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

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[J. J. OWEN, EDITOR AND MANAGER,
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CONTENTS:

FIRST PAGE.—Gems of Thought: The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism.

SECOND PAGE.—Ingersoll's Tribute to Conkling: The Sun Angel Order of Light and Their Teachings, by H. Arthur Root; Advertisements, etc.

THIRD PAGE.—The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism—continued. A Spirit Confers With a Mortal: "A. Y. E." Asks for Proof; Splints, by Ella L. Merriam; Letter from Bro. Garney: Thoughtful Words from a Bee-keeper, etc.

FOURTH PAGE.—(Editorial) Editorial Fragments: Some Good, What Christianity Does To Spirit Mediumship: A Strained Conclusion; Dr. Talmage: An Able Report: Religious Insanity: An Old Friend Goes; Mr. Colville Again in Los Angeles, etc.

FIFTH PAGE.—Editorial Notes: Incivility: Poor Victory: A Remarkable Exposure: The Spirit Postmaster: Organized Effort, by Dr. John Allyn: Passed On: Advertisements: Professional Cards: Wanted: Notices of Meetings: Publications, etc.

SIXTH PAGE.—Materialism in New York City, by Frederick Whitaker; Advertisements, etc.

SEVENTH PAGE.—What is the Sensitive State? by Hudson Tuttle: Professional Cards: Publications, etc.

EIGHTH PAGE.—(Poetry) My Father's Voice; The Challenge: Ambition: A Rising Tide: Our Question Department: A New Medium; Advertisements, etc.

GEMS OF THOUGHT.

The seed dies into a new life, and so does man.—George MacDonald.

Love has no middle term; it either saves or destroys.—Victor Hugo.

To what a gulf a single deviation from the track of human duties leads!—Byron.

The only amaranthine flower on earth is virtue; the only lasting treasure is truth.—Cowper.

Moderation is the silken string running through the pearl chain of all virtues.—Bishop Hall.

Self-abnegation, that rare virtue that good men preach and good women practice.—Holmes.

We never graduate in religion; because the nearer we are to God, the more we see there is to be learned.

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

Success doesn't impose itself on any one. Those who win must reach for things, and at the same time cultivate their grip.

Speaking too much is a sign of vanity; for he that is lavish in words is apt to be a niggard in deeds.—Sir Walter Raleigh.

To secure a contented spirit, measure your desires by your fortunes, not your fortunes by your desires.—Jeremy Taylor.

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

Labor is life; from the inmost heart of the worker rises his God-given force, the sacred celestial life-essence breathed into him by Almighty God.—Carlyle.

A weak mind sinks under prosperity as well as under adversity. A strong and deep mind has two highest tides—when the moon is at the full, and where there is no moon.

Far away there in the sunshine are my highest aspirations. I can not reach them, but I can look up and see their beauty, believe in them, and try to follow where they lead.—Louise L. Alcott.

As small letters hurt the sight, so do small matters him that is too much intent upon them; they vex and stir up anger, which begets an evil habit in him in reference to great affairs.—Plutarch.

The want of punctuality is a want of honest principle; for however people may think themselves authorized to rob God and themselves of their own time, they can plead no right to lay a violent hand on the time and duties of their neighbor.—Charlotte Elizabeth.

What soothes suffering, what sanctifies labor, what makes a man good, strong, wise, patient, benevolent, just, and at the same time humble and great, worthy of liberty, is to have before him the perpetual vision of a better world casting its rays through the darkness of this life.

The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism.

(A report made to the American Spiritualist Alliance, and officially adopted by that body at its Regular Session, held April 15th, at 275 West Forty-second street, New York City.)

The undersigned, appointed at a regular meeting of the Alliance, held on the 11th of January, 1888, to report on the "Proper Methods of Scientifically Investigating the Phenomena of Spiritualism," respectfully submit the following report:

Spiritual phenomena, like those of physical nature, can, of course, be properly investigated only by scientific methods, which must be based on principles obtained by an accurate induction of carefully observed facts. Such facts constitute the basis of the science of Spiritualism, as of that of every other department of nature, whether spiritual or physical. Every branch of knowledge, in order to constitute properly a science, must comprehend (1) an adequate basis of ascertained facts accurately determined or attested by competent and trustworthy observers; (2) a logical induction of principles from those facts; and (3) proper methods of investigation, deduced from them.

The facts of Spiritualism to be investigated and ascertained in this manner are: (1) spirit manifestation, either physical or mental; and (2) the influences by which they may be affected or controlled, as dependent (1) upon the medium, (2) upon the person, or persons, present at the seance, and (3) upon concomitant circumstances.

No investigation can have any claim to be scientific that does not, as far as possible, provide for these various influences, and does not fully recognize them in the result of experimental sciences.

Spiritual investigation is differentiated from an inquiry into the facts and laws of physical nature chiefly by the circumstance that in the former we are dealing with ordinarily invisible entities that possess will, intelligence, and all the other elements of human personality; while in the latter we simply have to do with inanimate, material objects, or, as in zoological researches, with the visible possessors of instinct and intelligence devoid of self-consciousness, the basic element of personality.

All science that deals, in any way, with human nature as exhibited in our present state of being—such, for example, as that which is termed psychology—is found to be peculiarly intricate and difficult; but that science must be far more so that concerns the same human nature operated upon, and modified by, the conditions of another state of being, of which we know so much less than our own. However, we have a clue to unravel, in part at least, this intricacy; and that is the law of *spirit-affinity*, which, with scarcely any possibility of doubt or question, we may allege to operate universally in the spirit world.—In every grade or sphere of spirit life. Therefore, just as the astronomer is able to carry his researches even beyond the confines of the visible (as, for example, in the discovery of the planet Neptune), guided by the law of the attraction of gravitation; and as the chemist may transcend the limit of optical visibility, inapplying the law of molecular attraction, so the spiritual scientist, in his far more difficult investigations, may explore the realm of the spirit with equal confidence and success by keeping constantly in view the law of *spirit-affinity*, and spirit attraction consequent upon it.

It must also be assumed as a postulate that both medium and investigator are spirits, though embodied, and, of course, subject to the law equally with spirits disembodied, every person in this life, as a spirit, being the center of an environment of spirits attracted to him or her by affinity; and also that this affinity is purely and exclusively spiritual, depending not at all upon physical, intellectual, or social conditions, except as these may affect the spiritual status, or be related to spiritual progress or unfoldment.

To know, therefore, the ordinary or normal spiritual environment of a medium, as an individual, we must know, as fully as possible, the spiritual condition, or degree of spiritual unfoldment, of that medium; and, in like manner, to ascertain the kind of influences drawn to a particular circle, holding a seance with a

medium, we must know the spiritual condition of the persons comprising the circle, and not only that but their *spiritual attitude* in regard to that particular seance in which they are to take part. In this relation, the medium's own personal condition and environment become secondary to the united influences exerted by the members of the circle, particularly if those influences belong to a low spiritual plane, and most especially if that sphere, or plane, be one of deceit, animosity, treachery, willful opposition to, or even indifference toward, spiritual things.

If the desire to apply materialistic tests to the investigation emanate from, or serve to engender, any of these unspiritual conditions, they must tend to create the very incidents, as spirit manifestations, which they are designed to prevent; since they draw to the circle spirit operators belonging to that lower sphere, against whose consolidated potency the tests used are neither barrier nor protection; and to circumvent whom the spirit band of the medium, unless belonging to a very exalted sphere, may be quite powerless. Hence the great importance in all our investigations of spiritual phenomena of studying these influences, constituting, as they inevitably must, so great an element in spiritual science, both as to the facts, or manifestations themselves, and to the proper inferences to be drawn from them.

Most of the dangers of mediumship, both to those who exercise it, and to those who resort to it, for any of the ordinary purposes, arise from ignorance or disregard of this principle, leading, as it so often has led, to the ruin, both physical and moral, of many mediums, to the degradation of mediumship in general, and to the disgrace of Spiritualism before the public. Analogous disasters would certainly be the consequence of permitting ignorant persons to tamper with, or experiment upon, the dangerous elements of physical nature—in chemical or electrical science, for example. Actual occurrences have illustrated this fact; but the rashness and folly of ignorant experimentalists in the physical domain do not, as too often in that of the spirit, lead to a senseless condemnation of the science which comprehends the discussion and elucidation of those dangerous elements.

We pass from these preliminary considerations to a necessarily brief discussion of the methods of investigation which are the special subject of this report. Here important discriminations must be made in order to attain success, or to entitle our investigations to be considered scientific. The methods should always be adjusted to our special design in the experiment—for experiment it certainly is, since, as must be quite obvious from what has already been set forth, we can scarcely ever be perfectly sure that there is no subtle and insidious element present that will interfere with, or totally frustrate, our design and desire. If tying up the medium, or using a fraud-proof cabinet, were all that constituted the science of Spiritualism, to be an accomplished adept in it would entitle one to much credit; for certainly every desideratum of that kind is within the reach of quite ordinary intellectual training or endowment; but, assuredly, scientific methods comprehend a vast deal more than, and something very different from, this exceedingly vulgar, materialistic, and wholly unspiritual performance.

As a basis for the discrimination in methods to which we have referred, we submit the following as a probably exhaustive enumeration of the special objects for the attainment of which seances are held:

First—To convince unbelievers of the reality of the phenomena, and their spiritual origin.

Second—To extend the knowledge of spiritual facts and principles, that is, to enlarge the boundaries of spiritual science.

Third—To afford an opportunity to Spiritualists to hold intercourse with relatives or friends in the spirit world.

Fourth—To obtain trustworthy information from spirits as to the spirit life, its conditions, laws, etc., as well as other topics connected with the philosophy of Spiritualism.

Fifth—To cultivate spirituality, that is, to promote the spiritual advancement of the members of the circle.

Sixth—To ameliorate the condition, or aid in the spiritual progress, of the mani-

festing spirits, when such amelioration or aid is possible, necessary, or solicited.

Seventh—Specially and primarily to establish the personal identity of the manifesting spirits.

Besides the adaptations required by diversity of purpose in the holding of seances, there are others dependent upon the character of the circle, particularly as to its homogeneity and consequent harmony, or the want of it, the latter, unfortunately, being the usual condition of public circles, bringing in antagonistic and mischievous influences, with disastrous consequences, especially to the medium, as well as to the credit and reputability of mediumship in general.

The methods to be adopted should also have reference to the medium, as (1) of well established genuineness, or (2) of unknown or doubtful genuineness, or (3) of well proved integrity, or (4) of doubtful integrity.

Moreover, the grade of development of the medium is also an important consideration in the adjustment of methods to circumstances, as well as in the estimation of results; for mediums very often, in the early stages of their development—that is, previous to the complete establishment of their spiritual environment for practical work—are unable to afford as reliable manifestations as at a later stage.

Moreover, the different phases of mediumship necessitate the employment of methods to some extent peculiar to each. Thus there are circumstances and principles that specially pertain to trance mediumship, which require careful consideration both as to methods and results; and so in writing mediumship, whether impressionist or automatic; in physical, psychographic, and photographic mediumship; and especially in cabinet seances for materialization; though, indeed, all these various branches of investigation have the same guiding principles, while the circumstances and conditions that affect the manifestations in each are special and diverse.

To describe in detail all the various methods dictated by this discriminative classification, with appropriate illustrations, would require far more space than is afforded within the proper limits of this report. We can, therefore, refer to only a few, for the purpose of suggesting the principles to be kept in view, and of indicating a way for further research, and more minute specification when requisite.

When the object of the seance is to convince unbelievers, who are really interested in the subject, and desire information, we need particularly a medium whose dictated by this discriminative classification, with appropriate illustrations, would require far more space than is afforded within the proper limits of this report. We can, therefore, refer to only a few, for the purpose of suggesting the principles to be kept in view, and of indicating a way for further research, and more minute specification when requisite.

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Ingersoll's Tribute to Conkling.

[On the 9th inst., thirty-five hundred people, in the Academy of Music, at Albany, N. Y., listened to a eulogy on Roscoe Conkling, by Col. R. G. Ingersoll. It is so grandly eloquent that we are sure our readers will enjoy it as we did.]

Roscoe Conkling, a great man, an orator, a statesman, a lawyer, a distinguished citizen of the republic, in the zenith of his fame and power, has reached his journey's end, and we are met here in the city of his birth to pay our tribute to his worth and work. He earned and held a proud position in public thought. He stood for independence, for courage, and, above all, for absolute integrity, and his name was known and honored by many millions of his fellowmen. In the presence of death a good man judges as he would be judged. He knows that men are only fragments; that the greatest walk in the shadow, and that faults and failures mingle with the lives of all. In the grave should be buried the prejudices and passions born of conflicts. Charity should hold the scales in which are weighed the deeds of men. Peculiarities and traits born of locality and surroundings; these are but the dust of the race; these are accidents—the drapery, clothes, fashions—that have nothing to do with the man except to hide his character. They are clouds that cling to the mountains.

Time gives us clearer vision; that which was merely local fades away, words of envy are forgotten, and all there is of sterling worth remains. He who was called a partisan is called a patriot. Fortunate is that nation great enough to know the great. How poor this world would be without its graves, without the memories of its mighty dead. Only the voiceless speak forever. Intelligence, integrity and courage, are the great pillars that support the State. Above all, the citizens of a free nation should honor a brave and independent man, a man of stainless integrity, of will and intellectual force. Such men are the Atlases on whose mighty shoulders rests the great fabric of the Republic.

Flatterers, cringers, crawlers, time-servers, are dangerous citizens of a democracy. They who gain applause and power by pandering to the mistakes, prejudices and passions of the multitude, are the enemies of liberty. Most people are the slaves of habit, followers of custom, believers in the wisdom of the past, and were it not for the brave and splendid souls the dust of antique time would lie unswep and mountainous errors be too highly heaped for truth to overawe them. Custom is prison-locked and barred by those who long ago were dead; the keys are in the keeping of the dead. Nothing is grander than when a strong, intrepid man breaks the chains, levels the walls and breasts the many-headed mob like some great cliff that mocks the innumerable billows of the sea.

The politician hastens to agree with the majority; insists that their prejudice is patriotism and their ignorance wisdom—not that he loves them, but because he loves himself. The statesman, the real reformer, points out the mistakes of the multitude, attacks the prejudices of his countrymen, laugh at their follies, denounces their cruelties, enlightens and enlarges their minds and consciences—not because he loves himself, but because he loves and serves the right, and wishes to make his country great and free. He who refuses to stoop, who can not be bribed by the promise of success or fear of failure; who walks the highway of right and in disaster stands erect, is the only victor. When real history shall be written by the truthful and wise, those who bore the burden of defeat, who earned and kept their self-respect, who would not bow to man or men for place or power, will wear upon their brows the laurel mingled with the oak.

Roscoe Conkling was a man of superb courage. He not only acted without fear, but he had that fortitude of soul that bears the consequences of a course pursued without complaint. He was charged with being proud. The charge was true. He was proud. His knees were as inflexible as the unwedged and gnarled oak, but he was not vain. Vanity is the vane that turns the willow that bends with every breeze; pride is the oak that defies the storm; one is weakness, the other strength.

This imperious man entered public life in the dawn of the reformation, at a time when the country needed men of pride, of principle and courage. The institution of slavery had poisoned all the springs of power. Before this ambition fell upon its knees, politicians, judges, clergymen and merchant princes bowed low and humbly. For them slavery was the bond and pledge of peace, of union and of national greatness. The temple of American liberty was finished and the auction block was its corner stone.

It is hard to conceive of the utter demoralization, of the political blindness, and the immorality of patriotic dishonesty; of the cruelty and degradation of the people, who supplemented the incomparable Declaration of Independence with the fugitive-slave law. Think of the honored statesman of that ignoble time, who wallowed in this mire, and who, decorated with dripping filth, received the plaudits of their fellow men. The noble, really patriotic men who were the victims of mobs, and the shameless were clad in the robes of office.

At last the conflict came. The hosts of light and darkness prepared to meet upon

the fields of war. The question was presented: Shall the Republic be slave or free? The Republican party, which had triumphed at the polls, weakened in the presence of rebellion. Hoping to avoid war they were willing that slavery should become immortal. An amendment to the Constitution was proposed to the effect that no subsequent amendment should ever be made that in any way should interfere with the right of a man to steal his fellowmen. This, the most marvelous proposition ever submitted to a Congress of civilized men, received in the House an overwhelming majority and the necessary two-thirds in the Senate. The Republican party, in the moment of its triumph, deserted every principle for which it had so gallantly contended, and with the trembling hands of fear laid its convictions on the altar of compromise. The old guard, numbering but sixty-five in the House, stood firm as the three hundred at Thermopylae. Thaddeus Stevens refused to kneel. Owen Lovejoy refused to surrender, and, on the edge of disunion, in the shadow of civil war, with the air filled with the sounds of dreadful preparation, while the Republican party was retracing its steps, Roscoe Conkling voted no. This puts a wreath of glory on his tomb.

From that vote to the last moment of his life he was the champion of the right. Staunch and stalwart, from that moment he stood in the front rank. He never wavered and never swerved. He battled for life for the rights of the slaves, for the dignity of labor and the liberty of all. He guarded with a father's care the rights of the hunted, hated and despised. He attacked the savage statutes of the reconstructed States with a torrent of invective, scorn and execration. He was not satisfied until the freedman was an American citizen clothed with every civil right, until the Constitution was his shield, until the ballot was his sword. Others wavered, but he stood firm; some were false, but he was proudly true and fearlessly faithful unto death.

Nothing can be grander than to sow the seeds of noble thoughts and virtuous deeds! to liberate the bodies and souls of men; to earn the grateful homage of the race, and then in life's last shadowy hour to know and feel that the historian of liberty will be compelled to write your name.

The history of that great party that let the oppressed go free, that lifted our nation from the depths of savagery to freedom's cloudless heights, and tore with holy hands from every law the words that sanctified the cruelty of man, is the most glorious in the annals of our race.

Roscoe Conkling was an absolutely honest man. He uttered the splendid truth that the higher obligations among men are not set down in writing, signed and sealed, but reside in honor. He was an ideal representative—faithful and incorruptible. He believed his constituents and his country were entitled to the fruit of his experience—to his best and highest thoughts. No man ever held the standard of responsibility higher than he. He voted according to his judgment and his conscience. He made no bargains; he neither bought nor sold. To correct evils, abolish abuses and inaugurate reforms, he believed was not only the duty but the privilege of the legislator. He neither sold nor mortgaged himself. He was in Congress during the years of the vast expenditures of war and waste, when the credit of the nation was loaned to individuals; when claims were thick as leaves in June; when in the amendment of a statute a change of a single word meant millions, and when empires were given to corporations. He stood at the summit of his power, the peer of the greatest, a leader tried and trusted. He had the tastes of a prince, the fortune of a peasant, and yet he never swerved. No corporation was great enough or rich enough to purchase him. His vote could not be bought for all the sun sees, or the close earth womb, or the profound sea hides. His hand was never touched by any bribe, and on his soul there never was a sordid stain. Poverty was his priceless crown. Above his marvelous intellectual gifts, above all place he ever reached, above the ermine he refused, rises his integrity, like some great snow-crowned mountain peak, and there it stands firm as the earth beneath, pure as the stars above.

He was a great lawyer. He understood the framework, the anatomy, the foundations of law; was familiar with the great streams and currents and tides of authority. He knew the history of legislation, the principles that have been settled on the fields of war. He knew the maximum of those crystallizations of common sense, those hand grenades of argument. He was not a case lawyer, a decision index or an echo; he was original, thoughtful and profound. He had breadth and scope, resource, learning, logic, and, above all, sense of justice. He was painstaking and conscientious, anxious to know the facts, preparing for every attack, ready for every defense. He rested only when the end was reached. During the contest he neither slept nor received a flag of truce. He was true to his clients, making their case his and feeling the responsibility. He listened patiently to details and to his industry there were only the limit of time and strength. He was a student of the Constitution. He knew the boundaries of Federal jurisdiction, and no man was more familiar with the great decisions that are the peaks and promontories, headlands and beacons of the law.

He was an orator, earnest, logical, intense and picturesque. He laid his foundation with care, with accuracy and skill, and rose by cold gradation and well-bal-

anced form, from the corner-stone of statement to the domed conclusion. He filled the stage, he saddened the eye, the audience was his. He had that indefinable thing called presence. Tall, commanding, erect, ample in speech, graceful in compliment, Titanic in denunciation, rich in illustration, prodigal of comparison and metaphor; his sentences, measured and rhythmical, fell like music on the enraptured throng.

He abhorred the Pharisee and loathed all conscientious fraud. He had a profound aversion for those who insist on putting a base motive back of the good deeds of others. He wore no mask; he knew his friends and his enemies knew him. He had no patience with pretense, with patriotic reasons for unmanly acts. He did his work well and bravely—spoke his thoughts. Sensitive to the last degree, he keenly felt the blows and stabs of the envious and obscure, the small blow of the weakest, but the greatest could not drive him from his convictions. He would not stop to ask or give an explanation. He left his words and deeds to justify themselves. He held in light esteem a friend who heard with half-believing ear the slander of a foe. He walked a highway of his own and kept the company of his self-respect. He would not turn aside to avoid a foe, to greet or gain a friend. In his nature there was no compromise. To him there were but two paths—the right and wrong. He was maligned, misrepresented and misunderstood, but he would not answer. He knew that character spoke louder far than any word, and his silence, silent then as he is now, and his silence, prouder than any form of speech, refuted every charge. He was an American, proud of his country, that was and ever will be proud of him. He did not find imperfections only in other lands; he did not grow small and shrunken, withered and apologetic, in the presence of those upon whom greatness had been thrust by chance. He could not be overawed by dukes or lords, or flattered into vertebraless subservency by the patronizing smiles of kings. In the midst of conventionalities he had a feeling of suffocation. He believed in the royalty of man, in the sovereignty of the citizen, and in the matchless greatness of this republic.

He was of classic mold, a figure from the antique world. He had the pose of a great statue, the pride and bearing of an intellectual Greek, of a conquering Roman, and he stood in the free air as though in his veins there flowed the blood of a hundred kings; and as he lived, he died. Proudly he entered the darkness, or the dawn that we call death. Unshrinking he passed beyond the horizon, beyond the twilight's purple hills, beyond the utmost reach of human harm or help, to that vast realm of silence or of joy, where unnumbered dwell; and he has left with us his wealth of thought and deed, the memory of a brave, imperious, honest man, who bowed alone to death.

[Written for the Golden Gate.]

The Sun Angel Order of Light and Their Teachings.

BY H. ARTHUR ROOT.

I have read a good deal of late in the GOLDEN GATE in regard to the much mooted question of re-incarnation and soul duals, in which sides are taken and the subject discussed with much vigor and not a little amount of friction. I am sorry to see the above named Order brought into the controversy, inasmuch as I believe there are those who entirely misapprehend its aims and objects. I do not think that the angels require anyone to take up the cudgels in their defense; neither do they wish to set up their teachings as dogmas, and start a propaganda to convert the world to the same.

The Order is not in the interest of Spiritualism in a special sense. It welcomes every child of the Infinite who is hungering for spiritual light and knowledge. The angels teach that which they claim to know by their own experience, leaving each one to accept or reject, as seems to him best. Their teachings are open to the world. They do not ask that criticism be withheld, but they do ask an honest consideration and understanding of what they teach. They have no secret, mysterious rites and ceremonies, that I am aware of, but their organization is simplicity itself.

The idea of re-incarnation and dual souls is as old as history, and we are having, at the present day, a revival of truths that have long been buried in the forgotten past. This is an intensely practical age, and to many these ideas must be purely speculative. Assertions by spirits or mortals, or even materialized spirits, do not prove anything. I have fully satisfied myself on that point some time ago. It is only when spirits make statements that appeal to our reason and best judgment that we are able to accept them. The doctrine of re-incarnation can not be accepted by any thinking mind, without deep study and meditation, and a careful comparing of the statements of those who teach it. And then to many it can only be a theory that answers questions that can be met on no other hypothesis.

For my own part, in my early investigations in Spiritualism, I heard so many contradictory and absurd presentations of this doctrine, that I became disgusted and prejudiced against it. It was only two years ago that I had an opportunity to attend, in this city, a course of lectures on re-embodiment by Mrs. C. L. V.

Richmond, where I obtained what seemed to me the first rational ideas I had heard on the subject. Soon after I obtained Eona's book, and connected myself with the Sun Angel Order of Light; whereby I have obtained a light and knowledge that has filled my heart with gratitude to the noble souls who are striving to enlighten the children in the earth valley of their incarnation. But this has come to me through *spiritual unfoldment*, and an earnest and determined effort to overcome the selfish and earthly propensities in my own nature. Moreover, I now believe that in my childhood I have had reminiscences of spirit life that I never understood until now—

"Of which our language speaketh not, and which flies from the eager grasping of my thought, As doth the shade of a forgotten dream."

In my opinion, it is entirely useless to attempt to force or argue these doctrines into anybody who is not prepared or ready to receive them. There are those who are not prepared to receive these things. They must have time to develop that intuitive faculty within which is the soul's heritage, and which comes through the calm light of reason and meditation. Our good friend "A. Y. E." is evidently a man of sterling, practical, common sense. He is not prepared to jump blindly into the acceptance of anything, unless he can find something in the shape of evidence in regard to it.

I am glad we have such men among us. If it were not so the world would be so full of cranks and fanatics that existence would be unbearable. No one individual can have all truth, nor a very great part of it. The angels do not insist that everybody shall accept their *ipse dixit* as truth in regard to their statements. Saidie, in a recent communication says: "Think not that Saidie holds selfish purposes in her heart, when she gives counsel to those who are her children. She has opened wide the doors leading into the temple of wisdom and has *invited all to enter within*, and would bless and help all children of the Infinite."

In regard to the doctrine of soul-mates, I have learned this lesson from the Theosophists—that silence is strength, and noisy argument and demonstration is weakness. Away down in my heart, recently, I have uttered a prayer that some of our good spiritual brethren might learn the just part of that lesson while dealing with that subject. Ah! these are trying times for sensitive souls who must see the most sacred things of life bandied about by careless hands. If this doctrine is not true, it is certainly the most beautiful of all fictions. If it is true (and I have reason to believe that it is) then it is of all things the most holy in my estimation.

I can not say that I have arrived at that happy frame of mind where I "know it to be a fact." Perhaps I am some time. To me, as yet, it is a hope, a dream, as far above the unhallowed associations of earth plane as the stars of heaven. To those who can so readily accept it, I should think it would be held sacred, as others hold sacred the memory of the loved and lost,—as the mother holds sacred the tiny worn shoe and ringlet of hair that once belonged to her darling, worthless to others but to her a treasure untold. Perhaps, however, I am sentimental, but so it appears to me.

If I understand the aim and object of the angels, it is to assist us to unfold our own spiritual natures,—to become *masterful* over our selfish inclinations and propensities. Not for the mere purpose of avoiding other incarnations, for that in itself is a selfish purpose; not to enable us to produce wonders and marvels through mediumship;—that is also a selfish purpose,—but by becoming masterful over lesser good to rise superior to the domination of matter, and to that condition where, when duty calls, we can say, "Father, thy will, not mine, be done." Then the soul's gold is tried in the crucible, and the dross burned away.

Brothers and sisters of the Sun Angel Order of Light, let us remember that we are learners—not teachers. Let us not be too anxious to thrust our ideas upon those who, in the honesty of their souls, are not ready to receive them. Let us be patient and kind to those who differ with us, loving and true to each other, and to the loving guides and guardians who are leading us through the mist covered valleys of earth land. Oh! ours is a sacred trust. To us they look to help them plant firmly the banner of truth and justice in the land. To us they look to second their noble efforts to bless humanity. With our hands in theirs, with our faces heavenward, let us walk the rugged pathway of incarnation, ever bearing in mind the angels' watchword, "Through love we conquer."

BOSTON, Mass., April 29, 1888.

THERE is a work for every single person in the world, and his happiness as well as his duty lies in doing that work well. This is a consideration which should communicate a zest to our feelings about life. We should rejoice, as experience teaches us that each of us has the means of being useful, and thus of being happy. None are left out, however humble may be our position and limited our faculties, for we all can do our best; and though success may not be ours, it is enough to have deserved it. Certainly if there be any purpose in the universe, a day will come when we shall all have to answer such questions as these: "You were given a certain amount of life-force; what have you done with it? Where are your works? Did you try to make the little corner in which you were placed happier and better than it was before you came into it?"

ADVERTISEMENTS.

JUNE 3d. — 1888 — JULY 1st.

— THE —

California Spiritualist's

Camp-Meeting!

— WILL BE HELD AT —

LAKE : MERRITT : PARK !

EAST OAKLAND, CAL.,

(Same place as last year.)

Commencing on Sunday, June 3, 1888,
Continuing Over Five Sundays.

I. C. STEELE, President,

PESADERO, CAL.

THE MEETINGS.

Lectures, Test Meetings, Conferences and Experience Meetings, will be held every day, except Mondays, during each week. The finest imported and local talent has been secured.

THE SPEAKERS.

Our foremost advocate this year is the well-known Eastern Inspirational Speaker,

MRS. R. S. LILLIE,

Of Boston, Mass., who will be assisted by

J. J. MORSE,

England's Celebrated Trance Speaker, and

W. J. COLVILLE,

The Celebrated Inspirational Lecturer. With the above named able advocates, and the services of such workers as

W. W. McKAIG,

W. E. COLEMAN,

J. J. OWEN,

DR. C. C. PEET,

MRS. J. SCHLESINGER,

MRS. SARAH A. HARRIS,

And others of our home talent, the platform will have nothing to be desired.

THE TEST MEDIUM.

For this season the board have secured the exclusive services of the celebrated and highly recommended test medium,

EDGAR W. EMERSON.

Whose reputation in all the leading cities of the East, justly place him in the front rank among those in his peculiar line.

NOTE.—The public is informed that Mrs. Lillie and Mr. Emerson will not appear at any other place during their visit to this State. They leave the Coast immediately at the close of the Camp.

DR. J. V. MANSFIELD.

(The Spirit Postmaster), will also be with us during the Camp-Meeting.

MRS. ADA FOYE

Will attend the Camp, giving her marvellous "ballot" seances, which have astonished and delighted thousands.

MUSIC.

The musical arrangements are of the most satisfactory nature, and include the services of

MR. J. T. LILLIE,

Who is an able and pleasing soloist,

MRS. E. W. CLARK,

And others.

THE SAN FRANCISCO CORNET BAND,

Will furnish music (string and brass), at each of the Sunday meetings, besides giving an Open Air Concert.

SPECIAL ASSEMBLYS.

These will include a MEMORIAL DAY, a CHILDREN'S DAY, and a LITERARY and SOCIAL MEETING every Friday evening.

A DEVELOPING CIRCLE.

Mr. J. J. Morse will hold another of his successful Developing Circles every Tuesday, Thursday and Saturday mornings during the Camp. Fee for the services of twelve sittings, \$5.00. No single admissions.

SPIRITUAL SCIENCE CLASSES.

A class will be held by W. J. COLVILLE every Monday, Wednesday and Friday mornings during the Camp. Fee, for the course of twelve lessons, \$2.50; Single admissions, 25 cents.

The above gentlemen have generously agreed to donate half the proceeds of their respective meetings to the funds of the Association.

TIMES OF MEETINGS.

Sunday meetings will commence at 11 A. M. and 2:00 and 7:30 P. M. Week day meetings will commence at 10 A. M., and 2:30 and 7:30 P. M.

TENTS.

Tents will be rented at the lowest price, which will only cover their cost to the Association.

RESTAURANT.

There will be a good Restaurant upon the Grounds, where excellent meals can be had at a reasonable price.

CIRCULARS AND GENERAL INFORMATION

Can be obtained from

MR. GEO. H. HAWES,

Corresponding Secretary,

320 Sansome Street, San Francisco, California.

Spiritualism.

Continued from First Page.

mutually co-operative, since the principles of this science, and only these, can afford the necessary rules and methods for spiritual culture, which is the end and aim of all that is of any value in religion.

Thus it will be seen, without further elaboration of this topic, how, in connection with and in addition to the investigation of the external manifestations of the spirit, we may pass to the inner soul realm, where the objects of our scrutiny entirely transcend the physical senses, being cognized only by the inner light of spiritual intuition.

When we have reached this plane of investigation and study, we have left a long way behind and beneath us those gross conditions, and those low, earthly, selfish aims, which now almost exclusively occupy the minds of so many who engage in spiritualistic study and research.

As bearing on one of the most important principles of this Report, we conclude at this time by citing the impressive words of Dr. Willis, uttered about ten years ago, as a protest against that erroneous view of scientific conditions which, since then, has proved so fertile a source of injury to the spiritual movement:

I do not believe we have any right to approach mediums in an arrogant or dictatorial spirit, assuming them to be ingrates, nor do I believe that we have a right to dictate to the spiritual world the terms and conditions upon which we will consent to receive its revelations, as if we were conferring upon it an infinite condescension in deigning to receive the most inestimable boon that can be vouchsafed to humanity.

To this we may add a similar expression uttered about the same time by Mrs. Richmond, under spirit control:

We protest earnestly and emphatically against any class or body of people declaring that party a fraud beforehand who will not submit to their particular dictation. Spiritualism is not a man-made movement. The manifestations do not come at the dictation of any human being; and no human being can justly declare under what circumstances manifestations shall take place. This is our word of protest, and we warn investigators, as well as Spiritualists, that the conditions for manifestations must be controlled by the spirit world; and that, if you place yourselves in accord with them, ample satisfaction will undoubtedly be given.

The same principle was enunciated by spirit Fanny A. Conant, communicating at one of the circles of the *Banner of Light* a few years ago:

Go on, dear friends, and strive, as far as possible, to place the testing power in our hands; for by so doing we will give to you and others more than they could even ask of us.

These utterances are not cited as of authority, and we should not commend the principle they enjoin as a guide in scientific investigation, did it necessitate the abrogation or suspension, in the slightest degree, of the exercise of vigilance, critical judgment, or independent opinion on the part of the investigators, who must of course be always entitled to accept or reject results, requiring from the operating spirit intelligences the fullest elucidation of whatever may be doubtful or obscure, and asking that every rightful ground for suspicion or disbelief, either in the medium or in the manifestations, shall be removed, without the intervention of the investigators, or the dictation by them of the means of accomplishing this. We commend it because it is the only safe and rational principle upon which to act, in order to solve the spiritual problems that confront us, and to acquire a reliable knowledge of spiritual facts, as well as to do justice to mediums, and conserve their purity, integrity, and reputation before the public. At the same time, however, we should keep careful watch over the character of the medium, as being an important element in our investigations, and condemn, as tending to prevent the attainment of truth, all excessive cupidity on his or her part, and especially a mere mercantile spirit, prompting to the prostitution of the sacred gift of mediumship to the mere purpose of money making, or other forms of personal aggrandizement.

Respectfully Submitted,

HENRY KIDDLE,
NELSON CROSS, Com.
E. H. BENN.

[Written for the Golden Gate.]

A Spirit Confers With a Mortal.

SPIRIT.—“When I entered spirit life, I was too much taken up with the things which bind souls to earth. Little did I think I was to leave all behind me which was precious in my eyes. No, I felt that I could cling to my jewels, although I had determined I was actually out of my body. I did not know how I came to wake up—being dead—but I was alive and conscious that I had possessions much. They were on earth, and so was I. I fell back to earth as a stick or stone will come down from a house-top.”

MORTAL.—“Dream of heaven?”
“No! No dreams in that direction. I pounced, however, as translated, not much higher than a tree-top; from its branches I leaped with vigor. I picked myself up. I had struck, and now stood flat footed on the earth. Conscious, yet dreamy, I reviewed the scene before me; moved to and fro, but all seemed wild, odd,—odd indeed. Coming a little more to myself, I exclaimed, ‘God has killed me; for I know my old form is gone,—is dead,—and yet there is life, and I am as human and as much a man as in days gone. Oh, what has taken place with me? There is a change, and oh, what a

change!’ I was baffled, befogged. All seemed so strange, and I could not fathom the mystery. I writhed, and skipped from point to point glibly amidst my possessions, but could find no resting place. ‘What shall I do?’ I exclaimed. ‘Is this death, or am I mad? Oh, come to me, some of my own loved ones, and tell me my malady.’

MORTAL.—“Did they come?”
“No voice uttered a word. Not a sound quiver moved my tympanum; and thus all was silent, and all the surroundings about me were summed in death. Death, silence, and loneliness, and I was not dead! I paced about; I pleaded, I implored; I begged; but all in vain—and deep, terrible stillness! I tarried near my property, and all was material as before. But of what advantage and value to a man are worlds of treasure, all human life having fled; left away out in the cool expanse of the wilderness of God, to its sole enjoyment, alone!”

MORTAL.—“Spirit, thy query complex is too comprehensive. Please waive, for higher wisdom to answer.”

MORTAL speaks again to the dead: “Did you rest? Did you sleep? Did you take food to buoy and give nerve in such trying times of catastrophe?”

“I can declare to you that for days and days I slept not, I ate not, neither did I tire nor grow weary of body. I was firm and strong, full of life, well, and more like than before. But mentally, and in my heart of hearts, I was sick. Language! Oh feeble instrument to carry thought to other souls, which thought has hurled vile darts quickly to the possessor, piercing each tender nerve within a dead man! No, a living soul! My brain was lacerated; my heart went down within its circumference. There was no need of money, for all food and raiment was with me. I was sustained, and clad, and property which I had gathered seemed to lie at my feet as without value.”

MORTAL.—“And so a dead man thought dead, was alive and went on? He died one day, and was reared that same day back to life, yet he was in a maze of trouble? Earth was his own place! Transformation fails somewhat, piercing angels! Yes, this must be true, for wings which ever tend earthward must be clumsy and really a burden.”

SPIRIT.—“Had stepped one round up the ladder; it was frail and broke.—A fall. I had truly dealt and dwelt in material rocks below. Beneath my feet was my magnet, thereto to gravitate.”

MORTAL.—“The loadstone acted downward? Its weight would not lift toward the sky? And so down, down, was the tendency of a dis-embodied soul, which craft might teach had ascended to heaven if he had loved the Lord. But you loved your God?”

SPIRIT.—“Too momentous and grave is the theme to discourse in levity! My heaven was below, ‘tis true.”

MORTAL.—“And so the spirit, the manhood, the mind, the soul, the everything of this man, this affluent man, went back to his first love—to the material substance of earth—as lands, and cattle, and precious gold and silver. For his heart was there.”

Mortal says further to spirit: “I have heard it said that it was a great task to make angels. But, spirit, I feel assured you will be one. Take courage, and never be discouraged. In this century, it is proclaimed from sources above and below, from sky, and by wise men, that God is not angry, and loves no child of his more than another. He only disciplines with law, which is the same with all his children. Troubles all have to make them better. Take courage, there is something fine in advance for you, with more unfolding. Peep through the skylight windows of thy soul, not the side lights, and downward. The fruit is even more luscious with upturned cheek to the noonday sun. Jupiter is bright, and Venus is brilliant, and thy star,—why not even vie with fixed ones in luminosity? You will rise, yea, rise, and with all others born to be born, will be uplifted to joy and angelhood. The cords which tie you down are made of alternate fibre; sever even one of them, and the force is less. Harbor no fears, but work thy way into the meshes of the spider. Break each day some cable, and not long, and the fly will wing the air. Had you cast your weight—given all to the poor—before death, it would have aided much. Too late! But cast a stone every day, and even now your bark will lighten. Haul hard on the anchor. If it lifts, drop it to the sea, and let the chains break. Ply the oar, and skill will move to the breeze. Try sundry ways. Prayer is excellent. The angels will come in answer, and this will help you. And by and bye you will become a bird soaring upward. The balloon that takes etherial voyage retards by ballast, and accelerates in outer motion, by piercing holes and freely sifting out the ambient air beneath from the sand bags which weigh it down. Good-bye, spirit.”

“Thank you. Good-bye, good friend mortal.” R. V.

INDIGNANT PHYSICIAN.—“Man, what have you done? You sent my patient the wrong prescription, and it killed him! Druggist!—(a calm man, unaccustomed to abuse), ‘Vell, what was der madder mit you? Last week I send your odder patient der right prescription, und dot killed him. How can somebody please sooch a man?’—Brooklyn Eagle.

If a man has real merit there is nothing that will bring him into notice so well as abuse.

“A. Y. E.” Asks for Proof.

EDITOR OF GOLDEN GATE:

The *Banner* of the 21st reports Frank Baxter's address on the Fortieth Anniversary, in which he says of Spiritualism,

“It is either a valuable truth, a monstrous misconception, or a wicked imposture. But as long as it is mysterious, or has anything of mystery about it, it behooves all lovers of truth and right to study the thing, and clear it of its seeming insincerity.” Only forty years of mortal time have the phases of Modern Spiritualism obtained, and yet above the strifes and quarrels in the house of its friends, the attacks and blows of its enemies, *incoherent and extraneous* matter thrust upon it by indiscreet individuals, it stands to-day exerting its powerful influence, etc.

Those are my sentiments exactly. Spiritualism wants no “mystery,” and no “extraneous matter,” to sully it with decision and disgrace. Hence my criticism of the re-incarnation doctrine, and my opposition to its being tacked on to Spiritualism by “indiscreet individuals.” It has nothing to do with Spiritualism whatever, but belongs more properly to the Christian mythology; they insisting that one of their three Gods condensed Himself into an infant, in order to more thoroughly understand, by experience, the trials and temptations of his mortal subjects.

In your issue of the 21st, two of your correspondents, “Cousin Ruth” and Mr. Whittaker, have honored me with a kindly criticism of my letter on the subject; but they have only touched the sentimental side of the question. I ask for proof—they offer none. Mr. Whittaker simply reiterates the assertion of his spirit friends “Eon” and “Eona”—but assertion is not evidence.

In your issue of April 28th, your correspondent, G. B. Hastings, takes the same ground, but still only *assertion*; and coolly asks us to prove a negative! He says, “Have you proof positive that at a certain epoch in the post-terrestrial existence of a soul such a process does not occur?” He then coolly asks us “to assume, for the sake of argument, that this event does occur, and then where is the impossibility of re-incarnation?”

That is to say that “elementary spirits” and “re-incarnation” are twin absurdities; and he asks us to assume that “elementary spirits” and “post-terrestrial” spirits are flitting about creation, seeking a chance for eligible parents; which involves the proposition that when these elementary or re-incarnated beings are born into this world, they are ages older than their father and mother!

And we are seriously asked to believe these absurdities because 1st, There are “cogent abstract reasons”; 2d, Because in many ages there have been reminiscences of a former life; 3d, Because there are, at the present day, mortals who avow that they remember more or less distinctly having lived before; 4th, Because angels from higher spheres testify to a past of innumerable existences; 5th, They teach that memory is dead to pre-existence; etc.

Now here is a flat contradiction. The “3d” says there are mortals who remember previous existence, and “5th” says that “memory is dead to pre-existence.” This is rather mixed, and it does not appear what is the use of experience if “memory is dead?” The angels may say what they please, but we want proof of these abnormal experiences; and if the archangel Gabriel, himself, should assert that he could condense himself into an infant form, be born of mortal parents, enjoy the nursing bottle, “Kris Kringle” stories, and Sunday School discipline to follow, I should advise him to spin his yarns with the marines, as the sailors wouldn't believe him. Or, if he should announce the proposition that he could crowd 185 degrees into the three angles of a triangle, I should demand a demonstration of his theorem upon the black-board.

And what is the rationale of this re-incarnation business? To gather more of life's experiences, we are told; while in the next breath they say, “Memory is dead to pre-existence.” Where then, does the result of extra experience come in? Fancy a college graduate voluntarily obliterating the result of his college course, in order to resume the primary schooling of his childhood! Such a greenhorn would be sent to Stockton instead of an infant school; and instead of Mrs. Cooper, Dr. Shurtleff or Dr. Wilkins would be his preceptor.

Another argument advanced by your re-incarnation advocates is “divine justice,” which they allege would be impugned unless every being were afforded equal chances upon earth's stage; that to say, that every fiddler should be furnished another chance, or an indefinite number of chances to become a Paganini; every composer to become a Mozart or a Mendelssohn; every poet a Byron; every dramatist a Shakespeare; and every goose a swan. Vain dream! The wayside flower might as well aspire to the beauty and fragrance of the rose, or the linnets to the music of the nightingale. Diversity in harmony is the order of the universe.

Ennis tells us that of the twenty million stars in the Milky way, the lines of the spectra of no two are identical. Let us consider this infinite diversity; and as they thus differ in their chemical elements, so do they also differ in color and in splendor. So, also, every tree, every flower, every leaf, differs in infinite varieties. Shall man then be alone exempt from this universal law, and dare to murmur at his allotted place?

May not rather the gradation of mind

be likened to a pyramid, the basest at the base, the higher intelligences above; higher and higher, step by step, grade above grade, angel above angel, power above power, ever advancing, but never attaining the incomprehensible summit; and shall man—puny man—complain because he has to commence in his allotted place at the base? Gifted at the same time with the privilege of existing in this fair universe with countless eternities before him, to reverently mount towards the ineffable apex governed by immutable law. Freed from mortality the spirit gravitates to its own place in the pyramid, and can no more return to its cradlehood than the butterfly can return to the worm, or the eagle to its egg.

The countless suns of countless systems are the parents of countless planets; each the nursery of spirit life; and this, our earth, is a specimen of all. Here in this rudimentary state spirit children in mortal form are born of spirit parents in mortal life; and this, to all intents and purposes, is the cradle, the birthplace, the very initiation of our individual existence, and the mythical “elementary spirit,” sans intelligence, sans memory, sans affection, sans everything, phantasmagoria around the universe to escape its eternal orphanage, is a childish superstition as baseless as its twin absurdity, re-incarnation.

But this myth is based upon pure selfishness; there is no pretense of benefit to others; no pretense of returning to right wrongs, to atone injuries, or to suffer and die for humanity; for in claiming the mythical birth of Jesus as an evidence of re-incarnation, they quite ignore His tragical death. Re-incarnationists are after the good things, not troublous ones, of those who have been brought up on this earth; bread and cheese think it is unfair unless some provision is made to give them a chance with truffles and champagne; but there is yet another question to which I invite an answer, Is re-incarnation only for the elect, or is it a universal law lately discovered? If so, and a majority of the countless millions that have passed on should claim their right to return, where are they going to find babies to go round? And, among a thousand other objections, consider the insulting suggestion to womanhood, that she should be liable to the invasion of children not her own. It is simply the horrible nightmare of a diseased imagination. Here we commence existence; here we form friendships; here found families, affections, connections, indissoluble love; and while “soul mates” may exist elsewhere for those who have not found them here, yet for those who have walked earth's pilgrimage together, who have “shared each others' gladness and wept each others' tears,” adamant bonds have been forged that all the eternities can never sunder.

A. Y. E.

[Written for the Golden Gate.]

Splants.

BY ELLA L. NEWMAN.

There is a line of pursuit, marked out by nature, which, if conscientiously followed by mortals, will terminate in the goal of their highest, purest, and fondest hopes.

Inspiration is an emanation of the Infinite mind in every soul, as yet but faintly realized by few. Its recognition and cultivation is an upward growth to the ever approaching but ever unapproachable Deity.

Hope exists within every expression of nature, and is reflected upon every mind that is brought into a proper condition to receive it.

Be pure in thought, word, and deed, and your course through life will bear resemblance to those heavenly orbs that guide, cheer, and bless their beholders.

Sincerity is a much needed quality among mortals. To practice what we preach, to carry out what we profess, to give example as well as precept, would establish confidence, and stimulate to better and higher efforts the minds of our fellows.

Strength for “to-day” is the need and possibility of every human being. With a desire for this, and a corresponding effort, *will come* sufficient assistance to meet every emergency, and “to-morrow” is but another “to-day!”

O Eternal Truth! Vast, inconceivable, illimitable domain! Ever broadening, ever deepening, ever brightening, with each day's earnest efforts to catch a clearer glimpse of thy unbounded possessions, and still we seem ever upon thy threshold only, with all Eternity before us, unfathomed and undiscovered!

The highest homage and gratitude we can pay to our All-wise, All-loving, All-benificent Father is to cherish and develop, in the highest and noblest sense, all the possibilities He has so kindly and generously bestowed upon us.

ONE of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself; that he may be a pilot, and yet a castaway.

TRUTH is the property of no individual, but is the treasure of all men.

Letter from Bro. Garnsey.

EDITOR OF GOLDEN GATE:

You were right in saying: “In this week's issue of the *GOLDEN GATE* (April 21st) may be found much wholesome food for the hungry spirit.” Excellent as the *GOLDEN GATE* always is, there are numbers that excel others. No. 14 is replete with good things. Evidently the spirit friends supplied the place of your “faithful companion and assistant in the editorial duties,” when she was disabled by that serious accident from which all your readers, no doubt, join me in the hope that she has fully recovered.

“A Flayed ‘Argonaut,’” from the pen of “A. Y. E.,” in answer to that paper's diatribe on Spiritualism, is well and forcibly written. It also answers some of the fallacious statements made by the Rev. De Witt Talmage in his recent discourse on Modern Spiritualism, which, by the way, was but a repetition of what that gentleman had to say on the rum subject about four years ago, and which was so ably answered by Judge Dailey at that time. Will such ignorant and senseless tirades against Spiritualism ever cease? Thanks to the great overruling Spirit and such publications as the *GOLDEN GATE*, the number who enjoy such tirades is growing less year by year.

A feature of your estimable paper which finds a hearty response in my heart, as well, no doubt, as in the hearts of thousands of your readers, is the prominence you give to woman's power for good in the many directions she may exert it. I pray for the speedy bestowal upon woman the right to vote on governmental matters; so that the rum power, so potent in this country, may be destroyed; for so sure as women have a voice in legislating upon this greatest of evils, its power for corruption and degradation will be stayed.

Spiritualists, as a rule, stand united against the liquor traffic; and very frequently are found working side by side with those who denounce theirism. For instance, at the annual Convention of the W. C. T. U. of this Congressional District, held at Grand Rapids last week, Mrs. Nettie Schenckhorn, estimable wife of Dr. F. Schenckhorn, that grand medium who visited San Francisco last Winter, was elected Corresponding Secretary. It is notable that at that Convention a resolution was adopted, protesting against the use of pictures of woman's form for whisky and tobacco advertisements. A very timely and wise action.

I am, and many of your readers, no doubt, are interested in the discussion of the “Woman Problem” by the Methodist General Conference held in New York the past week. No matter what action that august body may take upon the subject, the discussion will certainly hasten the time when woman will be “a power in the land.”

I trust your prediction that “the time is not distant when there shall appear in the great city of San Francisco a beautiful temple, erected for the uses of the angel world—a temple with a complete publishing department, book depository, free library,” etc.; and not only in San Francisco, but in many of the other great centers of this country.

There is indeed a “brighter day coming for our glorious cause.” May the true and noble spirits, both in and out of the mortal body, come up to your assistance in searching out and disseminating the truths of our existence.

I have trespassed upon your space beyond my intention when I began.

Fraternally yours,
DAN L. GARNSEY.
MUSKOGEE, Mich., May 6, 1888.

Thoughtful Words from A Bee-keeper.

[Clas. Howard, an intelligent and cultured “bee-keeper” somewhere in this hills near Santa Monica, sends us these thoughtful lines:]

Of course I want the *GOLDEN GATE* as long as I am in body, and so I enclose postal note for \$2.50. I read all you write studiously, and as I can not witness phenomena myself, I am relying strongly upon you for all scientifically presentable facts. You are one of my best witnesses, because I think you are honest. Let me quote what Zollner says to William Crookes, F. R. S., in his dedication to that gentleman of his third volume of “Scientific Treatises:” “By a strange conjunction our scientific endeavors have met upon the same field of light, and of a new class of physical phenomena which proclaim to astonished mankind, with assurance no longer doubtful, the existence of another material and intelligent world.”

These are big words from high scientific authority, and it seems to me they should be capable of setting every man and woman on this planet to thinking for the balance of their natural lives. “Astonished mankind,” forsooth! I would like to know what could astonish the great unwashed, unthinking, unlearned, unlettered, ignorant mob whose only answer to such facts is, “Humbug,” “fraud,” “delusion,” and “cheat.” You might as well talk to the stones and trees. For my part I have long since quit it; in fact, I am really beginning to think that the ignorant are better off without the knowledge of our facts or philosophy. It is only the intellectual that know how to handle them.

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SATURDAY, MAY 19, 1888.

EDITORIAL FRAGMENTS.

How the harassing cares of this life—the worry, the strife, the worldly ambitions—encompass the spirit as with an armor of steel, and make it almost impregnable to the humanities and charities—the tender thought of the welfare of others—so essential to the unfoldment of the spirit, and to fit it for the higher enjoyment of that realm of existence upon which we must all soon enter.

When we look out even upon the very little of the universe that the mind can grasp or comprehend, and consider, if we can, that we are but mites, held by the mysterious law of gravitation to the surface of one of the most inferior of the countless millions of worlds that roll through the mighty vastness of the skies, how insignificant seem all human pomp and greatness. In humility of soul we may well exclaim, "What is man that Thou art mindful of him!"

Love is the essence of all religions; and it is just in proportion as the teachers of any religious system are wanting in this element that they are found to be uncharitable, bigoted, and intolerant of others. Could there be any love in the heart of a Talmage, or a Dille, that could prompt them to say such heartless and cruel things, as they have, of Spiritualists? The heart that has no love in it is apt to be an inviting habitation for envy, jealousy and all manner of meanness.

What a crude if not cruel idea of Supreme Wisdom, or Justice, it is to suppose that, in the economy of creation, evil should be accorded any especial advantage over good. If undeveloped or evil spirits are permitted to return to earth to ensnare the feet of the unwary to their eternal destruction, and good spirits are not allowed to make use of the same law of return to counteract the influence of the evil ones, then, wherein, pray, consists the justice and goodness of God? Can some of our smart ecclesiastics—believers in the Devil theory of creation—answer?

How eagerly the storm-tossed mariner watches for the land—for the haven where his loved ones dwell. They, too, are waiting and watching for the gleam of his welcome sails—little "faces by the pane,"—a fond mother, perhaps a loving wife—all eager to greet the wanderer and fold him in the heart of home. How typical of the journey of life; and how precious the thought to the "homeward bound"—those of us who are nearing the silent shore. Soon the shadowy hills will break upon our vision—soon we shall drop anchor in calm waters, in the beautiful harbor of rest.

Of all the evils that ever beset the human race there is none so great as that of the indulgence in strong drink. It is the giant's heel that crushes out manhood—the poison breath that blights and blisters the lives of all with whom it comes in contact. It turns angels into demons, happy homes into hovels of wretchedness, and fills the world with misery and crime. And yet there be good people who seek to justify the traffic in rum as a sort of necessary evil! Would they permit a mad dog to run through their streets to bite their children? Is hydrophobia a blessing?

No man has a right to live upon the vices or weaknesses of his fellow-beings, and none can so live without sinking his own spirit into depths of unutterable misery. He may not realize it in his years of earthly prosperity—in the enjoyment of gold coined from the heart's blood of his fellows,—but there will come a time when he will call upon the rocks to hide him from the eyes of an offended God—the remorse of his own conscience. "Am I my brother's keeper?" do you ask? You are, sir. If you are stronger, or wiser, or better than he, you owe him of your strength, wisdom and goodness, to protect him in his weakness.

Why wait for happiness in some future and far off heaven? Why not have it now and here? Heaven is not a thing of time or place, but a condition of spirit into which all must come before they can find true happiness. There is just

as much heaven in this world as the spirit is capable of enjoying, or as can be found in the next. Wealth can not purchase heaven, nor kingly power create it. It is more often found in the poor man's cottage, than in the palace of the rich. A gentle nature, a loving heart, a contented mind—these are heaven, and all there is of heaven in God's vast universe. No one need wait for death to enable him to enter upon the enjoyment of this eternal heritage of peace and rest.

It is very hard to break through the crust of a selfish man,—one that has given his life to the acquisition of wealth,—and by any earnestness of pleading, or honesty of logic, induce him to disentangle his spirit from the encumbrance of his possessions, the better to prepare him for a state of existence wherein worldly gain constitutes no element of happiness. He will hold on to his wealth, even though it be far in excess of any possible earthly needs, to the bitter end, and finally pass on to the other life, there to suffer, perhaps for ages, pangs of regret over opportunities for usefulness lost forever. Such spirits, returning to earth, come with the one sad plaint, "Oh, would that I had done what I could for humanity's sake!"

SOME GOOD.

The conditions essential to bodily health and longevity in man, all suggest the idea that his individual field of labor should be limited; that it is too often extended beyond safely practical limits, both in extent and amount, is shown by the daily loss of good workers overtaxed.

There are not nearly so many incapables in the great human hive as might be supposed on first glancing around one's little world.

But, unfortunately, this very common idea has fastened itself upon so many that the work of humanity has been shifted upon the few; whereas there is no one who could not become useful to a marked degree if he or she would study their gifts and seek for places in which to exercise them.

Right here, we suspect, is another reason why so many are waiting idly around, willing and desiring to do and be something, but seemingly not fitting any of the many vacant seats. They do not like the position. It is low and menial, and more than all, it is not congenial.

Of course this latter is a strong objection; but we hold that no one, possessed of health and sufficient bodily strength, should wait for congenial employment to come to him or her, since all honest work involves good to some one besides self. Work is a discipline, and may and should be progressive.

Because one begins in the cellar, is no reason why he should forever stay there. He may go upstairs, into better light and air, if he will, and let others who are wise take his place, if so they must.

The world is full of examples of lowly beginnings, but they are being lost sight of in these luxurious times, and those whose origins are connected with any but "golden spoons," are in a fair way to be suppressed by their refined descendants. The world was never more in need of plain, homely work than it is to-day, and if all did their share, none would die prematurely of overwork. Each one of us needs to remember what an eternal joy may glean from an humble field of life, "and go home with 'the sheaves in our bosom and be welcomed 'with a smile from God.'"

WHAT CHRISTIANITY OWES TO SPIRIT MEDIUMSHIP.

Those Christian teachers who denounce mediumship and spirit communion as of the devil, can hardly be aware that they owe the existence of their Savior, upon whose life and teachings Christianity is founded, to a spirit communion given through the mediumship of Joseph! They will of course remember that, according to sacred history, Herod, who could not brook the idea of another king of the Jews, as the infant Jesus was supposed to be, sought to destroy him. But his plans were thwarted by a spirit appearing to Joseph in a dream, and commanding him to "take the young child and flee into Egypt." (See Matthew ii., 13.)

Now, but for this spirit message, what would have become of Christianity? Herod was so "exceeding wroth" to find that the child had escaped him, that he "sent forth and slew all the children that were in Bethlehem, and all the coast thereof, from two years old and under," thinking, probably, that the child Jesus might be concealed somewhere in that region.

What if Herod's minions had succeeded in finding the child, is there any good reason to suppose they would not have carried out Herod's commands? Then what would have become of the Revs. Talmage, Dille, and others of their kind? One would naturally think they would be disposed to regard with favor a system of inter-communion between the two worlds that saved for them the very foundation of their religious structure. How ungrateful some people can be when they try!

A STRAINED CONCLUSION.

In a discourse on "Modern Miracles," preached in this city on Sunday evening last, Rev. William H. Scudder thus referred to Spiritualism:

In regard to Spiritualism, the claim that spirits can produce results in our sphere is certainly consistent with reason. Man, as a supernatural agent, constantly breaks in upon the lines of cause and effect, producing results which nature, if left to herself, never would. Why can not invisible agents do as much? Scripture seems to distinctly teach that they can and do. It specially warns against those who pretend to deal with these, however. It also predicts that spiritual manifestations will be seen in the last times (2 Thess. ii., 8). The so-called spiritual manifestations can be accounted for in two ways: Either they are produced by sleight of hand tricks, or are the result of evil agency.

Why necessarily of "evil agency," Doctor? Here is the rock upon which the argosies of sectarian thought seem determined to founder. Surely, there is no authority of Scripture or common sense to warrant any such conclusion. Was it an "evil agency" that appeared to the multitude upon the Mount of Transfiguration, when Moses and Elias took upon themselves the material form? Was it an "evil agency" that appeared in the fiery furnace with the three Hebrew children, and permitted those remarkable mediums to walk forth unscathed? We might make the same inquiry concerning numerous other manifestations of spirit power recorded in the Hebrew and Christian Testaments.

Why is it that our preachers, who, like Dr. Scudder, admit that spiritual manifestations are "consistent with reason," will persist in attributing them all to the devil? If they would only discriminate a little, and give the devil no more than his due, there might be some sense in their conclusions.

Very many, indeed most of the manifestations of spirit power and intelligence, are surely of a benign order, and in no sense of a satanic character. Our spirit friends speak to us often from the lips of babes; they come to us in many ways, through the mediumship of noble and truthful men and women, bringing us "purest air from heaven"—teaching us holiest lessons of purity and wisdom. Shall we stultify reason and common sense by attributing these messages to an "evil agency?" Yes, Dr. Scudder, ought to have better sense than that, even if it is unfashionable.

DR. TALMAGE.

No avowed Spiritualist ever conceived or uttered more grand and thrilling spiritual ideas than has Dr. Talmage. At the same time none declare stronger opposition to Spiritualism. We here present some beautiful gems from his Easter sermon—"Angels of the Grass." Speaking of flowers, he says they are sensitive, that they have their likes and dislikes, etc. Of neglected graves he says: "Oh, you say, the dead don't know; 'it makes no difference to them.' I think you are 'mistaken. There are not so many steamers 'and rail trains coming to any living city, as 'there are convoys coming from heaven to earth; 'and if there be instantaneous and constant 'communication between this and the better 'world, do you not suppose your departed friends 'know what you do with their bodies? Why 'has God planted 'golden rod' and wild flowers 'in the forest, and on the prairie, where no 'human eyes ever see them? He planted them 'there for invisible intelligences to look upon 'and admire, and when invisible intelligences 'come to look at the wild flowers of the woods 'and the tablelands will they not make excur-'sions and see the flowers you have planted in 'affectionate remembrance of them?'"

These angel "convoys" must come to Bro. Talmage off with sorrow-laden hearts, when he banishes and blots out the above inspired truths with such harsh denunciation as the following, called forth by a challenge from ex-Judge Dailey, of Brooklyn, to publicly discuss the merits of Spiritualism: "I'll not accept the challenge; I'd 'as soon think of going into a lunatic asylum 'and talking theology to the inmates. I know 'a hundred cases so bad that nothing worse 'could be done. Spiritualism is a dementia, 'either in its earlier, middle or later stages. ' . . . I think God my family has always 'been exempt from Spiritualism, for it is worse 'than a pestilence or sickness.'"

Spiritualism is the natural expression of all cultivated and aspiring minds. Dr. Talmage's great fear of the contagion does not, and can not, prevent him from expressing the soul truths of our beautiful philosophy in their purest and loftiest forms.

We do not believe in immortality because we have proved it, but we forever try to prove it because we believe it.—MARTINEAU.

The earliest religious history we have proves the immortality of the soul; the lives of saints and martyrs all prove it. It is a demonstrated fact of all past ages, but, notwithstanding this, there is ever the multitude, seeking, not for proof for conviction as for reassurance; for so indeed are they who do not accept the truth of their immortality as a natural result of this short disciplinary existence, as they would accept the effect of any other cause. The beauties of the universe and the mysteries of space around us, as the finite eye perceives them, are types of other than chance or limited creations, to please or perplex the mind of man. This and all other worlds are but miniature supplements to the boundless realm called the spirit world. By all their varied and fleeting symbols we are to learn but of their eternal prototypes, that spring into being with the first breath of a living soul, which was aspiration and desire for a grander, freer, and eternal life. But whence came this desire? In answer we might ask the question, Whence came our life? They are one and from

the same source. Call it egotism and vanity who will; one may also see but the same qualities in all God's works that are transcendently charming and perfect, though they be but the reflection of those things no mortal eye hath seen. To vary the text of our remarks, we should say, We do not try to prove immortality because we doubt it, but because we know it is true, and would have all believe, as being the one truth that contains all sufficient to support man in his darkest hour of earthly sorrow.

AN ABLE REPORT.

We heartily commend to every reader of this journal the able report upon "The Proper Method of Scientifically Investigating the Phenomena of Spiritualism," made recently to, and adopted by the American Spiritual Alliance, which appears in this week's GOLDEN GATE, and for advance slips of which we are indebted to our brothers of the *Banner of Light*. The report bears the intellectual ear-marks of being the product of the scholarly pen of Henry Kiddle, Chairman of the Committee submitting the same.

As all interested in the cause of Spiritualism will doubtless read this report for themselves, it is perhaps unnecessary for us to make any further reference thereto; but we are pleased to note that it emphasizes a position often referred to in these columns, and that is the responsibility or spiritual status of the circle, as well as of the medium, in the matter of procuring reliable manifestations. The presence of inharmonious, or intensely skeptical or suspicious persons, or persons of low spiritual unfoldment, are always detrimental to good spiritual manifestations, and never should be admitted to circles where careful study of the phenomena is intended.

The professional or chronic fraud-hunter is no more fitted for careful scientific investigation of spiritual phenomena than an ordinary blacksmith having no knowledge of tones would be for tuning a piano or repairing a chronometer. His every effort would be destructive of harmony, and disastrous of every possible good result.

We are glad that the American Spiritual Alliance have presented this fact in so clear and able a manner.

RELIGIOUS INSANITY.

It is quite common for sectarian preachers to speak of spiritual communion as conducive of insanity, notwithstanding the records of our insane asylums present no corroborative proof thereof. On the other hand, religious excitement is shown to be one of the principal causes of insanity. Here is a dispatch to the press, dated Menominee, Wis., May 5th:

P. E. Nelson, a Scandinavian farmer, and wife, have become violently insane through religious excitement, and been confined for several days awaiting commitment to the Traverse City Asylum. A Scandinavian female evangelist has been exhorting for a month or more to the people of that nationality, and during that time eight persons have become insane. The last case is peculiarly distressing. They have five children, the youngest of whom is only six months old. Nelson has become so violent that he has twisted the iron bedstead in his cell out of shape and rendered it useless. His wife has refused everything in the shape of food since her capture. Unless the authorities take measures to suppress the evangelist, it is feared the county will be obliged to erect an insane asylum of its own.

We wonder what the evangelical traducers of Spiritualism can say of this.

SAN RAFAEL, MAY 11, 1888.

EDITOR GOLDEN GATE:—A man representing himself as Mr. Briggs, medium height, smooth face, slight limp in his talk, and blonde complexion, came to our house day before yesterday to hold a seance, saying you sent him to San Rafael. We raised a party of twelve persons, at one dollar each, and held it at our house. He had a big "pull" in the Stockton Mail of two columns. The manifestations were fine and convincing, only in one dark—a black as could be. However, when done, and the lights turned on, the person who was supposed to have held both hands, said he never had but one, and that only part of the time. We did not pay him, but told him that if he would give us five minutes, let us hold him, and then give us as good manifestations, we would pay him for both times. He said he would the next night. We waited, but he did not appear. He was very nervous and excitable, but his actions during the seance were plain enough to brand him as a fraud. Please post him or he will be trying elsewhere.

Yours Truly, C. H. DE NOIS.

We know nothing of this man's mediumship, nor whether he is a medium at all, or not, never having tested his powers. We certainly did not send him to San Rafael; he went there of his own volition, as far as we know. We have heard some unfavorable reports of him—notably in the *Banner of Light*. He called at this office soon after his arrival here. We tried them, and once subsequently, to induce him to give us some evidence of his powers, but he evaded the issue each time. Hence, we have entered against him the Scotch verdict, "Not proven," and left him there.

AN OLD FRIEND GONE.—On Monday last, Hon. David Belden, Judge of the Superior Court of Santa Clara County, laid down the burdens of mortality, and passed on to the higher life. We join with his many friends in a few words to his honored memory. We have known Judge Belden for twenty years, and have ranked him high among men for his goodness of heart, his splendid intellect, his grand, genuine nature. He was an upright, conscientious, clear-headed judge, quick to see through the fog of doubtful evidence and sift the false from the true. The ermine that he wore for so many years bears no stain. He had the confidence and esteem of his fellow men, and those who knew him best esteemed him most. In private life, and among his friends, he was one of the most cheerful and companionable of men, rich in humor, and brilliant in repartee; but upon the bench he was Justice enthroned. Although a materialist in belief, he was so kindly disposed towards the Church, so tolerant of the religious opinions of others, and above all so thoroughly honest in his convictions of what he regarded as truth, that no one who believes that Eternal Justice stands at the helm of the universe can for a moment doubt that it will be well with him in the Beyond. His beloved wife,—a lady of rare nobility of character,—who has so faithfully attended him during his long illness, has our heartfelt sympathy in her sad bereavement.

MR. COLVILLE AGAIN IN LOS ANGELES.

On Sunday last, May 13th, W. J. Colville addressed two very large and highly appreciative audiences in I. O. O. F. Hall, Spring street, Los Angeles.

The afternoon subject was "Prophecy," and proved most instructive. The speaker said the chief difference between prophets and priests consisted in the fact that the former are seers, while the latter are but echoes, so far as their teaching is concerned. This statement was not intended as in any manner disrespectful to the priests of any religion; many of whom are noble philanthropists; it simply embodies the self-evident conclusion that those who look to ancient canons of authority for all their wisdom, must necessarily refuse to allow that the still small voice speaking within the soul of each individual is that individual's rightful and only absolute guide.

A prophet is a revelator and an exhorter. Prediction, in the ordinary sense, is not always true prophetic insight; a prophet is not a fortune-teller, but one who sees so deeply into the realm of causation and the soul of things as to be able to state the inevitable outcome of a certain course of procedure. Prophets then know more of cause and effect than other people, and may be compared to men standing on lofty heights, commanding an extended view of the surrounding country. Dwellers in the valleys can only see a little way before them, and thus, through ignorance of where different roads lead, they may make many false steps, and go in the opposite direction to that in which they need to tread, while the man on the mountain may call down to them from his exalted station, and his voice may be that of a true guide and savior, because he is in a position to see whither roads tend, the destination of which can be viewed from a lofty elevation.

True seership is the most practically useful of all possible endowments, and therefore Paul enlarged it beyond all other gifts. How can we cultivate it? Is the important question to answer. It is necessary to retire into silence, to give no heed for awhile to external voices, to cease interrogating our neighbors, to desist from consulting the world's oracles; then if we can but remain mentally still, fixing our thoughts and desires intently upon the object of our search, we shall learn that we have inward eyes and ears, and that spiritual voices and divine intentions can lead us safely over innumerable difficulties, under which we should, in our ordinary condition, sink.

Prophecy is insight, hindsight, and foresight, and is in truth nothing other than a penetrative perception of the law of necessity. A prophet is not a fatalist; he does not affirm that there is a private destiny marked out for each human individual. He deals with the race destiny of man, and with the inevitable sequence of events, which does not at all imply that men and women have no power to shape their own ends.

Ignorance means bondage, while knowledge is indispensable to freedom. By adding knowledge the prophet increases the responsibility of man, as it is his sacred mission to so instruct the world that ignorance, which a lifetime was only weakness, at length becomes criminal.

All true teachers are prophets, and it should ever be our ambition not to seek to pry into the future, so as to forestall either joy or sorrow, and live as though we were the creatures of luck and not of effort; but to so learn the relations of cause and effect, as they concern our daily life, that we may be able to prevent accidents and avert catastrophes. To foretell impending doom in a blank sense is not edifying; it is depressing and enervating. The old adage is true: "forewarned is forearmed." If we know that certain events are likely to transpire, true seership will enable us to prepare to meet them. By means of it we can conquer obstacles to which, in our blindness, we should yield.

Astrology was incidentally referred to, and the words of an enlightened astrologer quoted with approval. "The wise man rules his stars, the fool obeys them." By this is meant that just as meteorology enables coastmen and farmers to protect their belongings and secure general public safety against the coming of storms, whose approach can not be warded off, so those who are warned by intuition or clairvoyance may be in a condition to guard against wrecks or disasters, which need not follow if proper precautions are taken, but which must inevitably supervene unless some skillful mind is ready against an emergency. True prophecy calls attention to the leak in the vessel, or the hole in the roof. It detects it, and proclaims the direful results which must inevitably ensue if it be not attended to in time.

A true prophet would deliver his message to Captain, Engineer, or other officer in charge of boat or train, and, by foreseeing danger, stave it off, and thus win the lasting thanks and honors of a saved multitude; or, if his message were unheeded, the doom which befell those who would not hear, would bear calamity for which they had only their own obstinate obduracy to blame.

In the evening, a lecture of unusual interest on "The Origin, History, and Death of the Devil" was delivered to an audience whose proportions far exceeded the seating capacity of the commodious hall. Several reporters were present, and a compact digest of the discourse has been specially prepared for our columns. (It will appear as soon as space permits.)

As this is the quiet season in Los Angeles, W. J. Colville's audiences are really phenomenal, especially as numerous other attractions have been presented to the lecture going populace, and the weather is so delightful that to be out of doors is far pleasanter than under cover of any roof. During the week, W. J. Colville is very busy. He lectures Monday, Tuesday, and Wednesday, at 8 P. M., in Bartlett's Hall, First street, and conducts a class in spiritual science at 640 South Hill street, Tuesday, Wednesday, and Thursday, at 8 P. M. On Thursday, at 8 P. M., he lectures in the hall, Long Beach, and on Saturday, at 7:45 P. M., in the Universalist Church, Pasadena; in all of which places he is greeted with a large and greatly interested auditory. All letters, etc., should be addressed till May 31st to 640 South Hill street, Los Angeles.

EDITORIAL NOTES.

—It is announced that Dr. Henry Slade is about to take his departure for Buenos Ayres.

—Pleasant rooms, sunny and newly furnished, may be had at 707 Montgomery avenue, on one car line, and within a block of three others.

A correspondent writes in high terms of the excellent mediumship of Mrs. C. J. Meyer, of 2415 1-2 Sutter street. See her card in the GOLDEN GATE.

—Mrs. E. C. Wms. Patterson, formerly of this city, is now assistant editor of the Woman's Department of the Chicago Express, a leading labor reform journal.

—Ingersoll's eloquent tribute to Roscoe Conkling, which we publish this week, will be read and admired by all lovers of chaste and elegant English composition.

—Mrs. Mattie P. Owen has fully recovered from her late accident, and desires us to thank her many friends for their kind expressions of sympathy, and interest in her behalf.

—Mr. and Mrs. J. J. Whitney and Dr. and Mrs. Stansbury were in Chicago last week. The former left for La Crosse on the 11th inst., thence she will go to Grand Rapids, Mich.

—The report of Mr. Colville's able lecture, "The True Spiritual Resurrection," delivered recently in San Diego, was received too late for this week's issue. It will appear in our next, without fail.

—Mr. S. B. Clark, Secretary of the Board, is as busy as a bee putting things in order for the Camp-Meeting, which will open June 3d, two weeks from to-morrow, with Mrs. Lillie for the first speaker.

—Lizzie Plimley, the child medium of Oakland, appeared at a spiritual meeting at Fraternity Hall, in that city, on last Sunday evening, her little Indian cloth, "Minnie," drawing an original sketch in colored crayons.

—Mrs. M. E. Cramer will speak at the Gnostic Hall (room 17, Flood Building, Market street), on Sunday next, at 8 P. M. Subject: "Thought, the Creative or Revealing Principle; and How to Think so as to Obtain Health and Happiness." All are invited.

—Spiritualists visiting the Camp-Meeting, needing anything in the way of clothing, should read the advertisement of O'Banion & Dagenais, in this paper. We knew these clothiers for many years in San Jose. They are both masters of their business, and thoroughly reliable.

—In answer to the "appeal for help" for Frank Martin, Colorado, published in last week's GOLDEN GATE, we have received from an unknown friend in Sonoma a postal order for \$5, to which, we hope, other contributions will be added, when we shall forward the same.

—Among recent inventions of valuable household use is an automatic window sash holder, which holds the window at any point up or down; also a door holder to hold a door open at any point desired. The inventor of these useful appliances is Mr. C. F. Short, of Los Angeles, now temporarily stopping in this city.

—The Society of Union Spiritualists, of Cincinnati, are desirous of corresponding with speakers and platform test mediums combined, relative to engagements for months of 1889. Persons writing for engagements are requested to state what months they can be engaged for and phases of mediumship. Address, C. C. Stowell, Secretary, care The Way Publishing Company.

—Spiritualism in San Francisco has many loads to carry, not the least of which is the brazen fraud who, some months ago, advertised himself as "the world renowned and highly celebrated trance prince clairvoyant." This same party is now in the city advertising under a new guise—that of the "the world renowned and highly celebrated queen trance clairvoyant." All such pretensions may be set down as indubitable evidence of deceptive humbuggery.

—Dr. Cora A. Ellison, of this city, one of our best instruments for spirit healing—a lady of rare graces of mind and heart—was happily united in marriage, on Thursday, the 10th inst., with Mr. Elisha Morse, one of Minneapolis' most prominent and wealthy citizens—a patient whom she had restored to health. Rev. Mr. Barrows officiated. Mr. and Mrs. Morse left immediately for the East, whence, after a few months of happy recreation, they will return and make their home in San Francisco.

—Mrs. Ada Foye's Sunday night meetings at Washington Hall, are crowded almost to suffocation, and her work never seemed so fruitful of good results as now. Her audiences are composed of our best people—intelligent, earnest seekers after truth. Through Mrs. Foye's wonderful mediumistic powers thousands have been brought to a knowledge of the truths of Spiritualism. Long may she live to bless the world, not only with her gifts of mediumship, but with her noble example of unsullied womanhood.

Meetings in Oakland.

EDITOR OF GOLDEN GATE.

The Progressive Spiritual Association of Oakland, of Fraternity Hall, Peralta street, seems to be still progressing. The meetings are well attended, and evidently those investigating are well satisfied with the proceedings, as the number are on the increase. Mrs. Miller and Mrs. De Roth of San Francisco visited our meeting in the afternoon. Mrs. Miller favored the audience with a very pleasant discourse, and Mrs. De Roth gave tests which were acknowledged to be correct. Mrs. Cowell was unable to lecture on last Sunday evening as advertised, as sickness prevented her being in attendance. Miss Lizzie Plimley, our little medium, drew a very pretty crayon picture, which I think proved satisfactory to most of those present. Next Sunday evening Mrs. Seal of San Francisco will give a lecture, and afterwards our local mediums will give tests. Mrs. Seal is a very powerful lecturer, and I feel sure that whoever takes the opportunity to be present will be fully satisfied. Exercises commence at 7:30 sharp. Mrs. DAVIS, Sec'y.

OAKLAND, May 17, 1888.

INCIVILITY.—Would there be churches without women? We think not. If there were, they would be deserted, sorry affairs, with no one to get up concerts, festivals, socials, lunches, and the score of other devices for raising church funds or clearing a mortgage. One would suppose that those so useful and essential to the existence of an institution would be given a first place in all councils and deliberations relating to its rules and government. And so the women themselves had come to think; but recent events in the Methodist General Conference show them that they were self-deluded.—In that august body they are not wanted. Since the question of "lay" delegates, decided some years ago in the affirmative, made no specification as to the sex of such delegates, the General Conference have admitted the ladies on the ground of simple courtesy and respect to the several local Conferences that appointed them. But not so. By a vote of two hundred and forty-nine ayes to one hundred and seventy-two noes, the General Conference, sitting in New York, declined to admit their co-workers in ordinary church duties, to the deliberations of this higher council. Here is something new for the women to ponder over, and if they do not ponder to some purpose, we are mistaken.

POOR VICTORY.—There is not a little rejoicing over the defeat of Neal Dow for Mayor of Portland, Maine. An exchange says, "It is significant of the overwhelming change in sentiment that 'has taken place in Maine.' Yes, and it is significant of something else—that like begets like. During the forty years, almost, of suppressed liquor traffic in Maine, the sons of drinkers, toppers, and tipplers have grown to manhood, with the inborn appetite for alcohol strong within them. They come as the recruits of a defeated army, but they are not so strong as their numbers would indicate. It is thought that Neal Dow's defeat is due, in a great measure, to the vote of former Prohibitionists. It is our firm belief that it is impossible for a mind capable of perceiving and grasping the monstrous evil of liquor making and selling to ever change, unless to grow stronger and more determined in its opposition to the great despoiler and destroyer of manhood, home, and happiness.

A REMARKABLE EXPOSE.—A couple of smart young men (in their own estimation) from Watonsville, recently paid a visit to Fred Evans, the independent state-writer of this city; and, upon their return to their native brush, published in their local paper an account of their seance, under the display heading of "Spiritualistic Fraud."—The State Writing Business of Fred Evans Solved and Exposed as a Humbug by Two Watonsville Citizens." After wading through their three columns of verbiage, we utterly fail to see wherein they exposed anything. In fact, if the heading of their article had had the small-fox, their implied statement of alleged facts would have been in no danger of catching it. Our only surprise is that Fred, although naturally good-natured, did not take their supercilious visitors by the ear and politely lead them to the door, with the request that they "go hence without day."

THE SPIRIT POSTMASTER.—We received a call the other day from that pioneer worker in the cause of Spiritualism, Dr. James V. Mansfield, whose name is a household word throughout the Spiritualistic world. He is known as the "Spirit Postmaster," his phase of mediumship being that of answering sealed letters. Dr. Mansfield, who is now enjoying a hale old age, has passed his 73rd mile post in the course of years; but his wonderful powers have not lost their potency, nor his spirit the freshness and simplicity of his earlier years. He is a grand old man, with a heart full of gentleness and goodness,—an illustrious example of what mediumship will do for a man when not perverted to base uses. Dr. Mansfield will be at our Camp-Meeting, and may take some part therein. At this writing he is visiting with a brother in Napa Valley.

(Written for the Golden Gate.)

Organized Effort.

BY DR. JOHN ALLYN.

Since the publication of the prize essays, after much reflection, some thoughts have been developed and some conclusions reached which may be worthy of publication. It is plain that if the Spiritualists were of the propaganda spirit, as the Methodists, Presbyterians, Catholics, and Adventists are, they could achieve almost anything that money could accomplish. With these the spirit pervades all classes; the millionaire gives his thousands, the business man his hundreds, and the servant girl her dollars. As the rills on the mountain sides converge to a mighty river, so these many gifts create vast funds which are generally judiciously used to strengthen and disseminate what they believe to be religious truth. Not only this, but, with the foresight of the speculator, they purchase sites in growing cities, which, when they become valuable for commercial purposes, they sell at a great profit. Until this spirit pervades Spiritualists, it is doubtful whether donations by individuals would result beneficially. Whether we like it or not, Spiritualism is plainly in the hired—hall—and-ten-cent-admission stage. Comparing the movement with world building, it is in the nebulous condition, not yet crystallized into tangible organic forms.

Perhaps it is best that it should remain so for a while. Buddhism and Christianity had no organizations during the lifetimes of their founders. Paul either established churches, or caused synagogues to be turned over to Christian uses, and three hundred years later Constantine made Christianity the national religion of the Roman Empire.

As human nature is, the aggregation of

religions, unbalanced by other similar powers, develops the persecuting spirit. With Christianity this culminated in the Inquisition, whose horrible records constitute the darkest passages of human history. Sects began by vehemently asserting that they have got hold of all vital truth, and end by denying the right of others to hold anything adversely. This spirit crops out plainly in the attitude of Spiritualists towards Theosophy. Theosophy endeavors, with some promise of success, to clear up some problems pertaining to our spiritual nature and environment, which Spiritualism leaves obscure. It endeavors to inculcate the sentiment of human brotherhood, and also to enlarge the boundaries of psychical knowledge.

None but a purblind egotist will for a moment claim that Spiritualism has reached all truth in this direction. Why not let Theosophists try what they can do? Spiritualism has done a great work in convincing multitudes of skeptics, both in the church and out, of the great fact that life is continuous. Beyond that it is scarcely an exaggeration to say that its achievements can be written on one's thumb nail.

If we can judge anything of the tendency of the teachings of exalted spirits, it is to discourage organization, except for local working purposes. Repeated efforts have been made by able men to organize a national organization of Spiritualists, but they have always ended in humiliating failures.

All of the above sects have great publishing establishments, and if a book is written that is thought valuable, the copyright is purchased, and the book sold at the cost of publication, and thousands of copies distributed gratuitously. But if a Spiritualist writes a book that is thought to be convincing and valuable, he carefully calculates how high a price he can put upon it without restricting its sale too much.

A successful grocer of Boston built a spiritual temple, at a cost of a quarter of a million, which seems to have served no better purpose than to foster architecture in the Back Bay of Boston. Had this money been expended judiciously in a publishing house, it would have enabled us to scatter the choicest spiritual literature over the land thick as the leaves of Valambrosia.

If Spiritualism needs a fund for any purpose, it would seem to be a society to prevent fraudulent materializations, and for something akin to the Secular Press Bureau, to employ an able writer to forcibly contradict the slanders of the press and the pulpit. The ablest sensational preacher of the times has lately preached a sermon which is a tissue of falsehood and misstatements, slanderous towards all Spiritualists. This is republished, and sent broadcast over the country. The plan was to write a refutation of such misstatements, in respectful language, and present it to the papers where the article appeared, and if they refuse to publish it, that it then be published in our own publications, and circulated as much as possible. An efficient work of that kind would do much to gain that respect from the community which we ought to deserve.

In practical work, such as Sunday schools and Young Men's Christian Associations, Spiritualists had better take some lessons, rather than to vehemently assert there is no morality in religion.

ST. HELENA, CAL.

Passed On.

Passed on to higher life, Bro. Harry Cassin, at Chicago, Ill., May 5, 1888, at the age of 34 years. Bro. Cassin left San Francisco, April 27th, for his home in Louisville, Ky., but never reached his destination. Though but a young man, and in the doctrines of the Catholic faith, he has been for a number of years a firm and devoted Spiritualist, and was blessed with strong mediumistic power. His many friends will remember with pleasure his good qualities, and while we regret exceedingly his being thus early cut off, yet we rejoice to know that in him we shall have an earnest and able friend on the other side. We hope to greet him in our circles soon. W. R. COLVY.

RED SEAL GRANULATED 98 PER CENT LYE OR POTASH.

SAN JOSE, April 5, 1888.

P. C. TOMSON & CO., PHILA.—I have made three experiments with your Red Seal Granulated 98 Per Cent Cautic Lye with the following results: First, I used twenty-seven cans of the Lye in twenty-seven gallons of water, and sprayed twenty-seven trees with this solution. At first it looked as if these trees were killed, but they have come out in full bloom and look strong and thrifty. I then changed and used one can to seven gallons of water, but found that this was a little too weak, and finally settled down to about five gallons of water to a can of the Lye, and this has completely destroyed all the scale.

S. R. JOHNSON.

This 98 Per Cent Lye, it will be noticed, has only 2 per cent of salt, and as the soil on this Coast must have quite enough of salt already, it follows that all salt used is a positive injury not only to the trees, but also to the land. We are quite sure that Red Seal Granulated Lye will destroy all kinds of insects, and is the cheapest and best of anything that has ever yet been discovered. Call at your grocery store for Tomson's Red Seal Granulated 98 Per Cent Lye; or send two postage stamps to P. C. Tomson & Co., 248 North Third street, Philadelphia, and we will send you a book that will give you all the information that is known in regard to killing insects, and much more valuable information. 8p14-6m

FORM OF REQUEST.

To those who may be disposed to contribute to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of request 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 use and dissemination of the cause of Spiritualism, _____ dollars."

A MARVELOUS CURE.

DEAR DOCTOR DOBSON.—We have neglected reporting to you the cure of our boy by your spiritual remedies. He commenced to improve soon after taking the medicine, and before the month was up he was completely cured. He often would say: "That was a good doctor that made me well." The people here are amazed at the cure, for our best physicians said he must die. Another doctor said to us, it was not on account of your being a Spiritualist that you cured him, it was the magnetic force; and we told him we would like him to perform such a cure. We will give praise where praise is due. Some who hooted at Spiritualism when you had that seance here, now want to see the doctor who can perform such a wonderful cure. We send our lasting gratitude to you for curing our little boy.

WEBSTER ELLYSON.

Every mail brings letters with just such praise of Dr. Dobson's marvelous cures of persons he never saw. They come unsolicited from all quarters of the globe. Such letters prove beyond doubt that Dr. Dobson is doing a vast deal of good, performing wonderful cures, and relieving sufferers by the scores and by hundreds. Every mail carries to various parts of the country, to nearly every State in the Union, and to distant lands, these magnetic remedies that restore health. His name is a household word in homes all over the land, and his praises sounded by thousands who never saw him, but who have been saved by his simple, yet wonderful remedies. He must be a happy man in thus being able to contribute so much to the happiness of his fellow-man.—The Maquette Record.

Advice to Mothers.—Mrs. WISELOW'S SMOOTH STITCH always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

ADVERTISEMENTS.

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WILL GIVE PSYCHOMETRIC READINGS, PERSONALLY, AND FROM WRITING.
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Call and See Me. may 19-17

WANTED.

WANTED—A SPIRITUALIST (ARTIST) WISHES a lady to room or board with in Oakland. Address, Mrs. Addie S. Gillum, 1137 East Fourteenth street, near Twenty-third Avenue, 23d-Ave Station, Oakland.

WANTED—A GENTLEMAN AND WIFE (NO children), having a new, sunny, corner cottage in the Western Addition, near two lines of cable cars, and close to Golden Gate Park, want a lady to take room and board, or gentleman and wife to take furnished rooms. No dark, inside rooms; piano, etc. Apply at this office.

NOTICES OF MEETINGS.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, every Sunday, at 11 A. M. J. J. Morse, the celebrated inspirational speaker, will answer questions in the trance state, and will lecture in the evening. Children's Lyceum at 1:30 p. m. All services free.

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SOCIETY OF PROGRESSIVE SPIRITUALISTS meet Sunday at 7 P. M., Washington Hall, 35 Eddy st. All are invited. Admission free. The Library and Reading Room of this Society is removed to 841 Market street, "Carrier Dove" office, and is open every day from 9 a. m. to 5 p. m., also, Saturday evenings.

GNOSTIC SOCIETY—PRESIDENTS, PROFESSOR and Mrs. Chainey. Room 17, Flood Building, corner Fourth and Market. Sunday meetings, 11 a. m. and 7:45 p. m. Lectures by the Presidents, or other members of the Society. All are invited. Society meeting, first Thursday of each month.

UNION SPIRITUAL MEETING EVERY Wednesday evening, at St. Andrew's Hall, No. 116, 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 Peralta streets. Meetings at 3 and 7:30 p. m.

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[Written for the Golden Gate.]

Materialization in New York City.

BY FREDERICK WHITTAKER.

On Friday evening, May 4th, I had the pleasure of attending the first regular invitation seance of Mrs. Helen Fairchild, in New York City, she having only just moved into a flat at No. 914 Sixth avenue, near Fifth Street Station of the elevated railroad. We in New York had heard a good deal of this lady, at intervals, through the different Spiritualist papers of the land, and had considerable curiosity to see her; the more so, that, for some reason or other, all the regular organs of the cause seemed shy of giving any but fragmentary accounts, at second or third hand, of the phenomena occurring at her seances.

Individually I was curious enough to call at her flat, two days before her invitation seance, and have a talk with her, besides examining her cabinet and apartments in general, in broad daylight. I found her to be (what the best media I have seen generally prove to be) a Californian, or, at least, a former resident of your State, and a pleasant, common sense, reasonable sort of a woman, with one quality which attracted my attention at once, as so different from that of the generality of materializing media. Mrs. Fairchild not only does not hint "fraud" at other media, or display jealousy of their seances, but actually insists that there is "no such thing as fraud possible at a genuine materializing seance," and that all the cases alleged to be "exposures" in the secular papers are, as a rule, "sensational humbugs," vanishing into fictions on close investigation.

I confess that such sentiments as these, proceeding from a medium, a woman, and a Spiritualist, surprised me. As a rule, and more than ever since the Dis Debar persecution started here, Spiritualists of such moral standards whenever the cry of "fraud" is raised; so ready to admit its truth without examination; so ready to stultify their own knowledge of fact; that to hear a Spiritualist openly confess herself such, was a refreshing novelty.

More than ever did it surprise me to hear a materializing medium, who was willing to defend her sisters, through thick and thin, against the ordinary charges of deception. As a rule, almost without exception, in speaking of sister media, the question, "What do you know of so and so?" is always answered guardedly, either with a shrug, or a smile, or a "Well, I suppose you know she got into trouble in a such a place. I don't know anything about it; but they say some one grabbed her once. Yes, no wonder she is nervous. But I never speak against other cabinets, you know. I make it a principle not to do so. But—well they do say that"—etc.

This is the sort of thing the attendant at circles, who visits many media, is sure to find, sooner or later, in my experience; and it has been one of the most painful things to me, personally, in my, as yet, short spiritualistic career. To find, therefore, in Mrs. Fairchild, a total exception to the rule, a whole-souled woman, not afraid to stand up for media as a class, was, I admit, a prepossessing point with me.

To come to the seance, without further preamble, there were some thirty people present, most of them strangers to me; but among them were Mrs. Wells, the medium, Judge Cross, Mr. Kiddle, Mr. Newton, Mr. Sykes, Miss Britt, and a young Frenchman, M. Borschneck, whom I had lost sight of for nearly a year and a half, since I used to meet him at Mrs. Williams' seances, in 1886.

The flat is a small one, and the seance room much too small for the numbers present. The cabinet was composed of two board sides, set up in a corner of the room, against the wall, with a curtain and curtains in front; but neither back nor top. Besides it was the front window, which opened on Sixth avenue and the elevated road, with no balcony, and in plain sight of the closely packed audience. The flat was on the first floor, with a French grotto called Jourd underneath. From a sign, a few doors further up, I gathered the fact that Mr. Jourdain had just moved in, on the first of May.

I give these particulars for a purpose. As far as mechanical trickery is concerned, it was absolute physical impossibility for any human being, other than the medium, to get in front of that audience at any time during the subsequent seance. All the reporters of all the secular papers in the world could not have found any material being in the few feet left in that cabinet-corner, except only the medium herself.

The seance began late (about half past eight), people having been all round the cabinet, chatting, examining, and commenting, for an hour before the proceedings began. There was a great deal of confusion in the seating; no special order followed; strangers of all sorts put together for the first time, with many potential disadvantages for perfect conditions. The music of a music-box—was simply awful, the machine being horribly out of tune, breaking down constantly, and setting every one's teeth on edge when it was going. In fact I never saw the conditions so utterly bad at any seance I ever attended. With many media, under such circumstances, not a form could have been secured out of the cabinet, and

hardly a voice. Under such conditions Mrs. Fairchild entered her cabinet, after a few words, with the light still fully turned on.

The music-box jingled, and rattled, and squeaked, and banged; the people looked at each other and smiled, or shrugged, or ground their teeth, as if unable to control their agony. To harmonize a circle under such circumstances was a pretty hard job.

After a few minutes out came Mrs. Fairchild to turn down the light, as I thought. No, it was no such person, as she told us when asked, "I see not Mrs. Fairchild. I see Katherine; my right name Forest Queen." In fact, it was the Indian control of the medium, who kept her outside, talking through her organs, walking up and down, constantly in full view, during the rest of the seance, while "Black Hawk," the male control, conversed with her, in his guttural tones, from inside the cabinet.

They growled about the music-box; tried all they could to make it go decently; but only succeeded in stilling the worst of the rattling and banging. Tune could not be got out of that machine; so they gave it up.

But the "spooks," as Katherine called them, came, for all that; and such a sight I never saw before. At first singly, then two at a time, and once three together, a man, a woman, and a child. Some could not get outside the curtains; others walked into the room. All were plain enough, when closely inspected, in face and figure, but all were constantly liable to drop and dematerialize.

Mr. Kiddle got several; Judge Cross three; I was visited by my sister and two brothers, only the sister being able to stay long enough to talk with me, the others dropping before they could get out.

During all this time Katherine was walking about, talking with the people, announcing spirits by name, including two of my neighbor, M. Borschneck, addressing him by his Christian name, which was unknown to the medium. All the time, too, people were jumping up and sitting down, knocking spirit after spirit off its feet, and violating the current conditions of materializing circles, in a manner that would have broken up any medium I have seen, outside of this one. Yet the spirits continued to come, till several dozen must have either got out, announced names, or dropped in plain sight of the circle.

Such an exhibition of physical power I never saw before, and such was the unanimous opinion of every one to whom I spoke after the seance closed. Mr. Kiddle and Judge Cross concurred with me in the opinion that such physical phenomena had never been seen in New York before.

It was about half past ten when the circle finally broke up, and left every one convinced that Mrs. Fairchild would be a grand success in New York City.

My object in writing this account of phenomena occurring here to a journal published on the Pacific Coast is very simple. I do it, because I have found, in all the Spiritualist papers in the East, a disposition to kill, if they can, accounts of physical phenomena by the policy of silence. Especially has this been the case with those materializing media who, like Mrs. Fairchild, are so absolutely convincing in the realm of physical phenomena, as to defy so-called "exposure" in anything but the imagination of reporters for the secular press.

On the Pacific Coast you seem to have more "clear grit" in your Spiritualism, and are not afraid to stand up for facts. It is one of the things that has always given me a liking for California, the more so, that some of my best friends came from there.

The Eastern tendency, of which I have spoken, has arisen and is doing Spiritualism great harm among outsiders. Nothing is so convincing to an absolute skeptic as a genuine materialization, not mixed up with transfiguration; and Mrs. Fairchild is the undoubted queen of all materializing media that have yet appeared in New York.

I gather, from what little was allowed to appear in so-called Spiritualist papers, that, while in Cincinnati, she had wonderful phenomena at the private house of Dr. Wolfe, the well known author of "Startling Facts in Modern Spiritualism"; but none of these were given, save in second-hand fragments, while a Chicago paper professedly also published in our cause, openly sneered at the credulity of Dr. Wolfe, and charged that the manifestations were open to suspicion. Therefore, I intend, it is about time for Spiritualists to stand up for things that they know to be true, and bear witness thereto. In such a way, at least, we shall make our enemies respect us. At present they appear to despise Spiritualists as cowards, who dare not stand up for their rights, under the constitution of the United States, to a free exercise of their religion.

"Westward the Star," you know. Let us try and start a wave, from your Coast, that shall roll westward till west becomes east, and you hit the Atlantic Coast, via Europe and Africa. A little California girl is badly wanted in Boston and New York, not to mention Chicago and Cincinnati, where they are afraid to be called Spiritualists.

LOYALTY is not due from the conquered and the oppressed to the conqueror and the oppressor. Nothing is due but submission, which the conqueror and the oppressor must enforce as best he can.—Goldwin Smith.

TRUE.—A man gives up a sinking cause sooner than a woman does. The men ran from the cross; the women were faithful. Men like the winning side; women are champions of the desperate hour. Deborah saved Israel, and Joan of Arc delivered France when no man could be found to lead an enterprise so unpromising. The men out there one another to catch a glimpse of the risen and victorious Christ; but it is doubtful whether they would have gone to the sepulchre at all to embalm the dead and defeated Christ. Women, too, linger over the memory of the past with a richer tenderness than men. Women tarry long, with a fidelity painful and sweet, over the recollections of their childhood, and the little incidents of their betrothal and the buried facts of their children.

THERE are some days when it is impossible to think, and when it is unwise to try to do so. The mind, like the maid, has whimsical fancies of wishing to be let alone and to have its own way. Only on certain days are the oracles to be consulted.

POVERTY is a bully if you are afraid of her or tremble before her. Poverty is good-natured enough if you meet her like a man.—Thackeray.

A LIE has no legs, and can not stand; but it has wings and can fly far and wide. Bishop Warburton.

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What is the Sensitive State?

BY HUDSON TUTTLE.

If the human race were born without organs of vision, man could form no idea of the beautiful and splendid phenomena revealed to the eye. The normal state would be blindness. Day and night would be marked by intervals of repose and activity, but the cloudy midnight and the radiance of the sun, the glories of morning, the splendors of sunset, the star-gemmed canopy of the cloudless night, the infinite changes, the phantasmagoria of heaven and earth, would be unknown. The flowers might bloom in beauty, their fragrance would delight, but their form and color would be unrecognized. The mind, deprived of the infinite series of sensations which flow into it through the sense of vision, would have none of the conceptions thereby engendered. If a being who could see should attempt to reveal to the sightless race the beauties of the world as seen by the eye in the light, they would treat him as an impostor relating an idle tale, which, to them, would be incomprehensible.

If to the deprivation of sight were added the loss of hearing, the vital powers would not be impaired; the organic functions would continue the same, but all sounds would, as far as man was concerned, cease, and perfect silence reign. The mind could form no conception of music, the song of birds, the sighing of the wind, the roar of the storm, or the soft modulations of the human voice. As nature would be voiceless, man would be dumb. The gift of speech would be lost with the power of receiving the sounds of words. The soul, in silence and darkness, unable to communicate its thoughts with others, would be bereft of all the sensations, emotions, and conceptions which arise from seeing and hearing, nor could it be taught these by those who possessed these senses, for no conceptions could be formed of sights never seen, or sounds never heard.

In like manner, the sensitive condition reveals a universe which is unknown to the senses, and of which man is as profoundly ignorant as those born blind are of light. It is the heritage of all, yet manifested only at rare intervals in favored individuals. It is as it would be with the sense of sight, were thousands blind while a few saw imperfectly, and only one with distinctness. The sight of that one would indicate what all might attain under favorable circumstances, as the perception of those who are sensitive shows what is possible in its direction. It is through this gateway that we are able to penetrate the arcana of a higher existence, and it is our purpose to lead by easy steps along the pathway that leads into the vista stretching beyond this portal, into unexplored regions, of which scarcely a conception has yet been formed.

We have consciousness of spiritual realities, of an infinite after-life, and aspirations which it alone can answer, and for which this mortal sphere furnishes no provision. Shall we regard these aspirations as idle longings, and this consciousness as a baseless whim? We have spiritual energies which have called this spiritual nature into being.

The eye is created in conformity to the laws of light, to receive the rays and allow their impingement on the optic nerves. It is proof of the existence of light. In the same manner, spiritual perception is evidence of the existence of spiritual energies. It would be quite as difficult for the mind to comprehend spiritual being, if without this consciousness, as for the blind to understand the beauties of light.

Sensitiveness is a faculty pertaining to the spiritual nature, and is acute in proportion as that spiritual nature dominates the physical senses. It is possessed by all, and by a few in a remarkable degree. It is variable in the same individual, or the result of drugs, of fatigue, of sleep, and may be induced or intensified by hypnotism or mesmerism. It may manifest itself suddenly and at long intervals, once only in a lifetime, or be a steadfast quality. It may have all degrees of acuteness, from impressibility scarcely distinguishable from the individual's own thoughts, to the purest independent clairvoyance.

For one mind to influence another, the two must be in harmony, at least in certain points. The thought vibrations in one will not otherwise awake like vibrations in the other. Take for illustration two musical strings, one with fixed attachments, and the other with a movable bridge or stop. Now if the first be set in vibration, the other, being on a different key, will not respond in unison, but the stop will slightly move; and if the vibrations continue, the stop will continue to move until the exact length of chord is attained, and then both strings will vibrate in harmony, one repeating the notes of the other.

If an hundred musical instruments were placed in a room, only two of which were tuned alike, then when one of these was touched, its mate would respond, but the others would remain silent.

These thought vibrations may be received suddenly as a flash, as in case of premonitions and warnings of danger, the sensitive state lasting but a brief time, or it may be cultivated and become permanent with the individual. The hypnotic, or somnambulant subject, may be more or less affected at first, and slowly fall under

the influence, until the continuous condition is the same as that in which a premonition is received.

As an illustration of the method by which this is accomplished, whether the operator be a spirit clad in a physical or in a celestial body, the improvements by age and use of the violin may be taken.

This instrument, the most perfect of all in its capacity of expressing the delicate feelings of the soul, gains the soft sweetness and rich perfection by use and age. The cremona, worth its weight in gold, may once have been harsh, with dissonant tones, rasping to the ear. The Tyroler maker selects the smoothest wood his mountain affords, clear of grain, and free from flaw or blemish. He carves the parts with sedulous care and exhaustless patience; swelled and curve and hollow are wrought, polished, and cemented together with such care as to make them as one. Then the delicate strings are drawn over the bridge, and the instrument tested. It may squeak or jar, and refuse, even in a master's hands, to express his desires. But with every vibration of the strings it improves. Every vibration breaks its atoms, and forces them into harmonious accord. After a time they will all be in unison. The playing of a single tune may not produce this result; a score or a thousand may not. It may pass from hand to hand, and generation after generation may grow old and die, as each successive master touches its strings, before all its deepest qualities are expressed. Then its tones melt in voluptuous harmony, wail with the broken hearted, shouted for joy with the gladness of delight. They revive the murmur of the sombre pines, and the song of falling waters, the hoarse voice of the tempest with hail and lightning flash, rush of winds and burst of clouds. Nature speaks through the vibrant wood, and vibrates the heart with every emotion, passion, and aspiration.

In the same manner a spiritual intelligence, in its attempt to impress its thoughts on a sensitive, may no more than partially succeed after many trials. Each thought, however, is more successful, for the thought vibrations constantly tend to efface the causes of discord, and if the intelligence is patient, and the sensitive submissive, the thoughts of the former may at last flow unimpededly into or through the mind of the latter.

And what is thus possible for a sensitive, in regard to an individual intelligence, is possible to acquire in relation to the spiritual atmosphere of the universe, or psycho-ether. If this be possible, if a being may become thus exquisitely sensitive, and receive the waves of thought as they traverse this ether, as the eye catches vibrations of light, that being would be a focus to receive the intelligence of all thinking beings in the universe.

The sensitive state then is the outcropping in mortal life, in apparently abnormal form, of that which is normal to the spirit life. We thus conclude that its most astonishing development, as thus revealed, is immeasurably below its normal capabilities when freed from the limitation of the body. The permanent condition of a spirit being after separation from the physical form is that of the most perfect and delicately sensitive. What we see here in partial and actual eclipse is there in the glory of full light.

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