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GEMS OF THOUGHT.

Knowledge is like money—the more it is circulated the more people get the benefit of it.

Genius is only entitled to respect when it promotes the peace and improves the happiness of mankind.

We cannot conquer a necessity, but we can yield to it in such a way as to be greater than if we could.

Truth is ever forbearing, courting inquiry, while error is ever overbearing and intolerant of investigation.

Don't be anxious until you are compelled to be. Many a man worries about a ghost that never appears.

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

The voice of conscience is so delicate that it is easy to stifle it; but it is also so clear that it is impossible to mistake it.

The very generations of the dead
Are swept away, and tomb inherits tomb,
Until the memory of an age is fled,
And, buried, sinks beneath its offspring's doom.
—Byron.

We dote upon this world as if it were never to have an end; and we neglect the next as if it were never to have a beginning.

If you do not censure until you have heard both sides, you will have much less to regret, and your opinion will be worth more.

Nature to each allots his proper sphere,
But that forsaken, we like comets err,
Toss'd through the void, by some rude shock
We're broke,
And all our boasted fire is lost in smoke.
—Congreve.

We need each other's forbearances as well as encouragement in order to do our best. We do not all see alike; we cannot all work in the same way.

Think not the good,
The gentle deeds of mercy thou hast done,
Shall I forget; all; the poor, the prisoner,
The fatherless, the friendless and the widow,
Who daily own the bounty of thy hand,
Shall fail to heaven, and pour a blessing on thee.
—Rowe.

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

Passionate expressions and vehement assertions are no arguments, unless it be of the weakness of the cause that is defended by them, or the man that defends it.

In men whom men declare divine
I see so much of sin and blot,—
In men whom others class as ill
I see so much of goodness still,—
I hesitate to draw the line
Where God has not.
—Joachim Miller.

True joy is a serenade and sober motion; and they are miserably out that take laughing for rejoicing; the seat of it is within, and there is no cheerfulness like the resolutions of a brave mind that has fortune under its feet.

The Seen and Unseen—Viewed in the Light of Theosophy.

BY ALLEN GRIFFITHS, F. T. S.

Life to the average man is an unsolved and unsolvable problem. Hedged within an environment of ignorance, indolence and very partial knowledge, he is dazed by the complications that play in his field of experience and observation and that change, pass and return again, ever presenting new aspects which seemingly conflict with all ideas of reason. This ever-changing phantasmagoria, moved and moving as the agent of an unseen, and, to him, unknown and unknowable Power, is not only a constant source of bewilderment but will ever remain so as long as he is content to acknowledge his inability to know and understand the unknown. He thus is utterly helpless.

To the student, the thinker and the philosopher, he, who culls from the various systems and schools of thought that knowledge which enables him to more hopefully cope with the mysteries; he, who recognizes and admits as a factor in his methods of investigation of those interior meanings and concealed verities which constitute the realities of life, the wise conclusions of those not alone of his own time, but, also, of the transmitted wisdom of the ages; he, who perceives with the inner senses, which senses are alone the true and essential revealers of the Real; actuated by that intense and simple honesty of highest motive which fails not of its purpose because attracting to itself its own constituent parts and fulfilling an infallible law of nature, UNITY; he, who, by that concentrated power of MOTIVE, KNOWLEDGE and WILL, commands the revelation and unveiling of the otherwise concealed and guarded secrets, Life, Nature and the Law, smile upon and beckon him, the intrepid master, to enter and possess a wide domain.

To the servile, the ignorant, the weak and the faithless, a form whose hands grasp a two-edged sword, ever guards entrance to the Unknown.

With the powers engendered and fostered by God-like attributes inherent within the individual, the open portals of worlds hitherto unknown and unseen invite exploration and habitation. Worlds within worlds, worlds under and worlds above, come within the vision, while wonder and amazement first wrap the beholder. With the perception of that which to the dormant and indolent soul ever remains unreal and unknown, dawns the consciousness, within the awakening one, of a sense of vital and inborn capacity to encompass and contain it. Thus rises and grows and fills the aroused and dauntless spirit the desire and will to attain that without which it now realizes itself incomplete and failing of its high destiny. Attendant upon the realization of its present incompleteness but full capacity to acquire and possess all of which it cognizes, surges and swells within the opening heart, that center of all emanating great impulse and transcendent good, those tides whose flood first engulf their own source and thence flow out and over the wastes that absorb but to utilize and thereby augment and endow with greater force to pass on again to still other needy and waiting hearts. In the exercise and operation of this divine function which ever accelerates and increases in activity, but fails and dies in stagnation, is born and grows and eventually enlarges to completeness, a condition for the influx of that Omnipotent Current without which life would not be, but with which, in exact proportion to its infusion, does the God-man take on the whole reality of his highest ideals and fulfill the largest prophecies of his loftiest aspirations. His destiny thus unfolds with an ever-changing, but ever-expanding magnitude.

The awakening of those but half-felt possibilities and fluttering of all but unconscious capacities; the dimly seen phantoms and shadows from the so-called unreal, but most real, world; the faintly heard, but true, sounds hailing from the borders of the Beyond; the sometimes alarming evidences of the unseen which, now and again, gently or rudely force themselves upon the attention and flash their presence for an instant and then are gone; all, in fact, savoring of a phenomenal and mis-called supernatural charac-

ter, much of which is strenuously condemned or as strongly denied by less sensitive natures, are to the highly sensitized and perfecting human organism, but the true premonitors and best harbingers telling of the existence of other spheres access to which and knowledge of is vouchsafed to him who wills.

In the fuller realization of these transcendent and still to be attained states, lies, not only knowledge of their true existence, but associated with it is the sure fact of acquisition, not, indeed, at once by spasms of mediocre activity, nor as the result of puny and half-exerted effort, but attendant upon earnest and continuous and unswerving striving; and as the powers already operative in the yearning and now be-stirring heart awake and leap in an initial effort of attainment, vigor and undreamed of strength buoy and sustain not only the first movement, but these powers attract and draw to themselves from great and ever replete reservoirs of nature, and the Source of all, those elements which feed and nourish and constitute life itself.

The newly born, now weak but only weak because they have not yet exerted and exercised their latent strength, need but to launch out upon and into the great expanse to know that naught exists, which they can sense, but exists for conquest and control by the valiant and masterful. With ascension to and activity on higher planes, new organs, new senses, new attributes, new, not that they have not lived before, but new in that they have not hitherto had field or opportunity in which to breathe and live their larger life, now hold sway. The fully active powers which, upon their own respective lower planes had play and use, and which served the basis of a higher end than merely human existence, now retire into partial seclusion that fuller freedom be given the unimprisoned, finer powers born of them, but ever remain alert and answer the signal of an emergent hour.

Not should ripe powers on any plane lie dormant nor exercise in less than their full capacity, for other course than complete activity gives not strength but weakness, and thus postpones, if not prevents, that attainment of the higher the acquirement for which they exist and are fitted. Vaulting is not the order of nature, but slow and steady advance according to sure evolution from the lower to the higher; nor does true progress assert its prerogative except complete attainment is realized on the present acting plane. Prophecy of potential power may dimly shadow forth from low estates its high ends, but full fruition is the fruition of completeness in all that has gone before.

PRESENT DUTY is supreme and ever takes precedence over all. Across the scroll of recorded human failures is writ the sad story of attempts to attain by other means than exact performance of the duty of the hour. Infinite range of power is not yet man's possession, thought his sure heritage, but ne'er attained, indeed, except by full accomplishment, through unwearied and increasing labor and patience in gathering and winding the minute and tangled threads of life. Pain, sorrow, disappointment, triple drawn, is else. Let those not thus prepared pause and introspect themselves. Bias, prejudice, emotion, sentimentalism are useless here, nay, infinitely more, are weights that chain and hold the being down. Herein lies the cause of failure of many aspiring ones. Sensing the unattained they with hasty recklessness, not true courage and sure knowledge, pursue what in their unprepared state can only prove a phantom. Pursued too far, they halt to find themselves within the borders of an unknown and strange country and, close at hand, dangers of which they little dreamed, yet dangers fierce and frowning. Unbalanced and affrighted, they seek not mastery and control, or, maybe, seek too late, but escape, and on return unfold a tale of horror which daunts and dampens the ardor of little souls, calls forth derision from waiting hosts of idle doubters, while it but excites pity in all larger hearts.

With less than PURE MOTIVE AND HIGH COURAGE, TRUE KNOWLEDGE, INDOMITABLE AND UNSWERVING WILL, AND ACTUATED BY A FIRE WITHIN, THAT FLAME THE PURE LOVE OF ALL MANKIND, failure, just and sure, claims its own. The Dwellers on the Threshold are the fierce guardians of the unknown. 'Tis not enough to pass them, these guardians, the return is yet, and were it accomplished,

may not some weird and ghoulish form attend to haunt and shadow, to feed upon; a vampire unholy, impure, fiendish; a lurking, pursuing imp, and for all, may be, one's own creation? These failing ones are not few, but lie along the beaten shore of the unknown as warning wrecks, thrown up broken and helpless and hopeless by many a pitiless tide. These great and numerous failures but serve as proof and evidence most positive that other spheres exist, not tangible to physical sense, 'tis true, but not less surely existent than that which answers to the material. Nor is this all—still do direct and not-to-be-denied evidences, more or less recognized in every human breast, which, out of the silence and solitude of that secluded chamber, speaks in its own peculiar language convictions which before the tribunal of inexorable justice—the eternal fitness of all things, known and unknown—exist as an ultimatum and finality.

The teeming millions of earth, who now dimly sense, through a thousand newly known channels, the existence of and the innate capacity to acquire, that which is named the Unknown, the Unseen, the Invisible, which is, in truth, the REAL; if they would attain the unattainable, unattainable hitherto because to them entirely unknown, unseen, and invisible before, not only the wisdom of the now slumbering ages, not itself slumbering, but fully awake and ringing with a significance born of its imperishable nature, but, also, that word of the wisest of present time, which is one with the past, and speaking, withal, within their own hearts, must guide and direct action. This resounding and far-reaching voice, would they heed it, asserts, and will ever continue to assert, that the unattainable is at last and only attained upon the basis of past attainment. Present state and condition, when completely and entirely realized, and surmounting all impeding barriers and to nature true, is the preparation sure for further taking on. Not else does man advance. Seeming progress and attainment founded upon aught else is but snaring illusion; dread powers soon o'er-take the indeliberate one, and ruthlessly revenge a reckless invasion of their domain.

That well defined and clear line which marks the exact boundary between two soul states, is naught but imaginary. The blending mergence of the one into its own next high or low degree, is that which constitutes the non-separateness and Oneness of the ALL. High powers, safely possessed, and working true progress to the possessor, act with and through and by their own inherency, and take not cognizance of exceptionality.

Does man, in truth, desire superior states? His own inherent action alone determines whether he would transcend the lower to fulfill the prophecy of his higher destiny, which includes all above, below, without, and within him. To the exact extent he hears and heeds that Voice, his interior guide, and knows himself, and feels within a growing dissatisfaction and heavy weariness of the old and known as a final resting-place; is not content to simply view from afar the seen, and, in him, as yet, unrealized possibilities of his rapidly expanding nature, but years for actuality of them and all of them; and above all, below all, and containing all, knows that growing and swelling in his softening heart, whose life currents quicken at the thought, is the one grand passion that HE WOULD LIVE FOR ALL THAT LIVES, and knows that for any lesser ideal and nearer goal is so far short of his great capacity, and that happiness, in his now enlightened, conscious state, never approached before, indeed, is stranger to aught else, that one evokes the omnipotent power of THAT alone which IS.

Partaking now so largely of Divine attributes, evil, expunged, falls away, creating that vacuum which all nature abhors, but, remains not a vacuum because of the noble purpose to attain the highest good which now surges in the inner being of the new-born man. Thus is created, yet not created, but called into newer existence upon larger areas of activity, within the active center of his life, a magnet to which is irresistibly drawn all Good—supremest attribute of the Absolute. With the complete realization and full embodiment of this exalted state, like mountain snows under summer suns, melts and flows the hitherto crystalized and hardened mass, which was, e'er this, the potential

God, but now is God indeed. All sense of limitation; all doubt of infinite and immutable Justice; all those illusions which constitute material and transient life, with its dark shadows, its sorrows, its griefs, and the mirage of wavering destiny itself, gather *en masse*, and plunge into the blackness and deep gloom of that pit dug since first time began to receive the dead and effete man, while hence stands forth, at last, the God!

SAN FRANCISCO, November, 1888.

Mr. Colville's Latest Book—"Spiritual Therapeutics."

EDITOR OF GOLDEN GATE:

The publishers of this work, by W. J. Colville, have kindly forwarded me a copy directly from their publishing house in Chicago, and after devouring it—my appetite is voracious in a literary sense—my thoughts clamor for the pen to indite them down for the perusal of the readers of the GOLDEN GATE, and as the food its worthy columns give to us every week fills soul and mind with great thankfulness, we believe that all will be glad to hear and know something of this latest and greatest work of our teacher, Mr. Colville, in its pages, and we hasten to write our impressions:

The book is larger than we expected, very neatly bound, and from all its pages there radiates the holiest and purest thoughts it has ever been our good fortune to peruse. He teaches that "the essential Christ is the divine within us," our own divine soul, "which is the candle of the Lord burning upon the candlestick of our moral nature," and our salvation depends upon following this divine light, and from this divine illumination we are to unfold and be unfolded in the "perfect way."

The lectures are embodied in the purest of English, but in so simple a garb that any child of ten years can read them to their edification. The utilitarian and pessimist may cavil and say there are no solid facts to prove his theories, but if they will read, with judgment unbiased and a mind receptive to receive new ideas, they will be surprised and filled with astonishment that so much has been written, and with arguments so strong and true, in favor of the idea that all is spirit.

The work comes in a good time, so many having listened to his lectures that have only heard the sound of his voice and never understood the truths he was uttering, and this book put into their hands will be like "a cup of cold water" to their parched souls; it will uplift, unfold and bring them to their right understanding.

In no place does Mr. Colville speak aught against any phase of Spiritualism. In one of the chapters on the "Transfiguration," he treats it both in a spiritual sense and as a materialization. In another chapter he refers to materialization as a fact, and, to prove it, he reasons in this way: Electricity is invisible as a substance; the mind which can manifest such terrible power is invisible; the steam that propels our mighty engines is invisible; and so with all the forces of which man knows anything. Sounds and colors in millions of vibrations and radiations are neither seen nor heard by mortals, because invisible and inaudible; but they, nevertheless, all exist. The great realm of causation can be so understood that out of invisible matter visible forms have been formed, beheld and seen, and then vanish. "Chemistry declares that all substances can be volatilized." "When we declare life to be invisible, the immortal soul to be real though invisible, we simply conclude that everything logically, that everything destined to outlive the mortal body is invisible and spiritual, we accord with science."

When we began the perusal of this book we could not believe anything new could be said by him upon spiritual science, but our interest has been re-awakened by the newest of new ideas, and we have read and re-read many paragraphs with evident delight. We hope the "slow" freight will become "quick" freight that has charge of the boxes that are carrying these books to our sunny land, for in their pages lie healing balm for the sorrowing and wounded in spirit, counsel and wisdom for the savant, succor and relief for the darkened soul, and we say "everybody ought to peruse 'Spiritual Therapeutics.'"

ABRAHAM L. HOLTON.

SAN FRANCISCO, Nov. 6, 1888.

The Sensitive State While Waking.— The Highest Form of Clairvoyance.

BY HUDSON TUTTLE.

The trance or clairvoyant state has been observed in all ages and among all races of mankind—Chinese, Hindus, Turks, as well as Christians. It has, in seasons of great religious excitement, become epidemic, the devoted falling in convulsions, becoming cataleptic, and after hours, days, or even months of apparent death, awakening with mind overwrought with visions of the strange world in which it had dwelt during the period of its unconsciousness.

The records of clairvoyance are as old as history. If prophecy, the "clear seeing of the future," be its fruit, the prophets and sages of the past were all more or less endowed with this gift. Socrates and Apollonius predicted, and were conscious of events transpiring at remote distances. Cicero mentions that when the revelations are being given, someone must be present to record them, as "these sleepers do not retain any recollection of them." Pliny, speaking of the celebrated Hermetism, of Clazomenae, remarks that his soul separated itself from the body, and wandered in various parts of the earth, relating events occurring in distant places. During the period of inspiration, his body was insensible. The day of the battle of Pharsalia, Cornelius, a priest of profound piety, described while in Padua, as though present, every feature of the fight. Nicophorus says that when the unfortunate Valens, taking refuge in a barn, was burned by the Goths, a hermit named Paul, in a fit of ecstasy, cried out to those who were with him, "It is now that Valens burns." Tertulian describes two females, celebrated for their piety and ecstasy, that they entered that state in the midst of the congregation, revealed celestial secrets, and knew the innermost hearts of persons.

St. Justin affirms that the sibyls foretold events correctly, and quotes Plato as coinciding with him in that view. St. Athanasius says of the faculty of prescience, that "it is proper to the soul." Volumes might be readily filled with quotations like the foregoing, showing that clairvoyance has been received as true by profound thinkers in every age. Swedenborg, Zschokke, Davis, are not peculiarities of modern times, but repetitions of Socrates, Apollonius, and countless others who deeply impressed their personality on their times.

WHAT IS CLAIRVOYANCE?

Clairvoyance is a peculiar state of impressibility, presenting gradations from semi-consciousness to profound and death-like trance. Whether natural or induced by artificial means, the attending phenomena are similar. In its most perfect form, the body is in deepest sleep. A flame may be applied to it without producing a quiver of a nerve; the most pungent substances have no effect on the nostrils; pins or needles thrust into the most sensitive part give no pain; surgical operations may be performed without pain. Hearing, tasting, smelling, feeling, as well as seeing, are seemingly independent of the physical organs. The muscular system is either relaxed or rigid; the circulation impeded in some cases until the pulse becomes imperceptible; and respiration leaves no stain on a mirror held over the nostrils.

In passing into this state, the extremities become cold, the brain congested, the vital powers sink, a dreamy unconsciousness steals over the faculties of the mind. There is a sensation of sinking or floating. After a time the perceptions become intensified; we cannot say the senses are intensified, for they are of the body, which, for the time, is insensible.

The mind sees without the physical organs of vision, hears without the organs of hearing, and feeling becomes a refined consciousness, which brings it in rapport with the intelligence of the world. The more death-like the conditions of the body, the more lucid the mind, which for the time owes it no fealty.

If, as there is every reason to believe, clairvoyance depends on the unfolding of the spirit's perception, then the extent of that unfolding marks the degree of its perfection. However great or small this may be, the state itself is the same, differing only in degree, whether observed in the Pythian or Delphic oracle, the visions of St. John, the trance of Mohammed, the epidemic catalepsy of religious revivals, or the illumination of Swedenborg. The revelations made have a general resemblance, but they are so colored by surrounding circumstances that they are extremely fallible. The tendency of the clairvoyant is to make objective the subjective ideas acquired by education. Yet there is a profound state which sets this aside, and divests the mind of all trammels, and brings it into direct contact with the thought atmosphere of the world—the psycho-ether. Time and space, for it, then, have no existence, and matter is transparent.

The weakening of the physical powers by disease is favorable to sensitiveness. As the senses are deadened, the powers of the interior consciousness are quickened, and a new world rises above the horizon of the corporeal senses.

AN EVIDENCE OF THE TRUTH OF CLAIRVOYANCE.

Was given in the *Brooklyn Eagle*, soon

after the loss of the "Arctic" in 1854. The wife, son and daughter of Captain Collins were making the tour of Europe, and the Captain, to gratify a passing whim, consulted a clairvoyant as to their locality. The answer was that they were at that time visiting a church, which was accurately described. When the wife's letter came, it contained a narrative of a visit to a church at exactly the same hour, describing it as the clairvoyant had done, thus showing that the communication was quite correct.

As the family had arranged to return on the "Arctic," and as the ship was a day late, of course Captain Collins became anxious. Sunday and Monday passed without news from the ship, and his anxiety increased. He thought of the clairvoyant and called on her. At first, although apparently deeply entranced, she could see nothing. Everything was in a cloud. At length she was able to see the three persons standing on the deck of a ship, amid great confusion, and almost concealed in fog and mist. This was all she could discern. This was nearly two days before the telegraph announced the loss of the "Arctic," and the arrival of a boat-load of survivors on the Canadian Coast. But the Collins family were not among the saved.

If we compare what may be called artificially induced, with spontaneous clairvoyance, we shall find them similar. The first example is of a sensitive, a youth of seventeen, who was blindfolded, by means of soft paper folded double, and then gummed over his eyelids, and a silk handkerchief tied over this paper. Under these circumstances, the sensitive was able to take a pack of cards and select any one called for, read the pages of a book, although those present were ignorant of the words, his sensitiveness being entirely independent of the knowledge of those around him.

CLAIRVOYANCE FROM DISEASE.

There are instances where persons have fallen into this sensitive or clairvoyant state by disease or a nervous shock, and in the prolonged trance which followed, manifested all the phenomena usual to the induced somnambulist or clairvoyant state, even in higher degree. Of these Mollie Franchor furnishes one of the best examples. She was called the "sleepless girl of Brooklyn," and for nine years, it is claimed by competent authority, did not sleep nor partake of scarcely any food. She was, at fifteen years of age, healthy, but delicately organized. At that time she was thrown from a street car, and her head and body injured. A day or two afterwards she was seized with violent spasms. One by one her senses failed. Sight was first to leave, and hearing followed. Then she lost her speech, and then the ability to swallow. This last she had not been known to exercise for nine years, and during the same length of time her eyelids were closed. She took no sleep, except the intervals of trance be called sleep, when she was breathless and rigid as dead. These spasms lasted less than a minute, and were accompanied with or followed by violent muscular contractions.

Her lower limbs became twisted entirely around each other. Her right arm was bent upward and doubled under her head. She had no use of her right hand at all, and of the left hand only the thumb and little finger. Lying all the time, night and day, upon her right side, her right hand cramped under her neck, and only her left free, with closed eyes, and working back of her head, as she was forced to do, she wrought the most exquisite worsted work and wax flowers. The darkness or light were all the same to her; in fact, the light was painful to her, and even the gas-light was placed in the furthest corner of the room and shaded. She regained hearing and speech after several years, but otherwise her condition remained unchanged. She knew the thoughts of those who came near her; printed pages or a sealed letter held in her hand back of her head were readily read. Mr. Henry Parkhurst made many experiments to test her powers. She repeatedly read sealed letters he gave her, and, as a crucial test, he took a letter at random from the waste basket of an acquaintance, tore it in strips, and then cut the strips into squares. He shook the pieces well together, put them into an envelop, and sealed it. This he handed the blind girl. She passed her hand over it several times, took a pencil and wrote the letter verbatim. Mr. Parkhurst opened the envelop, arranged the pieces, and found she had made a perfect copy.

Not satisfied, with the assistance of two friends, Mr. Parkhurst secured an ancient mining report, yellow with age, and with averted face, so that he might not see the contents, he tore out a page of tabulated figures with explanation. This he folded and tore into scores of pieces. Some of the pieces fell on the floor and were allowed to remain there. The others he put in an envelop and sealed, and handed to one of his assistants, who put it in another envelop, which he also sealed and handed to the third, who enclosed it in the same manner. Then the party went to Miss Franchor's room, and asked her to give them the contents of the envelop. She took it in her hand and wrote, "It is nonsense; figures in which there are blank places, words that are incomplete, and sentences in which words are missing." She wrote on, in some sentences skipping three or four words, and began with the last five letters of a word having ten letters. The table of figures she made contained blank spaces, but she wrote it

out; and the gentlemen returned to Mr. Parkhurst's, where they arranged the pieces in their original form. They found that the copy made by Miss Franchor was absolutely correct, and the blank spaces represented the pieces left on the floor. When these were fitted in the broken sentences were complete.

Dr. Spier, from the first her attending physician, watched her case with unrelenting vigilance, and made a full record of her changing symptoms. One day he received a note from her, warning him that an attempt would be made to rob him, and the next day the attempt was made. She knew when he was coming, and would mention the moment he started from his residence, a mile away. In the early stages of her illness Dr. Spier administered an emetic to test whether the claim that she had not partaken of food was true. It gave her great pain, and proved that her stomach was empty. She well knew the motive of the medicine, although purposely he attempted to keep it from her. Soon after she went into the rigid condition which lasted nine years. When she began to recover, the memory of these nine years was gone, and she only remembered the incidents of the previous. Nine years and a half after administering the test when Dr. Spier entered the room, Miss Franchor broke out with: "You thought I didn't know you gave me that medicine, but I did. You wanted to learn if food was in my stomach, but found none there. It made me very sick. You will not do so again, will you?"

Thus she returned after all that time to the thought which she had of the moment of entering on that strange experience. She had a double life, and did not remember anything which occurred in her trance.

Now, knowing that her eyes were closed, that she could not hear, that her bodily senses were in profound lethargy, how are we to account for the intensity and keenness of sight, the quick deftness of figures enabling her to make the most beautiful contrasts of colors, in her worsteds, or the delicate adjustment of the petals of her flowers? Her mental powers were exceedingly exalted, and scarcely a question could be asked her but she correctly answered.

In this case the independence of the mind of the physical body shown in every instance of clairvoyance is proven beyond cavil or doubt. If it is demonstrated that the mind sees without aid of the eyes, hears when the ears are deaf, feels when the nerves of sensation are at rest, it follows that it is independent of these outward avenues, and has other channels of communication with the external world essentially its own.

As long as the mind is united with the body, usually the physical senses overlay and conceal the higher psychic faculties. The mind seemingly is dependent on the body, and is changeable by corporeal conditions. It becomes enfeebled by disease, by accidents to the brain, and at times disappears like a lingering spark from a flame in the dotage of age. This, however, is only external appearance, arising from the limitations fixed by the contact with physical matter, as the light of the sun may be shut out by an opaque body.

THE CASE OF LAURA BRIDGEMAN

Is an illustration and evidence from another point of view that the intellect is, in a measure at least, independent of the senses. Completely deprived of sight and hearing at an early period of childhood, she was a blind and deaf mute. She never had any knowledge, through the eyes of the bright landscape, of the glorious sun, morning and evening, the blue sky, the floating clouds, the waving trees, the green hills, the beautiful flowers. All was darkness and profound night. She never heard the exquisite notes of harmony, of instrument or modulated voice, the sigh of winds, the coral of birds. To her all had been unbroken silence. Dr. Howe, her kind and angelic teacher, says: "As soon as she could walk she began to explore the rooms of the house. She became familiar with forms, density, weight, and heat, of every article she could lay her hands upon."

An attempt was made to give her knowledge of arbitrary signs by which she could interchange thoughts with others. There was one of two ways to be adopted: Either to go on and build up a language of signs which she had already commenced herself, or to teach her the purely arbitrary language in common use; that is, to give her a sign for every individual thing, or to give her a knowledge of letters, by combination of which she could express her idea of the existence, and the mode and condition of existence of anything. The former would have been easy but very ineffectual; the latter seemed difficult, but, if accomplished, very effectual. I determined, therefore, to try the latter.

After describing the process by which he taught her to associate names with things, he goes on to say: "Hitherto the process had been mechanical, and the success about as great as teaching a knowing dog a variety of tricks. The poor child had sat in mute amazement, and patiently imitated everything her teacher did. But now the truth began to flash upon her; her intellect began to work; she perceived that there was a way by which she could herself make up a sign of anything that was in her mind, and show it to another mind, and at once her countenance lighted up with a human expression. It was no longer a dog or a parrot; it was an immortal soul, eagerly seizing

upon a link of union with other spirits! I could almost fix upon the moment the truth first dawned upon her mind, and spread its light to her countenance. I saw that the great obstacle was overcome, and henceforth nothing but patient perseverance, but plain, straightforward efforts were to be used."

At the end of the year, a report of the case was made, from which the following extract is taken: "It has been ascertained beyond a possibility of a doubt, that she cannot see a ray of light, cannot hear the least sound, and never exercises her sense of smell if she has any. Thus her mind dwells in darkness and stillness, as profound as that of a closed tomb at midnight. Of beautiful sights, sweet sounds, and pleasant odors, she has no perception; nevertheless, she is happy and playful as a lamb, a bird, and the enjoyment of her intellectual faculties, or the acquirement of a new idea, gives her a vivid pleasure, which is plainly marked in her expressive features. In her intellectual character, it was pleasing to observe an insatiable thirst for knowledge and a quick perception of the relation of things. In her moral character, it is beautiful to behold her continued goodness, her keen enjoyment of existence, her expansive love, her unhesitating confidence, her sympathy with suffering, her conscientiousness, truthfulness and hopefulness."

Her spirit was locked within her body, without the least contact with the world through the most useful senses; yet she not only thought, but thought in the same manner as those who possess these senses in perfection. If thought depends on the senses, then the quality of thought should change when deprived of the senses. It is true that when thus fettered in expression, it does not escape the limitations of its surroundings, yet in the struggle we see the indications of the limitless possibilities of the spirit when these are cast aside.

(Written for the Golden Gate.)

Splints.

BY ELLA L. MERRIAM.

Patience is the key to success.

Spiritualism makes philosophers, not saints.

First reason, then decision, then action.

Too much tension snaps the thread of material conditions.

Progress is the luscious fruit of perseverance.

High hopes need proportionate determination.

Coercion, of any nature or degree, appeals to the lower, instead of the better side of human nature.

Who that is susceptible and unbiased can fail to discern a peculiar charm in a guileless child of nature?

Of times storms arise in the mental atmosphere that only the peaceful influences from spiritual sources can quell. We may or may not be conscious of this fact, but it stands an eternal truth, and sublime as it is universal, just the same!

To the spiritually enlightened, God's voice, or the necessary, invisible lessons of wisdom for earth's children, is detected in the scenes of suffering, and in the hours of disappointment, with greater import than when all is peaceful and serene. Do not consider such hours as lost or useless, but make them "golden blocks" in your immortal edifice of spiritual unfoldment!

Instead of dwelling gloomily upon the reverses and disasters of this life, let us rise from their ashes with renewed courage and brightness, thus revealing and demonstrating the spirit of unquenchable immortality, breathed into our souls from the all-pervading spirit of Infinity! If we could grasp this truth, weaving it in every undertaking, and allowing it to impart a new flavor and zest to life, we might yet learn to smile upon such as trifles, that once seemed insurmountable barriers! I believe it to be not only the possibility and privilege of progressive earth spirits to attain to this happy, yes, heavenly condition, but a duty they owe to themselves and their associates as well.

LOS ANGELES, November, 1888.

MRS. MARGARET FOX-KANE's exposure of what she is pleased to term the humbuggery of Spiritualism, strikes us as a sort of death-bed repentance. We were present at a private seance given by Mrs. Kane and her sister on their first arrival in New York, in the parlor of Meade Brothers, daguerrean artists (as they were then called), on Broadway, facing the Park. They were young girls then, and their innocent faces certainly did not tally with Mrs. Kane's late assertion that they were a pair of frauds. We rather incline to the opinion that Mrs. Kane is now "off her base." We distinctly remember the raps made under the table around which the company were seated, and doubt very much if they were produced by the cracking of the joints of the girls' knees or feet. But if any one should ask us how they were made, we should have to "give it up," as we give up all else connected with so-called spiritual communications.—*Alameda (Cal.) Encinal.*

Talk with the Misses Bangs.

(Exchange.)

Now that the famous mediums, the Fox Sisters, have begun an exposure of Spiritualism, in New York, the public, especially that section of it which believes in Spiritualism, will be naturally interested in hearing what its two leading exponents in Chicago have to say about the recantation. A reporter called on the Bangs Sisters, at their residence, 22½ Walnut street, yesterday afternoon. The ladies were at home, and after reading a newspaper article handed them, giving a description of Mrs. Fox Kane's lecture in New York, Miss Lizzie said:

"The whole affair is preposterous, and I don't think this so-called expose will have any weight with Spiritualists whatever. This article says she produced rapping sounds with her big-toe joint which were heard now in the flies, now behind the scenes, now in the gallery. That is all nonsense. How could that noise which was made on the stage be thrown into those different places by ordinary physical means? If this account is true, all I have to say is that Mrs. Fox Kane is still using the spirits to do her work."

"Yes," chimed in Miss May, "she has got played out as a medium and can't make a living at that, so now she sees big money in exposing as a fraud what she knows to be true. Besides that, they have got under the influence of the churches, especially Dr. Talmage, and have probably been bought up. It would be a great thing for the churches if they could get all their members back who are now believers in the truth."

"Then you are not alarmed by their recantation?"

"Not in the least," answered Miss Lizzie. "Who is going to believe them? By their own confession they have been telling and living a lie for forty years, and now they turn 'round and say: 'We have lied forty years and we've been telling the truth a week. Don't believe anything we used to tell you, but believe what we tell you now.' Oh, no; theirs is a money-making scheme for them, because everybody will go to see them, Spiritualists and skeptics alike, and the Foxes will get the dollars."

When you speak your mind freely you are an orator; when you disguise your thoughts you talk poorly.

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Spiritualism.

EDITOR OF GOLDEN GATE:

The spiritualistic services, on Sunday last, at G. A. R. Hall, were of a superior order. Opening song, by Miss Knowles, "Why do Summer Roses Fade?" Invocation, by Mrs. E. B. Crossette; followed by an essay on "Practical Spiritualism," given in easy address by Mrs. L. H. Champion, bringing enough force into the space of time occupied in elucidating the subject, to prove to every intelligent listener that Modern Spiritualism is fast concentrating its powers in the Garden City, by bringing into form the substance of things hoped for rather than the shadow, proving that while we are accused of grasping at "airy nothings," or at "fraudulent fairy somethings," there is a power that moves the world for good, to which even the modern Spiritualist is not a stranger. The vocal solo, "Sweet Hour of Rest," was rendered at the close in the spirit of the sphere, no doubt, which gave it birth, since it so naturally speaks peace and rest to the tired soul.

In the evening, Mrs. Champion presiding, the audience were served a rare feast from the lips of the divinely inspired teacher, Mrs. E. B. Crossette, responding to, or discoursing upon, questions received from the audience, written on slips of paper on the spur of the moment.

After an invocation, the subjects, nine in number, were presented or read singly, each in turn, and in turn faithfully dealt with in that simplicity, that inoffensive yet searching manner, which is characteristic of this speaker.

We can only present thoughts upon one or two of these subjects without intruding upon the columns of the press. To get the force of the subject matter one must be a listener:

FIRST QUESTION—Is not mediumship and Spiritualism the spiritual savior that was to come in the latter days to save mankind?

ANSWER—Every day and every age needs a savior. Every age realizes that some new strength has been brought to enlighten, sustain and develop the God-power within earth's children. Each and every soul knows that each saving power must yield some new truth, some moulding of the human into divine shape. So with Jesus of Nazareth, who spoke as never man spake before, was a savior to the people of his time, and promised his followers that they should have power to do even greater things than he had done. That they should preach the gospel of truth to every creature; heal the sick, cast out devils, and perform all such mighty works as can be done only by those who are imbued with power from on high. And there is to-day manifest in the higher types of Modern Spiritualism that power of which Jesus taught, and which he said he would awaken anew within your hearts, by sending a brighter light, a holier baptism, a savior that does not die for you, but one that lives for you; not of any time or place, but a savior of humanity; a power, the comforter, the holy spirit, to wash you clean of all iniquity, to make you feel within your own soul that infinite power that is rounding all things, is rounding your lives.

Who that hath not had sorrow can know what anguish is? As a man he wept with those who wept, and rejoiced with those who overcame temptation, linking man with the Creator, through the uplifting of the spirit within each.

Be faithful, be honest, earnest workers, and ye shall be able to say, yea, you shall know it for a very truth, that, whether in the church or out, that Modern Spiritualism is such a development of soul life as will lead you on by the tender guiding hands of its messengers to the perfect day. It is something which you have sought, something to which you have attained, and the next baptism that comes shall be something higher, grander even than this, for then there shall wake within you God itself.

SECOND QUESTION—Will not the Spiritualists be the true Christians of the latter day?

ANS.—If men and women of the coming time live in accord with nature's divinest laws, they need not ask to be Christians or Spiritualists, only to be true. It is not for a name you strive—it is a principle. If at some future time this truth or principle comes to bear another name, so long as the unfoldment is in keeping with law, so long as brothers and sisters you fight the good fight, by the light within and the light without, though called by various names it matters not. God chooses his own direct followers and workers from all tribes, all nations; and so long as your life is clean, so long let the name pass.

The following subjects, also, had due consideration: "Is abstinence from the use of meats essential to a rapid development of clairvoyance?" "What results would follow, provided every phase of the physical phenomena of Spiritualism should be blotted out, only the philosophy remaining to support the cause?" "Christ; what was he, or it—God, man or myth?" "How do decisions upon doubtful points reveal character?" "Have you ever seen the person called Jesus of Nazareth?" "Do we learn by failing?" "Is it not as correct to protect ourselves against the evils of the dram-shop or saloons, as against the free sale of poisons?"

MRS. A. J. KNOWLES.
SAN JOSE, NOV. 5, 1888.

False happiness is like false money. It passes, says Pope, for a time as well as the true, and serves some ordinary occasions; but when it is brought to the touch, we find the lightness and alloy, and feel the loss.

The faults and weaknesses of others, instead of being woven into gossip, scandal and useless criticism, should be used as danger signals to warn us away from the paths which have led to them.

Nothing, indeed, but the possession of some power can with any certainty discover what, at bottom, is the true character of any man.

RULES FOR THE SPIRIT CIRCLE.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperament, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated; the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed toward the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the spirits.

Let the seance extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced, you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits, or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offense shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning if you can not at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to its organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil-disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you can not always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rappers, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—Emma Hardinge-Britten.

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aug13

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Has moved into the
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GOLDEN GATE.

Published every Sunday by the "Golden Gate Printing and Publishing Company," at

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J. J. OWEN, Editor and Manager; Mrs. MATTIE P. OWEN, Secretary and Assistant Secretary; R. B. HALL, General Agent; LEON KATZMAN, Special Agent for Los Angeles; 35 N. FORT STREET.

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All letters should be addressed: "GOLDEN GATE, First Building, San Francisco, Cal."

SATURDAY, NOVEMBER 24, 1888.

EDITORIAL FRAGMENTS.

The true life—the life of the soul—the only life that is eternal—is within the reach of all. All that pertains to this animal existence—the appetites and passions—the greed for gain—the earthly ambitions—must all die out and disappear sometime. They are all "of the earth earthy." Only the "things of the spirit"—the virtues, loves, humanities, the higher aspirations, the outpourings for truth, and for the spiritual unfoldment that shall bring one into unison with the angelic hosts and the heart of the Infinite—these only will live forever.

How empty and profitless must seem all things of earth—all unused wealth, all pride of name or station, all "pomp and circumstances" of life—to the man whose feet are cold with the creeping chill of death, and who realizes that with a few more faint pulsations his heart will be silent forevermore. That time will come to all, and, in the course of nature, to many of us soon. And yet how prone we are to live as though the day were far hence, and all our needs centered here. The harvest is ripe, gather ye in the sheaves; for "the night cometh when no man can work."

And now we may expect that they will parade the poor woman through the land, and encourage her to deceive herself and the world with the foolish story of her forty years of folly and crime. The church will invite her to their pulpits, where, as an humble exponent of the facts and philosophy of Modern Spiritualism, and the teachings of the gentle Nazarene, she could never have come. They will laud and extol her, and shower their treasures into her lap. And she, poor, weak mortal, will no doubt imagine that she is putting a quietus to the grandest movement of the nineteenth century. The thistle down swept against the mountain by a summer zephyr will have as little effect.

Is it not pitiable, the sad story of the Ramsdel sisters which we publish elsewhere? One is a confirmed invalid from inflammatory rheumatism—a sweet, patient soul, a fine inspirational writer, and the author of several works of merit. The other, her devoted companion and attendant, ever seeking and struggling to provide the necessary comforts for both, and often with indifferent success. An abode in a county poorhouse! Can any Spiritualist afford to die rich, so long as we have no home for our broken down workers? Hurry up, sweet "Summerland," and ye, who contemplate the placing of means in our hands for the work of the angels, that we may be able to provide a place for such homeless ones as these poor disciples of our religion.

It is glorious to forget, when forgetfulness means the obliteration of unprofitable recollections. And such are the recollections of all things that destroy happiness, or retard the growth of the spirit. Has the world gone wrong with you? Forget it, and look to the future for better things to come. Has your friend betrayed you, or your enemy sought to injure you? Seek to so live that in time to come the regret will be theirs and not yours. Has death robbed you of your idols, and deep sorrow mantled your life? Remember that in some of God's "many mansions" you will find them all again, where the pain of parting will be known and felt no more. Remember that there is abundant recompense for all life's woes—sometime—and somewhere.

"One world at a time," says the Materialist. "Live while ye live, for to-morrow ye die." And by death they mean a dreamless sleep—an unconscious cessation of being. If we live the true life—live for the attainment of the highest end of being—it doubtless matters little whether we believe in a future life or not. But the trouble is, it is almost if not quite impossible to live our best with no broader outlook than that which bounds the limit of our mortal years. What to us are the woes of the world—what the plights of the overburdened, "the slings and arrows of outrageous fortune" to the struggling ones—if our own paths are made smooth down to the vortex whence we must needs plunge into oblivion! It is the something beyond "must give

us pause." Hence, we would amend the Materialist's refrain by substituting: "Both worlds for all time and eternity."

Spiritual growth seems in nowise to depend upon a knowledge of the fact of spiritual existence. This explains the low moral status of many mediums for physical phenomena. One would naturally suppose that a person possessing such gifts would be thrilled to the very center of his being with the significance of the stupendous and awful fact. But it is rarely accepted by the possessor in any other manner than that of a convenient method for obtaining a livelihood. Hence, while the physical phenomena are necessary to establish the truth of supermundane existence, it is of far more consequence to the individual that he cultivate and unfold his spiritual nature, and bring himself into harmony with the divine life. He will then have no need of sensuous proof of continued existence. He will have that within which is its own proof.

THE "SUMMERLAND" BOOM.

We never anticipated such splendid success for our Summerland project, as the experiment has developed. It has only been three weeks since we gave the plan to the public, and already over 600 lots have been sold. On Monday last, we recorded orders for \$7 lots! This is unparalleled in the history of real estate transactions of this kind.

The location of Summerland is an inspiration, as is also its suggestive spiritual name. It is a charming place for a seaside town, and for beautiful homes—just far enough (five miles) from Santa Barbara, and yet only a few minutes' distance by rail.

We unhesitatingly claim for that belt of country stretching along the ocean from Santa Barbara to Carpinteria, twelve miles distant from Santa Barbara, and thence on about ten miles further to San Buenaventura, the most delightful country and climate of all this golden coast. Along this belt there may be scores of equally good locations for a Spiritualist Colony, in all except convenience to the large and growing city of Santa Barbara. So there may be many equally as good places for a great city around the bay as that of the present site of San Francisco, but the people came here first. So with Summerland. It has got the start, and nothing can hold it back.

We have already far exceeded the limits of lots sold for the present low price of \$25. And yet, not to shut out any who have been unavoidably delayed in coming forward with their orders, we will hold the same offer open until, but not after, the first day of December. On that day the price will positively be advanced twenty per cent, or to \$30 per lot. One-half of the advance, or ten per cent of the present price, will be applied to the improvement of the streets. When the sale has reached 1000 lots, as it will, at the present rate, within the next two weeks, another advance of twenty per cent will be made.

SUMMERLAND NOTES.

The large sale of Summerland lots in Santa Barbara, where the value of the property is best known, should convince stranger purchasers that they are not investing in any doubtful enterprise. Over one hundred lots have been ordered in that city alone.

The soil of Summerland is admirably adapted to tree-growing. The planting of trees, and the right kind, should be enjoined upon property-owners in the new Colony. It will be a good thing to start right.

Summerland will present a lively appearance the coming Spring, when the work of building begins.

We hope to be able to have all arrangements ready for deeding property in Summerland in not to exceed three, or four weeks, at most, from the present time. Purchasers will be fully advised through the GOLDEN GATE.

Summerland would be a delightful place for the location of a home for broken-down or aged mediums. We have no doubt the proprietor would gladly donate grounds for that purpose, if some provision could be made for the erection of a suitable building thereon. The point overlooking the sea at the south-westerly extremity of the town site would be an admirable place for such a home.

MRS. PERKINS' MEETINGS.—For several weeks Mrs. Perkins has been conducting public seances in Pythian Castle, 919 Market street, every Sunday, with very flattering prospects. A general conference occupies the first part of the hour, interspersed with good music by Mr. Blue, a young man of considerable ability. These meetings are for the purpose of developing heretofore unnoticed talent. Mrs. Perkins has a modest and straightforward manner, that is refreshing to the investigator, and thus enables the honest inquirer to get some satisfactory idea of spirit force. This lady has given her services to the public free, for six years prior to her public introduction some four years ago. She has a variety of phases of mediumship, which enable her to give satisfaction to all seekers after truth. She will conduct, at the above named hall, a meeting at 2 p. m., and at 8 p. m., Sunday; also at 106 McAllister street, on Friday at 8 p. m.

"She finds the hands to sow the seed,
The reapers for the harvest day.
Her temple rises, and each part
Is gleaming with the builder's art."

W. J. COLVILLE IN SAN DIEGO.

On Sunday, November 18th, W. J. Colville, who has just returned from a very successful Eastern tour, commenced a four weeks' engagement in San Diego. He lectured at 2:15 and 7 p. m. in D Street Theatre. Very large audiences were present, and great interest prevailed. On Monday, November 19th, he commenced a course of lectures on "Theosophy," in the South-west Institute, at 7:30 p. m., and on Tuesday, at 2:15 p. m., a class in Spiritual Science in Good Templars' Hall.

The *Register* gave the following complimentary notice of the speaker and the style of his lectures:

"We may lay stress upon the word spiritual, because there are two classes of Spiritualists. One as material as any materialist, with the exception of a belief in spirit communion, never seeking to rise above the simple fact that our loved ones live and are happy. The other class are not content to stop here, but are ever striving for the highest knowledge obtainable from those gone before."

"We admit that the fact of spirit communion must be established without the shadow of a doubt. After that, then, what of the other life, its facts and philosophy? Many lecturers feel that their duty is to ridicule the Bible and its followers, and with mallet and ax demolish all the different systems of religion. These are not spiritual teachers, but iconoclasts, leaving one with nothing whatever to stand upon."

"The more advanced class of Spiritualists have no need of this kind of lectures, but desire those who can teach spiritual things. In the person of Mr. W. J. Colville we have just such a teacher. He is one who has risen above the knock down and drag out style of argument, never antagonizing the Bible or the different systems of religion, holding the belief that a golden thread of truth runs through all systems of theology, and that the Bible was written for all time, with a spiritual meaning that but few are able to explain. We believe there is no speaker on the rostrum to-day who can give as rational and reasonable an explanation of the Bible and its origin, as the influences who inspire this grand speaker. At the age of fifteen years, he began speaking in an unconscious trance condition, but gradually developed into an inspirational speaker, and we claim that those who have lived many years in the great beyond are more able to instruct in things spiritual, than those 'who yet see through a glass darkly.' We advise all who wish to learn of our beautiful philosophy to listen to him; you can but be wiser and better."

For the present, W. J. Colville's engagements are Sundays, 2:15 and 7 p. m., D Street Theatre, Mondays, Wednesdays and Fridays, 7:30 p. m., Southwest Institute; Tuesdays, Thursdays and Saturdays, 2:30 p. m., Good Templars' Hall. His address is 1144 Grape street. After a few weeks in San Diego, W. J. Colville will visit Los Angeles, prior to returning to San Francisco. He desires multitudinous kind regards to old friends in San Francisco.

ELECTION BETS.

All betting is gambling, and why it is not so considered when the wagers are laid upon opposing candidates for office, is one of the evidences that we are lop-sided in our public morals. Gambling is demoralizing, alike to the winner and loser; in the one it stimulates the desire and inclination to get something for nothing, and in the other it begets a reckless determination to "get even" on somebody else in some way, no matter what, and the way is not unlikely to lead to games of chance, and become the only effort for a future living. If it does not result in this, it brings no good, and where the forfeit leaves a man with nothing, as is often the case, he may sink down disheartened, leaving the burdens of life to be borne by those he is morally, socially, and religiously sworn to provide for.

The campaign just closed chronicles large bets and consequent personal losses; but the most barbarous and inhuman forfeit that ever was paid in the United States, we believe, occurred at San Jose, on Sunday, the 11th inst. This was the carrying of an eight-gallon keg of beer, weighing one hundred and three pounds, from the electric light tower to the Alum Rock Hotel, seven miles, upon a wager of \$200. The victim was Leo Hechenger, a German, thirty-five years old, and he accomplished five and seven-eighths miles of the trip, when he succumbed to exhaustion, and declared he would carry it no further.

He was then carried to the hotel in a suffering condition. A huge lump was found between his shoulders, where the keg rested, and he complained of great pains in his back and hips. He is a married man, with a family to support, but it is not unlikely that his support will rest upon his family hereafter, as he may never recover from the violence done his nervous system.

One might search far and wide, and not find greater proof of Darwin's "Descent of Man."

SPIRITUAL MEETING

The meeting at Washington Hall, Sunday evening, as usual, was largely attended by an intelligent and appreciative audience. The exercises consisted of music and songs by Mrs. Jennie Clark. A short poem was read by Judge Swift. Prof. Mead spoke on the subject of "Ancient Spiritualism Compared with Modern," in which he proved indubitably, by extracts from Bible history, that the practice and method of the Israelites in receiving intelligence and guidance, and the foretelling of events, were precisely similar to the practice and methods now so common; so that if it is true, as charged by our orthodox enemies, "that it is all the works of the devil," then they were just as devilish and diabolical as we are. They paid compensation to their mediums (then called seers and prophets,) as we do now to our mediums. So we have Bible authority for rendering compensation to our mediums for their services. (See I. Samuel ix., 7-8.) It is therefore hoped that our Bible Christian friends will not complain as long as we are guided by the rules of their holy book.

Mme. De Roth entertained the audience for three quarters of an hour in a most pleasing and satisfactory manner, giving numerous tests to parties who recognized the same. Mme. De Roth, as a prophetic medium, is not surpassed by any one on the Pacific Coast. She is in

receipt of hundreds of letters attesting the fulfillment of her prophecies.

These meetings are increasing in interest and numbers, and will be continued for time to come with a diversity of program.

RE-INCARNATION.

This doctrine is quite as strongly opposed by many as Spiritualism itself, but with perhaps more reason, since the former is not susceptible of the positive proof that we have every day of the latter. It is a natural result of our human weakness and blindness that we oft stoutly affirm that which we do not know to be true, and as strongly deny that which might become a demonstrated truth to all, did not stubborn prejudice hold us from investigation.

If Re-incarnation be a truth, it is only the higher spirits who have realized it, and as these rarely come into our earthly conditions, or find mortals sufficiently advanced in thought to fully and properly express their wisdom, we do not get an absolute knowledge and proof of Re-incarnation as we do of our future spirit existence. But there are phenomenal occurrences of to-day that we think the advocates of Re-incarnation may pretty safely claim as good evidence of the truth of their faith. We refer to the musical prodigies that have startled the public attention in the last five or eight years.

Now, it does seem that this is not secondary spirit control, since the subjects are in their normal state when performing their musical feats. Spirit control we understand to be a power that acts from without, while the power of these child-wonders certainly dwells within them, controlling their organism as perfectly as the highest knowledge of the musical art rendered obedient the fingers of the old masters. Now, who shall say that one of these is not living in the form of fourteen-year-old Otto Hegner, a Russian, who manipulates a piano with such precocious genius that his power is "believed to be supernatural?" But is there anything supernatural?

ODD FELLOWS' HALL.—A very entertaining feature of Mrs. J. J. Whitney's public seance at Odd Fellows' Hall, on Sunday evening last, was the short but impressive address by Miss Carrie E. Downer, the newly arrived inspirational speaker. Her definition and defense of true Spiritualism is spoken of as a masterly inspiration, as indeed it was. Her remarks seemed to have a highly satisfactory effect on the medium's guides, in the seance which followed, as they were never more convincing in their proofs of spirit existence. Mrs. Whitney never tires her audience. Her tests are usually clean-cut and decisive, and last Sunday night they were especially so. Persons who see her for the first time, and who drop in at her meetings from idle curiosity, are often singled out as a target for the spirits, and made to realize that she is the possessor of truly wonderful power. She will hold another seance at the same place, on tomorrow (Sunday) evening. Admission only ten cents.

The Spiritualists of California have a promising colonization scheme on hand. Mr. H. L. Williams owns about twenty acres of land on the Coast near Santa Barbara, and on this he has it in mind to build up a colony, to be called the city of Summerland. The tract is to be divided into about three thousand lots, 25x60 feet in size, at \$25 each. With lots in the Summerland at this figure it is probable that prices in the New Jerusalem will go down.—*Free Thought.*

Our neighbor's figures are preposterously wild. The Ortega rancho, owned by Mr. Williams, upon which Summerland is located, contains 1,050 acres, and the site of Summerland 160 acres. Instead of 3,000 lots, the actual number is 2,557.

EDITORIAL NOTES.

—Mr. and Mrs. J. J. Morse and daughter spent a day in Chicago on their way East. Mr. Morse is to lecture in Patterson, New York City, Brooklyn, Philadelphia and Washington during the next six months.

—Attention is called to the advertisement of Mrs. Dr. B. F. Farrar, in this issue of the GOLDEN GATE. Mrs. Farrar is spoken of as a healer of remarkable powers. She is to be found in the Murphy Block.

—Mrs. E. R. Herbert has removed her seances from room 94, Murphy Building, to room 9, first flight, of the same building, where she will hold conference and test circles Sundays at 2 p. m., and evenings at 8 p. m. Ten cents admittance.

—Dr. Marian Starkey Dussenberg, a teacher of Psychometry who graduated under Dr. J. Rodas Buchanan, arrived in this city a few days ago, and is located at 1502 Market street, where she will give instruction in Psychometry as a science and art. She has the endorsement of Prof. Wm. Denton and Prof. Alex. Wilder.

—A Davenport, Iowa, subscriber, writing to renew her own subscription, and also to send the name of a new subscriber, says: "Your paper is so valuable, I wish to share it with appreciative souls. May the unseen above you bend low with blessings rich and rare for your zeal and loyalty to the cause of Truth and Justice."

—Chas. La Salle, writing to order a location for a home in Summerland, says: "Put us down 'for four lots in Summerland. We like the 'temperance feature of it. We don't see why it 'should not be a grand success. It certainly 'will get together the best class of Spiritualists. 'If each one buying will plant trees, and other 'wise improve and beautify their lots, we will 'have one of the most attractive places in the 'State. The location and climate is not surpassed on the Coast. We lived at Santa Barbara eight years. Nearly every shrub and 'flower is at home there. With the 'Coast 'railroad finished, the main line of travel from 'the East will pass through Santa Barbara. We 'feel much interested in this move."

Fresh Air.

EDITOR OF GOLDEN GATE:

As enlightened, spiritual beings, we are decidedly stupid in our non-application of one of the free and boundless essentials of life, health, and happiness. This is fresh air; but by the manner in which it is avoided, one might suppose it to be a noxious vapor.

Spiritualists, with the higher wisdom of the spheres pouring down upon their understanding, ought to be wise, without any book knowledge of physiology or hygiene, in all that pertains to the well-being of their physical bodies. They do not, as a rule, we are sorry to say, fulfill this expectation. We attended spiritual service on Sunday morning, the 11th inst., at G. A. R. Hall, after which a circle was held in the same place. The windows were tightly closed, and the only air admitted came from an open door leading into another closed room, where there was a fire intended to warm the hall.

We went again in the evening, to hear Mr. E. B. Crossette, who delivered the best spiritual discourse ever given to a San Jose audience, that we have heard. We could not but marvel at the speaker's inspiration, for the state of the air was most shockingly bad.

It would have stifled the gods, who are said to have attained that condition wherein they require nothing. Air never lies, and it told our nostrils it had been pent up there since the morning, waiting to pour its poison into the lungs of us who had come to hear the inspiration of truth.

Everyone claims to know a good deal about pure air, but could that particular air have been analyzed for the inspection of the audience, they would have been struck with as great horror as if informed they had been dining off "Anthrax" beef. The numerous comments that reached our hearing, showed that all perceived its condition.

The infinity of space was provided against the necessity of our breathing a single breath of unvitilized air; but we breathe it over and over in all our public places, as though it cost so much per cubic foot. And everywhere one has some ill, that he or she is doctoring. We are getting pale and saintly in aspect, sober in countenance, slow in step, and longing for the other world, where "there is no sickness, pain nor death."

The other world is only more healthy because it is beyond the region of houses made by hand. In the name of mercy and common sense, let us have good air for our perishing bodies.

M. PULSFEL.

SAN JOSE, Nov. 20, 1888.

[Written for the Golden Gate.]

One of Many.

A letter left by Preus, the Cloverdale stage-rover recently killed, contains some sad sentiments that are a true but sorry commentary upon the state of society that drives men to unlawful methods of earning a livelihood. He says he never "took life except in resisting arrest, in 'plain, honest fight. . . I thought to 'make a living by working, but somehow the 'bosses never liked me. . . Competition 'is too great, and true merit does not go very 'far. When extreme luxury on one side, and 'treme misery on the other, shall cease, then 'robbing, thieving, etc., will be at an end. 'Stop your legalized robbery of the overworked, 'toiling workmen, and you will not have any 'highway robbery. . . Not having been 'brought up to work, having learned nothing 'practical, and possessing no talent for business, 'I have followed this racket in Mexico and other 'countries for ten years, as I am now thirty-five 'years old."

There is no denying the "legalized robbery" now going on in our national and industrial affairs, and it will continue so long as men are bought into office, and hold the same by dispensing party favors, regardless of merit or fitness.

Our whole industrial fabric seems one stupendous design for making the rich richer, and the poor poorer, and this is the result, as the increased number of millionaires in the last fifty years will clearly show.

There are natures, call them noble or ignoble, as you will, that can not, or will not, submit to unceasing daily toil for bread, while others toil not, and yet they live in palaces, and revel in luxury. "Speculation?" "Shrewd investment?" They are synonymous and mean every time that not one, but many have been wronged. Then, in the case of money and labor, it is not right that employer should reap all the profits, and the employed go down to the grave penniless after a long life of honest work.

It is a mistake not to give both girls and boys trades, but even without them, they should be able to accumulate a competency under a just Republican Government.

M. P.

SAN JOSE, Cal.

Mrs. Logan's Meetings.

EDITOR OF GOLDEN GATE:

Please allow a small space in your valuable paper to express our thanks publicly to Dr. J. D. MacLennan, for his masterly speeches at our meetings in St. George's Hall, 909 Market street, over Curtin's store, at 11 A. M. He also laid hands upon a dozen persons, who expressed great satisfaction for benefits derived from his healing power. Afterwards experiences from the venerable John Browne and others made us feel that it was good to be there, and we resolved to meet at the same time and place, every Sunday for an indefinite period. This meeting is at an hour when there are no other spiritual meetings that we know of in the city.

The evening meeting was largely attended. Speeches by the same gentlemen, and good music by Mrs. Cook and Mrs. Rutter, followed by test from the platform by Mrs. C. J. Meyer. These meetings are calculated to fill a want long felt outside of regularly organized societies, as each and all are expected to participate. Similar meetings are had at Mr. Colville's College Hall, 106 McAllister street, Wednesday and Thursday evenings.

MRS. F. A. LOGAN.

SAN FRANCISCO, 841 Market street, Nov. 28.

STOCKHOLDERS' MEETING.

OFFICE OF THE GOLDEN GATE
Printing and Publishing Co.,
First Building, Room 43.

SAN FRANCISCO, CAL., Nov. 15, 1888.

The Annual Meeting of the Stockholders of the Golden Gate Printing and Publishing Company, will be held at the office of said company, on SATURDAY, December 1, 1888, at 2 o'clock P. M. The business to come before said meeting will be the election of a Board of five Directors of said company, to hold their office for one year.

MATTIE P. OWEN,
Secretary of G. G. P. and P. Co.

Letter from W. J. Colville.

EDITOR OF GOLDEN GATE:

Being once more in California, though in the extreme southern part of the State, I feel considerably nearer to the GOLDEN GATE, physically, though not mentally, than I have for several months past. As you have kindly published in full every communication I sent you, my many friends among your readers have followed me pretty closely in my recent travels, which have been without exception both profitable and pleasant.

Though I have spent many years in Boston, and had good opportunities for watching the progress of spiritual work and popular opinion there, I have never seen such marked indications of real and permanent growth as during my last visit. Though, of course, there are differences and disagreements between people everywhere, I find the malcontents are usually a small but clamorous minority. The great bulk of the constituency of any movement whose objects and aims are lofty, is composed of very liberal and well-intentioned people. The various spiritualistic societies were never less at variance with each other than at present; whenever they can they amalgamate, and when they can not unite, they let each other quietly alone; and is there not considerable wisdom displayed in the action of those who do their own work and are satisfied to mind their own business? We can not all meet in one hall, or belong to one society, and what one finds congenial, another does not. Is it not well for us then to go our own way, working where we can work best, and without a tinge of jealousy or ill-feeling of any sort; attend to our own duties, and let our neighbors attend to theirs?

The Independent Club, under whose auspices I have been lecturing, is a very worthy and successful movement in a needed direction. Mr. and Mrs. J. W. Fletcher, and many other gifted and estimable people, are much to be commended for the stand they are taking, and the work they are doing. The announced objects of the Club are a study of Spiritual Science and the suppression of scandal. With the first named object we can all unite in sympathy; with the second we can not disagree, though we may regret the necessity of such a movement. The Sunday lectures of the Club are held in Berkeley Hall, corner of Berkeley and Tremont streets, every Sunday at 3 p. m. On Sundays, Oct. 7th and 14th, the audiences were very large, considering the inclemency of the weather. On Sundays, Oct. 21st and 28th, every seat was occupied, and on Sunday, Nov. 4th, a number of persons stood in the entry, quite unable to obtain accommodation.

The hall is a beautiful and spacious one, elegantly decorated and upholstered, and seats five hundred persons without inconvenience. It is associated with some of my earliest recollections of Boston, and it was indeed pleasant to see the old hall, recently refitted and in the best possible condition, crowded with as fine an audience as I have seen anywhere, in the body of which I recognized a large number of staunch friends, whose faces and kindly greetings carried me back to happy days now numbered with the past. During the week days my classes in Spiritual Science, under the very efficient management of Miss H. M. Young (whose home is in Boston), were considerably larger toward the end of the term than any I had held previously in that city. The numbers kept steadily increasing with every session, till on Friday, Nov. 2d, one hundred and seventy-five people were present in the afternoon, and over two hundred in the evening.

At Hartford, Conn., I gave eight lectures under the able management of Mr. C. B. Patterson, the proprietor of the Mental Science Home, 54 Prospect street, which is a truly delightful and deservedly thriving institution.

Hartford contains many people of culture and means, who are earnest students of all subjects pertaining to Spiritual Science and Philosophy; and while they are very genial and extremely kind, a Hartford audience is decidedly critical.

As I have frequently to apologize for refusing private interviews, and neglecting correspondence, allow me to remind my friends in general that, though I was in Massachusetts and Connecticut only thirty-four days in all, I lectured publicly fifty times in that brief period, and to fulfill engagements, often widely apart, I had to spend a good deal of time traveling; added to this I had literary work on hand which demanded my attention. I do not wish to convey the idea, that I had no recreation. This would be quite untrue. I went frequently to churches and theatres, and spent some delightful hours visiting friends, but I have learned to some extent to make pleasure subordinate to duty, and I can truthfully affirm that I get absolute rest, as well as enjoyment, from every agreeable place I visit; and thus I feel that diversions and amusements are all tributary to the work in which I am particularly engaged.

With regard to financial support I have nothing to complain of. Wherever I go I am generously dealt with. I very rarely find stingy people. Once in awhile such an unhappy specimen of humanity is to be met with, but my experience is that most people believe that workers are entitled to just compensation. I do not know

why some speakers feel driven out of the field. The field is very large, and constantly increasing. Can it be that we, in some measure, get what we expect, and if we expect nothing, our own depression of spirit prevents us from meeting with the success which might otherwise crown our efforts? I do not wish to write an unfeeling word on this or any other subject, but I do feel something of the importance of not throwing a gloom over ourselves and others, and by looking on the dark side of things, make them much darker for ourselves and those about us than they otherwise would be. But if it be argued, as it often is, that individual temperament has much to do with our view of circumstances, is it not well to realize that a great deal we often vaguely call temperament is very much under our own control?

One of the most pitiable fiascos of the season has been the stupid maneuver of Margaret Fox-Kane to expose Spiritualism. An audience of "gallery gods" can be collected anywhere, who will applaud the senseless jargon and contemptible tricks palmed off on the unreflecting mob by herself and associates. When the wretched show was performed in Boston, it was necessary to connect it with a popular Sunday evening concert in a well known hall, to make it go at all. The music was good, and people were willing to pay to hear it, but the humiliating spectacle which followed it was too ludicrous a travesty to inspire any other feeling than contempt.

Mrs. Lillie's lecture on the subject was very timely. This excellent speaker and her musical husband are just as popular in Boston as in California. They have many friends, and are constantly making more.

Mrs. Foye, who succeeds everywhere, did splendidly in Boston. She is a great favorite wherever she is known, and has the faculty of making friends instantly, and then always holding them. It was a real disappointment to me to have to decline pressing invitations to take part in receptions given in her honor, but on both occasions I had to speak in Hartford the same evening.

My last meeting in Boston was the occasion of the opening of the benevolent portion of the work of the Independent Club for this season. It occurred in Wells' Memorial Hall, 967 Washington street, Wednesday afternoon, November 7th. On that occasion I was made the recipient of a very handsome "Welcome Album," beautifully illustrated with steel cuts, and containing the signatures of a number of valued friends. The presentation was most gracefully made by Mr. J. W. Fletcher.

The Club holds a seance in future every Wednesday at 2 p. m., which is followed by a meeting of the Sewing Society, which works for the benefit of the deserving poor, irrespective of race or creed. An excellent supper is served at 6 p. m., and musical and literary exercises occupy the evening. I was unable to take part in the opening entertainment, November 7th, as I had to leave Boston at 7 p. m.

Owing to another late train, I lost all chance of seeing friends in Chicago on Friday, as, though due at 8:10 a. m., it was 12 m. before the train reached that city, and I had to connect with express for Denver at 1 p. m. I did, however, meet one friend in that short time, who told me Mrs. Richmond's meetings are flourishing, the music fine, the audiences large, and the speaker in her very best condition.

Reaching Denver late on Saturday evening, November 10th, after a positively delightful journey through a beautiful country in a very comfortable car, with entertaining fellow-passengers, I found friends at the station ready to convey me to the hospitable home of Mr. and Mrs. Barrington, who are active workers in the College of Spiritual Philosophy recently founded. Denver has grown and improved greatly since August, 1887, when I was last there, and the audiences on Sunday, November 12th, were beyond all reasonable expectations.

Warren Hall, Champa and Sixteenth streets, is the most popular dancing academy in the city, and is rented by the College of Spiritual Philosophy for three meetings every Sunday. The usual schedule is, Conference 10:30 a. m., Lyceum 3 p. m., Lecture 7:30 p. m. As I could only spend one Sunday in Denver, the Committee voted to appoint me to occupy the platform at all the sessions. The officers seem very able and earnest workers, quite indefatigable in their exertions.

Dr. and Mrs. Barrington, of California street, very hospitably entertained me during my visit. They are both actively and successfully engaged in the work of healing. Dr. Barrington is one of the oldest Spiritualists in Colorado. He is a great admirer of Dr. Buchanan and his works, and has been associated with Prof. Denton and many of the best known pioneer workers.

Mr. J. D. Davis, another very industrious worker, was formerly a Baptist minister, and is now very enthusiastic in his advocacy of what he knows to be truth concerning Spiritualism.

The quality, as well as the size, of the audiences in Denver, speaks well for the liberal sentiment and spirit of free inquiry pervading the community. Prominent lawyers and influential merchants were quite numerous at the afternoon session, when the time was devoted to answering questions; and the nature of the inquiries handed in was sufficient to prove the high mental calibre of the questioners. In point of numbers, the audiences ranged

upwards from a hall half full in the morning, to nearly full in the afternoon, and quite full in the evening.

On Monday and Tuesday, November 12th and 13th, I spoke in Lyceum Hall, Fourteenth and Laurence streets, at 10:30 a. m. and 7:45 p. m. This hall was formerly a Methodist church, and is very comfortably seated and heated by steam. The morning lectures on Spiritual Science were very well attended by an excellent class of people. The evening lectures (by particular request on "Atlantis" and "Egypt") filled the hall to overflowing.

I see you speak of slow—very slow—freight in connection with the non-receipt of "Spiritual Therapeutics," in your issue of November 3d. I have been compelled to boycott freight altogether, and have every order sent by post or express. Of one thing I am certain, and that is that persons who subscribed for the book through you have long since received their copies by mail, as I have had many letters from California expressive of the highest appreciation of the work. The first edition is already exhausted; the demand has been greater than the supply. I positively cannot get books to fill all orders immediately. I lost the sale of many copies in Denver, because I had not brought a sufficient quantity with me. The demand for literature was amazing. Every book and pamphlet I had in my trunk at the depot, intended for San Diego, was sold, and then more were eagerly demanded.

After a stay of three and a half days, I left Denver Wednesday, November 14th, at 1:45 p. m., via Santa Fe route, not the most picturesque, but by far the quickest road to San Diego, where I am now located at the pleasant home of Mr. and Mrs. Bothwell, 1144 Grape street, where I request all letters, etc., may be addressed to me until further notice.

Next week I hope to send you a few items of interest from Southern California. I am afraid my letters are very miserably disjointed, but I have to scribble at odd moments, and have no time to revise manuscript; so please forgive mistakes in orthography, and all other errors, and believe me, with kindest regards to everybody,

Your sincere friend,
W. J. COLVILLE.

P. S.—As I am frequently in receipt of letters concerning a book bearing the title "Phallic Worship," in consequence of offering a copy for sale through your columns several months ago, I wish to state that I have no interest in the work whatever and nothing to do with it. The author wrote to me some time ago to know if I would exchange some of my books for one of his. To this I readily consented, and not caring to keep the book after I had looked it over, I advertised it for sale, and disposed of it almost immediately to a merchant in San Francisco. As the author of the book had asked me to exchange other books of mine for another copy of his work, I ordered my publishers to supply him with several books and pamphlets, which they declare they have sent. I have written to St. Louis several times, and have received no answer, and therefore cannot possibly fill any orders for that book on any terms, as I have been unable to get hold of more than one copy. The work is interesting to students in a particular line, and doubtless contains much truthful information on the subject of which it treats. The price is prohibitory; I asked \$4 for my copy, but \$7.50 is the published price. I write this to let some of your readers who have written to me on the matter, know how I stand in regard to it. W. J. COLVILLE.

SAN DIEGO, November 19, 1888.

DR. A. B. DOBSON vs. OLD SCHOOL PRACTICE.

DR. A. B. DOBSON:—You have no doubt recognized my hand-writing in the numerous letters sent you by Mrs. Julia Binkerd of this place. She and her husband are neighbors of mine, and her husband, Mr. John Binkerd, Sr., is a minister. Mrs. Binkerd asked me before I wrote to you for her, if I knew of a magnetic healer or spiritual doctor that I could recommend. I directed her to you and your spirit band, and she requested me to write for her. The diagnosis was so truthful that both she and her husband believed that your hand could cure her; but when the first prescription came she was suffering so that it was thought she was dying, and no use to take the medicine; but her husband urged her to take it, and she did, with the happiest result. Mrs. Binkerd had a house full nearly all the time since she has been taking your remedies, and she says she feels as well as she did when she was a girl; she is now over seventy years of age. She has recommended your treatment to all, and we hear the best kind of reports from those who are taking your medicine according to the directions of your spirit band.

Truly and kindly yours, A. C. BARNER.

OMERAL, Holt Co., Nebraska.

DEAR BROTHER:—I feel it a duty I owe you to let you know how I am since taking your remedies. I hardly know how to express my gratitude to the good spirits and you for the kind treatment I have received. I feel in better health than I have for years. I must say that I have been in the electric practice for more than twenty years, and must say again that I know but little about the practice compared to yours. I will ask a question: Can I be made a recipient of spirit influence so as to enable me to see into these things?

Spiritually yours for more Truth,
BENJ. JOHNSON, JR., M. D.

HICKORY STATION, Montgomery Co., Kansas.

FORM OF BEQUEST.

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

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

Letter from Mrs. Lake.

EDITOR OF GOLDEN GATE:

Years ago,—nearly twelve,—I began my work for the world of spirit, on the far Pacific slope. It seems almost as yesterday that I stood alone on those Western shores, and asked for strength to carry the tidings of continued life to hearts that ached, as mine had done, at the sundering of ties which bind together those who love.

The ocean and the sky had seemed so pitiless as I bowed before the blast of that great sorrow! but from the unseen realm came tender messages of life and knowledge, and, girding myself with these, I stepped into the world again, taking up the work that seemed to be my own. I have not forgotten the friends I met in those sad days, one of whom, Mr. Editor, was yourself, whose kind commendation and recognition, gave confidence and hope.

The years since then have been filled with toil and trial, but conscious of the intelligent guidance of spirit friends, I have gone on from one field to another sowing and reaping, gladdened much with the advance the spiritual cause has made within the last few years.

It was very pleasant to me to meet, a few weeks since, Mrs. Ada Foye, whose convincing tests of spirit life are now, as they were then, a wonder to unbelievers, and a joy to those convinced. Time seems to have dealt kindly with her, and I was glad to unite with other workers in welcoming her to Boston.

I observe occasional reports of meetings held in this city, but, thus far, no mention of the work of the First Spiritual Temple, where I am now engaged. The builder, the building, and its history, are, doubtless, somewhat familiar to your readers, and it is only necessary for me to say, perhaps, that effort is being made by this fraternity, to co-operate with others in the work of spiritual education. The objects of this Society are:

First—To furnish satisfactory evidence of man's continued existence after death, by means of mediumship, the successful exercise of which depends largely upon conditions of appreciation and encouragement, amid proper material surroundings.

Second—To maintain a public platform upon which all questions relative to the physical, mental, and spiritual needs of the race, may be fully and freely presented by both mortals and spirits.

Third—To conduct a Sunday-school for children, wherein they may be made acquainted with the facts of Spiritualism, and learn how to discharge, intelligently, the duties which life imposes upon them.

Fourth—To furnish entertainment, encouragement and instruction, by friendly interchange of thought, for all who choose to assemble at the weekly social meetings.

Fifth and ultimately—To establish and maintain an organization, each member of which shall obligate himself to a life of integrity, by carefully observing all known physical, mental, and spiritual laws, assisting others, to the best of his ability, to an understanding and application of the same; which effort must result in other work, yet to be begun.

The needs of humanity are indeed great, and those who would minister to these necessities, are called upon to be both brave and tender, truly trusting the guiding spirit of this great movement, whose pulsations are felt in every branch of human life and labor.

Through many a "Golden Gate" grand truths are gliding, giving strength and solace to the travelers o'er life's stormy sea. I can but wish that your beautiful and instructive paper may find its way into unnumbered homes, both East and West, carrying the glad tidings of great joy so clearly portrayed upon its glowing pages. It is truly a "Golden Gate" between the mortal and the immortal.

Yours for the Light and the Right,
MRS. H. S. LAKE.

BOSTON, Mass., 8 Worcester Square.

Advice to Mothers.

Mrs. WISLOW'S SOOTHING SYRUP should 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.

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NOTICES OF MEETINGS.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 p. m., Washington Hall, 35 Eddy street. All are invited. Admission, free. The Library and Reading Room of this Society is located at 841 Market street, "Carrier Dove" office, and is open every week day from 9 a. m. to 5 p. m.; also, Saturday evenings. Meetings by same Society, at same place, every Sunday evening, at which a choice musical and literary entertainment will be offered, for benefit of their free spiritual library. Admission, 10 cents.

MRS. F. A. LOGAN HOLDS SPIRITUAL MEETINGS in St. George Hall, 909 1/2 Market street, between Fifth and Sixth streets. Sunday evenings, at 7:30 o'clock. Also in W. J. Colville's College Hall, 106 McAllister street, Thursday evenings. Speaking, healing and tests will be given by several mediums. Mrs. C. J. Meyer gives full names, and advice in business. All invited. Only 10 cents admittance. Experience meeting at 11 a. m., Sundays, in Crusader's Hall, in St. George's building.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 a. m., in Fraternity Hall, Pythian Castle Building, Nos. 909 1/2 and 913 1/2 Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

AT METAPHYSICAL COLLEGE, 106 McALLISTER street, Sunday, 2:30 p. m. and 8 p. m. Subject: "Spiritual Science," by Josephine R. Wilson, assisted by other prominent workers. Good music and singing are one of the attractions. All are invited.

UNION SPIRITUAL MEETING EVERY Wednesday evening, at St. Andrews' Hall, No. 113, Larkin street. Interesting addresses, followed by tests by Mrs. Ladd Finnican. 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.

OPEN MEETING—ON AND AFTER SUNDAY, November 17th, at 3 o'clock, a Bible Class will be held at the Home College, 324 Seventeenth street. All will be welcome.

MRS. J. R. WILSON'S CLASSES IN SPIRITUAL Science, at 106 McAllister street, on Monday and Thursday, at 2 p. m.

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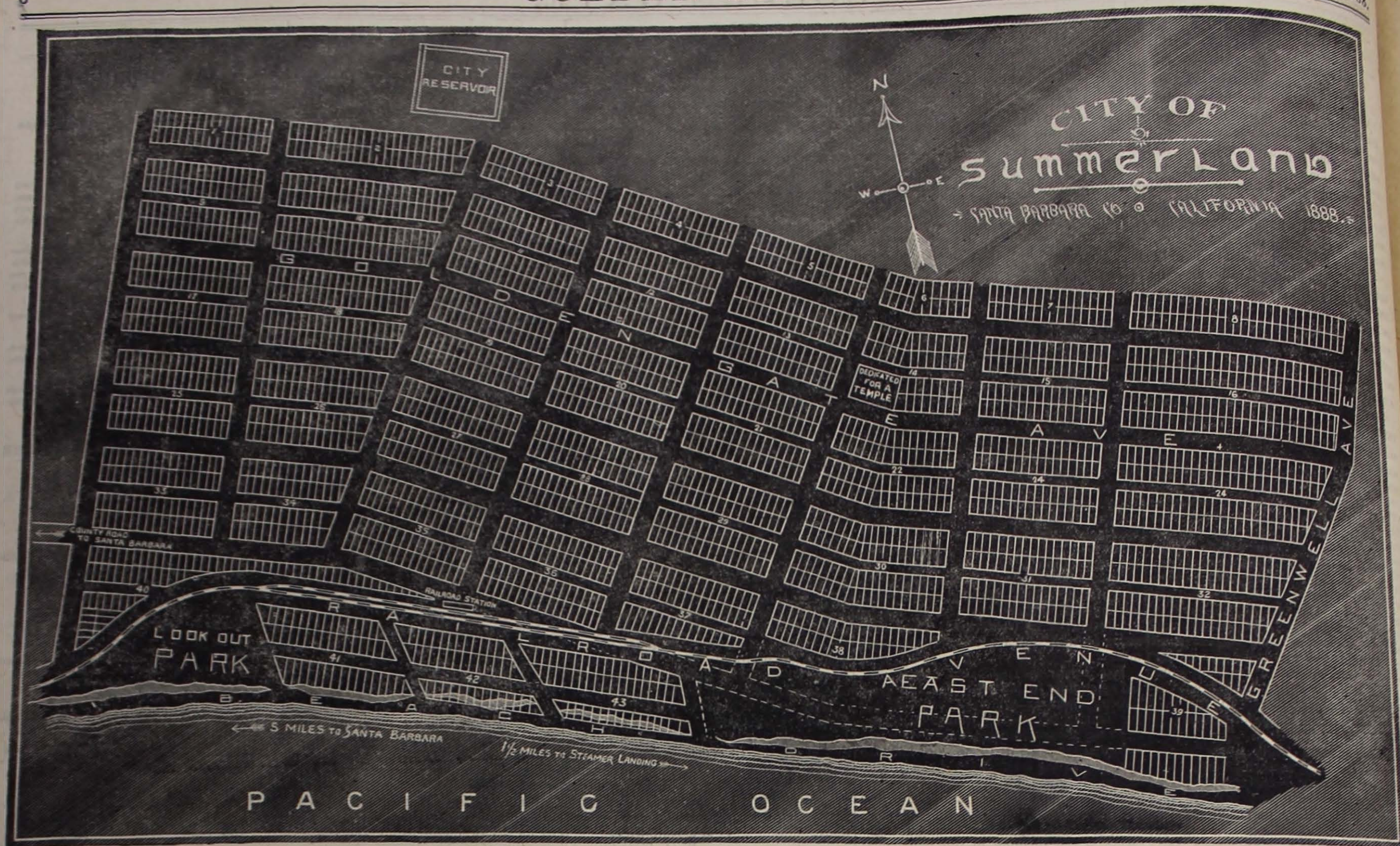
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SPIRITUALIST COLONY.

It has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on this Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in that unequalled climate of Santa Barbara, and but five miles from that most beautiful city—a spot where the sun ever shines, overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of en-

joying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road.

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Orders for lots in Summerland may be made through the office of

the GOLDEN GATE. No money need be paid until the owner concludes to go ahead with the scheme,—which will depend upon the interest taken therein; but orders for lots will be received and entered, and the lots selected and located by the editor of this journal, where parties cannot be present to select for themselves.

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- III. Mediumship (continued): Its Foundation, Development, Dangers and Advantages.
- IV. Magic, Sorcery and Witchcraft.
- V. The Natural, Spiritual and Celestial Planes of the Second State.
- VI. The Soul World: Its Hells, Heavens and Evolutions.
- VII. Life, Development and Death in Spirit-Land.

APPENDIX.—Answers to Questions.

The above lectures were delivered to Mr. Morse's private classes in San Francisco, Cal., during October, 1887, and are now published for the first time. The two lectures upon mediumship are especially valuable to all mediums and mediumistic persons. Cloth, 12 mo. pp. 150. Price, \$1. Postage, 5 cents extra.

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Way of Life; or, Origin and Definition of Life.

By A. S. WITHERBEE, M. D.

Most objects in nature that embody the idea of individualization and maturity are preceded by a state of infancy. The embryo is preceded by the mature, the crude by the ripe. Before the birth of an object there is a period of gestation of it. In conformity with this view, before life was, there is noticed in matter a tendency to it. Electro-magnetism in minerals is somewhat typical of thought in organized matter; and electricity in the laboratory is identical with animal electricity and that of the human organism, as the writer hereof has elsewhere proved.

Both electricity and thought travel through space without the agency or note of time.

Tyndall asks, "Does water think?" And another British writer inquires, "Does matter think?" Thus is indicated such an idea, and the idea foreshadows a possible truth.

Crystals show a vital inclination. They display a vital movement when they set about the repair of an injured portion of it. All crystals form in water. All life begins in water. A crystal is a semi-solid state of matter, and through special adjustment of parts points to organization. A colloid is a dynamical state of matter with a vital leaning. An atom of phosphate of lime from disintegrated bone betrays an aptitude to life. It is more readily absorbed and taken into living organisms than an atom of phosphate from the native cliff which has not been thrilled by the vital touch.

Thus we see that before life appears there is in matter a preparation for it, a tendency to it.

Energy or Force in matter is ever active. It is never at rest. Motion is as continuous, or, as Huxley has it, the "Persistence of Energy," a Force is as continuous and equal to the abiding temperature in matter.

Sir John Lubbock (in "Pleasures of Life") says: "Life is a great gift." Question: Is it a gift in any sense great or small? A gift embodies the idea of the concrete with three terms to. First, a giver; second, a thing given; third, a recipient. To admit that the giver were not a fiction or a fallacy, where is the recipient? Certainly not man or zo-on, for there are no such beings to stand as receivers of a gift until life makes them such. And life can not be given to itself. Liquidity is a characteristic of water, but it is not a gift any more than is its oxygen a gift. Without liquidity and without oxygen it is not water. Take away its liquidity and we have vapor, ice, or snow. Life can be no more a gift than is the human form, or one's knowledge, or his dialect.

Reason directs but two sources of life. One is from a like preceding life, as parent and offspring, and again from generic powers which supply the elements and their trend which compose that life. This latter postulate seems the most rational, and furnishes the only basic standpoint.

Hugh Miller remarks that "the pyramid of life has its base set in the sea." But this inquiry invites the philosopher beyond seas and land. It takes him to the cloud realm of space for his initial step.

Space is occupied with matter. "Matter," says Prof. Tait, "is whatever can occupy space." Heat, motion, cohesion, attraction, electricity, magnetism and law, are properties of matter.

Reduced to its lowest factors, life is traced to two terms, heat and motion, or it is one term, motion, it, with Rumford, we consider heat as a mode of motion, when it may be fairly stated that life begins in motion, or yet more strictly, in matter, motion, and their correlative forces.

Here observe Tyndall's "promise and potency of life." Perhaps it was Linnaeus who said: "Minerals grow; plants grow and live; animals grow, live and think."

The process of life is a process of growth; so the process of mind is one of growth, and repetition tempers and improves it. There is potency in matter, and a developing energy in the properties of matter. By change of position matter changes its aspect, and in altered relation of members it is minimized, or made cumulative. By the multiple act of motion, matter is improved, and a step taken towards its refinement. Through motion dull matter is rendered acute and susceptible. Hammered steel is superior to cast steel. Numerous blows dealt upon the end of a steel rod will confer upon the rod magnetic properties, whereby it will pick up a needle. Brown molasses candy loses its dark color by pulling. Likewise the mahogany brown tint of shellac of commerce is discharged by pulling while hot, and the gum is thereby made nearly white.

Where has the color gone? It may have become oxidized or discharged, as the sun and sulphur vapor are known to bleach colored fabrics.

But the energy of motion, and its transforming agency in the several examples above cited, is an instrumentality too potent not to be accorded the place of a prime factor in it. While the examples show us the plastic value of motion, we are led to understand that this

transforming power life-wards is quite antecedent to the more pronounced stage of vitalization.

Electricity and magnetism, though properties of matter and correlative of motion, typify a higher grade of activity than the vital. They reach into the sphere of mind, and move almost side by side in a race with thought. Electricity and magnetism or electro-magnetism is ubiquitous. It is omnipresent in four cosmic entities, as the material, the vital, the mental and psychic.

Observe further. Motion, electricity, and life are without form. But the two latter are vestments, ambient and pervading.

Matter is nebulous in space. Life is nebulous in water. Motion and heat are primitive properties in matter. Motion and heat are primitive elements in life. Motion is one of the forces in matter. Life is kindled by contiguity of mundane forces with matter. Motion is a plastic power. Life is a plastic entity.

Surely, then, have we not warrant to say that motion is an initial element in life's problem? From these predicates there follows this answer and definition, that evolved from the plenipotentiary of the cosmos, *Life is a sequence of persistent Force in Matter.* Also, the end and aim, the summation of life is to *maintain its well-being.*

STOCKTON, Cal., November, 1888.

A Pitiful Case.

EDITOR OF GOLDEN GATE:

I inclose a letter from Miss Sarah Ramsdell, with whom you have a slight acquaintance, I believe, and in whom you feel an interest, because of her misfortunes, and knowing her to be worthy, I feel assured you would speak a word in behalf of the sisters, which may reach the heart of some philanthropic individual possessing the means, to extend a helping hand to one of our grandest instruments. Although she has no knowledge of this, I think she would have no objection to permitting her letter to be published, should you see fit to do so. And I pray its mute appeal may strike an answering chord in some noble soul that finds its highest pleasure in deeds of charity. And the life-long gratitude of one who appreciates the most trifling acts of kindness will be your reward for a kindly word in behalf of these afflicted ones, and will bless whoever responds to the voice of sympathy.

With many good wishes for your success and prosperity,

Yours for the Truth,

EMMA F. WALLEN.

SANTA BARBARA, Nov. 13, 1888.

[Following is the letter referred to. It speaks in trumpet tones of the necessity of a Home for our workers when broken down with ill health.—Ed. G. G.]

COUNTY INFIRMARY,

SAN JOSE, Nov. 8, 1888.

DEAR FRIEND MARY:—I was glad to get your letter, but was in deep trouble. Libby is very sick with chills and fever, and the house were in being vacated, we had nowhere to go. Spiritualism or lists have nothing to do with such cases, and so it was suggested that we come to this institution, supported by the State. The inmates, I should judge, are mostly Catholics, and so here my guide finds Libby and me, and so must earthly friends, if there are any, who desire to do so.

Libby is seemingly better to-day—escaped a chill last evening, which was due—and so we hope they are broken. She is looking thin and exhausted, but thank God, she is better. It did not seem that the angels would leave me here alone, for this I feel, when separated from sister.

Dear Mary, there is surely need for a Home for disabled mediums, and when Spiritualists come to see the necessity for a practical working out of the Christ-principle, which is the cornerstone to all true religion, then may we see the good Spiritualism has done or is doing. You cannot know how my heart aches to be here, but for Libby's restoration, I will consider the trial a pleasure, and not murmur, but try and look upon it as something to more completely round out my soul-life. We occupy a ward with several cripples, each one more helpless than myself. Libby only sits up a few moments, about ten o'clock in the morning. My heart aches, day and night, at the sight of these poor, helpless sufferers, who have no hope of ever being better in mortal life. Oh! Mary, these are the real sorrows, before which all others must seem small, indeed. So, dear, put yours aside, and only think of them as incidents along life's roadway to fill in the picture of your spiritual destiny.

I wrote Emma yesterday, telling her all about our present difficulties, and thought best to defer writing you until to-day, to let you know how Libby was. Please tell Emma she is a little better. She takes nothing on her stomach but very weak corn gruel. We are three miles from San Jose. The grounds are beautiful here. The board is all right for working men, but I crave fruits, which we do not get very much of. I have a chance to send this to the office, so must say good-bye.

Yours, with love,

SARAH AND LIBBY.

Address County Infirmary, San Jose, care of Mr. Church.

A Denial.

EDITOR OF GOLDEN GATE:

In that truly sublime discourse, by Mrs. Ella Wilson, "What is Truth?" published in the GOLDEN GATE of November 10th, I see another reference to speakers on the Oakland camp ground, referring to "God with bated breath." If any did so, I hope they will profit by the excellent advice given by Mrs. Wilson. I, however, as one of the speakers, emphatically deny the imputation. I have never cringed, and I never will. Yours for Truth,

W. J. COLVILLE.

We are all of us workers, in one way or another; but how many are possessed with an earnest desire that the work we put from our hands shall be thorough, honest, and faithful?

From the Sun Angel Order of Light.

[Written for the Golden Gate, by Spirit Saidie, leader of the Oriental Band in the Heavens, to the children of the Order of Light in Earth Land, through the Scribbles of the Order, Mrs. E. S. Fox.]

Children of the Order of Light, with a heart filled with love Saidie comes to you from afar. As Saidie has bathed her soul in peace, she turns again toward the field of the present, where her children are gathering to themselves golden treasures, which shall prove, in the not far away future treasures which fade not away. At present storm clouds are gathering, and Saidie e'en now sees the rising blackness thereof, which betoken a fierce gale; but, children of Saidie's love and care, she bids you fear not. As you are firm and steadfast, brave and true, you shall outlive the storm, e'en ride on the topmost crest of the rising billows, and at last enter the safe harbor with all sail set to catch the gentle breeze.

All great reforms must rise 'mid the raging storm of opposition, and every truth must enter the battle-fields, where error, fully armed and equipped, is ready to slay and lay low. But, my children, Saidie bids each one, Gird on your armor anew; wear the helmet and shield; proudly unfurl the Banner of the Higher Heavens to the breeze; and look to the highest and holiest for strength and help, and when the conflict has ended, when the smoke and dust of the battle shall have cleared away, you shall find that not only have you been protected and saved, but you have added laurels and more radiant robes, in which your spirits shall be clothed in the days that are to come.

Home is beyond the noise of conflict and strife, where the air is filled with the sweetest melodies of peace; where the turmoil and heartaches are past, and hearts are filled with the harmonies of peace. Saidie must e'en catch the tones thereof, for she looks o'er the land and sees the children for whom she labors unceasingly struggling to gain the mastery over lesser good, and would baptize them with courage and strength, that they may fail not. Children, know that in the past each one has woven mantles in which you have enwrapped the forms you wore, and many threads inwoven there have fallen away. It is for each one, therefore, to look well to those things which help to form the threads which shall not perish, but endure.

Saidie sees how in this war of thought and purpose many are perplexed, feeling they know not which are the buds of truth which wither not, but shall unfold in the sunlight of the Eternal; therefore she works rather to unfold your highest reason, and the spiritual perceptions and intuitions, knowing that as these are unfolded, you each will become wise to discern, and true to receive the highest aspirations that can come from realms of light, even into the valleys of incarnated life.

Saidie enshrines not herself as God in your hearts. She comes to earth and its children as a teacher—one who has gems of wisdom to impart; and when she makes the appeal to her children, not to delay their home coming, it is with a heart filled with their own desires of soul, baptized with a love that knows no decay, but is immortal as life itself. Among her children are those who have walked the fields of many incarnations. There are those whose feet have strayed far from the path of right, even far into the wilderness, where error rose like a threatening cloud, obscuring the light of the glorious sun, until the soul was sick, and the heart weary, and the tired eyes longed for one glimpse of the home they might not yet reach. Saidie comes to such with a pitying heart. She calls to them with a voice of love, Children, wander no longer. Look deep within your own souls and read there the faintly outlined record of the past; then, with firm resolve, erase every vestige left, and re-write with the pen of love a record of good, which shall far outshine all, and thus the recording angel shall be sent afar, proclaiming, even on the shores of a far away world, the glad tidings of a soul ransomed, redeemed. Other worlds have felt the pressure of your feet; other homes have heard the sound of your voices; other hearts have been made sorry or glad through your own deeds. Let other worlds and their spheres rejoice that redemption is recorded in letters of gold upon the banners you now hold. Bear these aloft, nor let one stain mar their purity, and you shall rejoice when reaping time has fully come.

Saidie works upon the hearts of the few, for the few alone receive in its fullness the knowledge with which she would bless all mankind. She would make each home a very haven of rest to those who gather there; would tune the heart of each one to the melodies of the higher spheres, and thus bring into each household a purer, better harmony with each other.

Oh, my children, put afar from you, each and every one, all contention and strife. Let the thoughts of your hearts be pure and sweet; strive in love to win those you love into right paths. Let the light that shines from each home be the pure light in which angels may walk, and the angels of peace will walk ever by your side. Saidie has seen how mankind has striven to attain a false peace, which, having no secure foundation on which to rest, is fast fading away. Therefore she has sought to build only on the rock of Divine Truth, and has led her children only to the Temple where Truth abides, preferring the sarcasm, if need be, of the thoughtless for a time, for well she knows

her children are where they can firmly stand through all storms of opposition and oppression, which may destroy the foundation on which many have rested their hopes, but which the coming storms and floods will have swept away, and with the gathered debris whirled into oblivion.

The true, the right, shall remain; the false and untrue shall perish e'en as the storms sweep o'er, for their strength is less than the breath of even, and can not endure.

Children, the scale of justice shall weigh motive and deed, and angels from the higher courts shall mete to each one a just reward. Be ye firm and faithful, and your hearts need not fear. Saidie will work upon the hearts of the people, and though slow may seem the dawn in coming, yet it shall come, and peace and gladness shall yet flood this earth. Home hearts are true; be ye loyal, biding well the time, and all shall be well.

Peace be with you,

SAIDIE.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angel Order of Light.

OSWEGO, N. Y., Oct. 27, 1888.

Spiritual Demonstrations.

(Chicago Mail.)

Michael Cure, a German farmer residing in the township of Palos, in the southern part of Cook county, has recently had a weird and thrilling experience with ghosts. Mr. Cure is an honest, innocent old gentleman, the truth of whose word is never questioned by his neighbors. He will take oath as to the accuracy of certain startling circumstances which occurred at his home recently. His statements are also corroborated by some of his neighbors.

The strange visitations commenced on the afternoon of September 14th. They began in a rather innocent way, consisting in the whisking about of the dining-table from one part of the room to another, and disarranging the plates and other articles placed thereon by Mrs. Cure. This was more marvelous than mischievous, but the uncanny thing became bold and destructively familiar as time passed. While Mr. and Mrs. Cure were gazing in wonder at the table, which had been shifted by unseen hands, the kitchen stove door flew open and a pan of food shot out of the oven upon the floor a dozen feet away. They were almost paralyzed with amazement. Recovering, however, somewhat, Mrs. Cure turned to replace the table, when, lo and behold! an accomplice of the oven spook had noiselessly restored the table to where it belonged, and rearranged the plates in the warmer, in which Mrs. Cure had originally laid them. While they were standing wondering what would be the next manifestation, half a dozen cucumbers came whirling through the unbroken panes of the window. Mr. Cure rushed out into the yard to capture the mischief-maker, but neither high nor low could anything be discovered that might possibly make the mischief. The terrorized people re-entered the house, and Mr. Cure proceeded to light the lamp. He was about to put the chimney on the blazing wick when the door slammed to with a bang, while a gust of icy air rushed in, unceremoniously blowing out the light, and causing the teeth of Mr. and Mrs. Cure to chatter like castanets.

In the morning the good man of the house harnessed up his horse, intending to drive over to Worth, four miles away. When about ready to start he went to the house to obtain some orders from Mrs. Cure concerning groceries. This done, he returned to the barn only to discover that old Bob had been unhitched and the harness hanging upon its accustomed peg. He reached for the erratic gear, keeping one eye on the horse in dread that he would disappear while his back was turned. Mr. Cure never "hitched up" under greater difficulties in all his experience. It was a constant effort with him to hold half a dozen things in his hands at once in order to avoid any of them getting away.

Finally, he arrived at Worth and told his strange story to Mr. Reid. He, in company with two others, went home with Mr. Cure in order to investigate the phenomenon. As they attempted to enter the kitchen, the door was blown shut. During all this time there was a constant shower of gravel against the window-panes. Strange antics of one kind or another have been going on since that time. Evidently it is wondrously fertile of resource—it never repeats the same trick. On Friday last the unwelcome visitor locked every door about the house, leaving Mr. and Mrs. Cure prisoners in their own house.

One of the neighbors who called, successfully communicated with the ghost. He tried the slate-writing method and wrote this question:

"For God's sake, what do you want?"

The answer came instantly: "See Pete." Replying to the question as to who the strange and invisible unknown was, the answer came: "Pete, it is your mother."

Then came another shower of stones, the ghost refusing to answer any more questions. Last Friday the spook locked all the doors in the house and took away the keys. At the request of Mr. Cure, who wrote on the slate to return the keys, the ghost immediately sent them back.

Finally, a priest was called in, and after having his holy water spilled and the candles blown out, the ghost departed and has since allowed the house to rest in

peace, although another visit is anticipated shortly. The whole surrounding country is aroused, and Mr. Cure has been compelled to lock up his house to prevent curious visitors from overrunning his place.

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[Written for the Golden Gate.]

The Message.

BY E. A. H. BARNES.

Soft and low on my spirit came
Fell a whispering word of compassion;
For my heart was sad and my life was lone
And my ships had not brought back my own.

As tenderest love to a stricken child,
Or as angel soft o'er a desert wild,
Thus o'er my heart all moment passed
Flowed the healing love of a love not lost.

My mortal veins were hushed here
To voice the softly sweet word,
But my spirit woke from its dream of fear,
A thrill with a song from the angel sphere.

I sought to render the warden sweet,
But it sank from lips all incomplete,
And full of sorrow I turned aside
In the silence and doubt of a selfish pride.

Then soft and low on the silence fell
A voice I had learned to heed full well;
"I pray thee speak the given word
Till the hearts of men are divinely stirred."

"Some ear will list, some soul respond,
To the voice that pleads from the fair Beyond;
Forget thyself and thy song shall prove
A message sweet to the hearts that love."

Thus bidden, I lift my voice again
To plead for love in the hearts of men;
That hate and discord may silence keep
Till the Prince of Peace shall a harvest reap.

CLARA, Pa., November, 1888.

OUR QUESTION DEPARTMENT.

TO M., SAN JOSE.—In your endeavor to develop spiritual power, try first to establish your health. A sick person is in no condition to "work for occult power," unless it be for the magic wand of a healthy body, for his whole consciousness is too much centered on his suffering. The person who can, by the power of his own thought, relate himself to the "Divine Law of Cure," has worked to a purpose, for he knows the path, and may become "the light, the truth, and the way" to others who, like himself, are sick and suffering. Just think what health you might radiate in thought form, in place of the sickly atmosphere which surrounds you now.

A sick person may be ever so sweet and lovely; he may have schooled himself to endure his afflictions; and still be an actual blot on the fair face of humanity. That you have "spent much time and money to no avail," is no reason why you should not try to use the soul power within your own being—the "Divine Law of Cure." This you will find free as air and sunshine, only so you come into harmony with it.

Approach the exhaustless realm in thought with faith, believing you will have taken a long step on the way to occult power. Life has a purpose. Through this body the soul is relating itself to the realm material. Only where there is the perfect adaptation of the body (our little world) to the greater world of which we are a part, can we expect to accomplish that purpose.

Every organ of the body is the outworking of functions which relate us to the external, which, to accomplish the most for us, must work harmoniously.

Either you are (because of your sensitiveness) the victim of other people's abnormal thoughts and feelings, or else you are translating into outward form some way of thinking in yourself which is not attuned to health. Don't go hunting around for some other person to put you in tune. Just turn over a new leaf in your book of life, and let no thought of fear, grief, envy, malice, jealousy, or of selfishness, in any form, blot its fair face. Hope much, love much, think with the good in all things; at the same time hold yourself positive against the unhealthy radiations of others, and you will soon be well. Then you can work for the spiritual gifts you so much desire. More than likely they may come to you in the process of health getting. Let me hear from you occasionally, and any suggestions I can make for your advancement will be gladly given.

TO "SEEKER," RIVERSIDE, CAL.—I have never said, neither have I thought, "that there is no sickness, suffering, crime and distress," existing as an actuality on this life plane of ours. What I have said, and what I try to think, is that none of this is real or true of the spiritual self. And I find when I can lift my thought and focus my consciousness upon this plane, where sickness, sorrow, pain and death never enter, I send down into every atom of my body the elixir of life. Health and joy go bounding through my veins, and strength comes to meet the trials of life.

Crime originates in selfishness, and disease in wrong thinking. Crime will be a thing of the past when man lives the Golden Rule, doing unto others as he would they should do unto him. Sickness will be no more when in thought, word and deed we relate ourselves to health.

This is my statement. Until it has been tried and found to be a failure, no one can gainsay what I declare to be true. But remember perfect unselfishness, the life of humanity, that will, in the future, wipe out crime, means the complete recognition of Universal Brotherhood and the living life; while the thinking that will bring health and happiness to man must be free from every taint, thought forms, which reflect in the body the good, the true, and the beautiful, and which must in the nature of things relate one to peace. When the law of life is the law of love, and right thinking is universal, humanity will have come to the time when God reigns, and Good is supreme.

No, my friend, the words you put in my mouth are none of mine. You are all off in your understanding of mental healing. I have done much for myself by changing my ways of thinking. I have seen the good in others. I know the truth of what I say: go thou and do likewise. Work for some good yourself, and no longer try to clog the way to health for yourself and others with such unkind words as you put on paper for me to read, for they may reflect on yourself. I refuse to let them touch me.

Yours in kindness,
SARAH A. HARRIS, F. T. S.
BERKELEY, Cal., November, 1888.

Health Hints.

EDITOR OF GOLDEN GATE:

A writer in the *News Letter* says that "malaria, so-called, is a delusion. The word malaria means bad air. The diseases that are attributed to this cause are frequently common in districts where there is no stagnant water, or anything else to taint the atmosphere." He then attributes the disease to the "exhausting influence of electricity in the summer months," etc.

Now, in my opinion, his premises are

right, but his conclusions are wrong; and in the interests of humanity may I venture to offer my experience in the matter through your columns? So many suffer from this fell disease, that I wonder it has not received more investigation into its causes. To be brief, I agree with the above writer that malaria is not always the result of bad air. Of course, sewer gas is poisonous, but in malarial districts, where there are no foul emanations existing, I believe that disease more frequently results from bad water.

For instance, in our own State, throughout the interior valleys, where so much fever and ague prevail, where the air is dry as the Sirocco, and the sandy soil so parched that vegetation never rots, how can malaria exist? It then must be in the surface water. To prove this, I bored a well on my ranch fifty feet, till I struck gravel, piped the well, and never had a sick man on the ranch in six years, while the Chinamen, camped down on the river, putting in my canal headgate, all got down with fever, while the river from which they got their water flowed past the shingle beach on which they were camped, as clear as crystal. Still, the melted snow water must have been unwholesome, and my neighbors, who used shallow wells, or took their water from the canal, all got sick from drinking this surface water.

Many years ago, on my first voyage to Batavia, the capital city of Java, I found many vessels lying in the bay, with their crews sick, dying, or dead. It had then the reputation of being the sickliest place in the East Indies. I could not understand how malaria could exist on a lovely salt water bay. It struck me then it must be the water we got from the shore. So I acted on the thought, and boiled my water over night, letting it cool in buckets in which I mixed raw oatmeal. The buckets were placed in the shade under the awnings, and when the men, who necessarily require a great deal while delivering or receiving a cargo, in a hot climate, wanted to drink, they stirred up the oatmeal, which made the boiled water at once refreshing and nourishing; and in proof of my theory, I had not a sick man in eleven voyages. And during threshing time on my Fresno ranch, I adopted the same addition of oatmeal in the water with the same result—no sickness on the ranch.

In conclusion, I am convinced that the precaution of thus boiling the water before drinking it, in our malarial districts, would prevent sickness. It is worth trying.

Yours truly, A. Y. E.

Charity enables the mind to breathe a pure air in the foulest places; continence makes her strong, no matter in what condition the body may be; her sway over the senses makes her queenly; her light and peace render her beautiful.

To be angry is to revenge the faults of others upon ourselves.

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- 5th—It Stimulates the Liver and therefore cures disease arising from a torpid condition of this important organ in the human anatomy.
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- 9th—It will counteract the evil effects of Alcohol upon the system.
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