



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

VOL. VI.

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SAN FRANCISCO, CAL., SATURDAY, APRIL 14, 1888.

[TERMS (In Advance): \$2.00 per annum;
\$1.25 for six months.]

NO. 13.

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GEMS OF THOUGHT.

[Gems by Charles J. Hall.]

The value of thought depends largely upon its clothing.

Each soul basks or shivers mostly in its own sunshine or shadow.

Individuality is the guardian of the soul, and it strews its pathway with thorns or roses.

He who can outline the wisdom of the future, though unknown in his own age, is truly great.

The soul speaks best in silence, when all around is unheard, and it faces the universe alone.

Perhaps I can stave off the winter almost wholly, if I hold on to the sunshine of the children.

Human development is heaven's coin, and it will always be current everywhere for its face value.

The rank and file of the people are moving forward, and the doctors and ministers must keep step.

Failling to express our love and esteem for a friend is like omitting to pray. No one is injured save the silent party.

The unflinching courage of painful endurance must be a flash from the Almighty will, a gleam from the life immortal.

I presume God will not allow me to look into the future, until I have shown some reasonable capacity to see the present.

Truth is a safe conductor, and we need not fear to stop at any station that she makes, though it may not be on the old time-table.

All the heaven that any soul can contemplate, or comprehend and enjoy, is without gate and padlock, and is wide open to the whole human family.

Our Father in Heaven is fast becoming to me a substantial, unseen, unchanging, quiet reality, beyond whose influence and parental care no child can wander.

We can never fill the great mission of life satisfactorily without helping others onward and upward. Human influence is immortal. Would it were always of the very best stamp.

I have great faith in the future church, and I wish she would come along. I think we are about ready for a religion that can blend the human race into a universal union of intelligence.

Death is promotion; an opening of the eyes; an introduction to the best society of the universe; close communion with all whom we love; great ability to help others; and an uninterrupted possession and use of all our treasures.

How few men learn that apparent failures are the real harbingers of the most brilliant successes. But few men really succeed in great enterprises until they have bought and paid for the right of way, and learned to keep the road by night as well as by day.

[Written for the Golden Gate.]

Thoughts on Theosophy.

BY ALFRED DENTON CRIDGE.

In endeavoring to enlighten my understanding of Theosophy, I hope no idea of controversy was entertained by Brother Allen Griffith in the *GOLDEN GATE* of March 31st.

The teachers of Theosophy by pen and tongue have created certain ideas concerning it in the minds of the people, which I desired to have cleared up. The Fellow of the Theosophical Society did not give much information upon the subject, however.

If Theosophy, like theology, is to be or has been made a maze of hair-splitting quibblings, with assertions instead of demonstrable facts for foundations to support vague theories upon, the whole to be made a life study before being understood (if at all), the masses will be either led astray by blind leaders of the blind, or reject the whole thing. Truth needs not a vast array of marshalled words to introduce her; they obscure her beauty, and repel her would-be worshippers.

If India is not the original source of Theosophy, it is to a great extent the fountain-head at present. Theosophy may not be responsible for the material shortcomings of the Hindoos, but that it has existed side by side with them, I think, more than a coincidence. Theosophy teaches us not to want what we can't have; so does Christianity, in a certain degree. This idea of contentment—whatever it is, the will of God—the superiority of spirit over, and indifference to material conditions, taught by the early Christians, as by the Theosophists, tends, I think, to produce a condition of society exemplified by India of the nineteenth century, and Europe of the eleventh.

The defects in the religious philosophies of India and Europe are apparently either the result or the cause of the unjust, degraded condition of the masses, where and when they have been most powerful. I asked for information.

As the Christian refers to dead Hebrews, so seem the Theosophists to find refuge in Sanskrit. The ancient spiritually harmonious Sanskrit philosophers followed out, to a greater degree than is at first apparent, the lines of thought of Grecian, Roman, and more modern European *ascetics*. Much that appears under the head of Theosophy, if the new terms and phrases were more accurately translated and impartially compared, would be found nearly identical with Christian conceptions, creeds, and dogmas, already more definitely expressed in intelligent English.

Many of the translated Sanskrit sentences are like Dame Wadde's tea-pot—able to hold the ocean, if you put in a pint at a time.

To assert that spirit is superior to matter does not make it so. To me the daily incidents of home, workshop, nation, and mankind show that spirit, under certain conditions, is superior, as under other conditions inferior, to matter. Geologists were once divided into two hostile schools upon the question of the most potent agent in the construction of the world, fire or water. To-day the claims, as well as the errors, of both schools are recognized. It took both to account for the facts. The action of the acids upon the empty stomach will revolutionize the moral and spiritual nature of man, as it does of beasts. The fate of nations and religions has been decided by this material action.

The existence of error for centuries does not prove its truth. That argument proves the infallibility of the pope and the fauness of the earth. Neither does the acceptance of a theory by acute minds prove its truth. They have accepted every dogma and theory promulgated since Adam.

Re-incarnation may be a fact, but I have yet to see a concise, logical, scientific exposition of it, and would be glad to learn of one if it exists. So far in my intermittent researches the idea that re-incarnation is but part of a vague Hindoo scheme of heaven and hell is upheld, and the poetical assertions, unsupported by fact or definite information, of Theosophists add strength to the theory.

If belief in re-incarnation is one of the evidences of a thorough knowledge of



INDEPENDENT SPIRIT PAINTING.

[From a life-size bust in oil of Cora, spirit daughter of Mrs. E. W. Bushyhead, wife of Ex-Sheriff Bushyhead of San Diego. Produced by independent spirit power, through the mediumship of Dr. and Mrs. Henry Rogers, of San Francisco. See 4th page.]

the subject, of course I may never be thoroughly informed. But if in any case to be thoroughly informed it is necessary to wade through scores of dry volumes, the masses can never be brought to a knowledge of it. Truth needs to be viewed, as does the statue of Venus, without drapery. What the advocates of Theosophy and re-incarnation require before they can expect thinkers and intelligent inquirers to more widely examine their theories and ideas, is more definite, concise and orderly presentations of *facts* concerning them, in plain, fully translated English. When that is accomplished, I believe the investigator will discover little truth that has not been taught by Christian theologians, or is not already inculcated by Spiritualism. It may have the effect of broadening Spiritualism, and awakening thoughts in the minds of many upon kindred topics, but while not hostile to it, I think Spiritualists are wisest not to either bitterly oppose or ardently assimilate with this mystic, assuming offshoot of emasculated India.

[Written for the Golden Gate.]

The Golden Rule.

BY ELLA L. MERRIAM.

Better than all the sermons of the most learned and gifted ecclesiastics or the wisest teachers; better than the inconsistent theories and iron-clad creeds of sect or clan; better than science or superstition, is the "beautiful Golden Rule." So applicable, so reasonable, and so just in all its relations to and influences upon humanity, individually and collectively.

It induces no clashing of opinion, nor vain arguments as to the duties and obligations of our fellow-man, but each becomes occupied and absorbed in the work of squaring and measuring his or her life to their best ability in its fullest, noblest, and highest sense.

What a beautiful picture to contemplate! What a glorious future to anticipate! For just so surely as the world is now awakening to its innumerable possibilities and real design, just so surely will they come to see, understand, and desire this, the wisest, best, and only means of obtaining all that is highest and most enjoyable in this and the future life.

The bright, shining "Golden Rule" not created, established, or represented by any person, or body of persons, however sincere, zealous, or politic, but born, imprinted in indelible characters within the soul to be reflected and exhibited in the daily walks and works of its adherents.

What a sovereign of peace, harmony and usefulness! What a conqueror over the ills and evils of every nature and degree! What a universal balm for the woes and miseries of humanity, and so easy to follow, so delightful to observe, to

those who are willing and anxious to gain true happiness themselves and impart it to others!

Our own preachers! Our own teachers! Our own saviors! "Without money and without price" can we obtain this infallible guide through the mazes of earth's oftentimes toilsome and intricate journey to the golden gates that will admit us into the unexplored country of whose delights and treasures "human eye hath not seen, nor ear heard; neither hath it entered into the heart of man to understand!" But we must be honest, just and wise in our use of this divine instrument, lest by error and spiritual ignorance our temporal habitation will become imperfect in design and construction, unbalanced and unstable, to be again reconstructed at the expense of valuable time and labor.

Do unto others that which ye would that they should do unto you! and I promise you that as your conscientiously and wisely builded edifice assumes loftier and more beautiful proportions, surmounting gradually but surely all the obstacles lying in our upward pathway, this life will seem all the more valuable and beautiful for its immortal significance, its disciplinary experiences, and its true and enduring benefits, and the approaching on, a full and complete recompense for the brief and trivial sufferings that sometimes shut out from view the boundless expanse of eternal ages yet to be explored and enjoyed.

LOS ANGELES, Cal.

SHE WAS NOT PREPARED.—"Are you prepared for death?" the clergyman asked, with a tremor of emotion in his voice, as he took the sick woman's hand in his own. A shade of patient thought crossed the invalid's face, and by and by she said she didn't hardly believe she was; there was the little bedroom carpet to be taken up yet, and the paint up-stairs had hardly been touched, and she did want to put up new curtains in the dining-room; but she thought if she didn't die until next Monday, she would be about as near ready as a woman with a big family and no girl ever expected to be. That woman got well.

"TAKEN DOWN."—We heard the other day of a young minister who was "taken down" very handsomely by a bright little girl. He had been called upon quite unexpectedly to address a Sunday school, and to give himself time to collect his thoughts, he asked a question: "Children," said he, "what shall I speak about?" A little girl in the front seat, who had herself committed to memory several declamations, held up her hand, and in a shrill voice asked, "What do you know?"

POWER, unless managed with gentleness and discretion, does but make a man the more hated; no intervals of good humor, starts of bounty, will atone for tyranny and oppression.—*Collier*.

[Written for the Golden Gate.]

Philosophy of Prayer.

BY HUDSON TUTTLE.

When President Garfield lay tortured by the wound which in the end caused his death, the prayers of a whole nation arose as one united voice for his recovery. From sixty thousand pulpits petitions to the throne of grace ascended. There were days set apart when all united in appealing to God. President Garfield was eminent in the church as in war and politics, and if prayer ever received answer, it would seem that it ought to be in his case. Yet the good man, the scholar, statesman and theologian died, just as he would have died had no petition been sent to the throne of grace. The ocean ship, freighted with passengers, is broken through by an iceberg, and slowly filling settles down into the waves. Wildly the best and purest men and women pray to God for help, but the ship is not thereby sustained or delayed a single moment her final plunge into the abysses of the sea.

On occasions of great public calamity, where drought blasts the harvest, locusts devour the fields, or pestilence rages, days are set apart for prayer. Every minister of the gospel and every layman daily prays with utmost fervor. Yet the rain falls not, the locusts devour, and the pestilence pursues its way without shadow of turning. Prayer in such cases is as hopeless as it would be if the maker should stand on a railroad track, and, when he saw a train approaching, pray God to stop it. It is a petition for the impossible.

In one way it yields results often of an astonishing character. If the maker is sincere, the attitude of prayer harmonizes and strengthens the faculties and enables the individual to bear with greater fortitude the vicissitudes of time; to bear, but not avert impending fate. How many captives chained in dungeons have, in imitation of the apostle, prayed fervently with perfect faith that their chains would fall off, and the bars of their prison door be drawn aside, to meet with no response. How many zealous martyrs have been led to the stake, praying to Jesus for deliverance which came not. And Jesus himself, in the hour of his mortal agony, prayed to the Father, to be answered by silence, and to find bitterness and mockery, a cross and crown of thorns, where he had expected a throne and the glittering scepter of the nations.

The once all-powerful belief in the ability of delegated men to control events and elements by supplication to the Deity, which made the "medicine men," the priests and jugglers, the tyrants of mankind, has now in civilized countries dwindled into the intercessions for moral help, and an occasional prayer for physical changes, as for rain in times of drought, the staying of grasshoppers, or the approach of disease.

It is difficult for the gospel minister to give up entirely the role of "medicine men," and cease to pray for the sick in the misty hope that God will answer. It is almost as troublesome for the preacher to let go his hold on the weather, and not follow the Indian's rattling gourd, shaken at the sky, with prayer for the same object.

This is the degradation of prayer, and the preacher clasps hands with the juggler. That this pretense is yet maintained is made most remarkably apparent in a work on prayer recently published. An incident in the life of President Finney, of Oberlin College, copied from its pages, will amply suffice to illustrate this anachronism, a belief of savage man forced into the highest civilized thought.

There was drought in Oberlin, and the thin, hard clay soil of that region suffered severely from a total failure for three months of rain. Clouds promised the desired moisture, but hovered over the lake, and poured out their waters there. This they did day after day, raising the hopes of the anxious, and then drifting away.

Finney, who was a narrow enthusiast, was walking in the street one day when a friend met him and said: "I should like to know what you mean in preaching that God is always wise and always good, when you see him pouring out that great

(Continued on Third Page.)

GOLDEN GATE.

[Written for the Golden Gate.]

Facts and Fragments.

BY JOHN WETHERS.

It was a sublime occasion. How glad I am that I was present. It was the funeral services of Brother W. A. Dunkley. He was a local celebrity, though a silent and unostentatious one; a well known face for the past thirty years among the Spiritualists. He has been an officer in the Temple Society of Berkeley Hall, and for many years its treasurer. He was, in every sense of the word, a good and spiritual man. He had just rounded his three score years and ten, but hardly looked it, and it would seem as if he had a decade or two of years of usefulness and happiness before him. His health, however, had not been good for some time, but so uncomplaining that no one noticed it. But a few months ago he had to yield to his disease, which was a kidney trouble, and thus ended his useful career; and on Sunday last, March 4th, he went to his rest. Here was a case where it could be said literally, as well as poetically,—

"The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite on the verge of heaven."

For his chamber seemed really there; he gave evidence of it, and others realized it, also.

Those present on this funeral occasion, and that meant as many as could be packed in that large hall, and hearing what was said of his last hours, of his mental clearness, the presence of angels, or spirits of the departed to his spirit vision, of his readiness to go, of his philosophy and understanding of what was before him, felt that his exit must have been a pleasant one, and as "only just over there," and as these popular words were sung in solo, which opened the services, they seemed to impress me as they never did before with their literal truth in connection with him on this, as I have said, sublime occasion.

When the music of "Just over there" ended, Mrs. Lillie arose and made a prayer to the angels. It was very appropriate, very rational, and very elevating, quite putting into eclipse the prayers usually offered to an incomprehensible Infinite, which are as often addressed to the congregation as to the Unknown, but there was something so intelligently and rationally sublime in the way she addressed the invisible, supervising power "as beautiful angels," who are now around us unseen. They did seem like real presences, and who are the hearers of our prayers.

When Mrs. Lillie closed her invocation, a solo followed, loud and clear, the refrain being "Only a Step Beyond, Only a Step," and so full of the departed seemed the hall that all sensitive people present must have felt that it really was "only a step" "just over there." Mrs. Lillie then addressed the audience, spoke of his life, his philosophical turn of mind, Socratic in his faith, that it was only his body that was going to die, bright and clear headed to the last. She read a short colloquy between that ancient philosopher and his friends as his sands of mortal life were passing out, which seemed to fit the case of this departing brother. She also said, which was a very consoling fact, that during his last twelve hours the spirit world seemed a little open to him, and from time to time he would see and recognize some of the loved and departed, and that while she and other mourners were around his bed, hearing his last words, it was noticed his eye turned a little upward into vacancy as he recognized some of the departed of the long ago, sometimes mentioning the name and adding, perhaps, "it is a long time since I saw you." As his mind was clear it was evident that these visions were real facts, and not the illusions of decay.

Mrs. Colby Luther followed with a strong, solid address, very proper to the occasion, and then Captain Holmes, the President of the Berkeley Hall Society, made some appropriate remarks, closing with a few verses of original poetry, which were full of tender feeling. These services were in the forenoon, and occupied about two hours, and the large hall was packed full. The large gathering then packed individually by the casket for a last look of what was once Bro. Dunkley. Although this was a solemn occasion, as we look on a dead face for the last time, it was so interesting that it will be long remembered, and certainly by the writer of this fragment.

I was at my neighbor Epes Sargent's, house, to see some physical manifestations in the light! I do not propose to relate them, but will mention an incident. A recess in the intact wall of the room was curtained from the floor, to a height of about five feet, which made a dark enclosure a foot or more in depth. I can assure the reader that nobody was behind this curtain. We had put a few musical instruments and a bell there. The medium sat in sight in front of this curtain, and we listened to some music and bell-ringing, which certainly were produced by spirits. Hands appeared over the curtain and through it. They interested us more than the music, because once or twice they wrote messages, and one instance of it is the incident to which I have referred.

A hand appeared which was for me. It came through a slit in the curtain, and

I touched it by permission. It was in every sense a human hand made of flesh, blood, and bones. It was not the medium's hand, nor was it connected with a human body, for there was no human body behind the curtain for a connection. As one of these hands had written and thrown out a message, I asked if this hand would, and the raps said yes. I held a block of paper, and I gave the hand a pencil, which it took, and wrote a message while I held the block. It was signed William. I knew some Williams who were spirits; but this message, though intelligent, was not definite enough for me to identify the signer. In writing and in touching me, the fingers moved as mine do now, by intelligent will power. How could that action be performed, unless there was an invisible presence there that had materialized his extremity into a visible hand, and a tangible one, and so controlled its movements as I now do mine?

I was present a few months ago at a seance by Chas. H. Bridge. The arrangements were similar to the older one at Sargent's. A flower appeared in sight at the extreme end of the top of the curtain. I am sure, in this case also, that nobody was behind the curtain. By raps, the flower signified that it was a rose, so I went up, and it was a white pink. As that flower was a favorite of my son, I said, "Is that from you, Elly?" and the hand that held the pink came in sight and patted mine three times, which meant yes. I then said, "Will you write a message if I pass you a pencil and paper?" There were three raps. I was rather hoping he would write as the hand did at Sargent's, but it took pencil and paper out of sight, and in a few minutes threw them out from behind the curtain on to the floor, and a message such as a son would write to a father was written on the block and signed "Elly," which was short for Elliott, my son's middle name, and by which he was always known.

Now, there is no more question of these hands being materialized, and made objectively visible as that one was; and there is no more question that the phenomenon was the manifestation of a departed spirit, than that there is paper now before me on which I am now writing about it. If a hand can be materialized, why not the full form? I have no doubt of it, for I have had absolute proof of it; but I simply say this for those who doubt form materializations.

Recording the preceding fragment leads me to write what follows. Mr. W. J. Gill, in an article in the *R. P. J.*, says, "The reappearance in the old form of one who is known to have dropped the common human conditions, if it be ever a fact, is a great fact and must be of a great importance." There is no doubt about that, even if any form is materialized. It not only opens a new field of chemistry, but proves also supermundane intelligence that can not be construed into mind reading, for it would be an intelligent objective fact. To be exact in dealing with the quotation we must say, and he will admit it, that the old form never does reappear; they are not resurrections; they are new forms temporarily materialized. When they are honestly the work of departed spirits, they, as invisibles, have clothed themselves in flesh, blood, bones and clothing, and for a moment or two have become human beings, objectively visible as we are, who have never been thus unclothed. A form thus materialized may be the friend it claims to be, and it may be only an assumption on the part of the spirits working, perhaps, in the interest of the medium. The important thing is to be sure the apparition is a temporary incarnated spirit, and not the medium or a fellow-being humbugging us. We would prefer to see reappear objectively our departed friend, but the fact of materialization is settled if any spirit appears, for if one, then all can, conditions being the same. So I maintain that the important thing is that the apparition should be a spirit not a mortal, and that is a matter of demonstration, and I have had the fact absolutely demonstrated time and again. I have not had it as absolutely demonstrated that the materialized forms are the persons they claim to be, and I do not think the majority are, but in some cases they have approximated so closely, and have given tests also that are an indication, so that I have felt as if I was in the presence of a certain departed friend, and I think the thing is possible, but I also think that many are not the persons they claim to be, and it often strikes me there is no effort to look like them, and I think the accusation of fraud so often made in connection with the phase is due to these deficiencies, by not looking like the persons as we remember them. I do not blame investigators for having doubts.

I have often been present when I would have doubted had I not had other experiences, nor do I blame them if their doubts are extended into supposing them frauds; but knowing as little as we do of the *modus operandi*, ruffianism is hardly in order, or, as a writer lately said, "The door of the temple of truth can never be forced open by the hand of violence," and in this connection we must remember also there is such a thing as identity of mind without identity of body or person.

I think also as a general thing the mentality of these forms is weak; they never appear as bright as the persons they claim to be, or as we remember them. I have often had tests that would indicate a personality, when the apparition was not a success objectively. So you will see I am open to the many disabilities of the phase, even if I do strongly defend it as

a fact. I was glad to read in Mr. Gill's article also where he said, "Nor can it be reasonably denied that there are some probabilities in favor of these supermundane manifestations," and further, "that they are testified to as an experience of many of the ablest and most circumspect intellects the world has ever known." So now and then a gleam of truth on this subject is emitted from even Bundy's paper, and the above quotations remind me of what the Rev. M. J. Savage said on this point, which is as follows: "To establish the claim of Modern Spiritualism there is a body of evidence that would be regarded as conclusive on any other proposition whatsoever." I do not see why so much more evidence is required to establish a claim that is assumed to be true and taught as truth, by the Christian pulpit generally as a faith, merely because proof of the fact is offered, but an argument would occupy too much space in a fragment, so I will leave the matter here.

BOSTON, March 13, 1888.

Gods and Devils.

EDITOR OF GOLDEN GATE.

A lecture on Spiritualism was lately delivered by the Rev. Mr. Pendergast, which, from his own arguments, bear incontestable proof of reality. It can scarcely be argued that the present state of enlightenment is due to orthodox teachings, since the most advanced thinkers have acquired their intelligence in opposition rather than in obedience to such theories. To keep mankind in ignorance of the relationship of mind and matter, and the harmonious principles of higher laws, has been the professional practice and aim of orthodox, the existence of which depended on an unflinching belief in preference to convictions obtained from dispassionate investigation.

It is certainly a reflection on a supreme power to assert that only devils are enabled to communicate with the material world, thereby frustrating the work of higher development and rendering that of a God nugatory. Is not the revered gentleman aware that the devil was first created in heaven? At least, such is the theory shamelessly taught by Christian creeds, and the only cause assigned for his creation is foolishly claimed to have had its origin in a rebellion against Divine Rule, since which time the Prince of Evil, equal in all things to the Supreme Ruler, is now stated to be in exclusive possession of the earth, excepting the intervention and resistance of self-dubbed saints, who make it their professional business to fight him in the interests of humanity.

This self-sacrificing spirit of the various creeds trading on human credulity is not sustained by hope or practiced in a spirit of charity. Money from the ignorant, and their perititious and credulous, is required for the work of salvation. Dignities, titles and emoluments are showered upon the chief satchmen and scribes, passions of a deadly character are kept alive between different creeds, and even matrimonial love forbidden, to heal the wounds of distrust and animosity.

Immense wealth is vested in what is known as church property, daily becoming more valuable and free from taxation, whilst mankind, increasing in numbers and responsibilities, is forced to bear the burthens imposed on it, without complaint. Does the Lord, in whose name this immense wealth is obtained, get the benefit of this, or the hordes of preachers who impose on human credulity? When one of the reverend gentlemen prays, does he really get a devil to prompt him, or a good angel to help him out? If good influences can come to a person, why not to another person equally good? He is born the same, and goes through the same vicious curricular and experience. He only wears a black smock and white tie to distinguish him in his business; otherwise has he the effrontery to say that he is better than any other good, moral man or woman? If so, by what means? He belongs to the earth and is earthly.

The profession of Spiritualism is like that of all other isms, entirely dependent on the conditions which create it. As water runs to water, and air to air, and heat reflected by heat, so do gods and devils aggregate. If good influences are invoked by noble aspirations and desires, they are attracted first. "Evil only to those who evil think."

The devil would be out of his or her element in heaven, and God misplaced in hell. Frauds and their dupes have always existed, and even churches have turned out some extraordinary devils. Good is but the offspring of an undeveloped evil, and devils the developing power for good. If there were no human devils there would be no spiritual ones, and without these there would be no material for the manufacture of gods. Moral laws can be taught without sophistry, and justice be attainable by uprightness of conduct and constant development.

REGINALD W. NUTTALL.

A LADY in Greenwood, Mass., gave a cat to a friend living in Somerville, nine miles distant. The cat was taken at evening, put in a box, which was placed in a buggy and covered with a horse blanket and carriage robe. The cat was put in the cellar of its new owner, but escaped the next day. On the following day it turned up at the old home.

NATURE needs no constable; she executes her own laws.

[Written for the Golden Gate.]

Problems in Life.—The Spirit Land.

BY GEO. A. DELANEY.

[Written in answer to a question, "How does the spirit world seem to you?"]

Wisdom is light, where'er it be.
To light the soul that would be free,
And nature, by her laws although,
Gives wisdom to each act we do.

Mortals can not express any definite idea, except as in their intercourse with spirits permits them to draw conclusions. Spirits, like mortals, have many drawbacks in life. All are made for a progressive purpose, and from the environments of their souls on earth, they have not advanced or unfolded their soul nature to the extent that enables them to grasp all the beauties in life.

Thus they can only express themselves, according to their stand-point, from their present environments. Thus, to get a clear approximation of facts, we must put the experience of those who have progressed to higher standards of intellectual light now given to us, and from that point make our observations. The first point to examine is to know what is a so-called spirit. We find them all human beings, who are left in the mortal form, and evolved to their spiritual or immortal existence, having all their conscientious faculties, and the perfect knowledge of their earth experience, to profit by as lessons for future development.

Thus they are mortals evolved into a higher grade of immortality. Their mission as developers of the earth in an animal condition has ceased, and now they are born into the earth's spiritual atmosphere, and from that stand-point work to develop earth's children (spirits yet in the flesh), according to their capabilities, thus becoming teachers to the pupils on earth, through the organisms of earth's children (mortals). Hence their vocations are just what they are most fitted for.

Many mortals here have, through earth life, pursued vocations not congenial to their desires. In spirit life, each is permitted to follow that which gives them the most happiness. No one is forced to do anything that would cause him unhappiness. The soul's desire is plainly felt by competent teachers, and from that soul's desire you are taught to do that most congenial, thus harmonizing all your faculties into a higher state of being. And as you progress you become teachers to those less progressive in your line of pursuits.

This description, to the average mind, infers that only happiness prevails there. Yet that is not the fact. Discontentment always exists in undeveloped spirits. It is so here in the human family. We find mortals here in classes. The ignorant are not happy with the educated; they feel their inferiority in their presence, and thus seek those of their kind as associates. So in the spirit world; a drunkard passing from the body would not feel happy in the association of a purer spirit.

Thus the spirit world is divided into classes or spheres, and all of the same grade are magnetically drawn together. Yet teachers from higher grades are continually instructing undeveloped spirits in the higher conditions of life; and the schools of instruction, preparatory for advancement, are filled with spirits eager to work their way into a higher unfoldment of their soul's requirements. Many think they are in hell and can not escape, having had that doctrine preached into them while in the form on earth.

I remember attending a circle three years ago, where I found the hired girl of the lady in whose house the circle was held, under the control of a spirit that had been crushed out of the body in a railroad accident. She had controlled that girl for three years, and would not release her for fear of being cast into hell. She claimed to be a singer from Philadelphia, Pa., and that the company, whilst traveling, met with the accident that thrust her out of the mortal form. She would sit on the floor in a helpless condition all the time, claiming she could not stand. I talked to her, informing her of the cause of her present conditions in life, and the possibilities of her advancement. I promised to aid her myself, and through my spirit guides show her the way out of her present condition.

A medium in the circle was controlled by the father of the girl whose body she was controlling. He begged her to release his daughter, and he would assist her to the light. She finally consented, and released the girl, who went about her work. A few months after, at another circle, the control of a medium said there is a spirit here giving the name of Ethel, who wants to thank Mr. D. for the interest he took in her welfare; also on two other occasions she expressed herself through mediums in like manner.

At a seance given for materialization by Mrs. L. S. Cadwell, in New York City, it was announced from the cabinet that a spirit named Ethel was there, and would materialize if her friend wished her to do so. I said if that spirit is for me, I would be pleased to see her. In the course of the seance she materialized and asked for me. She was a beautiful young girl. She said, "I come to thank you for what you have done for me. You was the first to tell me of progressive life, and by your act a soul is now progressing from darkness to light." I have since heard from her; she is now with a band of spirits doing cabinet work.

Thus you see how mortals can advance

spirits held in darkness through false teachings on earth. Hence we find the spirit world a counterpart of this world, only a higher or spiritual nature, more perfect in its conditions, and we also find our stations there are just what our needs require. If we develop here spiritually; we reach higher spirit conditions there, in short, we are just what we make ourselves, free to remain in ignorance or undeveloped, or to progress and unfold ourselves, as we desire to reach beyond our present strata in life. We can commence to-day or can wait one thousand years. We are masters of the situation; no one else can unfold us; we have the key and must unlock the door, or forever remain in darkness and despair. We may have been millions of years developing to our present state, and only now begin to realize we are something more than an animal, and as we unfold our soul, our spiritual nature will predominate, and our animal conditions become subservient to the higher conditions of spirit, then we can feel spirits exalted around and about us, our nature will undergo a change, and we will feel the co-operating influence of our spirit friends.

Thus each day we grow spiritually, and as our desire to learn is manifested, our thoughts pertain to higher things, and we find our inward nature is guided by intuition. The monitor or conscience is active, and we look before we leap, thus showing wisdom in our acts. Our love for the beautiful becomes stronger, and thus our unfoldment (although slow) is attaining to the heights of our comprehension of the beauties in life. Is not all this worth trying for, is not the time to commence now? Let your soul pour out in fervent prayer, and by your acts try to realize the fruits of that prayer, and guiding angel spirits will come and bless you with their higher gifts of knowledge and truth. Such is life here and hereafter. As we learn through wisdom these truths, our experience brings forth that knowledge which no soul can gainsay.

Knowledge, a beacon light of power
That moves beyond earth's darkened hour;
Both spirits and mortals must obey
The truth when knowledge has the way.

NEW YORK, March, 1888.

Organization.

EDITOR OF GOLDEN GATE.

There is no class of people, according to my experience, so hard to harness in organization as are Spiritualists, and I sometimes question the possibility of fixing or formulating a set of ideas that will hold us together as societies. Last Sunday morning, we (The First Spiritual Society of Portland, Or.) had the above question in discussion. In other words, How can our Constitution and By-Laws be so amended that general prosperity and harmony can be produced upon the discussion of this question? We found almost as many different ideas as there were individuals.

Two prominent members held the doctrines and teachings of Christ were still the one thing needed, and that the New Testament contained sufficient for our guide and rule of action, and therefore the precepts and examples of the Unitarian Church furnished us the very best form of organization. While others thought that would not do at all, and were of the opinion that the harmonious philosophy, as set forth by Andrew Jackson Davis, would do them very well. Some thought that all we needed was a recognition of Deity, and that a belief in the return of spirits should be all that should be necessary for the qualification of members.

Some thought that all that Spiritualists should require of each other in forming an organization, is a belief that we survive the change called death, and that our loved and gone before do remain near about us, and can and do communicate with us.

Some thought that we should have a code of moral ethics that would defy the unfriendly criticisms of the world, and thus place us on a firm foundation in society.

Some held that Spiritualism had come into the world, and grown to its present wonderful proportions, without creed or organization, and that it would be well to let well enough alone.

Thus, it seemed, we could come to no definite conclusion, and the debate was held over for another Sunday, when it is proposed that each one shall formulate and bring in his or her ideas in writing.

I think if we ever come to any definite conclusion, it will be to agree to disagree, and only attempt to hold or form an organization for the conduct of business and the spread of spiritual truths, leaving the individual soul

Free as is the sky,
No man to worship or God to deify,
Let the soul live, and thought expand,
On every sea, in every land.
Strike off the fetters of the mind,
Leave darkness and error far behind;
Welcome the truth, wherever taught,
By child, or man, or angel wrought,
Knowing that truth will make us free,
Love is the fount of the law,
Or if we differ wide as the Pole,
Love will harmonize the whole;
Love, then, should be the watch-word and the cry,
Love for you and me, or else die.
Love is the fount of the law,
The last best gift to man
Has neither speak or flaw
To mar the blessed plan
The human race to free.

C. A. REED.

PORTLAND, Or., April 5, 1888.

Philosophy of Prayer.

Continued from First Page.

rain on the lake, where it can do no good, and leaving us to suffer so terribly for want of the wasted water?"

Finney said: "His words cut me to the very heart; I turned and ran home to my closet, fell on my knees, and told the Lord what had been said to me, and besought Him, for the honor of His great name, to confound his cavalier, and show forth the glory of His power and greatness of His love. I pleaded with him that He had encouraged his people to pray for rain, and now the time had come for Him to show His power in this thing and His faithfulness as a hearer of prayer. Before I rose from my knees there came a sound of a rushing mighty wind. I looked out, and lo, the heavens were black; that cloud was rolling up, and the rain fell in torrents for two full hours."

Those who are acquainted with the lake region know the peculiarity of these storms, and will readily understand the rapidity of their coming. They require no prayer to move them, and that the coincidence of the rain and the prayer should be endorsed by leaders in theology, is a strange instance of mental aberration, or, as Darwin would say, activism. The absurdity of the representation apparently escapes the notice of those who accept it. The zealous Finney telling an omnipotent God what he ought to do to show His power and keep His promise for his own interest and reputation, as though the rain was not withheld for some good purpose well known by the Omnipotent. And then his pleading, this little President of a then obscure college, changed the will and purpose of the Almighty, and brought the rain to a narrow section of country, leaving regions beyond equally suffering without a drop of moisture.

Such instances prove too much. They maintain the changeableness of God, and the power of man to persuade Him to alter the course of the elements. Mr. Finney heralds with bigoted pride this case when the clouds came to his call; he does not tell us of the prayers he and all the praying people of that region had daily offered for weeks and months for the same object, which brought no moisture. Rain is sure to come at some time, and if the seasons of prayer be continued long enough, the last one will surely be followed by rain.

This instance is introduced to illustrate the limitation of the power of prayer. The insensible elements can not be influenced. The clouds and the winds, the storm and the earthquake, will not come or go at the bidding of the invocation, even of a saint.

Yet earnest prayer, within fixed limitations, may be and has been answered, as is proven by innumerable witnesses. Not by a personal God to whom the appeal is made, but by becoming harmonized with subtle spiritual forces, which work in ways not comprehended by a gross view of the world. When we consider human and spiritual beings as laved by an ocean attenuated substance, elastic and receptive beyond comprehension, and that each being is a vortex of vibrations, we understand how from an intensely wrought mind vibrant thoughts go forth, and although they strike an infinite number of individuals who are not sensitive to them, they find others in mortal bodies or spiritual, as harps like attuned set each other in vibration, and move those thus receptive to answer their appeals. The power and strength given by prayer arise from this harmonizing of this being by spiritual aspirations which lift the mind into the realm of superior spiritual forces. It is then that the appeal to God goes forth in vibrations, to be recognized by spirit friends, and by them conveyed to mortals who have the ability to respond, or directly reach some responsive mind in the mortal body.

The following narrative of Dr. Joseph Smith, of Warrington, England, which is accredited by the journal of the Society for Psychological Research, May, 1885, is a fine illustration of what is popularly known as God's answer to prayer:

"I was sitting one evening reading when a voice came to me, saying:

"Send a loaf to James Grady's." I continued reading, and the voice continued with greater emphasis, and this time it was accompanied with an irresistible impulse to get up. I obeyed, and went into the village and bought a loaf of bread, and seeing a lad at the shop door, I asked him if he knew James Grady. He said he did, so I had him carry it, and say that a gentleman sent it. Mrs. Grady was a member of my class, and I went down next morning to see what came of it, when she told me that a strange thing had happened to her last night. She said she wanted to put the children to bed, but they began to cry for want of food, and she had nothing to give them. She then went to prayer, to ask God to give them something, soon after which the lad to the door came with the loaf. I calculated on inquiry that the prayer and the voice I heard exactly coincided in point of time."

As a member of his class a close connection existed between Dr. Smith and Mrs. Grady, and he was thereby receptive to the eager appeal she made, incited by her children's cry for bread.

The case of Henry Wood Stilling has become a text in most orthodox books on the subject of prayer. He was a physician at the court of the Grand Duke of Baden, the intimate friend of Goethe, who, impressed with his remarkable experiences,

urged him to write an account of his life.

Stilling desired to study at a university so as to become a physician, and in answer to his prayer to know which he should choose was directed to Strasburg. In order to attend that school he required a thousand dollars, and he had only forty-six; yet with this he started on his journey, freely relying on heavenly aid. On reaching Frankfurt, he had only a dollar left. He made his case known by prayer. Walking on the street he met a merchant, who, learning his purpose of attending the university, asked where the money was to come from. Stilling replied that he had only one dollar, but his Heavenly Father was rich and would provide for him. "Well, I am one of your Father's stewards," said the merchant, and handed him thirty-three dollars. Settled at Strasburg, his fee to the lectures became due and must be paid by Thursday evening, or his name be stricken from the roll. He spent the day in prayer, and at five o'clock nothing had come. His anxiety became unbearable, when a knock entered and inquired how he liked the room, and if he had money. "No, I have no money," cried Stilling in despair. "God has sent me to help you," and handed him forty dollars. Stilling threw himself on the floor and thanked God, while the tears rained from his eyes. His whole life's experience was of a like character. He prayed constantly to God, and at the last moment his necessities were supplied.

How difficult it is to suppose that God interested himself especially in one of thousands of students, a great many equally poor and needy, and as earnest in their efforts! How easy to suppose that a spirit friend, foreseeing the great capabilities of Stilling, interested himself, and by influencing this or that mind smoothed the way, and furnished the means he imperatively needed. It will be remarked that at no time were his necessities exceeded. No one gave him lavishly, or more than sufficed for his urgent needs.

Rev. H. Bushnell, in his "Nature and the Supernatural," refers to an interesting incident he learned in his visit to California. The man had hired his little house of one room, in a new trading town that was planted last year, agreeing to give a rent of ten dollars a month. When the pay day came he had nothing to meet the demand, nor could he see whence the money was to come. Consulting with his wife, they agreed that prayer, so often tried, was their only hope. They went according to prayer, and found assurance that their want should be supplied.

When the morning came the money did not. The rent owner made his appearance earlier than usual. As he entered the door their hearts began to sink, whispering that now, for once, their prayer had failed. But before the demand was made a neighbor came and called out the untimely visitor, engaging him in conversation a few minutes at the door. Meantime, a stranger came in saying, "Doctor, I owe you ten dollars for attending me in a fever, and here is the money." He could not remember either the man or the service, but was willing to be convinced, and had the money when the rent owner again entered. The same explanation applies here as to the preceding.

The following indicates not an answer to the prayer, but a direct communication. It is related by Dr. Wilson, of Philadelphia: "The packet ship, 'Albion,' full of passengers from America, was wrecked on the coast of Ireland, and the news that all on board had perished. A minister near Philadelphia, reading a list of the lost, found the name of one of the members of his congregation, and went immediately to inform the wife of the sad fact. She had been earnestly praying during the voyage of her husband, and had received assurance of his safety amid great danger. Hence, to the astonishment of her pastor, after he had informed her of the shipwreck, and showed her the list of names of those who were lost, she told him that it was a mistake, that her husband had been in extreme peril, but was not dead. When the next tidings were received it proved that her husband was among the passengers, and had been in great peril, but that he had escaped, and was the only one saved."

There could be no connection between the wife's prayer and safety of her husband, but the state of mind induced by prayer allowed her to receive the message of his safety.

The celebrated artist, Washington Allston, refined and sensitive to a fault, had at first to struggle with great difficulties, and endure the pinchings of poverty. At one time he was reduced to the want of even a loaf of bread for himself and wife. In despair he locked himself in his studio and despairingly prayed for assistance. While thus engaged, there was a knock at the door, and opening it, a stranger appeared, who inquired if the artist still possessed the beautiful painting, "The Angel Uriel." Mr. Allston drew it from a corner, and brushed off the dust. The stranger said he had greatly admired it when it was on exhibition, and inquired when it was on exhibition, and inquired when it seemed to appreciate it he had ceased to offer it. "Will four hundred pounds purchase it?" said the stranger. "I never dared ask one-half of that." "Then it is mine," exclaimed the visitor, who explained that he was the Marquis of Stafford, leaving the artist overwhelmed with gratitude.

Where the answer to prayer follows so directly the appeal, we may suppose that the intensity of thought may affect directly the individual who responds. Thus, when Allston was so despairing, his thoughts would go widely forth, and the Marquis of Stafford having seen the painting, and desiring it, might have the thought of it awakened, and be thereby drawn at that special time to the artist's studio. Of course the case is also open to the direct intervention of angelic messages, for all this class of facts intimately blend, and are controlled by the same general laws, and it is difficult to determine to which of the two causes they should be referred. The door that admits angelic beings makes the influence of thought waves also possible.

The cure of Melancthon by the prayers of Luther is well known by the student of the Reformation. The former had been given over to die, when Luther rushed to the death bed of his loved friend with tears and exclamations of agony. Melancthon was aroused and said: "O Luther, is this you? Why do you not let me depart in peace?" "We can't spare you yet, Philip," was Luther's answer. Then he bowed down for a long hour in prayer, until he felt he had been answered. Then he took Melancthon's hand, who said: "Dear Luther, why do you not let me depart in peace?" "No, no, Philip, we can't spare you from the field of labor," and added, "Philip, take this soup, or I will excommunicate you." Melancthon took the soup, began to revive, and lived many years to assist the sturdy reformer with his facile pen. Luther went home and told his wife, in joyous triumph, that "God gave me my brother, Melancthon, in direct answer to prayer."

Now, such a cure could be called faith cure, or magnetic healing. The state of feeling induced by long and fervent prayer was the source of the magnetic power, and therein, and not through the direct intervention of God, was the prayer answered.

Bishop Bowman gives the following account of the unexpected recovery of Bishop Simpson, when he was supposed to be dying:

"I remember once, when there was a conference at Mt. Vernon, Ohio, at which I was present. Bishop James was presiding one afternoon, and, after reading a dispatch saying that Bishop Simpson was dying in Pittsburg, asked that the conference unite in prayer that his life might be saved. We knelt, and Taylor, the great street preacher, led. After the first few sentences, in which I joined with my whole heart, my mind seemed to be at ease, and I did not pay much attention to the rest of the prayer, only to notice its beauty. When we arose from our knees, I turned to a brother and said, 'Bishop Simpson will not die; I feel it.' He assured me that he had received the same impression. The word was past around, and over thirty ministers present said they had the same feelings. I took my book, and made a note of the hour and circumstance. Several months afterwards I met Bishop Simpson, and asked him what he did to recover his health. He did not know, but the physician had said it was a miracle. He said that one afternoon, when at the point of death, the doctor left him, saying that he should be left alone (by the doctor) for half an hour. At the end of that time the doctor returned, and noticed a great change. He was startled, and asked the family what had been done; and they replied nothing at all. That half hour, I find, by making allowance for difference of localities, was just the time we were praying for him at Mt. Vernon. From that time on he steadily improved, and has lived to bless the Church and humanity."

Bishop Bowman adds:

"On the God who has so often answered my prayers, I will still rely, scientific men and philosophers to the contrary notwithstanding." The "scientific" would reply that he had no desire to dispute the fact as stated; but, instead of a personal God who had struck down Bishop Simpson with disease, changing his purpose because supplicated by the ministerial conference, the intense fervency of thought of that conference united in prayer had gone forth in a magnetic beam, and given the suffering patient the strength of a new life. If there was divine agency, it stood back of the laws of spiritual forces, in which case prayer was only a means of preparation, uniting, harmonizing, and directing.

He was affected just the same as he would have been had he been in the conference hall, for distance, as has been repeatedly shown, is an unimportant element in the exercise of these spiritual forces.

There are several charitable institutions which their founders claim to have been entirely supported by means of donations made in answer to prayer. As these are often brought forward in evidence of the direct answer to prayer, they become of interest to the student of this subject.

The Bristol Orphan Home is typical of its class. George Muller, its founder, began with no wealth, aside from his sublime faith in his appeals for divine aid. In his Thirty-sixth Annual Report, he says that in 1875 his faith was put to trial most severely. He commenced the year with \$20,000 in his treasury, which in three months was reduced one-half, or only enough to meet expenses for a single month. The treasury had never been as low, and the number of orphans had doubled. He fervently prayed, as the situation became more alarming, and at the end of the month so many donations flooded in he had \$48,000.

In the forty-one years this institution

has been conducted, during which no appeal for charity has been made directly—except through prayer—\$3,325,000 has been received. As the results of its use, 46,400 persons have been taught in schools wholly sustained, and tens of thousands in schools assisted; 96,000 Bibles, 247,000 Testaments, and 180,000 smaller portions of the Scriptures circulated; above 53,500,000 tracts and books in various languages distributed; of late years 170 missionaries annually assisted; 4,677 orphans cared for; five large edifices built, at a cost of \$575,000, able to accommodate 2,050 orphans.

Such an institution may have no organized soliciting board on the earthly side, but of necessity must have on the spiritual side. It is a potent center of attraction to those who have means, and are looking about for some worthy object. The leaders, with self-abnegation, devote their lives to the unselfish work, and the angel messengers, with equal devotion, act as solicitors to those they are able to approach.

We may also regard earnest prayer going out on waves of thought, and directly affecting susceptible minds, calling their attention to the great charity, and influencing them to sustain it.

This explanation of the effect of prayer, and of the causes contributing to its answering, while removing it from the realm of miracle, makes the subject one of absorbing interest. The Divine Spirit never directly answers, but there are laws and conditions through which the earnest spirit is granted the assistance it desires. It is a mistake to refer the answer directly to God, as it would be to say he supports the world in space by his extended arm. The Protestant Churches hold as sacrilege the appeal to any being but God. The Catholics are more wise, and offer their prayers to their patron saints, by which the comforting love and assuring affection are awakened by direct contact.

BERLIN HIGHTS, O., March, 1888.

[Written for the Golden Gate.]

The Application of the Laws Governing Good and Evil Applied to Materialization.

BY MRS. A. WHITMORE.

There has been so much written concerning materialization, each one advocating a certain theory, until it has become a stumbling-block in the way of spiritual progression to a great number of intelligent inquirers who are seeking for the true solution of spirit communion.

If we would approach a subject for investigation, we should divest our minds of all former prejudice on the subject, commencing with the fundamental principles, tracing every rootlet to the source from whence it sprung. Every detail must be examined separately and minutely, until we can trace a connection between the several divisions, thus by investigation and experience connect the whole without one unbroken link.

To understand fully the subtle laws governing materialization we must first unfold the divine motive, which lies hidden in the deep recesses of nature's unfathomable designs.

The laws controlling cause and effect must be perfectly understood before we can comprehend their import. The positive and negative forces are ever creating friction. This friction is necessary for the maintenance of that perfect equilibrium, which is essential in the economy of nature in producing harmonious results, producing cause and effect, which we witness daily, but which we so imperfectly understand.

The day, the night, the seasons, in their diurnal and annual rotation are wrapped in mystery, but it being of daily occurrence, we pass it by without comment; but when we try to investigate the phenomena we are lost in the immensity of the subject.

The positive and negative forces are ever combating, clashing, and raging, striking at points the most vulnerable, causing a marshalling of forces at these sensitive points to resist this invasion, which calls into action certain agencies which have become inactive from disease; thereby endowing them with renewed vigor in resisting the second attack.

Good and evil are the positive and negative factors which regulate the great balance-wheel of the universe. Evil is just as essential as good; the two are intimately interwoven, one acting as a chemical compound in detecting the good properties of the other.

Metal is not often found in a pure state, and the refining process must be resorted to, to separate the mass. It is impossible for metals to be produced in a perfect condition. It needs this alloy—this evil, you may call it—to perfect itself. It is obeying nature's great command in gathering to itself those crude substances for its existence and growth, combining with the various alkalis for sufficient base to perfect the excellency of its standard.

If evil were not combined with good, by what method could we distinguish between the two? If it were all evil in the world, we would not know the definition of the word good; and the same with good, we would not recognize it as good, not being familiar with evil.

We pronounce a thing evil if it is not in harmony with our preconceived ideas and conflicts with our proposed plans, when it would have been detrimental to our welfare if it had been perfected ac-

ording to our ideas of right, showing to us in the future, that that which we designated evil was a blessing in disguise.

Materialization is so little understood that we are inclined to decry and censure it. Its traducers are not all outside the spiritual ranks, but those calling themselves good Spiritualists denounce this form of manifestation, and pronounce it fraud and trickery. If they would acquaint themselves with the great law which reigns supreme in nature, they would soon trace a perfect design running through the entire fabric, and learn why evil is amalgamated with the good. If there were no false presentation, how could we detect the genuine? There must be a standard whereby we measure good and evil. If there are no fraudulent manifestations, by what criterion are we to decide in pronouncing them genuine?

This mixture of fraud in materialization is essential for its healthy growth. It is introduced as a tribunal, whereby we must arrange the facts which are in our own possession, and compare them with those demonstrations which have withstood the crucible of thorough investigation. By fraud, I do not intend to uphold those mediums who resort to masquerading, smuggling costumes and wigs into their cabinets, for the purpose of deceiving those who attend their seances, but those mediums who are unconsciously impelled, without volition of their own, to personate a spirit form. It is not to deceive, but is resorted to for the purpose of inviting inspection, and calling into action criticism and controversy, creating friction, which is an essential agent in everything which contains life.

If materialization could be produced perfect, without defect, it would become an established fact, and would invite no further investigation, no more discussion, than every-day objects which we see about us. It would not excite our curiosity more than the mystery surrounding a blade of grass, which springs from the earth. It is a mystery, but we have accepted the fact, and it is so common that we cease to discuss the subject. These fraudulent manifestations are presented to us encased in a shell of scientific thickness, wherein the kernel of truth is concealed.

The spirit world presents these encased truths for us to crack. Nature does not produce nuts for us all prepared to eat! It is the same with her great problems. We must search for ourselves, with patient study and enquiring minds, until we find the kernel of truth clothed in the fibrous covering of materialism, and its hard shell of stern facts. By persistent efforts we enjoy the fruits of our labor.

It is this investigation—this friction—which promotes healthful activity and growth. Materialization is given us in its imperfect state as a problem for us to solve—an object lesson, to study and compare, and by discernment detect the gold from the alloy; and learn the great lesson that evil and good are component parts, and it requires the subtle alchemy of thought, ground in the mill of experience and investigation, which creates the friction that separates the good from the ill.

IONE CITY, April 5, 1888.

"Progressive Colonies."

EDITOR OF GOLDEN GATE:

I would not ask to trespass upon your valuable space but for the fact that I may correct false impressions in regard to the Sinaloa Colony of Mexico, and save some well meaning people from losing much money and being sadly disappointed. I pity the people who wish to escape from the life polluting mammon power, but I must say to all that Sinaloa is worse. It is a hallucination, a psychologic cyclone of blind enthusiasm, State socialism under military rule, a railroad scheme with a false pretense of "inter-dependence" and co-operation. Slaves can co-operate with tyrants, but freemen prefer a crust and liberty.

The methods of the Colony are to instate the most brutal, and reckless, and ostracize men of principle and intelligence. Dr. Peet, a director, a scholar, and good man, was ostracized—driven from the Colony—the best man among the resident directors, and his wife driven to death. Others fared similarly.

I was in Sinaloa about seven months and know whereof I speak, and can speak without prejudice. Let thinking men and women read Owens' book, "Integral Co-Operation," and "The Credit-Formier," and they will be able to judge of the truth of my statements. Truly,
J. K. MOORE.

MARIA MITCHELL, the celebrated Professor of Astronomy at Vassar College, is seventy years old. She is the discoverer of eight comets, the discovery of one of which gained her a gold medal from the King of Denmark, and it is said that when she was a girl of eleven she made an accurate record of a lunar eclipse. She has received the degree of LL. D. from three different institutions of learning.

There is said to be a queer old fellow in Boston who has devoted years of time and a fortune in money to the collection of elaborate statistics which go to show that the more dogs there are in a community the more wicked the people of the community.

The flower which we do not pluck is the only one which never loses its beauty or fragrance.

GOLDEN GATE.

Published every Saturday by the "GOLDEN GATE PUBLISHING AND PRINTING COMPANY," 40 Montgomery Street, San Francisco, Cal.

AMOS ADAMS, PRESIDENT; I. C. STEELE, VICE-PRESIDENT; DR. HENRY ROGERS, DR. JOHN ALLYN AND J. J. OWEN.

J. J. OWEN, EDITOR AND MANAGER; MRS. MATTIE P. OWEN, SECRETARY AND ASSISTANT; R. B. HALL, GENERAL AGENT.

TERMS—\$2.00 per annum, payable in advance; \$1.00 per six months. Clubs of five (mailed to separate addresses, \$5.00, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

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

SATURDAY, APRIL 14, 1888.

EDITORIAL FRAGMENTS.

Ignorance is the cause of all discord. Those who know the truth should be patient and charitable with those who do not, ever remembering that they themselves were once in darkness and saw not the light.

Don't waste your time trying to find the heart of a man or a woman who doesn't love children. There isn't enough of it to bother with when found. Wait till it grows, unless you can help it to grow, which is better still.

Come up higher, brother, sister—up and out from the mists and shadows of the valley—from the realm of unworthy thoughts and things—into the pure air and bright sunshine of God's eternal highlands. There, and there only, is peace, strength and lasting happiness.

Many a man in this world begins to die before he is one-half grown. Instead of pushing onward and upward, as he should, gaining in wisdom and knowledge with his years, and evolving the grand possibilities of his nature, he reaches a point of stupid mediocrity, and there he stops and stagnates; and when he should be ripe and beautiful in soul he is found to be fossilized and covered with moss.

Age does not belong to the spirit. We have a joyful child, now in his ninety-fourth year, whose heart is as young as ever it was, with all the added wisdom and beauty that years are supposed to bring. The moss and barnacles of mental and spiritual inaction have never stuck to him. The fact is he has never found time to stop growing, and never will, through all the countless ages of eternity.

One of the first fruits of the "gift of the spirit" is that of being able to sense the spiritual status of those with whom one comes in contact. He reads his fellow-beings, whenever he chooses to do so, as from an open book. He can not tell you how or why, but he knows, and that knowledge is almost infallible. In the higher unfoldment of this wonderful faculty one may ever know in whom to put his trust. Armed with this power how many of "the rocks and shoals of time" may be avoided.

It is only when one comes to know and accept the fact of the psychic form manifestation that he is qualified or prepared to judge justly or wisely of this phase of mediumship. Until he can disabuse his mind of all unjust suspicion, and enter upon the investigation of the subject with a gentle, reverent and loving spirit, the forms of his spirit friends will not, indeed they can not, come to him, if at all, with any degree of positiveness. But once the way is broken, communion with the spirit world becomes a beautiful and ennobling fellowship, lifting the thoughts and aspirations into all goodness.

What is there in the facts and philosophy of spirit existence, or manifestation, giving one the positive assurance of a future life, that any one should be ashamed of? In Stockton, at a recent public scene, in the Avon Theater, no professional singer could be found to furnish the music, unless permitted to sit in the wings of the theater, or behind a screen! When these good people reach the "sweet fields of Eden," are assigned to seats in the celestial choir, and are supplied with harps of the orthodox fashion, we wonder if they will not need some nice little angels to hold fans before their faces to conceal their blushes!

The closer one gets to the truth in spirit manifestation, the more will be the need for great caution in judging unfavorably of mediumship, lest he may do injustice to mediums. Many a good Spiritualist has gone away disgusted from a materializing seance, because he recognized the medium in the form that came to him for his friend,—thinking that the medium was practicing a deception upon him; when the fact is, his spirit friend was really there, and able only to use the body of the medium. It is much easier to control a medium than to use the elements to create a new form. We are satisfied that genuine mediums for the psychic form are often thus used, and not always, perhaps, wholly unconsciously. But these truths are not for skeptics entirely ignorant of psychic laws.

LIFE.

What a restless and relentless thing it is that which we call life! From the cradle to the grave it forces us on to endless exertion,—first through blind instinct, and then through ways of forethought and wisdom. Could we distinctly see the end, the way, when beset with obstacles and pitfalls and darkened by clouds, would not seem so long; and we would travel on with new patience and hope, for to most souls the destination means a joyful liberation. But no part of the prescribed way, much less the end, is given us to see or know. We have but to move on so long as the machinery of this mysterious life continues to serve us; the only rest for the weariness of soul and body, is change of work.

We may not "block the wheels and uncouple" the pinions and allow this dreadful mechanism, unwinding its endless threads and "channelling its monotonous drone, to have a brief holiday." The same power that impels us onward, leads us upward, and through all the dark goings, disappointments, and hopes deferred, each soul, in its aspirations, makes its own philosophy.

Thus, amidst conflicts with material things, very many lives become "like the day—more beautiful in the evening; or like the Summer—aglow with promises, and like the Autumn—rich with golden sheaves, where good deeds "have ripened in the field."

Let us then do cheerfully each our part, and esteem it an honor that we are worthy to act. Destiny has our emancipation and our reward in his keeping; it only waits the seal of death, and then comes rest! sweet rest! but sweeter work!

LOWLY CALLINGS.

There seems to be a growing idea that the callings and professions of men must be of the so-called higher order to endow their sons with gifts and talents that would distinguish them in their day.

Demosthenes, Euripides, Socrates, Epicurus, Virgil, Columbus, Shakespeare, Luther, Cromwell, Sextus V., Linnaeus, Franklin, Rousseau, and Murat, were sons whose fathers all had positions and followed pursuits of little or no distinction. Hence, it is inferred by the *Medical Age*, that these noted men were indebted to their mothers for the heritage that made them great. While we believe there never was a great or good man who had not a good and perhaps gifted mother, we fail to understand why the avocation of the father should make it improbable that he possessed qualities with which to dower a son and make him great.

We must remember that the fathers of these noted men lived rather in times of necessity than opportunity; that ambition in their day was to most persons what clipped wings are to a bird.

The idea is becoming too prevalent that the power speaks the man, this especially when more than commonplace. It often bespeaks a determination and will to open a fair avenue of life to those he is responsible for. To this generous desire and crippled ambition Shakespeare, Luther, and Cromwell may have been indebted for their renowned attainments.

"Bread-winners" must needs avail themselves of the readiest resources; we doubt not the great majority go down to the grave with as lofty desires and noble aspirations as ever immortalized a Virgil, a Franklin, a Murat. It is not what one does, but what one would do, that makes one great.

CLOSING MEETING IN LOS ANGELES.—W. J. Colville's closing meeting in Los Angeles, Friday evening, April 6th, in Bartlett's Hall, was most delightful. Most exquisite music was furnished by Signora Pauline Vicenti (prima donna soprano), Mrs. Stratton (solo pianist and accompanist), W. J. Colville (tenor), and Mr. Hammond (bass). The efforts of all the artists were vigorously re-demanded. A very fine reading was given by a friend who was called up from the audience, and kind remarks were made by Alfred Steel, and others. W. J. Colville gave an inspirational address and poem which called forth hearty applause. It was with much pleasure that the audience received the announcement that W. J. Colville would return to Los Angeles, Monday, May 7th, and that on that evening open a public class for the study of Theosophy in the same hall. Mr. Bartlett, his partners and assistants have all been so extremely kind in making their charming hall delightful to their patrons that all feel it to be a source of congratulation that the new class will open under such favorable auspices, and in so agreeable a place. Persons who are in any way sensitive to their surroundings can not fail to be pleased with the refined and genial atmosphere of Mr. Bartlett's entire establishment. Those who desire to take a course with W. J. Colville in Metaphysics should apply to Mrs. Cornelia Harper, 640 South Hill street, in whose delightful home the lessons will be given, commencing Tuesday, May 8th, at 2:30 p. m. Arrangements are also in progress for W. J. Colville to take a class in Pasadena. Terms in all instances, \$2.50 for twelve lessons. Twenty-five cents single admission.

ODD FELLOWS' HALL.—W. R. Colby and daughter, Ida M. Colby, had quite an increase in attendance at their seance Sunday evening, and gave satisfactory evidence of the power of spirits to demonstrate their continued existence and interest in the welfare of mortals. Mr. Colby answered several sealed letters gathered from the audience, and elicited the tests by pointing out the writers. Miss Colby assisted her father, giving several fine tests, and gives promise of being not only the youngest, but one

of our best platform test mediums. Choice selections of music by J. M. Maguire and others added interest to the meetings, which will be continued every Sunday at 8 p. m.

A QUESTION OF "GENIUS"

Jesse Shepard, in an article in the *Religio-Philosophical Journal* of April 8th, entitled, "Phenomena versus Culture—Genius and Learning Opposed to the Formulas of Spiritualism," aims at what the author doubtless regards as some hard blows at phenomenal Spiritualism, and might have some weight but for the fact that the writer of said essay had devoted a quarter of a century of his life to professional mediumship illustrating the very phenomena which he denounces.

In the same paper with Mr. Shepard's essay, and immediately following it, is a calm, dispassionate criticism from the gifted pen of that clear-headed writer and thinker, Hudson Tuttle, the closing portion of which we give below. In our humble judgment, Bro. Tuttle "hews close to the line":

Mr. Shepard has always been understood to be an advocate of Spiritualism. He has been for many years before the public as a medium. The entire spiritualists, in this country and Europe, has sounded his praise. This was not because his musical recitals were so very extraordinary, for they have been severely criticized by experts and unscrupulous plagiarists; but because of the proof afforded of inspiration. He claimed, or the claim was made for him, and endorsed by him, that he was absolutely ignorant of music, had no education in that direction, and was used as an instrument in the hands of exalted spirits.

The value of his musical science depends on this claim, granting which, the performance has great value as evidence of spirit intercourse. Never having attended one of Mr. Shepard's seances I can not speak from experience, but in 1880 Mr. Shepard came to the residence of the celebrated medium, Mrs. H. C. Crocker, in Chicago, with whom my daughter, Mrs. Bonheur Crocker, was then stopping, and begged the privilege of holding a series of seances in her parlors, saying that he was in depressed circumstances, so much so that he had been obliged to pawn the "fur coat made of 3,000 Siberian squirrel skins," given him by a celebrated Duchess of Courtes, whose name he later forgot. The privilege was accorded, the recompense being the opportunity afforded to observe the manifestations. The series of seances were held, and strange and unaccountable phenomena occurred. He was very particular that only twelve, or at most fourteen persons should attend, charging two dollars each for the evening. He asked the medium to enter the room, and he asked them to join hands. He tucked shawls over the heavy shades, locked the doors himself, so that no outside light or sound could enter. He then explained that he was controlled by a band of Egyptian spirits, the leader of whom was a grand spirit who lived on earth when the pyramids were being built. He was then, and has constantly been, Mr. Shepard's leading performer. After this he sang in two voices, a feat which astonished so many listeners, singing in one voice, and another Egyptian in the other. Another spirit played the harp, and between the pieces Mr. Shepard, under influence, gave tests, describing spirit friends, etc.

My daughter became deeply interested in the manifestations, as the finest display of spirit power she ever saw. She asked Mr. Shepard the claim then, and constantly reiterated that he was totally ignorant of music, and was a mere instrument in the hands of a band of spirits, and so remained until the performance that no one disputed the claim.

It is with regret that we now find him sharply criticizing phenomenal Spiritualism, for on phenomenal Spiritualism he has based his entire philosophy ever presented, and the same criticism he applies to others, rebounds with double force on himself. He has been for years taken as an example and evidence of spirit influence, and in this country, in England, and other European countries, he has allowed and fostered this claim. We ask him in all seriousness, What is the meaning? Are you, Mr. Shepard, a humbug, or are you not? Have you been sailing all these years under a false flag, allowing Spiritualists to believe you were "the most wonderful musical medium on earth," while you had taken every means to cultivate your musical faculties? or were you really such? If the former, nothing more can be said. If the latter, why do you so persistently seek to destroy the confidence in mediumship, and sneer at the inclination to see manifestations, which have yielded you such a harvest?

If your own wonderful development is the result of inspiration, why can not other mediums depend on the same? If Sontag can sing through you, why can not a departed one speak through another, or a great writer produce his thoughts?

If there is gift *par excellence* that one may be pardoned for being proud of, it is that of being a pure and correct exponent of the divine thoughts of angels, expressed either in words or notes of harmony.

The world is a hard world, full of undesirable labor and exacting tasks. It is pleasant to repose in gilded halls, in the shaded light of stained windows, and breathe an atmosphere tempered with perfume, but few can indulge therein. There is rough work to do, and there must be rough workers roughly used. After the "Grand Egyptian March" goes up from the echoing halls of "Villa Montezuma," where thousands of names of money is bidden as profanation, the thousands of toilers in the spiritual vineyard must go to the hard work of the bread-winner; the self-satisfied and superior spirit would make across the wide intervals between appointments; the medium gives the best hours of his life in furnishing to the best of his ability a means of communication between the worlds above and this; the inspired writer snatches an unoccupied hour from the burdens of business, and the editor brings out his journal, giving time, money and talent that is his own. Mr. Shepard, a humbug, his fortune, for the love of the cause he advocates. Ah, met there is culture and culture; there is genius and genius, but the culture or genius which will live and blossom, and which sets itself in harmony with the tide flowing from the world of spirit, and receives its inspiration as the light of the morning fell on the brow of Memnon, silent in the darkness, but made the Nile, and made it smile with the breath of a higher life.

There is art and art; but the highest art is that which scintillates on all the advantages of life, and receives the full inspiration which may be poured through it from the masters in spirit life.

—Miss Susie M. Johnson, the gifted inspirational speaker, has a lovely little home at Long Beach, which she styles "Harmony Villa."

INDEPENDENT SPIRIT ART.

This phase of spirit phenomena is just now attracting no little attention throughout the Spiritualistic world—the principal medium on the Atlantic side of the continent being Madame Dis-Debar, and on this side Dr. Henry Rogers of this city.

We have heretofore described the production of two life-size bust pictures, (one in oil and the other in crayon), through the wonderful mediumship of Dr. and Mrs. Rogers; also the production of four beautiful miniature heads in oil, in a few minutes' time, under crucial test conditions, in the presence of the wife of the writer and himself.

One of the large pictures mentioned is a rarely beautiful crayon drawing of a spirit sister of a prominent citizen of Washington Territory. The other an exquisitely fine oil painting of a spirit daughter of Mr. Alvina Hayward, of this State.

Each of these pictures required several weeks of patient sitting, daily, by the medium and his wife, to gather the required forces, before the actual work was attempted. When everything was in readiness for their development but a few minutes' time was required for the completion of the work.

We present on our first page, this week, a reduced copy of another life-size picture given through Dr. Rogers' mediumship, at the development of which we were present. It is the second large picture in oil that has been given through this instrument; although his guides have produced several life-size pictures in crayon, and many smaller ones in crayon, and some in oil.

This picture, which is a likeness of Cora, the spirit daughter of Mrs. E. W. Bushyhead, wife of ex-Sheriff Bushyhead, of San Diego, was developed on Thursday evening, March 29th, Dr. and Mrs. Rogers, while on their recent visit to San Diego, sat for this picture, at the hotel where they were stopping, for about six weeks, but owing to the disturbed physical conditions they found there the guides were unable to develop the picture, and their mediums were obliged to return to their home in this city, where, after a few days of quiet rest, the picture was produced.

There were present at the development of the picture, and constituting the circle, or battery, Dr. and Mrs. Rogers, a lady friend, Mrs. Dr. Rogers, Mr. S. B. Clark, and the writer and wife.

The seance room, or studio, is a small room about eight feet square over the main hall of their residence. A door enters from the upper hall, and another into a large front chamber. The studio contained no article of furniture excepting a chair for the use of the medium, and the easel upon which the canvas rested. Upon a dinner plate on the floor beneath the easel were the paints just as they were squeezed from the tubes. The door to the hall was locked, and sealed with strips of paper in every way possible to render it absolutely secure. The front window was darkened. The door leading to the large room was open and a curtain hung across the open space. A small zigzag piece was cut, in our presence, from the canvas at the outer edge of the stretcher, about two inches in length, and placed in the hands of Mrs. Bushyhead, to enable her to make "assurance doubly sure" that no change of canvas could be made without instant detection.

The five persons constituting the circle were seated in the form of a horseshoe in front of the curtain, and the lights were turned down. From the position of the circle, the opening of the door between the studio and the lighted hall, or the admission of light from the window, could have been readily detected. But from this, and the writer's former experiences with Dr. Rogers, we know, if the senses are of any value to one in demonstrating facts, that there was not the slightest attempt, or even possibility of deception.

After a little singing to harmonize conditions, and some pleasant conversation with the medium's controls, it was announced that the artists had commenced the painting, and in a few minutes thereafter the work was declared finished, and the picture, with the paints fresh from the artist's touch, stood revealed before us in all its marvellous loveliness. No engraving can do it justice. It seems thrilling with life, and ready to speak from the canvas. It represents Cora as she appears in spirit, in the full flush of health and life, and is also a close resemblance of her when in health in mortal life.

Cora passed to spirit life about twenty-three years ago, of consumption, at the age of twelve years. She was of petite form, with finely molded features, a noble forehead, and dark, expressive eyes. She was bright and vivacious, and a great favorite with her friends. She was very fond of pets, especially of birds, a trait which evidently clings to her in spirit life, judging from the dove she holds to her breast.

But what can be said of the wonderful gift that has come to these mediums, whereby artists from studios immortal can turn aside the veil, and thus leave the imprint of their genius upon canvas palpable to mortal sense? Surely, this must be of "the greater things" promised by the Master.

It is a suggestive fact that some persons can not obtain these pictures; in fact, no amount of money can purchase their appearance. There is some peculiar element of the person desiring a picture, and also of the spirit whose picture is sought, which is necessary for success. The guides are able to determine in advance whether or not they can produce a picture of any particular spirit. If they say they can, they have never yet failed.

PROF. ALFRED R. WALLACE ON SPIRITUALISM.—Albert Morton has published the lecture given by Alfred R. Wallace, L. D., at Metropolitan Temple, last June, "If a Man Die Shall He Live Again," in a neat pamphlet form, with the addition of a concise biographical sketch of the distinguished lecturer, and a fine autotype portrait, which is an exact reproduction of a crayon by Mr. Morton, from a photograph by

Tabor, taken during Prof. Wallace's visit to our city. This lecture was written especially for the occasion, and reported for our columns; the number containing the lecture was soon exhausted, and we were obliged to disappoint many applicants therefore, but can now furnish it, as above described, for ten cents per copy.

W. J. COLVILLE IN SAN DIEGO.

W. J. Colville commenced his present term of work in San Diego on Sunday last, April 8th, at the Opera House, where services will be held the next four Sundays at the same hours, 2:30 and 7:30 p. m. Excellent music is furnished by Mr. and Mrs. Melville, and hymns are heartily sung by the congregation.

Mrs. Williams, an active and earnest worker, co-operating with Mrs. Bushyhead in carrying out all the arrangements for the meetings, introduced the speaker in very kindly and appreciative words. The audience was all that could possibly be desired, both in point of numbers and interest displayed. As those present represented widely different shades of opinion, the inspiring intelligences showed considerable wisdom in treating their theme from a truly universal standpoint. The advertised topic was "Spiritual Science Glad Tidings for all Humanity." The ground taken was decidedly moderate. Extreme statements were cautiously avoided; at the same time the speaker left no doubt in the mind of any intelligent hearer as to the stand taken concerning spiritual being as the sole reality. A very pleasing poem concluded the interesting and instructive exercises.

In the evening the attendance was much larger than in the afternoon, and fully as appreciative. A great many young people were present who evinced surpassing interest in the discourse, which was of a nature well calculated to arouse and rivet the closest attention of all thinking people. The subject was the query, "If Godness is Supreme in the Universe, Why is there Suffering?" The theory of evolution came necessarily under discussion, and while the basic principle was diametrically opposite to that of the materialistic evolutionist, no admirer of Darwin's works could possibly have objected to the general theory stated.

This world was considered in the light of a school and workshop; we are all manufacturing our own future environment; our liability to mistake is essential to our progress. If we could realize that we are perfectible, but not perfect, and whenever any trial or sorrow overtakes us, regard it as a blessing and not a curse, we should remove the sting from suffering, and, having mastered the lesson it is destined to teach, reach on to a point where suffering would be ours, no more. To resist, not to succumb, to triumph instead of yield, is what we are here for, and no matter how adverse appears our fate, to conquer fate is within our province, and to do so is our only passport to the realms of everlasting bliss.

During the evening service Mr. and Mrs. Melville greatly delighted the audience by a charming rendition of that lovely sacred song, "Oh, where is Heaven?" The exercises ended with a fine poetic poem (subject chosen by the audience), "Our Destiny and that of San Diego."

Classes in Spiritual Science opened very auspiciously at the South West Institute, Third street, Monday, April 9th, at 7:30 and Tuesday, April 10th, at 2:30 p. m. Mrs. Bothwell (the lady who was so strikingly benefited while in W. J. Colville's class in Oakland, in June, 1886, at the camp grounds), in concert with many other kind and active women, has greatly assisted in getting up the classes, and as the charge for the entire course of twelve lessons is only \$2.50, many persons who have felt unable to pay a large sum for instruction are glad to avail themselves of this favorable opportunity. The class room is exceedingly pleasant, and as it is situated in a building devoted to education, the associations and surroundings are all agreeable. The classes meet Mondays, Wednesdays, Fridays at 7:30 p. m., and Tuesdays, Thursdays, and Fridays at 2:30 p. m. Lessons and conversations in Theosophy take place Tuesdays and Thursdays at 7:30 p. m., to which an admission fee of twenty-five cents is charged. These arrangements continue in force till over Sunday, May 6th, when W. J. Colville's engagement in San Diego closes, and he returns immediately to Los Angeles to fulfill engagements already made.

HELPING ITS OWN.

Every day we read of some commendable undertaking on the part of our country societies for the aid or maintenance of its ministers. Just now it is the raising of a million-dollar fund by the American Presbyterians for relief of its aged and indigent ministers.

Spiritualists number many millions, but they are so disintegrated in feeling and purpose, that successful organization has not taken place on a very large scale. Hence, Spiritualism is in command of no available means to properly assist its faithful and reliable workers, much less when they are disabled from age or sickness.

We do not believe this is due to lack of means, but rather to that deplorable disposition defined by Dickens as "waiting for something to turn up." Everybody, even Spiritualists, knows that what turns up under those circumstances will be nothing to benefit any one, but may be a calamity to the best undertaking in which one has risked his bottom dollar.

Toilers in all fields are wearing out; if they wait without the aid of co-operation, or help to sustain their labors, simply for the love of the cause, they can not be expected to work long, however well. They have worldly needs that demand worldly generosity and sympathy, and this is fully recognized and provided for fully and amply under the spiritualistic vineyard.

Many workers in the spiritual field are becoming weak and infirm in the service, and it is but fit and proper their wants should be considered. So should they be sustained and encouraged while in the field. When will Spiritualists try to help their own?

EDITORIAL NOTES.

—Mrs. B. Huston's rooms are at 917 Market street, second floor, parlor 3 front.

—Dr. Henry Rogers, of this city, has been elected a trustee of the GOLDEN GATE Printing and Publishing Company, in place of Abijah Baker resigned.

—On Wednesday evening next, the 18th, Mr. J. J. Morse's controls will lecture for the Union Spiritual Society at St. Andrew's Hall, 111 Larkin street. All are invited. Doors open free.

—"I can not tell you," writes a good sister from Santa Clara county, "how dear to me the 'GOLDEN GATE' has become. You can be assured I shall be a subscriber as long as it is 'printed'."

—The three-line item in last week's G. G., announcing the death of Mr. Heath, was published under a misapprehension of the facts. Our informant only intended to say that he was dead in a metaphorical sense.

—Mr. Gill, an intelligent young Spiritualist from Newcastle-on-Tyne, England, arrived in this city a few days ago, with a view to making this country his future abode. He comes to us properly accredited from Bro. H. A. Kersey, the GOLDEN GATE's European agency.

—At Mrs. Whitney's second public seance in San Diego, one hundred extra chairs were put in the Opera House, and many persons were turned away, unable to obtain admission. Her tests from the platform were most convincing. She left on Tuesday last for Kansas City.

—A letter from Dr. J. V. Mansfield to Geo. H. Hawes, of this city, in an answer to an invitation to be present at the approaching Camp-Meeting, says: "I shall leave Boston via Montreal and the Canadian Pacific route to Manitoba, thence to Washington Territory, then to Oregon and California. I intend to leave May 3d or 5th. Will hope to be with you by the 20th."

—Dr. Aspinwall will now be found in his new parlors, No. 917 Market street, room 3, second story front, and will give private sittings for the development of mediums, throwing out evil influences, and surrounding the instrument with good, useful spirit guides. Public circles for development on Wednesday and Saturday evenings at 8 o'clock, and Thursday afternoon at 3. Mrs. Huston will assist in these developments, and give sittings daily.

—The Society of Progressive Spiritualists will give a literary and social, closing with dancing, for the benefit of their Free Library and Reading Room, located at 841 Market street, on Monday evening next, April 16th, commencing at 7:45 o'clock, at Washington Hall, 35 Eddy street. Let it be a crowded hall, for the program prepared by the Committee warrants it. See programs to be distributed at the different halls tomorrow. Tickets only twenty-five cents.

—Mrs. Beste, the wonderful medium for independent voices, gave another private seance at our parlors on Sunday evening last, to a few friends of the writer, selected mainly with a view to the best results, which proved highly satisfactory. With this gifted medium, as with all others, the circle is quite as responsible for good manifestations as is the medium. Distrust, cynicism, and unfriendly thoughts are disturbing elements always, for which the medium is not responsible.

—Last Wednesday evening Mrs. M. J. Hendee occupied the platform at St. Andrew's Hall. The subject was "Mediumship," which was handled well by this grand inspired soul. She was followed by Mrs. Miller, whose heart is so full of sunshine for every one, and she closed her remarks by saying, "Please don't forget the 'benefit' at Washington Hall on Monday evening next for this worthy purpose—the free 'library where every one is invited to all the 'books they can read.'"

—We have recently witnessed some manifestations of the psychic form, through that marvelous instrument for the angel world, Mrs. Henry Rogers, that far excelled anything of the kind we had ever before seen. The forms, of which there were three present at a time, were wonderfully strong and perfect, giving an identity that could not be mistaken. Mrs. Rogers holds her wonderful gifts too sacred to sit for persons who are not prepared to receive the truth. And in this she is right.

—A letter from Dr. Stansbury, dated San Diego, April 9th, says: "We leave tomorrow for Kansas City, direct, via Santa Fe route. I 'have been so busy, day and night, that I could not send you a line. I have some good notes which I will put in shape for publication, on 'route,' and send you from Kansas. We have 'had the best of treatment, and best of success' all the way. Mrs. Stansbury is enjoying herself immensely, and improving all the time, 'both physically and spiritually.'"

—Mrs. N. A. W. Mayo, writing from the mountains of Mariposa county, says: "The 'GOLDEN GATE' reaches our mountain home 'very regularly now, and we prize it highly, as 'we have ever done. After reading it I send it to friends East. Have sent several copies to a Methodist minister, who has recently preached 'a very smart (?) sermon against 'Spiritism.' The 'GOLDEN GATE' is a paper every Spiritualist 'can send out to skeptics and investigators and 'have no fears. It is always good.'"

"In my opinion," writes a correspondent of the *Boston Investigator*, "the medium business 'disproves Spiritism; because if spirits can 'return to the living, they would come direct to 'each one of us, and no special mediums would 'be needed.' That is about as reasonable as it would be to say: 'The very idea of telegraphy disproves the possibility of such a method of communication; because, if my friends from a distance could communicate with me at all, they would naturally do so without the use of a wire, or a special medium. They would send their messages direct! O, sapient wisdom! How many things there are whereof thou art ignorant!

THE MEANS PREDICT THE END.—But few things attest our progression more strongly than the consideration shown to condemned criminals. The world formerly sought revenge on the malefactor; now it is satisfied with simply putting criminals beyond the possibility of repeating their evil deeds. It is still seeking more speedy and humane methods. The Commission appointed to decide upon a better means of capital punishment than hanging, presented one of the most significant public documents submitted to Congress for years. It recommended electricity as a means of putting to death, and cremation for the final disposition. It said: "Interment 'is to death by electricity. The one is sanctioned by our own prejudices and the approval and practice of our forefathers; the other is approved by wisdom and sanctioned by science." There is no doubt that we shall in a very short time reach this point in development of criminal treatment. That gained, the utmost refinement of punishment will be attained, and we should, and will in time, go beyond it, and no longer put to death. The means suggests its end; and in the New Dispensation there will be no criminals born.

A MARTYR AND HERO.—Since necessity compelled the physicians of the Crown Prince to desist for a time from probing and torturing his ailing throat, he has had no relapses and no alarming symptoms; but, on the contrary, with his new responsibilities, he has rested well, and had fairly good appetite. True, conflicting rumors about his health are rife, but he still endures, which shows that Nature is busily improving the opportunity afforded by the national crisis. It is perhaps too late now, but there was a time, not long past, when, had the cause of the trouble been removed, which was doubtless smoking, and surgical instruments never brought into use in the Prince's case, but a good magnetic healer been employed, the new Emperor would have been given a new and long lease of life, now very much needed by the German nation. When the Emperor Frederick dies it will be as a martyr to medical science, that does not yet know enough to cure by natural means, to aid the recuperative forces of the human system in repairing injuries done it through poisonous agents. He is indeed "an unflinching hero," and will bravely die on the doctors' hands.

OUR QUESTION DEPARTMENT.

EDITOR OF GOLDEN GATE.

A letter reaches me from Los Angeles, saying: "I have attended a course of metaphysical lectures given in this city by Mr. Colville. I think I have the theory of Mental Healing, but practically I know nothing whatever about it."

If, as you say, you have the "theory" of "Mental Healing," or the "Divine Law of Cure," of course you will need to make the "theory" practical, or it will be of little value to you. That it is being made practical, can be proven to any one who will honestly investigate, and earnestly test the truth in this direction. But you see, my friend, you violate the very fundamental principle of this "science," when you think (much less put on paper) that which you do not consider the good.

Before one can make practical these teachings he must realize that thought is a creative energy—a power; and that in the very nature of things we relate ourselves to the state or condition we continually think. In other words, our thought and feeling create an atmosphere in which we live and are moved,—an atmosphere which draws the law into itself. This is according to a well-known law, which says that "like attracts like." We do this unconsciously and in ignorance of the law, but when the law has been declared to us, we should try to conform to it, (the will of the Father), for though we can not break a law, we may violate it, and suffer for its violation. Now the law declares that "we must hold the thought in mind that 'we would see externalized,' both for ourselves and for others. This law of thought works not only to make changes in our bodies, but in our environments. It also acts, when rightly directed, at long distances.

Once grasp the truth (even intellectually) that nothing can externalize unless it has had a thought form, or at least has its root in some mental state, and you will see how carefully the thoughts must be guarded.

When we are suffering in body, when everything is going wrong with us in our surroundings, if we dwell in our thoughts right in this suffering of the body, and live always in the thought of our inharmonious environments and daily trials, this state of mind must, in the very nature of things, become chronic with us. We are holding ourselves by the power of our own will right in the condition we deplore.

Now it is possible to change all this by a positive change of thought. If we are suffering, we must begin to declare the truth of the Real Being, (which is health, and harmony, and peace), until thought and feeling become One. That One is the Creator of the good, we declare for ourselves. Hold in mind the thought, I am spirit, divine in essence, and included in the universal. All the harmony that goes to make my Real Being, I now declare true of myself in body.

Hold to this thought steadily, until the feeling responds, and you have created the state you think, and feel in the thought realm. Hold right to the thought, and sooner or later, in ratio to your power of concentration, you will actualize it in the external.

If you continuously let in the evidence of the senses, which declare pain, distress,

poverty, old age, death, and all the other things you do not want, don't you see you float yourself right into the stream you are creating? Your little stream seeks and relates itself to streams of a like nature, and down you go in the flood tide of the current thought of the day, which gains power from race belief, until there comes a time when you have no strength to longer resist the law which says, "Think God (Good) for yourself and others, if you would relate yourself and others to the Good."

To think the good is to think in harmony with the All Good; to think the not good is to relate oneself to evil. The former is the "will of the Father," the latter is not. To resist the "will of the Father," the God (good), which is the within, the center and circumference of individual existence, is sure to bring defeat by a necessary law of our being.

I am aware that habit is strong upon us, and that it must take an effort to break up the almost universal habit of thinking the very things we do not want. To think, to declare, is to decree, to create the thing we think. If it be the good we think, it will help to do away with suffering and overcome evil. If it be the not good, then suffering, and that we name evil, will be increased thereby.

"As a man thinketh, so is he." This is fundamental in "Mental Healing," and in harmony with the "Divine Law of Cure." SARAH A. HARRIS, R. C. BERKELEY, Cal.

Anniversary in San Diego.

EDITOR OF GOLDEN GATE.

The Pacific Co-operative Spiritual Union celebrated the Fortieth Anniversary of Modern Spiritualism with becoming festivities, on Saturday and Sunday last, in their new hall on Third street. The program was varied, interesting and well received by a large and attentive audience. The music by Case's orchestra was exceptionally fine; the songs and recitations well selected and well rendered, and the speakers surpassed themselves in eloquent addresses. An original piano solo, "Bird's Call," by Mrs. Melville, was a musical inspiration of the rarest merit, eclipsing anything of the kind ever rendered in this city.

A hop, with refreshments, on Saturday evening, was not the least enjoyable event of this delightful occasion. Everything passed off pleasantly and harmoniously, and many names were added to the roll-call of the Union. This society is increasing in numbers and popularity. Though two months have not elapsed since its organization, it already numbers over a hundred and twenty members, and has a fine library of valuable and high-toned literature, which is constantly growing by voluntary contributions. Several genuine and well tested mediums are among its members. Notably among these is Mrs. Julia A. Curvey, who gets instantaneous slate-writing between closed slates on top of the table. The tests that she gives daily are grand and wonderful.

MARY A. WHITE, Cor. Sec'y P. C. S. U. San Diego, Cal., April 4, 1888.

Passed On.—From this city, April 11th, after a long and painful illness, Willie E., only child of Capt. W. E. and Rosa L. Bushnell, aged 13 years and 9 months.

Willie passed on in the full consciousness of another life. He saw and held sweet communion with his loved ones on the other side, and at times, in his mortal agony, pleaded with them to take him over. Willie was an only child, and was the idol of his parents. To them there is no death, but only life and love eternal for their darling boy. They know (for to the mother has come some precious gifts of the spirit, that their loved one is in the gentle and protecting care of angel ones, who will watch over him with all a mother's fondness. What a comfort to them is the knowledge of this glorious truth.

Advice to Mothers.—Mrs. Winstanley's *Short Story* should always be used when children are cutting teeth. It relieves the little sufferer at once; it promotes sleep; it soothes by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to read. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for disorders, whether arising from teething or other causes. Twenty-five cents a bottle.

NOTICES OF MEETINGS.

HEADQUARTERS OF THE GNOSTIC SCHOOL and Society—Room 17, Flood Building, Market street. Sunday Lectures, 11 a. m. Mrs. Chauncy will lecture and give psychometric readings. 7:45 p. m., Prof. Chauncy will lecture. All seats free. Voluntary collection. Sunday class in Theosophy conducted by Mrs. Chauncy at 2:30 p. m. Admission, 25 cents. Night class in Physical Culture, Oratory, Elocution, and Dramatic Art conducted by Prof. Chauncy, Mondays at 3 p. m. Day class in the same, Fridays at 2:30 p. m. Night class in Psychic Healing, Psychometry, Medical Unfoldment, Mental Science of Healing, and all kindred subjects, conducted by Mrs. Chauncy, Tuesdays at 8 p. m. Day class in same, Thursdays at 2:30 p. m.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious Intellectual Society. Sunday, April 15th, 11 a. m. J. J. Morse, the celebrated inspirational speaker, will answer questions in the trance state, and will lecture in the evening. Children's Lyceum at 2:30 p. m. All services free.

PSYCHOLOGY AND SPIRIT PHENOMENA.—Richmond, Va. Every Sunday evening, 8 o'clock, at the Metropolitan Temple, 355 Tenth street, Oakland, every Sunday evening, at 7:30 and Sunday afternoons, at 2:30. Pupils may be psychographed, the quickest way of development. Admission, 25 cents.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet Sunday at 9 a. m., Washington Hall, 35 Eddy st. Free Spiritual Library, of 700 volumes, opens every Sunday from 1 to 5 p. m. All are invited. Admission 50 cents.

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

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Franklin streets. Meetings at 3 and 7:30 p. m.

THE SOCIETY FOR THEOSOPHICAL RESEARCH meets every Sunday evening, at McAllister street, at 7:30 sharp. Free library and free admission.

MRS. ALBERT MORTON,

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I have had interviews with the controlling spirits of Mrs. Albert Morton of your city, during which they discoursed grandly and eloquently upon this and cognate subjects. . . . I found Mrs. Morton one of the most truly magnetic and cultured mediums I have ever known."—THOMAS GALES FORSTER, Lecture, Jan. 16, 1881.

"Mrs. Albert Morton is a lady of cultivated tastes, and richly endowed with sterling personal graces alike of head and heart, commanding the esteem of all for her unostentatious social and domestic virtues, as well as for her transcendental power, as exemplified in clairvoyance, psychometric, healing, developing, and other phases. Though not specially claiming to be a test medium, striking tests of identity are often given through her—my own experience with her corresponding, as above, with that of the test medium, for advice and counsel."—WM. EMETTE COLEMAN, R. P. Journal, Jan. 20, 1881.

"The influences which surround this lady are of the highest and purest order, and my senses are complete spirit baptisms. In such communion we reach the heart of religion."—CHARLES BRIGIT, of the *Melbourne Argus*. "In this city there is no medium possessing higher or more benign powers than Mrs. Albert Morton; her own spiritual nature has reached such heights of sublimity, that on entering her abode you feel at once that you are in the presence of divine influences—in a holy atmosphere. One of Mrs. Morton's beautiful gifts is that of healing. She is guided in this by scientific spirit knowledge; teaches the patient something of the law of the same, and she administers her life-giving balm. With the penetrating eye of prophecy she peers far into futurity, and with minute exactness reads the history of 'coming events.' Added to these are psychometric gifts of a fine order. In these realms of thought and action Mrs. Morton is found a faithful laborer,—doing a grand work in a grand way."—GOLDEN GATE, May 22, 1886.

"Mrs. Morton, the unsurpassed psychometrist and 'prophetic and healing medium.'—LUTHER COLLEGE, Editor of the *Banner of Light*. "Mrs. Morton is one of the most gifted mediums I have ever met."—W. J. COLVILLE, *Banner of Light*, Jan., 1888.

We have no time or magnetism to expend on mere curiosity seekers, but extend a cordial welcome to all who earnestly seek information or the aid of the spirit guides, to those to whose service we devote our lives.

Mr. and Mrs. Morton give special attention to written communications for those unable to be present. Those who wish can receive communications from their friends and guides without personal attendance. In the first letter for advice enclose a lock of hair wrapped in clean paper, and ask any question as you would if present. We solicit correspondence only from those who, in good faith, desire advice or communion with the spirit world. Confidence in the spirit guides and their mediums is essential, in order to receive the best results.

All written communications are given while Mrs. Morton is entranced, and are reported verbatim by Mr. Morton.

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RED SEAL GRANULATED 98 PER CENT LYE OR POTASH.

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THEOSOPHICAL RESEARCH.

The Fourteenth Regular Weekly Meeting of The Society for Theosophical Research was held at Metaphysical College Rooms, 106 McAllister street, on Saturday evening and was largely attended by the members and their friends.

The Society was called to order at 8 p. m. by the Vice-President, Mrs. S. A. Harris, who, after a short address of welcome and timely explanations to the strangers present, was followed by J. W. Maguire with a vocal solo entitled, "Tidings from Afar."

The Vice-President then announced that Prof. George Chauncy, who had kindly offered the Society his services, would occupy the platform. His lecture was brimful of new and original thoughts, and unique and startling yet self-evident conclusions, and, as usual, it was delivered in his artistic and highly magnetic manner. The Professor brought before his vast eloquence, abilities, and this, with his fine, smooth voice, made it doubly acceptable to the apparently well pleased audience.

The lecture was followed by the duet, "Excelsior," (words by Longfellow, music by Raff), and was rendered by Mme. Fries-Bishop and J. W. Maguire.

After the regular business of the Society had been passed upon a program was arranged for the next Saturday evening meeting to be held in the same rooms. JOS. W. MAGUIRE, Cor. Sec'y.

FORM OF BEQUEST.

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

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

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[TITLE PAGE.]

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[Written for the Golden Gate.]

Practical Spiritualism.

BY A. F. MECHERS.

What we understand by practical Spiritualism may appear to the outside world very unpractical from the mere fact that it emanates from Spiritualism under any circumstances. But for all that Spiritualism has its practical as well as theoretical side, just as materialism, or so-called science has two sides—only that the practical side of Spiritualism is unearthed by introspection or self-study in the place of pick and shovel, and the theoretical an effect of inspiration instead of speculation. The nebular hypothesis is true for all that, and proves that speculation is akin to inspiration, for it is doubtful whether man can imagine anything that is not founded on some fact or facts in connection with it, and approaches the absolute in comparison to his force of penetration or his power of discerning causes. Pith and point is everything, and the nearer to the truth, the simpler it becomes, both in comprehension and expression.

Intelligence has been generally accepted as the conscious motive power or life principle of the universe, and thus explains itself as the cause of all effects in the same. Now, God, spirit, law, or any other word that would express causation as the *conscious motive power* of existence could be substituted without objection, but intelligence *per se* defines itself by its very action, or when enacting itself through man, and no better elucidation of a fact can be given than to express its action or motion, and which can only be done with an absolutely living entity.

Being an intelligent effect, man must originate from an intelligent cause, or a cause which is intelligent or constitutes intelligence, and in comparison to the comprehension of his own nature, he is enabled to understand that of the universe—of causation. As the cause existing in man constitutes a conscious motive power, so the cause of the universe must constitute an *infinite* conscious motive power; and what that means must be left to the individual mind to meditate upon—those with the greatest sway of thought or powers of imagination obtaining the grandest conception of its existence.

Thus speculation is permissible, and if robbed of this, it would be a cold world indeed. To rest on our oars and await the absolute exclusively, would cause the mind to become stagnant during the interval; but keeping it active this way prepares it for the reception of the absolute when it does come. In this respect Spiritualism is practical. It teaches constant soul activity, in order to ally the animal nature of man, and without which the absolute would never be reached. It is just this perpetually active interior condition which leads to the goal of perfection, and those whose intellectual faculties are not sufficiently unfolded to be kept in motion for this effect, are admonished to keep their will power active by abnegation—this requiring interior motion or soul activity to be enacted. And those who are too weak, or lack the will to deny themselves the material, or a portion of it, at least, are inspired to love deeds, or benevolence, charity, etc., in behalf of their fellow-creatures.

Now, this is certainly all very practical, and must lead to good results in the end, for the whole of life's mission comprises the attainment of a purely intelligent impetus *in esse*. By persistently indulging the material, the worldly or the sensual, it will not be attained. Even the desire for fame is earthly, and by no means a spiritual desire, and keeps the soul in a negatively acting state. Only when rising above the material it operates for a positive effect, and in which condition it acts on the spirit body for a purifying effect, i. e., converges or transforms its animal impetus into a purely spiritual or intelligent one. Even if it does not convert it into pure intelligence like itself, it drives out all the material animus, and thereby makes it a fit abode for an exclusive intelligent operation in the hereafter, and which constitutes the gist of spiritual purification so-called. But by constantly adding material impetus to it, this is impossible, and it therefore requires a very practical method to prevent this—such being the firmness of will to overcome our unnecessary desires or tastes, our human or worldly ambitions, and our self-love generally. In the latter are contained our little conceits, vanities, envies, jealousies, fault-finders, etc., and before calling our attention to our neighbor's shortcomings, see if we are above censure ourselves.

Theoretic Spiritualism, like the theories of materialism, is subject to being called into question, and simply because tangible proofs are lacking to substantiate the inspirations (spiritual speculation). But when a theory is universally accepted, without further substitutes being offered, it looks like the truth has been reached. Thus inspirational theories that can not be met by anything higher than criticisms must be true as far as they extend, and may stand until displaced by something better—this, in a spiritual sense, signifying something higher, as man's inspirations are comparable with his force of penetration or power of discerning causes (soul growth in conjunction with spiritual purification).

Now, the practical part comes in here again as a necessary adjunct to perfect inspiration, for without purity of con-

ditions the inspirations are subject to perversion, and thus the purest will take the lead, until displaced by something still purer than the last. And as La Place's theory has never been displaced by a better or higher, he ranks as one of the purest among the material scientists. We say scientist, because he is regarded as such, although but a theorist from the fact that he can not furnish tangible proofs of what he has given to the world. But his theory must be a fact, nevertheless, as it is universally believed and accepted; and if he is regarded as a scientist on this account, all our inspirational mediums, who theorize or speculate on universal creation, are scientists, and of which the purest will always stand pre-eminent—there being no limit to penetration into the causes of things, as there is to matter or material science, and thus spiritual theories, speculations or inspirations will always be displaced by higher ones.

Thus theoretic Spiritualism even has something practical in it, because it is scientific, and without which it would not take rest in the minds of the people. Soul being a cause, can not be impressed by effects, and, therefore, whatever can be felt by the soul as being true, must constitute a part of a cause itself, or of that which has absolute existence.

Thus a theory that is intuitively believed or accepted is true as far as it goes, except it be willfully rejected on account of prejudice, envy, or self-conceit in not admitting it to be possible through certain channels; whether by Spiritualists against their own class, or by materialists against us as a body, is indifferent.

Self-love shuts out intuition under all circumstances, and such have to rely on their own mental faculties, or exterior life-condition (the spirit-body), for a comprehension of causation. Soul-thinking, exclusively, is hardly perceptible on the brain (the spirit-body's medium of perception and action), and the less we think of self, therefore, (an exercise of the external) the better the soul or interior life-condition can operate or act for an independent effect. The soul's eventual aim is to reach this exclusively independent motion; and if self is kept constantly active, man will never obtain a proper realization of his future destiny, or of the true cause of his being.

Knowing the latter, leads to a comprehension of universal causes, and when this is attained, man need not even rely on inspiration or speculation for light. His own soul nature will reflect a microcosm of the universe to his exterior comprehension, and then he knows absolutely, whether believed or comprehended by others or not. Of course, much depends on his logical powers to express it as he intuitively knows it, and he is often entirely unable to make himself understood, for want of intellectual qualifications necessary for this effect.

Thus the incongruity sometimes manifested by inspirational mediums or writers. It is not the want of light which causes this, but the want of expression intellectually and logically considered. If nothing was forthcoming from the soul, there would simply be no attempt made to speak or write, and to have this interior intelligence crowding upon one's exterior life-condition, is burdensome, if unable to give it out in some way. But such is an effect of spiritual purification. As the spirit body is freed from its material impetus, it is filled in by the soul-nature itself; and every point gained in this respect, adds that much more intelligence or knowledge of causation to the exterior condition—this reacting upon the spirit body's medium (the brain) for an intelligent effect, and is cognized as thought. Now, self-love contracts the soul, and prevents this outpouring, while sensualism debars spiritual purification, and cannot admit the soul's light into the spirit body. In either event man remains in mental darkness as to the absolute, or causation, either, and in which instance he will have no theories of any kind to offer the world, and thus remain in darkness all around.

Thus mental activity is as necessary to attain soul power, or interior force, as physical energy is necessary to attain muscular power and health of body, one being analogous to the other; for a sick soul condition is manifested by envy, jealousy, peevishness, fault-finding, and all the effects of self-love or hatred towards somebody, just as a sick body is the effect of pleasing one's senses, in the form of lust, intemperance, etc.

Love expands the soul, and admits the light of causation, while physical purity frees the spirit body from its animalism, and admits the soul's inherent light into the same. Either conduces temporal happiness, and when freed from self-love and spiritual impurities, man reaches the absolute—such being heaven, and an effect of the teachings of Spiritualism, practically applied, or what we understand by practical Spiritualism!

HIGH AND HIGHER.—High is he who is never so happy as when he is making other people happy, when he is relieving pain, and giving pleasure to two or three or more people about him. Higher yet is he whose chief joy it is to labor at great and eternal thoughts, in which lies bound up the happiness of a whole nation, and perhaps a whole world, at a future time, when he will be mouldering in his grave. Any man who is capable of this joy, and at the same time, of spreading comfort and pleasure among the few who live round about him, is the noblest human being we can conceive of.—*Boston Investigator.*

[Written for the Golden Gate.]

The Law of Correspondences.

BY GUSTAV F. HOWE.

The law of correspondences holds good everywhere. We have life and death, intelligence and ignorance, love and hate, truth and error; one of these being positive; the other negative; both good, but different degrees of goodness. The one must be experienced to produce the other; that is, first the negative, the experiences from which produce the positive or its opposite. Hence, there is no evil in the world but undeveloped good; and if, through the hard experiences or results that follow undeveloped good, we become positive or developed to a comparative degree of goodness, why should we blame those who are still passing through that negative state from which we have developed, or become positive? How absurd, when we view these conditions from an intelligent standpoint, to be filled with egotism, or to put on a conceited "I am better than thou" air to those who are in a more negative condition than we ourselves chance to be, knowing, as we must, that we were obliged to pass through the same conditions in order to reach a present standpoint.

All have the possibilities within them, and must reach that positive degree sometime, if not through the bitter experiences of this life, then in the everlasting life that condition must finally come. As "dirt is only good matter out of place," and "all roads lead to Rome," so the perfect condition will finally be obtained, and as each and every individual is working out his own condition in life, as he unavoidably must, the darker that condition the more need he have of that charity which covereth a multitude of sins.

And when we sit idly down, with a feeling of our own superiority, commenting upon and despising others for their shortcomings, we forget that by so doing we show ourselves to be in a wretched condition, and that we have yet much work to do before we can reach the point we really think, in our own estimation, we have already obtained.

ONSET, MASS., MARCH 24, 1888.

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GOLDEN GATE

8

[Written for the Golden Gate.]
A Defense.
You think me changed, you do not like to see
A woman stand so straight among her tall
Red-headed garden lilies. Men would fail
Like clapped and clang like to a wall.
A pretty fancy, surely, natural, too.
To meet of us, I feel the same as you.
You placed me in your garden: "Sweet, my flowers
Will need no sun now they will have your love."
Here grow, my favorite blossoms. You will find
Delight for heart and soul, and work for hands
In caring for my treasures." Loud I sang
A joyous tune that waked the dawning dawn.
Swift flew the days in Love's fair garden-walk
That joined the luminous pathway of the stars.
Heaven touched the earth for me in those bright hours
Whose radiant light no shadowed memory mars.
One day a passing thought recalled the flowers
I once had loved, my flaming lily-blossoms.
My lilies of magnificence, and purple groups
Of hearse-dancing to the brown bees' hum.
"I'll plant them here!" I cried. "Not so," you said,
"Your lilies flame too much, they hurt my eyes,
And heartless face too stupid, misgotten
Reddish no lovely glow of north or side."
And so, as after-lights grew too strong,
I made a little garden all my own
Beside your flowers, with no dividing hedge
Save the thick ranks my lily-blossoms had grown.
And here I often come to walk erect
As God designed I should; not bending low
Lest your white necks should glimpse my brow;
Hearts cling to hearts, but souls alone must go.
I love you just the same, but I have needs
Born of my individual soul and brain,
That force my hands to plant my simple flowers,
Dewed with my tears since it must give you pain.
—N. E.

[Written for the Golden Gate.]
Nemophila.
BY "THE ENIGMA."
In pleasant places, where long grasses grow
For simple waters, where the sun is low,
A little flower dells blossom, blue and blue,
Which weaves a magic spell
About the heart; for all who see must praise
In blue of sky and sea.
And love the sweetly shy and modest gaze
Of baby-eyes.
San Francisco, April 4, 1888.

The Winters.
We did not fear them once; the dull gray mornings
No cheerless border on our spirit laid;
The long night watches did not bring us warnings
That we were tenants of a house decayed.
The early snows like dreams to us descended;
The frost did fairy work on pane and bough;
Beauty, and power, and wonder, have not ended—
How is it that we fear the winters now?
Their home fires fall as bright on hearth and chamber.
Their northern starlight shines as coldly clear;
The woods still bring their holly for December,
The world a welcome yet for the new year.
And far away in old remembered lands
The snowdrops rise and the robins sing;
The sun and moon look out with loving faces,
Why have our days forgot these goodly things?

Why is it now the north wind finds us shaken
By tempests fiercer than its winter blast,
Which fair beliefs and friendships, oh, have taken
Away like summer foliage as they pass?
And made life leafless in its pleasant valleys,
Waiting the light of promise from our day,
Till the must meet even in the lowest palace,
A dimness not like theirs to pass away?
It was not thus when dreams of love and laurels
Gave sunshine to the winters of our youth,
Before his hopes had fallen in fortune's quarrels,
Or time had leaved with his heavy truth;
Ere yet the twilight found us strange and lonely,
With shadows coming when the fire burns low,
To tell the distant years and losses only
The past that can no longer change and will not go.
Alas! dear friends, the winter is within us,
Hard is the ice that grows about the heart,
With petty cares and vain regrets that we
From life's true heritage and better part.
Seasons and skies rejoice us, smiling rather;
But nations toll and tremble even as we,
Hoping for harvests they will never gather,
Fearing the winters which they may not see.

When the Baby Came.
Always in the house there was trouble and contention,
Little sparks of feeling flashing into flame,
Signs of irritation
So sure to make occasion
For strife and tribulation—till the baby came.
All the evil sounds fell of cruel taunts and rancor,
All the angry tumult—nobody to blame!
All were hushed so sweetly,
Disappearing fleetly,
Or quite completely—when the baby came.
Faces that had worn a gloomy veil of sadness,
Hearts latent on seeking for fault or fault—
Once again were lightened,
Once again were brightened,
And their rapture heightened—when the baby came.
All affection's wisdom opened to receive it,
Pure and fresh from Heaven, and give it earthly name.
Clapping and caressing,
In arms of love, confessing
That life had missed a blessing—till the baby came.
Homes that were in shadow felt the gentle sunshine,
Smiling, as if anxious their secret to proclaim:
Grateful tongues were hushed,
Of mirth and gladness telling
And love ruled all the dwelling—when the baby came.
Hearts that had been sundered by a tide of passion
Were again united in purpose and in aim,
In the house secluded,
Peace divinely brooded,
Where discord had intruded—till the baby came.

Little cloud dispeller! little comfort bringer!
Baby girl or baby boy, welcome all the same!
Even o'er the embers
Of bleak and cold December.
Some fond heart remember—when the baby came.

Cowardice.
The veriest coward of our nation
Is he who fears the world's opinion,
Who acts with reference to its will,
His conscience warped by its dominion.
Mind is not worth a feather's weight,
That must by other minds be measured;
Self must direct and self control,
And the account with conscience treated.
Fear never sways a manly soul,
For honest hearts "thou shalt be banded";
They only have cause to fear,
Whose motives have the truth offended.
What will my neighbor say if I
Should this attempt, or that, or either?
A neighbor is most sure a foe
If he prove not a helping brother.
That man is brave who leaves the world,
When o'er his life his back he stretches;
Who keeps that guiding star in view,
A conscience clear which never veers.

[Written for the Golden Gate.]
Psychic Force.
Psychic force is that force or power of the soul which communicates itself from one to another, through the medium of the magnetic aura which surrounds and conveys it. Experiments in animal magnetism have conclusively proved this theory to such an extent that the theory is now so generally accepted that it is not necessary to investigate it, and are still making inquiries into the bounds of its possibilities. Many have concluded that the force is always at work, and that without doubt mind acts upon mind through this eighth sense, as it were (if that may be called sense which has no reference to the materiality of existence); but so potent is this power decided to be, that it is not always possible to determine at what point the outside influence ceases and the individual life begins. One acts upon another so often in such a way, that at times it almost seems as if the universe of thought was the centre of all things, and were seeking outlets, in order to materialize itself in such a way as to benefit the earth in all directions.
Thus an age of discovery is precipitated upon us. The different periods of art and science as surely mark the epochs of the world's history, as do storms and whirlwinds, at certain periods, the different changes of the earth's atmosphere. When comes the thought, and why is it? For this we can not answer, but we do know that thought is contagious, and we do know that nothing, so much as Spiritualism, has directed the mind in the right channel, possibly, in the end, to ascertain the cause of the ebb and flow of the tide of thought, observable to investigation; and the result has justified us in believing that so closely allied to the spirit world in thought is this, that it is almost impossible to tell where the line of demarcation begins or ends; and our only safety lies in the fact that a knowledge of the power of attraction alone can regulate and preserve us from danger. All of us are more or less sensitive, more or less psychically influenced, and have got to learn that, though to know ourselves is not, perhaps, altogether impossible, influence is around us, and that it is necessary, if possible, to know what influence is likely to do to us. If we are especially sensitive or mediumistic, we must understand that influence may contaminate or strengthen us. If our senses are lofty, there is no danger; if low and selfish, we must be prepared for the contagency, and avoid everything likely to increase susceptibility in the direction of that development. Psychic subjects are responsible for their individuality, and must bring to bear all the moral force possible to prevent their being under the domination of the lower, that unseen influences are attracted towards us in proportion to the strength demanded, and one reason why we are in no better understanding with ourselves is, that unseen lower influences are ever ready to foster our self-hood—our belief in our own strength—ever ready to condemn the world which does not accept us at our own valuation.
The "get thee behind me, Satan" is not always ready to disperse the traitors who would betray us; not that they have aught against us, but because they have not themselves risen to the point of self judgment, which helps them to perceive that ascension must be in proportion to self abnegation; and to assist, they must first be assisted to forgetfulness of the lower in the search for the higher. Then the higher can be brought to bear, and strength to all become the result.
This is the philosophy of life—influence from one to another, in the body and out of the body, all unseen as it were, but still powerful enough to do its work of good or evil, in proportion to the end to be obtained and desire accorded. If the evil which is in the world could be thoroughly examined, how much less of evil it might seem in the individual, and how much more of ignorance of the laws which govern our life, and of the true foes which actually surround us.
A child is born into the world, but what of the conditions that surround it? The mother, not-impressed with the greatness of her trust, feels only that another is to be fed and cared for. Her instinct to preserve it in the body, gives her the feeling that her constant care is needed; but as little realizing that its spiritual existence has commenced as well, she goes on with her daily avocations, feeling cross and tired, annoyed, perhaps, by her surroundings, and wearied with painstaking, which shows no results. Possibly this is in behalf of the father, who only wonders why his neighbors flourish, while he is left the burden and heat of the day, of which he is wearied. The mother is small in heart, and his desires seem crowded into it, and around him sunshine seems mockery. The wailing of the child is but one more woe added. Around him gloom is apparent, even to the senses. What is the soul life, and what are its attractions? A smile plays for a moment on the face of the child, as its wants are answered, as if the angels were endeavoring to force an en-

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trance; but for the most part the lower influences triumph and gloom predominates. Do either of those parents realize that a hell is already preparing for their little one—in fact is already established? Would they not hasten to dispel it, and would not smiles and loving words come at once to the rescue?
But who does realize? In our superficial view of life, where the senses pre- dominate, and their victory only recorded, the unseen has no thought, till the time comes when at length the destruction of all that is beautiful in the home life sends out a criminal, who mingles with others, till the world is appalled, and wonders what is to be done with him.
From little things unheeded, from low attractions, come the forces that blight the world, and make its gardens of heaven to perish. Is there no help for it? God in heaven knows there is. The angels know. Let us live in the light of their love; let us remember they are ever near us; and their desire is to draw us towards them; and that in the use of that force called psychic, or soul force, in the right direction, great ends will be achieved.
C. E. S.

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SURE CURE FOR RHEUMATISM.
A sure remedy for Chronic Rheumatism.
THROAT HEALER.
Cures Sore Throat and Diphtheria.

ADVERTISEMENTS.
MORTON'S REMEDIES!
IRON AND CELERY TONIC
Enriches the Blood and Improves Its Circulation.
BLOOD PURIFIER
And Liver Cure.
A Specific for Cleansing the Blood and Improving the Action of the Liver.
PHOSPHORUS & CALISAYA TONIC.
For Nervous and General Debility.
COUGH BALSAM.
A Sure Cure for Coughs, Colds, Bronchitis, Croup, and All Throat and Lung Complaints.
PAIN CURE.
For Neuralgia, Local Pain, Colic, Etc.
CHAMOMILE COMPOUND
Gives Tone to the Stomach and Improves the Appetite.
EYE LOTION.
Purely Botanic. Cures Inflammation of the Eyes and Eye-Lids.
VITAL ELIXIR
Cures Nervous Debility, and is an Excellent Tonic in All Cases of Physical and Mental Exhaustion.
POISON OAK LOTION
Immediately Reduces the Inflammation, Alleviates the Pain, and Counteracts the Poison from Poison Oak and Stings of Insects.
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ADVERTISEMENTS.
Grangers' Bank,
OF CALIFORNIA.
SAN FRANCISCO, CALIFORNIA.
Authorized Capital, \$1,000,000.
In 10,000 Shares of \$100 each.
CAPITAL PAID UP IN GOLD COIN,
\$624,160.
RESERVE FUND IN PAID UP STOCK,
\$27,500.
OFFICERS.
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J. C. STEELE, Vice-President
A. MONTPELLIER, Cashier and Manager
FRANK McMULLEN, Secretary
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ADVERTISEMENTS.
SOUTHERN PACIFIC COMPANY.
TIME SCHEDULE.
Passenger trains will leave and arrive at Passenger Depot (Townsend St., bet. Third and Fourth), San Francisco:
LEAVE S. F.: Commencing Aug. 20, 1888. ARRIVE S. F.:
8:00 A. M. San Mateo, Redwood, and Menlo Park.
8:30 A. M. Santa Clara, San Jose, and Principal Way Stations.
9:30 A. M. Gilroy, Pajaro, Castroville, Salinas, and Monterey.
10:30 A. M. Watsonville, Camp Goodhue, Aptos, New Brighton, Sequoia, Calaveras, and Santa Cruz.
11:30 A. M. Monterey and Santa Cruz (Sunday Excursion).
12:00 P. M. Tres Pinos.
1:00 P. M. Soledad, San Ardo and Way Stations.
1:30 P. M. Morning.
2:00 P. M. Afternoon.
3:00 P. M. Evening.
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