



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

VOL. VII.

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SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 8, 1888.

[TERMS: (In Advance) \$3.00 per annum;  
\$1.00 for six months.]

NO. 8.

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## GEMS OF THOUGHT.

It costs more to revenge injuries than to bear them.

Inordinate demands should be met with bold denials.

He who is of no use to himself is of no use to any one.

It is wise not to seek a secret and honest not to reveal it.

No man should act as to take advantage of another's folly.

A man proves himself fit to go higher who shows that he is faithful where he is.

Politeness is like an air cushion. If there is nothing in it, it causes our jolts wonderfully.

He is rich whose income is more than his expenses, and he is poor whose expenses exceed his income.

One of the mistakes in the conduct of human life is to suppose that other men's opinions will make us happy.

The man with polished manners rubs along easily through the world; but it is because he rubs that he is polished.

The hill has not yet lifted its face to heaven that perseverance will not gain the summit of at last.—*Charles Dickens.*

The fancies of men change, and he that loves to-day hate to-morrow; but let reason be thy schoolmistress, which shall ever guide thee aright.—*Sir W. Raleigh.*

Let it be impressed upon your minds, let it be instilled into your children, that the liberty of the press is the palladium of all our civil, political and religious rights.—*Junius.*

When you have found the master passion of a man remember never to trust him where that passion is concerned.—*Lord Chesterfield.*

The gist of all philosophy lies in taking things as they come, and making the most of them. What is, is; and it is one's own fault if he does not make it equally true that what is, is best.

The soul that lingers in contact with sin is in greatest danger of becoming hardened and punished for its evil. There is no safety, save in separation from every form of wickedness.

Exhaustible "good nature" is the most precious of all gifts, spreading itself like oil over the troubled sea of thought, and keeping the mind smooth and equable in the roughest weather.

If you hate your enemies, you will contract such a vicious habit of mind, as, by degrees, will break out upon those who are your friends, or those who are indifferent to you.—*Plutarch.*

Man has a right to speak, think, and write with freedom upon all subjects; but he has no right to force his opinions upon others, or to persecute those who differ with him in belief.—*Mackinist.*

## Psychical Research, Fraud, Extermination, and Other Matter.

BY J. J. OWEN.

The right of any number of persons to unite for the purpose of pursuing knowledge in any direction, for their own use, will not be disputed. But when there is a declared purpose that one object is for the benefit of others, the assumption implied opens the door of criticism as to authority and capacity. Knowledge of the subject matter to be investigated, and freedom from bias, are conditions precedent to proper qualifications. As to "others" outside of their particular circle, they, of course, can accept or reject the proffered guardianship, as may suit themselves.

The open avowal, as per preliminary report, that they are after externalizing mediums, propose to do some externalizing, and the declaration in "object two" that they propose to investigate "more particularly spirit materializations," with this other fact that there is a large per cent in the Association committed against this form of manifestations, are clearly indicative of the animus of the movement, and the unfitness of the Association for scientific investigation.

Presuming that the presentment in the GOLDEN GATE is authentic, I propose a brief analysis of the objects as stated: 1. "Religious, educational, and scientific." When terms have acquired a definite signification, if used without qualification they must be deemed to be used in their common acceptance. The term "Religion," with its derivatives, is held by all well informed people to be the synonym for all creeds based upon the Christian Scriptures—creeds propagated by authority and accepted on faith. If they do not mean this, they should have said what they do mean.

Psychical research may properly comprehend the psychical phenomena resulting from creeds; but there can be no scientific investigation of myths *per se*. That which has no basis in fact can not be the subject of scientific analysis, and is entirely out of place in a society of such lofty pretensions. The world has had quite enough of "Religion," and needs something better to make it what it should be.

2. "The principal purpose," etc., and more particularly materialization. Why discriminate against this one, if there exists no bias, and no latent determination to clean out this phase? Wherein does this Society differ from any or all other investigators, except that a specialty is made of an obnoxious phase? Herein is a quasi concession that other forms are or may be genuine; but this one is not or may not be.

3. The Society proposes to use all the latest and most approved methods in the investigation of the phenomena. Now there are no latest and most approved methods. Every investigator thinks he has the best methods, and refuses to be satisfied with less than his own. There are and can be no standards. Every medium and every circle differs from every other, and hence there can be no standard method. Some will succeed where others would fail, and both honest. The fact is, in order to make a scientific investigation, in addition to a general knowledge of the laws governing these phenomena, there must be a specific knowledge of the particular phase of any medium, and the laws governing that phase in that medium. Now, the medium, or the medium's band or control, are the only intelligences having full knowledge of the best methods, old or new, approved or disapproved, for that medium. These given, if we have not sense enough to detect fraud, we had better retire from the business.

Can not we too use all the best methods? What, then, is gained, unless there are better methods? A scientific society should be able to discover infallible methods easy of application. If not, then, *cui bono?*

4. To search into the causes of this wonderful phenomenon. Here we have the singular instead of the plural, if the search is to be generic. Is the "all" included in the particular one?

5. To foster and aid all these occult manifestations. How? By endorsement? What right has this Society to endorse anybody or for anybody? How is it endowed with authority to bind any body or thing? Will the world accept its dictum as to capacity or verity of any medium? Suppose a diploma or certificate, about how long and how far would the guarantee go?

6. To assist persons actually possessed of so-called mediumship. This is a direct fling at all mediumship. The term "so-called" is an insult to every honest medium and every intelligent Spiritualist. While conceding the possibility in other sections of this statement, in this there is a grave suspicion expressed as to the existence of any mediumship, and the possibility of some other explanation, by some higher science. Herein crops out the cloven foot of Theosophy, which says, by its high priests, that forty-nine out of fifty are frauds.

7. In this section the Society assumes the right and capacity to determine all "true phases" of mediumship, and to be the judge of the quantity and quality of the encouragement and recognition to which each is entitled. The medium is not to be consulted, but meekly to submit to the verdict, after having run the gauntlet of this Society's latest and most approved. By whom?

8. Here again the Society sets itself up as the supreme judge of truth, and whether the medium has proved himself genuine. Here the practice of all judges and courts is reversed. The criminal is deemed innocent until someone proves him guilty. But this Psychical Scientific Research Society holds every medium a fraud until the medium proves innocence in manner prescribed by it, and to its satisfaction. If this is the effect of superior knowledge obtained through psychical research into occult phenomena, under the tutelage of the oriental adepts, then I pray to be excused.

9. Here is a conglomeration difficult to unravel. The Society will not denounce (as a Society) until the Society proves positively to its Executive Committee, etc. It occurs to my mind that the Executive Committee, or a special committee appointed for the specific purpose, should prove to the Society the fraud, and then the Society should authorize the Executive Committee to denounce, etc. As thus presented, it becomes the business of the whole Society to make proof to the Executive Committee, and then, if the Executive Committee approves of the proof, the Society may proclaim, etc.

10. This is tautology. It is comprehended in 2, 3, 4, and 7. The wording is peculiar. "The truth of all true phenomena." When the phenomena are demonstrated, the truth is self-evident.

12. Proposes to educate its members into methods of detection and protection. Well, if this presentment is a fair specimen of the calibre of these self-constituted guardians of the truth, the facts, the mediums, and the public, the necessity is apparent. To my mind it is conclusive as to their unfitness for their self-imposed task.

One of the worst features of this new move is the official and personal activity of the Corresponding Secretary. To put it mildly, it is a gross breach of the proprieties. Mediums, of all persons, should avoid the detective business. They can well leave this to others. It is not a very nice business at best, and they will do well to omit it from their phases of mediumship. It would be eminently proper for a medium to become a member of a society for investigation, and to become a subject for their experiments, but highly improper to become a detective to investigate and judge other mediums, or to join in a crusade against some other phase not his own.

On this subject, Mrs. Harris reminds me of the man who threatened to beat the life out of his boy if he ever went into the water until he had learned to swim. She would stop all development until we have learned the law, and yet she still says, "The want (need) of the day is investigation of the laws," etc. All we now know has come through the development of mediums, and I presume all we shall know will come in the same way. The general ring of her answer is that of true metal.

The frame test of A. Adams, or nearly like it, has been made multitudes of times. So there have been other and more severe tests. These wisecracks seem not to know that a medium in St. Louis allowed the "form" to be shot at. The

facts were verified and published in the secular press. Now why should not this test be applied to every medium. It would settle the confederate business every time.

As a rule, it is best to let each investigate for himself, and expose, if he detects fraud, for himself. I have no use for their inner-chamber, sacerdotal-dictum arrangements. I want no guardian of truth or fact. My experience antedates most of these new lights, and I have found all such attempts failures. The day of authority is doomed; individual responsibility must take its place, regardless of sequences. As I have intimated, certificates or diplomas are not guarantees of capacity or integrity, and especially not in continuity.

The man who, in advance of knowledge, suspects another, is unjust, and is himself a suspicious character to be watched. To all those who have doubts as to the verity of the facts, or denounce the manifestations as fraudulent, I say: Inasmuch as you and yours are honest, incapable of deception, organize a circle of people whom you know to be perfect; develop mediums out of your own household, and then you will have perfect proof of the verity, etc.

Far better to organize to study the laws of our own being, and the methods of the unfoldment of our own powers; or to protect the innocent who are bounded, legally and otherwise, by the fraudhunters, without and within our own ranks, of whom there are quite enough at present.

WASHINGTON, D. C.

## A Powerful Healer.

EDITOR OF GOLDEN GATE.

While here in San Diego, I had the pleasure of making the acquaintance of the most powerful healer I ever met. During my travels in Europe and Australia, I have seen many of them operating in public and private, but none to equal Dr. R. J. Goss. It seems strange to me that he has been able to resist this powerful influence for so many years.

Dr. Goss is a gentleman in middle life, about six feet in height, and weighing about 150 pounds. He is a physician, and practiced medicine about thirty years in the regular way, and has fought to keep the influence away for twenty years, thinking that by giving way to it he would injure his standing among his professional brethren. His success in practicing medicine has been wonderful. He has made hundreds of cures at the bedside by simply holding the hand of the patient for a few minutes, the patient thinking at the time he was taking the rate of the pulse.

His *modus operandi* is different from that of healers in general, he not using massage or hand-rubbing. The way in which I have seen him operate is to stand several feet away from the patient, and throw the magnetism with his hands for a few seconds.

I saw him operate on a man who had carried his hand in a sling for several months. He could not raise his arm. The Doctor simply waved his hand towards the man, and bade him raise his arm, and to his astonishment he was able to do so. I have met the man on the street several times, and he informs me that he has not had any trouble with it since.

I have seen Dr. Goss make a pass from the head of a patient to his feet, and he would immediately break out in an active perspiration. He would reverse the pass, and the perspiration would stop as if by magic.

I find the Doctor still inclined to hang back. I report this to give him publicity, hoping thereby to compel him to come to the front, and use his power to assist suffering humanity. I hope soon to hear of his occupying the public rostrum, healing the sick, and letting the public see what the spirits can do, if they can only obtain the proper instruments. The Doctor's office is in the Sun Building, Plaza, San Diego. Respectfully Yours,

T. D. HALL.

SAN DIEGO, August 28, 1888.

A man's time, when well husbanded, is like a cultivated field, of which a few acres produce more of what is useful to life than extensive provinces even of the richest soil, when overrun with weeds and brambles.—*Hume.*

## Mrs. Richmond's Book.

EDITOR OF GOLDEN GATE.

Reading the advertisement in the GOLDEN GATE of Mrs. Richmond's latest book, "The Soul and its Human Embodiments," I sent and procured a copy. Have read it twice carefully, and I most pronounce it the most discriminative, well classified, and concise body of esoteric teaching that has yet been offered to the reading public. The book embodies teachings which have hitherto been given only to Mrs. Richmond's private classes. The lessons are presented in the author's choicest style—clear, condensed, terse—and they abound with a delicate, tender, and sympathetic spirit, which makes the reader realize that he is imbibing truth from very near the fountain-head. Yet the truths are pearls of an order that will be trampled into the mud by the worldly wise who make a boast of material knowledge.

In these lessons, it is assumed that the soul is primal, eternal, and uncreate; that in its primal unity it includes both the masculine and feminine principles; that it was in the estate of conscious angelhood before it ever became embodied in material form; that the soul, in its embodiments, becomes divided in expression into two visible or objective persons, masculine and feminine, which remain separate through a long succession of embodiments, but become reunited in the angel, when the sum of material expressions is completed on a planet.

Again, the expression of the soul upon a planet embraces three typical degrees, each of which includes many embodiments. These degrees are material, intellectual, and moral. The embodiments must finally culminate in a conquest in each of these departments; but conquest in the moral department is by far the most complex and difficult. The soul in its outward expression becomes perfected by gradually achieving victory over these three conditions. "The physical power is to conquer for self, the moral power is to conquer self."

A certain number of souls ripen into a spiritual harvest at the end of each Messianic period of 22,500 years. Five such Messianic periods have passed on earth, and we are now at the dawn of the sixth, which is a larger cycle, and in which will be summed up the labors of the preceding five. We are now on the eve of a more bountiful spiritual harvest than any that have gone before. The heralds have already announced the New Messiah. Former Messiahs appeared in the masculine, with the feminine counterpart involved or veiled; the New Messiah will come in the dual—masculine and feminine—two visible persons representing the one royal soul. No more Messiahs will be crucified on earth.

These teachings are very similar to those contained in the Jewish Kabbalah, but far better adapted to modern comprehension. They also contain a moral completeness, that commends them to the deeper intuitions. Here, too, the idea of sex and counterpartial life is central and primal; while some of the eastern theosophists teach that sex is a taint which every soul must finally outgrow. To such as are hungering for the real bread of spiritual life, this book will be a light upon their path.

E. WHIFFLE.

TURLOCK, Cal., August, 1888.

WOMEN WHO NEVER REST.—Many women never rest. They seem not to understand what rest—real rest—means. To throw one's self down with a newspaper or a book is not rest; it is only a change of occupation. To sit down and keep the fingers flying over some sort of fancy work, as if one were pursued by a demon of unrest, is certainly not rest. But to lie at full length on a hard surface, arms extended at the sides, head back, with no pillow, eyes closed, all cares and worries dismissed—this is rest; this will smooth away wrinkles in face and in temper; this will give an air of repose to the tired, anxious, nervous woman; this will take away many an ache and straighten out rounded shoulders and craned out necks. English girls who are famous walkers are taught to lie down for a few seconds whenever they come in from their tramps. If Americans would learn the value of lying down frequently, say two or three times a day, they would have twice as much go ahead and power to go ahead as they are now famous for.



## Counterfeits.

EDITOR GOLDEN GATE:

Whenever anything of value comes before the world it is sure to be counterfeited by [unscrupulous persons, if there is any money in it. People can be found in every large community so lacking in all moral qualities that they will not hesitate to practice the most infamous deceptions, if by so doing they can make a little money. The long taught doctrine of the atonement utterly fails to make people do right because it is right. The fact that our loved ones gone before can, under certain but rare conditions, return in a visible, audible manner to cheer and strengthen us in our earth duties, has been seized upon by unscrupulous persons, and counterfeit manifestations have been gotten up to deceive the innocent and unwary.

I am glad to see that many of the staunch Spiritualists who are most deeply interested in the advancement of true Spiritualism, are waking to the importance of united effort in clearing the barnacles from our beautiful ship.

Some of the San Diego Spiritualists have lately stirred up one of these counterfeit nests—the Clifton-Patterson combination—and made it so hot for them that they felt it desirable to take an airing, and cool off a little. So they quietly skipped to Los Angeles; and their agent, Mr. McGill, engaged rooms, and advertised in the daily papers that Percy Clifton, Anna Patterson and Maud Jones (Anna Patterson's daughter) would hold developing circles for one week.

I was doing jury work in Los Angeles at the time, and called on Mr. McGill, and gave him my name as a member of the class. For Dr. Taylor, who has recently been lecturing in San Bernardino, told me that he knew Percy Clifton to be a most wonderful, genuine, materializing medium.

On the evening of August 13th I visited the rooms designated, and found the before-mentioned people, and a few others. But it seems that while the advertisement had been up only for developing circles, it was distinctly understood that materialization was to be the chief attraction. But from some cause, best known to himself, Percy Clifton now absolutely refused to sit for materialization; and many who had come desiring only to see that phase of phenomena, and learning that Mr. Clifton utterly refused to give it, had quietly gone away, and no seance was held. I was urgently invited to call again the next afternoon. I did so, meeting each member of the combination, but all shortly leaving the room excepting Mrs. Patterson. She related to me the wonderful manifestations that took place in her well magnetized house in San Diego. I remarked that I expected to be in San Diego the next Sunday, and would like to witness such manifestations as she had described. She said that if I would come to her house and write for the paper a report of what I saw, she would gladly give me a test seance free of charge. That I should sit alone with her in her parlors, holding her hands, with sufficient light to see the time by my watch; that I should place my handkerchief upon the floor in any part of the room I desired, and at that spot some spirit friend, drawn by the magnetism of my handkerchief, would materialize and come to me. I thankfully accepted the offer and departed with an earnest invitation to attend a little private circle of invited friends that evening. I did so. But although we had a very harmonious circle of believers, and the united phenomenal powers of Clifton, Patterson and Jones, besides a little genuine mediumistic power in several of the invited guests, still the results were extremely meager, and nothing, that I was assured was genuine except a few table raps.

It was understood that this combination was going to remain indefinitely in Los Angeles, engage permanent rooms, and institute protracted labor in their special calling. In fact, I overheard Percy Clifton talking to Mrs. Patterson about a vacant house he had found, which he thought would suit their purpose nicely. But Mrs. Patterson said she had to return to San Diego to meet a developing class she had there.

So when on the following Saturday I met in Mrs. Patterson's parlors, in San Diego, Maud Jones and Mr. McGill also. I was a little surprised. They said they had left Mr. Clifton in Los Angeles to hold the fort, and they were going back to hold developing classes. It was decided to give me a test seance the next Monday at 2 P. M. I was on hand at the appointed hour, and so were the manifestations. The room is a large double parlor, with all windows and doors very heavily curtained with thick black cloth. A piano, screen, lounge and chairs are the principal articles of furniture. Two heavily curtained cabinets occupy different portions of the room. Mrs. Patterson explained that she had discovered that a different kind of magnetism was required for materialization than for slate-writing. Hence, two distinct cabinets, each filled with its own peculiar magnetism. I was invited to examine one of these cabinets, but not the other. But that I did not care about as the materialization was promised from the middle of the room, in a good light. While taking down the window curtains Mrs. Patterson said that at two or three of her seances Dr. John Wetherbee (Grandfather of "Shadows") had appeared in skeleton form. (That is a ghost of a ghost). She wished I would earnestly fix my desires on

this person, so as to get him to manifest if possible. She wanted to know if I would be afraid if a skeleton should appear. I told her decidedly no, not if a regiment of them should appear. A lighted hand lamp was set on a shelf in an angle of the cabinet I had not examined, out of sight. My handkerchief was rejected because it was colored silk, and a white towel placed near the center of the floor, a few feet distant from the table, at which I was seated. She forgot that my handkerchief was needed to enable my special friends to manifest. Mrs. Patterson seated herself opposite me at the small center table, and gave me one of her hands to hold, while with the other she turned the handle of an organette, and sang to the tune it played. At the beginning of the music the light was suddenly extinguished, and all was total darkness. After a few minutes of noise or music, Mrs. Patterson invited the spirits to manifest, which they quickly did. An illuminated figure rose from the spot where the towel had been placed, and slowly approached, placed one hand on my arm and one on my shoulder. I felt of the hands and bare arms with my disengaged hand. The word "Mary" was whispered in my ear, but all power failed to extract any surname.

It soon passed on; and presently, strange to relate, a bespangled form appeared coming out of the cabinet supposed to be only filled with slate-writing magnetism. The medium said this was an Egyptian spirit. An imitative child's voice was heard in a different part of the room, with which I held quite a conversation about little girls. Two illuminated cards, with the names Minnie and Robert, apparently suspended by a card from a pole, were seen. And lastly the ghost of a ghost, the skeleton of Dr. Wetherbee, appeared from the slate-magnetized cabinet. (In fact I believe they did.) I did all I could to persuade the doctor to come up so I could shake hands with him, as, I told him, I had never had the privilege of shaking hands with a skeleton. But alas, the power was not strong enough, and as he sorrowfully turned away I noticed that the power was not strong enough to illuminate any portion of his anatomy but the front surface.

By this time I had become so indignant at the manifest fraud that was being given me, that it was only by great will power that I kept from exploding. But the skeleton seemed to have exhausted all the power, and Mrs. Patterson lighted the lamp. I immediately gave her to understand that I was fully satisfied the whole thing was a fraud. And so positive was I about it that I told her if she would come to my house alone, and sit with my wife and myself, I to hold her hands as I had just done; then if any illumined forms appeared I would pay all her expenses, and give her besides five hundred dollars. She said she would accept the proposition, but that she had a few other engagements to fill first; that she would write me when she was ready to come. When she comes I will let the readers of the GOLDEN GATE know.

From my former experience with genuine materialization through the mediumship of Mary Andrews, Henry France and Harvey Mott, I think I can detect the counterfeit from the genuine as easily I can in paper money. This Patterson counterfeit was so strongly marked from first to last that I never wavered a moment after the beginning of the first manifestation, in my belief that I was simply witnessing a show gotten up to procure money from the unwary innocents.

The aspiring music drowned any noise that might be made by the accomplices in getting in the slate-writing cabinet. Maud Jones could then crawl along the carpet to the towel, and, at the proper signal, gradually envelope herself, and rise in an illumined covering. Mr. McGill personated the Egyptian, and worked the illumined cards and skeleton act, while Maud Jones did the child's voice act. The absolute darkness of the room made it the easiest thing in the world to carry on such a show as I witnessed.

I hope the readers of the GOLDEN GATE will do all they can to prevent honest people from throwing away their money on such disreputable people.

D. EDSON SMITH.

SANTA ANA, Cal., August 30th.

P. S.—In a note from Mr. Smith, received since the above was in type, he says: "I have just heard something which leads me to believe that I may have 'wronged Percy Clifton in connecting his name with Mrs. Patterson. If so, he was 'wronged in the same way that 'old dog 'Tray' was wronged, because he was found 'in bad company. He certainly came from San Diego to Los Angeles with Mrs. Patterson, Maud Jones and Mr. McGill. But I now understand that he broke with these persons as soon as he found out the true inwardness of their ways, and utterly refused to have anything to do with them. He is said to be a very fine test medium. I shall attend one of his seances at the first 'opportunity. He is now lying ill of 'bleeding of the lungs, at Pomona." While we much regret to hear of Mr. Clifton's illness, we are nevertheless apprehensive that our correspondent's first conclusions are correct, as we have the evidence of one of the (at one time) staunchest believers in Clifton's honesty, that he detected him with a quantity of "spirit" drapery wrapped about his person under his coat, which he always wears buttoned to the chin. Our informant is not a member of the Psychic Research Society, but was for a long time an ardent patron of public materializing seances. We here-

with offer to Mr. Clifton, as we have offered to Mrs. Reynolds, the defense of this journal, if they will demonstrate to us, under reasonable test conditions, that they can produce the psychic form.—Ed. G. G.

## How Far Will History Repeat Itself?

EDITOR OF GOLDEN GATE:

I would not set myself up as a critic, neither do I like to assume the role of fault-finder; but having been a Spiritualist since 1852, I feel a deep interest in its progress, and I watch with a sort of patriarchal eye the different phases of thought which have characterized spiritualistic literature since its earliest inception; and we have reason to be proud of the vast quantity of such literature now extant, although there is quite a percentage which Spiritualists and the world could do very well without.

It is, however, of the tendency of late of many writers to press to the front purely theoretical and non-essential questions, to which I would draw the attention of the Spiritualistic public. The period of time which we occupy corresponds to that of the early Christians. History informs us of their many bickerings, disputes and schisms over such questions as "Was Jesus the eternal Son of God, or the Son of the eternal God?" what manuscripts were inspired and what were not; should priests shave or let their beards grow; the latter question being the one which finally divided the Greek from the Romish church.

During the two or three centuries that the Christians (Spiritualists) of those times were wrangling over these silly and non-essential questions, war, rapine, murder, and human slavery in its most repulsive forms, were practiced by the nations of which they (the Christians) were citizens. One would think that they could have found ample work in changing the barbarous customs of the times, and replacing justice in the place of injustice, instead of wasting their time and talents over trifles. And here we come to the question at the head of our article: "How far will history repeat itself?" We have the same grand truths, the same glorious phenomena, only upon a more enlightened scale and in an intensified degree, which gave the Spiritualist of the first and second century the courage and nerve to meet death and martyrdom in the most hellish forms that bigotry and intolerance could invent, knowing their persecutors, while destroying the body, could not in the least mar or injure the life or soul.

Ought not we then, living as we do in this glorious second advent, to rise above every trifle and non-essentialism that rises to the surface? That saying of the Seer of Galilee, "The harvest is plenty but the laborers are few," is as true to-day as when uttered. There are millions all around us crushed by injustice, bad laws, old and musty customs, which hang like a millstone upon the body politic. The rich and the mighty, as ever, by virtue of human law, crush, despoil, and make slaves of the poor.

There is plenty of work to be done. Men and women and children are forced into filthy garrets and miasmatic cellars, through the greed of grasping beasts in human form. A few own the earth, and the millions are their slaves. Our so-called criminals, made what they are by vindictive laws and customs, are crowded into unhealthy (both physically and spiritually) prisons, mis-called reformatories, where few, if any, are ever reformed. Thousands on thousands every year, of our loveliest angelic youth, are driven into lives of shame and crime by the avarice of man.

If there is anything which will make a soul wish to return to the flesh again, I think it will be the knowledge that while here he spent his time and talents on vague theories and non-essentials, while souls were all around him starving and crying for justice and freedom, for which he had no ears to hear.

One of the answers to a question given to the spirits in my early investigations, as to the object of their coming was, "We have come to remove every form of injustice and tyranny." This was good enough for me. It was just what I wanted, and I hold that there can be but little more advancement in true Spiritualism until Spiritualists go to work in earnest in the cause of justice. The churches are working for charity. Give us justice, and there will be little room or need of charity. I feel certain that if some of the able writers on non-essential questions would but give their attention to questions of human needs right here and now, Spiritualists and Spiritualism would soon assume a different aspect and position from what they do at the present time. I am well aware that many are engaged in the practical things of human welfare, but we want more of them, and more practical talk and work, and less of the theoretical and visionary, if we would not follow altogether in the footsteps of the early Christians.

BEN FRANKLIN FRENCH.

LOS ANGELES, August 22, 1888.

The nerve that never relaxes, the eye that never blanches, the thought that never wanders, are the harbingers of victory.

Be content to do the things you can, and fret not because you cannot do everything.

Truth makes the tongue smart.

## New Developments.

EDITOR OF GOLDEN GATE:

Will the wonders of the spirit world ever cease? We are led thus to exclaim because of a new development of spirit power, right in our midst, in one of the families of the First Society of Spiritualists of Chicago. Mr. Frank Foster, of 751 Fulton street, was told by a medium, (Mrs. Henry Slosson, of our city, than whom none can be more relied upon as to mediumship, and an intelligent, conscientious lady), that he had the gift of spirit photography, and advised him to obtain a camera. On the 4th of July his wife sat for a photograph, and to their great joy and astonishment, the face of Mrs. Foster's father appeared. At a second sitting the father and brother came. It was soon found, however, that the best results were produced when both husband and wife laid hands on the camera. So, now, the parlor of the humble home is dedicated to the spirit work, and, with united effort, the pictures are, from day to day, produced, and many hearts rejoice to see faces of their loved ones gone before. From two to ten faces appear on each plate, some of whom are usually recognized.

Of course, the secular reporter, ever ready "to investigate" and "write up," has not failed to give them a call, and forthwith was produced nearly a column article, giving such extensive details that it served only to advertise their work and bring them patrons.

In a late issue of the *Banner of Light* we note a few words of caution to the public regarding spirit photography.

Without doubt, these are frauds in this phase of manifestation as in all others, but when people whom we have known and trusted for years, and are as confident of their integrity as of our own, are developed into artists in the hands of the spirit world, we cannot doubt them. For four years they have literally given up themselves, their all, into the hands of the angel world, have given up the tobacco friend at their request, and now reap abundantly their reward.

We mail you to-day, dear Brother and Sister Owen, a photo of myself and companion; the little face between us is readily recognized as our Bertie. We also know the large face, that you will see is partly overshadowed by three faces. The old gentleman on the right is the father of Mrs. Foster.

Most of our societies are slumbering during the summer months, but active preparations are in progress for the beautifying and enlarging of the hall of the First Society, the formation of W. J. Colville's classes in Spiritual Science, to begin September 3d, his birthday party, on which occasion fine musical and literary talent will be presented, all promising a series of good things to those ready to receive them. Yours for the truth,

R. C. C.

CHICAGO, August 20, 1888.

## Rio Dell.

EDITOR OF GOLDEN GATE:

Last spring it was my good fortune to make my way to this pretty and busy town, and I think there is not many readers of the GOLDEN GATE that know how pleasant it is here. Eel river flows through the valley, and also many a long mile before it gets here, as the people in Gravelly Valley, Lake county, catch fine salmon in the same waters, in the spring of the year.

This town has an ornament, in the hall newly erected by Mr. Painter. It was much needed, as there was no place large enough to hold the audiences which would gather at lectures or other meetings. I hear the spiritual society of Ferndale presented the Spiritualists of Rio Dell with an organ, which is a great acquisition and addition to the pleasure and entertainment of the meetings. The building looms up skyward, until the houses around it seem like lilliputians in comparison.

The land in that section is very good and very high-priced, and there is an immense saw-mill near by which turns out quantities of lumber and shingles, and it is really unpleasant to see the destruction of the redwoods in so lavish a manner. It almost seems as though things were not portioned out in a very equal manner, because so much of the wood is burned to get it out of the way, while in the city (and it is not so very far to San Francisco), every piece of wood of any kind, or lump of coal, is picked up and taken almost as quickly as if it were a silver coin. It is dreadful for the poor to have to pay such prices for such a standard necessity of life. On the opposite side of the river from Rio Dell, rise cliffs abruptly from the river hundreds of feet high, and the cars of lumber from the mill, as they skirt along the base just above the river, look like an immense snake winding along; and they do not go very fast, as the hill sometimes cave off quantities of earth and rock and obstructs the track. There has been considerable talk of changing the track to the opposite side of the river, but I can not tell whether it ever will be done, as of course, it would be a great expense.

Mr. Painter has followed up a very good idea in dividing his land up into tracts of three and five acres, to sell to those who wished to purchase, and it is commendable to those who have bought to note the amount produced on these small farms. Mr. Painter lately undertook a trip to the East, but through the advice of his friends

in San Francisco, the idea was abandoned, as too great a risk for one so advanced in years to try to go there in such extreme heat.

The very efficient teacher they have in Rio Dell has used his utmost endeavor and procured an organ for the school, which the mill-hands very kindly assisted to pay for. The school, I believe, began four years ago with nine scholars, and numbers now fifty or more.

I will close my letter with a slight mention of that pretty town, Ferndale, near Rio Dell, the residence of the late Mrs. Payne. She could not have selected a more appropriate place for her labors, or to close her life, had she been trying to select one. There are the remains of a monastery on a high bluff overlooking the country around and adjacent to Rio Dell, but the winds have tried to make havoc with it, and it seems in a fair way to give way to "Time's effacing fingers."

E. V. T.

RIO DELL, August, 1888.

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[Written for the Golden Gate.]

## What is Life?

BY R. F. M'LENNAN.

This question has often been asked, and as often answered; and yet the great problem is still before us for solution, and probably will be, as long as man thinks or has use for the agitation of thought. We can, however, approximate the conditions of life, and make them fruitful of good. We can gather in and develop the latent resources of our manhood or womanhood, and crown our lives with success; or we can allow ourselves to sleep on in sweet contentment of all the possibilities that lie dormant in our natures, until that great energizing power of the universe sweeps us from the earth plane to the realm of spirit world.

Speculation is the fruitful thought of life. It starts the quickening germs of intelligence to grasp higher conceptions of truth, and leaves us free to climb still higher the rounds of the ladder that reaches up to a knowledge of the mystery of life.

It is well that we become as little children, whose knowledge of things increases day by day; and thus, by gradual unfoldment, the possibilities of life become clearer and better defined. Let us then undertake the task of understanding more capacities, and be free to follow where truth may lead, however slow her progress may be, until the goal is reached.

It is not within the compass of a finite mind to grasp the purposes of the infinite, only so far as the object lessons are given to us to learn. There are but few settled questions in the world to-day. The problem of life is still debatable ground, and as such every man and woman must reason for themselves what is life and what are its purposes.

We can not believe that our lives are the result of chance, for to believe this we would be compelled to be but creatures of circumstance, drifting on the great ocean of life, aimless and purposeless, without ambition. Therefore we are forced to the conclusion that life is real, that life is earnest, and that everyone who has or shall have an existence must have some good purpose.

Now the question arises, How can such a proposition be proven, and become an exemplified truth to all?

If we turn back the pages of history in our lives, we will find that existence has only been made valuable to us as we have been able to accomplish some good, that, in the final make-up of our lives, we would desire to have remain on the tablet of our memory forever. Therefore, in order to outgrow all the imperfections of life, that go to make up our every-day necessities, we will be compelled to yield up most of that boasted individuality, that in our lives we have gathered together from all the conditions of life that have surrounded us.

If these few days upon the earth plane are all we shall here experience, and we must go down to the ceaseless ages of eternity with an individuality wrought in the few hours that we have lived on the earth plane, and we must go on in the ever changeless monotony of spirit existence, with no desire, with no hope of again taking up the life of material existence, then that inspiration that is ever allied with the hope that springs eternal in the human breast, must go out, and leave our lives but a treadmill, ever shamed by the memory of a misspent life.

If this universe is governed by law, that law must be universal in its application, evenly balanced in its equities, and impartial in its administration. Every child that is born in the universe must have equal opportunities to develop their manhood and womanhood. The very inequalities that are to-day the conditions of life will then be the instruments of a more perfect education, that will bring out and develop those latent qualities that lie dormant in our souls.

This evolution of development must go on until all the faculties of man and woman become perfect and evenly balanced, in one harmonious whole.

When man has completed the perfection of his character, and has become a fit subject of worth to the great sculptor who has designed him, it would then be well to rest content to enjoy the perfect peace and happiness that must be the logical sequence of a well ordered and well balanced life. But it may be said, What is the use of another life, if the identity of our past life is not known to the present life? My friends, all the good that is worth saving from the past life becomes incorporated, through intuition and inspiration, in our present life. I should hope there is not one person in this world of ours, who has that egotistical conceit that their present individuality, acquired in a one life upon earth, is so grand and perfect that they would desire to perpetuate it, and travel through ceaseless ages of eternity with such a specter of deformity.

If this life is all, and our identity as an individual must be made up from what we have acquired in this life, then our individuality would be but a fleeting phantom, without enough of substantiality of acquired character to give us a respectful standing in the spirit world. Hence, the conclusion is inevitable that there must be a time and opportunity for every child born in the world to build a character for himself that will be complete in one perfect whole, without spot or blemish.

But, says one, I am tired of this life; I never want to come back to this world, and

go through all the pains and sorrows that I passed through here. My friend, don't form your opinion on this matter too hastily; a life of unending spirit existence must become to you a tiresome monotony, more especially if that life was shadowed by the ever attending memory of your misspent life upon earth. Methinks the most of us would cry out to the Great Father for a chance to come back, and under the evolution of another embodiment, we could, under better conditions and better surroundings, work out a higher and brighter life for ourselves.

When I look over the world to-day, and see the misery, poverty, and crime, that are the surroundings and conditions of a large part of the people; when I see men and women forced into these conditions by circumstances beyond their control; we can not reconcile the great differences existing in their conditions, without impugning the goodness, wisdom, and justice of the Creator, without those conditions shall be universal in their application to every human being in the universe. If sickness, sorrow, and sin are necessary for the development of sympathy, love, and charity in one person, it must follow that these conditions are necessary for all. And as sure as there is an immutable law governing all matter and spirit, just as sure will the edict of these laws be carried out and fulfilled in the life of everyone. We may to-day, in our ignorance of these laws, deny their application and ridicule their importance. But, my friends, nevertheless they are as fixed and unchangeable as Eternity.

[Written for the Golden Gate.]

## A Kind Word for Mediums.

"Go forth! and may thy gracious errand be fraught with good gifts for dear humanity; Unloose the bonds of slavery and wrong; Make souls too large for envy, hate or scorn; Encourage goodness, teach to do and dare, Nerve brains to act and human hearts to bear."

—Hull.

**SISTER AND BROTHER SPIRITUALISTS:**—The time has come when we must all unite fraternally for the common good of our cause, and instead of continually hunting for frauds among our Spiritualist mediums, make it our duty to help and encourage them to do what is right and just to themselves and to humanity. By that we shall be able to get earnest workers in the field, and to build up a strong-hold, so that our enemies can not enter our ranks and destroy the beautiful hope and knowledge we have of life beyond the grave.

If we are debarred from disseminating this knowledge, then what hope have we of progressing upward and onward toward the highest achievements of Love, Purity and Truth, in all good and perfect things?

How shall we be able to accomplish this except through the united work of those who are spiritually minded, and live up to the highest and purest life on this earth—who have the strength and wisdom to go unflinchingly forward toward the unfoldment of the God-principle within them? Then let us hold out a helping hand to our brothers and sisters who can not understand the way, or have not the moral courage to come out on the road, that leads to happiness here and in the beyond.

Let me ask, What is our light good for if we set it under a bushel? Our infinite parents have given us that light and understanding for this purpose, that we shall render assistance and encouragement to all who stand in need of a kind word or deed, to direct them in their pilgrimage of earth.

"In union there is strength," and therefore shall we all be benefitted by united effort. Let us not be too condemnatory, but lay down the weapons of war against our mediums and co-workers in the field of Spiritualism; for remember, to all is not given the same spirit of understanding. Some are dwelling on the mere phenomenal plane, and can not comprehend the spiritual part of our philosophy. They took up the phenomenal phase for the sake of the "almighty dollar," which the world so worships, and can not do anything else at present. For that reason let us go earnestly to work and sow the seed

of Light and Love broadcast, and set an example, that they may behold the highest truth from the world of spirits and have some pure guiding star to light their pathway.

To all is not given the wisdom to see intuitively the footprints of God and the good in nature with equal clearness. A child must have some one to take it by the hand before it can walk, and so must many of our brothers and sisters depend on others more advanced for help and sympathy in all things and at all times in their spiritual progress.

Let us follow the great teachers who have gone before us through this life, such as Confucius, Plato and Socrates, and live by that Golden Rule, "Do unto another what you would he should do unto you, and do not unto another what you would not should be done unto you."

Then shall we not take heed of all this and let the world see and know that we have been to the old masters and learned of them, and inculcated the spirit of Love within us to do good to humanity, and to this end may the good spirit help us.

"When over the fair fame of friend or foe The blight of deep disgrace shall fall, instead Of words of blame, or proof of this and so, Let something good be said."

Fraternally,

F. O. HOUBERT.

[Written for the Golden Gate.]

## Immortality.

Immortality is the product of the soul, soul is the product of the Universal Soul, the great oversoul, the author of the visible and invisible forces of all material and immaterial things, within the great cosmos of created and uncreated materialities of existence, by whose potency is in the overflow of matter in all its phases of universal life in the domain of space, subject to its own law of transformation into different forms, held in the sublime center of its self-created power in space.

Immortality includes all things in the past and present, in its own immortal selfhood, never had a beginning, never will have an end, by virtue of the indestructibility of soul, and whose existence was the one basis of the construction of worlds, planets, hemispheres, zones and all their inherent capacity for the development of man, angels, cherubims, as well as the crawling worm. Hence the infinite mind is self-existent, self-conscious, and self-understood, a fact which the mortal may never comprehend, from the finite quality of his being.

Immortality is ever obtainable by the mortal when submitted to the continual adjustment of the divine mind in the universe of matter, whether spiritual or material in the whole, brought by the basic principle underlying the whole structure of universal life, by whose power and occult force is produced the incontrovertible truth; that the so-called creation of matter is but the outgrowth of that all-creative mind, known as the immortality of the soul, transmuted into sublimated matter, by whose chemical process is returnable again to its original author, again to be produced in other forms and other potentialities of growth in all the wonderful possibilities of soul and body to be developed in future progress and eternal truth.

We find some difficulty in bringing this great subject down from its sublime heights to the present comprehension of mortals, owing to the paucity of known language in the earthly spheres. The subject is too vast for the general thought of the present, yet there are human minds that are reaching out for the higher, well knowing that the intellect and vitality of the human brain is so susceptible of marvelous comprehension, that they will be able to gather some truth from these fragments of a science of eternal progress that is to carry the future thought of man into the light and knowledge of a supernal day.

Since the days of the Nazarine the idea has been that immortality meant the putting off the mortal in a future existence both to mortal and spirit. Hence it is told that the great Teacher said, "I am he, that should bring immortality to light, and there is no mention of that word in the Old Testament before that time. What does it mean then that this primal fact of immortality remained in the infinite mind until that day of the new coming to the earth; that before this it was hidden in the bosom of Deity as a generating power to be delivered when man was developed into a better comprehension in the new dispensation called Christianity, and yet it has slumbered there in the new, and few have been found able to interpret its mysteries.

It was at this grand period of reconstruction that immortality arose from its hidden existence, then bursting into a divine flame of continued revelation, giving power to the unquenchable glory of inspiration; its mysterious influence entered into the being of the meek Mary, wife of Joseph, making her divine in the birth of a son, whose life should give a light to immortality that grows brighter and brighter as the world advances in the understanding of its wisdom and knowledge yet to be revealed to all mankind; and when the time is fully come there shall burst upon this benighted planet a light that has never shone before, not of man, or land or sea, but the immortality of all conceivable things of the past, present and future of the planet earth and its inhabitants.

The greater ever includes the lesser, and black is the king of colors, because containing all the colors. The first is a spiritual truth, the second a material fact, proving that the hidden in the bosom of enshrined mystery immortality will ever reign king, because containing all fundamental knowledge, and when its great book shall be unfolded, its light shine into the hearts and be known and read of all to whom its revelation is given, then will be the understanding of the words of "I am the light that lighteth every man that cometh into the world," as well as what is not its mission as well as what it is; but nay, but a greater than these, the knowledge of what it will be when it shall be revealed to the world in all its beauty, potency and deific fatherhood and motherhood to the race, whose coming in the present is heralded by the great flood of supernal light now pressing on the wings of the morning, prefiguring the supreme future of a coming intelligence that shall fill the dark places of the earth, whose shadows shall fall apart before the blessed revelation of a higher form not only of inspiration, but every other truth; a time will come when every other truth shall prevail, and every human soul shall sit on the throne of its own perfect immortality forever; of the end none will ever know.

SHILOH THE PROPHETESS.

If we set a proper value on those who contribute to the prosperity of the State,

we ought to place in the first rank those who teach children, whose labors influence posterity, and on whose precepts and exertions the welfare of our country in a great measure depends.

## Colby, the Medium.

EDITOR OF GOLDEN GATE:

With reference to the statements in the *Religio-Philosophical Journal*, telegraphed to the dailies here about W. R. Colby, it may be proper to state that I have known Mr. Colby for over two years, have had ten or a dozen private sittings with him, and have reported for the *San Jose Times* three public seances held there.

From these experiences I am satisfied of two things: 1st, That Colby is perfectly straightforward as a medium—no "beating around the bush," no guessing, no asking questions, but everything is plain, direct, and above board, indicating, as nearly as I can judge, that he is incapable of any crookedness, dishonesty, or even strategy; 2d, That the questions, written on folded ballots, addressed to spirits, are so answered that the answer, in each case, fits the question exactly, and, as a rule, would not fit any other question.

Those I have propounded—usually some twenty at a sitting—are, as a rule, uncommon in their character, rendering any guessing out of the question; that is, no one could possibly have written the answers who had not seen the questions. Frequently I put similar questions, in different forms, addressed to two or more persons (spirits); he then usually, after answering one, will pick up the other ballot and remark that the answer to the first covers the second, etc.

I suppose that, in the aggregate, I have asked, in this manner, some two hundred questions, and I do not recollect of one failure to completely cover the question in the answer.

At my first sitting with him, I could get nothing, and he almost insisted on returning the money which I had paid him. A second trial resulted the same; but as I was to be in the city another day, I concluded to make one more effort, and on the third trial the success was complete.

During the past year, his work and his manner of doing it have been such as to secure for him the honor of all honest people cognizant thereof. The tests given in public or private in San Jose, were most striking and conclusive. As they were fairly reported, the facts reached thousands of readers who could not have been reached in any other way. Give him a fair field, and he would make thousands of Spiritualists annually. Under these circumstances, it is not only the height of folly, but treason to the most sacred cause in the world, to withhold influence or support—as some seem to have done—because of a slander manifestly absurd, that no competent journalist or detective, however prejudiced, would have given it a moment's credence.

Even were the charges true, what sort of Spiritualists are they who would hunt a man down because ten, twenty, or fifty years ago he was not as wise or as moral as he is to-day? I know one deputy sheriff and one justice in San Jose who are far above this plane, though their business is to deal with crime. They are opposed to hunting people down, and in their dealings with crime are animated by broad, humanitarian views. The deputy sheriff regards as one of the greatest obstacles to reformation of young criminals that there is a tendency to hunt them out of honest occupations. These men make no claim to be liberal and progressive, but are far more so than many Spiritualists who hold their noses very high in that direction. These remarks have no application to Colby, but may be of value to throw out in advance as to cases that may occur hereafter. ALFRED CRIDGE.

SAN FRANCISCO, August, 1888.

[Written for the Golden Gate.]

## Bible Spiritualism.

Our friends in the Church often assert that not a single instance of spirit return is recorded in the Bible. We refer them to the appearance of Moses and Elias on the Mount of Transfiguration. They reply that Moses and Elias had been "dead" for centuries, and therefore the disciples of Christ were unable, of their own knowledge, to recognize their spirits. We call attention to the several appearances of Jesus after his resurrection; but church members regard the Master as entirely different in nature from ordinary humanity, and again they confidently challenge us to find any passage in Scripture where a mortal is represented as having an interview with the spirit of a deceased friend.

There certainly is such a case recorded in I. Samuel xxviii., 11-19. It is King Saul's familiar interview with the prophet Samuel; through the mediumship of a woman at Endor. The message from Samuel was fulfilled to the letter, and doubtless prepared the King for his entrance into spirit life. We are distinctly told that "Saul perceived that it was Samuel." For a long period Saul and Samuel had been intimate friends, and when the king fell into evil courses, "nevertheless Samuel mourned for Saul."

A. B. WEYMOUTH.

SAN DIEGO, Cal., August, 1888.

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GOLDEN GATE.

Published every Saturday by the "GOLDEN GATE PRINTING AND PUBLISHING COMPANY," at

734 Montgomery Street, San Francisco, Ca

THIRTIETH:

AMOS ADAMS, PRESIDENT; L. C. STEELE, VICE-PRESIDENT; DR. HENRY ROGERS, TREASURER; DR. JOHN ALLEN AND J. J. OWEN.

J. J. OWEN, EDITOR AND MANAGER. MR. MATTHEW P. OWEN, SECRETARY AND ASSISTANT. R. B. HALL, GENERAL AGENT.

TERMS:—\$1.00 per annum, payable in advance; \$5.00 or six months. Clubs of five (mailed to separate addresses), \$10, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

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

SATURDAY, SEPTEMBER 8, 1888.

EDITORIAL FRAGMENTS.

He who would start out on the search for evil should first turn his lantern fairly upon himself. After he has exhausted the subject in that direction, he will be apt to have no heart for pursuing the search further.

The infinite tenderness of a mother's love! What is there in all God's universe of soul so beautiful and pure? And yet there are children who treat it so lightly and indifferently that they would prefer to follow the dark ways of life to their sad ending, than to be guided by its pure rays to a heaven of rest and happiness. Such is one of the strange mysteries of human nature.

If we would come into full possession of the truth—enjoy to our best the beautiful teachings of Spiritualism—we must place ourselves in a proper spiritual attitude. By aspiration, by the practice of generous deeds, and by the exercise of that God-given grace of all graces, charity, we can attune our lives to the divine harmony, and prepare our souls to enjoy the angelic melody and harmony that come of a well ordered life.

Love is the nimbus of the spirit, the white light in which every flower of virtue and goodness unfolds and exhales its sweetest fragrance. The clairvoyant can discern this light and therein, read the character of those within whose atmosphere they may come. Spiritualists should seek to develop this light in their own spirits. It is not a difficult task to whoever earnestly seeks for it. It comes with the exercise of kind thoughts and the practice of generous deeds.

It is the disposition of writers for the spiritualistic press to be forever criticising each others' opinions, that keeps our cause in such a constant state of foment. What is a writer's opinion upon any subject but simply his or her own opinion?—nothing more. No one is bound to accept it, and no one is especially called to refute it. If A wants to believe in re-embodiment, or the doctrine of Karma, and B in the evolutionary theory of creation, or the divinity of Christ, why make a fuss about it, and question their honesty or sanity? The main thing with every Spiritualist is to be sure of the soundness of his own opinion. He will then borrow less trouble concerning those of his neighbor.

There is but little difference between the teachings and practices of the early Christians and the teachings and practices of modern Spiritualism. The former taught a gospel of love to God and good will to man. The latter teach the loving fellowship of all humanity, believing that in the practice of that virtue they can render to their Creator the highest possible service. The former healed the sick by laying on of hands. Wherein does the treatment of the sick in these days by animal or spirit magnetism differ from that of Christ and his disciples? "Greater things shall ye do," said the Master; and surely the time is rapidly coming when these "greater things" shall appear—if they have not already.

No one can appreciate the value and comfort of spirit communion so well as the man or woman whose spiritual eyes have been opened to the light, and who can see and know for themselves. Who would close the doors of the heart to the wise and loving teacher and friend from the spirit side of life, who can make his presence known in the home circle, and who comes to inspire, to heal, to encourage, and in every helpful way to assist each member of that home in bearing the burdens of life? There is many a home in this great city, and throughout the land, that is blessed with such a faithful companion and guide. The shining ones are ever knocking at the doors of mortal hearts, but as yet there are but few to bid them enter in, and they go away grieved.

How very little we know of ourselves, or of the universe of matter and spirit around us. We are in the midst of an eternity of mysterious forces and laws, of which we can scarcely know the alphabet. Our very littleness and insignificance should make us humble and teachable. We cannot explain the marvelous force that holds us to this planet, rolling as it does, forever through the

mighty voids of space. We cannot tell why we exist, or why we love or hate. We know not whence we came, or whither we go. Only here and there do we catch a glimmer of light in the eternal dark that well nigh overwhelms us. Let us keep the eyes of our spirits open for the faintest ray, ever believing it will show us the way to safe anchorage in the haven of rest.

"Does prohibition prohibit?" is one of the mooted questions that come uppermost in all communities where the temperance agitation has obtained a foothold. We should naturally answer that prohibition does prohibit. If it does not, then it is not prohibition. We would that we could always give the same affirmative answer to that other question, Does Spiritualism spiritualize? The fact that in very many instances a belief in the facts and philosophy of Spiritualism does not spiritualize to any considerable extent, is evident from the wrangling and inharmonious common among Spiritualists, or those who call themselves such. With the beautiful teachings of bright and enlightened spirits constantly before them, Spiritualists ought really to be the most kind-hearted, charitable and forgiving people in the world. While we are glad to know that some of them are thus, yet many, to our humiliation, be it spoken, are not. We would that all possessed more of the Christ spirit.

WAS KING DAVID A WRITING MEDIUM?

A Los Angeles correspondent propounds to us the foregoing conundrum, at the same time calling our attention to the following passage from the ancient writings: "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."—*I. Chronicles*, xxviii., 19.

It appears from the record that David furnished the drawings and plans for the temple to be erected by his son, Solomon, at Jerusalem,— "the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat, and the pattern of all that he had by the Spirit."—*II. Chronicles*, xxviii., 11, 12.

In the light of modern spirit revelations, it would seem, from the passages quoted, to be conclusive that David was a writing and drawing medium of a high order.

We are well aware that the Christian world would regard the Spirit spoken of as that mysterious mythological personification known as the Holy Spirit, or third member of the Trinity, or Godhead. That is a very natural conclusion from their standpoint of belief. It is also quite natural for those ancient mediums to attribute to them mysterious manifestations of spirit power to a higher source than it really was.

Our modern manifestations explain much that seems mythical and improbable in the ancient Scriptures. To the enlightened Spiritualist, these Scriptures possess a significance and interest that give to them a greater value than ever before. They demonstrate the antiquity of spirit manifestations, and thereby corroborate the genuineness of like manifestations witnessed at the present time.

MRS. J. J. WHITNEY.

At the Facts Convention, held at Onset, August 6th, the following resolution was unanimously adopted:

Resolved, That our hearty thanks are given to Mrs. J. J. Whitney, of San Francisco, Cal., as we feel that the success of our meeting has been largely due to the services of herself and spiritual guides—which have been so freely given. We are glad to welcome her to Onset, and heartily commend her to all Spiritualist inquirers and investigators. Signed, John H. McElroy, Chairman, Pittsburgh, Pa.; Rev. E. B. Fairchild, Stoneham, Mass.; Dr. H. W. Gould, San Diego, Cal.; Mrs. Thomas Gales Forster, Baltimore, Md.; Mr. E. S. Wetmore, New York; L. L. Whitlock, Boston, Mass.

Of Mrs. Whitney's work at Lake Pleasant, that well-known Spiritualist, Mr. A. S. Hayward, in a letter to the *Banner of Light*, says: "Mrs. Whitney exercised her gift of test mediumship 'on several public occasions, at Lake Pleasant, and gave some private seances. She seemed to 'have all she could do, but refused to give sittings the last few days she remained. Her 'tests of identity, also names, were remarkable; 'her guides have an interesting way of presenting themselves to the people. She gives general 'satisfaction in her public entertainments."

Mrs. Carrie G. Forster, of Baltimore, writing to this journal of the work at Onset, thus speaks of Mrs. Whitney: "Mrs. Whitney's public manifestations were indeed sublime, impressing all with the sacredness of the scene. Her private ministrations were also most impressive and ex-act, comforting beyond expression the mourning heart; at least, such was the experience of the writer. As dear ones, through her mediumship, 'voiced their long messages, my soul did indeed 'glow within me, and I felt as if I had ascended 'the Mount of Transfiguration."

—No honest medium will hesitate, in the interest of truth, to demonstrate the genuineness of his or her mediumship. Thus, when we ask for such demonstration with a view to giving the truth to the world—ask for it, too, in a spirit of kindness and with a willingness to afford every necessary condition,—how can we construe a refusal, but in the light of the inability of the alleged medium to produce genuine manifestations? It will not do to say of us that our skepticism "destroys the conditions," or that we are unwilling to accord fair conditions; for we understand well what is necessary to produce genuine manifestations. We not only know that the psychic form is a possibility, but also that our presence is generally a help, and not a hindrance, to its coming.

OUR CAUSE

While it is not the object of this journal to devote so much energy to the exposure of fraud that we shall have none left for the presentation of our grand facts and beautiful philosophy, still, with every honest Spiritualist, we would break up the disgusting shows in the name of Spiritualism, that have so long disgraced our holy cause. We have no desire to dwell on this theme, or to follow up, or persecute, the men and women engaged in this cruel and heartless business. We only ask that they shall cease their wretched work, and turn their attention to some honest calling.

No worthy or honest medium for the materializing phase,—and certainly none for any other phase,—need have the slightest apprehension of unfair treatment from this journal. We believe in all phases of spirit phenomena,—have witnessed nearly all of them,—and realize that they are all important in the promulgation of our philosophy. In fact, without the demonstrated proof of spirit existence, our philosophy and teachings would be but idle speculations, that skepticism would treat with less respect than it does the myths and fables of antiquity.

But we do insist that our Cause shall not be made sponsor for deception of any kind. We ask, also, that mediums shall not prostitute their sacred gifts to unholy uses, and especially that mediums for one phase shall not seek to simulate and cheat in other phases.

It may be said in reply that mediums who, at times, practice deception, are quite as good as people who practice deception in any other department of life—that deception rules the world of business, and that we have no right to expect "figs of thistles." Very true; at the same time, "two wrongs do not make a right." We may reasonably expect better things of those to whom the angel world has unfolded its supernal beauties and truths. At any rate, we should ever encourage and uphold those mediums who have proved themselves worthy of their high calling; while those who would bring dishonor upon Spiritualism should be made to stand aside.

MAKING RESTITUTION.

"I give one hundred thousand francs to the local madhouse. I got this money out of their lives in litigation; in bequeathing it for the use of lunatics, I only make restitution."

Thus reads a bequest in the will of a French lawyer, showing that conscience does sometimes get the upper hands of one who has wronged his fellow man. But this does not happen often enough, else there would be a less number of restless, unhappy spirits coming into our midst with burdens they can not lay down.

There is surely some half-way place—a sort of purgatory—where slight misdeeds and delinquencies, admissible in our blind world, doom souls to tarry, or drive them back to the earth in search of peace. We do not say that all spirits come under stress of such circumstances, but many do, and their coming and confessions should be a warning to those who are repeating their mistakes. Some are given almost boundless opportunity for laying up eternal happiness—they are born with well balanced natures, a clear sense of right and wrong, and a superior moral courage that enables them to resist all temptation to do wrong; wealth comes to them and adds to their blessings. Others, perhaps—brothers and sisters, inherit only the "legacy of Cain," and the whole world is seemingly their enemy—because there is no friend within. Thus, the world is half mad, even while growing better. Half its children are on bad terms with it, because they do not understand themselves or the contrary forces at work in their natures. The authors of such beings are not blamed, or, if blamed, are not punished. These unfortunate sometimes get into prisons, jails and mad-houses; but worst of all they so live, in or out of these places, that their spiritual happiness and growth is long deferred. Also, we think, will be that of those who launched them upon life's troubled sea.

MR. FRED EVANS, the independent slate-writer, has gone to Australia without redeeming his promise to give the writer a sitting in conjunction with two slates fastened together by twelve screws. We are assured by many persons that Mr. Evans could have produced writing between those slates if he had tried. His failure to do so is doubtless attributable to our intractable aura, which rendered it difficult for the spirits to put themselves en rapport with the medium's psychographic control. With regard to spiritual manifestations we have remarked that it is always easier to explain why they don't happen than why they do.—*Freethought*.

Mr. Evans does not claim that he is able to produce independent slate-writing. That his guides can and have produced writing in his presence between slates screwed and sealed together, we do know. We have witnessed the manifestation many times. If we are not misinformed, the editor of *Freethought* has had the writing come between slates held in his own hands, in presence of Mr. Evans, and under conditions that would make deception simply impossible. Why not own up to this fact, and not try to cast a slur upon Mr. Evans' mediumship, now that he is not here to fulfill his promise? We know that he was very busy for two weeks before his departure, getting ready for the journey; and we know also that he was obliged to refuse many orders for seances.

—G. D. Henck, of Denver, Colorado, writes: "Dr. Nickless and wife are now in Denver, from New York city. Mrs. Edith Nickless is a very 'fine trance medium and clairvoyant, and draws 'large numbers by her excellent controls, giving 'the true philosophy and religion of Spiritualism.

"She gives remarkable tests after lectures. They 'are on their way to California. They will continue to speak for the first Society during the 'month of September.

OUR WAYS ARE NOT THEIRS.

Spirit life must open up to most souls entering upon it one vast volume of mysteries. Earthly science, we imagine, will avail us little in that refined state of being where we must learn to control and use directly those subtle forces for locomotion, communication and impression, we have no need of here in this material state, where mechanical appliances bring them into obedience.

There are spiritual as well as material aptitudes for learning particular things. To some it is a very difficult thing to return and manifest themselves to their earth friends; and if we observe, we will find that it is not the more intelligent and advanced in this life who come with greatest facility as spirits. This may be because learned minds are rather positive—feel pretty sure of what they think they know; such persons who give the matter any thought, have fixed ideas regarding the subject of spirit communion. Very often it happens that attempting to put these theories into practice, they do not work—are quite false; but instead of giving them up at once, the learned earthly mind proceeds to experiment, and with some it is a long time before they will acknowledge themselves as beginners. The minds of the unlearned are plastic to spiritual impressions, laws and conditions, and they are the first to master the secrets of presentation and communication.

Steven Pearl Andrews, though a great Spiritualist, could not, as agreed, come back in a year to his friend Palmer, nor could he give the sentence that each memorized for the other. This test was to establish the truth of spirit intercourse with the living, while its failure would stamp it as false. Palmer was an unbelieving investigator, and his impatience, acting in conjunction with Mr. Andrews' anxiety to convince his friend, doubtless was one reason of the delayed message. Had Mr. Palmer not been aware of his friend's demise, he might have been at once gratified.

OUR GREATNESS.

There is a legend among the masses that statesmen are great men, and that all men know each other, either personally or by their works. This may have been partly true in our earlier history, but to-day it is quite a myth, if the alleged admission of American statesmen is to be relied upon. Some enterprising member of the press claims to have taken the pains necessary to find out what our great men read; but the result was on the other side, mainly, since what they don't read is as one to one hundred.

John Stuart Mill, Herbert Spencer, Adam Smith, Karl Marx, Burke, Henry George, Bagehat, John Locke, Huxley, Darwin, Franklin, and Bacon, are alike nonentities, both in name or work, to the mighty minds that to-day are controlling our national destiny. These men do not "have any time" to waste upon other men's ideas; and certainly they are in accord with the spirit of our independence, that takes nothing at second hand, but creates out of its innate resources whatever it needs for its physical and intellectual support from day to day.

Originality, rather than familiarity with state and national theories of government, is coming to signify American greatness. Men who can act on all occasions, and in all places, and at all times of requirement, without precedent, or waiting to go back fifty years to find a rule or opinion, are the men needed by a free and growing people—people who think for themselves in their own way.

EDUCATE THEM HERE.

We are told that it costs one thousand two hundred dollars a year to support a missionary and his family in China and Japan. Half of this will support a single woman, while the entire cost of sustaining a native preacher is less than one hundred a year.

This latter fact we should think would solve the foreign missionary problem, for those countries, at least; and doubtless they would apply to others as well.

In our own land we have hundreds of ministers who live and support families on less than three hundred a year. Now if these ministers are an essential class of workers among humanity, why not keep the vast missionary sums sent abroad, and divide it among these poor clergymen? And instead of sending missionaries, bring certain of the heathen here and educate them for the ministry, then send them back to their respective countries to do the desired work.

Certainly a native preacher and teacher would succeed better among his countrymen than a foreigner; and besides, tedious and perilous journeys, sickness and the various hardships that must come to strangers doing pioneer work in a strange land, and often among hostile people—this would all be saved, to say nothing of the vast outlay of money that could be better spent at home.

Give the heathen a free scholarship in the various sectarian schools, and quit this missionary business.

INSPIRATIONAL CONCERT.—A grand musical entertainment, for the benefit of Miss Lina Crews, the inspirational pianist, will be given at Metropolitan Temple on Thursday evening, September 13th. Miss Crews is certainly a remarkable pianist, playing the most difficult classic music without notes or previous training. She is a mere listener at her own performances, her arms and hands being used automatically by her spirit guides. Miss Crews will be assisted by Fred Emerson Brooks, with dramatic recitations, and by John Slater, with tests of spirit presence. The entertainment will be one of rare merit. Admission only twenty-five cents. Spiritualists should turn out and fill the house, and thereby lend encouragement to this grand young artist.

GLASS HOUSES.

"Morality apart from religion is but another name for decency in sin. It is just that negative species of virtue which consists in not doing that which is scandalously depraved and wicked. But there is no heart of holy principle in it any more than there is in grosser sins."

We don't know who said or penned the above, but it sounds very much like one speaking from a "glass house." The ignorance it displays of early church history is pitiable, and the disrespect shown to modern independent thought and its noble advocates, is, to say the least, inhuman. By the term religion, all churchmen mean a subscription to some creed; if morality were dependent and worthless without being thus circumscribed, how can we account for the world's great social, moral and intellectual progress, made outside of all religion? What does religion do? The main thing it has done in the past is to establish an untaxed monopoly, estimated in this country to be worth at least seven hundred millions. This money is done up in wealthy churches from which the poor are excluded. The distressed widow, the orphan, and the drouth-stricken farmer, are taxed to the last cent. That is indeed a fine species of morality that robs the country of a large portion of its most just revenue! For a change, we suggest that churches be taxed and the poor of our land exempted, until they shall have recovered from the unjust discrimination made against them for so many ages.

The so-called "negative species of virtue" has established our ocean travel, built our railroads, established our manufacturing industries, laid our submarine cables, built our telegraph lines, made fruitful our vast acres, and in general contributed to the growth of our whole country. Religion did not and could not do this, because its business is to attract and not disseminate. True, it has colleges and schools and charities, but they are of and for its own. "That morality apart from religion," is what moves the earth, always has, and always will.

A TEST OF QUALIFICATION.

"The students of the National School of 'Medicine gave a bull fight on the 28th, ultimo, 'at the plaza San Rafael, in honor of the new 'doctor, Miss Matilda Montoya, and under the 'protection of President Diaz. The Spanish 'matador, Villaverdi, was to do the killing, 'while the students acted as 'vonderilleros,' 'picaderos,' etc. President Diaz honored 'with his presence one of the public examinations of Dr. Matilda Montoya, the first young 'lady in Mexico who has obtained the title of 'Doctor.'"

The above bit of Mexican news must strike Americans as being a peculiar way of showing honor to women; and yet there may be a fitness about it, considering the trials, scenes, and ordeals that doctors are destined to witness and bear a part in. Hence it would seem a natural conclusion to arrive at, that any young woman who could witness a bull fight without fainting or throwing up her hands in horror, ought to possess the requisite qualifications of a good surgeon.

However, we think necessity, not pleasure, should have tested the young Doctor's nerve, and we trust that her sisters who shall follow in her steps decades hence, may read the story of her "honor," with but half belief in its truth; for Mexico must outgrow its barbarism.

BEWARE OF THOSE who profess to make spirit photographs. They are unquestionably impostors.—*Banner of Light*.

While from the evidence at the trial of the Mumler case, many years ago, and from other evidence that would seem to us conclusive, we are disposed to believe spirit photography possible, we frankly admit that our personal experience in this phase has thus far been far from satisfactory. The *Banner*, whose editor is not apt to condemn without good cause, has evidently met with similar experience to our own, and perhaps much more of it. As for ourselves, we should hardly feel justified in denouncing as "impostors" all who claim to be able to produce spirit photographs. In presence of Fred Evans, upon a slate held in our own hands, upon either surface of which we know there was no previous preparation or mark of any kind, we have received indelible pictures which appear to have been made as by photograph. If the spirits can produce such work as this, we do not see why they may not produce pictures upon the sensitized plate held within the camera of a mortal photographer. We would be pleased if Bro. Colby would give us (privately or otherwise) the experience upon which he bases his conclusions.

"DR. WETHERBEE."—A correspondent elsewhere speaks of witnessing the manifestation of a skeleton at a seance given by Mrs. Patterson in Los Angeles. This skeleton, which is known as "Dr. Wetherbee," (grandfather of "Shadows"), was often witnessed at Mrs. Patterson's seances in this city—to the horror of the timid, and the amusement of others. It was the practice of Mrs. Patterson's "guides" to announce the coming of this form in advance, to prepare her audience for the spectacle. The "manifestation" is produced by first painting, in luminous paint, the form of a skeleton upon the dark clothing worn by some confederate, Clifton or Wilde usually assisting as the animating energy, etc., in this city. The lights are turned out, and the form appears as a veritable skeleton, capering about in a very grotesque way, appearing and disappearing suddenly, in a very surprising manner (to the uninitiated). As the skeleton is painted only on the front side of the confederate, the form comes and goes as he turns around. As a parlor entertainment this would be interesting, but as a demonstration of spirit materialization, it is simply an abomination. Every honest Spiritualist must admit that it is high time these disgraceful exhibitions in the name of Spiritualism were brought to an end.



## EDITORIAL NOTES.

—An interesting letter from Portland, Oregon, came too late for this issue of the GOLDEN GATE. It will appear in our next.

—Mrs. E. L. Watson re-opened the Temple on Sunday evening last, there being a very large audience present. The fall and winter season of these meetings give promise of success.

—"A cow," said Mr. Beecher, "is the saint of the barnyard. She could be fat if she only would be selfish. But she economizes beauty that she may be profuse in practical virtues."

—That grand old Pioneer Spirit Post Master, Dr. James V. Mansfield, is still accessible to the public at Room 36, No. 1 Sixth street. No medium has been before of public longer, or given more general satisfaction.

—The afternoon class in the Science of Health and Healing, will re-commence at the home College of Spiritual Science, on Tuesday (11th) at 2 o'clock. New students are requested to be present, if possible, at the opening lecture.

—Doctor Nellie Beighle has removed her office from the Murphy building to the corner of Market and Fourth street, where she can be found from 9 till 4 every day except Sunday. The good doctor carries great healing power in that little hand of hers.

—Mrs. Reynolds and Mrs. Patterson gave a combination "show" in San Diego one evening last week, to an audience of fifty, whereof the *San Diego Union* gives a two column notice. The front row was packed with believers, rendering it impossible for "grabbers" upon the back seats to disturb the performance.

—Ancient darkness as a necessary condition in spirit manifestations, J. A. Doane, in the *Truth Seeker*, says: "I am pleased to raise corn without witnessing the sprouting process; I would be equally as willing a spirit should have darkness to produce a negative aura necessary to draw to itself a tangible form."

—Spiritualism in this section is already rallying from the severe shock caused by the heroic treatment found necessary to separate the living body from the fungus growth of fraud and corruption that had become attached thereto. It will henceforth be healthier and purer, and will certainly smell much sweeter, than ever before.

—Speaking of the late Courtlandt Palmer's directions for the cremation of his remains, a New York correspondent of *The Rochester Democrat*, says: "Cremation eventually must become the custom in our large cities. At present three thousand acres are absorbed by cemeteries in the suburbs of this city; and Greenwood, which has the greatest run of interments, will eventually be indicted as a nuisance. The noxious effluvia is already felt in South Brooklyn, and naturally must increase."

—A good Santa Barbara friend, in remitting for the renewal for another year of several subscriptions for the GOLDEN GATE, says: "Your valuable paper is constantly increasing in interest and instruction. One subscriber says: 'Tell Mr. Owen to send every number even though the year is out. The money will surely come for them all. We must have them.' (I send his money for him to-day.) 'The clouds hang so heavily over us and our beautiful cause just now, that we must more than ever remember the promises of our spirit friends. That the truth is mighty and will prevail.' It is often darkest before day. Let us not remain in the valley of gloom, but come up to the hilltops of God's love. No harm can come to the true believers. We as Spiritualists are living too near the 'earth, earthy.' It is more true spirituality we need. Let us work for it, strive for it, standing firm and true, for we will receive the blessing. Surely your noble paper is sowing seed for a rich harvest."

RE-INCARNATION.—There is a glamor of romance lingering about the re-incarnation theory that will never cease to attract the sentimental of all ages; besides, it is held to be of inestimable benefit, fraught with pleasure, to be able to live upon earth after death, in another form, human or animal, according to Buddhist doctrine, being equally advantageous to the soul. There is an account that some years past, a Tibetan Lama, as a punishment was informed by the Chinese Emperor, that after his demise, his soul would not be permitted to revisit this world. But when the Lama died lately, his pupils sought the High Majesty, begging him to re-call the interdict of years before. The Emperor relented, and the soul of the Lama has just been recognized in the person of a baby; and it is further requested, on behalf of the infant, that all the posthumous honors of the saint be restored. While it is a little perplexing to understand how the re-incarnated soul of the Lama could manifest itself in the person of a baby, the idea of beginning this life again in the form of purity and innocence is a pleasing one. If only the wisdom gathered from a previous life may guide us, we cannot say that we object to re-incarnation.

## The Cause in San Jose.

EDITOR OF GOLDEN GATE:

The talented and popular speaker, Mr. J. J. Morse, has been engaged for the month of September in G. A. R. Hall, every Sunday morning and evening. Last Sunday morning his controls answered several different questions given by the audience, with accurate truthfulness and ease, and all seemed pleased, if you could judge by smiling faces and rapt attention. His evening lecture was also good. No one can afford to let this golden opportunity pass without hearing him. There was a large attendance, and all, or nearly all at least, went home feeling benefited, and that this life is full of good things if we but make it so.

San Jose is having quite a treat nowadays with good mediums. Many of them, as yet, are private, but good. Mrs. Kohn, a noble woman and good medium, who has been with us for several

months past, is about to return to San Francisco again, which we all regret, for she has been a faithful worker, and made many converts with her mediumship. May the good angels bless her, and keep her in trim for their use until they call her hence. MRS. MARY E. BARKER.

SAN JOSE, CAL.

## A Prophecy Fulfilled.

EDITOR OF GOLDEN GATE:

Your readers would no doubt be pleased to know that the recent collision between the Oceanic and Chester had been predicted by a medium in our midst, who is perhaps known but little to the general public, and deserves a proper recognition of her truly wonderful powers. She is Mrs. S. S. Messer of 905 Folsom street.

On three different occasions, to three people unknown to each other, she foretold the above disaster. They are Mrs. L. Pitt, 362 1-2 Tehama street, Mr. Jacob Snyder, of Merrimac, Butte Co., and the writer of this, any one of whom can be interviewed on the subject.

During the first part of April, Mrs. Messer was at my home; my daughters were talking of a trip they were then contemplating of taking to Eureka on the Chester, when Mrs. Messer interrupted them by saying, "Don't go on that steamer, for I see she is going to meet with a terrible accident, when the people will be panic-stricken." Later, on the 26th of July, in the presence of a clairvoyant state, said, "I see that the Oceanic is to meet with an accident coming into this port." At the same sitting she saw a great disturbance in Japan as though from an earthquake. I expressed some alarm, as I have friends in Yokohama. She assured me there was no cause for anxiety, as it was to the north-west of there, and no harm could come to that place or my friends in consequence. This was of course, the recent volcanic eruption.

To the lady and gentleman above mentioned, she gave a more perfect account of the collision, which was given to them separately, and were very nearly alike, and all within a few days of each other, and was in substance as follows:

She distinctly saw a steamer coming into port; said it was the Oceanic. Then her attention was directed to another steamer going out, and gave an accurate description of the collision, but the smaller steamer which the Oceanic ran into sank so quickly she could only see that her name commenced with "C."; also that a number of lives would be lost.

Could a prediction be more clearly given than that? I could relate many more of her wonderful predictions that have come to my personal knowledge, but these will suffice to show how very correct and clear her powers are. I can recommend her to those who seek for an honest, truthful medium. H. T.

1618 1-2 Turk street.

## Fraternity Hall.

EDITOR OF GOLDEN GATE:

We had a very interesting meeting last Sunday evening. Mr. Pettibone of San Francisco, was with us, and gave some independent slate-writing on slates brought by the audience nailed and fastened by themselves, and when opened were found to contain answers to questions written on paper and put between the slates. Mrs. Miller and Madame deRoth were with us also, and gave a number of convincing tests to the audience. Next Sunday Mr. Pettibone has promised to be with us, to give tests to the audience with writing on the slates.

We shall also have Mrs. Miller, Madame deRoth and Mrs. White, all of San Francisco, besides our own local talent.

Meeting commences at 7:30 P. M. sharp. MRS. DAVIS, Secretary.

OAKLAND, CAL.

## Passed On

Marvin S. Roberts, born in Henrietta, Monroe county, N. Y., 1820, passed on to the evergreen shores August 13th. Married early in life to Paulina J. Porter, they moved to Niagara county, New York, in the year 1847. They became interested in Spiritualism in 1854, and after careful investigation, accepted its teachings as the foundation of a religion that satisfied the soul's needs. Mr. Roberts was a reformer in every sense of the word, ready to strike a blow at oppression wherever found. His home in Niagara county was the home and resting place of mediums and public speakers, as many can testify.

A true friend of the slave, he aided many on their way to freedom. He cast his first vote for the Abolition party, and if he had been spared a little longer would have cast his last for the Labor Union. Ever ready to lend a helping hand, generous to a fault, his hands were ever strengthened to do good. Adverse circumstances, losses and crosses came upon him heavy handed, and he went to Wisconsin in 1866, as the place to retrieve his fortunes, but vain delusive hope. The star beckoned him on to California, where he spent several years in San Francisco. Trial and hardships undermined his constitution, the nervous system gave way, and he gradually wasted until the end came. He enjoyed perfect rest and peace in view of the glorious home awaiting him on the other shore. He was perfectly conscious to the last, and welcomed the messenger with outstretched arms. He leaves a wife, six daughters, and a son; one daughter and son having passed over, were awaiting him on the evergreen shores. The weary form was tenderly laid away in the foothills of El Dorado county, where his family reside, except the youngest daughter who is in Washington Territory.

At the Cassadaga Lake Spiritualistic Camp-Meeting, according to our correspondent, "Grapho," they are having very satisfactory evidence of independent slate-writing. He says there has never been a season so marked by marvelous phenomena as the present one at Cassadaga. Slate-writing has been the most popular, and some of the most remarkable tests have been given through this phase. Our correspondent has seen slates bearing messages in German, Latin, in shorthand, and in telegraphic characters; some of the messages having been obtained under absolute test conditions, the slates being either locked or screwed together. What has the Psychical Research Society to say to this evidence of spirit-power, which, indeed, is on the increase all over the land? The phenomena will not down at the bidding of bigots or the mutterings of theological zealots. The spirit world's forces are bound to be heard, to the end that the superstitions of the past give place to a knowledge of the truth, as inculcated by Modern Spiritualism.—*Banner of Light*.

## A Little Wholesome Advice to Spiritualists.

EDITOR OF GOLDEN GATE:

I wish now to say something which I think should engage the attention of every person who has the cause of Spiritualism truly at heart. Not long since I attended a spiritual circle, in company with several friends all more or less interested in this beautiful philosophy, all intelligent, careful observers, willing and anxious to obtain light, wherever found. To say we were all thoroughly provoked and disappointed, is to express it mildly.

We went expecting something better, but not looking for anything the least unreasonable. One of my friends received no test whatever. (This was excusable.) I received a communication, no word of which I was able to recognize, although perfectly willing and anxious to do so. Another friend received a message which was, to say the least, damaging to his reputation, and which he strenuously denied; the medium staunchly maintaining that what she said was perfectly correct, at the same time admitting that they often made mistakes on the other side of life.

Now I fail to see, even admitting that what the medium said was true, where it becomes apparent that this kind of business is in the least benefiting or elevating. I tell you emphatically, This kind of mediumship (if it is mediumship) does more damage than good to the cause. We know there is a bright and a dark side to every question, but if mediums can not learn when the course they are pursuing is detrimental to the cause they pretend to advance, and that they are doing it a terrible injury when they undertake to expose the worst side of any person's character, before a large assemblage, and that when the parties are well known for their strictly honorable career, and deny the accusation, to boldly maintain such is the case, I can not see how this phase of Spiritualism is going to instruct or elevate the community. I think any intelligent, well informed person will bear me out in my views.

I felt truly sorry to witness such doings, as it exposes those who are seeking the truth to ridicule and criticism from those who oppose the cause. The longer I live, the more I see, the more I read, the more convinced I become that there is truth in Spiritualism. The poets have sung of it in the most sublime and inspired cadences; the greatest artists of ancient and modern times have transmitted it to canvas; historians have permeated their writings with it, doubtless unknowingly to themselves, but nevertheless they have been and are testifiers to the truth. It is the religion of nature, although through prejudice, bigotry, or from a lack of a thorough knowledge of the laws governing the unseen, many may think they are wiser than their fellows.

Even the periodicals and newspapers, tales of love, travels and biographies—in fact, nearly all the current literature of our own and past times is full of Spiritualism in its every phase and character.

I have long observed that religious newspapers, and other publications of a like nature,—those which have not been at all sparing of their criticisms, and even at times descended to tirades and vituperation against Spiritualists and their teachings—these very journals will sometimes publish in other columns, most likely of the same number, stories relating to supernatural incidents, prophecies which have been fulfilled, and many other accounts entirely at variance with the editor's own expressed opinions.

How prone human nature is to take a superficial view of great questions—to skim only along the surface of things—when by delving down into the more hidden, and to us mysterious, things of nature, missed the priceless gems that might be theirs.

Until these obstacles are swept away, this cause will be at a stand-still. We must have mediums who attract a high order of intelligences. Those who bring us messages from the beyond in a trivial and ridiculous manner, worded in bad English and slang phrases, must give place to a more advanced class of workers; and the manifestations and tests must be more convincing and beautiful, before you will attract to your meetings the very people you desire. I am anxious to see the cause of Spiritualism elevated and advanced. I want to see its advocates men and women of ability and standing, capable leaders, more talent, good music.

Now, Mr. Editor, you may think my criticism a little too severe, but the physician, in order to effect a cure in the patient, often has need to resort to unpleasant remedies. Knowing you will readily perceive the justice of my remarks, and feeling the improvements and reforms I refer to would work a wonderful change for the better, I am still, as when last I wrote you,

A SEARCHER FOR THE TRUTH.

## 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."

Above all things, keep me from those friends who are always croaking and looking at everything in an unfavorable light;

however perfect and sure their friendship might be, their company would yield me neither satisfaction nor repose.—*Seneca*.

## The Sifting Time.

EDITOR OF GOLDEN GATE:

In the GOLDEN GATE August 18th, I find this: "Surely the evil days have come to our beautiful Spiritualism." I cannot endorse the above statement in any manner, but instead of this I think that the large majority of genuine Spiritualists have great reason to give thanks and rejoice that the time has come when the "predictions of many seers is about being fulfilled." "The sifting time" has come, thanks to the angels who have the control of our earthly spiritual manifestations.

Will you permit me to congratulate you and the Spiritualists of San Francisco, that you have been relieved from these *fakirs* and *frauds* who call themselves materializing mediums; can the angels forgive them?

But we in San Diego have good reason to regret that the scare that took from your city so much filth, had not been founded at sea or landed in some other harbor, instead of bringing the scum to this "sun kissed home."

Thanks to our angels and the powers that are, we are equal to the task, and shall win "if it takes all summer." Pardon the many friends of the GOLDEN GATE who reside in this southern clime, for urging you forward in the noble cause you have wisely entered, we will say, "Hold the fort, until the mists have rolled away."

Fear not, you are doing a noble work for our grand cause. The best element among Spiritualists in this section are proud of your course, and the GOLDEN GATE has gained many warm friends by the stand you have taken, and I am fully satisfied that all true Spiritualists in the interior country will stand by you and hold up your hands in every good work.

All true Spiritualists from east to west are determined (being backed by the angel world) that fakirs and frauds must go; we in San Diego mean business; you can rely on us for hearty support. The GOLDEN GATE cannot lose any friends that are worthy the name. Some few of the cranks may threaten, but all such are unworthy of notice; stand by the helm of the noble ship. She is safely entering a peaceful harbor; swing the golden gates wide open for her glorious reception.

Respectfully yours,  
WM. H. KING.

SAN DIEGO, August 29, 1888.

## RED SEAL GRANULATED 98 PER CENT LYE OR POTASH.

SAN JOSE, April 5, 1888.

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

S. R. JOHNSON.

This 98 Per Cent Lye, it will be noticed, has only 2 per cent of salt, and as the soil on this Coast must have quite enough of salt already, it follows that all salt used is a positive injury not only to the trees, but also to the land. We are quite sure that Red Seal Granulated Lye will destroy all kinds of insects, and is the cheapest and best of anything that has ever yet been discovered. Call at your grocery store for Tomson's Red Seal Granulated 98 Per Cent Lye; or send two postage stamps to P. C. Tomson & Co., 248 North Third street, Philadelphia, and we will send you a book that will give you all the information that is known in regard to killing insects, and much more valuable information. ap14-6m\*

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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 547 Market street, "Carrier Dove" office, and is open every week day from 9 a. m. to 5 p. m.; also, Saturday evenings.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 100½ and 113½ Market street. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

UNION SPIRITUAL MEETING EVERY Wednesday evening, at St. Andrews' Hall, No. 112, Larkin street. Interesting addresses, followed by tests by the mediums. Admission, free.

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

THE SOCIETY FOR THEOSOPHICAL RESEARCH meets regularly every Friday evening at 105 McAllister street, at 7:30 sharp. Free library and free admission.

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## 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 Scribe of the Order, Mrs. E. S. Fox.]

Children in earth land, for whom Saidie works unceasingly: Again she comes to you from the land of light and peace, with her greeting and her blessing. The earth, at present, is filled with a war of thought. Angels must come into such an atmosphere, with the light of a glorious gospel of good tidings, which shall reach each and every heart. The land shall be one of peace, but in the struggles therefore hearts must sorrow, hearts must ache.

Children, ye who read understandingly Saidie's gospel, who take her words into your heart of hearts as the rule of your life, in your hearts rest the deep peace, not born of earth or its conditions, but a peace which will abide forever, brushing aside the mists which enshroud you, and filling your souls with the sunshine of love eternal. Through the records of many a past ways have been lighted, henceforth to be darkened never more, for though oft shadows may fall, still your eyes will ever seek the sunlight, as it falls in shimmering waves athwart your pathway.

Saidie has opened a way leading even to celestial fields, where abide masterful ones—those who have sought in the open fields of combat the peace which endures. Therefore she turns again and again to the earth wanderers, bidding them be brave and strong. Walk firmly along through the paths which lie before you, rough and thorny though they be.

Saidie but reiterates the truth, when she says to each one, You came willingly, knowing well that needed discipline must come to you, feeling your lack of unfoldment, and willing to gain this at any cost. Not to all earth's inhabitants does Saidie say this, for there are masses who knew not the purport of incarnated life, and came as children indeed, un mindful of the requirements of life, knowing nought of the laws thereof. Such wait unfoldment, ere knowledge can light their paths.

But Saidie means those whose hearts respond to her voice as she calls them children. Those who would open the doors leading into the past, who would glean therefrom its treasured gems, making of the present a more perfect experience, gathering up all good as you go, that at last, when again you lay aside the mortal, you find you have gained that which you sought, and life has proved a success.

Therefore when you find your ways beset with trial, when thorns seem more than roses, and shadows more than sunshine, when heart aches come more frequently than waves of happiness, remember that you came for a purpose, and that purpose can best be fulfilled through such an experience. Your immortal inheritance can best be assured in this way. Many of you have filled places of honor and trust in the ways of life, have drawn to yourselves the praise of the world in literary attainments, but you lacked the force of will, the masterful power this present incarnation can give, and gladly sought again these battle fields in which to attain the same.

Saidie gives these words to be a comfort and help to those who understand. Looking through the length and breadth of the Order, she sees many who wonderingly ask themselves why their life paths are not made smooth by the masterful angels. She tells you, children of our love and care, We would smooth your paths, would lighten your burdens, were it in our power to do so, and at the same time give you the needed experiences to unfold your spiritual natures, and fit you for your homes of light. The latter can only be done through life's discipline, through the unfoldment of your possibilities and powers. Therefore we bid you be brave and strong, abiding in the sunshine, gathering happiness within yourselves, that you may help the weary, and light many a darkened way.

To know of life in all its requirements, to understand its laws in their unfoldments, requires not so much the learning gained in your earth established schools, as that gleaned from every field of human life. The cup pressed to your lips is one of quassia oft, but the contents thereof are life and health giving.

Saidie encourages all in the conflict with words of wisdom gained through experiences similar to your own. She bids all be brave to endure, and strength to overcome will come to you. To her children she sends these words, with the baptism of her love. May they help each child to endure patiently, assured that as they overcome, as they seek to gain wisdom, the higher angels will help and bless. Make each day's work a success, and no fears need be entertained regarding the future which awaits your coming feet.

The banner over each one is love. The home coming lies far in the future, but you shall find it all in good time. Then will you know that which Saidie has given to each one is truth that never fails. Accept as manna which falls freely at the feet of each one, and peace shall crown your lives in the land, toward which even now your footsteps tend. Peace be with all, SAIDIE.

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

OSWEGO, N. Y., August 25, 1888.

Let a man know his worth and keep things under his feet. A true man be-

longs to no other time or place, but is the center of things. It is as easy for the strong man to be strong as it is for the weak to be weak.

[Written for the Golden Gate.]

## Aphorisms.

BY SOLOMON W. JEWETT.

Health is as necessary to happiness as intelligence, well directed, is to long life.

All children, all mankind, are independent of material bodies. They can live, move, think and act without them, eternally.

It is the wise mother that allows her child to creep. The injudicious and impatient mother places her weakling upon its feet to walk, before the cartilaginous bones are strong. Nine-tenths of all the bow-legged is the result of this imprudence.

The good angels can see into the innermost depths of our souls' secrets. They read our minds, watch over, and often protect us from harm; and are made sad when we do a wrong, and glad when we walk in the path of virtue and goodness.

Those popular doctrinaires who teach and worship a personal God, and declare the devil a personality, should they agree to open a universal meeting, all, of one accord, pray in faith to have the devil put out of the way, then mankind could move along comparatively easy.

Life is natural, and a blessing worth keeping, not to ignore. Is it unaccountable how one-half of the children born die under eleven years of age? More pass on through the effect of misdirected kindnesses, under that age, than absolute neglect.

Proper food, clothing, exercise, and regular sleep, are four cardinal points to retain and build up vital life, energy, and a good constitution. But thousands may be seen daily, moving along crowded streets, committing gradual suicide.

When the babe obtains its growth at twenty, and reaches full maturity at fifty, its chances are to live nearly a century. Early growth and maturity are the shortest lived.

An atmosphere composed of poisonous chemical compounds is the proper food of plants and flowers, but deleterious to man and animals. It is a healthful practice to cultivate plants in our sleeping rooms, but they grow the best in low, malarial districts.

All milk and honey are produced through chemical action upon the vegetable, in the laboratory of the animal and insect. Over four thousand years in the past—we have it from the highest authority—the children of Israel were promised "a far-off land flowing with milk and honey," and not until they planted feet upon the sod and virgin soil of California, was their promise literally fulfilled. They are moving this way by tens of thousands. To them it is the "New Jerusalem," where lambkins are "seen to gambol and play upon a thousand hills, and the vine and olive are found to grow."

Plant hate, hate comes in return,  
But from blessings blessings flow.  
Whatever you sow, that shall you reap,  
It depends on the seed you sow.

## More Light.

EDITOR OF GOLDEN GATE:

Will you allow me to say, in reply to Clarence Chace, in your late issue, that after a careful investigation of the subject, as prescribed by Mr. Morse, I am as much at a loss in regard to the possible recognition of spirits communicating with earth as he, and am glad the question has been raised, hoping that sufficient interest may be taken in the matter soon to provoke honest investigation and possible explanation. Forty years of examination into the matter, leaves me exactly where our friend Chace is. I accept the phenomena, believe the results to be favorable, but as to the possible identification of spirits, unless the investigator has clairvoyant perception, who can tell?

The most ardent Spiritualists do not attempt to deny that fraud has not only been used among imitators, but mediums themselves. This being the case, how can we expect such spirits who have left the body to be in any higher condition, and who is to defeat them in their work of deception if they choose to use it? What right have we to suppose that only angelic spirits are attempting to reach us, when our minds are in the lower things of life, rather than the higher, and we are seeking surface life only.

It is time we were beyond mere phenomena. We want more. Our hungry hearts are asking for light, more light. To obtain this, the natural law has yet to be unfolded, which governs communication; and till this is done, we must walk with our minds blindfolded, as it were, till some well skilled operator has removed the scales and revealed the truth. It would be hard, as certain Reverends have lately affirmed, if only evil spirits can communicate with earth, as the good seek higher spheres; hard that the Almighty left with us no protection from their evil dominion; but harder still that the ones we have loved on earth, who have gone before, should selfishly leave us to our fate, while they soar upwards. Let us seek the truth. C. E. S.

Riches, rightly used, breed delight, pleasure, profit, and praise; but to him that abuseth them they procure envy, hatred, dishonor, and contempt.

## 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 it your 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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We received a picture of our niece, Ella Simpson, by independent drawing, through the mediumship of Dr. Rogers, when there was no picture of her existing. We have also seen written testimonials from others who have received recognizable pictures under similar conditions through the Doctor, and we take pleasure in recommending him to the spiritual public as a powerful and reliable medium for independent phenomena.—BANNER OF LIGHT.

I have received a very marvelous spirit picture, by independent drawing, through the mediumship of Dr. Rogers. Taking it all in all this is the most wonderful spiritual manifestation within my personal knowledge. Portraits, like those of Anderson, have been made before, but they were done through control of the medium's hand. Never before, I think, were pictures created of such large size and execution without the touch of any human hand.—A. A. HEALY, in "Religio-Philosophical Journal."

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote as follows:

DEAR SIR: I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known.

A. P. Miller, journalist and poet, in an editorial notice of the Psychograph in his paper, the Worthington (Maine) "Advertiser," says:

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## The Irrepressible Conflict.

(An open letter to J. K. Moore, San Jose, Cal.)

DEAR BROTHER:—As one of the GOLDEN GATE auditors, I find myself addressed by you, to me very interesting article, in its issue of August 4th.

Will you please allow me—although occupying a pew far in the rear of the GOLDEN GATE's vast auditorium—to answer a few of the questions which you propound?

To your first query, "Are the American people capable of distinguishing the difference between the principles of liberty and the principles of slavery?"

I would answer, that by the process of being enslaved, they are fast acquiring the capability to distinguish between the principles of liberty and slavery.

Your second query, "Is there any class, clique, sect or name who are free from psychologic bias to learn the intuitive science of life?"

I will answer by saying, not as classes, cliques or sects, but as individuals there are many who are free to learn the science of life, or any other science or truth that may be presented to them for investigation.

Third, "What is the Truth? The Christ of life, crucified from the foundation of the world?"

To this I would answer emphatically, that there can be but one principle, one power, which could from its nature, be the one truth, the Christ, that has from the foundation, or the beginning of life on this earth, been crucified, and is still crucified. That principle and power is Justice. It is also the tree of the knowledge of good and evil, in the midst of the garden. Without the knowledge of justice, how could the distinction be made between good and evil, justice and injustice? And as it is that which separates, or rather that by which the separation is made, between that which is pure and good, and that which is impure and unjust; does it not stand in the midst of the garden?

Your fourth, "What is the irrepressible conflict between?"

It is and ever has been between justice and injustice. Or as allegorically represented in the Bible, between Cain and Abel, Jacob and Esau. There will be no peace for humanity either, until Cain has overcome or slain his brother Abel; or until Jacob has supplanted his twin brother Esau. Here in these biblical allegorical representations the two principles are represented as brothers, going side by side through all the affairs of life. Paul is represented as saying, "When I would do good evil is present with me," thus representing the same idea. That is the two principles, as twin brothers even, are ever with us, each—as represented—trying to gain the ascendancy.

But my brother, in the end Cain is to slay his brother Abel, and Jacob to supplant his twin brother Esau. Neither of which most to be desired result, has yet been accomplished.

Justice is the elixir vitae of life, and it is hated because men are selfish. Selfishness rules the world, not gold. Selfishness is self love. Our loving ourselves more than we love others; or our neighbor or as it is expressed in the Bible, "What hates the truth?" you ask. Falsehood and injustice hate truth and justice. The slaveholding interest hated to lose that which it supposed gave it influence, ease and power. Political parties hate to lose the vast power and influence which they hold and exercise over their fellows.

The money monopoly, and the income classes hate that which would deprive them the privilege of gratifying their selfish ambition and avarice; and along with all other thieves and robbers, they most cordially hate justice.

Again, we would say that it is not gold, but selfishness that is the supreme ruler, or God of the world.

It is not so much the gold for which men strive, as it is the gratification of their selfish pride, ambition and avarice, to be attained by and through the gold as the means, or agent to the accomplishment of the desired result. Selfishness, not the money power, dominates all the other powers of earth.

Selfishness is the devil who rules, and has ruled humanity from the time man first stood erect upon the earth until the present time, and still rules in all the departments of the world's government; or in its social, financial, political and religious systems. Selfishness makes the rum-seller and the rum-drinker.

It makes the robber and the king, the priest and the libertine. The millionaire and the murderer.

It is the tempter constantly with us, whether we are on the mountain top, or in the cellar, on the pinnacle of the temple, or in the wilderness; whether it comes with the still small voice at the midnight hour, or "as the roaring lion going about the world seeking whom he may devour." It matters not to him what may be our condition; if we allow it, he is never absent. But if we resist him how quickly he will flee from us; and then we can be ministered to by the holy angels, and not until then.

In the very nature of things, this power cannot be our supreme ruler, governing principle, or God, and have the angels of justice and mercy our ministers at the same time. This selfishness or devil is humanity's elder brother. It is what humanity inherited from the material, physical, or animal side of their natures; and this being our first side it must of necessity be our

elder brother. It is what the Lord or ruler from heaven, (justice) was sent on his mission to earth, to overcome, supplant and destroy, or kill; and it is just what he will accomplish.

"Truth can and will thrive, although having the conservation of all hell to fight," because it ever wields the sword of justice; and progress or development is one of nature's great universal immutable laws. That great goal, the New Jerusalem, or heaven, a condition of peace and happiness, so long held before humanity for which to strive, will yet be attained by humanity, and it will then become a possession, a glorious reality. Then as a necessity, hell, the condition of inhumanity and injustice, in which harmony is engulfed the opposite of heaven, or the New Jerusalem, will be forever destroyed.

Then indeed will there be a new heaven and a new earth created. One which "righteousness," or justice "shall cover, as the waters cover the great deep." (The word Jerusalem signifies a vision, or possession of peace. Cain signifies a possession. Abel signifies vanity, vapor; and Jacob, he that supplants. Thus, you can see, my brother, that my conclusions from allegorical biblical teachings are not very far fetched after all, but are the only logical, reasonable conclusions possible, from the significations of the words, in the cases presented.)

Ever yours in the cause of Truth and Justice,

SANTA BARBARA, Cal., August 25, 1888.

## Medical Bigots.

EDITOR OF GOLDEN GATE:

Not satisfied with monopolizing *medica medica*, the New York M. D.'s want now to monopolize spiritual forces, so far as they understand these phenomena, in their simplest, plainest and grossest effects—that of *mesmerism*, now termed by them "the new hypnotic," under which they ignorantly class all other occult and spiritual phenomena.

Here is what Prof. C. L. Dana, M. D., said in a clinical lecture delivered in the New York Post Graduate Medical School, as published in the *Medical Age* for July, when experimenting on a hypnotized subject before his clinic. "I believe," said the M. D. professor, "by the proper application of suggestive medicine (the new hypnotic) in the hands of trained physicians we can take away the ground from under the mind-cure, the faith-healers, the Christian scientist, the professional hypnotizer, and all that class of charlatans which ought to be abolished."

Doctor, lay aside your garment of malice against the favorite sons and daughters of nature and revelation, and clothe thyself in Charity. Then you will take the first steps in the line of progress toward discovering other methods of cure more successful than either medicine or hypnotism—but sheep skins are not admitted there.

Who are the "trained physicians"? Those who have lived charitable, honest and faithful to their profession in this life; who were by nature called to their office, and are now living in the world of cause, where they continue to gain in knowledge, bringing the same back to—not to bigotted sheepskin-holders, but to the meek and lowly child of nature, wherever found, in whose bodily composition predominates the necessary material elements of spirit affinity.

Those are the "trained physicians" whose spiritual diplomas are worth far more than all the combined diplomas ground out of medical colleges.

REASONER.

## Who? Which?

EDITOR OF GOLDEN GATE:

Did Adam tempt Eve, or Eve tempt Adam? This has always been a mixed question with me in spite of the Good Book. An incident has just occurred that leaves the vexed question still in doubt: A good tenant in one of the houses I have in my hands for rent suddenly left, apparently without cause. I met the man last evening, and, on expressing my surprise at his sudden departure, he said: "It is all my wife's doings. I liked your house very much, but my wife took a notion to move, and, to please her, I did so; it was none of my doings."

This morning I met his good wife, to whom I expressed my regret at their departure. She said: "It is none of my doings. My husband took a notion to move, and I had not a word to say; he never seems contented in one place long at a time. I assure you it was not my wish to move; it is all his fault."

So I "smiled a smile," and thought "twas ever thus," etc. A. C. REED.

## Appeal for Help.

EDITOR OF GOLDEN GATE:

We have just received a letter from Hon. Warren Chase, in which he refers to his life-long labor in the lecture field for Spiritualism, and that he now feels old age creeping on, and would like to retire to private life. He has a few acres of land in Cobden, Ill., where his daughter now resides, and he would like much to have the means to build a small cottage near the home of his daughter, for himself and wife, but has not the means to do so. It seems to me there should be a move made to assist him in this effort, and, al-

though he did not ask me to write you, I feel that you would gladly give notice of this fact in the GOLDEN GATE, asking any and all who feel disposed to "lend a hand" for so worthy an object, addressing him and enclosing whatever cash one feels able to give: Hon. Warren Chase, Cobden, Ill. Respectfully,

MRS. C. L. PATRICK.

Mrs. Seip at Portland.

EDITOR OF GOLDEN GATE:

I had the pleasure, last Sunday evening, of listening to the lecture and psychometric readings of the above-named lady, at her first appearance before a Portland audience, at Grand Army Hall, under the auspices of the First Society of Spiritualists of this city. The lady and her controls acquitted themselves with great credit, if one was to judge from the profound attention paid by the audience. Her lecture was pleasant and pointed, and conveyed the idea of truth and sincerity, and was void of all appearance of "lip service"—so unlike many of our fluent speakers.

I will venture that "inspiration" was the verdict of every careful listener. Her psychometric reading was so different from anything I ever heard, that I am still further convinced that we will find no two mediums alike. I understand that Mrs. S. contemplates attending the New Era camp-meeting, where I have no doubt she will be well received and do a good work, and it is hoped that the lady will make Portland her home for many months to come.

C. A. REED.

PORTLAND, August 29, 1888.

Some things, after all, come to the poor, that can't get in at the doors of the rich, whose money, somehow, blocks up the entrance way.

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(Written for the Golden Gate.)  
To My Sister, on her 50th Birth-Day.

TO MARY M. HARRIS.

Sister mine, I greet you now:  
Time has left on cheek and brow  
Many a line and many a trace,  
Which no art can ever efface.  
Naught is common, if there still  
Flows through our veins the life  
Of a pure and tender love,  
Gushing from the heart above.  
What the age has dimmed the eye,  
To the soul's clear vision lie  
Many fields of beauty rare,  
Ever blossoming fresh and fair.

Retrospection brings to view  
Childhood's pleasures ever new,  
Joy which came in early life,  
When a child, a maid, a wife,  
Many a joy is yet in store:  
We can open fond memory's door,  
And, again a child, we stray  
Through the fields and woods we gay:  
Gather berries on the hill,  
Bathe our feet in woodland rill;  
Watch the flowers as forth they peep  
From their long, warm winter's sleep:  
Muffled close from joy and glee,  
We can glide o'er hill and dale  
To the music of the lullaby,  
Echoing through forest dell;  
We can sit in country schools,  
Mistress of the rod and rule.

All the early past we find  
In the sunshine of the mind;  
As our second childhood nears  
All the past more bright appears:  
And the things we loved in youth,  
Have new beauty and fresh truth.  
I this greeting now do send  
To my sister, may it tend  
To keep fresh and pure, and bright,  
Flowers which bloomed in childhood's light:  
May it find you striving still  
To do all the Master's will:  
May your soul respond, and we  
Nearer to each other be.

[Written for the Golden Gate.]

Whence? Who? Why?

Whence came the Devil,  
Omnipotent, Omnicent,  
Who gave him lessons,  
And made him proficient  
In all that is evil,  
Low, cunning and sharp?  
Who built his furnace  
And helped him to start?  
Who provides fuel,  
Does his help ever strike,  
Will he have any Chinamen,  
Or only Patrick and Mike?  
Where is he located,  
In earth, air or sky?  
Does he travel by coach,  
Walk, crawl, swim or fly?  
Who was his father,  
Had he a mother?  
Who was his sister,  
Had he a brother?  
Where is his family,  
Have they a history?  
Or is the whole tribe  
An orthodox mystery?  
How old was this devil  
When Adam was young,  
Who gave him his language  
And loosened his tongue?  
Was he wandering around  
Looking for flowers,  
Or was it all accidental  
Finding Eden's air bowers?  
Was he young verdant  
This remarkable youth?  
If so, how did he know,  
And tell Eve this truth:  
That the day that she ate  
She should not surely die,  
When God had said otherwise  
Out of the sky?  
Why did not the father  
Take care of this devil  
Before he made man  
Subject to evil?  
Unless this was part  
Of his infinite plan,  
Why did he let Satan  
Work the downfall of man?  
Tell us ye orthodox,  
Why keep it a mystery,  
Whence came this devil,  
What is his history?  
If you think him a person  
And that hell is a place,  
Own up like men  
And his ancestry trace!

S. P. C.

[Written for the Golden Gate.]

Acrostic.

Endowed with gifts my pen can never portray,  
Dear to the hearts of all who gaze upon thy face,  
Gentle and kind, fit instrument to angels given  
Again through thee to bless the human race,  
Receive my thanks for opening wide the heavenly door,  
Which had been closed but for thy gentle hand.

Enshrined within that form are gifts divine—  
Methinks the rarest gifts in all the land;  
Each trait of thine from our loved angels given,  
Received with love casts out all useless fears,  
Such fears of death that we can about with joy;  
Oh, death, thou hast no sting, and dry our tears;  
Nearer fairer sales I'll meet with thee once more.

—Mrs. L. S. R. L.

MILL VILLAGE, Pa., August, 1888.

Missing.

Have you seen my sailor boy, as you came across the sea?  
Have you seen my sailor boy, with the laughing eyes of blue,  
With the sunlight on his hair, and his face so young and fair,  
And the smile he used to wear, brave and true?

Oh, he kissed me on the cheek as he sailed away to sea,  
Sailed away from Gloucester Town, and I never saw him more.  
But the ships they come and go, and the tides they ebb and flow,  
And the waves are moaning low on the shore.

Ah! they told me he was dead, but I know it is not true!  
For he comes to me at night, when the world is all asleep,  
And he speaks to me by day, when the tempest sweeps the bay,  
And the billows are at play on the deep.

For he said he would come back, and he never broke his word—  
Have you seen my sailor boy? He is coming soon I know!  
I would go to him today, if I only knew the way,  
Though the grave before me lay, I would go.

—JAMES JEFFERY ROOPE.

Reform.

Arise, and burst the slimy chains of fashion,  
Let the false worldling roam, then if he will;  
Rise, unshaken, o'er the storms of earthly passion,  
And steer with fearless breast the tide of ill;  
Success shall crown each arduous endeavor,  
And from the strife thy soul rise glad and free,  
And deeds give birth to deeds that will forever,  
When after years, o'er Time's grand, silent sea!

## OUR QUESTION DEPARTMENT.

MRS. HARRIS.—I have derived from the teachings of Theosophy and my own experience, the conviction that the individual soul never learns any of the important lessons of life from the experience of others. If such is the fact, what is the use and purpose of preaching and talking?  
H. F. HARRIS, S. F.

ANSWER.—It would seem that the soul only knows what it comes in contact with, and that only through the experience which comes to one on the various planes of conscious existence can he know aught of that rounded soul life where self-consciousness is the light in which the universe is reflected. To gain this soul high desire is necessary, before there would be the effort put forth for the attainment. Desire is engendered and effort stimulated by "preaching and teaching." Without an image in mind, even though the thing be imaged ever so vaguely, there would be no desire, and no response in the will.

All that falls short of one's actual consciousness must be the result of suggestion, and consequently only opinion. If the soul only knows what it contacts, then through the self all our conscious knowing must come. People generally are quite willing to accept the testimony of reliable persons in matters pertaining to every-day affairs—facts that are actual to the sense perception—while the realities to the spiritual perception would not find many hospitable minds, for the reason that the consciousness is opened on the sense plane, so that there is an intellectual assent to the statement, while there is little or no spiritual consciousness in which these verities may find lodgment. Still thoughts tend to diffuse themselves through vibration, thereby calling up the like in minds of others.

Where there is sympathy, even though there is not an actual awakening, "preaching and teaching" sometimes breaks in upon old forms of thought, and makes progress possible. Remember progress is always aggressive before this march of time; old forms disappear, new ones take their place, only in turn to share a like fate. This is largely the result of the friction of thought out of which much truth is evolved.

Between the teacher and the taught there is always more or less of this friction, equally beneficial to both. If in my darkness there could come no prophecy of light, the way would indeed be a hopeless one. Even though individually we must tread the upward path alone, separated in our consciousness from all others. Still the testimony of those who are in advance does stimulate us to action. This is (or should be) the mission of the "preacher and the teacher."

Universal brotherhood is based on the fact that there is a mutual relation between the units in consciousness, and often contrast furnishes an impetus when nothing else would. We see this in all the relations in life. "Preaching and talking" serves to make the contrast more striking.

SARAH A. HARRIS, F. T. S.

BERKELEY, Cal.

[Written for the Golden Gate.]

All Assertions.

Assertions seem to constitute the chief portion of the arguments, if they can be called, advanced by the teachers of mental science, theosophy, etc., in support of the theory of re-incarnation. All anyone of them says may be true, but they don't always agree. An enquirer for truth that asks for demonstration, is told to look within, seek until he finds, consult the inner consciousness, and various meaningless phrases are showered upon his or her head, that in general tenor, sound very much like the instructions to believe and be saved, believe and you shall know, trust in God, which we heard in revival meetings.

Mere assertion is not science, it is nothing but revelation or egotism. Because "H." "looks within" and discovers he or she has lived ten thousand and one times before on this earth, yet has no definite recollection of any one existence previous, it is nothing to B or C who are unable to look within to that extent. They may believe that "H." believes it, but that is as far as revelation extends, be it of bibles or of re-incarnation,—no further than the first party who receives the revelation. Every step afterwards is blind faith or selfish deception.

These doctrines or ideas so unhesitatingly put forward savor too much of the "thus saith the Lord" spirit, now rapidly being relegated to past ages. Modern science has shown in too many instances that the sayings attributed to the Lord were counterfeit, for us to substitute the "thus saith my astral soul," or some other division of it, of some would be prophet.

Spiritualism is a science or moral philosophy capable of demonstration and logical deductions, perfumed with love, shining with truth, living on facts, asking no favors or blind followers. Theosophy seems to be perfumed with the musty exhalations of dead and dying Hindoo religion, glimmering with mystery, living on morbid fancy, asking larger faith than even Christianity of two centuries ago, and putting out the eyes of its followers before it leads them a step.

We ask for facts, and are given unsubstantial assertions; for scientific, clear statements of the foundation, principles, end, reason and object of re-incarnation, and are given a mass of high sounding sentences full of harsh doctrines, supported by mere assertions.

Re-incarnation, the Christian trinity

theory applied to the individual, Karma and Nirvana, solar plexus, and all the other ideas advanced may be founded on truth, but no attempt is made to show it as a scientist confident of the truth of his theory would proceed to do. The *modus operandi* seems to be more that of a priesthood than of scientists.

After all, of what use? Suppose we have lived, or will live in successive incarnations, of what use to us now when we recollect nothing of the past and know less of future existences, which we are told eventuate in a total absorption of the individuality as the earth absorbs the material body? How do you know this, Theosophists?

"My inner consciousness tells me."  
"How do you know this, Theologist, that Christ is the only begotten son of God; that the Bible is God's special, sole and literal revelation to man?"

"Christ tells me so in my heart. I believe it, and therefore know it."

Prove it.  
"Ask your inner consciousness," says the Theosophist.

"Pray," says the theologian.  
Neither of them attempt to prove it. The light of reason confuses them, their creations are often as unsubstantial as the creations of the brain of the hashish eater, and I am somewhat inclined to believe originate very often from that source, especially those of the teachers of Theosophy.

A. D. CRIDGE.

Iconoclasm in physiology is almost a necessary consequence of the acquisition of knowledge; and too often the exact student must fail to substitute anything to supply the places of the broken images of antiquity.—Austin Flint, M. D.

Evasions are the common shelter of the hard-hearted, the false and the impotent, when called upon to assist; the really great alone plan instantaneous help, even when their looks see or presage difficulties.

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FREEDMAN, Sonoma Co., Cal.,

February 25, 1888.

DR. PIERCE & SON—GENTLEMEN:—I take great pleasure in writing you that the Electric Belt which I bought at your office last Fall, for my son, has cured him of a severe attack of neuralgia, which the doctors could not cure. They examined him and said he had the "big disease," or something of the kind, and that it would cost me from \$400 to \$500 to have him cured; but one of your \$10 Belts cured him, and he is now a strong, healthy boy, with no sign of "big disease," or anything else the matter with him. Electricity is the remedy for me and the rest of my family. You will probably remember that one of your Electro-Magnetic Trusses cured me of rupture after I had suffered with the complaint for several years. I consider Dr. Pierce's Electric Belts and Trusses to be the best ever made, and heartily recommend them to all sufferers. Yours truly, CHAS. S. COLLINS.

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