. Great thisme have come to pass tionizing thought and belief that the disembodied have in hand. Great things have come to pass but greater are coming. The end of some thing is surely at hand, and nothing is more nearly done than the supersition relating to our so-called dead. The whole world is becoming to recognize its source of inspiration. —The Ramsdell Sisters, authors and mediums, have removed to 411 Valencia street.

MR. COLVILLE'S WORK

On Sunday last, Oct. 16th, W. J. Colville' lecture at Odd Fellows' Hall, in the morning, was on "Reserved Seats in Heaven-who Oc-cupy them, and Why?" Referring to the objec-tion raised by many people to reserved seats al spiritual meetings, the lecturer said the practice was not unlawful, as many regular attendants en joyed a family or social feeling in a meeting where every regular member has his or he oyed a family or social feeling in a meeting where every regular member has his or here special place. The best state of feeling always prevails where expenses are met by the co-opera-tion of many,—not by the isolated endeavors of the set.

prevails where expenses are met by the Go-opera-tion of many,—not by the isolated endeavors of a few. Objection to admission fees, and other reason-able methods of collecting funds for necessary ex-penses, comes usually from those who want werrything free for themselves, but supported at heavy expense to others. We can not buy or sell spiritual blessings; spiritual gifts are not for disposal in any market, therefore it is quite wrong for mediums to pretend to guarantee re-sults or accept payment provisionally on the sat-isfactoriness of phenomena whose source is spirit-ual. Money is of the earth earthy, and can only procure material service. It has to be spent for incidental expenses connected with the outward form of spiritual work, but it would be a sorry day for the cause of Spiritualism were two or three wealthy Spiritualist to endow a magnifi-cent temple, and support it entirely at their own expense, giving the public no opportunity of con-tribuing tof northing, and no one can do the work of another. Such parables as that of the Tailents and of the Ten Virgins, foreibly illus-trate a universal truth. Every one must work for his own happiness; every one must form his afely enter after the voyage of earthly discipline is at an ed. In spirit life it is impossible for one to enjoy the firuits of another's toil. You may take a man on earth anywhere, but you can not cause travel to endow him with power to ap-preciate the scenery through which he pastes. Andrew Jackson Davis and other seers have localized a Summer Land, have mapped out the spirit realm into sections, divided form each other like the various countries on a map or in a geoglike the various countries on a map or in a geog-raphy book. There is truth of a certain kind in such definitions, but it literally refers to those who have not yet attained to the higher spiritual

who have not yet attained to the higher spiritual life. Mme, Guyon's verse is true:— "While place we seek or place we shun, The soul finds happiness in none: But with my God to guide my way, Tis equal joy to go or stay." We realize this never more vividly than when traveling. Some of our fellow travelers enjoy everything; others little or nothing. Our own state of health has sometimes everythings to day. state of health has sometimes everything to do with our comfort or discomfort. In the unseen with our comfort or discomfort. In the unseen world it is just the same. We are not happy for any reason save an internal one. We are occu-pied according to the bent of our desires, and should some enjoy more than others, it is because some are far more capable of enjoyment than others. Reserved seats in heaven simply mean that all places are assigned to those who wint them. Abstract metaphysics may not express form, but whatever there may be of reality in our surroundings, as well as in our own spiritual preparation, our own condition is that which solely affects ourselves after all. The truly happy person in this world is one who cares nothing for private property and can enjoy nature in all her moods. To *possess* does not mean to *have*; we may *have* nothing and yet *postess* all things—possession referring to ability to realize and enjoy. The one trut which needs special enforcement upon the mind of youth is that all happings is relative, and that the only way to be happy is to work unselfishly and thus become so. world it is just the same. We are not happy for one. We are occu-

The lecture was enjoyed by a select and pur audience. The alternoon session was devoted, as usual, to answering questions, a great variety of which were propounded to the speaker who an-swered them with his usual readiness in an in-

swered them with his usual readiness in an in-teresting and instructive manner. The afternoon -meeting is the best of all in some respects, as it enables inquirers to obtain information particularly adapted to their needs. In the evening, when there was, as on the previ-ous Sunday, a very large and representative audi-ence, the lecture was on "What is Distinctively a Spiritual Manifestation, and What Constitutes a Proof of Human LawnerIllty?" a Spiritual Manifestation, and What Constitutes a Proof of Human Immortality?" Taking the ground that Irving Bishop neither duplicated nor attempted to explain the intellectual proofs of spirit communion, without which physical phe-nomena would throw no light on the life beyond the grave, the lecturer declared Bishop's exhibitions to be all they claimed to be, clever sleight of hand be all they claimed to be, clever sleight of hand performances, in connection with a limited amount of mind reading. Spiritualists and me-diums are very foolish and will only bring discredit on the cause they claim to love and serve if they accept challenges, or allow themselves to appear in public with any conjuror who claims to dupit cate certain alleged manifestations. Bishop's visit to San Francisco has done good in awaken-ing inquity, and the efforts of the "Anti-Spirit-ualist" can only tend to strengthen instead of weaken the cause of genuine and ennobling me-diumship.

diumship. On Sunday next, Oct. 23d, W. J. Colville's subjects will be: 10:45 P. M., "True Spiritual Organization—What It is and What It is not." 2:45 P. M., Answers to questions. 7:30 P. M., "Individuality and Diversity consistent with Harmony in Earth and Spirit Life."

HAMILTON HALL, OAKLAND .- W. J. HAMLTON HALL, UAKLAND,--W, J, Cur-ville's classes and meetings are continually in-creasing in size and interest. It is proposed, commencing with Friday, Oct. 28th, that W, J. Colville shall deliver a consecutive series of inspira-tional discourses on the "Book of Revelation," at 7:30 P. M. A similar course of lectures in Bos-ton proved instructive and successful; we doubt not those who attend them in Oakkand will be well repaid. Class at 3 P. M. as usual. [ October 22, 1887.

PHILOSOPHY.—Some one who has been in the depths, says, "Philosophy is something that en-"ables a person to bear with resignation the "misfortunes of others." Generally speaking, "ables a person to bear with resignation the "misfortunes of others." Generally speaking, this sarcasm is true. We all have a philosophy for others, and we shall all have a chance to test its power and truth upon self, sooner or later; until this time no one should condemn it. Some people, no doubt, spend a deal of time in teach-ing others the philosophy of life, who have no conception of it themaelves, having never tried it. But there are those who can teach from a ripe experience, and fortunate are those who profit by wisdom. They who have learned to comfort themselves in sorrow and affiction, to stand firm under sore trials, to faint not under pressure of heavy burdens, to smile when tears are welling behind them—these have a tried philosophy that is not alone for others' misfor-tunes, and they are not few. We meet them every day—in the street and the home, on er-rands of kindness, or in duites of love for others. They are serene, like the storm-wegit earth when the sun shines, and they dread not the unknown.

OAKLAND MEETINGS.—There is evidently a good work in Spiritualism being done in Oak-land. The Spiritualism have almost solely taken possession of Curtis Hall, on Sixth street of that city. On Sunday afternoon at 2:30 there are Fact and Social meetings that are becoming more interesting each week. Each Sunday even-ing there is a good lecture. Mrs. Ella Wilson occupied the platform for about two months, and gave good satisfaction. Of late Mr. J. K. Moore has been the speaker, and last Sunday even-ing he was greeted by a full house, and for an hour he entertained his audience in a very pleas-ant and profitable manner. Monday evening is set apart for a social meeting without any settled program, but it is always interesting. It is ex-OAKLAND MEETINGS .- There is evidently a set apart for a social meeting without any setting program, but it is always interesting. It is ex-pected that next Wednesday the Germans will have services there, conducted by a German me-dium. There appears to be quite a number of Germans of that city investigating Spiritualism, and now they have a good opportunity to gratify their wishes.

and now they have a good opportunity to gratify their wishes. BREAKING UP.—Great excitement is caused by the presence of a celestial visitor that made its appearance in Clayton, Ga., a few days ago. It is a spherical metal ball, on the surface of which is found graven characters, accepted as conclusive evidence of its having been fashioned by human hands. It fell at 7:45 P. M., and was seen and recovered by one Dr. Seyers, by digging it from the ground into which it had sunk some five feet. It was too hot to be handled, but the Doctor carried it to his carriage on his shovel, truly judging that he had a prize. The sphere is of steel-blue metal, polished surface, engraved with pictures and writings. Analysis shows the metal to be fasible only in the electric arc, there-fore a new element to us. The ball will soon be sent to the Smithsonian Institute, when an official examination will be made and report given to the public. This is the best proof we have yet had that we do not possess a world wonopoly. But other worlds must be breaking up, to send their mechanical products flying through space, and we may naturally expect more evidences of the fact.

Gambetta's monument would seem to be for a double purpose,---that of honoring and commem-orating ins life, and inspiring his living country-men with a spirit and ambition equal to the ex-igencies of the times. The stone itself is for Gambetta, its inscription to the nation. It reads: "Frenchmen, raise your souls and your "resolutions to the hight of the perils which "weigh on the fatherland. It yet depends upon "you to show to the universe the spectacle of a "great people which will not perish." This has already been shown by the people of the United States, and our wish is that all republics may do the same. After all her revolutions, France seems firmly founded in her present government, and any for to its prosperity deserves death. May the words of the sacred column inspire their readers with the patriotism of their arisen hero. A DREAM.--A short time ago the young son Gambetta's monument would seem to be for a

A DREAM.—A short time ago the young son of Captain Cutten, of the ship "Muskoka," dreamed he saw his father swept from her deck dreamed he saw his father swept from her deck by a terrible storm. Awaking from his dream with a scream of fright, he went to his mother and related what he had seen, believing his father to be lost. Now the "Muskoka" is missing, and is given up for lost. Every day brings similar narratives. The world is ceasing to be ashamed of its dreams—the object teaching of the spirit world, who have first to touch our womed her is order to reach our scree. In this or the spirit world, who have first to touch our sympathies in order to reach our sense. In this wise many of us first learn to recognize intelli-gences whose embodiment we may not all see. They show us startling events to fix our attention and mind upon their origin.

MRS. J. J. WHITNEY.-Another large audi-ace assembled at Irving Hall last Sunday evening, to listen to the tests of spirit return given from the platform by this remarkable medium. Among the thirty-two names of spirits that were Among the thirty-two names of spirils that were recognized are the following: Henry Gretz, Charles Seaver, Mary Hammett, Mabel Fulton, Victor Fulton, Anna Donnelly, J. C. W. Gray, Rev. Wm. S. Curtis, Chas. Walcot Brooks, Ed-gar Graves, Ralph Graves, Lizze Leonard, Vm. Bushnell, Stephen Frost, Minnie Smith, Charlie Miles, Nellie Clark, Catherine McConley, and Thomas McDonald. She will hold another scance at the same place to-morrow (Sunday) evening. Remember the place—Post street, above Kearny. evening. Rem above Kearny.

above Kearny. —Ex-Governor St. John, of Kansas, the great prohibition header, is just now visiting this Coast, and lecturing at various places. He prefaced his lecture at Odd Fellows' Hall, last Monday night, with this prediction, "That there will not be a legalized dram-shop in this country in ten years." This is a sweeping assertion, and while we would gladly hope for its fulfilment, we are inclined to think, under existing conditions, that the Gov-ernor's enthusiasm outruns his judgment.

### October 22, 1887.]

Upon the great questions of origin, of destiny, of im morality, of punishment, and reward in other worlds very hosest man must say, "I do not know." Upor hese questions, this is the creed of intelligence.-Con-

These generous, this is the creed of intelligence.-Co.-focuence.
Vostitute.
Vostitut

and know?" "Millions of spiritual beings walk the earth, both when we vale and when we sleep,"-MILTON. Milton was the poet of the church--we might say, of Calvanism. Like Dante, he gave horid shape to those gloomy and unloving ideas of a wrathful God and a terrible hereafter, which constituted the pith of most religious teaching, through all the later ages of Christian history, down to and past the middle of the present centry. The doctrine of a literal lake of fire as the abode of lost souls is no longer fash-ionable. In fact in but very few evangelical churches do we now hear aught but lessons of God's love and good will to man. Milton wrote tetre than he knew. The grand truth to which he gave utterance will eventually work out the sciencing of the race.

### EDITORIAL NOTES.

-Attention is called to the notice by that ad "Physician to Body and Mind," Andrew kson Davis, published on our 5th page.

-Bro, Frank Baker, who resides in the "beau al hills" near San Jose, has our thanks for a s of luscious mountain grapes.

-John M. Spear, an old and well known dium and Spiritualist, passed on from Phila-phia, a few days ago, at the age of eighty-

-Dr. W. W. McKaig will speak before the Spiritual Union at St. Andrew's Hall, on Wednes-day evening, Nov. 2d, (All Souls' Day). Sub-ject: "Commemoration of the Dead."

-A beautiful piece of spirit imagery-reality, it may be-is " Home Life in the Clouds," from the pen, or through the mediumship of Laura A. Baker, which we publish in this issue of the GOLDEN GATE.

GOLDEN GATE. -Mr, H. C. Wilson has returned from his Easten trip, rested and re-invigorated for future work. He left almost immediately for Los Angeles, intending to locate somewhere in the southern portion of the State.

-Mr. Fred Evans, the slate-writing medium, has purchased six acres of choice fruit land in the Los Gatos hills, where he intends to establish a country home to which he can retire for rest and recupration, when the burdens of medium-ship become too oppressive.

— Prof. Alfred R. Wallace's admirable lecture, leftered in this city last June, on the subject, "If a Man Die, Shall he Live Again," has been e-printed by Messrs. Colby & Rich in a neat amphlet form, and may now be had of Dr. Morton at Mr. Colville's meetings, and at this fiftee. Price, five cents. — W. L. Colville's meetings, and at this

-W. J. Colville's first course in Spiritual Sci ce has just closed. The second course commen Sensenas just closed. The second course commences Monday next, Oct. 24th, in Encampment Hall, Odd Fellows Building, at 2:30 and 8;- M. The Desophical course, in Friendship Hall, on Saturday evenings, is attracting a very fine and noble class of minds. Last Saturday the subject was "Buildhay Forgerss to Nirvana." Satur-day, Oct. 22d, "The Parsees or Fire Worshipers, and their Theosophy." and their The osophy.

and their The coophy." -A charming little card party, followed by defealments, and ending with a dark seance, was given by Mr. and Mrs. Whitney, at their legant partors last Wednesday evening. There were present several of the best mediums in the city, and if the seance there was not only the materinization of forms, but the circle was com-pletely showered with flowers, all appearing as though broken or twisted from their stems. Bright lights flashed through all parts of the room. It was simply "a feast of fat things."

om. It was simply "a feast of fat things." —A society is being formed in Paris, under the led of "Magnetic Society of France." Its ob-et is to study magnetism scientifically. All edical men, savants and magnetizers, who are midered authorities in matters of magnetism, we already joined the association. The Society est is expenses by means first, of an entrance et five france, second, of an annual subscrip-m of twelve frances payable in advance. Each ember of the Society receives the Journal du fagnetime, the organ of the Society, free of area. For further information apply to Prof. urville, editor of the Journal du Magnetime, o. 5 Boulevard du Temple, Paris.

The Work in Fresno.

After laboring in the spiritualistic vineyard for two months or more in Oakland, the writer, by invitation, came to Fresno city to inaugurate, if possible, a spiritual-istic movement here, and lay the foundations for a future society. This is a very important point, but a little cautious open-ing will be necessary to a successful issue. This may be called the key to, and is the largest city in the San Joaquin valley. It claims about eight thousand inhabitants, and it is said that the town is not large enough for the country, surrounded as it

enough for the country, surrounded as it is by successful, industrious colonies, and vineyards which have made millionaires of their owners. It is prophesied by those who are supposed to be in a situation to correctly judge that Fresno city will yet possess a population of fifty thousand. You will see, then, the importance of laying the foundation for a spiritualistic work, and making Fresno the base of op-erations for the whole of the great San Joaquin valley. Spiritualists here are few and far between, but the more earnest ones are very desirous of having a work few and fair between, but the more earnest ones are very desirous of having a work done here, and of elevating their beloved religion and beautiful philosophy to a re-spectable standard among the isms of the day. As everywhere where they are not familiar with the teachings of Spiritualism it is very much below par in the general estimation of the people, and there is a strong prejudice to be overcome ere it will be received with any degree of toler-ance—at least, so it appears now. As yet, we have not attempted to storm the citadel, but have been content with doing a little quiet work, laying our plans and capturing an outpost or two; but we feel sure that already the leaven is beginning to work. One week ago last Sunday (Oct. 9th),

capturing an outpost or two; but we feel sure that already the leaven is beginning to work. One week ago last Sunday (Oct. 9th), we began the work by lecturing on "Man and his Relations," in Temperance Col-ony, some eight miles from the city. This colony was originally settled by the Sev-enth Day Adventists. There was a good audience present composed of Spiritual-ists, Free Thinkers and church members (but I believe there were no Adventists present), and a good impression seemed to have been made—in fact, we have been assured that such was the case. A correspondent of the Daily Republican of this city, among other colony news, took occasion to make a very favorable men-tion of the lecture and its impression upon the audience. Last Sunday (Oct. 16th.), the second lecture, subject, "The Mission of Spirit-ualism," was given in the conjoint parlors of those well-known veteran Spiritualists. J. M. Matthews, his brother-in-law, Mr. Morse, and their families (who live about three miles from town), to quite a goodly number of their neighbors, and a number from the city of Fresno, some of whom had never before heard a lecture on Spiri-tualism. Our courtous hosts greatly added to the interest and profit of the oc-casion by their cordial reception and ready tact in putting every one at ease, and Mrs. Matthews made a very effective and agreeable presiding officer, while well-trained vices, with piano accompaniment, serred to harmonize the listeners with sweet songs whose words taught beautiful spiritual truths. It was inevitable, under all these favorable influences, together with the brooding presence of thousands of bright spirits, with which the very air seemed papable, that good seed should be sown, and an elevating impetus given to all present, and such, we believe, was the case. Next Sunday evening (Oct. 23d), we shall begin to lay siege to the stronghold

be sown, and an elevating impetus given to all present, and such, we believe, was the case. Next Sunday evening (Oct. 23d), we shall begin to lay siege to the stronghold by giving the opening lecture in the city of Fresno, in the A. O. U. W. Hall. We are also quietly working up an in-terest in the Whole World Soul-Com-munion to take place on the 27th, believ-ing it will have a harmonizing and ele-vating influence; and already quite a goodly number have engaged to partici-pate with the many thousands who, upon that day, will lift heart and soul in a gen-eral and concentrated aspiration for "Higher Truths and Universal Peace." I see by a little editorial note in your paper that there have been solicitations for the editor of the GOLDEN GATE and Fred Evans to visit Tulare and Merced. I add my voice, and must say that I earnestly hope that the "spirit will more" for you to do so, and that you will be sure not to pass by Fresno city, the most important point in this part of the State. By the way, why is it, I wonder, that Spiritualism in California seems to have followed the sea-board, and to have al-most ignored the interior of the State ? Is it not high time that earnest efforts be made to rescue the interior, also, from the bondage of theological creed and dogma? Hopping to be abble to make good re-

the bondage of theological creeu and dogma? Hoping to be able to make good re-ports from time to time, in regard to the work, I remain, Yours for the truth, MRS, ELLA WILSON. FRESNO CITY, Oct. 18, 1887.

--On Wednesday evening, Oct. 26th, at St. Andrew's Hall, 111 Larkin strreet, Mrs. Hendee will lecture on the "Proofs of Spiritualism." She will be followed by Dr. F. Schermerhorn, and the following mediums will give tests: Mrs. Finnican, Mrs. Babbit, Miss Parry, and Mrs. Genter.

GOLDEN GATE.

\*Newspapers are so foad of praising dead men the ary man of promisence gets a good boties the moments he departs this life. In this way some mighty mean men may possibly get to beave."-Ex.
There is no possibility about if, for mortals neither go to heaven not the other place by the praise or condemnation of their fellows. In which ever place or state they find themselves after the change called death, that have they worked for, lived for, and descree. While it is infinitely better to strive for the first, it is a consolation, both to the misguided spirits and those of tender tie upon earth, to know that all human error is reparable in certainty as well as time; that it is no longer reprobation, but probation, that awaits sinner may repearl," and that the "lamp of life" invev cases to burn-it "holds out" forever. The praise or censure that man may pour out pon the life of man does not matter here nor there. The life is transparent in the soul; if wands self-reseld. And as for the present. here. The life is transparent in the soul; it stands self-revealed. And as for the present, nnocence under sequention will be innocence under accusation will prove itself in its own way. Mortals are blind, hence they run upon each other, and seldom assist those that fall.

My Progress in Spiritualism.

N GATE

I was in born Europe in the chains and under the teachings of Jesuitism. At the age of seventeen I entered the National University, where I began to investigate the condemned books of the church, also the condemned books of the church, also all the proceedings of the councils of Nice and Trent. At the end of my long investigation I came to the conclusion that Catholicism was nothing more than the investigation of merg. At the area of the invention of men. At the age of twenty-five I joined the church of the Calvinists. I thought then I was in the Carrinsis Y utogati uter a risk in the right way to heaven, but soon I discovered my mistake, and only made a short stop in my progress. I then joined the Puri-tan church, but in a short time I saw I was no better off; therefore I gave my adieu to all my so-called Christian brothers.

was no better off; therefore I gave my adieu to all my so-called Christian brothers. At the age of twenty-seven I began my investigation of the phenomena of Spirit-ualism, and after nine years of my in-vestigation, and after many contradictions mixed with truth, I came to the conclu-sion that I had arrived at the port of my rest, and free from all the inventions of priests, from all the false philosophies of men; and now at the age of fity-four I stand as a convinced Spiritualist, as firm as the rock of Gibralter, and lundoubtedly will so remain until the day of my change from mortality to immortality; and not all the priesteraft of the world, or a thou-sand of Seybert Committee' reports, will change me from my convictions. A man of a common intellect, who be-tieves only what others tell him, is like a vessel in the sea without any compass to guide it to a port. How many investi-gators to-day believe and call the phe-nomena of Spiritualism a humbug, be-couse the professors of Is that any evi-d dence to a thinking mind? I, as a Spir-itualist, thank Mr. A. B. Richmond for his open letter to that Commission, in which he came to the front as a brave veteran in the defense of truth; and who knows but that day cause yet a reaction in the field of investigation?

which he clime to the front as a brave veteran in the defense of truth; and who knows but that will cause yet a reaction in the field of investigation? My friends, let us distinguish ourselves by love for one another. Love, without work, is like a tree that affords good shade, but gives no fruit. In fact, we have many tests, and many lecturers in the field, but I am sorry to say that we have no institu-tions for education, or for the protection of our poor brothers. In conclusion, I take the opportunity to say that in my near thirty years as a be-liever in Spiritualistic papers, but, to my satisfaction, never have had one suit me better than the GOLDEN GATE; in fact, it is a weekly library to every investigator. Yours fraternally, COLUMBIA, Cal.

COLUMBIA, Cal.

Advice to Mothers. Mass Wrowshitz and the State of the State of the State of the State of Sta

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MANAGER'S NOTICE. W. J. Colville's Sunday Services are held in Odd Fellows Hall, MarketStreet. Entrance on Seventh Street. Lectures at 10:45 A. M. and 7:39 P. M. Answers to questions at 2:45 P. M. Jorgen P. Maguite, National Stream Stream Stream Stream Stream (or stream Stream Stream Stream Stream Stream Classes in Spiritual Science-embracing the salient principles in Metaphysical and Mental Healing, Mind, Prayer, and Faith Care, and Christian Science-will be held in Encampment Hall, Monday and Thursday afternoon, at 2:30, and evening of same days at 8 o,clock. Elevator runs one hour previous to and at close of classes. Classes in Hamilton Hall, Oakland, Fridays at 3 P. M., and lectures the same day at 7: 30 P. M. Fees for a course of twelve lessons in Spiritual Science, 55. rees for a course of twelve lessons in Spiritus Single admission tickets to classes, 50 cents, Admission to Sunday services 10 cents; reserved at, 51. Monthly tickets, with reserved mit, 51. Monthly tickets, with reserved

Membership in Classes and reserved seats for Sunday Services can be secured on application, in person or by letter, at 210 Stockton Street, San Francisco. albert morton.

NOTICES OF MEETINGS. MRS. J. J. WHITNEY, THE WONDERFUL Platform Test Medium, will hold a public seance Sunday evening, at Irving Hall, Post Street, betwee Avenue and Kearny Street. Admission, ten ceni e will commence at 8 o'clock, sharp, and close at 9.

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er. By E. W. STEVENS

### BY JOHN WETHERBEE

When a new truth dawns on the world, how many half truths it illuminates, and makes respectable possible realities, or brings to the front as facts what was in the shadow of doubt and fable before. Tynshadow of doubt and table before. Iyn-dall, the eminent scientist, says very truly, "That knowledge once gained casts a light beyond its own boundary. There is no discovery so limited as not to illumi-nate something beyond itself." The great discovery and illuminator of this age is what we call Modern Spiritualism. True, before 1848 the phenomena belonging to it was in existence as much as the princiwhat we ple of gravitation was before Newton in-terviewed for the first time, intelligently,

it was in existence as much as the principle of gravitation was before Newton in-freriewed for the first time, intelligently, the faling apple. So there was nothing modern about this discovery of the cere the second second second second second second the second second second second second angible, and the other invisible, but lying all about us as a spiritual environment, then the fault is proved that we have been second second second second a second of accient spiritual second a second of accient spiritual second a second of accient spiritual second a second second second second second a second of accient spiritual second a second second second second second a second second s the world.

The world. Reading "Lupa's" wish in the GOLDEN GATE of Sept. 24th, I though I detected between the lines a sight, and this frag-ment was born of it. If one should set upguide posts to save others "the smart of many a scratch," nobody would mind them. Experience keeps a dear school, but people will not go to any other. We see the trend of the human race is in the direction of progress. This is due to arcaid experience; heredity gives posterity the benefit of ancestral experience, and the acc oft oday must have its experience, first for the good of the experience, and the posterity fellow-men, will learn but little by another's experience. Each one must go to the dear school, but as the world moves the race is to speak, in the flesh of to day. Now another " sigh." Some seem to

is the retiring world's experience manifest-ing itself, so to speak, in the flesh of to-dry. . Now another "sigh." Some seem to have in themselves the evidence of an-other life, hence have not the unsatisfied ionging of many others, but how about the hatter, who hunger and seek but do not have life, hence have not the unsatisfied your of the second second second second have life, hence have not the unsatisfied than others. What will fill the aching you'd in one will not in another. Is not that the rule in everything? Some lisp in numbers, like Alexander Pope and William Cowper, in early youth, and wheres, like the writer of this fragment, hungering after and loving poetry, can not produce it try they vers so hard, at least not what is astisfactory. One man are paint a portrait, and another oily a daub. It is the same all round the com-pases of life. Even wealth—the vulgar prize of this age—has its successful and unsuccessful votaries, the latter more abounding. The race is not always to the swith, nor the battle to the strong, in any department of thought. The only bank account on which all can check is ope. I think the higher or rather deeper department of thought will show com-pensations for deficiencies. One has arp-petite, but no supply; another abundance and no appetite. To one a number four mackerel will taste as good as a salmon from pain, good health; another has bairs drawbacks. To be sure, we often see people who seem blessed in every way, and yet who knows who was the happier,

Diogenes in his tub, or Alexander on his Bucephalus? Every heart knows its own bitterness. Pope's couplet will apply to Lupa's wish, as well as to everything else. Whate'er the passion, knowledge, fame, or pe Not one will change his neighbor with himself

To should make a record of all the incidents that day after day are pointers to that other life, it would be voluminous writing this line there is a loud rap on the old sideboard on the opposite side of the room; it leads me to digress and speak of these stray lone raps. I had no reference is such when speaking of incidents that are pointers. How often I hear an of this kill. I feel when I hear one like this, that is unmistakable, that it is significant of a presence. Sometimes they are noticed by others, and I'say, "Did you hear that?" Perhap, I say also, "That may be a spirit." "Oh," says the listener, sometimes, 'You are always on the lookout for wonders; that was the snapping of the furniture, or a mouse in the wall." As they do not come at call and are not repeated, this want of intelligence gives the doubter the last word. I let him have it generally. I will not argue unless there is intelligence in the benomeone. I must own, however, to myself that I often, as in the present case, feel them to be supermundane, and when I do they are a pleasant if not an intelligent offer such lone sounds as pointers. That any be mind reading, so I would not offer such lone sounds as a pointer. That difference is positive; so also, as now, when writing, particularly if I an absorbed in the matter, these raps are offer and I feel as if the state of my mind can not make furniture snap, or off any their insignation of the size off my mind ear not make furniture snap, when who lives for this world, not for the ther. He gives no thought to that and the said, "Come in." "I did not ther day. To oppend again, and I gove, when the day ther was alone in his room arranging some thingy in dawr, and he fuely they rapped again, and I gove this world, not for the they for this world, not for the they for the said, "Come in." "I did not be a signed they rapped again, and I gove, when they as the act off, when they as the way is the twent when they they and see a medium. He said the they day cone raw sys that simily enverse. They so th

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### Inspiration

on In to Religion") Mat

Inspiration is wide as the world, and universal as God. It is not given to a few men, in the infancy of mankind, to mo-nopolize inspiration and bar God out of You and I are not born in the the soul. dotage and decay of the world. The stars are beautiful, as in their prime ; the cient heavens are fresh and strong the bird merry as ever at its clear heart God is still everywhere in nature, at the Gould sum deepy match in handler, at the ine, the pole, in a mountain or a moss. Wherever a heart beats with love, where Faith and Reason utter their oracles, there also is God, as formerly in the hearts of seers and prophets. Neither Gerizim nor Jeusalem, nor the soil that Jesus blessed, are so holy as the good man's heart; noth-ing so full of God.

This inspiration is not given to the learned alone, not to the great and wise, but to every faithful child of God. The word is close to the body; God closer to the soal, not only without but within, for the all-pervading current flows into each. The clear sky bends over each man, little or great; let him uncover his head, there is nothing between him and inhite space. So the ocean of God en-circles all men; uncover the soul of its sensuality, selfishness, sin, there is noth-ing between it and God, who flows into the man, as light into the air. Certain as the open eye drinks in the light, do they there is Him as a presence not to be put by. But this is a doction of avereingen inspiration is not given to the

arest muly teefs Hum as a presence not to be put by.

But this is a doctrine of experience as much as of abstract-reasoning. Every man who has ever prayed—prayed with the menind, prayed with the heart greatly and strong, knows the truth of this doctrine, welcomed by pious soils. There are nours, and they come to all men, when the hand of destiny seems heavy upon us; when the thought of time missipent, the pang of affection misplayed or like the experience of man's worse nature and the sense of our own degradation, come over us. In the outward and inward trials we know not which way to prish. Then in the deep silence of the soil, when the heart faints and is ready to prish. Then in the deep silence of the soil, when the man turns inward to God, light, comfort, peace dawn on him. His troubles—they are but a dewdrop on his smadal. His ennities or jealousies, hopes, fars, honors, disgraces, all the underserved mishaps of life, are lost to the visit discrows in the set of the soil, when the man turns inward to God, light; comfort, peace dawn on him. His troubles—they are but a dewdrop on his smadal. His ennities or jealousies, hopes, fars, honors, disgraces, all the underserved mishaps of life, are lost to the visy diminished, and then hid in the miss of the valley the has left behind and below him. Resolution comes over him with its vigorous wing. Truth is clear as non; the soul of faith rushes to its God. The mystery is stat an ed.
It is no vulgar supersition to say men are negated in such times. They are the sectime of life. Then we live whole and dusty, and travel-worn and faint, we look to that moment as a point of life, the ensembrance of it comes over us like the music of our home heard in a distant land. Like Elisha, in the fable, we go long years in the strength thereof. It traves with us, a great wakening light; a plan of fire in the darkness, tog uide us through the lonely pligrimage of life. These hours, in a size, in a lifetine.
Nor to many men, who have but once for the

<text><text><text><text><text><text><text> gun, where honory, virtue, religion, have made shipwareck and perished with their youth—it seems visionary, a shadow, dreamlike, unreal. They count it a phantom of their inexperience; the vision of a child's fancy, raw and unused to the world. Now they are wiser. They cease to believe in inspiration. They can only credit the saying of the priests, that long ago there were inspired men, but none now; that you and I must bow our faces to the dust, grouping like the blind worm and the beetle; not turn our eyes to the broad, free heaven; that we can not walk by the great central and celestial light which God made to guide all who come into the world, but only by the farthing-candle of tradition, poor and flickering light which we get of the priest, which cass strange and fearful shadows around us as we walk, that "leads to bewilder and dazzles to blind." Alas for us if this be all!

of holies to the court of the Gentiles; the mighty efforts of a mighty host alone that now He will stretch forth no aid, but leave His tottering child to wander on amid the palpable obscure, eyeless and fatherless, without a path, with no guide but his feeble brother's words and works;

of holies to the court of the Gentiles; that now He will stretch forth no aid, but lave fils tottering child to wander on mid the palpable obscure, eycless and fatheritess, without a path, with no guide but his feelbe botcher's words and works, groping after God if haply he may find Him; and learning, at last, that He will shaw th ward, again and again bave th ward, again and again been repelled, sen back, that error and false teaching migh pet more firmly establish itself in th mind and beart. Can it be that thought shall fy through the heaven, his pinion glittering in the ray of every star, burnished by a million such of every star, burnished by a million such plune and flagging wing, and eye with sorts, of the untime glots of the ange shorts, of the untime glots of the ange shorts, or state, that He velis His face, and will no look upon His child, His child, His child escarches the deeps of God; the pure in the substance of things not seen—love is yet mighty to cast out fear, the soul are are as yet built by prepared to re conscience of things not seen—love is yet mighty to cast out fear, the soul are are arryed in the robes of materially prayer is deep as ever of old; reason as true; religion as blest. Faith sill remans, in which they have been born and reared of life drugh ther, receive inspiration is which they have been born and reared of life drugh them, receive inspiration is a hollow form, religion an mockery, and they and breadth of the and. Mose, Jesus, be that is faith side her out hough and here the loss of higs. Let the world a large see the nobling the within, house, Jesus, shiets is that share, s. Feel. Saidie to the children she loves and guiding light through a valley of sortw. Though the time of trial may this shares with strong and certain rays, ye will share world kare, heart's love, which is placed in their midds shan bow, though a valley o

inguest life. The is software in the interval tion there, —happily disappointed in ma ways, but his reason tells him all is the is sult of good and faithful work, and endi-ing well the ills of life. May each ch in the Order of Light receive as grand welcome them when the work of t welcome home when the work earth-life is ended. And may eac with well-earned sheaves when the time has fully come. Peace he w

J. B. FAYETTE, President and C oonding Secretary of the Sun Angel er of Light. Oswego, N. Y., October, 1887.

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W. J. Colville's Discourse. Continued from Third Page

A Question

Ab, whither go the souls that are called lost? Is it to some dim land Round which huge waves, in storm-vexed fu Roar madly up the sand ?

Are there no blooms nor grass to make it fair ? No birds to waken song ? Do they walk sadly, with disheveled hair, The cold, bleak hills along ?

Is there no hand-clasp given, no word of love, No smile nor look that cheers? Silent and lonely do these lost souls move Through multitudinous years?

And do they dream of the refulgent days That in this life they knew ?— Of brooks that murmur on through fragrant w And skies of limpid blue ;

Of the glad roses blooming in some June Made sacred by a kiss, When all the world with beauty was a-tune Ah, do they dream of this?

And then to see the gray clouds gather round This drear, waste land, the rain Falling, forever falling with sad sound, The storm-wind's weird refrain,---

To have the memories of sunny hours Like vague dreams throng the mind, Bringing from days remote the thought of flower They never more may find,--

To feel the wind made by an angel's wing That passes by unseen, And hear the echoes of sweet words that ring Their home and heaven between,-

Is this their fate? O vast and somber sea, No mortal yet has crossed, Rise in wild wrath, that there may no more be Souls that are known as lost!

Somewhere.

Somewhere. Somewhere there lies a land we long to know-We see it in our dreame-Where south winds whisper and there falls no sno-How beautiful it seems 1 There merimes the lies allent projects the search, Soft akies drop lowingly and lowly Gray mountain tops to fold, And pasceful brievs wandher status disubletions blick here and there warnh-status disubletions Bend abyly down to kiss Upon the dimpled boson of the water Their own sweet images.

Their own sweet images. To feel our foreheads by its breezes fanned, To launch our bark upon its quiet streams, To rest forever in that Eden-land; This is our dream of dreams— Our dream of dreams. [Emma M. Whitman, in Chicago Se

The Sunshine of The Heart.

You ask the boon of wealth and power To crown your envied name, That earth should fling be relociset flower Around your path to fame: You ask to conquer in the strife-Take then your chosen par; I'd rather fold winhis my life The sumshine of the heart.

The summary of the beart, I'd rather know how thus to with A halm from every pain. Thus even from the shade of ain Some purer strength to gain: To live in hope, to trust in right, To smile when shadows start, To walk through dathees as through light, With aushine in the heart.

With sumhine in the heart. You only claim from outward things Their meed of joy to win, Forgetting that life's outward springs Must always rise within: Forgetting that from Time's dim shore Earth's treasures all depart, While I may keep forever more The sanshine of the heart.

Pittiless rains that have their way Hour after hour, day after day, And, oh, 'tis a comfort to me and yo That love fades not as the sunbeam

Stars go out in the quiet sky; Sunbeams fade and the moonbeam Buds of beauty bloom but to die; All the fountains of pleasure fail;

Rain and sleet on our bowers descend; Song and sunshine must have an end; But wherever our bome, wherever our lot, 'Tis a comfort to know that love dies not.

Only a Beggar's Child

Ah, it was but a beggar's child— A baby weak, and sick, and dying: To ever know none cared nor smiled; Then why should one be almost crying?

would have lived a beggar's life, With battles hardly worth the winning: food 'twould be a daily strife---Seems best such lives had no beginning

And yet we tried the life to save; Our Father thought it worth his giving, Not knowing, with the sight he gave, Whose life to him is worth the living.

"A spotless life" the angels read, "With naught of earth in it offending," While lives beginning pure may need A beggar baby's feet in ending.

Even There BY E. R. SII

A troop of babes in Summer-Land, At heaven's gate-the children's gate; One lifts the latch with rosy hand, Then turns, and dimpling, asks her mate;

"What was the last thing that you saw?" "I lay and watched the dawn begin, And suddenly, through the thick hof straw, A grant, clear, morning-tara laughed in," "And you?" "A floating think down, Against Jane sky and cloud-wings white, "And you? "A flating blow, a flow-- I frights me yett oh, clasp me tight !"

"And you?" "A face through the tight " "And you?" "A face through tears that The trembling lips could speak no more The blue eyes swam; the lonely child Was homesick even at heaven's door.

Love Dies Not. The sun shines out for a day or two, And the heart of the seed awakes and war And then the skies are no longer blue, And then come shadows and clouds and sto

To

|Thomas S. Collier, in Overland Monthly

Dark

OF

Fall

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and maintain, though the charge of Athe-ism is falsely brought against it, no religion on the face of the earth "vindicates the ways of God to man " so perfectly as Buddhism. Jesus was a Buddhist, in the

on the face of the earth "vindicates the ways of God to man" so perfectly as Buddhism. Jesus was a Buddhist, in the interior sense, as truly as Gautama; for Buddhism means the religion of the en-lightened, from the Sanscrit, Buddhi, term applied to the spiritual soul, which is the illuminator of human intellect, and the only mediator between the Divine and the human in the constitution of man. Here on earth, in connection with every-day affairs, Ingersol affirms his full belief in Karma. "If a man put his hand in the fire, *his* hand must smart and not the hands of another; in other words, each man must eat of the fruit of the true he plants." If so in this world, why not in all worlds? If now, why not al-ways? The true spiritual doctrine of the law of sequence is only an extension of this principle. It is indeed refreshing, encouraging in the extreme, to observe how near to each drawing in this age. Sone, indeed, go much further than others into the future and the past; but as dogmasare dying out, which represent God or Nature as a be-stower of special gifts on a favore few, we are all coming, at length, to acknowl-edge that the way is equally open to all. We can all find the path if we do but all work out our own salvation. What is It ?

What is It?

EDI

I read in the *Examiner* of the 9th inst. an article head "What is It?—A Dis-cussion of Washington Irving Bishop's Mind Reading." I am not in the habit of writing for publication, but a few thoughts since reading the article, have passed through my mind, which may interest the public. A least, I feel dis-posed to write them as a partial defense of our beloved cause and of our faithful mediums.

of our beloved cause and [of our faithful mediums. The question "What is It?" can be explained only by one of three things, yiz.: mind reading, muscle reading, or spirit control. I wish to consider Mr. Bishoy's theory. He says it is surely mind reading. He admits the possibility of the second, or muscle reading, but denies that his power is of that class; and as to the third proposition, he denies the existence of any such power, although be starts out by claiming that man has a spiritual brain and a physical brain, and that they act independently and uncon-sciously of each other, and claims that it is the spiritual brain with which he is dealing, and through which he is en-abled to read the thoughts of others; yet immediately after this statement Mr. Bishop denounces all spiritual mediums and spiritual manifestations as frauds and impostures. Now, if he had stopped with his own explanation of his powers, I believe Spiritualists generally would have believed him; but when he under-takes to attack Spiritualism and spiritual mediums without cause he may expect ioned. The question, "What is It?" He

takes to attack oppirituation and expect his claims to his own powers to be ques-tioned. The question, "What is It?" He denies emphatically any spirit power or spiritualistic influence. There seems to be a contradiction between this statement and his first statement. Grawing this last statement to be true, which I am inclined to believe, Mr. Bishop's mainfes-tations are purely physical, or a demon-stration of the muscular power as explained by Mr. Montague in the *Examiner*. Again we have in San Francisco and other places many mediums—I will only name two, Mrs. Whitney and Mrs. Foye —whom Mr. Bishop's mould not dare to call frauds, impostors or swindlers. It would be folly tor him to attempt to make those that have heard and seen them give exhibitions of their powers, believe that they are frauds and swindlers. What do they do? They give full names of de-parted friends, their age, disease, manner and time of death, relationship to some one in the audience, etc., and that with-out requesting any person to think of them, without touch, contact or any con-nection or any collusion either. Would Mr. Bishop call such manifesta-tions mind reading? If so, they so far surpass his manifestation, that his claim to any wonderful power dies into insignif-cance and is unworthy of investigation, and the fact that they require no contact, no effort of will power or thought, leads to the conclusion that his power is sim-ply muscle reading. If Mr. Bishop's manifestation demonstrate mind reading, the contact and mental exertion is sup-posed to be necessary to enable one to event the thought of another, and hence

ply muscle reading. If Mr. bisnops manifestation demonstrate mind reading, the contact and mental exertion is sup-posed to be necessary to enable one to read the thought of another, and hence that not being the case with the mediums named, their power must be of a higher order of intelligence, therefore spirit in-fluence as claimed by Spiritualists. It makes no difference how you turn and twist this subject, it will come up the same way, and the same conclusions must follow in the summing up. If Mrs. Whitney, Mrs. Foye and others of the same class are simply mind readers, Mr. Bishop is nothing but a muscle reader, or if Mr. Bishop is the wonderful mind reader it is claimed for him, those mediums get their power from a disembodied intelligence far superior to that of mortals.

Mr. Bishop says he has been waiting twenty years to find a medium that could convert him, and he would give \$5,000 to learn (a safe proposition for one of his calibed to make). He says he is willing to learn. His sincerity in this statement I doubt. The very fact that he virtually acknowledges humself to be a professional exposer and persecutor of mediums con-tradicts all probability of his sincerity in his investigations. There is one thing certain: he is either too ignorant to inves-gate, or too dishonest to make a fair in-vestigation, or he tells a falsehood when he says he is willing to give \$5,000 to learn. I think that Zoher, Crooks and Wal-decting fraud as Mr. Bishop, and they found mediums in whom they could de-tect on fraud as the Bishop and they found mediums in whom they could de-tect on fraud or trickery; mediums who submitted to any condition imposed upon them, and such conditions as precluded the possibility of fraud or trickery. They received tests and manifestations that were beyond the power of any physical being to perform or any physical law to explain, and I dare say neither of them expended \$5,000, or even half that amoun. Now the conclusion is that Mr. Bishop

explain, and 1 dare say neither of them expended \$5,000, or even half that amount. Now the conclusion is that Mr. Bishop does not want to be converted, and that he is not willing to pay \$5,000, if he has it, to persecute and prosecute all mediums without regard to their genuineness. Now, in conclusion, let me say, as the old proverb is a witness "false in all?" From the foregoing facts Mr. Bishop is not to be beineved in anything, either as to his statements regarding Spiritualism of spiritualism or spiritual mediums. My mind is made up as to "what its," and that is muscle reading principally, and pransp. Coasionally, mixed with the very lowest development of mind reading. Yours for truth, W. P. B.

Yours for truth, W. P. B. WEST END, Alameda, Oct. 9, 1887.

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