



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

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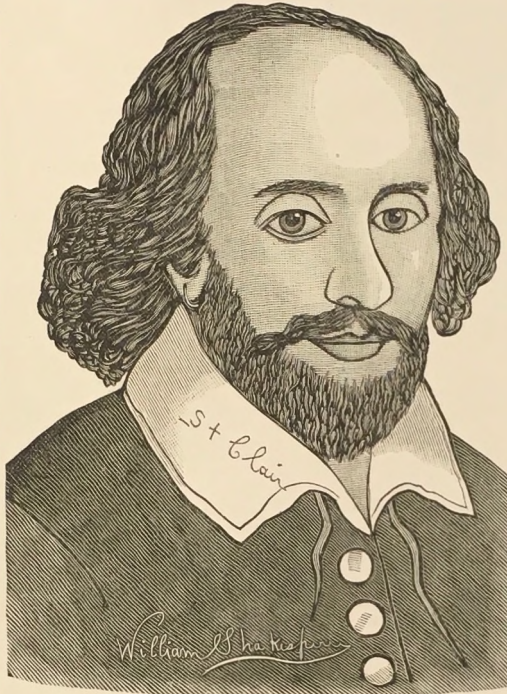
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GEMS OF THOUGHT.

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 longing for what they have no power to reach!
Put this restriction on your pleasures:—Be cautious that they injure no being which has life.
The universe, considered as a whole, is unchangeable. Nothing is eternal but space, atoms, force.—Drapier.
Truth is the most powerful thing in the world, since fiction can only please by its resemblance 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 enjoy the great things they possess, there would not be so much envy in the world.
Let all men, whether successful or unsuccessful, whether they triumph or not—let them do their duty and rest satisfied.
One reason why the world is not reformed 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 happiness, to have nothing; no man is so worthy of envy as he that can be cheerful in want.—Hall.
Time never works; it eats, and undermines, and rots, and rusts, and destroys. But it never works. It only gives us an opportunity to work.
The better half of memory conspires to obliterate the faults and frailties of the departed, and remembers only their genius and their virtues.—C. A. Sala.
To be truly great, it is necessary to be truly good and benevolent, for all other distinctions the clouds 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 hundred the safe side of a question is the generous and merciful side.—Mrs. Jamieson.
It is the business of little minds to shrink; but the 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 good man of brains than a world of such men.—Ingersoll.



OCCULT ART.

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

Uncle Tom's Cabin—Its Character and Mission.

BY DR. JOHN ALLYN.

This article is not written for the cold logician, or the skeptic; but for those who have some appreciation of spirit objects, methods and achievements.
Mrs. Stowe says: "While writing 'Uncle Tom's Cabin' I was filled with an enthusiasm which transfused my being, knew no hindrance, no rival interest, no relief but in writing it. I had young children, was keeping house and teaching school at the time, and never worked so hard; but I had to write. Dinner had to be got, I knew. This had to be written just as much—aye, and more, too. It was as though it was written through me, I only holding the pen. I was lifted off my feet. Satisfied? I never thought about being satisfied. When it was done it was finished, and relief came. I never felt the same with anything I afterward wrote."
To those well acquainted with our history for the last forty years, it will not appear like an exaggeration to say that if "Uncle Tom's Cabin" had not been written, the war for the Union and the extinction of slavery would not have been successfully waged. The eloquence of Wendell Phillips did much; the persistent didactic writing of Garrison did much, and the preaching of Henry Ward Beecher did much; but they reached only a limited audience, mostly of people of culture and attainments. But "Uncle Tom" reached the masses; as a novel and a drama, which grew out of it, interested them intensely. Unconsciously, it produced great effects upon the people, in showing them the evils of slavery, and so prepared the way for coming events.
The theory is that an association or band of spirits, who could appreciate more fully than we mortals the condition and needs of our country, and its future history, saw the necessity of some method of teaching or educating more diffusive and effective than the pulpit, the press or the

rostrum. This they saw to be in the novel and the drama. Having formulated their plot and worked out the details, they searched for a medium through whom to set it before the people. No person of intelligence will, for a moment, doubt that they found the best one on the surface of the planet to aid them in this great work. Of great natural talents, she had been trained as a writer of novelettes of the highest character of literary skill.
If such things ever have occurred, it seems clear she was inspired by a power other than herself, for under the discouraging of housekeeping and school teaching she knew no hindrances, and it seemed, to use her own language, as if it was written through her. Undoubtedly it was. To those who know something of the methods of spirit influence it shows strong evidence of this fact.
It would seem that the cares of house-keeping, and school teaching, and the care of a family of young children would be burden enough for one woman, without writing a book, where every sentence must be written in the highest style of artistic literature. Does it not seem on the face of it as if some power was added to native intellect to carry the mind triumphantly through such a work, and produce a book that would stand the test of popular approval and literary criticisms?
Could we appeal to mediums, it would be easy to show that the description seems to bear the characteristics of spirit influence or power by whatever name we may style it.
When we consider the necessities of the case, the grandeur and beneficence of the object achieved, we may well say the effort was worthy an association of exalted spirits. It is easy for the duller intellect to perceive that if the Union had been divided and slavery perpetuated, both would have been so weakened by chronic antagonism and frequent wars that European monarchs could have easily crippled both, and so destroyed the grandest experiment of self-government the world has ever seen.
By these great achievements the mature fruit of influences set in motion by this book, we apparently have a century before us full of promise for the uplifting of humanity. Evils and difficulties we shall

have to encounter, but the safe triumph over this, the greatest, gives us a prestige full of promise.

Metaphysical Reality.

BY JOSEPHINE R. WILSON.

In the search for truth, to which sooner or later every soul must betake itself, God, 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 verities, which, being real, are therefore divine in essence.
Reality is the one thing needful for our success. If we desire truth, life and health, we must first 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 assistance of those who have gleaned within, and explored, sounded and gained knowledge as guides, pointing the way, until we can enter the inner temple ourselves, and become doubly assured of the power contained therein, which will make us teachers and helpers to those who desire our experience.
The Alpine guide leads us safely through pass and chasm, up the dizzy heights where the eagle builds her nest, and cloud and mountain seem to meet. Fear knows he not, for knowledge and experience cast out fear. Thus the guide who aids us spiritually to recognize truth must, to guide us safely through, know the way of truth, helping us to find the true foundation of faith upon which to build a fortress within and around the tottering conditions of erroneous thought that, when they fall, the soul may be sheltered, and the ruins from which 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 pruning, as the gardener does the vine, for the purpose of restoration. So, from the mind 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 do not condemn the thought of the past; neither do we look upon creeds as absolutely true or false. All are steps upward in the scale of life from one lower to a higher. We are working out the problem contained within life, limited by finite expression. We catch a gleam from the orb of truth, and following its divine reflection, we illumine our external life with its attributes as we call them into outward action. Personality must be dissolved into 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 heir to an inheritance eternal, and in the depths of divine reality rest at one with it, when the battle of life is gained.
A man conscious of enthusiasm for worthy aims is sustained under petty hostilities by the memory of great workers who had to fight their way not without wounds, and who however, 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—"Oh 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!"—V. Y. Sun.
"His" not what you call strictly handsome," 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 unexpected reply of the maternal being; "you'd be better looking if it had!"

REASON AND INTUITION—THEIR RESPECTIVE MERITS.

Second Lecture on Col. Ingersoll's Creed, Delivered Inspirationally by W. J. Colville, Sunday, Oct. 2d, 1887.

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

In our last lecture on the creed of Ingersoll we considered the first three articles; this evening the remaining three will afford us our topic of discourse, they are as follows:
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 is far better to increase that light.
5. Every man should be the intellectual proprietor of himself—honest with himself and intellectually hospitable—and upon every brain reason should be enthroned as king.
6. Every man must bear the consequences, at least, of his own actions; if he put his hand in the fire, his hand must smart, and not the hand of another. In other words, each man must eat the fruit of the tree he plants.
The position of Reason as the only sovereign guide of human conduct has been hotly contested from time immemorial. In modern days a favorite text with Unitarians 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 Trinitarians, who have been wont to decidedly underestimate 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 designated 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 Reason. And what is higher than pure, unlimited understanding? But man, as at present developed, has only the faintest perception of his own powers; he realizes but little, at best, of his own possessions and capacities, and thus confounds reason itself with the limited measure of that most desirable commodity which he finds embodied in himself.
Human arrogance and self-conceit constitute the malady of that blatant atheism which refuses to acknowledge any power in the universe superior to man. We have never included Ingersoll among such atheists. He appeals to us an honest skeptic, perfectly willing to accept any spiritual truth he can reconcile with reason. Possibly his reasoning on religious topics is sometimes a little narrow, but his aims are broad, and as a fearless free-thinker, he sustains the most favorable position for spiritual enlightenment.
Intuition is a word frequently used, but seldom clearly defined. Intuition pertains to the soul, and its rightful province is to deal especially with moral and spiritual questions. Reason lives in the domain of the intellect, and is inseparable from mind. We all have two sets of faculties, the rational or intellectual, and the spiritual or intuitional. In man reason is generally uppermost; in woman intuition more frequently takes the lead. Between these two great avenues of perception in human nature there can be no conflict. Reason is unquestionably inferior to intuition in us; but why? Simply because reason bases all its conclusions on past experience and immediate outward observation, while intuition is an ever open gateway to realms of higher wisdom than man on earth has yet attained. From time immemorial there has been a seeming conflict between science and religion, yet the very word theology is as scientific as geology. One is a spiritual, the other a material science. That constitutes the difference between them. Fanaticism, empiricism and superstition are by no means confined to religious dogmatism and speculation, as any one acquainted with medical universities, for instance, knows there is fully as much doctorcraft as priestcraft in the world, while all the physical sciences are more or less hampered and beclouded by the coercive, spirit and haughty self-assurance of certain distinguished professors.
If human reason is free—untrammeled by prejudice—it is then a most valuable

(Continued on Third Page.)

GOLDEN GATE.

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SATURDAY, OCTOBER 22, 1887.

GOLD COMFORT.

The lot of the publisher of a spiritual journal is not usually one to be envied. True, there 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 burden of expense that must necessarily attend all enterprises of the kind; but it more often occurs that he is left to struggle with adverse fates as best he may.

A friend and patron of this journal numbers among his correspondents one of the best known Spiritualists of America—a scholar and a thinker—a vigorous writer and an able contributor to our spiritualistic literature.

I do not consider the Press as the best friend Spiritualism has; neither do I consider the Platform a disinterested worker. Both are selfish and sinister in their inspiring motive.

We emphasize a few words in the foregoing, for the reason that the sentiment therein contained constitutes the pith and point of the obstacles that publishers of Spiritualistic journals have to encounter.

Now, we can not understand how it is that one who has given to our literature so much that is good and grand, should be so averse to the literary 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.

Without this Press and Platform what standing would Spiritualism have before the world? How would the Cause commend itself to the thoughtful attention of mankind? Who would champion its struggles in its conflicts with ignorance, error and superstition?

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?

It is "cold comfort" to those of us who are earnestly 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 belittled and disparaged.

IS IT TRUE?

Is it true, as some of our oldest and wisest Spiritualists affirm, that there is no cohesive power in Spiritualism—that Spiritualists can not work together for the good of their common cause; that whenever and wherever they attempt to do so, straightway jealousies, bickerings and backbitings arise, dispelling and scattering what was entered upon with so much hope of success?

It is generally conceded that Spiritualists have wealth enough, and are numerous enough, to accomplish a mighty work in the world, if they were only willing to unite their inclinations, efforts and means.

It is no doubt true that the influences from the spirit side of life are not at present favorably disposed toward organization. Their object appears to be to individualize and disintegrate.

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

After the seed-time we must patiently wait the harvest. Be it ours to labor and trust. We should seek for the highest and best in our own lives, ever striving to lay up treasures of character and riches of the spirit that will yield us a perpetual income of happiness in the time and life to come.

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

SHAKSPERE OR BACON—WHICH?

The picture upon our first page must be admitted to be a very good likeness of Shakspeare, 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 the medium, we do know—if we know anything.

The seance was held on Tuesday evening, Oct. 11th, 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.

Through the solicitation of John Gray I have permitted my picture to be given you, which is a correct representation of myself as I appeared when on earth. I am sorry to see that many are now debating as to the true authorship of certain works that were credited to me.

Upon the under surface of the slate held by Mr. Steele appeared the picture of Shakspeare, as an engraver has reproduced it, in all except the coloring, (in the original the coat is a light 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 medium the slates are changed in our hands.

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 received nine messages in different handwriting, and all signed with the names of nine of his spirit friends and relatives.

But to return to the question that heads this article—we doubt very much if Mr. Evans is familiar with the claim set up by Ignatius Donnelly and others that Lord Bacon, and not Shakspeare, was the author of the plays attributed to the latter.

together with the other picture and messages, we claim for them that they were produced by independent 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."

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 inspired his utterances, the last two Sunday evenings 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 attentive hearer may have noted.

Mr. Bishop may be a spirit medium, but so far he has done nothing proving that he is such. If he says he is not, his word may be accepted unless we discover evidence that he is mistaken. Under no circumstances is it desirable for Spiritualists or mediums to divide platforms with conjurers, thereby putting mediumship on a level with legerdemain.

Speaking of representative Spiritualists, W. J. Colville declared there were no such people, properly speaking; every man must represent himself and not another.

Alfred Russell Wallace and his excellent lecture, now on sale everywhere, were very highly praised. Mr. Wallace, holding the high position he deservedly does in the scientific world, is a most valuable acquisition to the ranks of Spiritualism.

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 fashionable audiences that they eagerly drink in his misapplied criticisms.

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.

GREAT AND GREATER.

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 poorly-occupied look, all of which give him the appearance of a prematurely old child, uninteresting and apparently stupid, as he sits in church swinging his legs that are six inches short of the floor.

—The Ramsdell Sisters, authors and mediums, have removed to 411 Valencia street.

MR. COLVILLE'S WORK.

On Sunday last, Oct. 16th, W. J. Colville's lecture at Odd Fellows' Hall, in the morning, was on "Reserved Seats in Heaven—who Occupy them, and Why?" Referring to the objection raised by many people to reserved seats at spiritual meetings, the lecturer said the practice was not unlaughing, as many regular attendants enjoyed a family or social feeling in a meeting where every regular member has his or her special place.

Objection to admission fees, and other reasonable methods of collecting funds for necessary expenses, comes usually from those who want everything free for themselves, but supported at heavy expense to others. We are not to 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 results or accept payment provisionally on the satisfactoriness of phenomena whose source is spiritual.

A right view of the universe is that nothing can be had for nothing, and no one can do the work of another. Such parables as that of the Talents and of the Ten Virgins, forcibly illustrate a universal truth. Every one must work for his own happiness; every one must form his own harbor. A heaven literally means a haven or harbor into which the spiritual mariner can safely enter after the voyage of earthly discipline is at an end.

"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 everything to do 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.

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 possess all things—possession referring to ability to realize and enjoy. The one truth which needs special enforcement upon the mind of youth is that all happiness is relative, and that the only way to be happy is to work unselfishly and thus become so.

The lecture was enjoyed by a select and numerous audience. The afternoon session was devoted, as usual, to answering questions, a great variety of which were propounded to the speaker who answered them with his usual readiness in an interesting 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 previous Sunday, a very large and representative audience, the lecture was on "What is Distinctively a Spiritual Manifestation, and What Constitutes a Proof of Human Immortality?"

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. Colville's classes and meetings are continually increasing in size and interest. It is proposed, commencing with Friday, Oct. 28th, that W. J. Colville shall deliver a consecutive series of inspirational discourses on the "Book of Revelation," at 7:30 P. M. A similar course of lectures in Boston proved instructive and successful; we doubt not those who attend them in Oakland will be well repaid. Class at 3 P. M. as usual.

PHILOSOPHY.—Some one who has been in the depths, says, "Philosophy is something that enables 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 teaching others the philosophy of life, who have no conception of it themselves, 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 affliction, 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' misfortunes, and they are not few. We meet them every day—in the street and the home, on errands of kindness, or in duties of love for others. They are serene, like the storm-wreath earth when the sun shines, and they dread not the unknown.

OAKLAND MEETINGS.—There is evidently a good work in Spiritualism being done in Oakland. The Spiritualists 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 evening 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 evening he was greeted by a full house, and for an hour he entertained his audience in a very pleasant and profitable manner.

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 fusible only in the electric arc, therefore 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 monopoly. 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 commemorating his life, and inspiring his living countrymen with a spirit and ambition equal to the exigencies 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 height 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 foe 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 of Captain Cutten, of the ship "Muskoka," dreamed he saw his father swept from her deck by a terrible storm. Awakening 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 teaching to be ashamed of its dreams—the object tending of 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 intelligences 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 audience 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 recognized are the following: Henry Grete, Charles Seaver, Mary Hammett, Mabel Fulton, Victor Fulton, Anna Donnelly, J. C. W. Gray, Rev. Wm. S. Curtis, Chas. Walcott Brooks, Edg. Graves, Ralph Graves, Lizzie Leonard, Wm. Bushnell, Stephen Frost, Minnie Smith, Charlie Miles, Nellie Clark, Catherine McConley, and Thomas McDonald. She will hold another seance at the same place to-morrow (Sunday) evening. Remember the place—Post street, above Kearny.

—Ex-Governor St. John, of Kansas, the great prohibition leader, 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 fulfillment, we are inclined to think, under existing conditions, that the Governor's enthusiasm outruns his judgment.

Shadows, or Penumbra Fragments.

BY JOHN WETTERBERG.

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.

When a clean slate, untouched by a medium, shows thereon a written message that is positively certain that no mortal wrote, then many half truths or doubtful legends awake from their sadness and put on the beautiful garments of truth.

Reading "Lupa's" wish in the GOLDEN GATE of Sept. 24th, I thought I detected between the lines a sigh, and this fragment was born of it.

Well, this will not be a "fragment" if I write any more, but let me ask, what is this intelligence that stepped in this way to Merriam and seemed to be interested in his affairs?

Diogenes in his tub, or Alexander on his Bucephalus? Every heart knows its own bitterness.

If I should make a record of all the incidents that day after day are pointers to that other life, it would be voluminous evidence of its reality.

Now I will relate the incident, the one of many that I might relate, that I had in my mind when I began this fragment.

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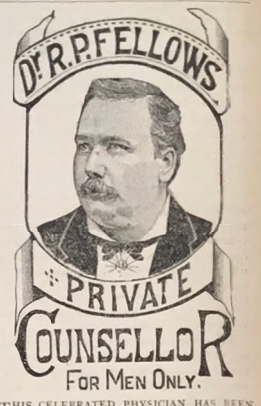
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Inspiration.

The views of Theodore Parker on Inspiration (given in his discourses on "Matters Pertaining to Religion") are so clear and important that we present them to our readers.

Inspiration is wide as the world, and universal as God. It is not given to a few men, in the infancy of mankind, to monopolize inspiration and bar God out of the soul.

This inspiration is not given to the learned alone, not to the great and wise, but to every faithful child of God. The world is close to the body; God closer to the soul, 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 infinite space. So the ocean of God encircles all men; uncover the soul of its sensuality, selfishness, sin, there is nothing between it and God, who flows into the man, as light into the air.

From the Sun Angel Order of Light. (Given by Spirit Eona, through the scribe of the Order Mrs. E. S. Fox.) Saidie to the children she loves and guards, greeting. May the blessing of the angel world be yours evermore.

Through the time of trial which has just swept over your sky, Saidie's light has shone, not alone as a comfort, but as a guiding light through a valley of sorrow. Deep afflictions fill the soul with sadness, heart trials bring to your life mourning.

Can it be, then, as so many tell us, that God, transcending time and space, immanent in matter, has forsaken man; retreated from the Shekinah in the holy

of holies to the court of the Gentiles; 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; groping after God if haply he may find Him; and learning, at last, that He is but a God afar off, to be approached only by mediators and attorneys, not face to face as before?

Can it be that thought shall fly through the heaven, his pinion glittering in the ray of every star, burnished by a million suns, and then come drooping back, with ruffled plume and flagging wing, and eye which once looked undazzled on the sun, now spiritless and cold—come back to tell us God is no father; that He veils His face, and will not look upon His child, His erring child? No more can this be true.

Conscience is still God-with-us; a prayer is deep as ever of old; reason as pure; religion as blest. Faith still remains the substance of things hoped for, the evidence of things not seen—love is yet mighty to cast out fear, the soul still searches the depths of God; the pure in heart see Him, and the substance of the Infinite is not yet exhausted, nor the well of life drunk dry.

Saidie loves to give words of cheer and comfort, and words of praise and commendation where they are due. This child, so recently welcomed home, was one who lived to advance the principles of life as taught by the angels, and revealed to his inner conceptions through the powers of his own soul.

The circumstances attending dissolution may seem to mortal to be of the most painful nature; sorrow and sadness may attend them, but in the resurrection of the mortal is wisdom and love made visible to the mind, apparent to the understanding.

How the light of God's eternal truth. How the "I believe" fades into utter insignificance before the strong "I know" of him who has gone to the higher life. Ye who mourn as those without hope for him, could Saidie but open the doors leading into the other life, could she but part the veil between the two worlds and bid you look, you would be filled with wonder and astonishment.

Can it be, then, as so many tell us, that God, transcending time and space, immanent in matter, has forsaken man; retreated from the Shekinah in the holy

the mighty efforts of a mighty host alone can dislodge the same.

Not forty years ago was the note of truth first sounded in the human ear, but uncounted ages since it revealed itself to human minds. Again and again have the dwellers of the other shore come earthward, again and again been repelled, sent back, that error and false teaching might yet more firmly establish itself in the mind and heart.

Saidie has told her children of her efforts to establish her work on earth shores, of the untiring efforts of the angel hosts to benefit mankind, and though success crown their labors, yet saddest casts its shadows within our hearts, for earth's children are as yet but illy prepared to receive the whole truth.

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J. B. FAYETTE, President and Corresponding Secretary of the Sun Angel Order of Light. Oswego, N. Y., October, 1887.

MINISTER (at the baptismal font)—"Name, please?" Mother (bath born abroad)—"Philip Ferdinand Chesterfield Randolph Livingstone." Minister (aside to assistant)—"Mr. Kneeler, a little more water, please."

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