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GEMS OF THOUGHT.

(Selected from "The Hidden Way Across the Threshold.")

Divine humanity is God's footstool.

Death is the foreshadowing of life. We die that we may die no more.

Truth always repays with priceless gems, the brave hearts who suffer for her.

We are not born to ourselves alone, but for the whole world, like all created things.

Each individual life is a world by itself, suspended within the realms of possibilities.

In silence learn to know yourself, and conquer the storms which beat upon your inner life.

Slander is a criminal offense, and creates an evil atmosphere about all who have to do with it.

True good breeding is that which prompts one always to refrain from hurting the feelings of another.

Great men who have grand and advanced thoughts, who lead great lives, have always lonely lives.

True prayer means the intense mental energy and direction of the will, with all desires but toward the Highest.

Human life is a prayer, brought out in throbbing pulses, or carved in uncontrollable desires and aspirations.

Seek for the spirit of Truth by plunging into the mysterious, glorious depths of your own temple, your inmost being.

We should get much nearer to heaven than we are, if we could only and always think of our fellow beings at their best.

The windows of the soul of refined persons are always too high and clean to permit low thoughts or reflections to enter in.

The one thing which chains can not bind, dungeons can not hold, and inquisitions can not destroy, is human thought.

God gives to large, expansive hearts large and lofty views: and advanced thoughts and ideas are conquering the world.

Every good deed, every unselfish love and elevated impulse that man or woman ever did or felt must reverberate through zones of ages.

Let us rest in the bosom of nature, and exchange our large ignorance for knowledge, and we will find the greatest truths are the simplest.

Though the morning may have been dark, let the sunset of your lives be glorious, an ornament to this earthly life and an honor to the heavenly one.

There are times in human experiences when the machinery of thought runs so quietly that only the results on other objects indicate its motion as in the present.

Though all earth be carved over and inscribed with the letters of diviner knowledge, he who does not pause to comprehend them and acquire the language, will find them valueless.

Oh man, increase thyself into immeasurable greatness, leaping beyond every animal passion, and, transcending all time, become one with eternity, and thou shalt understand God.

Mind Reading.

[Extract from an article in the "Open Court," by Miss J. Savage.]

That mind reading, through transference or something quite as inexplicable, is true I know. My purpose in this article, then, will be to make clear that there is a problem that challenges the attention of rational people. I wish, I say, to make so much clear if I can. And yet I am not ready to publish more than hints or fragments of facts that lead me to express the certainty to which I have given utterance. But the principal thing that reasonable people need, at present to know, is that there are facts that as yet find no place in our generally accepted scientific theories.

The present condition of affairs is a scandal both to science and philosophy. Here are thousands of sane persons asserting that wonderful psychic facts are of daily occurrence. Their statements are either true or false. If false, here is at least a huge delusion from which it is worth while that these people be set free. The statements of these persons are accepted without question on all other subjects. And these things are not like one's theological opinions that are taken on faith, and that those who disbelieve them are accustomed tacitly to ignore. They are offered as facts that are open to investigation. I am aware that a few persons in a half-and-half-sort of way, are investigating; but it seems to me that something more than this is needed. If these asserted facts take place then they change our scientific theories of human nature and human destiny. If not, then there are other and more important things to engage our thoughts and time. I believe, then, that it is a question worthy the most serious attention.

But my experience with so-called "scientific" investigators leads me to think that, as there are "odds in deacons," so there are odds in "scientific" investigators. Some of them are scientific, and others are such bundles of prejudices and preconceptions that their claims to be scientific in these inquiries are simply ludicrous. Their demands and their proposed tests seem to me as absurd as would be the proposition of a man who would not believe in electricity because it would not ignore its own laws, and just to please him, work through a rail fence instead of a wire.

I plead, then, not only for an investigation of these things, but for a little unbiased study of conditions—the same as would be rational in other departments of study.

Now for a few hints as to the kinds of facts that need to be explained.

The mind reading committee of the English Society for Psychical Research thinks that the fact of thought transference has been established. Their experiments, however, are before the public; and all those interested can review their work and pass judgment on it at will. The thoroughness of their work has been questioned on this side of the Atlantic, and their conclusions impeached. I am inclined, however, to accept the fact itself as established. But my acceptance is based not so much, perhaps, on the evidence they offer, as on the fact that I am sure that things quite as wonderful have occurred in my own experience. When once a general truth is established in one's own mind, he does not require so much evidence as he did before to lead him to accept some special case that may be reported.

I was a good deal impressed at one time with the so-called mind reading experiments of Mr. W. Irving Bishop. I have had many private experiments with him that seemed very wonderful. But Mr. Montague (one of the editorial staff of the *Globe* of this city) has duplicated nearly all of Mr. Bishop's wonders, and the claims that he does it by means of the unconscious guidance of the subject. I am not quite sure that all of Mr. Bishop's work can be explained in this way. And yet I do not rely on any of these things as giving satisfactory proof of actual thought transference.

I will now give a few brief hints of some occurrences that, to my mind, establish the fact that there are some things for which our present theories of mind and nature furnish no explanation.

The facts of hypnotism are somewhat familiar to all those who have given any attention to this class of studies. But not all these, I think, are aware that some hypnotic subjects are clairvoyant, and can see and report things with which even the operator is not acquainted. During private experiments in my own study, strange powers have been exercised, for which I know of no explanation.

Then, as the result of private experiments, I am sure of the manifestation of some force that is able to move physical objects. The circumstances have been such that no muscular pressure, conscious or unconscious, could account for the movement.

I am acquainted with no end of cases where people have been told things that the persons who told them (or through whom they were told) did not know.

More than once I have had a person hold an unopened letter in her hand and tell me about the one who wrote it in the most detailed and unmistakable way.

In sitting with a personal friend, not a recognized or public "medium," I have, over and over again, been told things that it was impossible the friend should ever have known.

And most unaccountable of all—I have had this same friend tell me of things that were occurring at the time in another State, and concerning which neither of us could, by any possibility, have had any knowledge. These have been so personal and peculiar as to make all theories of guess-work or coincidence so extremely improbable that impossible seems the proper word to use.

To tell the story of my experiments in any fullness would require a volume. Are these things mind reading? Are they telepathy? What are they? They are facts I know.

Returning to Youth.

[By Elizabeth Hughes in *World's Advance-Thought*.]

From the intellectual appreciation of a principle we may grow to its spiritual realization—without which its merely intellectual appreciation is worthless. I know a lady who had received spiritual truths intellectually, but it was not till listening to the sacred music of the Episcopal Church that they burst into blossom in her soul and came into their spiritual realization. It is necessary to devote at least half an hour every day, and as much longer a space of time as possible, to the silent, peaceful reception and assimilation of divine truth. Your spiritual growth must be a *personal* thing. No truth will benefit you but what you assimilate—no food will benefit you but what you can digest.

Emphatically, true spiritual teachers belong to no visible school or organization, but acknowledge and teach the verities that Jesus taught by the illumination of the spirit, without which they can not be received or appreciated. So far as any text-books can help, let us gratefully accept their assistance; but without the growth of the spirit, which we should aim to cultivate in ourselves and others, spiritual teachings are without power or efficacy.

Consider with what tremendous realities we are dealing! These things are not taught to make a dramatic effect, or to produce an impression upon the sensuous mind, or to brighten up mortal minds by their brilliancy; but the work is the death and burial of the mortal or carnal mind, in ourselves and others. How can such truths come into the world's atmosphere without producing mighty convulsions, mighty chemicalizations? This inflowing wave of light has not spent its force, but it is only beginning to set in upon us. There is no angry God to be appeased, but there are the inevitable consequences as acts done to be suffered. The mortal mind, when not brought into subjection to the spiritual, allies itself with sense to combine and conceive evil, and when it drags down the intellect into the mire it becomes almost demonic. But when spirit, which is the real, and dwells in the radiance of light eternal, shines out, it harmonizes both the intellectual soul and the mortal mind, so that soul, spirit and body, are preserved blameless. This is the secret of eternal youth. We must grow younger instead of older, till we become even as little children, and can

enter into that symbolical chamber of the great Pyramid ("The King's Chamber") whose mystic bar forbids entrance save to the stature of a child.

You suffer in dreams, you sin or err in dreams; and yet in your waking moments you say it was a fantasy, an illusion. So will you feel when spirit awakens from the illusions and errors of matter—when it recognizes that instead of being a servant, it is a master. Emerson says: "Things are in the saddle and ride mankind." A man is a servant and a slave to millions of dollars, a powder-dust of nothingness—or to sensual lust! "Oh," said Confucius, "would that men worshiped truth as I have seen them worship beauty!" Worship of matter hated and stoned the prophets, who spake as they were moved by the Holy Ghost; and worship of matter, instigated by priests, who were really idolaters, finally drove the nails into those hands that had only been extended to mankind in blessings and benefits. These were the deeds of the mortal mind in its impotence and blindness. The last enemy that should be destroyed was death, and the Master broke the bonds of death, because it was not possible that he should be holden of it, and thus brought to light life and immortality.

Spiritualism and Religion.

EDITOR OF GOLDEN GATE:

It is curious to note how many good, orthodox people take pains to yoke Spiritualism and religion together, as if there must be affinity between them. Can they join December and May? The origin of religion is beclouded in myth; Spiritualism originated under the throes of human intelligence. Vicarious atonement and faith are some of the predicates of the one; facts and observation are basic elements of the other. The temper of the one is somber as crape, as burdensome as "the stone in one end of the bag." The temper of the other is cheerful and even gleesome, is luminous and uplifting. The austere religion of the one is bowed upon the knees of shackled servility; the other stands erect in the dignified freedom of manhood, as altruistic and as void of religion as the multiplication table. The advent of the one was in the attitude of a redeemer, a vicarious atonement; the other abjures vicarious atonement as a fiction, and teaches the opposite, which is, that nobody has been lost; that no man can shift his wrong acts upon the shoulders of another; that every one must bear the results of his or her own misdeeds. It teaches that "a wrong act stings until retribution heals."

"Christian Spiritualists" (so called) should have Theodore Parker's words on this point framed in letters of gold. He said Spiritualism and Christianity are in no way or manner related. They are antipodal; that, "to the Spiritualist Christianity is an impertinence." Exactly! Christianity is a cultus; Spiritualism is a science, a philosophy. Some parts of the Christian code are not only wrong, but immoral. Some of its injunctions it is impossible for one to observe. It is as impossible for one to love his enemies as he should hate his friends. We can only love things lovable; we hate things hateful.

Your entertaining correspondent and opulent writer, "J. W.," says: "The human soul needs and must have religion." That is his way of thinking. Our view of religion is that it is much like certain maladies, as measles and scarlet fever. A great many are fated to take it in early life and safely get through with it, and nearly as many never take it at all, and never seem to miss it. Not so with morality; Nobody ever outgrew morality and still held his footing in the social compact. If it were true that the human soul needs and must have religion, it would seem to be impossible for one to drop and forsake it when once seized of it. Note the case of Washington. He was religious in early life, but it is said he let it die on his hands so far as to cease to worship or attend church during the last twenty-five years of his life. If this be so, does it not indicate the lack of need for it with him during that quarter of a century? To prove that this is the proper inference therefrom, turn to Webster's unabridged. Under the word, Religion, we read: "Let us with caution indulge the supposition that morality can be maintained without religion—Washington."

This subject is an endless one, but the end of this paper will be reached after quoting the opinions of three distinguished personages on "Worship." Worship and religion are so intimately related they may be employed interchangeably. First Apollonius, of Tyana, who lived at the beginning of this era, said: "Worship no embodiment of Truth, however exalted." Second, Jean Messier, of France, a Catholic priest who lived over a century ago, and who outgrew his faith and abjured the religion of his early life, said, "To worship is immoral." Third, "He who worships abdicates," was said by Col. R. G. Ingersoll. A. S. H., M. D. STOCKTON, July 20, 1887.

Spirit and Matter.

Under the above heading in a recent number of our highly esteemed contemporary, the *Banner of Light*, W. J. Colville says:

"It stands to reason, if spirit is positive and matter negative, spirit master and matter servant, that without admitting that all is mind and there is no matter, one can easily see how thoroughly subservient matter can be rendered to spirit."

"The great practical question of the day pertaining to this subject is not an abstruse, abstract, metaphysical postulate, hard to be accepted by the average human mind as at present developed, but one of the highest importance to every human being, and one moreover susceptible of logical demonstration to every enlightened intellect. The word substance constantly introduced into controversial arguments, seems susceptible of a double definition; it may be interpreted to signify the understanding—that which stands under all things as bed-rock or solid foundation—or it may be interpreted as that which is inferior to something higher than itself. I incline to the opinion that the former definition is the more accurate one; in that case substance is more enduring than matter; if scientists make a distinction between ether and matter, and declare ether to be more potent and enduring than matter, may we not, in thought, climb the ladder of existence all the way up through countless gradations of force—from matter which is the lowest and most evanescent manifestation of substance, to pure spirit which is in its essence self-existent and eternal? With regard to the absolute potency of spirit, granted that spirit is superior to matter, spirit can surely accomplish much which can not be accomplished by material agencies; but how can matter, the inferior, do what spirit, the superior, is unable to accomplish?"

"Granted that what we call matter is something, is it not less—it surely can't be more—than spirit? How then, in the name of reason, can a position be tenable which attributes more power to a weaker than to an avowedly stronger agent? The unwisdom of those who believe that *materia medica* can accomplish more than spirit is self-evident to the mind of every thinker."

I do not wish to be understood as saying that material agents, so-called, are, in the present state of human development, useless. I simply affirm their comparative powerlessness when their efficacy is contrasted with the vastly greater potency of spirit.

"If every one could be led to see that the spiritual science of health is the science of a pure and elevated life, in thought as well as in word and action, the wholesome doctrine would be preached to youth and age alike that perfect health is only to be obtained as we conquer our weaknesses and subdue our passions. The ethical value of spiritual science is its greatest commendation to all lovers of virtue."

A lecturer who enforces the doctrine, "that perfect health is only to be obtained as we conquer our weaknesses and subdue our passions," is doing a grand work for humanity, and such laudable labors entitle him to the hearty support and co-operation of all who are interested in the elevation of the race.

YOUNG author (to editor)—"Getting a publisher, I have heard, is the most difficult thing in authorship." Editor—"I don't think so." Author—"Ah, you encourage me." What, then, is the most difficult?" Editor—"Getting readers." *Arkansas Traveler*.

Letter from N. F. Ravlin.

[In reply to T. Waldemar Tonner's recent article in the GOLDEN GATE, entitled "Spiritual Reaction Among Mediums."]

EDITOR OF GOLDEN GATE:

I must beg leave to dissent from the views expressed in Mr. Tonner's article published in the GOLDEN GATE of July 9th. For some reason my paper failed to come to hand, hence I did not see the article till to-day. But to say I am surprised, faintly expresses it, especially as it comes with the knowledge and evident endorsement of Mr. Shepard himself, who has been for twenty years foremost in holding aloft the spiritual banner, and who has received encomiums of praise and substantial and valuable tokens of regard from the Spiritualists in almost every part of the civilized globe. Certainly Mr. Shepard, of all others, has no reason to complain that he has not received his share of attention and his meed of praise from the Spiritualists. That a certain class who call themselves Spiritualists, with no musical culture and no spirituality, should fail to appreciate his gifts, is not at all to be wondered at. That another class of undeveloped mediums, naturally ambitious, but with no sterling gifts of mediumship, should be jealous and envious of Mr. Shepard's mastery abilities, is not surprising. But to intimate that Spiritualists have failed to "render unto Caesar the things which are Caesar's," or that they have not shown an appreciation of those unequalled gifts of mediumship possessed by Mr. Shepard, is very unjust and without truth or fact to support it.

The largest building in San Diego would be crowded with Spiritualists every Sunday night if Mr. Shepard would sing for them as he has sung for the Catholics. If he would give seances in San Diego, or any where else, they would be crowded by Spiritualists at two dollars per capita. Then to intimate that he must go to the church to find appreciation and acknowledgment of his abilities is not warranted by the facts in the case. On the other hand, there is not a church in Christendom, orthodox, liberal or Catholic, that would allow him to give an avowed spiritual seance, as a medium of the spirit world, within their portals, or endorse in any way whatever his gifts as through spirit agency. He must hide his light under a bushel, dismiss his angel guides and pretend that he does all these wonderful things unaided and alone, to receive either recognition or support from the churches. Some might reason that he was inspired by the Holy Spirit, because unable to account for the astonishing phenomenon in any other way, but he knows better, and so do Spiritualists. He knows, and so do they, the true source of his power.

Then, as to the reactionary exodus from Spiritualism back to the Egyptian bondage of the churches, I most emphatically deny that such a statement is warranted by the facts in the case.

There are ten thousand people in the churches investigating the truths of Spiritualism to-day where there were not a thousand twenty years ago. They are doing it *secretly*, to be sure, because they would be turned out of the synagogue if they were known to be "running after Spiritualism." But the tendency is unmistakably from ecclesiastical bondage toward spiritual freedom. The time may come, and no doubt will, when the churches will come to recognize the truth of Spiritualism, but that time will never be hastened by Spiritualists and mediums hiding their light or denying their principles to court priestly favor or patronage. And of all others the Church of Rome is the last that can be expected to recognize or tolerate the claims of Spiritualism. Its history is dark with the record of ecclesiastical tyranny and oppression.

During the papal supremacy for 1260 years both civil and religious freedom were swept from the face of the globe. It is, in spirit, utterly intolerant of religious liberty and spiritual freedom to-day. Of course the loss of its supremacy and the spirit of the age in which we live forces it apparently into a position less aggressive and seemingly more liberal and tolerant than formerly. Let any spiritual medium, however, join the Roman Catholic church, and it will be the prison of his spiritual freedom and the tomb of his mediumship. Let the intimations contained in Mr. Tonner's article be true, and what logically follows? The so-called infidel elements of Spiritualism gravitate into a dead materialism, or, in other words, go back to the grave from which Spiritualism has resurrected them; the religious elements in Spiritualism return to the dark meshes of dogmatic theology, and the glorious knowledge of a future life is again lost in the darkness of superstition; the hand or dial of human progress is turned backwards, and our loving angel kindred and friends are remanded to the gloomy sepulcher, or, as unrecognized, undefined, shapeless ghosts, are lost in the vast immensity of the great unknown. Oh, no, no! The exodus is not in that direction.

The reverse is true. The freedom, which is the birthright of man and the legitimate heritage of knowledge, has not dawned upon the globe to be so suddenly eclipsed. The spiritual sun is rising, and it will never set again. It has gone down many times behind the clouds of gloom and blood, but it will go down no more. True Spiritualism has come to stay. It

is the dawn of the New Dispensation. It is controlled by the angel world, and it means the universal redemption of the human race from the thralldom of every species of bondage, of every element of tyranny, and every cloister of ignorance and superstition. Again, in the list of names mentioned as going back to the pulpit from the spiritual rostrum, allow me to inquire whether their return to the church and their abandonment of Spiritualism has been prompted by honest convictions, resulting from a change of views, or for the sake of popularity and a better financial support. If the former, all right; if the latter, their course is most reprehensible.

Now, Mr. Editor, I am prompted to write this reply to the article in question, by reason of the fact that the author uses my name in such a connection as would naturally lead any one to suppose, not only that he reflected my sentiments, but that it might be expected at any time that I would return to the pulpit of some church. But if I have not done so in the past, I wish now, once for all, to place myself squarely upon record as a Spiritualist. That church does not exist between the two oceans, on the banks of one of which I now stand, that pays, or is able to pay, enough to induce me to part with my angel guides, and allow the ecclesiastical yoke to be fastened upon my neck again. I am through with that kind of business forever. Knowing what I know, and feeling as I feel, I had infinitely rather die in the sweet embrace of liberty, in the enjoyment of the sacred rights of conscience, and in full assurance of the life immortal, and in manly independence, than live in bondage to the serpent element of my nature, or to any man, system or sect. There is no such thing as developing the spiritual nature shut up in the dungeon of superstition and ignorance, where thought is fettered, investigation interdicted, conscience silenced, reason dethroned, and the Christ martyred.

The trouble with the ministry to-day in all the churches is, that there are so many men in the pulpit who preach merely for a support and for the perquisites of the office, because they do not know how to obtain a living in any other way. The gospel is thus prostituted to the level of second-hand merchandise, and dignity, independence and manhood are sacrificed on the altar of sweetmeats and bread and butter. It is undeniably true that such men would starve on the spiritual platform, because they could not meet the intellectual requirements of an audience of Spiritualists. That much inharmonious and discord exists among Spiritualists is undeniably true. This results from a lack of organization, and from the intensely individualized opinions of people who break away from the dominion of dogma and creed. In proportion as a church is democratic, or free and independent of any prescribed system of theology, will it occasionally be subjected to those tumults that are the legitimate outgrowth of the clashing of individualized opinion. That such a state of things should exist for awhile among Spiritualists is not by any means strange. But even now there is no worse state of things among them than exists among many of the churches, to my certain knowledge. But because there is trouble in a church, is no valid reason why the members should leave it. Nor because Spiritualists are not what they ought to be, should the better elements leave it, but should remain and help to bring about a better state of things. Just as the organizational period is commencing, is the wrong time for professed Spiritualists to turn their back upon the cause and advocate a retrograde movement. It will never be to any appreciable extent. Such as do return to the fellowship of the churches will sink like a bauble in the sea and be lost to view in the grand unfoldings of the New Spiritual Dispensation, especially if their return was prompted by selfish or mercenary motives. But let others do as they will. "As for me and my house, we will serve the Lord," and we will do this through the ministration of angels, by loving and serving one another.

I can not go back into that which I have outgrown. Even if I would, it is impossible. The cradle of my spiritual infancy has been left forever; and the desire for any more rocking of that sort has fled.

"With malice toward none, and with charity for all," I go forward, and should continue to do so, even though I stood alone in the defense of true Spiritualism.

N. F. RAVLIN.
SAN DIEGO, July 18, 1887.

WORSHIP.—"You do not believe," said Coleridge, "you believe that you believe." It is the final scene of all kinds of worship and symbolism; the sure symptom that death is now nigh. It is equivalent to what we call formalism, and worship of formulas, in these days of ours. No more immoral act can be done by a moral creature, for it is the beginning of all immorality, or rather it is the impossibility henceforth of all morality whatsoever; the innermost moral soul is paralyzed thereby—cast into fatal magnetic sleep! Men are no longer sincere. Blamable idolatry is *cant*, and even what one may call sincere *cant*. Sincere *cant*! That is worth thinking of. Every sort of worship ends with this phasis.—*Carlyle*.

NATURAL ability without education has often raised a man to glory and virtue, than education without natural ability.

Short Chapters on God—The Soul.

BY ABRAHAM L. HOLTON.

NO. 6.

"Every time that a new and striking fact in science is brought to light people say at first, 'It is not true'; then, 'It is contrary to religion'; and finally, 'Everybody knew that long ago.'" The geologist and philosopher, Agassiz, formulated it, and it is just as true to-day as it was fifty years ago when he first gave the expression to the world, for truth has no end of adversaries, the first, the skeptics of materialism, the second the skeptics of dogmas, and between the two lies the juggernaut of ignorance that stamps the life out, if possible, of all light and right.

Certainly we can afford to be astonished that there live physiologists who adore matter so much that they dare to proclaim with authority and certainty that man is but the blind product of matter. Still more can we be astonished when we hear savants, philosophers, theologians, metaphysicians and thinkers of to-day discoursing of God, Providence, prayer, the soul, the present and future life, the relations of Divinity with the universe, final causes, freedom of will, forms of prayer, spiritual gifts, etc., in the same terms and the same sense as discoursed the theologians and schoolmen of the sixteenth century. Their affirmations are always made in tones most magisterial, and the most doubtful propositions are set forth with inexhaustible enthusiasm. As such minds, unfortunately, are too numerous—they seem to have gone to sleep in the centuries of the past when Copernicus, dying, received the first proof of his book, "De Revolutionibus"—we will lay before them some facts of which they should take note, and they will find that if they did permit themselves to fall into a melancholy sleep that they might guard the knowledge they had gained, the deposits in the way of wisdom have kept right on, and the treasure house is open on all sides for the "weary and heavily laden," and the "yoke is easy and burden light."

Those who belong to any religion, belief, system, country or caste, who describe the nature and functions of the soul—who explain at what moment, by what means it takes possession of the infant, and how it escapes, and at what gate, at the last sigh; who inform us in what form it appears before its God and receives its reward or punishment, temporary or eternal, of its actions during life; who claim it is independent of its organism, that by fasting, mortifications and abstinence it can purify the soul so it will leave this valley of trials to ascend to its Creator an angel of brightness—waste their time and eloquence in lengthy explanations of solutions which resolve nothing, and of signs which signify nothing.

Whatever opinion we may entertain as to the nature of the spirit, anatomists of the materialistic school of thinkers affirm that the brain is the organ of the intellectual faculties, Hartley going so far as to say that "thought and feeling are the vibrations of the brain."

Maleschott, Tiederman, Cutter, and other anatomists, teach us that the weight and size of the brain can never gauge correctly the amount of intelligence shown, but they do say that in proportion as the aufractuosities of the brain show more sinuosities, more depth of the fissures, more impressions and ramifications, more want of symmetry and more irregularities, better will be the manifestations of the mind.

The brains of Cuvier and Beethoven are held up in anatomical science as nature's masterpieces. The former weighed four pounds, and its convolutions were enormous; only the latter, with its aufractuosities twice as deep and numerous as those of an ordinary brain, being anywhere near its equal. If weight and size of the brain, however, are the great important things, the brain of an elephant, lion and hippopotamus, which outweighs that of a child, shows that the distinction is in favor of the quadrupeds. But in scientific studies we must not forget our mathematics, and must remember that volumes are in proportion to each other as the cubes of their respective diameters, while surfaces are only in proportion to each other as the squares thereof. Taking these rules into our calculations, it has been found that the volume of the brain of a tiger is to its body in the same proportion as that of the cat. The brain of an ass weighs one two-hundred-and-fiftieth part of its body, while that of a field mouse weighs one thirty-first; the mouse also has the name of having a lively expression, and that can not always be said of the donkey except when it happens to affect his heels.

Physiologists have taken great pains to show that women's brains weigh two ounces less than men's. Darwin, in his writings, has tried to prove that certain faculties exercised by one sex transmit to that sex an increased development of those particular faculties, and his opinion was based upon his experiments with a certain species of ants. Darwin we lay aside in many respects, and in this in particular, and reply if the weight and stature of woman had been taken into consideration, and women had a hand in weighing some of those brains, there would have been some allowance made for natural discrepancies; besides, the law of mathematics, that scientists are so fond of quoting,

"that volumes are in proportion to each other, etc.," would also have been applied.

Deep wounds have been made in the brain, and by them it has been found that only the cerebral peduncles and the optic thalami are sensitive. The patient may have pieces of the brain taken away and suffer no pain. Specialists have experimented upon birds and animals in this manner, and kept them alive more than a year by artificial nourishment. The result obtained has been, the animal no longer hears or sees, yet it still retains its ears and eyes. In its stupidity, it would starve to death with food before it, for the brain being absent, it has not one faculty that appears like intelligence, and lies as if asleep all the time. If the two hemispheres of the brain are taken away in slices, as has been done in experiments upon hens, the intellectual activity diminishing as the volume of the quantity thus taken away increases, can the fact observed with reference to the intellect of the hen, be applied to man? We must be permitted to doubt it. Buchner exclaims in view of those experiments of Florents and Valentine and other physiologists: "Can there be asked a more striking proof of the absolute connection of the soul and brain, than that furnished by the scalpel of the anatomist in taking away the soul piece by piece?"

A change in the brain brings with it a corresponding change in the mind; mental maladies, it is claimed, being the result of certain lesions. Romain Fischer has given the account of three hundred and eighteen dissections of the bodies of insane persons; there were only thirty-two which did not show pathological alterations in the brain or its membranes, and only five which offered no pathological change. That the mind is in debt to its ancestors, its food, raiment, education, weather, light, sound and associations, are some of the positive facts declared by physiological science, and all tending to prove the intellectual faculties are the product of the cerebral substances.

We have presented a close outline of the anatomy of the brain and the conclusions of some of our wise scholars, that in our following argument we can place them to our advantage, and to give a subject for reflection to too easily satisfied Spiritualists, who now believe that these problems are solved.

SAN FRANCISCO, July 21, '87.

Why Is It?

EDITOR OF GOLDEN GATE:

After much reflection I can find no good reason why the Christian churches should reject Spiritualism; in fact it is the key that unlocks the so-called miracles and makes the same possible to have occurred. It is not at war with the doctrines and teachings of Jesus Christ; on the contrary, what Christ declared should take place with his followers and believers is being made practical by Modern Spiritualism. In fact there is a striking similarity in the phenomena, if it may be called phenomena. There is also a remarkable similarity in the lives and characters of the followers of Christ and those who are the disciples of Spiritualism. Then why do the churches, as a rule, reject Spiritualism? Is it not because the churches have lost their spirituality? Is it not because the churches have become purse-proud and worldly? Is it not because its members mistake the form for the fact? Is it not because the churches have failed to do the Master's will, failed to obey his commandments? Are not the churches of to-day eating, so to speak, of the flesh pots of Egypt? Has he not come unto his own, and his own knew him not? Is not Modern Spiritualism the advanced herald of the second coming of the Lord and Master? If not, then I fail to read aright the signs of the times.

C. A. REED.
PORTLAND, Oregon, July 16, 1887.

CURED BY A MIRACLE.—Thomas Bedow, an Allegheny City blacksmith, lost the use of his legs two years ago, and his physician told him that he was afflicted with an incurable case of paralysis. He tried every known kind of treatment in vain, and then resigned himself to his fate. Recently Mr. Bedow read an account of a remarkable cure wrought by faith, and when he went to bed that night he prayed long and earnestly that he might recover. The moment he awoke in the morning he felt that he was cured. He sprang from his bed, jumped into his clothing and ran down stairs, shouting all the time like a madman. Before ending his antics he ran about the yard several times to test his new-found strength. Mr. Bedow says he has not been so well for twenty years as he is now.—*New York World*.

WARNED OF HER FRIEND'S DEATH.—At a recent seance in Cleveland, a Mrs. Moss related how she had been forewarned of the death of her husband's sister, Maggie. The two women had been warm friends, but had not seen each other for years; but last week, while Mrs. Moss was alone in her room, her sister-in-law appeared before her, and after speaking affectionately to her kissed her and departed. Mrs. Moss was much disturbed by the visitation, and telegraphed to learn if her sister-in-law was ill. She was not surprised to receive a letter the next morning announcing that Maggie was dead.

Quarterly Meeting.

[Reported for the Golden Gate.]

The Spiritualists of Southwestern Michigan held their quarterly meeting at South Haven, June 18th and 19th. Vice-President, Mrs. E. C. Towers of Mattawan, presiding in the absence of the President, Mr. W. T. Jones. Lyman C. Howe of Fredonia, N. Y. and Mrs. E. C. Woodruff of South Haven were engaged as speakers. Miss Lora Burchard of Pau Pau furnished vocal and instrumental music which was highly appreciated.

The meeting was called to order at 2 p. m. on Saturday. After the song "Angel Footsteps," Mr. Howe was introduced and delivered the opening address upon the subject "The Needs of the Hour," suggested by Mr. Samuel Sheffer, taking the hearts of his hearers by storm with his sound arguments and philosophical reasoning. At the close of the lecture he gave a graphic delineation of the term "God" from a spiritualistic standpoint.

The evening train brought a number from a distance; Grand Haven, Benton Harbor, Sturgis, Breedsville, Kalamazoo, Pau Pau and South Bend, Ind., being well represented.

Sunday morning.—The morning session was opened with conference, short speeches from Mr. Howe, Mr. Burdick, Mr. Sullivan Cook and others upon the subject of prayer, which was very freely discussed, and though there was a diversity of opinion expressed as to the efficacy of prayer, the discussion was conducted with the best of good will and harmony.

The official resignation of the President Mr. Jones, at present sojourning in California, was read and acted upon. Vice-President, Mrs. E. C. Towers, being elected to fill the vacancy, and Mr. L. S. Burdick of Kalamazoo elected Vice-President. Song, "Only a thin veil between us." Mrs. Woodruff read a selection from Emerson, followed by a discourse upon the subjects, Inspiration, Education and Prayer. Song, "When the dear ones gather home," adjourned until 2 p. m.

Afternoon Session.—The Misses Jones of Benton Harbor sang "The Messenger Bird." Mr. Howe made a few remarks upon the late report of the Seybert Commission, stating that considering the aggressive manner in which the investigation has been conducted it is no surprise to any rational thinker that no satisfactory conclusions had been arrived at. A truth remains the same forever,—the only changeless thing in this world of change; thousands of fair-minded people have investigated mediumship, and know it to be an incontrovertible truth. The scientists, Wallace, Varley, Crooks and others, have brought to bear the most rigid tests, and pronounce the phenomena as still occurring beyond the possibility of fraud, places the fact beyond the reach of the many whose aim it is to destroy. Spiritualism is a fact, the result of the Seybert commission to the contrary, nevertheless.

Song, "When the dear ones gather home." Invocation by Mr. Howe, followed by an address upon the question, "What is the meaning of the term, 'War in Heaven.'" The following are a few of the points made in the lecture, but your scribe is inadequate to the task of doing justice to the eloquent word-painting executed by the gifted speaker.

"Heaven and earth," he said, "are developed through war, and the higher the motive the greater the conflict. The world we live in is the beginning of the Kingdom of Heaven. Every day adds something to your moral culture. It is a physical impossibility to banish certain souls to eternal punishment and others to eternal happiness, for if a line were drawn it would cut right through every human soul; none live alone; none are good alone; none die alone; none are damned alone; we accept none as infallible guides in this life nor the spirit life. In my experience I have found but two classes of people free from mistakes—the ministers and the politicians—and they have to submit to many petty annoyances from the worldly minded, because of their purity of heart and singleness of purpose."

"The saying that the Kingdom of Heaven is at hand is equivalent to saying the Kingdom of Heaven is in your own hearts. War in heaven is the gospel of nature. War, pain, agony,—all have their place to excite to activity, to purify the moral atmosphere."

"The still, small voice burns its way through the midnight gloom; the mother's kiss touches and thrills you, and you inquire, 'Mother, is it you?' and the words of love come trembling down the white aisles of time and helps you to climb higher and higher."

The lecture closed with an inspirational poem. Mrs. Denslow of South Bend, Indiana, assisted by her son and daughter, sang the closing song, "Nearer Home."

It was a very successful meeting in every respect. The hospitality of the friends at South Haven is unbounded. The grove in which the meeting was held was spacious and clean, and, in fact, everything was done to make the meeting a success, and all pronounced it a very enjoyable time.

MINNIE NESBITT, Secretary.
DECATUR, Mich.

The greatest masters of language are those whose writings are most easily understood. Readers are not disposed to "work their passage" when they may be carried over the same ground by a clear and concise writer, whose sentences require no laborious effort for their comprehension.

A Word to Mediums.

I, ambassador for Saidie, come from the higher court of this planet's soul land, wherein Saidie, wisdom mother of this planet, holds a governing power through love alone, as a basic element. I come at her bidding, freighted with the deep interest of the entire court of wisdom fathers and mothers, which I will, at this writing, weave into earth-land words, in fulfillment of my mission.

I will first explain the significance of the name "Saidie," that is, the soul-land acknowledgment of its real meaning, which is this, "Radiant Mother," or in words that savor more of earth-land significance, the leading mother of a group of mothers, all of whose names differ both in pronunciation and significance. Each wisdom-spirit of this upper court, which is the highest sustaining and governing power of this planet, aside from the great creative and propelling cause, has, as a necessity, ambassadors unto whom is given the name of the spirit they represent. I speak of these ambassadors as a necessity, and I will therefore explain.

No one without actual information on the subject, that can be gleaned only through a partial experience, at least, can have only the minutest idea of the demands of a planet on the watchers and guides of its destiny, who are ever subservient to the power creative through an understanding and acceptance of the laws that govern the growth of worlds and all that belongs thereto. Could the unceasing demands, made on this higher court, that is a central light to all minor courts, be comprehended by the earth-land children, they would at once see the wisdom of court ambassadors, who are the bearers to material shores of the exact measurement of advanced thought that will assimilate with the refined chemicals of the brain or soul aura of the more unfolded messengers.

Seldom is it that the wisdom fathers and mothers come sufficiently near the earth-land even to transmit their thoughts to medial brains, while they never come in direct contact with earth or its appointments, and they who think contrary to my plainly-voiced statement, prove themselves utterly ignorant of the principles of chemical affinity on which is based far more than is recorded in material type. To become superior to matter, or a law thereto, is not to be so in harmony therewith as to find pleasure in mingling with the unrefined chemical atoms that are ever being evolved, but instead, to live apart in a realm to which the hand-maid evolution bears no building atoms evolved from coarse material conditions, a realm lighted with the soul radiance of its dwellers, who have reached that point in soul growth that is known as full stature.

In connection with the bestowal of the name of the represented spirit, the ambassador therefrom is baptized with the higher magnetic power of the holier realms, which, to use words more in keeping with earth-land customs and expressions, I will call the diviner sacrament. With this holier baptism I come to all whose souls hold the sacred inner light of medial unfoldment, while unto all others my love thoughts, brook-like, ripple on and on, for I recognize all as children of the one father, who are to be led homeward over the many paths of circumstance. Through all the material life paths may be heard the voices of the messenger, or, as you of earth are wont to call them, mediums. From some fields come the harmonious sounds of peace, from others discordant thought vibrations that tell of hearts inharmoniously centered; to such, the words of the mother, Saidie, is "Peace, be still."

Ever since soul-land messengers have traversed the material paths, there has been heard the contentious bickerings that tell too plainly of the lesser conditions of soul unfoldment; all this is childish, and foretells not full soul stature. Yet there are causes underlying this that should be understood, and from which common sense conclusions should be drawn as a basis of honest action.

It is well known by the dwellers of the higher realms that each separate sphere has its own special messengers whose duty it is to be the bearers of their own soul-land's loves and fishes to the members of their own sphere in the material valleys. In this way it must necessarily be understood that the many classes of messengers that are found in the earth-land are most needful, that all may receive their own soul-land food. Now, in view of this, if all have their special mission, if all are helping to bear the torch-light of the more heavenly realm in advance of the masses, why is it that the sacred hours of a pilgrimage that are supposed to be devoted to higher soul attainments, should be desecrated with the unhalloved promptings of selfishness.

Oh, my children, one and all, come up higher, where the central light of the diviner realm falls in luminous waves; where, in the holier promptings for a higher life, self is forgotten! Such is the voice of the mother, Saidie. Messengers from soul-land should be the most loyal sustainers of all who are bearing their soul light through the material valleys, and this they will be when, through the divine baptism, they become the recipients of humanity and humility. There comes a time, and it lies not far away, when the united power of all the soul-land messengers will be needed to form a mighty tide that will bear beyond the reach of truth's

crucifiers, the banner of religious progression, without the desecrating touch of taxes imposed by ignorant law-makers, whose square is bigotry, and whose chisels are policy grounded on selfishness.

In view of all that is, and is to be, I would say to every messenger within the radius of my written words, cast from the inner sanctuary, self, that radiates no light, but absorbs even the luminous halo come superseded by a love, that because it is general, has no limits of selfishness breadth. Let every motive be stripped of the dry husks of selfishness, that beggar the souls of honor, power and worshipful praise of hearts that are not fed from the holier realms. Let no brother or sister messenger cease their sacred gleanings to note, through unkindly promptings, the thistles growing in another laborer's field, but let them go with their own soul light to the field of the home-bound gleaner, and standing where their light will intensify the pure rays of the gleaner's torch, bid till the thistles are seen and gathered, then the songs of the harvesters will be in harmony with those who have tread again and again the valley paths, and stand at last redeemed from the dross of matter. The present is the border land for the future, for which there is deepest need of preparation, because the standard of spirituality must be borne nearer the luminous mountains of wisdom. There must be taught the higher truths of soul-land, through which the cramped conditions of the present will be changed, through which the unseen forces will be interiorly comprehended, and made subservient to the intellect. There has ever been a certain amount of enthusiastic hope regarding the life beyond, that is purely sensational, and is not unlike the silvery spray of the land-bound waves. All this looks and sounds very beautiful to one on shore looking seaward, but if ever heavy sailed barks, freighted with cargoes of imperishable truth, reach the landing, there must be some mighty waves wind-borne, that wash shoreward, something besides the spray that may have beauty, but has no volume.

The land of souls is as real as the more densely material world, but I came not at this writing to touch upon the higher geography, and will only say in this connection, that they who would find their soul-land homes near the luminous mountains, must be the architects thereof, through soul unfoldment, which is an exact measurement of soul power. During the last Cyclopedia Congress, which is recorded as being the grandest congress ever in session in this planet's soul-land, and to which delegates from other planets were summoned, the reports of the ambassadors showed the condition of mind and matter, that constitute this planet and its children; with its attached soul-land, and dwellers thereof, to have reached that point of unfoldment wherein was made a positive demand for a deeper baptism of soul-land light than had ever previous to that time been recorded, and in response to the demand made, there is now flowing earthward a mighty wave that sweeps through the spheres with an unnameable power, and bears to every heart in the earth-land a most gracious boon, and while yet the wave tarries, all who will, may round out in soul symmetry, and for this I bid all the messengers labor that they may be the recipients of greater power, which they in turn can transmit to others who hunger and thirst. While the wave lingers, all who will may stand under this diviner light, and gain therefrom that which it will not be in their power to again gain in ages. The near future with the present is rich with baptism of inner light by which, when once received, we can peer into the wonders of soul-land, and I make application of the laws thereof that will be to them a crown of wisdom. This is the tidings I bring you from the higher council, and in conclusion I will add that they who avail not themselves of this heaven-sent blessing will, as the wave recedes, find the light of their souls no brighter, till it will at last become but an uncertain flicker, and thereby announce the fact of future earth-land journeys.

They who seek this higher and holier beacon of the soul must cast out from the inner chamber of the reigning prince, for all must become the reigning prince, while sweet humility and tender humanity will sweetly abide, keeping the soul's chalice free from incrustations of selfishness. Let all the soul's bitter weeds be gathered together and cremated, when bitter thoughts will no more be as a simoon of the soul sweeping its brightness away. Let each messenger become centered in the diviner harmony, and thus record in the material pathway their superior soul unfoldment. Peace be with you.

SAIDIE.

Given through the scribe for the Order of the Sacred Crescent, Mrs. G. B. Clark, through whom also, soul mates when thus solicited, send written messages to their earth angels, that touch the far away time of earth and soul-land. G. B. C. MEXICO, Oswego Co., N. Y.

The following is told in connection with the work of women on the New York School Board. A janitor of one of the schools came to the principal complaining that he had been janitor of the building thirteen years, and no one had ever asked to see the basement, until one of the women of the School Board came, the day men of the school wanted to make an examination. "And that basement wasn't a fit condition for any one to see," he added plaintively.

GOLDEN GATE.

Short Sketches by the Way.

EDITOR OF GOLDEN GATE.

Tacoma, Washington Territory, is a city of eight thousand inhabitants, located at the head of Commencement Bay, which is a part of Puget Sound. It embraces Old and New Tacoma, the latter is the chief city and is about eight years old. It is the terminus of the Northern Pacific Railroad, and also of the northern division of the Southern Pacific Railroad, and is destined to be a metropolis at no distant day. For so young a city, and for one which has sprung up out of the forest, it is remarkable for its many substantial buildings, elegant residences, handsome church edifices, one of which cost \$60,000, and for its wide, clean streets, and the largest and best conducted hotel north of San Francisco, "The Tacoma," rivaling the famous Del Monte.

The view from this point embraces at a single glance the blue waters of Puget Sound, the snow-capped peaks of the Olympic and Cascade ranges, and the historic Mt. Ranier, or Mt. Tacoma, as it is called here. This is the grandest single mountain peak that we have seen; rising apparently from the plain it reaches an elevation of 14,000 feet. No one has ever lived to reach its summit, and three persons, more daring than the rest, are known to have perished in the ascent. When seen reflecting the rays of the setting sun it is a living poem—"a thing of beauty and a joy forever."

The people, under the inspiring influences of such grand scenery, are full of energy and enterprise, combined with a liberality and hospitality that makes one feel heartily welcome. Here we met Dr. and Mrs. T. B. Taylor, old friends and staunch Spiritualists, under whose ministrations quite a flourishing society of Spiritualists has been organized. Capt. John E. Burns, one of the pioneers and a wealthy capitalist, is the President. Many of the best people here are Spiritualists. Among others we met ex-Mayor Mann, Dr. Gillette, Capt. Sam, Byron Young and Rev. Mr. Greer, the Unitarian minister.

We gave two public seances, in Odd Fellows' Hall, to good audiences, which were reported in the daily papers with commendable fairness, also a large amount of private business in which the good seed was sown that shall bring forth fruit for the harvest.

From Tacoma we go by rail through an Indian reservation to Puyallup, inland about fifteen miles, and the center of the hop growing region. Most of the hops of commerce are grown here, yet it is noted as a prohibition center. Here we met Ezra Meeker, Esq., President of the Pioneer Association, a good liberalist, who with his brother, John V. Meeker, a firm believer in the spiritual philosophy, are head and front of the hop industry; controlling nearly the entire production, also Mr. Farquharson, proprietor of the celebrated Hot Springs in the Cascade Mountains, near by, which are noted for their superior medicinal and healing qualities, and Father Young with whom and his interesting family we spent the night, holding one of the most remarkable seances it has ever been our pleasure to engage in. So spiritual is the atmosphere surrounding their delightful home that we seemed to be on the borders of the Beulah Land.

Leaving Tacoma in the early morning, by one of the many steamers that navigate its waters, we find ourselves upon Puget Sound. This is a magnificent body of water, many miles in length, and from one to five miles in width. The steamer "North Pacific," one of the prettiest and fastest vessels on the Sound, carries us rapidly over its clear waters, which reflect the azure of the skies.

The forty miles intervening between Tacoma and Seattle are soon traversed, by water, we are destined for Port Townsend, sixty miles further down the Sound, promising to stop at Seattle on our return. On board the steamer we meet that grand old Spiritualist, George A. Barnes, banker, of Olympia, and the genial Captain John E. Burns, of Tacoma, both bound for the Pioneers' meeting at Port Townsend. With this noble reinforcement we form an alliance, aggressive and defensive, for the enjoyment of the material and spiritual universe, and it is safe to say that no party ever enjoyed themselves better, physically and spiritually, than did our quartette during the following few days.

Arriving at Port Townsend at noon, we are soon located at the Central Hotel, the popular and best conducted hostelry in the place. The pioneers of Washington Territory are holding their annual meeting. Among their number we are introduced to many warm-hearted and earnest Liberals and Spiritualists. We spend two days here with great pleasure and profit.

Port Townsend is the port of entry for all the waters of Puget Sound district. That portion of the city where the principal business houses are situated, and where most of the trade of the place is transacted, lies under the bluff. On the top of the bluff is a handsome plateau, commanding marvelous views of the Sound and the distant range of the Cascade Mountains, with the two sublime snow peaks of Baker and Ranier. The churches, schools, and handsome dwellings of the town stand upon this plateau, and are reached by winding roads for vehicles and flights of stairs for pedestrians. In climate and scenery it is said to surpass all other

places on the Sound. The air is invigorating yet balmy, and I should judge it to be an excellent place for invalids suffering from bronchial or lung difficulties. A peculiarity of its climate consists in its average rainfall of 18 inches, while less than a hundred miles in any direction the average is 122 inches.

Here also is located Fort Townsend, a military post, occupying a most beautiful and picturesque position on a bluff about three miles from the landing.

Among the most ardent believers in the Spiritual philosophy, residing here are Messrs. Morgan, Seavey and Adams, and Mr. Gardner Merritt, an old-time friend and neighbor of Col. Hollister. We also had the pleasure of meeting here Rev. J. N. Dennison, pastor of the M. E. Church, and his estimable wife, both of whom we had known in earlier years in the East. Mr. Dennison is Dean of the new University of Washington Territory, located at this place.

Leaving Port Townsend at 11 A. M., a lovely sail of four hours through the historic Strait of San Juan de Fuca will bring us to Victoria, the capital city of British Columbia. D. J. S.

PORT TOWNSEND, July 20, 1887.

Brain Forcing in Children.

[Dr. Wm. A. Hammond, in Popular Science Monthly.]

We are living under the reign of the school-master. The impulse to have children acquire learning that can never be made available for any purpose of life, is so powerful that it may almost be regarded as morbid. For children to be reduced to one common level, as they are in schools almost without exception, and to have studies crowded upon them in advance of their brain development, are crimes against nature, which nature in her blind way expiates by punishing the wrong person, but which those who know the right should promptly expose. The brain of a child is larger in proportion to its body than is that of the adult. A fact which is somewhat astonishing to those not aware of it, is that the head of the boy or girl does not grow in size after the seventh year, so that the hat that is worn at that age can be worn just as well at thirty. In the meantime the rest of the body has more than doubled in magnitude. Not only is the brain larger, but it is more excitable and impressionable in the child than in the adult. At the same time the structure is immature. What it possesses in size in lacks in organization; consequently, it is not at its maximum for severe and long continued exertion, and when subjected to a strain of this kind it is certain to suffer.

The disadvantages to the child of overtasking its muscular system are well understood, and wise laws have been enacted by most civilized people, protecting children from the greed of those who would, if left to their own devices, work them to excess. But there are no laws for the protection of their brains from the attacks of ignorant parents and guardians, the insidious warfare of the compilers of school books, who write treatises on physiology in rhyme for infants, and the ever ready school-master who, with the child, a victim of a pernicious system, must carry out the behests of those set over him.

Right Use of Time.

[Selected.]

We are less apt to grumble at our lot and more ready to appreciate the blessings that we slight, if the mind communes with the great thoughts of the age, and we are made cognizant of what is going on in the world. It is a good way to have a variety of work ready, crochet work, embroidery, patch-work, etc. If a friend drops in to spend an hour with you, take up some work that does not tax your attention too much, and work while you talk. Your friend will think none the less of you for your habits of industry. I piece of a whole quilt in this way in one year and gave it to an "aid society." It was a mite, to be sure, but perhaps it was "bread cast upon the waters." It is sorrowful to meet with a sister who does not know what to do with her time. "I don't know how to put in the time this cold weather. I can't get out without half-freezing," said a friend to me the other day. It is almost wicked to say such words, thought I, as I took an inventory of the suffering of the poor around us. There is much to be done—the moments are so golden, how dare we be prodigal with them? And what a bankruptcy we make for ourselves by waste of any of God's gifts. Time is all ours, and we must give an account of it at the day of reckoning.

After all, we each strive for happiness on earth. True happiness is only found in performing duty. Let us not disdain to drop in at our neighbor's when we know the mother of a large family is ironing, and let us take hold of the iron and finish one of the half-dozen shirts she has yet to iron before tea-time. In the meantime we can say cheerful things while we iron and she can rest. Then as we are ready to go home ask her to let us take home the sewing that she has picked up, and finish it, stating kindly that we have so much leisure that it will be a pleasure to relieve her. The look of gratitude that we receive on such occasions more than repays us for any little inconvenience the work may occasion. We always feel so contented with ourselves if we are conscious of having made some one happy.

OUR SUNDAY TALKS;

Gleanings in Various Fields of Thought

By J. J. OWEN,

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

SECOND EDITION. REVISED AND ENLARGED.

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

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

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

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

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

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

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

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

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

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

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

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

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

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SATURDAY, JULY 30, 1887.

DO THEY WANT THE PROOF?

Three weeks ago we addressed a letter to the Chairman of the Seybert Commission, in which we enclosed an account of Prof. Wallace's seance with Fred Evans, of this city, with the assurance that if they were desirous of demonstrating the fact of the existence of an independent, intelligent, occult power in the universe capable of producing written messages within closed slates, we would be pleased, through Mr. Evans, to give them the positive proof. We have not heard from them yet, and may not for some time to come; possibly we shall not hear from them at all, as it is quite generally conceded that their anxiety in the matter is the other way—that is, that they are determined, if possible, to disprove the spiritual phenomena.

Well, our offer is made in good faith, and Mr. Evans is ready and willing, with the consent of his guides, to go before them. And we doubt not he would succeed, as he invariably has done whenever like crucial attempts have been made, in producing written messages upon slates prepared and held in their own hands, without the slightest possibility of jugglery.

We notice that in their experiments with Dr. Slade, the slates were held under the table, and so were they also in their experiments with the juggler, whom they declared excelled Slade in his alleged "tricks." But here is a medium who dispenses with all such aids to deception. Not only does he not hold the slates under the table, but he generally does not even hold them at all. The slates are never for a moment out of the sight or hands of the committee, the writing often appearing when there is no other person than the investigator and medium present, and frequently upon slates placed upon the floor several feet distant from the medium.

We patiently await some word from the Committee, either that they will, or will not, give us this opportunity to demonstrate to them the existence of a power concerning which their own experience has been so much at variance with that of tens of thousands of other investigators, many of whom are surely quite as well qualified as themselves to discover the facts.

While, of course, it makes not the slightest difference with any intelligent Spiritualist, so far as relates to his own convictions of the truth, whether the Seybert Commission reject or endorse the existence of spiritual phenomena. But very few, if any, ever come to a belief in the phenomena except from personal experience. But the Committee's opinion may retard some honest minds from making the attempt at investigation. With the vast array of proof at hand—on this side of the continent, surely, if not upon the other,—the conclusion of the Commission ought not to stand as the result of any deliberative attempt to ascertain the facts.

Hence, our invitation to them to extend their research a little further, and permit a medium to come before them who can give them positive evidence of independent spirit existence which no juggler can counterfeit.

WHAT IS RELIGION?

Our correspondent, "A. S. H.," elsewhere seems to think that Spiritualists have no use for religion—that true Spiritualism is in fact diametrically opposed to religion.

Now, this postulate requires explanation. We must first determine what is religion. It is not, surely, superstition, nor a simple belief in any line of thought or action supposed by many to be essential to man's future well-being. We apprehend that there would be no difference between our correspondent and ourselves, on this question, if we only understood each other fully.

When Thomas Paine said: "To do good is my religion," he gave to the world the highest and truest meaning of religion pure and undefiled.

Our friend objects to the word worship. Now, no true man can help extolling or upholding the good, the beautiful, and the true, which is but another name for worship. We worship, in a certain sense, whatever is lovable or desirable in our eyes. We can no more help it than we can help breathing.

All true souls are religious, and sometimes, as in the case of "A. S. H.," in spite of themselves. We are not disposed to "go back" on a good, substantial, significant word, simply because its true meaning has been perverted by misassociation with superstition. Whatever of spirit, or nomenclature, or subterfuge, we find in the teachings of orthodoxy we are disposed to appropriate. Every unappropriated good in this universe is the common property of humanity.

"HOME AT LAST."

We wonder if life, as pictured to young minds—so rosy, grand and joyful—is not the reflection of the everlasting and perfect life to come? Or is it a mirage held up to blind them to the long and toilsome distance that lies between youth and old age?

One may say it is lack of experience that makes the child anticipate only happiness.

Most children see or hear not a little of the troubles and miseries of older persons, yet why is it they conceive nothing of the kind for themselves? Ah! there is no veil between the two worlds to children! Poverty and squalor do not shut out the bright visions from young eyes, but rather intensify them by contrast.

We think if children could express what they see and feel, we should have many a beautiful spirit picture that would bear new testimony to the substance of things hoped for by all, but seen by few.

Childhood flies, and the responsibilities of living begin to appear and make themselves felt, and the illusions, as we soon learn to call them, vanish as the material realities multiply. We know we are setting out upon a long-traveled road, but how long we shall keep to the beaten track, is uncertain. Most persons are likely to diverge and mark out a way of their own, going sometimes right and sometimes wrong, but if only by mistake the error is turned to account by not repeating it. The right way is rough enough, and before we reach the end we must crawl as well as climb.

It is not designed that any one should be led or guided through life, only as one learns to obey the silent voice of the invisible ones, who attend all mortals from the cradle to the grave, recognized or unrecognized; the time is short and they know the end. Rich or poor, high or low, all must go alone, in a certain sense, on their life-journey and perform their work through the direction of the inner self—the small voice of the soul.

We think to the faithful there comes, as they near the end, those visions of young life, and the hard past is forgotten as troubled dreams. The way is no longer a gray waste, but green and fair; luxuriant trees rise up in the distance laden with flower and fruit, waving invitations to the tired feet to come and rest, and the fasting body to be refreshed. Living streams, emerald hills, singing birds, white spires and glistening walls shine through the green, and flowers, sweeter than those of earth perfume the heavenly air. Throngs of beautiful beings, seen of old, come to greet the traveler and welcome him home.

A QUESTION OF SENSE.

We delight, occasionally, to measure a friendly lance with our esteemed contemporary across the Bay—the organ of the Seventh-Day Adventists—*The Signs of the Times*. The editors of that journal believe that we are deluded by an imaginary personage called Satan. They think the Good Father permits this evil personage to deceive poor humanity, by approaching them through their affections, in the guise of their loved ones who have passed on, and that all who are thus deceived are to become fuel for the eternal burning.

Of course we deny that any such being as a personal Devil exists in the universe. A God who could tolerate such a monster of cruelty would be a monster himself entirely unworthy of worship.

Upon this issue—the question of the senses versus Job, or any other writer of ancient Scriptures, on the subject of spirit existence,—we hold that we should give the preference to the senses. Our neighbor takes the other side of the question, and thinks that when the Bible tells us that "the dead know nothing," we should believe it in preference to all evidence to the contrary—in other words, that when the spirit mother bends over her dying babe, and the little one, with its spirit vision opened, sees her and reaches forth its arms to be taken to her bosom, it is the Devil deceiving that child!

In support of his argument that the senses are not to be depended upon in certain cases, our neighbor says:

Our senses would tell us that the earth is stationary, and that it is the sun and moon that move. There is not a sense, even allowing that we have seven instead of five, by which we could tell that the sun does not actually sink into the ocean at night, and in some mysterious way slip around to the east in time to start the next morning on another trip overland. The native Indians have the sense of sight and of hearing far more acutely developed than we have, yet they have never discovered the rotation of the earth.

Admitting all this to be true, we can not see what bearing it can have upon other natural facts whereof the senses are the only true evidence. Although the uneducated eye may not sense the revolution of the earth upon its axis, nor measure the distances of the stars, there are many things which, in connection with the other senses, it can determine most accurately.

For instance, when our neighbor meets a friend, looks into his face, takes him by the hand, and hears his voice, he is reasonably certain that his friend is there, and not all the Jobs in the universe could convince him to the contrary. Here is a domain of sense wherein no great amount of education is necessary. We know a friend when we see him, even without the aid of the other senses.

But upon the question of Bible authority concerning the non-existence of spirit independent of the physical body, or the "sleep of the dead," as our Adventist friends hold, what does it

amount to when both sides of the question can be proven by the same book? Did not the angel that appeared to Saul declare that he was one of his brethren the prophets? Were not the spirits of Moses and Elias present with Jesus at his Transfiguration? And how can we "try the spirits," as Paul advises, if they do not exist? Hence, what becomes of Job's skeptical assertion that the dead "are not?"

FROM BONDAGE TO FREEDOM.

A year ago Dr. McGlynn was a rising member of a mighty church, with large opportunities for good, and with an important and devoted parish under his charge. To-day he is nothing more than the political lieutenant of Henry George in a warfare upon vested rights in land which is accepted by only a few of the American people, and is denounced and ridiculed by every economist of note in the United States.—EXCHANGER.

In the first place, we would ask, What allegiance an American secular paper is supposed to pay to the Roman Catholic Church, that it can denounce a priest whose ideas are to many and too progressive to be longer pent up by Popish dictation? Where and what are the "large opportunities for doing good" that come to a Catholic priest? True, he may inculcate all the Christian virtues, but is he allowed to instruct his parishioners to think, to try all things, and hold fast to that which is good? No; he must be the head for several thousand, and a very careful head at that, least it entertains ideas and doctrines not sanctioned by God's viceregent at Rome.

We say, that if a people are not taught to think, they are taught nothing. As for "vested rights in land," more persons than Henry George and Dr. McGlynn, see a great many "vested" wrongs that must be proclaimed before they will or can ever be righted. The first to proclaim these must expect persecution. It is so with everything destined to improve the condition of the race.

It is sickening to hear the papers instruct Dr. McGlynn to "blame no one but himself;" that he should have "gone boldly to Rome," and more twaddle of the same sort, that does no credit to a free people and a free press. Dr. McGlynn probably knew his obligations to the Church—priestly obligations; knew also when he had violated them, and the consequences that would follow. He had no defense to make; he desired no pardon; then why go to Rome? Excommunication would be the same there as here. And as to this final act, we think he must look upon it as the passport into a new world—a free world of thought and real usefulness. He is a true man now instead of the nobody our exchange represents him. When his last moments shall have come, a host of angel ministers will give him absolution, and the sacrament of eternal life, and no one shall excommunicate them.

THE FATHER OF KINDERGARTENS.

A correspondent from Berlin says that "Frederick is regarded with much love and veneration in Germany. His name is everywhere a household word, and as is revered by the German 'children as that of George Washington is by the 'children of America.' The name of Friedrich Froebel should be revered in all countries as the father of an educational system which belongs to no special people, but to the entire human race. This system was a great gift to the world; and as it becomes more and more engrained in our customs, we will more truly appreciate the man who developed such a grand scheme.

Froebel's own sad childhood early in life opened up to his mind the necessity of a method of educational work which should practically meet the needs of fatherless and motherless children; a natural and sympathetic training which should, in a measure, compensate the lack of a mother's watchful eye. For the carrying out of this idea the first kindergarten school was established, and by degrees amid many tribulations perfected.

Froebel regarded children as sensitive plants to be cultivated, not according to the old process which preceded outward inward, but the more natural growth from inward outward, and to be so guarded and guided as to coincide with the Infinite plan of creativeness.

Although it is somewhat less than forty years since the first kindergarten was established, this system has become a great factor in the educational systems in many parts of the world. In Germany—the fatherland of kindergarten—they are found in almost every village and hamlet, as well as in the large cities. In France and America they are rapidly increasing, and we hope ere long to see them an integral part of our public school system. A nation that will find kindergarten all over its country will find sooner or later their reform schools will cease to exist. Right training in the right way can not be begun to soon in child-life, for it is at an early period that the mental and moral mold of the man is made.

An individual who professes to be a Spiritualist, offers to subscribe for this paper if we will agree to expose mediums. Really, we haven't time. The Harrow Way is looking for the true instead of the false, and if false mediums are let alone, they will eventually expose themselves.—THE BETTER WAY.

We are with you, brother. Life is too short to waste much time in searching for the blossoms in human nature. Far better to search for the good, and to open the way for the sun to shine into the dark places of undeveloped souls. The world is very much what we make it. We can live in an atmosphere of suspicion and unworthy thoughts until our own nature partake of the unkind things we think of others. To think kindly of evil disposed persons is a strong incitement to good behavior on their part. It is better to err on the side of charity than to lose confidence in humanity, and suffer one's own nature to become soured and bitter.

—We shall publish next week an able article on "Psychometry, Somnambulism, Hypnotism, etc.," from the pen of that eminent physician and scientist, Dr. J. Rodas Buchanan.

WHAT SPIRIT ST. CLAIR SAYS.

It will be remembered that we have thoroughly established the fact, in corroboration of the statement made to us by Spirit Stanley St. Clair, through the mediumship of Fred Evans, that such a person actually lived in New Orleans, that he was an artist, and that he passed to the other life fifteen years ago. But some who saw his picture, given by himself, and published recently in the GOLDEN GATE, as we learn from our New Orleans correspondent, say that it resembles an artist named Gebhard who died about the same time. At our last experimental seance with Mr. Evans, held on Tuesday evening last, we questioned Mr. St. Clair concerning the matter, when he immediately wrote upon a slate under our own hands, as follows:

I gave you my correct picture, and also my correct history. Our New Orleans friends have confounded me with Gebhard.
I will now give you a spirit picture in a different manner. You can judge which you like best. Give me a larger slate.
Yours, etc., STANLEY ST. CLAIR.

In explanation of the last paragraph of his message we will say that St. Clair had just given us a beautiful picture of Mrs. Owen's spirit sister, Josephine, who passed to the higher life in the bright dawn of her womanhood, about twenty years ago. The picture was given upon the under surface of a single slate lying upon the table, in full gaslight, and under Mrs. O's hands. [We shall present this picture in our next issue, with some interesting facts connected therewith.]

A pair of larger slates were then thoroughly cleaned, placed together, and held edgewise upon the table by the writer and his wife, when, in a few minutes, there appeared upon the inner surface of one of the slates the picture of one whom the medium could not have known, and bearing the family name of the writer.

St. Clair has made remarkable improvement in his work. His first pictures, taken through Mr. Evans' mediumship were valuable mainly for the wonderful manner in which they were produced. These later pictures possess real artistic merit, as well as affording positive evidence of an independent, occult, intelligent power.

"MODERN ANTIQUITY."

The editor of the *Christian Advocate* heard in Canada a sermon in which the preacher spoke of "ancient and modern antiquity." By this mention, we suppose that the editor was somewhat surprised at the statement, but there is indeed a great deal of modern antiquity, though we never would have supposed that our Orthodox minister would discover or admit it. Antiquity is what ails the world and the modern sort is the worst kind.

Are not two-thirds of the human family clinging with a death-grip to beliefs, customs, and ideas that were born of past ages, and do not consort at all with the newness and originality of the present century? These modern antiquities have materialized in human form; and they oppose in various ways, all efforts of mind or body of the few enlightened souls who would leave the past and imperfect to its ultimate fate, and seek what is better in the ever-opening future; they are called heretics, lunatics, fanatics, false teachers, frauds, impostors, and are liable, by these same antiquities, to arrest and imprisonment for worshipping God under their own proofs in their own way.

It is coming to be a matter of great wonder, how the grandfathers of this Republic could conceive so liberal and just a legal instrument as is our United States Constitution, surrounded and imbued, as they must have been, with the spirit of puritanical strictness and piety. That great document could not, in general principles, be excelled by the best and most progressive minds of to-day. It breathes no spirit of ancient antiquity, but our modern antiquarians would substitute the Diet for its broad freedom that tolerates all sorts of religious bias. We shall not get rid of our modern antiquities until we, as a people, arrive at that progressive state, wherein each grants to another the liberty he asks for himself.

THEOSOPHY SIMPLIFIED.

The column of gems upon our first page was gleaned from a few pages of a new and remarkable book just published by Lee and Shepard, a copy of which the author has kindly sent us. Its full title is, "The Hidden Way across the 'Threshold'; or, The Mystery which hath been 'Hidden for Ages and from generations. An Explanation of the concealed forces in every 'Man to open the Temple of the Soul and to 'learn the Guidance of the Unseen Hand. 'Illustrated and made plain with as few occult 'phrases as possible. By J. C. STEELE, A. B. 'N., Fellow of the Order S. S. S. and of the 'Brotherhood Z. Z. R. R. Z. Z.' Its motto is, 'Neither height nor depth can measure the possibilities of the human soul.' This book might be appropriately named 'Theosophy Simplified and Made Plain,' for that is really what it is. It is a work of nearly six hundred pages, and will be found by all thoughtful Spiritualists to contain many grand truths, as well as much that is not prepared to accept. Its great lesson as applied to all who seek communion with the spirit world, is ever to seek for the highest and best, and avoid all that would retard the true unfoldment of one's spiritual nature. It is a book for thinkers, and should have a place in the library of every Spiritualist.

RUSKIN'S MISTAKE.—Ruskin says: "The path of a good woman is indeed strewn with 'flowers; but they rise behind her steps, not 'before them.' This appears to us a most inconsistent thing for a good man like Ruskin to say. Is it then a sacrifice to be good? Is the right way a hard way? Is an evil course easier and more lovely to pursue? Do flowers mark the path of wrong-doing and leave that of right and virtue to brambles and thorns? All will answer, 'No.' Right living to-day insures us a peaceful slumber, and a joyous to-morrow. When the

conscience is untroubled the soul is happy, and this inner felicity will strew each day's journey with immortal flowers whose fragrance shall never die. The bad have no self-approval; they are going continually in forbidden ways, and this daily transgression or violation of their soul's commands, must be productive of anything but flowers, types of purity and of Heaven.

STILL UNABATED.—Notwithstanding two other spiritual meetings last Sunday evening, both of which were free, Mrs. J. J. Whitney's platform test seance at Odd Fellows' Hall, attracted another large attendance, indicating that the interest in these meetings continues unabated. Many have attended them from the first, and will deeply regret that her meeting of to-morrow (Sunday) evening will be her last for the present. During this most successful course of meetings Mrs. Whitney has fully demonstrated the fact that her powers as a medium for the invisibles are unexcelled by those of any other medium now before the public in her peculiar phase. She will leave, early in September, with her husband, for a few weeks' vacation in the East, and when she returns, the GOLDEN GATE will contain announcements of her program for the future.

EDITORIAL NOTES.

—A. A. Wheelock has returned from his southern trip, and expects to leave for the East in a few days.

—Mrs. Ada M. Scales, of Lakeport, formerly of San Jose, one of the best test mediums on this Coast, is stopping for a short time at 1909 Stevenson street, near Twentieth street.

—Mrs. J. G. Anderson has our thanks for a copy of a memorial pamphlet containing a brief sketch of the life of her noble husband, together with the memorial poem and oration delivered at his funeral.

—Mr. J. J. Morse had another fine audience at the Temple last Sunday evening. His splendid oratorical gifts, coupled with a pleasing address, can never fail to attract an attentive hearing in every intelligent community.

—A letter from Col. D. M. Fox who is now editor and business manager of the *Iowa Home Journal*, of Des Moines, states that his wife, Mrs. Nettie Pease Fox, will probably be well enough to enter the lecture field in September.

—Mrs. Ada Foye having fully recovered her health will start East again about the last of August, to fill her many engagements. Societies desiring her services en route, are requested to address her immediately at San Francisco, P. O. Box 1775.

—Dr. C. C. Peet and wife left on Thursday for Golden, Colorado, where they will remain, and at Denver, before going on eastward. They have both endeavored themselves to very many upon this Coast, whose good wishes will attend them wherever they may go.

—"Westward the star of empire," etc. The world is beginning to look to the Pacific Coast for its grandest spiritual unfoldment. Here the atmosphere is cool in Summer, warm in Winter, and particularly crisp and magnetic—conditions most favorable to mediamic development.

—Among an usual collection of good things in the August *St. Nicholas* is a fine paper on the "Boydell of Oliver Wendell Holmes," by William H. Rideing; "An Idaho Picnic," by Mary H. Foote, which is a very pleasing story for the youth. There is much good reading matter for both young and old in the *St. Nicholas*.

—Mrs. Sarah Harris will answer questions upon all subjects pertaining to the spiritual philosophy, at Washington Hall, on Sunday afternoon, July 31st. This lady is one of our ablest thinkers, and we doubt not the meeting will be a most interesting one. Her answers will be made the subject of review by other speakers.

—The writer and his assistant, in company with Mr. and Mrs. Fred Evans and Capt. H. A. Gorley and wife, enjoyed a delightful day's outing on Sunday last, the guest of that prince of grand souls, Mr. C. Grojean, of San Rafael. The occasion afforded us a most pleasing relaxation from steady work, for which we shall ever hold our kind-hearted host in grateful remembrance.

—The San Diego *Sun* thus speaks of "a new contributor" who has recently made her appearance in that city: "Madge Morris, the California poet, not satisfied with her contributions to current literature, has made a new departure 'by becoming the mother of a 'little poetess.' 'The editorials of the next *Golden Era* will undoubtedly sparkle with the inspiration of the 'infantile genius, for the plain announcement 'would read, 'To the wife of Harr Wagner, a daughter, July 2, 1887.'"

—Bro. H. C. Wilson intends to depart for the East on Monday next. His mission to the Eastern camp-meetings is not to represent the Spiritualists of California generally, but the State Camp-Meeting Association and the Society of Progressive Spiritualists, and then only in a business capacity. He goes not to teach but to learn the best methods for advancing the cause on this Coast, hence, a work in which all will derive benefit. Mr. Wilson hopes to make the acquaintance of leading mediums and lecturers in the various camps and cities he will visit.

—The Union Spiritual meetings, held every Wednesday evening at St. Andrews' Hall, 111 Larkin street, are growing in interest and popularity. Mr. Pawley, the President, is an enthusiastic worker for the advancement of the higher spiritual truths, and is ably seconded by other aspiring souls. Next Wednesday evening that good medium and pleasant speaker, Mrs. Sarah Seal, will address the meeting; her subject is: "Homes in the Spirit World, or the Completion of Earth-Life in Spirit Form." These meetings are open to the public free, and should be well attended.

(Written for the Golden Gate.)

Upward Flight of the Soul.

BY C. E. S.

An idea has come to me, Mr. Editor, which may possibly be of use to your readers, and as Spiritualism has been of great service to me in the development of religious thought, it appears my duty in return to give of what I have to others. Your kindness in allowing me space in your valuable journal for this purpose will greatly oblige me.

The reconciliation between God and man, as referred to in the Scriptures, has been so long a stumbling block in the advancement of religious theories, a simple explanation of the whole difference is not likely to receive much attention from the founders of creeds and dogmas, or rather perhaps we should say their followers. Between the natural and spiritual, an impassable gulf has been so long lying that to cross it even as Spiritualists have crossed it, has been a great advancement, if not another step is taken in that direction. To believe in life after death, with no other proof than that of revealed religion, has not been satisfactory to many who would otherwise have been glad to believe, for the reason that the sensuous mind demands more proof than that of the repetition of facts, which may be true or not, as the earlier sensuous mind has been illuminated or otherwise by the divine spirit, which brings conviction to one prepared to receive it as truth. The mind of the human being is simply human. It is plastic and susceptible of impression, stirred from within by the holy spirit, or God made manifest. It has a power which recognizes its own divinity or spiritual origin. Till then it is simply animal, eating, drinking, and seeking constantly its material advancement through the world, and the things of the world, dreading death as an evil, or putting off thought of it as long as possible.

When the mind becomes conscious of its superior or spiritual capacity, it has reached the point of more direct illumination and is prepared for higher growth. The world is lost sight of in its development, or rather perhaps the spiritual is infused into the natural, and that quickening of the spirit realized, spoken of by Christ as being born again, regeneration or the new birth, commonly understood by theologians as that wonderful change of heart which prepares for the kingdom of heaven. By the coming of the spirit, as revivalists term the sudden awakening, supposed to be brought about by prayer and religious excitement, the soul is undoubtedly quickened, momentarily at least, into a knowledge of its own existence outside the material. Whether it is continuous or not depends upon the condition in which it is found at its sudden awakening. If really aroused it struggles on in its action, more and more conscious of its existence, and more and more prepared for its upward flight. If otherwise, if the magnetic aura diffused by an assembled multitude earnest in prayer and supplication for the coming of the spirit is not sufficiently strong to engrain itself upon the spiritual nature to develop it, or rather perhaps if the soul is not in a strongly receptive condition, there is little chance for it to increase in strength, or indeed to retain its condition till the struggle of life has made it more conscious of its need for further development, when by prayer or upward aspiration it attracts toward itself, from the higher or spiritual centers, the strength its needs demand. "Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you," are the words of Christ, but they are also the prophetic words of the spirit, when it lifts itself above the trials of earth and looks for that the heavenly world alone can give. The spirit's advance into higher life is slow, and at times seems almost as if it was stayed in its course entirely; dangers threaten it continually; "the cares of the world, the deceitfulness of riches," at times submerge it. Its longing for existence continues, and from time to time it breaks from its bondage and seeks again its higher aspiration. Disgusted with the world it longs to know of another, and is there a God? a hereafter? for which we are in reality preparing, the cry of the soul's weariness is scarcely answered till the life after death is proven, as the Spiritualist has proved it, when the aspiration becomes stronger, and the truly spiritual journey commences.

The upward flight of the soul is hardly understood by those who have not thought it necessary to look beyond the things of time, the consequence being that the most limited range of thought alone to them is possible. They see nothing but the material. Nature and her works fulfill for them the sum total of happiness. To procure wealth to indulge their nature to the utmost, is their only desire. The universe of the spirit is an unexplored realm of which even in dreams, they take no cognizance.

What matters it to the humble believer in spiritual existence if the world is hard, so that his eyes are opened to the spiritual truth which is teeming around him? The world is hard, but the vicinity to another which brings around him in the spiritual that which has been denied him in the natural, makes his toil easy, and helps him to a perception of that for which he is struggling, which makes him feel that on the hill top of Spiritualism is a range of vision so far extended beyond that of

the dweller in the valley of nature only, his heart aches for him, and his cry of "Come up higher, brother," he feels must be answered, and thus sooner or later the good of Spiritualism completely demonstrated.

(Written for the Golden Gate.)

Obsession.

BY MRS. AMANDA J. KNOWLES.

Much that is termed mental deformity or aberration, is, in its incipency, truly heavenly influence; but the person so influenced, being suspected of insanity, (as the common mind observes it) but is only suffering from temporary loss of judgment, from physical depletion, is ignorantly cared for, unwisely and improperly directed, because not understood; thus not being able to contend with surrounding conditions, and yet maintain individuality, flits about for a time, like a moth around a candle, drops helpless, and meets its fate within the walls of an insane asylum, where, if hope and love fail to heal, deformity that was once of the best, is exchanged for demoralization. This takes possession of the embittered soul through anguish and despair, and he or she who might have been an angel among us, if properly understood and led, sinks into mental midnight, is imprisoned mind and body, while the world in its fancied wisdom, looks on complacently and calls it insanity, being obsessed, or in common, rather vulgar language, "possessed of the devil," and may be, the devil of which this poor being is possessed, and which at the time, can not be overcome, is in human form roaming the earth, and in many instances, in the guise of a protector, has his abode under the same roof. Ah, of the science of the mind much may yet be learned.

But, says the scientific materialist, "Away with your heavenly or celestial influences. These symptoms are due to a preponderance of blood to the brain." Agreed friend, but let us not separate the mind from the brain, nor the brain from the body, nor the spirit from either. I am free to admit that where these influences exist, whether they be heavenly or otherwise, (perverted) there is an undue flow of blood to the brain, or intensified action, and in finding a cause for this, we may find a cause for obsession.

The physical has, no doubt, undergone undue strain that has reduced its vitality. The spirit struggling to maintain an equilibrium between itself and its weak temperament of clay, through its physical medium, the brain, partially loses its identity; is hurled from its pedestal; or, in other words, the judgment becomes dethroned in the struggle for life, and at this point, the victims are unable to comply with the natural laws of life which would in time, restore them. Those who assume the care of these temporary invalids, stand in awe of them; because in some respects they seem unnatural; but do not tell me they have lost their reason. It is merely a temporary loss of judgment caused by unharmonious conditions, and these untoward conditions are wholly beyond or outside of their own control or management. Hence great charity and patience should be exercised toward such, since they will usually be found to be persons whose moral and spiritual faculties rule the propensities; and because of this, when the judgment is dethroned, and although reason remains but fails to be directed well at all times, for want of acting judgment, the aberration takes this spiritual tendency as a last stronghold or life-preserver; even by great minds called "religious mania," and just at this stage is where much that is termed mental aberration comes to us in the form of heavenly influences, and, if understood by the people, or even by medical professors, the victims could be restored in very many instances, and that without confinement under lock and key, along with all the other cruel, because unnatural, conditions to which these poor unfortunates are subjected when committed to the keeping of an insane asylum.

SANTA CLARA, July 25, 1887.

SHORT SPEECHES.—Here is what Thos. Jefferson said on this subject: "I served with Gen. Washington in the Legislature of Virginia, before the Revolution, and during it with Dr. Franklin in Congress. I never heard either of them speak ten minutes at a time, nor to any but the main point which was to decide the question. They laid their shoulders to the great points, knowing that the little ones would follow of themselves."

THE Methodist Recorder says: "Nothing is more common than for persons who send articles to the press to complain if the slightest error is made in printing them; whereas, if printed as sent, in ninety-nine cases in a hundred, they would be full of errors. There is not one person in a hundred, even among those who claim to be educated, who writes correctly." And those who write correctly do not write legibly. Even editors themselves sometimes fail to do their i's.

A BOOK agent called upon the superintendent of schools at Cleveland, Ohio, and, not finding him, rang a bell close at hand. It proved to be six hundred well-trained pupils arose and filed out of the building. The agent quickly departed for "fields fresh."

(Written for the Golden Gate.)

Correctness of a Psychometric Reading.

BY DUCAN MCDUGAL.

While reading your valuable paper the idea came to me, in justice to a worthy medium—Mrs. T. A. Coffin, psychometrist, of Somerville, Mass., now at Onset Bay Camp-Meeting, whose advertisement I found in the columns of your paper—to acknowledge the correctness of a reading from a few lines of my handwriting, which was in every respect perfect. I am a Scotchman as she perceives, and would like to labor for my country in order to raise its people to a higher spiritual condition, and this I know can be done only by imparting spiritual knowledge. Now, to come to the point, there are three of us in Lynn striving for development for the purpose of taking these spiritual truths to Scotland, where I find there is a lack of mediums. I fully endorse the noble sentiments of Thomas Paine concerning universal freedom. While looking at Mrs. Coffin's photograph, I was impressed to write the following lines:

No false ambition blights her useful toil,
Who dwarf your souls to earn a moment's pride,
All thoughts of envy and self recoil
Before the goodness of this mother heart.

Ye queens who live in all your pomp and splendor,
Wasting the riches that around you lie,
While feeble age and infancy so tender
For help and succor ever vainly cry—

All ye who worship at the shrine of fashion,
Who dwarf your souls to earn a moment's praise,
Stop in your false career and take a lesson
From her who travels in diviner ways.

When earth can boast such women and no others
We shall be nearer to the Golden Age,
For children born kindly righteous mothers
Revered thereby a glorious heritage.

Ye angels who connect our earth with heaven,
Through your protecting and uplifting care,
On her to whom this tribute salute is given,
Bestow the answer to my humble prayer.

LYNN, Mass., July, 1887.

Dr. Stansbury in Salem.

EDITOR OF GOLDEN GATE:

Mr. and Mrs. Stansbury are here. I had a sitting for slate-writing to-day; many questions were written on a slip of paper in French and English, and to my great surprise and conviction of the individuality and identity, also the love those that are behind the mystic veil have for us, was fully demonstrated in the correct answers to every question; also a message to me in French written in plain daylight, the slate resting on my left shoulder, purporting to be from a French lady who has controlled me these seven years, and has always claimed me as her eternal mate. Will copy it for you, have kept the slate upon which it is written. [We omit the message.—Ed. G. G.]

To those who seek evidences of immortality, can there be a question of a doubt through this slate-writing medium? There is not the least chance for doubt, for it is done in daylight, and you hold the slate all the while, if you wish. Let skeptics and materialists seek with a passive attitude and they will be rewarded by some loved one writing them a message laden with heavenly love.

Mr. Stansbury is doing a great deal of good here. The Spiritualists of Oregon, I regret to say, are not much united, and the cause thereby suffers.

Yours respectfully,

JOHN C. DUCLOS.

SALEM, Oregon, July 25, '87.

THEOLOGICAL.—A French journal reports the discovery of a book of theological discussions, written by some of the early monks upon such questions as these: "What was the shape of the wings of the Archangel Gabriel? Did Pilate use soap when he washed his hands? How much wine did they drink at the marriage in Cana? Are there any angels with baritone voices? Could Christ have changed himself into a devil or into a pumpkin? If a priest should be interrupted during the baptism at a moment when about to pronounce the name of a child, and should pronounce 'Sapristi,' should the child bear through life the name Sapristi, and is the baptism valid?" It is said that the discussion of these different questions fills three volumes of five hundred pages each. We record the discovery as an evidence that the tone of the theological discussion has not been much changed in these latter ages. Most of the topics now agitating the sectarian churches are of little more value to the cause of true religion than the whimsical propositions of the old monks.

WHAT becomes of the souls of good horses when they die, neither the Andover professors nor their visitors have informed us; but the body of a distinguished horse, the famous "Ten Broeck," has received unusual honor from his late owner, Mr. Harper, who writes: "We laid him to rest in a nice coffin, and buried him in front of his stable door. His grave is still decorated with flowers. We are going to erect a nice monument over his last resting place, and enclose it with a fence. The stables are all draped in mourning; as is also the front gate."

—Dr. D. J. Stansbury, writing from Salem, Oregon, July 23d, says: "Owing to the extreme heat we have deferred our departure for the 'East' until September. In the mean time will 'arrive home about the 1st of August. We have visited all the principal cities of Oregon and 'Washington Territory, among which are Tacoma, Seattle, Port Townsend, Victoria, B. C., Olympia, Astoria, Ilwaco, Vancouver, Salem and Portland, and some of the smaller towns 'en route, including the Camp-Meeting at New 'Era. We have everywhere been hospitably received and trust have opened the way for others to follow. We have often been asked (when the editor of the GOLDEN GATE and 'Fred Evans were coming. A hearty welcome 'awaits you both over this route.'"

J. W. FLETCHER, 6 Beacon Street, Boston, Mass., gives diagnosis of disease from lock of hair; also business advice. Terms, \$2.

Do you wish to develop as a medium, consult, by letter, J. W. Fletcher, the Clairvoyant, 6 Beacon Street, Boston, Mass. Six questions allowed. Terms, \$2.

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

A lady (Spiritualist) of fine musical ability wishes to teach in a family. Is competent to instruct in English, French and Singing. Guitar and Harp lessons included, with Painting and Drawing. Good references for personal reputation, and skill in teaching. For further particulars, apply to Mr. Fred Evans, 133 Octavia St.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

MANAGER'S NOTICE.

W. J. Colville's Sunday Services will commence September 4th in Odd Fellows Hall, Market Street. Entrance on Seventh Street.

Classes in Spiritual Science—embracing the salient principles in Metaphysical and Mental Healing, Mind, Prayer, and Faith Cure, and Christian Science—will be held in Encampment Hall, Mondays and Thursdays, at 10 A. M. and 8 P. M.

Classes in Hamilton Hall, Oakland, Fridays at 3 P. M., and lectures the same day at 7:30 P. M. For a course of twelve lessons in Spiritual Science, \$5.

Admission to Sunday services 10 cents; reserved seats 25 cents. Monthly tickets, with reserved seat, \$1.

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.
July 30-1887. BUSINESS MANAGER.

ADVERTISEMENTS.

TAPE WORM REMOVED ALIVE in 3 hours. Hundreds of people who are suffering from dyspepsia and liver complaints, and general debility, are afflicted with Tape Worm or stomach worms. Twelve HUYEUZU Tape Worms removed by PROF. SHIPLEY, 530 MARKET STREET, near the Baldwin Hotel, San Francisco, Cal. Send for circular giving symptoms. Medicine sent by Express, C. O. D. July 30-1887.

THE NEW SYSTEM OF DELINEATING CHARACTER supercedes all others in clearness and availability. Can be used without prior study. Is a wonderful mirror of the life and character of all you meet. Gives mental, physical and business qualifications; conjugal adaptability; tendencies to disease, etc., the date of birth alone being required. The system is scientific, useful, instructive and highly entertaining. Sent postpaid on receipt of fifty cents. BUTLER & LATHAM, Publishers, 478 Shawmut Avenue, Boston, Mass. July 30-1887.

THE ESOTERIC. \$1.50 PER YEAR. SINGLE COPIES, 15 CENTS. Devoted to Oriental and Occidental Theosophy; The Mystery of Life, Past, Present and Future; How to Understand One's Self and others; How to Make Attainments, Mental, Moral and Psychic; and to Utilize the Ideal of the Ages. It is full of the Spirit of the New Age. Sent on trial six months for fifty cents. ESOTERIC PUBLISHING CO., 478 Shawmut Avenue, Boston, Mass. July 30-1887.

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H. ALLIONE AND C. FERERA, Proprietors. Orders can be served in French, Italian, Spanish, or Any Style. French or Italian dinner, Fifty Cents. Choice Wines, Liquors, Cigars and Ice-Cream. Open day and night. Private rooms for ladies. Outside orders for Oysters, Lunches, etc., promptly filled. July 30-1887.

ALLIE S. LIVINGSTONE, ARTIST. Spirit Portraits Painted, \$5.00. Trance Test Sittings, \$1.00. Parlors, 637 McAllister Street. July 30-1887.

ANNE McCLELLAND, TRANCE MEDIUM. 330 Golden Gate Avenue. Private Sittings, \$1.00. Seances, Tuesday and Friday evenings, at 8 P. M. sharp. Ladies 25 c, gentlemen 50 c. July 30-1887.

MRS. PERKINS, TRANCE, TEST, AND CLAIRVOYANT MEDIUM, 1021 1/2 MARKET STREET, Between Sixth and Seventh Streets, San Francisco. Private Sittings, \$1.00. Circles, Thursdays at 8 P. M. and Fridays at 8 P. M. Diseases diagnosed by her Spirit Guide, Dr. Woodhull. Gives satisfaction upon all questions. July 30-1887.

MRS. IDA P. A. WHITLOCK, BOSTON. Gives PSYCHOMETRIC READINGS from Letters, Locks of Hair, and other articles. Terms, \$1.00. Address Drawer 5735, Boston, Mass. July 30-1887.

DR. THOMAS L. HILL, DENTIST. OFFICE AND RESIDENCE, 1099 MARKET STREET, SAN FRANCISCO. Office hours, from 9 A. M. to 5:30 P. M. Consultation hour, 4:30-5:30 P. M. July 30-1887.

NOTICES OF MEETINGS.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, every Sunday. At 11 A. M. J. J. Moore, the celebrated inspirational speaker, will answer questions in the trance state, and will lecture in the evening. Children's Lyceum at 12:30 P. M. All services free.

PROF. WAIT'S CLASS NOW MEETS AT DRUID Hall, 413 Sutter street, every Sunday evening, at 8 o'clock. To bring the instruction within the reach of all, the price for the Course of Twelve Lectures has been reduced to \$2.50. Single admission, 25 cts.

ASSEMBLY HALL, ODD FELLOWS' BUILDING, Market Street (entrance on Seventh Street), every Sunday evening at 8 o'clock. Mrs. J. J. Whitney, Test Medium, gives Tests from the platform.

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

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 8 P. M. in Washington Hall, 35 Eddy street. Good speakers upon all live subjects pertaining to Spiritualism and humanity. A free spiritual Library, of 700 volumes, opens every Sunday from 1 to 5 P. M. All are invited.

UNION SPIRITUAL MEETING EVERY Wednesday evening at 8 o'clock, at St. Andrew's Hall, No. 111, Larkin street. Interesting addresses, followed by tests by the mediums. Admission, free.

YOUNG PEOPLE'S PROGRESSIVE SOCIETY, of Chicago, meets in Avenue Hall, corner of Wabash Avenue and 23d Street, Chicago, every Sunday Evening, at 7:45.

ADVERTISEMENTS.

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Your Loved Ones Call Back to You:

"STAY WHILE YOU MAY"

"Amid the joys and beauties of Earth,
"lest you come, unprepared, before your
"time, an unwelcome visitor to the Spirit."
"World. Life purified and flesh made
"clean fit the soul for the delights that
"await you in the Better Land."

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Cures Catarrh, (that most loathsome, offensive, and destructive malady) and all other Throat and Lung Diseases. It purifies the Blood, tones up the Stomach, Splenic, Liver and Kidneys, and cleanses the soul.

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SPECIMEN TESTIMONIALS.

SAN FRANCISCO, December 14, 1886. CARBOLIC SMOKE BALL CO., 652 Market Street: GENTLEMEN—Seven days ago I purchased at your office a "Smoke Ball" and "Debellator" for Dry Catarrh and Deafness. I have been under the treatment of eminent physicians of the United States and Europe for the last twenty years, and have spent thousands of dollars for treatment. They all failed. During the seven days in which I have been using the "Carboloc Smoke Ball," I have been benefited more than I have by all the treatment received and all the medicine taken during the last twenty years. Very respectfully, ADAM SMITH, 728 Sutter St.

SAN FRANCISCO, January 7, 1887. CARBOLIC SMOKE BALL CO., 652 Market St., S.F. GENTLEMEN—I can attest to the wonderful efficacy of your great "Smoke Ball" remedy in treating Neuralgia and Headache caused by Catarrh. You can publish this if you like. I am well known on the coast, having lived here thirty years. I. G. McCALL, General Agent Erie Railroad Co., 22 Montgomery St.

Hundreds of such Testimonials at the office. Circulars and Testimonials sent to any address. You can test it FREE at the office of the

CARBOLIC SMOKE BALL CO., 652 Market Street, Corner of Kearny St., July 30-1887. San Francisco.

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Manual of Psychometry: The Dawn of a New Civilization. By J. RODES BUCHANAN, M. D. \$ 2 00
The New Education: Moral, Intellectual, Hygienic, Intellectual. By J. RODES BUCHANAN, M. D. 1 50
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The Independent Voice in Grand Rapids, Mich. By H. W. ROOPER. 15

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

(Written for the Golden Gate.)

Random Thoughts.

BY MATTIE FULSIFER.

How admirable the order of mind, that enables us to leave all wrong and error behind and see only that truth which lies ever before and beyond! To know truth and right when we see them, it is not necessary that we first make the acquaintance of error. Earth-life is subject to conditions that the spiritual spheres are untrammelled by, and the latter becomes more apparent to those every day, who are nearest the border line of the two states of being. Looking back is to them a chaotic mingling of ways, means and events and teachings, through which they wonder how they ever made their way to their present mental state and surroundings. It is far easier to look forward into the future and see the beckoning hand, than it is to perceive the destiny that guided them through the past. As the vista of the glorious beyond opens new and clearer views, the darkness closes behind, and it is dense in proportion to the dawning brightness. A firm faith and trust in its right, and we shall all be led ultimately to where we may clasp the protecting hand that held us so firmly.

The Sultan of Morocco stands pre-eminent among the world's rulers, in the wisdom shown in his recent abolition of intoxicants, tobacco and snuff, by prohibiting the sale or purchase of the one, and abolishing the state monopoly of the other. The Moors are wrathful that those measures were taken in behalf of the poor, and the world will doubtless regard it as a mean partiality. But therein lies the Sultan's wisdom. We suppose the matter has been a deep and serious study to his Majesty; that he sees as all wise ones do see, the poverty and misery wrought among the toiling classes by the excessive use of liquors and tobacco; sees that their indulgence is to weaken the moral forces as well as the physical powers, making helpless burdens of those who might be independent, and criminals of men who might be good and useful citizens. He finds the poor to be mainly a class of persons who should and must be protected from themselves, and he of all sovereigns down to the present, has shown the courage to undertake the responsibility. Hail to the Sultan of Morocco! May his kind multiply!

The most simple, though wonderful time piece yet invented, is probably the models now on exhibition at the international, scientific, and industrial, and the workmen's exhibits, and is named by its inventor, "La Transparente." It consists of a delicate c-shaped copper stand that supports two hollow glass balls, the lower one, marked with the hours and subdivisions for the half and quarter hours, is considerably larger than the upper one, simply marked with the minutes. These two balls rotate on steel pivots before fixed indexes. The minute index is formed by an arrow-shaped prolongation of the c-shaped stand, that curves over the upper wall; the hour index being formed by the copper figure, which stands before the apparatus, and represents a man holding a lance in his hand. The point of the lance in on a level with the circle of figures. The most careful study of the model fails to reveal to any one the secret of its workings. The globes, besides being hollow, are as lucid as a soap bubble. The age of inventions is just fairly begun, and the next fifty years will produce wonders of mechanism that shall make our present productions seem very crude.

The Illinois Legislature has passed an act prohibiting the marriage of insane persons, paupers, and inmates of prisons. Recent events in Chicago are responsible for this most rational and wise law. "Better late than never," but it seems a pity that the country allowed these classes one hundred years to perpetuate their misery and woe. Without moral and wise parents there can be no home; without home, no character; and without character, no good citizenship, the foundation of all our free Republican institutions.

Greenville, S. C., has a man who would fare hard in California, where exact (2) justice is dealt out unparagonably to adults and infants alike. He is a merchant, and would not be tolerated in the examples he sets for regulating the morals and consciences of small boys. Other men in his line see to it that all offending youngsters are made to feel the enormity of their infantile indiscretions, and thereby bend the twig as the tree should grow. But what did this Carolina man do, the other day, when he caught a small white boy stealing a lemon from his store? Why, he called him back and gave him an orange, warning him never to eat lemons! Just think of it! Is that not directly encouraging boys to steal oranges instead of lemons? Other fruit dealers in Greenville will have to put a double watch over their stands, for we are sure this boy will do his stealing somewhere else, and never, never trouble that terrible man again.

The profession of oculist, since the building of the elevated railroads in New York city, is one of the most lucrative. The drug stores and dispensaries are also thronged by those too poor to employ professional aid. The running of the cars is

said to fill the air with clouds of very minute particles of dust from which the moving out-door masses all suffer more or less. The income of one noted oculist has increased to \$200 a day; and the study is becoming a specialty in all the colleges, while the average physician is giving the eye particular attention, with a certainty of his acquired knowledge being in ready and constant demand. Unless this trouble can be prevented or modified, defective eyesight, if not blindness, will be a common affliction of the rising generation of New Yorkers; not alone due to this first cause, but quite as much, perhaps, to the indiscriminate use of eye-washes and the malpractice of ignorant physicians, for a successful oculist only becomes so after years of the closest and most patient study and practice. Success is too often counted by dollars and cents, and this kind comes as often to charlatans as to qualified practitioners.

SAN JOSE, CAL., July, 1887.

Subterranean Heresy.

(The Christian Register.)

Heresy is said to be in the air, and so it is. But there is a good deal that is underground. We do not mean that it is disreputable or earthy, but that it is hidden. A watercourse can not be followed on the surface alone. It is fed by hidden springs. The mountain stream flows down its side in a noisy, babbling way, telling all it knows of woodland secrets as it skips from rock to rock and splashes from pool to pool. But there are furtive, modest, hidden streams, which wind their way through subterranean courses, and at last break forth in the clear, refreshing springs which swell into brooks and find their way to the river. The course of thought likewise can not be traced wholly by its surface channels. There are deeper arteries that connect from age to age the heart and brain of the race. Surface currents may be dammed and diverted, but the deeper courses follow natural channels.

The petroleum that lights our houses and furnishes matter for a hundred articles of commerce is the result of subterranean forces, which needed vents to rise and become useful to humanity. Pittsburgh was a black, smoky city. It thrived on soft-coal and petroleum. But there were still other hidden forces; and by and by the natural gas which had been waiting for years and centuries for a vent was piped, and conveyed into its factories and houses, to warm, light, melt, and cook for its citizens.

There are hidden forces likewise in the world of thought. There is an inward pressure that is working toward the surface. At first, it may seem to be intellectually gaseous in its properties; but humanity eventually finds that it has an element of light and heat, intellectual illumination, and moral glow.

The revolution that has taken place in modern thought is made of currents and forces which have before appeared in the history of the world, but the world was not ready for them. They had apparently passed from sight; but when the right time came, when the vent was furnished, they arose to new power and usefulness.

Such is very evidently the case in the agitation which has taken place in theology. We hear much of the "New Theology"; but the movement, so-called, is a freshening reappearance of earlier streams of thought and life. Thus, the thought of Channing, which sixty years ago men tried to dam and divert, has been quietly irrigating the mind of Orthodoxy. It springs forth now in new and unexpected places; and its broad, humane, Christian sentiment, though taking different forms of expression, appears in institutions which were formed to combat its early power. But the thought of Channing itself was not wholly new. It was a reappearance, with fresh vitality and impulse, of a purified form of Christianity which had been flowing down through the ages, at times polluted by the corruptions which it drained, but filtered through consecrated hearts and lives, bursting forth again, as if from hidden sources, with new and irresistible power.

The history of the Church shows that the truth of Christianity has often been divided between the Church and the heresies it combated. Not infrequently, the heresy has contained the greater truth; and it has seemed a wrong done to history when the heresy has been extinguished. But this extinction has been only apparent. With changed names, but with new vitality and power, heresies which were long supposed to be dead spring suddenly into life again. They have not even been asleep. They have quietly been flowing beneath the surface, and, purified of some of their noxious elements, come forth again when the world is ready for them. Thus, we see Pelagianism bursting forth into Arminianism, and at last gaining the victory over Augustinianism, which it seems strange that it should not have won at first.

"Truth crushed to earth," we may be sure, will rise again, for "the eternal years of God are hers;" and though heretics, the torch-bearers of the past, have been persecuted and put to death, and their influence to human appearance trampled out of sight, yet we may rest assured that whatever elements of truth, beauty, or goodness they may have stored for will eventually rise again in some fresh incarnation, to bless, nourish, or heal the world.

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DIRECTIONS FOR ADULTS.

For Neuralgia, Headache, or Toothache, one teaspoonful of the Nerveine in one ounce of water. Swallow without stirring, and apply the Nerveine to the affected part by a pressure of the hand or finger; not necessary to rub. For Inflammatory or Muscular Rheumatism, take one teaspoonful of the Nerveine in one ounce of water, and apply to the affected parts freely, and then use Dr. Jones' Specific Blood Purifier three times a day. For Epilepsy, Spasms, and Convulsions, take one teaspoonful of the Nerveine in one ounce of water, and apply to top of head, throat and chest freely. For Fits, the Nerveine should be taken once a day for several months to effect a permanent cure. For Cholera, Cholera-morbus, or cramps in the Stomach and Bowels, take one teaspoonful in one ounce of water, and repeat in ten minutes, if relief is not obtained by first dose. For Cancers or Tumors, apply several times a day, and use Dr. Jones' Vegetable Blood Purifier. For Epithelioma, or Cancer of the Stomach, reduce the Nerveine one-half with water, and take internally, and gargle the throat three or four times a day. For Tumors, Caked Breast, and Swellings, take ½ teaspoonful in ½ ounce of water two or three times a day, and apply to affected parts several times a day. For Diptheria or Croup, put one teaspoonful of the Nerveine in one ounce of water, and take a teaspoonful every fifteen to twenty minutes, and apply the Nerveine externally several times a day. For Granulated Sore Eyes, reduce the Nerveine with water one-half at the start, or as strong as can be borne, and wash the eyes three or four times a day. For Burns, use freely, and every few minutes, until pain subsides. If the parts are raw, reduce the Nerveine one-half with water or glycerine. For Difficult Breathing, or Heart Troubles, take one teaspoonful of the Nerveine in one ounce of water, and in all cases apply the Nerveine to the top of the head freely. Saturate the scalp well.

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"Spirit in the Crucible of Reason."

SANTA ANA, Cal., July 24, 1887.
MR. J. J. OWEN, DEAR SIR:—A friend of mine, Mr. Wm. Chestnut, a hard materialistic nut, recently handed me a copy of the *Boston Investigator*, of July 6th, containing an article by Otto Wettstein, on "Spirit in the Crucible of Reason," remarking that he thought that "knocked the bottom out of Spiritualism." After writing the inclosed letter this morning I was impressed to send the letter to you for publication with a view to setting other minds to pondering in a new direction. I think the crowning virtue of the *GOLDEN GATE* is the spirit of charity and brotherly love breathed through its columns by the editor. Was very sorry I could not have made your personal acquaintance when you were at Los Angeles. Very truly yours,
D. EDSON SMITH.

HOPE RANCH, Santa Ana, Cal.,
July 24, 1887.

DEAR BRO. CHESTNUT:—I was glad to read the article which you thought "knocked the bottom out of Spiritualism." In fact I like to read all that can be said against it, for it is the truth we are all after. But how differently we look at the same thing from different standpoints. From your standpoint "Spirit in the Crucible of Reason" "knocks the bottom out of Spiritualism," from my standpoint it don't make even a perceptible dent in the bottom. Science knocked the bottom out of crossing the ocean with a steamship. And numerous other stupendous facts have had their bottoms knocked out by reason, and so-called science, in past history.

There are thousands of existing facts to-day in the material world that no man can explain,—electricity and the growing of a plant being two of them. And the foundation, or bottom, of so-called material things, the atom, has never yet been dissected or even seen. But this does not knock the bottom out of facts which irresistibly point to the existence of these so-called atoms. Because a spirit has never been dissected is no more proof of its not having an organic existence than it is proof that atoms do not exist, because one has never yet been dissected. Owing to the numerous exploded scientific impossibilities of the past, it will not do to say that a fact does not exist because it is not in accordance with our reason. Our reason is largely founded on our experience. I once tried to convince an intelligent negro at the South that ships were made of iron that would float, and that water under certain conditions could be walked on. But to him these ideas were unreasonable, because entirely different from all his experience with iron and water. It is not wise, considering the mistakes of the past, to be dogmatic about alleged facts. My experience in spirit investigations has been of such a nature that I know that there are facts occurring, which we call spiritual, that are entirely beyond the ability of our present reason or science to explain. But I believe the explanation will come in time, and will then be called reasonable and scientific.

All scientific men who have given patient and careful study to the phenomena of Spiritualism have been convinced that there are really and truly laws governing these so-called spiritual phenomena that as yet we know nothing about. The late Prof. Zollner became convinced that a table could, by some unknown law, be made invisible; or matter passed through matter in some, to us, unknown way. Still he believed it to be in strict accord with natural law, and would sometimes appear reasonable. Your mind doubtless reverts to the late report of the Scybert Committee. This Committee seems to have sought how not to know; and "intelligent Spiritualists everywhere simply smile in pity at the magnitudinous profundity of stupidity and ignorance exhibited by said Commission."

Try again, Bro. Chestnut. I think the ship of Spiritualism will have to have another torpedo exploded under her in order to sink her. But I don't wonder at the view you take of this thing, any more than I did of the man who could float. I do not despair of yet showing you facts which will cause you to change your theories.

Fraternally yours,
D. EDSON SMITH.

A GHOSTLY LEGEND.—A beautiful legend of Durham Cathedral is thus related by Reginald of Durham. "A monk of Durham, keeping nightly vigil in the minster, sat down in the stalls and thought. He raised his eyes; he beheld in the misty distance three forms descend, and with slow steps come from the east towards the choir steps; each had a bishop's habit, each was comely, venerable, and glorious to behold; and, as they passed, they sang Alleluia with the verse, with the sweetest strains of melody. Then, towards the south, where the great crucifix stands, was heard a choir of many voices singing in their several parts the prose, and it seemed as though clerks in their ministries were serving a bishop-celebrant, for there the clear shining of the tapers was brightest, and thence the rich, delicious perfume of the incense breathed around. Then the three bishops sang their part, and the choir made answer with chanting wondrous sweet, while one celebrated as becometh a bishop. Then all was done;

once more the solemn procession passed on its way, and disappeared like faint images behind the altar; and they say that where they were at that service lie asleep, Eadbert, and Edeldwald."—*All the Year Round*.

Materialization.

[A. A. Wheelock, in *Alcove*.]

QUESTION.—What is the process on the spirit side of life to produce re-embodiment?

ANSWER.—On the spirit side of life where force and power are unlimited, and where the observance of all laws are absolute,—there can be but one serious obstacle to the clothing of any spirit form with sufficient material to become observant to human sight, under such conditions as spirit and its laws require, and that is Ignorance!

As all such real phenomena must be operated from a scientific basis,—as are the production of all living forms in nature,—it follows of necessity that there can be spoken of, and that is, knowledge,—always adequate, ample, sufficient, in any sphere of life.

And when this stupendous fact—first as a possibility—second as a reality—this last and most complete testimony of the continued individual existence of "loved ones" is calmly studied and fairly, fully analyzed, it will more and more clearly dawn upon the sincere, careful student of this natural phenomenon, that the main and most serious obstacle on the mundane side of life is—ignorance!

It needs and must have a like remedy to the spirit side—knowledge. When the students on both sides of life unite in applying this remedy fairly, fraud-practice, the fraud-cry and the self-appointed, pseudo fraud "doctors," will pass from sight like the morning mist; and like Othello, the "occupation" of fraud-hunting and "exposing," will be gone!

There is but one way to obtain this most desirable result—by honest inquiry and patient investigation. Denunciation and physical violence towards either spirits or the conscious or unconscious sensitives, who are both objective and subjective to an unseen power operating upon them, will never secure the desired result. The reason is obvious; those who denounce and use violence, not only reveal those elements in themselves, but furnish the most positive evidence of their ignorance, blindness, and incapacity to deal intelligently with the manifestations of this grand truth in nature.

With these few general suggestions let us now proceed on the line of inquiry made us to the "process" of producing this, so many in spirit and physical life, wonderful phenomena.

That the whole process must be natural is inevitable, as no other can exist in nature. As atoms and worlds alike are under the operation and control of immutable, eternal laws, it follows of necessity that the basis and operation of the process must be scientific.

By reason then of the action of spirit power in the atom, giving to it and all forms of life, continual motion which constitutes the active life-principle ever manifest; by the natural chemical operation of the adaptation of elements in atoms attracted to each other, spirit chemists who have the knowledge, (of course none others can,) are able under conditions that render the laws of adaptation perfect, to gather sufficient material of kind and quality in elements, forever in motion, as primates of all forms; and by aggregating such atoms, as the law requires, can clothe any spirit form in spirit-life with material, which may properly be denominated as the substance of matter composing bodies, so as to be seen and recognized by the ordinary sense of sight.

At every stage and change of this process of re-clothing a spirit with substance for a temporary use, to be dissipated and returned to original conditions by the same principle of chemical action continually going on in every human, physical form of matter will be seen the importance and supreme necessity of first, understanding, and secondly, comprehending what are the conditions requisite, on the spirit and physical side of life for success.

As an extended and more ample delineation of this "process" on the spirit-side of life, as well as its counterpart, on the earth-side, must be deferred for want of time and opportunity for further summation, we conclude with this general summary, asking special attention of mortals to the brief suggestions made, namely, that this process on the spirit-side is a scientific chemical process, produced by spirit power.

VISITED BY AN APPARITION.—A young woman employed as a domestic by a Denver family married a private soldier in the regular army a year ago, and immediately after the wedding returned to her service, while her husband was sent out to Fort Union, in New Mexico. One afternoon last week, while sitting in the kitchen, she heard a tapping at the window, and she looked up saw the face of her husband looking in. The apparition remained for a minute without speaking, and then for a minute faded away. The young woman slowly faded away. The presence of the family, related the strange experience to family, and fainted. Later in the day she received a telegram from the fort announcing that her husband had died of fever the day before.

The Woman in White.

One of the most remarkable apparitions is the woman in white, reported to have been the family-ghost of the Hohenzollerns of Germany, having made her appearance many times during the last four hundred years. Strange to say, she does not confine her visits to the darkness, appearing quite as frequently in the bright daylight. She is reported to be usually dressed in white, with a bunch of keys hanging from her belt, and when she is seen, death or some calamity is sure to follow. The woman in white is thought to be a Countess Agnes von Orlannde. After the death of her husband, she fell in love with a Hohenzollern, Count Albrecht von Wurmberg who refused to marry her, because "four eyes hindered him from doing so," meaning the eyes of his parents. The Countess thinking that he had reference to her two children, hired a man, named Hager to murder them, which he did by piercing their brains with a needle. Hearing of this, the Count left while the Countess confessed her crime, and died in prison at Hof, in the year 1336. Before dying she founded the monastery "Himmelstreu (heaven's trust)," where she lies buried with her two children.

She first appeared in 1486. In the sixteenth century she appeared more frequently, and in the seventeenth there was hardly a Hohenzollern castle which she had not visited. On the 13th of April, 1660, she was seen in the castle at Berlin. Three days later the Duchess of Brandenburg died at Drossen.

In 1667 the Duchess Louis Henrietta saw her seated at her own writing desk. A few days later she was a corpse, which caused many skeptics to become believers in the ghost. Among these was the Marquis, Philip von Brandenburg, who, in the year 1678, on his return from Rome, saw the form seated in his armchair. A few days later, he fell dead from his horse.

In 1735 the Princess Sophia, sister of Frederick the Great, wrote in her diary:

"On the night of the seventh to the eighth of December, two soldiers and a servant heard a noise as if some one was walking to and fro in a room they knew was unoccupied. Soon the noise changed to screams and groans. They went into the room several times without discovering anything, as the noises would cease, but, on their retreat, would immediately begin again. Other soldiers, who relieved the first, also heard the noise. Herr von Reitzenstein being told of it, went into the chamber and saw the woman in white walk across the floor. No one told me of it, thinking that it foreboded mine or my husband's death; but they were soon relieved of this fear, as my husband returned on the eleventh of December; but almost at the same time a courier arrived, bearing a message telling us that our brother, Prince Wilhelm, was dead. He had died in the same hour that the woman in white was seen in our 'Schloss.'"

In 1740 she appeared to King Frederick I. while on his death-bed. She was next seen in 1743, in Berlin, by the wife of Frederick II., and her ladies of honor, who were seated near a window, looking toward the dome, in a window of which the form appeared. The queen sent over an officer, and when he approached her, she was seen to retreat and disappear. On the tenth day of October, 1806, she was seen on the street in Jena, by the Duke of Reusz and several gendarmes. On the evening of the same day, they received the news of the death of Prince Louis Ferdinand of Prussia.

She has been seen several times in Bayreuth, and in 1812, when Napoleon passed through that city, he sent word in advance not to prepare those rooms for him in which the woman had been seen. On the morning he had spent the night there, he appeared restless, and declared that he would never enter that building again. He seemed very much agitated, and was heard to mutter: "Le enadit chateau." He did not say whether or not he had seen the woman, but it was generally believed he did. A year later, he again passed through, but absolutely refused to spend a night in the city. Since then she has only been seen in the castle at Berlin. The officers once declared they would solve the mystery of her appearance. They secreted themselves in various places where they could see her, should she pass. Two nights passed without any unusual occurrence; on the third night, one of the officers came from his retreat apparently much agitated, but refused to say what had occurred and also declared, nothing could induce him to continue the vigil. The last time she was seen, was New Year's eve, 1860-61, which was followed by the death of King Frederick IV.

SAW IT IN HER DREAMS.—A Nashville lady dreamed one night, recently, that her old school friend, whose bridesmaid she had been at her wedding to a Virginia planter a year before, had died suddenly, and that she was present at the funeral. The lady related the dream to her family and refused to be convinced that it was not a premonition of death. A week later a delayed letter reached the lady, informing her that her friend had died at about the same time with the occurrence of the dream.—*New York World*.

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